

Christ died for our sins
according to the scriptures

He rose again the third day
according to the scriptures

THE NORTHWESTERN
Lutheran

April 3, 1966

T riumphant From the Grave

Triumphant from the grave,
Rose Jesus, strong to save.
He crushed — O Christian, mark it well! —
Sin, Satan, death, and hell.

*Now sing your glad song
And joyous praise to Him prolong!*

Buried like sinful man
Who ends his mortal span,
Our Lord could not for long lie there,
Decay of men to share.

*Now sing your glad song
And joyous praise to Him prolong!*

Fierce though God's wrath had been,
Afflicting Him for men,
The fiery judgment burned no more;
Its fury had passed o'er.

*Now sing your glad song
And joyous praise to Him prolong!*

Nailed fast to yonder tree
See your iniquity!
His cross has banished all your sin,
Your pardon has brought in.

*Now sing your glad song
And joyous praise to Him prolong!*

Sure bond and guarantee
God gave to you and me:
The Father has raised up His Son
To seal redemption won.

*Now sing your glad song
And joyous praise to Him prolong!*

Now Satan is undone!
Now death's dread pow'r is gone!
From fear of hell you are set free
Through Jesus' victory!

*Now sing your glad song
And joyous praise to Him prolong!*



WERNER H. FRANZMANN



God Truly Died — BUT HE IS NOT DEAD!

"From the place of his habitation he looketh upon all the inhabitants of the earth" (Ps. 33:14). What our Lord sees when He studies this planet is not joy-inspiring. As David says, that view shows "they are all gone aside, they are all together become filthy; there is none that doeth good, no, not one" (Ps. 14:3). To the Lord, whose sincere desire is that all men come to repentance, this is saddening.

The Ant and the Elephant

At the same time, when the Lord looks at the feeble efforts of men who would do away with Almighty God and discredit His powerful Word, He sees a manmade comedy approaching the ridiculous. It is like an ant who sees an elephant approaching his ant hill, charges up to that elephant, and menacingly waves his antennae at him! So it is no wonder that "he that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Ps. 2:4).

First: "Jesus Never Died"

People who are not willing to admit that "thy word is truth" (John 17:17b) often have fertile imaginations about what "really" happened. Not long ago efforts were made to "show" that Jesus never really died on the cross; that the cool of the tomb revived Him. The verdict of the Roman soldiers, experienced executioners in a day of devising ever better ways of making death more painful and prolonged, meant nothing. The sword thrust to Jesus' side meant nothing; the wrapping of a dead body by Jesus' friends was passed by. And, of course, the testimony of all Scripture as to the necessity of this death was disregarded.

Then: "Jesus Never Rose"

Next came those who admitted that Jesus died on the cross. But they were not willing to let God's record stand, either. Their efforts followed this line: Jesus died, but He never rose again. The experience of the watch at the tomb was written off; the empty burial wrappings were declared of no consequence; the 40 days and over 500 witnesses were described as an illusionary, wishful-thinking product of the imagination; the burning zeal of those who gave their very lives to proclaim a risen Savior was called the behavior of fanatics.

Now: "God Is Dead"

And now the pronouncement is handed to the press and proclaimed over the air: "We have decided that God is dead, altogether, absolutely, and never to return!" Let us use the occasion, first, to join our laughter to that of Him that sitteth in the heavens; secondly, to study again that Word of His truth for the reassurance of our faith that we may boldly and confidently witness to a world in need.

Ask Not How This Can Be! — Believe!

God truly died. Of course, God as such, the eternal, unchangeable God, could not die. But the Son of God became man. And the God-man could and did die.

But when we have said this, we have not come any closer to solving the tremendous mystery which confronts us here. As we said, *God* truly died. Jesus Christ died not merely as man, disjoined from His deity. He died also as the Son of God, who is the equal of the Father.

God clearly tells us this truth. For instance: "We were reconciled to God by the death of his Son" (Rom. 5:20). Again: "The blood of Jesus Christ, his (God's) Son, cleanseth us from all sin" (I John 1:7).

Understand this? We cannot. But we believe it. As though we were standing side by side with the centurion, we, too, gaze at that lifeless body and say, "Truly, this was the Son of God."

Every human feeling we have joins Peter in saying, "Be it far from thee, Lord!" (Matt. 16:22.) Our feelings of sympathy, our ideas of what is "fair" say, "No!" We sin, and He suffers? We earn the wages of sin, and He receives the bitter payment of death?

No Other Way

How else could it be done, if man was to be freed from "the body of this death" as Paul writes? (Rom. 7:24.) The only people who ever were in a condition to fight and win against sin were Adam and Eve, and they lost. Since then victory is a human impossibility. He who prayed "that, if it were possible, the hour might pass from him" (Mark 14:35), received the answer of strength to bear that hour, for it was not possible for mankind to be redeemed in any other way. None of us can by any means redeem his brother, nor give to God a ransom for him (Ps. 49:7); neither can we ever find

anything to give in exchange for our souls (Matt 16:26). And so He died our deserved death, for us. The cross is the measure of the depth of His love for us.

Our Redeemer Lives

But He is not dead! Job's and our Redeemer liveth! As prophesied, God's Holy One did not see corruption, but is become the first fruit of them that sleep. The eye-witness Peter proclaimed: "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32). To what sort of mansions could a dead Savior receive us? What kind of a Mediator or Advocate could a buried Christ be? What comfort is there for the sick person's family to be told: "The operation was successful, but the patient died"? A dead Savior? "If Christ be not raised, your faith is vain; ye are yet in your sins." But Christ is risen, is the victor; His work for us is perfectly finished and sealed with His resurrection. It is Satan whose power has been crushed, not Christ.

No Risen Savior? Then Despair!

Those who have rejected the Bible's clear teaching of the risen Savior are certainly of all men most miserable! They expect but to turn into dust, to live only in the memories of those closest to them. They have no living Lord to whom to turn in trouble. If Christ is but dead and gone, what profit is there in believing His teachings and following His example? Would they, too, suffer the ignominious death of an enemy of the people and die before they have a full chance to enjoy life?

Our Brother Is Victorious!

Christ, our Brother, has for us seized the rope of salvation, plunged into the raging flood, and safely passed the quicksands of temptation. The sharp edges of Satan's attacks have bruised, but not stopped Him. He has reached the far shore, rises, and signals to us His and our victory! He lives! Now there is life for us, too, eternal life, through Him and with Him! "Blessed are all they that put their trust in him" (Ps. 2:12).
FREDERIC G. KOSANKE

NOTES FROM THE EDITOR'S DESK

This Easter issue should reach most of you before Palm Sunday and the rest of you early in Holy Week. We humbly pray that God may use it to aid you in a blessed observance of the resurrection of our Lord Jesus Christ.

* * * *

"Good News at Eastertide"—this might be the alternate title for the feature entitled "Goals Gained" on page 106. We have added an analysis of the good news.

* * * *

We direct your attention to "Tomorrow Is Upon Us," the brief article concerning the Missio Dei film which

has been prepared for use in our congregations (page 105).

* * * *

"Triumphant from the Grave" is the title of the Easter poem on the inside of the front cover. A hymn setting for the words may be secured by writing to: Mr. Harold Hosbach, 3958 S. 68th St., Milwaukee, Wis. 53220.

* * * *

Our beautiful and meaningful cover is a result of the combined efforts of Pastor Siegfried Fenske, our layout and art man, and Mr. Harold Schmitz, artist at Northwestern Publishing House.

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

The Northwestern Lutheran

* Volume 53, Number 7 * April 3, 1966

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Use this address for all **business correspondence**. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208

Subscription rates, payable in advance:

One year\$2.00
Three years\$5.00
Five years\$8.00

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

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THE COVER — See "Notes from the Editor's Desk," above.

Editorials

Pandora's Box Through Vatican II the Catholic Church hoped to fashion a better image of itself in the world. Unhappy with being typed as a tradition-bound, feudalistic, autocratic institution, it sought to become more acceptable to enlightened, progressive, and free-thinking moderns. But more than one traditional Catholic must now be wondering whether the council should ever have been convened.

In removing its Gothic canopy, the Catholic Church gave the liberal theology in its midst a place in the sun. Liberalism was given a stage in the Vatican courtyard, and immediately it raised its voice and attracted an audience. To the Protestant and the secular reporters it was these Vatican II actors who were worth the price of admission. Theological questioners like Suenens, Küng, Leger, Schillebeeckx, and Murray, who attacked the medievalism of Rome, drew the plaudits of the reviewers.

Now Rome is expected not only to live up to its Vatican II image but also to take further steps down the liberal road, in order to win the approval of the still skeptical and unsatisfied non-Roman religious world. Before the Catholic Church will be accepted into the U.N. of the religious world, it will need to give up such unpopular separatistic notions as its claims to absolute authority and unquestioned infallibility. As long as it adheres to these rigid conceits, it will not win acceptance in a world that prefers its authority to be loose and its truth many-sided.

Vatican II is also endangering Rome's hold on the once-unquestioned approval of its own members. Having given its liberal thinkers a voice, it must now reckon with increasing restiveness among its clergy and its laity. The parish priest chafing under the unnatural demands of a celibacy vow is protesting more loudly against this iron maiden of the Middle Ages. The lower clergy is also finding its ancient vassalage under its ecclesiastical superiors ever harder to bear when today's freedoms are tending farther and farther away from absolute authority. The educated Catholic in the pew is becoming increasingly impatient with his age-old lot as a spiritual serf, without rights and without dignity in his church. And the jealously guarded authority of the Church may be compromised as Rome walks around its hottest kettle of soup, the birth control issue.

Rome may well wince as it ponders these and other problems and plagues arising from the Pandora's box John XXIII opened when he convened Vatican II four years ago to usher his church into the twentieth century. The twentieth century could be as unpleasant for Rome as the sixteenth was.

CARLETON TOPPE

Something to Worry About Not very many weeks ago the Russians succeeded in placing a manmade object on the surface of the planet Venus, three months after the launching and 36 million miles away from the earth. It was an astonishing achievement, and American scientists had to admit that the Russians had scored a great victory in the space race. But they

also found some satisfaction in criticizing the Russians for having placed that object on Venus without having thoroughly cleansed it of all possible bacteria. The consequence might be, said they, that if there should be life of any kind on Venus, either plant life or animal life, the earthborn bacteria might have destroyed all of it before American scientists could reach the place, study the life there, and add the results of their study to the sum of man's scientific information. Thus the Russians might have done more harm than good to the progress of man's knowledge. The Russians have since assured the world that they had taken care to disinfect the object before sending it on its journey to Venus.

This touching concern for the health and well-being of possible life on Venus prompts one to wonder whether the scientists had considered another possibility. What of the scientists themselves who are to be sent to Venus some day to investigate conditions there? Will these scientists themselves be first thoroughly cleansed and purified before being sent on their journey? Presumably it will be possible to make them and all their apparatus clinically clean and free of germs and bacteria. But what of their human nature? Or is there no such thing in the calculations of scientists as inborn sin in man? If people really believe in the existence of something akin to human life on distant planets, they ought to refuse to be party to any venture to send sinful man among those imagined beings. No bacteria have ever been so destructive of life and well-being on earth as the inherited and transmitted sin of Adam. If importation of bacteria to Venus is thought of as a disaster, what shall one say of the importation of sin to such an innocent planet? It might not do any harm to send tons of radios and other electronic gadgets to the moon and to all the planets. It is the heart and mind of sinful man, not the machines and gadgets, that is the source of all the woe and trouble on earth.

ERWIN E. KOWALKE

The Protestant "Faith" The cover of a recent issue of one of America's better known magazines called special attention to an article appearing in that particular issue. The article concerned "the three faiths."

It was obviously assumed—and correctly so—that the three faiths do not have to be identified to the reading public. Anyone who might be moved to read an article on this subject would know that "the three faiths" are the Roman Catholic, the Protestant, and the Jewish. It is quite generally taken for granted, both officially and unofficially, that virtually all religions represented in our country fit neatly into one of these three categories.

The Roman Catholic faith is correctly designated as a faith. It is unified, and it is distinctive. The same can be said of the Jewish, which embraces a clearly defined group of people with mutual beliefs and distinctive practices.

(Continued on page 105)

THE SUPREME IMPORTANCE OF CHRIST'S RESURRECTION

Paul's Masterful Argument in I Corinthians 15:14-20

I

"If Christ be not risen . . ."

A. *"Then is our preaching vain."* Then all Christian preaching would be empty, hollow, not based on anything solid and reliable. In short, *all preaching would be a lie.*

Therefore:

- Dismiss all preachers and teachers of the Christian faith.
- Close down the Seminary, Northwestern College, Dr. Martin Luther Collge, all Synodical schools, all area high schools.
- Do not send your son or daughter to train for preaching and teaching a faith that rests on air.
- Turn all church and school buildings into museums, art centers, clubs—anything but centers for promoting a faith that has nothing to it.
- Call all the missionaries home!

B. *Then . . . your faith is also vain.*" To put your trust and confidence in empty preaching is to be left empty-handed, to be taken in by a hoax.

So:

Give it up right now! Spend no more time, thought, energy, and money on it!

II

"If Christ be not risen . . ."

"Then . . . we (the Apostles) are found false witnesses of (concerning) God."

Then all this follows:

- The Apostles lied when they testified that they had seen the risen Christ.
- They cannot be trusted in any point, for their entire testimony centered in the resurrection of Christ.
- The Prophets cannot be trusted, either, because they foretold the event to which the Apostles testified, the resurrection of Jesus.
- The testimony of deceiving Prophets and Apostles simply cannot be the foundation on which the Church is built (Eph. 2:20).
- Rejecting their false testimony, we ought to believe the scholars and theologians who say: "Jesus never rose physically from the dead. Only His spirit of kindness and love lives on."
- Jesus Himself is involved in deception, for He appointed the Apostles as His witnesses with the intention that men should believe them. "He that heareth you heareth me" (Luke 10:16).

I

"But now is Christ risen."

A. *Then the preaching centering in the risen Lord is the only true and reliable message for lost men.*

Therefore:

- Place the highest value on preachers who proclaim: "Christ died for us and rose again."
- Train as many more pastors, missionaries, and teachers as possible. Expand the training facilities—through the Missio Dei. Intensify the work of Christian education.
- Send your son or daughter to be a full-time witness of the resurrection.
- Erect all the buildings we need for preaching and teaching the Gospel of the resurrection.
- Send out more missionaries to a United States and a world in dire need of the resurrection faith!

B. *Then your Christian faith is based on a foundation "which unmoved shall stay When heaven and earth shall pass away."*

So:

Cling to it fiercely! Let it engage your whole heart and mind! Contend for it! Spend time, energy, and money for it—gladly and freely!

II

"But now is Christ risen."

Then the Apostles are absolutely trustworthy witnesses concerning God.

Then all this follows:

- The Apostles simply reported and testified to what they had seen: Christ risen from the dead.
- The Apostles gave us an infallible testimony of Christ's resurrection, for they recorded it by inspiration of the Holy Ghost. Everything the Apostles tell us is "worthy of all acceptance."
- The holy writers of the Old Testament who forecast the resurrection of the Messiah are also faithful witnesses.
- The witness of the Prophets and the Apostles is the only sure foundation of the Church (Eph. 2:20).
- Only those who accept the resurrection of Christ honor His witnesses as they should. All who reject this vital, crucial part of their testimony dishonor not only Christ's witnesses, but Christ Himself and the Father, too, for "he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me" (Luke 10:16).

III

"If Christ be not risen . . ."

Then . . . your faith is vain (useless); ye are yet in your sins."

In other words: Your Christian faith would "get you nothing."

This would be true because:

- Then you would have to believe in a dead Christ.
- But a dead Jesus cannot be your Savior, cannot help you out of your sins. His remaining in the grave would have proved that He, too, was a sinner who succumbed to God's just judgment.
- You would have no proof that He died innocently in your place and so could make payment for your sins. The very opposite would be the case.
- You are still under the guilt and condemnation of your sins. Your faith does not gain you the thing you need most, the forgiveness of sins and all the blessings of forgiveness.
- In short, your faith would be useless.

IV

"If Christ be not risen . . ."

"Then they also which are fallen asleep in Christ are perished."

You are foolish to believe that all who die believing in Christ only sleep, but will be raised to a glorious eternity in heaven.

This is a false hope, for:

- Jesus Christ Himself became a prey to death, and
- Therefore He cannot rescue others from sin and death and hell.
- All who have died trusting in Christ have perished, are lost.
- Then "Lost and Damned" must be engraved on the tombstone of all believers past, present, and future.

V

"If Christ be not risen . . ."

"If in this life only we have hope in Christ, we are of all men most miserable." Then death would prove all Christian hope a tragic dream and delusion.

A. If nothing good follows after death, then

- why deny ourselves to remain Christ's own?
 - why battle against temptations from within and without?
 - why bear ridicule and reproach for the sake of Christ and His Gospel?
 - why work and pray and give so that this hope may be strengthened in ourselves and that we may pass it on to our children (Christian education) and to our fellow men (evangelism and missions)?
 - why look constantly beyond life's troubles and sorrows to heaven's joys and glories?
- B. If Christ did not rise to glory, then no man can rise to glory. Then in death we will find that our Christian hope was nothing but an illusion, an empty dream.

C. Then we are people to be pitied above all others. *All this spells tragedy, despair, and eternal death.*

III

"But now is Christ risen."

Your Christian faith is the most profitable thing there is; you are set free from your sins.

In other words: Your faith in Christ gains you something no one or nothing else could.

This is true because:

- Your faith rests on a living Christ.
- A living Jesus has power to deliver you from the damning power of sin. Our sins took Jesus to the death on the cross. But our sins could not hold Him in the grave, for He had left those sins behind on the cross—fully paid for.
- By raising Jesus from the dead, God declared that the judgment on our sins had been fully carried out in His Son.
- Christ has forgiveness for you, and by faith it is yours.
- Forgiven or justified, you are God's child, the object of His love and care and guidance, the heir of His heaven.
- In short, your faith in Christ "gets you everything." You are blessed here and now; you are blessed for all eternity.

IV

"But now is Christ risen."

And "now Christ is become the first fruits of them that slept."

Your hope regarding your loved ones who have departed this life is not misplaced.

This is a solid, impregnable hope, for:

- Death has power over men only because of their sin.
- But Jesus has canceled out their sin on the cross, as His resurrection proves.
- Therefore He is the Conqueror over our death.
- All believers in Christ only sleep. Christ will awaken them to full and final salvation in heaven.

V

"But now is Christ risen."

We are of all men most blessed, for the hour of physical death will gloriously confirm all that we had hoped for. The risen Christ Himself will make our hope come true.

A. Then we were wise all through life, for on the Last Day our Lord will

- receive as His own all who denied themselves for His sake here;
 - give believers the crown of life for the sake of which they fought temptation;
 - bestow honor beyond compare on all who bore His reproach;
 - bless all who labored to turn others to His blood-bought righteousness; yes, He will let those who were won for Him and heaven through them rise up in the Judgment and call them blessed.
 - will transport them to the "sweet and blessed country" on which their minds and hearts were fixed.
- B. Christ's victory is our victory, and we shall triumph with Him forever (I Cor. 15:15-58). "But thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

C. We are of all men most blessed.

All this spells victory, joy, peace, hope and eternal life.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee. There shall ye see him. Lo, I have told you." And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word (Matthew 28:1-8).

An earthquake is a terrifying experience. It changes everything that used to be safe and protecting into shivering foundations and tumbling towers. Ordinarily we climb down from a shaky ladder rejoicing to stand once again on "solid ground." But what if that solid earth is quaking? Then hard has become soft, and safety has become danger, and everything is turned upside down.

There was an earthquake on the first Easter morning. It shook the ground in the environs of Jerusalem. It also turned around the values and lives of every human being no matter where he dwells.

It Shook God's Enemies Into Submission

The day after Jesus' death on the cross was the Sabbath day, a day of

rest in Jerusalem. To Jesus' enemies that must have seemed like an especially triumphant day of release from strain and worry. Had they not now at length won their victory? Were they not now free from any further charges of hypocrisy and wickedness? Was not the threat to their influence over the people now put into a grave never again to bother them?

And if there were some nagging fears and doubts in their hearts, certainly they had wisely protected themselves by posting guards at Jesus' tomb. Now there could be no desperate attempt by His followers to counterattack with the claim that an empty grave might indicate a resurrection from death!

But early on Easter morning the watchkeepers at the tomb were swept off their feet, and so were those who had posted them there! The Son of God rose in triumph from the dead; He sent one of His holy angels to open the tomb that men might behold the evidence of His triumph.

Thus did unbelief's joy turn into dust and ashes. It had seemed that death conquers all, but suddenly the grave's grasp is shattered. It had appeared that none could overcome the power of the devil, but now with "one little word"—the name of Jesus—even a child "can fell him." It had been true that the guilt of sin was enough to crush every sinner into eternal misery, but now the Savior proclaims that it is finished, that the full price of our redemption is paid, that sin can condemn us no longer.

It Shakes Disciples Out of Fear

For the disciples of Jesus the Sabbath before Easter was a day of rest that was anything but restful. They were floundering in gloom and despair. Some of them felt the special prodding of an aroused conscience: "You said you loved Him and would never forsake Him; yet you fled; you left Him to stand friendless and alone." Some of them, the women,

felt the restless frustration of wanting to show a little love and loyalty by tending to His corpse, and then being unable to do even that little thing because the work involved was not permitted on the Sabbath.

But the angel said, "Fear not ye: . . . for he is risen as he said." As surely as the proud forces of hell were shaken into submission, so surely may now the unwilling slaves of sin shake off their chains. What is left to strike fear into the hearts of His disciples? Earthly enemies may threaten to take our lives, but why should that drive us to panic when our Lord is victor over death? Our sins howl accusations at us, but why despair, for Jesus lives as our Advocate with the Father, pleading His perfect sacrifice as the full payment for our redemption!

When Easter's earthquake shook death and fear out of disciples' lives, it also carried out another side of that rearranging process. It shook inaction and aimlessness out of their lives, too. Disciples of Jesus are not drifting wanderers wondering what the wishes of a dead and departed master might be. "Go quickly, and tell," said His angel. That same commission was repeated on His own lips as He appeared to individuals and to groups small and large.

Therefore our goal in life is something beyond just "getting along with others." To be known as "a good guy" may mean simply that we have come to accept the standards of this earthly society. But we have by God's grace experienced an earthquake; we have been transformed. Our purpose in life is to act as proclaimers of that triumph, as agents through whom God may shake the chains of sin from other souls. Satan's kingdom deserves to be shaken up—as vigorously as we can. May the joy of Easter fill our hearts so that we become earthshakers by our lives of personal witness, by our wholehearted support of the testimony of our congregation and our Synod!

PAUL H. WILDE

"TOMORROW IS UPON US"

During the months of April and May, the 869 congregations of the Synod will have an opportunity to see the film "Tomorrow Is Upon Us." This 26-minute color film was prepared to inform congregations of the needs to be met by the Missio Dei Offering.

The Missio Dei Offering, authorized by the 1965 convention, is a \$4 million special offering to supply the Synod's teacher- and pastor-training institutions with desperately needed facilities. The last such Synod-wide offering was held in 1954.

During April the film will be shown to Voters' Assemblies as they meet to set their goals for the Offering. Congregations are being urged to invite all communicants to the special meeting so that as many as possible may see the film.

During May the film will again be used in a series of training meetings for the 24,000 visiting stewards who will be visiting the Synod's families to secure their support for the Offering.

The film will also be available, as the schedule permits, for special congregational showings during these two months.

The film story concerns a typical Wisconsin Synod family (Ed and Gretta Walters) who question the wisdom of the Missio Dei Offering. Could not the money be used better elsewhere? Why so much money *just* for buildings?

They combine a vacation with a tour of the Synod's educational institutions. In discussing the Offering with representatives of these institutions, they come to realize that the buildings are only the means by which more pastors, teachers, and missionaries can be sent to a Word-hungry world.

In the closing scene Ed Walters is convincing a doubting friend that, if the Wisconsin Synod wants to fulfill its Mission of God (Missio Dei) in this world, "tomorrow is already upon us."

Watch for the announcement in your congregation. It will help you understand why the Offering is needed *now*, not *tomorrow*.

The film, produced in Hollywood by Family Films, was made possible by a grant from the Aid Association for Lutherans.



Ed and Gretta Walters discuss the need for more workers with Prof. Emil Myers at Dr. Martin Luther College in the film "Tomorrow Is Upon Us." The 26-minute color film will be shown in congregations during April and May.

HIDDEN GEMS IN OUR HYMNS

"Behold the Lamb of God"

The Good Friday "chapter" of *The Lutheran Hymnal* begins with hymn number 165 and ends with number 186. In these hymns are to be found many expressions of penitence and sorrow over sin, for it was our sin which made Good Friday necessary. Also numerous in these Good Friday hymns are poetic descriptions of our Savior's crucifixion and death on Calvary. But shining through the gloom is the latent radiance of victorious joy—a radiance which bursts forth in full glory on resurrection morning in the triumphant chords of our beautiful victory hymns of Easter.

Typical of these Good Friday hymns is number 165, which expands on the words of John the Baptist recorded in John 1:29: "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

In stanza one we express this hope concerning the sacrifice of the Lamb of God: "Let it not be in vain That Thou hast died." When we view the complete scope of the redemptive work of our Savior, we can say with confidence that, of course, Jesus did not die in vain. His death paid for the sins of the whole world. But in this first stanza of the hymn we pray that His death might not have been in vain *for us as individuals*. In short: "Lamb of God, let me not die in unbelief and sin, for then Thy death *for me* would have been in vain."

Stanza two is a prayer of the penitent sinner who seeks forgiveness in the precious blood of Christ. "Lamb of God, may I be faithful unto death."

The Lamb of God is the incarnate Word, the God-man. Stanza three expresses this truth, and adds the prayer that the leaven of hypocrisy (Luke 12:1) and of other sins (I Cor. 5:6-8) might be removed from our hearts. "Lord, help us to continue in Thy Word so that we might be Thy disciples indeed."

And now, in stanza four, can you hear the joy of Easter already on Good Friday? The Lamb of God, because of His Easter victory, alone is worthy to sit on God's heavenly throne! "Praise to the Father (Ancient of Days), and to the Son (the Lamb), and to the Holy Ghost (Paraclete), ever One God forever! Amen."

Editorials

(Continued from page 101)

But the Protestant faith, assuming that there is such a thing, defies definition. The only definitive thing that can be said about it is that it is neither Roman Catholic nor Jewish. From that point on it breaks down into hundreds of groups, in many cases more dissimilar to one another than they are to Catholic or Jews.

The term "Protestant" is easy to understand. It refers to an individual or religious group which is neither Roman Catholic nor Jewish. But the Protestant "*faith*" is something else again. Put together all the conflicting beliefs generally comprehended in the term "Protestant," and they cancel one another out, leaving ~~no~~ faith at all.

"Protestant" may be a handy term for designating those who are neither Roman Catholic nor Jewish. But a faith it is not.

IMMANUEL G. FREY

GOALS GAINED

INCREASED FACILITIES TO TRAIN MORE MANPOWER

The Board of Trustees has authorized the following building projects:

<i>Dr. Martin Luther College (DMLC)</i>	
The multipurpose building.....	\$1,200,000.00
The remodeling of the present Classroom-Administration Building and of Old Main	300,000.00
<i>Northwestern College (NWC)</i>	
A new dormitory, replacing the oldest dormitory. (This includes temporary music facilities in the basement of the dormitory)	550,000.00
<i>Wisconsin Lutheran Seminary (WLS)</i>	
A library building, including faculty offices. Conversion of the present library into classrooms	250,000.00
	<hr/>
	\$2,300,000.00
<i>Milwaukee Lutheran Teachers College (MLTC)</i>	
Negotiations will begin soon to acquire a complex of apartment buildings at one location which will house up to 250 students. (The cost of these apartments will not be taken from the building fund.)	

All figures given represent estimated costs.

ENLARGED FACILITIES TO TRAIN MORE MANPOWER

The following professorships were authorized:

WLS — the ninth professor (librarian)	MLTC — three additional professorships. Through an agreement with Wisconsin Lutheran High School these three professorships will not involve an addition to the Synodical budget.
NWC — two professorships	
DMLC — three professorships	
MLTC — a dean of students	

PUTTING MANPOWER TO WORK IN MISSION FIELDS

Home Missions — The sum of \$31,500.00 was allotted to carry out Phase I of the Home Missions Expansion Program.

World Missions — The calling of the eighth missionary for Central Africa was authorized.

ANALYZING THE GOOD NEWS

Understand What Has Been Authorized!

As the listing above shows, the **building program projects** which the Board of Trustees has authorized total \$2,300,000.00.

The **manpower and mission items** which have been approved total \$93,700.00.

Mark Why All This Could Be Authorized!

The Screening Committee, meeting in February, weighed the present situation very carefully. It then recommended that the above projects, which were placed on the priority list last October, be authorized. Carrying out its responsibilities, the Board of Trustees met with the Screening Committee, heard the recommendations and gave them close study. Then it saw its way clear to authorizing all projects that had been recommended.

Both groups noted a **very encouraging thing** in our financial situation: there is a **definite and general trend toward larger contributions**. On all sides there is evident among us a will to move forward. Our people have been made willing by their Lord to seize the opportunities which He has set before them.

Take a Closer Look at the Building Program!

Here we have the good news that building projects which are essential to stepping up the manpower supply will soon get under way.

How are we going to carry out \$2,300,000.00 worth of projects? The construction will be spread out over 1½ to 2 years. Meantime the Missio Dei offerings will be flowing in, to supply funds. "But some borrowing will be necessary," says Pastor Harold Eckert, Executive Secretary of the Board of Trustees, "since some of the construction bills will come due before enough of the Missio Dei funds are available."

Consider the Good News in the Manpower Field!

Just as essential as increased facilities at our Synodical schools are **enlarged faculties**. In this area the action has already begun. Note all the calls for candidates on page 110. No fewer than 10 additional professorships have been authorized.

There is no reason to doubt that the cost of these professorships can be met from regular budgetary funds.

Note the Steps Taken in Regard to Missions!

You will be heartened by the news that we are taking steps forward in Home and World Missions, though you with us, may regret that they could not be bigger steps.

Again, the added cost will be met from the regular offerings you and I bring for the Gospel work.

Let us strive to take bigger steps for the sake of Him who died for us and rose again!

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

FIXED EASTER DATE

This year's Easter on April 10 falls on the right Sunday, so far as current proposals for a fixed Easter date are concerned. The date is to be the Sunday following the second Saturday in April.

Recently the Church of England acted on the matter at its spring assembly. The World Council of Churches is consulting its members. Rome has declared its willingness to go along if other churches agree.

The minimum of controversy aroused by the proposal is in marked contrast to the heated quarrels that the Easter celebration date engendered in Christianity from its earliest days on. As early as 200 A.D. the subject was bringing about the threat of schism. The famed Nicean Council took up the matter and ruled against those in favor of the fixed time of Nisan 14, the Jewish Passover date, but the difference has persisted in certain Eastern areas to this date.

It is to be hoped that current absence of strife over a fixed Easter indicates a more open mind to a matter not determined by Scripture and not a decline in appreciation of the Resurrection.

VATICAN II AND THE BIBLE

While the highly publicized Vatican II Council was running its long course, press attention frequently and naturally centered on such human-interest items as the garb of nuns and on such political hot potatoes as religious liberty. Much more important doctrinal developments tended to be underplayed, all but ignored, and deferred for more serious discussion at a later date. A case in point is the crucial issue of the role of the Bible.

Excerpts from an article in the January 21 *Commonweal* by the well-known Father Hans Küng of Tübingen reviewing Vatican II can serve to help bring us up to date on Rome's attitude to the Bible.

Father Küng points out that the Council called for "greater esteem for Holy Scripture in the Liturgy, in the life of the Church, and in theology." He emphasizes the importance of these decisions: Psalms are to be sung in the vernacular; every Sunday sermon is to be above all an explanation of the Scripture

text; modern Bible translations from the original languages are encouraged in contrast to the emphasis previously placed on the Vulgate by the Council of Trent; the Bible is to be significant for both religious instruction and piety.

What Father Küng reports about Bible reading is quoted verbatim: "Instead of forbidding Bible reading by the laity as was previously the case (right up into the nineteenth century), both clergy and laity are repeatedly encouraged to read the Bible."

On the role of tradition Father Küng maintains that the Council's position was that it "has no priority over the Word of God but is rather the servant of the Word. It is *not* common Church teaching that truths of revelation are contained *partly* in Scripture and partly in Tradition. Biblical studies are encouraged and are to be the soul of theology."

The statement on Bible inerrancy is far from satisfactory but is, it must be admitted, the equal of what much of present-day Lutheranism holds. The statement reads: "Scripture inerrancy is claimed only for religious truth and not for statements of a scientific nature."

Such a view of inerrancy opens the door to much violence against Scripture. It must also be remembered that Father Küng is not necessarily representative of all Roman officialdom. Finally, we know from experience that not every expression of a church convention is automatically and easily translated into action. Yet in spite of such qualifications, we hope that a wider use of the Bible and reverence for it in Rome will be a tool in combating grave errors and in enabling saving truth to survive in spite of them.

PARISH MERGER REJECTED

With relief the January 25 *Lutheran Standard* of the American Lutheran Church announced that its Holy Cross Church in Bellevue, Washington, had voted not to merge with St. Margaret's Episcopal Church.

National magazines late last year reported that the Holy Cross council under Pastor Apman had drafted a merger plan that would have relaxed denominational ties and joined the efforts of the Lutheran and Episcopalian congregations. This is the plan

that was subsequently rejected by the voters of Holy Cross. Pastor Apman, the *Standard* reports, has resigned.

With all the ecumenical emphasis of 1965, we are not surprised that a few were led to conclude that all the fine words on brotherhood and fellowship should result in concrete grass-roots action. When a parish board and an enthusiastic pastor under such pressures jump the gun and stray too far, who will want to put all the blame on them?

Rabbi Eisemann, president of the National Association of Hebrew Day School Principals, has a pertinent quote this Lutheran paper [the *Standard*] offers, not to further ecumenicity but to frustrate it. The Rabbi says: "Church leaders have been so busy stressing points in common that they have tended to blur the distinctives of various faiths." It's high time to stress once again the distinctives.

"TRUTH" ON THE MANILA AIRWAVES

As the first religious telecast in Manila, "Truth on the March," begins to draw favorable audience response, a major Roman Catholic broadcasting venture, "Radio Veritas" (Truth) nears completion.

"Truth on the March" features evangelist Gregorio Tingson on a regular Sunday half-hour program of sermon and song. The potential of the telecast includes the 200,000 sets in Manila and also others in more remote areas reached by relay.

Begun in 1958 and involving a cost of \$17,000,000, "Radio Veritas" is a major effort of Rome to penetrate the Bamboo Curtain and to blanket most of Asia. Seventeen languages will be used in the broadcasting that will reach from Australia to Alaska and from the Philippines as far west as the Middle East.

Such developments remind us that Christianity needs to be carried into Asia if the Gospel is to continue and complete its ceaseless journey westward begun centuries ago in the Near East. We have reason to appreciate and strengthen and extend the Far Eastern outposts of the Truth that our church body has been able to establish in Japan, Hong Kong, and Vietnam.

(Continued on page 114)

The Christian's Response To Evolutionism

The Ninth in a Series of Articles on Evolutionism

I. MAN VERSUS ANIMAL

From Animal to Man: So Say Many

Man the Human Animal—this is a chapter heading in a biology text used in many high schools today. It clearly sums up the belief of the evolutionist that man is a complex animal who has descended from animal ancestors by an evolutionary process. These people would have us believe that man is the highest entity evolved from a common primate ancestor, which also gave rise to such animals as the monkey, the chimpanzee, and the gorilla. This belief emphasizes man's own works and accomplishments, his own reason and knowledge. It has no need for God, but teaches that man alone is capable of his own improvement and ultimate salvation.

The statement by the famous British biologist, Sir Julian Huxley, states this idea very clearly, "In the evolutionary pattern of thought there is no longer need or room for the supernatural. The earth was not created; it evolved. So did all the animals and plants that inhabit it, including our human selves, mind and soul, as well as brain and body. So did religion." This false and evil philosophy is accepted by many today who completely reject the Biblical teaching of the creation by an Almighty God.

Man Created as Man: So Says God

As Christians, we cannot accept the evolutionary theory of man's development, for God has given us in Genesis the record of man's special creation. When God created all the other living creatures, He called them forth from the sea and the earth, but before He created man, He said, "Let us make," which indicates a unique counsel of God and a special sort of deliberation. This was not done in the earlier creations, and thus points out the superiority of the human race created by a special plan of God. He tells us in Genesis 2:7, "And the Lord God formed man of dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." It is clear from this account that man was not alive as an animal and then became alive as a man. God says He made the animals from the dust and also Adam's body from the dust of the ground; God does not say that man evolved from animal forms. It is true that man is physically similar to the animals in many ways, but to man alone God has given an immortal soul.

Man Highly Endowed at Creation

From the Genesis account we also know that man was created in God's image, as the crown of creation, endowed with phenomenal power and attributes. Man was not on the same level with the animals, but a being created to have dominion over all the earth.

The Real Reason for Biological Similarities

God, in his wisdom, created the earth and all living things as an environment for man. Man, in order to exist in this environment, would have to be in harmony

with it. He would need a respiratory system similar to animals, for he too would use oxygen from the air. His digestive system would be similar because he would eat the same food. Many more biological similarities could be listed. These do not support evolution, but for the Christian they show more clearly the wisdom of God as the Designer of all living things.

When we consider the chemical composition of our bodies and that of other living creatures, it is interesting to note that they both contain the same chemicals as found in the "dust of the ground." God called forth the bodies of all the animals from the earth, and He formed Adam's body from this same material. So the basic chemical similarities of all living matter as shown by scientific analysis do not conflict with the creation account, but rather they support the fact of a creation by a God of order.

"Not the Same Flesh"

In I Corinthians 15:39 we read, "All flesh is not the same flesh; but there is one flesh of men, and another flesh of beasts." This fact of Scripture is supported by laboratory tests which easily distinguish between human and ape flesh. There are a number of other differences between man and the ape: different blood, different embryology, and many obvious anatomical differences such as very different skulls, shorter legs, longer arms and a different mode of walking, on all four extremities.

No Common Ancestor for Man and Ape

In the field of anthropology, the clash between modern science and the Scripture is most obvious. Much of the evolutionary theory of man's development has been built on a fragmentary fossil record, yet most anthropologists will admit that the fossils which have been found are distinctly human, and they are the same or very similar to the species of modern man, *Homo sapiens*. No fossil evidence of a common ancestor for man and the ape has ever been found.

We who accept the Genesis account of the creation of man literally as God's inspired truth cannot possibly subscribe to the belief in a continuous genealogy between man and lower forms of life. Scripture nowhere indicates an evolutionistic progression as a possible explanation of man's origin.

The Dangerous Anti-Christian Philosophy Here

We recognize that behind evolution lies a dangerous anti-Christian philosophy which is based on theory and not truly scientific fact. The Bible tells us that God created man in His own image, but the evolutionist would have us believe that man is an animal which evolved from lower animal forms. The Bible tells us that man needs a Savior because he has fallen into sin, but the evolutionist believes that man is becoming better and better and ultimately can save himself. When the Christian separates the facts of true science from the

false theories of modern evolutionary teaching he sees that there is no conflict and he has no difficulty in accepting, through faith, the Scriptural account of man's creation.

ROBERT W. ADICKES

II. MAN, THE UNIQUE CROWN OF GOD'S CREATION

Man is in many respects physically similar to other living creatures. This is something freely granted in the preceding article. It was likewise pointed out, however, that evolutionists frequently draw some unwarranted conclusions from this fact. They conclude that man must therefore have developed from the animals, that man is therefore basically just another animal, merely the highest type of animal.

These conclusions, as the above article stated, are wholly at variance with the Holy Scriptures. Also God's Word acknowledges that man is in some respect physically similar to the animals. Just as clearly, however, does Scripture speak of man as unique among God's earthly creatures. It may be worth our while to note this anew in a few points from the creation account itself.

God Stated That Man Was Unique

In Genesis 2 we hear how God formed man of the dust of the ground and then breathed into his nostrils the breath of life so that man became a living individual. Of this first human being, Adam, who had in this way come into existence, God said: "It is not good that the man should be alone." The animals were all there. But man was still alone. This was not good in God's judgment. God's creative purpose was not yet fully satisfied. But the solution lay not in the animals which God's creative Word had already brought forth. They were different. Man was a unique creature of God. Only another creative act of God could give Adam a fitting help, a human companion corresponding to him. We are informed of God's intention to perform this further vital creative act: "I will make him an help meet for him." We are also told with some detail how God carried it out. The animals, however, had no part in this creative act itself, though God did use them for another purpose as He set about to perform it.

Sinless Man Realized That He Was Unique

Only God is omniscient and possesses all knowledge as something inherent in His very essence and being. Adam, also while he was still in his original sinless state, grew in knowledge by observation through his senses, by the exercise of his God-given faculties. But he acquired true knowledge while he still bore God's image. We hear how God Himself gave an opportunity by bringing the animals which He had formed out of the ground to Adam. We are told that Adam noted and observed the various animals and summed up their distinctive characteristics in fitting names. The outcome was this "... for Adam there was not found an help meet for him." The comment sets forth what became evident to Adam.

Adam realized that he was unique among God's earthly creatures and thus still alone. He came to share God's evaluation that being alone was not good. A conscious longing was awakened in his heart for the companion whom God intended to give to him. It was for this purpose that God used the animals, not in order to bring forth a human being, a suitable companion for Adam. What had gone on in the mind and heart of Adam is

clearly indicated by his joyful exclamation as God brought the newly created Eve to him. Rendering it literally, we can say that Adam exclaimed: "This one this time is bone of my bones, and flesh of my flesh; this one shall be called woman, for from man was this one taken.

Adam perceived that Eve alone was like him. All the animals had been different. That both he and Eve were unique among God's earthly creatures, was a source of great joy and satisfaction. No longer was he alone. While Adam still bore God's image, he did not fall into the folly of the evolutionist; he did not conclude that either he or Eve were just some more animals, merely the highest type of animals. While Adam was still uncorrupted by sin, he knew that both he and Eve were unique creatures of God.

Only Man Was Created in the Image of God

That which stands out above all else, as God in the creation account solemnly and joyfully announced that He was about to call man into existence, is the fact that man was to bear God's image. We hear God say: "Let us make man in our image, after our likeness. . . ." This is what really made man God's pre-eminent creature. The very fact that man *could* bear the image of God made him unique, different from all the animals. That this divine image was not something physical and corporeal should be self-evident. God is a pure spirit. As such He does not have a physical body. God's image in which man was created pertained to man's spiritual component, his soul. Only a creature who like God was a personal being, a being endowed with a rational mind, with discriminating feelings and emotions, and with a conscious will could bear God's image. God created man as such a creature. That is what made man different from the animals, unique among God's earthly creatures.

That man was created in the likeness of God, that upon his creation man actually bore God's image, tells us much more. Man, as God made him at the beginning, was not merely capable of entertaining rational thoughts, but all of his thought processes were in perfect harmony with God's blessed thoughts. Man had a true knowledge of God and discerned God's infinite goodness, wisdom, and power expressed in all the manifold works of God. With his feelings and emotions man evaluated everything in full harmony with the perfect judgment of God's heart. All of man's impulses were exercised in harmony with the holy will of his God, and all of man's conscious desires were directed toward that which was pleasing in God's sight. To say it very briefly, man was holy, a sinless being. He possessed this sinlessness, he bore God's image in the bond of perfect trust toward God with which he had been created. In all this man was indeed a unique creature. He enjoyed blessed fellowship with God.

It remains God's unchanging will that man should bear His image. When Adam and Eve fell into sin, they, of course, lost this precious divine image and with them all who would descend from them. Yet God purposed to restore it. To that end God promised fallen man a Savior; and God sent Him in the fullness of time in His incarnate Son Jesus Christ, who has wrought a perfect propitiation for all sin. Through the Gospel message of Christ's reconciliation the Holy Spirit awakens faith in the sinner's heart to embrace Christ's pardon and with it peace and salvation.

The new spiritual life in a Christian, his God-energized faith manifesting itself in spiritual activity

of every kind, is a restoration of the image of God. Thus Paul can exhort: "Put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24), and again: "Put on the new man which is renewed in knowledge, after the image of him that created him" (Col. 3:10). While the Christian lives here on earth, this divine image is, of course, only partially restored. With strength from the Gospel our new man must wage

an unceasing battle with the sinful flesh still remaining in us. In confident hope the Christian looks forward to the day when he will be purged of his Old Adam as the Lord receives him into His heavenly kingdom. Then God's image will be fully restored in us and we shall fully grasp our high station as God's unique creatures meant for eternal fellowship with Him.

CARL LAWRENZ

CALL FOR CANDIDATES

Dr. Martin Luther College

Whereas the Board of Trustees has empowered the Board of Control of Dr. Martin Luther College to call a third professor, the Board of Control herewith invites members of Synod to nominate candidates for this professorship. The candidates should be qualified to teach primarily Old World and European History. Please include pertinent information with your nomination.

All nominations must be in the hands of the undersigned by April 27, 1966.

Darrell Knippel, Secretary
DMLC Board of Control
3910 Stevens Ave. South
Minneapolis, Minn. 55409

CALL FOR NOMINATIONS

Milwaukee Lutheran Teachers College

The Synod in its last convention authorized establishing six professorships in this biennium at Milwaukee Lutheran Teachers College. The Board of Control now has been authorized to fill four of the six professorships granted and therefore requests that members of the Synod nominate men qualified to fill the positions. The nominees should be qualified in the following areas:

1. Dean of Students
2. Music
3. History
4. English

Nominations should specify into which of the four lists the nominees are to be placed. Nominations and pertinent information concerning the nominees must be in the hands of the secretary no later than April 8, 1966.

Mr. H. O. Ihlenfeldt, Secretary
M.L.T.C. Board of Control
330 North Glenview Avenue
Milwaukee, Wis. 53213

CALL FOR CANDIDATES

Whereas the Board of Trustees has empowered the Board of Control of Dr. Martin Luther College to call an additional professor, and whereas Prof. Hahnke has asked to be relieved of the responsibilities of the office of Dean, the Board of Control herewith invites members of Synod to nominate candidates for this position. Please include pertinent information with your nomination. All nominations must be in the hands of the undersigned by April 13.

Darrell Knippel, Secretary
DMLC Board of Control
3910 Stevens Ave. South
Minneapolis, Minn. 55409

CALL FOR NOMINATIONS

The Board of Control of Michigan Lutheran Seminary herewith petitions the constituency of the Synod to nominate qualified candidates for the office of president, an office made vacant by Professor Frey's acceptance of the presidency of Dr. Martin Luther College.

Nominees shall be men who have had experience in the preaching or teaching ministry of the Wisconsin Ev. Lutheran Synod, who have demonstrated interest in and pronounced ability for administrative work, and who are willing to pursue such graduate courses as will enable them to become properly certified in the State of Michigan.

All nominations with complete pertinent information should be in the hands of the undersigned by April 22, 1966.

Gerald R. Cudworth, Secretary
MLS Board of Control
34235 Blackfoot Lane
Wayne, Mich. 48185

CALL FOR CANDIDATES

Whereas the Board of Trustees has empowered the Board of Control of Dr. Martin Luther College to call an additional professor, the Board of Control herewith invites members of Synod to nominate candidates for the department of education. Please include pertinent information with your nomination.

All nominations must be in the hands of the undersigned by April 13.

Darrell Knippel, Secretary
DMLC Board of Control
3910 Stevens Ave. South
Minneapolis, Minn. 55409

REQUEST FOR NAMES

San Diego, California

There are two new missions in the eastern metropolitan area of San Diego. Services of Shepherd of the Hills are at 11 a.m. at Grossmont College, Fine Arts Lecture Hall. Services of Alpine Lutheran are at 9 a.m. at the Alpine Woman's Club, Alpine. Kindly send names of interested persons living in the following cities: La Mesa, El Cajon, Spring Valley, Lemon Grove, Bostonia, Santee, Lakeside, Alpine, Descanso, Guatay, Pine Valley and Campo to

Pastor A. H. Zimmermann
6229 Lake Albano Avenue
San Diego, Calif. 92119
Telephone: 465-7510

REQUEST FOR NAMES

Fort Collins, Colorado

Exploratory services are being conducted every Sunday afternoon at 1:30 p.m. in the Warren Funeral Chapel at 121 W. Olive in Fort Collins. If anyone knows of persons living in and near the city of Fort Collins or of any students attending the Colorado State University, who are interested in the Wisconsin Synod, please send their names and addresses to Pastor Alfred K. Hertler, 1217 17th Ave., Longmont, Colo.

REQUEST FOR NAMES

San Antonio, Texas

Exploratory services will begin in San Antonio in the near future. Please send names of all who might be interested to:

Pastor Vilas R. Glaeske
208 South Allen
Edna, Tex. 77957

REQUEST FOR NAMES

Houston, Texas

Exploratory work is being done in Houston with the hope of beginning services. Please send names and addresses of all people who are or who might be interested in the services of our Synod to:

Pastor Vilas R. Glaeske
208 South Allen
Edna, Tex. 77957

CORRECTION

Services of our New Jersey Mission

An outdated notice regarding our mission in New Jersey appeared in the February 20 issue. To set the record straight, services are conducted by Pastor Gary Baumber every Sunday at 11 a.m. in the Maple Meade School in North Brunswick. Pastor Baumber's address is: 1724 Holly Road, North Brunswick, New Jersey 03902.

ANNOUNCEMENT

Pastor A. T. Kretzmann of Trinity Evangelical Lutheran Congregation, Crete, Illinois, has been received into membership with the Wisconsin Evangelical Lutheran Synod, through the Southeastern Wisconsin Dis-

trict. Pastor Kretzmann and Trinity Congregation were former members of The Lutheran Church-Missouri Synod.

Adolph C. Buenger, President

ANNOUNCEMENTS

Synodical Council Meetings

God willing, the Synodical Council will meet in the Synod Office Building, 3512 W. North Ave., from May 4 to 6, 1966. The first session is to begin on Wednesday at 9 a.m., C.D.T.

Preliminary meetings of various boards and committees are to be arranged by their respective chairman and can be held on Monday and Tuesday. Meeting room reservations are to be made with the fiscal office.

Oscar J. Naumann, President

* * * *

Committee on Assignment of Calls

The Committee on Assignment of Calls will meet, God willing, on May 24 and 25, 1966. The Tuesday meeting will be held in the Tower Room at our Seminary at Mequon for the assignment of theological candidates and vicars. The Wednesday meeting will be held in the President's Conference Room at the Synod Office Building on North Avenue, Milwaukee, for the assignment of teacher candidates. Both meetings will begin at 9 a.m., C.D.T.

Oscar J. Naumann, President

CAMP WILLERUP

Lake Ripley, near Cambridge, Wis.

For boys and girls ages 8 through 12, two weeks — July 17-30, and for teenagers, 13 and older, one week, August 7-13. The rate is \$25.00 per week, which includes insurance. The camping week begins at 2 p.m. Sunday and closes at 2 p.m. Saturday. An efficient staff directs the program. The camp is sponsored by the Special Activities Committee of the Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches. For information and registration (which must be in before June 1), please write:

Mr. A. J. Sprengeler
648 E. Dover St.
Milwaukee, Wis. 53207

NOTICE

Board of Trustees Meeting

The next meetings of the full Board of Trustees are scheduled for April 12 and 13, and May 2 and 3, 1966.

Business to be acted upon in these meetings should be in the hands of the chairman or executive secretary of the Board of Trustees at least 10 days before the meeting dates.

Pastor Norbert E. Paustian, Secretary

PARSONAGE-TEACHERAGE COMMITTEE REORGANIZATION

The reorganized Parsonage-Teacherage Committee meets regularly on the evening of the first Thursday of each month. The personnel of the committee is as follows: Messrs. Eugene Wehausen, James Hartmann, Edward Vogt; Pastors Harold Eckert and R. L. Wiechmann. All requests which are to be brought before this committee are to be in the hands of the undersigned not later than the Monday before the first Thursday of the month.

R. L. Wiechmann, Chairman
Parsonage-Teacherage Committee
3512 W. North Ave.
Milwaukee, Wis. 53208

OFFER TO A MISSION CONGREGATION

One electric candelabra, one missal stand, one used Communion set, one portable

(wooden) lectern. Contact: The Rev. David Schmeling, 8335 Brockway Rd., Yale, Mich. 48097.

SERVICES BEGUN IN HUNTSVILLE, ALABAMA

Services are being conducted in Huntsville, Ala. A vacant home has been rented for this purpose. A sign will be erected in front of this home bearing the words: **Lutheran Chapel—Wisconsin Synod.** The Southeastern Wisconsin District is calling a man for the work in Huntsville. Until such a man is secured, however, members of the District Mission Board and Executive Secretary R. Wiechmann are taking turns in preaching there in services held once a month. Please send the names of all people in the Huntsville area who might be interested in our services to Pastor L. Hallauer, chairman, 20801 Forest View Dr., Lannon, Wis. 53046. The home mentioned above bears the following address:

2411 Whiteburg Dr. S.E.
Huntsville, Alabama.

MISSION NEEDS COMMUNION WARE

The mission at Cutler Ridge, the Cutler Ridge Lutheran Church, is in need of a set of Communion ware; either the single cup or individual cups are wanted. Please communicate with the pastor; transportation will be paid.

Names of people living at Miami or in the Miami area will also be appreciated.

Pastor G. C. Marquardt
20825 Coral Sea Road
Miami (Cutler Ridge), Fla. 33157

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN DELEGATE CONFERENCE

Time: April 29, 1966, 9 a.m.

Place: St. Paul's Church, 1501 10th St., Douglas, Ariz.; W. F. Winter, pastor.

Agenda: Gal. 1:10-23, W. Winter; Increasing Participation of Our Laymen in the Work of the Church, D. Redlin; Helping the Slow Learner in Religious Instruction, K. Moeller; Christ, the Son of Man, A. Sitz.

Preacher at Opening service: R. Paustian.

Note: Pastors, delegates, and all teachers of the Gadsden Conference attend these sessions.

V. A. Winter, Secretary

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 12 and 13, 1966.

Place: Northwestern Lutheran Academy, Moberge, S. Dak.

Opening Communion service: 10 a.m. C.S.T. Preacher: W. Herrmann (J. Humann, alternate).

Essays: Matt. 3:11, 12 — Baptism with Fire, D. Buske; The Distinction Between Moralizing and the Third Use of the Law, E. Klaszus; The Training and Instruction of Our Sunday-school Teachers, E. Werner; A Review of the History of Lutheranism from the Augsburg Confession to the Present, R. Strobel; Jas. 5:13-16 — Praying for the Sick, W. Ten Broek; The Old Testament Believers' Concept of God, L. Dobberstein; The Pastor as a Professional Man, R. Buss.

Preliminary Report: Conference Realignment. Missionaries' Conference: April 11, 8 p.m. C.S.T.

Please bring own bedding for lodging in the dormitory.

Cyril W. Spaude, Secretary

EASTERN DELEGATE CONFERENCE

Date: Thurs. June 2, 1966.

Time: 9 a.m.

Place: St. Martin's Church, Watertown, S. Dak.; W. Schumann, host pastor.

Agenda: Discussion of the Syllabus in Preparation for District Convention.

DONALD NINMER, Secretary

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Place: Holy Trinity Church, Wyoming, Mich.

Dates: April 25 and 26, 1966.

Time: 9:00 a.m. Communion service, Monday, 11 a.m.

Preacher: A. Jeschke (alternate, J. Meyer).

Agenda: Exegesis — I Pet. 5, J. Meyer; Jas. 1, K. Biedenbender; Exegetical-homiletical Treatment of Gen. 22:1-19, E. Bickel; Exegetical and Homiletical Treatment of I John 2:3-11, H. Sauer; Church Worship in Apostolic Times, F. Knueppel; Liturgical Changes, P. Hoenecke; The Proper Balance of Justification and Sanctification in Our Sermons, H. Hempel; Conducting a Sunday-school Teachers' Meeting, L. Meyer.

Henry T. Peter, Secretary

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NORTHERN PASTOR-TEACHER CONFERENCE

Date: April 25, 1966; 9 a.m.

Place: Our Savior Church, Marlette, Mich.

EDWIN C. SCHMELZER, Secretary

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FLORIDA PASTORAL CONFERENCE

Date: April 19, 1966.

Time: Communion service at 9 a.m.

Place: Cutler Ridge Lutheran Church, Miami, Fla.; G. C. Marquardt, pastor.

Note: Please contact the host pastor if you desire overnight accommodations.

E. C. RENZ, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Place: Mt. Olive Church, Lincoln, Nebr.; L. Gruendeman, pastor.

Date: April 19-21, 1966 (Tues. 10 a.m. to Thurs. noon).

Assignments: Exegesis of Ps. 23 or Ps. 110, M. Doelger; The Study of the Word "Fear" in the Scripture With Special Attention to its Use in Luther's Small Catechism, H. John; The Eucharistic Aspect of the Lord's Supper, J. Engel; Heb. 7:26, 27 In the Light of the Events of the Great Day of Atonement, H. Meyer; Reports.

Note: Communion service Tues. evening at 7:30. Preacher: Edgar Herman (alternate: Ed Lindquist). Kindly inform the host pastor if you desire overnight lodging.

HERMANN JOHN, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Date: April 25, 1966, 9:30 a.m. (7 p.m. Communion service).

Place: St. Paul's Church, Hurley, Wis.

Speaker: D. Kock (J. Radloff, alternate).

Agenda: Glory of God, E. Leyrer; Study of Ephesians, F. Bergfeld.

J. Radloff, Secretary

* * * *

MANITOWOC PASTORAL CONFERENCE

Date: Mon., April 18, 1966.

Place: Zion Church, Morrison, Wis.; Dr. H. A. Koch, pastor.

Time: Opening Communion service at 9 a.m.

Preacher: R. Otto (alternate, J. Plitzuweit).

Agenda: Exegesis of Isa. 51:1f., T. Stern (alternate, L. H. Koeninger); Conference Choice of Essay: The Northern Wisconsin District—Persons, Places, Events, A. Engel (continuation); Isagogic Study of Amos, A. Degner; Revelation and its Proper Use in Relation to the Other Books of the Bible, T. Sauer; The Essentials and The

Forms of Baptism, G. Cares; Reports, Nominations, etc.

A. F. SCHULTZ, Secretary

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WINNEBAGO PASTORAL CONFERENCE

Date: April 18, 1966.

Place: Trinity Church, Neenah, Wis.

Time: 9 a.m. Communion service.

Preacher: E. Stelter (alternate: H. Scherf).

Agenda: The Doctrine of the Church, J. Hansen; Dan. 9 cont., H. Scherf; Table of Duties, G. Ehler.

GLENN H. UNKE, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON CONFERENCE

Date: Tues., April 19, 1966.

Place: Peace Church, Hartford, Wis. Opening Communion service, 9 a.m.

Preacher: P. Huth (D. Kuehl, alternate).

Agenda: Exegesis of Gen. 10 and 11, B. Hahn; Augsburg Confession, Art. 1, P. Huth; Exegesis of I Cor. 9:18-27, D. Kuehl; Conference Business and Elder's Report, M. Croll.

Alternate Papers: Mal. 4, E. Breiling; A Review of Homelitic Principles, W. Nommensen.

M. WESTERHAUS, Secretary, pro tem

WESTERN WISCONSIN

DISTRICT TEACHERS CONFERENCE

Dates: April 28 and 29, 1966.

Place: First Lutheran School, La Crosse, Wis.

Agenda: Active Church Membership—How Can We Impress It Upon Our Children and Their Parents? Pastor David Kuske; Discipline and Respect—What Has Happened to the Fourth Commandment? Mr. Erwin Wilde; What Can Be Learned from Programmed Learning? Mr. Leslie Kehl; The Place of Modern Mathematics Today, Prof. John Oldfield; Teaching Children Independence, Mr. Silas Born; Inspirational Address, Pastor Fritz Miller.

GERTRUDE LIMPERT

Program Committee Chairman

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JOINT CONFERENCE OF THE MISSISSIPPI VALLEY AND SOUTHWESTERN CONFERENCES

Date: April 19, 1966, 9 a.m.

Place: First Lutheran Church, West and Cameron, La Crosse, Wis.

Preacher: A. Mennicke (alternate: F. Miller).

Agenda: Justification According to Article III of the Formula of Concord and the Use of "Justice" in the Authorized Catholic Edition of the Bible, Carl Nommensen; The Philosophic and Religious Foundation of Modern Education, Prof. B. Teigen of Bethany Lutheran College.

RICHARD LAUERSDORF, Secretary

INSTALLATIONS

Pastors

Palenske Carlton H., as pastor of St. Paul's Ev. Lutheran Church, Monroe, Mich., by G. M. Cares; assisted by R. W. Holtz, C. Miller, R. Stieve, F. A. Schroeder, D. Habeck; Feb. 27, 1966.

Shimek, Richard, as pastor of Bethany Lutheran Church, Beechwood, Mich., by Marvin Radtke; Jan. 30, 1966.

CHANGE OF ADDRESS

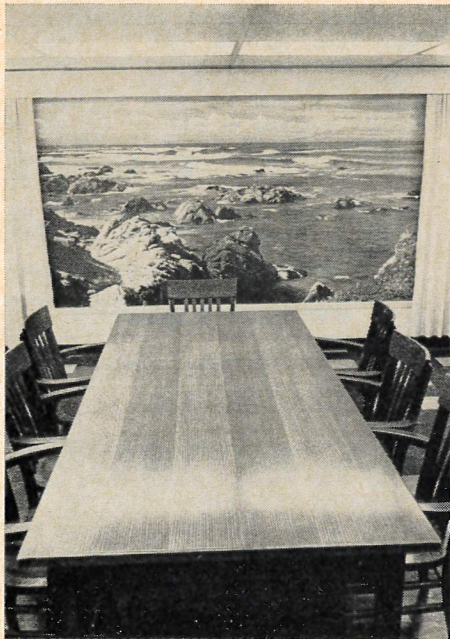
Pastors

Henning, Carl J.
404 N. Main St.
Scottville, Mich.

Weindorf, Luther
11051 Phinney Ave. N.
Seattle, Wash. 98133

Steps Toward Expanded Service

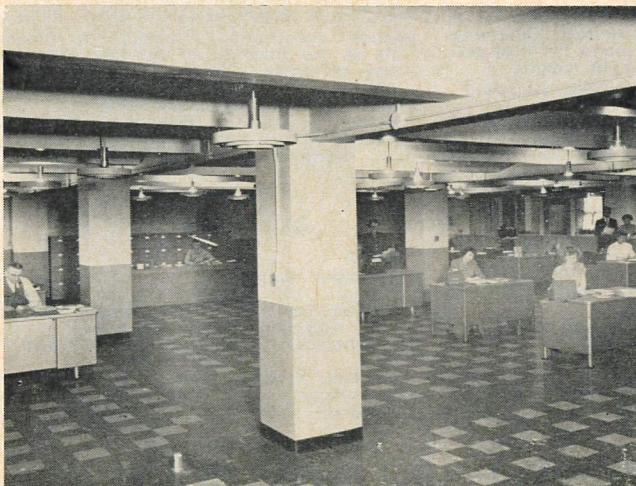
A PICTURE STORY SHOWING IMPROVED FACILITIES AND
NEW EQUIPMENT AT NORTHWESTERN PUBLISHING HOUSE



The Board of Directors did not have a separate meeting room until recently. This handsome room serves not only the Board but the Commission on Christian Literature as well. Committee meetings related to the work are held here, too.



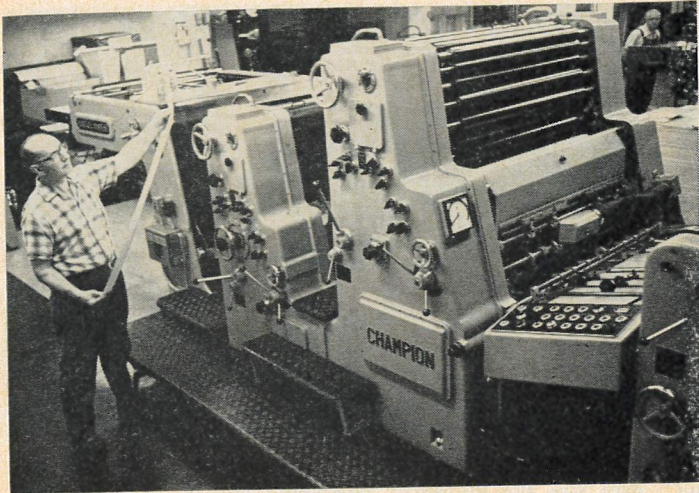
The art department is a good example of the more spacious facilities that have been provided. These two full-time artists, Mr. Harold Schmitz and Mrs. Lorraine Franke, and several outside artists work under the direction of Pastor Siegfried Fenske (see below).



This is a view of the general office in 1949, the year the present quarters for the Publishing House were dedicated. There were only six workers in the office at that time. The total work force at the Publishing House was 21.



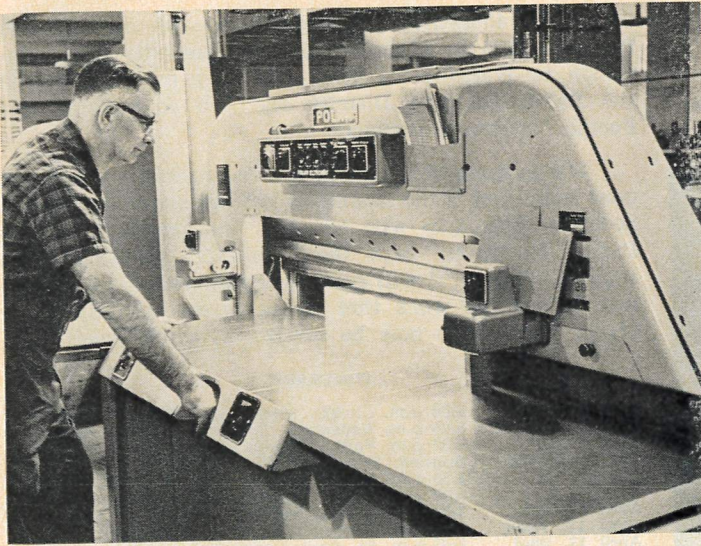
A view of the same office in 1966 shows the space has been modernized and equipped for a larger staff, now numbering 14, to handle the increasing business. The work force, not counting part-time employees, now numbers 55.



Acquired in 1964 at a cost of \$75,000, this offset press can deliver 7,000 sheets per hour. All multiple color items are run off on this press. The Sunday and Lenten bulletins are good examples. Another is the cover of this Easter issue.



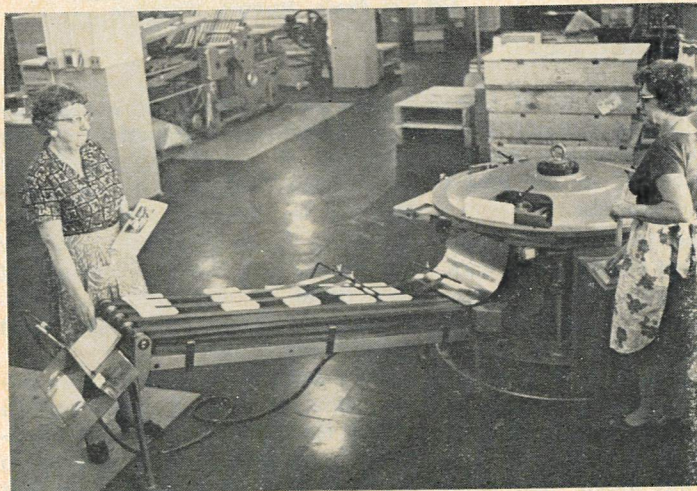
A collator, pictured here, gathers either the sections of a book or the sheets of loose-leaf items, such as Seat Work and Home Study Work in Sunday-school materials or Catechism Study Exercises.



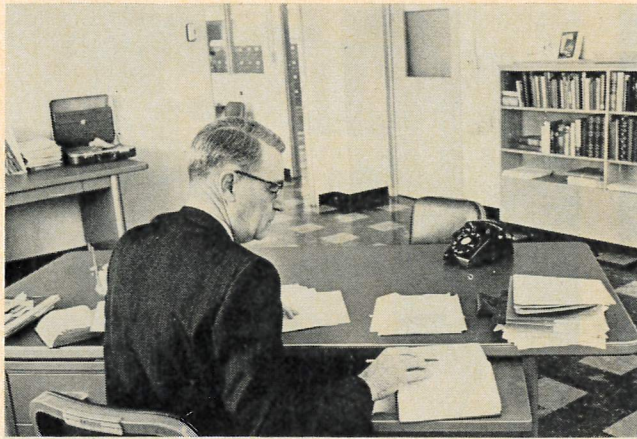
Electric eyes control the impulses of this paper-cutting machine. Another cutting machine trims three edges of a book or booklet in one operation. Your *MEDITATIONS*, for example, are trimmed to size in this way.



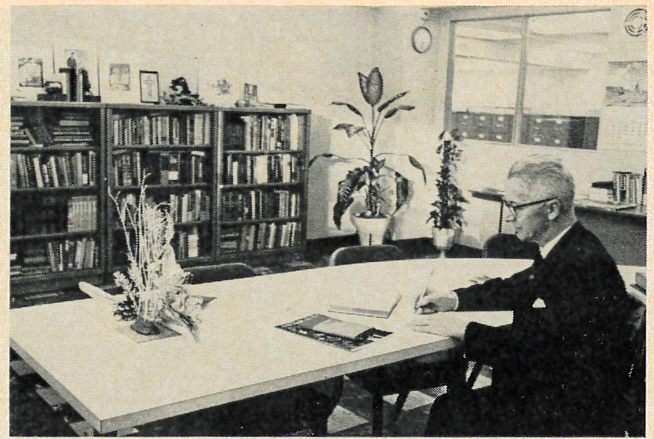
In the Mailing Department one finds the labeling machine. Your *Northwestern Lutherans* are rolling off the belt. It attaches the mailing labels to the copies. It can handle 20,000 units per hour.



This machine is called a Perfect Binder. It binds all paperback books, such as "A Catechism of Differences" and "The Papacy Evaluated." It is also used for *The Yearbook*, Publishing House catalogues, and Synodical proceedings.



The roomy offices shown in this picture and the one opposite were provided at the time of the extensive remodeling program about a year and a half ago. Pastor Werner Franzmann is the literary editor of Northwestern Publishing House. He is also managing editor of *The Northwestern Lutheran*.



Pastor Siegfried Fenske, shown here, is the associate literary editor of the Publishing House. The two editors collaborate on many projects, while each also has special assignments. In addition, Pastor Fenske is in charge of layout and art.

SEMINARY CHORUS TO TOUR PACIFIC NORTHWEST

The male chorus of our Wisconsin Lutheran Seminary will make an extended tour during the Easter vaca-



DIRECTOR MARTIN ALBRECHT preparing a section of the Seminary Choir for its extended tour.

tion. The 45-member chorus under the direction of Professor Martin Albrecht will sing concerts from Wisconsin to Washington. They will sing five concerts in the Dakota-Montana District and five concerts in the Pacific Northwest District.

The purpose of this long tour is threefold: First and most important is the singing of the praises of the Savior. Secondly, this trip will acquaint the members of the Pacific Northwest with the Seminary which it helps support. Thirdly, it will give the seminarians an opportunity to see the work that we carry on as a Synod in places where they may be serving in a few years.

ITINERARY

April 6, Wed.	8:00 p.m. Christ, North St. Paul, Minnesota
April 7, Thurs.	8:00 p.m. Redeemer, Mandan, North Dakota
April 8, Fri.	7:30 p.m. Faith, Billings, Montana
Easter Sunday	Sunrise, Trinity, Omak, Washington
	2:30 p.m. Grace, Seattle, Washington
	8:00 p.m. Faith, Tacoma, Washington
April 11, Mon.	7:30 p.m. Grace, Portland, Oregon
April 12, Tues.	7:30 p.m. Grace, Yakima, Washington
April 13, Wed.	8:00 p.m. St. Paul, Livingston, Montana
April 14, Thurs.	8:00 p.m. Zion, Mobridge, South Dakota
April 15, Fri.	7:30 p.m. St. Martin, Watertown, South Dakota
April 16, Sat.	8:00 p.m. St. Paul, Tomah, Wisconsin
April 17, Sun.	8:30 a.m. St. Paul, Tomah, Wisconsin
	2:30 p.m. St. John, Princeton, Wisconsin
	8:00 p.m. Peace, Hartford, Wisconsin

Looking at the Religious World

(Continued from page 107)

IN THE PIKE PATTERN

Episcopalian Bishop Pike of California, even while on a sabbatical, can stir up more controversy than a dozen active clergymen. After successfully surviving, last year, the third charge of heresy leveled against him in his stormy career, the bishop is ready to try again.

This month his book, *What Is This Treasure?*, will be brought out. Pre-publication publicity in connection with Pike's recent trip to this country

from his sabbatical haunts at Cambridge University and a major interview article in a national magazine have called attention to the book's most sensational heresies.

Pike calls the term *divinity* misleading when used in connection with Jesus on the grounds that the difference between Him and others is only one of degree and not of kind. Jesus, he claims, attained a perfection of humanity through which God could operate fully, a perfection attained by no other known personage, not even Socrates, but which "may have existed in some Tibetan lama we don't know about."

Pike endeavors to find a basis for this blasphemous rejection of the doctrine of the two natures of Christ, the God-Man, in the claim that its terminology rests on categories of Greek philosophy not now understood. As though the truth of God could be destroyed by fluctuations in human vocabulary and thought categories!

It's a sad commentary on the present state of religion that such a bishop is counted a leader of Christianity and such a book will be so highly regarded and widely read that it will become a bestseller.

EDWARD C. FREDRICH

Thanks Be To Thee, O Jesus!

On Palm Sunday

On this day Thou didst once come into Jerusalem, though Thou didst know full well that Thine enemies were lying in wait for Thee to accomplish Thy death. For the joy that was set before Thee, the redemption of all sinners, Thou didst despise the shame that awaited Thee and didst walk resolutely and serenely toward the place of sacrifice.

For this we thank Thee, O Jesus, our Savior and our King.

On Good Friday

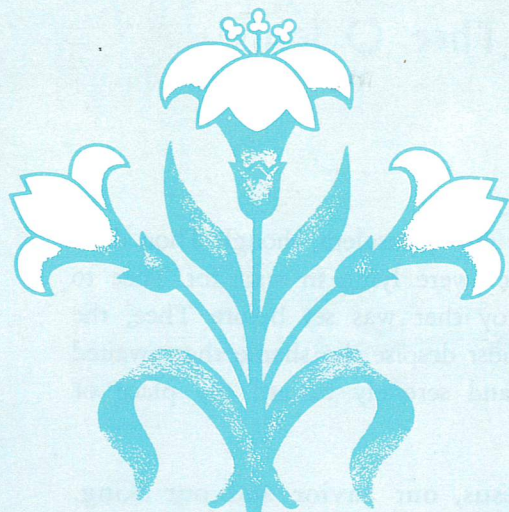
On this day long ago Thou didst hang for six hours upon the cross. Not a minute of those hours was marred by murmur or complaint, by striking back with bitter word or vengeful thought, as Thou didst bear all the cruelty men heaped on Thee with hand and tongue. There on the cross didst Thou endure perfectly all that the holy God inflicted on Thee, as He required from Thee the penalty for sin and guilt which was our due and that of all men. There Thou didst atone fully for our transgressions through Thy perfect sacrifice.

For this we thank Thee, O Jesus, our Savior and our Substitute.

On the Festival of Easter

On this day more than two thousand years ago Thou didst pass through the stone walls of Joseph's sepulcher. With that act Thou didst demonstrate that Thou hadst left all our sin behind on the cross. There Thy Father marked Thine atoning work with: "Approved!" for He raised Thee from the dead. In doing so, He declared that decay in the grave could not claim Thee, as it does sinful, mortal man. Thou by Thy perfect Passion hadst canceled the unmeasured guilt — our guilt! — which had been counted against Thee. By resurrecting Thee He pronounced Thee free and rid of all sin and guilt — and He absolved us and all men in that same mighty, gracious act.

For this we thank Thee, O Jesus, our Redeemer, our victorious Champion, our Peace both here in time and hereafter in eternity. Amen.



In the Name of the Risen Lord!

May God lead you always to see the event of Good Friday from the vantage-point of Easter. This view, which God urges on you in the Scriptures, will enable you to dispel all doubt and to exclaim with joyful certainty: "Here is God's own sacrifice complete! My Lord Jesus declared from the cross: 'It is finished!' Now I know and am persuaded that the work of my redemption is indeed complete."

Here is the full blessing of the Day of Christ's Resurrection. An Easter observance which reaps this blessing we implore God to grant you.

A BLESSED EASTER!

The Editorial Board and the Contributing Editors of

THE NORTHWESTERN LUTHERAN

*The Board and Management of
Northwestern Publishing House
and all its workers.*