



DEATH IS SWALLOWED UP IN VICTORY

THE NORTHWESTERN
Lutheran

MARCH 30, 1969



See Our Mighty, Conqu'ring Hero

An Easter Hymn

*See, our mighty, conqu'ring Hero,
Christ, is risen! Lo, He lives!
Oh, the joy beyond all telling,
Oh, the hope His triumph gives!
Saints below, lift up the cry;
Saints above, make glad reply:
"Alleluia!"*

*Death's Destroyer, our great Champion,
Christ, descended into hell
To proclaim His glorious vict'ry
O'er the Prince of that dark cell!
Saints below, come, raise your voice;
Saints above, sing out, rejoice:
"Alleluia!"*

*Ev'ry knee must bow before Him
Of all things in earth and heav'n;
E'en by all in hell's dread prison
Homage must to Him be giv'n.
Saints below, with one accord,
Saints above, now praise the Lord:
"Alleluia!"*

*From the tomb He strides victorious;
Slain is death, our fearful foe!
Satan's pow'r fore'er is broken;
We are free from sin and woe!
Saints below, the chorus sing;
Saints above, make heaven ring:
"Alleluia!"*

*God commends His love toward sinners—
Jesus died to save our race,
Rose again, with our forgiveness
Sealed to us by God's free grace.
Saints below, in mystic bond,
Saints above, with them, respond:
"Alleluia!"*

*Death is swallowed up in vict'ry!
Where, O Death, is now thy sting?
Where, O Grave, thy boasted triumph?
Ours it is—through Christ, our King!
Saints below, arise and shout;
Saints above, let praise ring out:
"Alleluia!"*

*High now lift the Victor's banner!
To the nations now proclaim,
"Christ is God, your mighty Savior,
Trust in His redeeming Name!"
Saints below, God's wonders tell;
Saints above, the anthem swell:
"Alleluia!"*

*Blessing, glory, pow'r, dominion
To the Lamb that once was slain,
To our Paschal Lamb, now risen
As the King of kings to reign!
Saints below, repeat the hymn;
Saints above, join cherubim:
"Alleluia!"*

WILBERT R. GAWRISCH



A Journey . . . For Us and All Mankind

A Message for Holy Week from President Oscar J. Naumann

When Jesus told His disciples what would happen on His last journey to Jerusalem, they did not grasp the meaning of His words. When He told them that He would suffer many things and be killed and that He would be raised again on the third day, Simon Peter rebuked Him and said: "Be it far from thee, Lord: this shall not be unto thee."

The disciples feared both the religious and the political rulers of their day. For that reason they, too, harbored false hopes about the kingdom of their Messiah. Though Jesus taught them daily for the space of about three years, yet they were slow to understand and quick to despair.

Their false hopes were buoyed by the shouts of "Hosanna to the Son of David" and were momentarily strengthened when Jesus drove the money changers from the Temple. But utter despair set in when His hour had come and He walked into the cruel arms of Judas and the mob. Most of them had fled even before the people answered Pilate and said: "Away with him! Crucify him! We have no king but Caesar!" Though Jesus had told them, as He told Nicodemus, that the Son of man must be lifted up as Moses lifted up the serpent in the wilderness, they did not understand it at the moment. Would you and I have understood? No more than they did, I fear.

For Us

What a blessing for us that the Lord has given us our time of grace today when we can view the entire record of Christ's last journey to Jerusalem as a mission accomplished! We have not only the prophecies of the Old Testament which foretold



many details of His redemptive sacrifice. We also have the New Testament record of His bitter suffering and death, and of His glorious resurrection. Whereas the disciples in their day could search the inspired Old Testament Scriptures, which testi-

fied of Christ, we have in addition to that the infallible record of the New Testament in which the Savior's work of redemption is recorded on virtually every page. Some of the words He spoke during that final agony are among the best known and best loved passages of Holy Scripture.

That the Savior was fully aware of His mission and willing to endure all the agony and shame that our redemption would require is clear from His prayer in Gethsemane: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

How graphically His words to the mob at Gethsemane's gate picture His vicarious atonement! "I have told you that I am he: if therefore ye seek me, let these go their way." The Innocent One was taken captive and was crucified. The guilty ones escaped. And this came about because "the Lord hath laid on him the iniquity of us all."

The all-embracing grace of God is evident from the Savior's prayer for His executioners. "Father, forgive them; for they know not what they do." Jew and Gentile alike are to benefit through Christ's atoning sacrifice even as the Lord had promised Abraham: "In thy seed shall all the nations of the earth be blessed."

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

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MARCH 30, 1969

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Death Is Swallowed Up In Victory

DEATH —

The Wages of Sin

By God's wondrous grace we have made our annual journey through the sacred season of Lent. On Palm Sunday we stand at the threshold of our Lord's vicarious suffering of Maundy Thursday and Good Friday and of His triumphant resurrection of Easter Sunday.

But remember, in all that has transpired, this has not been an adventurous journey or a sight-seeing trip. As we stand this week at the foot of the cross and still later at the empty tomb, we are not mere innocent bystanders, emotionally uninvolved. All the suffering and agony Christ bore in His own body and soul are the wages of sin. His expiration on the cross is the death we deserved to die. The bursting of the tomb proclaims our victory.

Sin Is the Cause

*My burden in Thy Passion
Lord, Thou hast borne for me,
For it was my transgression
Which bro't this woe on Thee.*

Unfortunately many, as they observe from a "safe" distance the Savior's passion and the way of the cross, shake their heads in amazement and unbelief. Because they do not see the cause for the Savior's suffering and death, they find no good explanation for it all. Grasping for a reason, they make of our Lord a martyr and the cross a rallying place for dissidents. They apologize for the cross rather than glorying in it.

We do not need to search for a reason. In this sense there is no mystery to the cross. The cause is sin, our sin, the sin of all men. "Sin is the transgression of the law." To sin is to transgress, "to step across" the line of God's holy Law. Sin is doing what God has forbidden or not doing what God has commanded in His just Law. To fall short of God's unchanging standard of right and wrong in any way is a serious violation worthy of death. "For the wages of sin is death."

The penalty for sin God established when He commanded our first parents not to eat of the tree of the knowledge of good and evil and added, "For in the day that thou eatest thereof thou shalt surely die." Adam and Eve let Satan persuade them that God had not been entirely good and fair towards them. Of their own free will they did what God had expressly forbidden. They transgressed God's Law. The just penalty of death rested upon them. They were doomed to death!

Adam and Eve's sin and death was only a beginning. Their guilt defiled all men. "Wherefore, as by one man sin entered into the world, and death by sin; and so death

passed upon all men, for that all have sinned." The guilt of Adam and Eve is charged to all their descendants, to Cain and Abel, to us, and to all in whom God has placed the breath of life. Contrary to all arguments and complaints of proud, self-righteous mankind, all have received by birth and possess a sinful, totally depraved nature.

As a result of their natural inclination to sin and inability to do God's will, men bring forth a vast mountain of maliciousness and transgression. "For out of



the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Because of both original and actual sin all mankind comes under God's verdict—death. This is our just retribution also!

Death Is the Effect

*I cast me down before Thee;
Wrath were my rightful lot.
Have mercy, I implore Thee;
Redeemer, spurn me not!*

Still we do not perceive fully nor appreciate sufficiently the suffering, death, and resurrection of our Lord until we ponder the full effect of sin upon us and all men. "The wages of sin is death." Oh, what men have tried to do with the thought of death! Though it cannot be denied, death is made out to be far less than what it really is. Hopefully it will be the end of all, annihilation, extinction. It must be anything but eternal.

Lest we be misled, the consequence of sin is spiritual, temporal, and eternal death, and always a separation. God told Adam that his disobedience would bring death; and as soon as he had sinned, death, separation from God, began. Adam was separated from God in his soul. He became an unbeliever, a child of Satan. The inward separation from God became obvious when Adam felt guilt and shame and fled from God outwardly. Vainly he sought to hide himself and to escape from the presence of his Creator. At the same time physical death began to set in. The effects of sin in the form of sickness and disease began to take their toll to force a separation of his soul and body and to force his body into the grave. Worst of all, unless his sins would be forgiven, unless the inward death would be removed

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Death Is Swallowed Up In Victory

DEATH — *The Price of Our Redemption*

Redemption by Death Was Foreshadowed by the Passover

In one dreadful midnight hour, death struck down every first-born child in Egypt from the heir-apparent in Pharaoh's palace to the first-born of the prisoner in his dungeon. Throughout the land there arose such a wailing as never was heard before. But in the homes of the Israelites in Egypt's land of Goshen there was no death and no lamentation. The same night that brought death to the Egyptians gave life and liberation to God's people in bondage. Death passed them by, for this was the night of the Lord's Passover.

On the tenth day of the month called Abib (later named Nisan; March-April in our calendar) each Israelite family procured a one-year-old animal without blemish according to the Lord's direction. On the fourteenth day of the month each household slaughtered its lamb and put some of its blood on the doorposts and lintel of the house where it was to be eaten. Not a bone of the lamb was to be broken during its preparation, and the roasted flesh was to be entirely consumed in the same night. The blood on the doorposts served to mark the houses of the Israelites. When the Destroyer visited the homes of the Egyptians with death, he passed over the homes that had been marked with the blood of the Passover lamb.

What a memorable night this must have been for those who experienced it! That same night brought such terror to the hearts of the Egyptians that their king finally begged Moses to take his people out of the land and be gone. And so the long trek was begun that would ultimately bring their children into possession of the land of Canaan, the Promised Land of freedom. God wanted the events of that night to be forever inscribed upon the minds of His people. To insure that they would not be forgotten, He ordained that the Passover be celebrated annually to commemorate that night of deliverance. The Lord also commanded that all first-born animals of the Israelites be consecrated to Him after they had established themselves in their new homeland and that all first-born sons should be redeemed by sacrifice. Thus they would always remember that their sons had been spared from death by God's gracious deliverance.

Redemption by Death Is Sealed in the Lord's Supper

By means of the Passover ceremonial, an Old Testament rite prophetic of the Messiah, the Lord God was foreshadowing the great and final redemption to be achieved for all mankind by the death of His Son, who is the true Passover Lamb sacrificed for man's redemption. The last chapter of the Old Covenant and the first of the New were both written in the last night of our

Lord's earthly ministry. In that night Jesus celebrated the Jewish Passover with His disciples for the last time. He then instituted the New Testament in His own blood when He gave them, His disciples, His church-that-was-to-be, the Lord's Supper.

An old era was ending and a new one beginning, for all that the Passover foreshadowed was now being fulfilled. Jesus was the *real* Passover Lamb. The unblemished Son of Man had entered Jerusalem on the tenth day of Nisan. On the morning following the Passover (the fourteenth) He would be brought as a Lamb to the slaughter. His blood would be spilled on the cross, not a bone of Him would be broken, and His death would effect the redemption of all mankind. He would say, "It is finished," and man's redemption would be complete.

Just as Israel's redemption from bondage in Egypt was to be commemorated and the Messiah's coming sacrifice was to be foreshadowed by the celebration of the Passover, so is the redemption secured for us by our Lord to be brought to our vivid remembrance frequently. It was this perpetual and frequent remembrance that our Lord was aiming at when He took the Passover bread, broke it and distributed it to His disciples and said, "This is My Body," and when He took the cup of wine and said, "This is My Blood of the New Testament. Do this often in remembrance of Me."



When we celebrate the Lord's Supper today, we receive, together with the bread and wine, the true Body and Blood of Christ. We thus receive the actual *price of our redemption*. As the redeemed of the Lord we depart from His table assured that we have been purchased to be His own to live under Him in His kingdom.

As the Passover not only directed the hearts of the Israelites backward to their deliverance in Egypt, but also forward to their redemption in Christ, so the Lord's Supper not only brings the blood sacrifice of Christ that secured our redemption into vivid remembrance, but it also directs our minds forward to the time when Christ will effect our total and final deliverance from all the evils of this present life. As the Children of Israel ate

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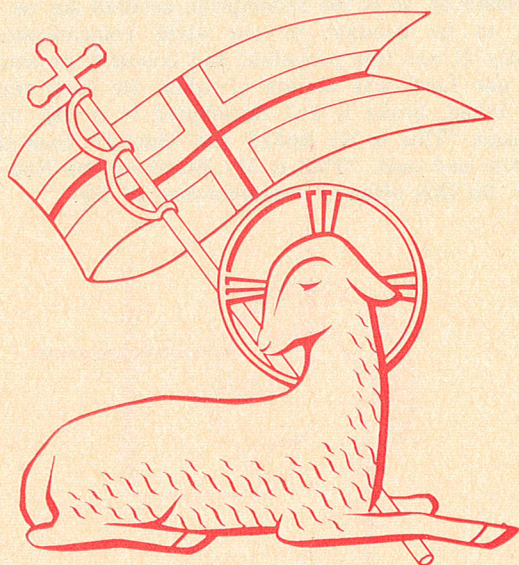
Death Is Swallowed Up In Victory

DEATH— *The Conqueror Conquered*

We know death is present. But when we are younger, or when it strikes people not too well known by us, then its conquering power is not always personally felt.

Death Is A Conqueror

Yet it is there. And it will be felt, sooner or later. A pastor feels it often. Especially if he has been in a congregation for a long time, he could feel angry with death. He has lived with the people. He has come to know them well. Then he sees them suffering, dying. And as he accompanies the body to the cemetery, he could feel anger against this conqueror which has broken earthly ties.



This same personal involvement with death's conquering power is experienced by all as they get older. More and more familiar names appear in the printed obituaries. More and more funerals are attended. In frustration a person might look upon death as a victorious conqueror, with the grave as death's victory monument.

Finally death must also be looked upon as a very personal thing. The pastor who has accompanied many funeral processions to a cemetery will be carried there himself some day. The person who has watched the obituaries will one day not be there to read his own. Death is indeed a conqueror.

But A Conquered Conqueror

What has been said of death is man's deserved judgment, what he should have as the wages of his sin. Death should ever be the portal that leads to eternal separation from God.

But God did not want that. He loved this world. So He, the only one who could do something about this, did something about it. He conquered the conqueror.

He did this through His Son. In the book of Revelation Jesus says, "I am he that lives, and was dead; and, behold, I am alive forevermore." Yes, Jesus was dead at one time. He met death on its own field, and He conquered it.

This is what He said He would do. He even, ahead of time, said when He would do this. Before He entered Jerusalem on Palm Sunday, He told His disciples about Himself, "They shall condemn him to death. . . . And the third day he shall rise again."

On the third day an angel spoke to the women who had come out to death's victory monument and showed that this had become Jesus' victory monument, exactly as He had said. "He is not here: for he is risen, as he said." Death could not hold Him who had defeated sin and the devil. The conquering power of death also fell before Him. Death was conquered. Jesus was alive. "Behold, I am alive forevermore."

Yes, death was conquered. The women, the disciples, hundreds saw that. Jesus had meant, and had done, what He said. The conquering power of death was conquered by the almighty Conqueror, the Son of God, the Savior of the world.

This Was Done For Us

But why did He go through this? He was sinless. Death had no claim on Him. It could never have ended His life on Good Friday had He not become obedient unto death, even the death of the cross. So why did He do this when He never would have had to die in the first place?

It was for *us*, those on whom death had a valid claim. The Letter to the Hebrews tells us that Jesus submitted to death so "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

Did now His death and resurrection deliver us from bondage? Most assuredly! Jesus was and is the Resurrection and the Life for us. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." We can say:

*Jesus lives! The vict'ry's won!
Death no longer can appall me;
Jesus lives! Death's reign is done!
From the grave Christ will recall me.*

This is why, when we have sorrow, we sorrow not as others who have no hope. With Christ as our Conqueror, we have eternal hope.

Thanks Be To God

This hope finds joy in the knowledge of the glory of the resurrection. Will the body that is taken in death be recalled from the grave in its weakness and sickness and problems? When it returns to life, will the miseries of a weak human body remain the same? Will death, after all, be the final conqueror, with its ravages still

(Continued on page 115)

Called To Serve

A Progress Report

Last fall the 900 congregations of the 118-year-old Wisconsin Synod were faced with one of the greatest challenges in their history. The schools in which our pastors and teachers are educated were enjoying record enrollments. Opportunities for opening new mission congregations in the United States were unprecedented. Four small missions in overseas countries—bearing that our Synod is the “church most uncompromising in its dedication to confessional Lutheranism”—were asking for our help. But at the same time we had not been able to balance our operating budget since 1966. As the deficit compounded, predictions were setting the deficit at \$800,000 by the end of 1968 and \$1 million by June 30, 1969—if nothing were done about it.

A Stewardship Education Program

Responding to a resolution of the 1967 Synod convention, the Conference of District Presidents decided to place the whole of the challenge before the Synod's 150,000 households in a stewardship education program. The District Presidents, who are responsible for funding the budget, later named the program *Called To Serve*.

The elements of the program were quite simple. They provided for a lay organization of 17,000 visitors who were to enter every home with the information, the challenges, and a message, “Your Call To Serve.” The message reminded our members that through the men, women, and children of the Synod God was reaching out to all people with His love and forgiveness. That was and always will be God's great plan for our lives.

Although an estimated 5 per cent of our congregations have not yet completed their stewardship education program, a preliminary report is now possible. Last year congregations contributed \$3,680,000 to the operating budget of the Synod. This year they have announced their intention to subscribe about \$5,250,000. This in an increase of 40 per cent. While we did fall \$500,000 short of our \$5.7 million goal, we must confess

that God has greatly blessed our efforts to grasp the opportunities He is laying before us.

These 1969 subscriptions are promises to pay, of course, and there can be a difference between intention and performance. But it should be noted that our congregations have shown a great deal of integrity in fulfilling their subscriptions. In the *Missio Dei* Offering congregations subscribed \$5.5 million and in the next two and one-half years came within one percentage point of completing their subscriptions. In the last years our congregations have never fallen below 97 per cent in fulfilling their subscriptions to the operating budget. It would be difficult to cite evidence that this record will suddenly change in 1969. And we may pray with St. Paul that “our readiness to take it up may be equaled by the way we carry it through.”

\$500,000 Short

With subscriptions of \$5.2 million we will fund our budgets over the next two years and eliminate the deficit. But all of us must be keenly aware that, missing by \$500,000 the goal of \$5.7 million, we are rapidly building up a *capital deficit*. The \$5.7 million program provided for \$800,000 to be set aside for the building fund and the church extension fund (both world and domestic).

Not reaching the goal means that the \$500,000 difference cannot be placed in these funds to meet urgent projects. The \$400,000—which is estimated to be available for these two funds in each of the next several years—will not reach far. The church extension fund today has projects backed up amounting to \$2.5 million. Proposed buildings at our schools call for \$3.4 million in the next three years.

It appears that the 1969 Synod convention will have much to be thankful for. But it will face some complex issues on capital expansion. It will require a convention of considerable wisdom and courage to resolve these issues. Delay and postponement cannot be the only answers.

JAMES P. SCHAEFER

DEATH—THE WAGES OF SIN

(Continued from page 104)

before temporal death would overtake him, Adam would be exiled from heaven as well as earth. He would be condemned according to both body and soul to hell with its eternal torment.

Because the guilt of Adam's sin rests upon us, so does the full effect of his transgression. As children of Adam we are also “by nature the children of wrath, even as others.” We deserve no mercy. We have earned no grace. We cannot measure up to conditions of pardon. The penalty of death and damnation is our just judgment from God.

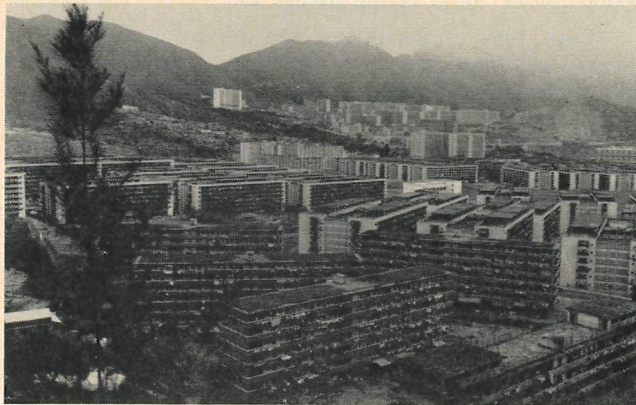
Only in the light of condemning sin and terrible death hanging over us can we understand and appreciate the suffering, agony, and death of God's Son. The guilt of Calvary is our sin. The death of Calvary is our death. We cannot meditate upon the Savior's passion unemotionally. We are involved. The only “safe” distance from which to view the cross is when we in spirit bow in deep contrition and repentance directly beneath the cross and, forgiven, join our hearts, hands, and voices in praise and thanksgiving to the God of our salvation.

L. A. DOBBERSTEIN

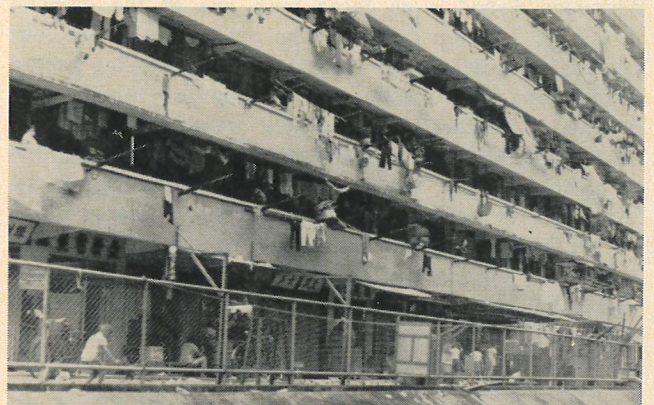
[The author is the pastor of St. Paul's Ev. Lutheran Church, Rapid City, South Dakota.]

"Christ Is Risen!"—A Message Of Hope For Hong Kong

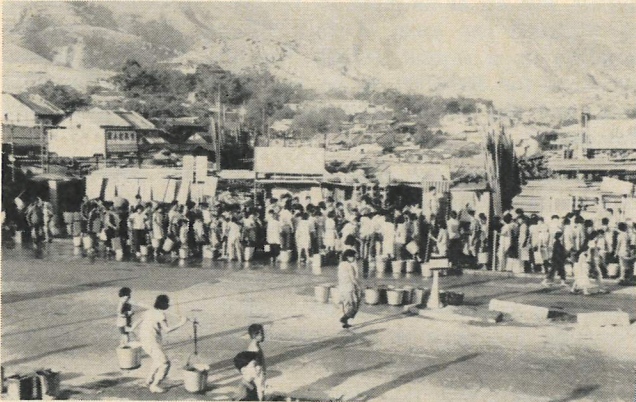
A Picture Story of How the Chinese Ev. Lutheran Church, Upheld by Your Prayers, Supported by Your Gifts, and Assisted by the Missionaries You Have Sent, Is Proclaiming the Risen Christ as the Way, the Truth, and the Life for Sinners.



Hong Kong teems with people. Of the 4 million in the metropolitan area, some 25 per cent are refugees from Red China. To house them the government has erected high-rise apartment complexes in resettlement areas like this.



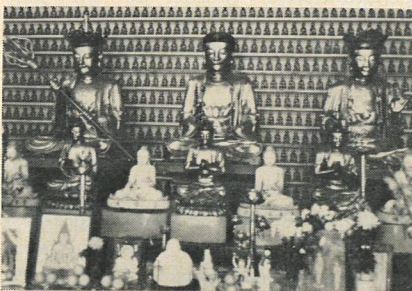
The population density of Hong Kong is well over 100,000 persons to the square mile! One-room apartments, perhaps 8'x10', in a building like this, are the living quarters for as many as 8 to 10 people. Thousands of others live in shack towns in indescribable squalor.



Crowded conditions create problems. Because of the water shortage, people stand in lines like these to draw water from a community well. Even greater is their need for the water of life that Jesus offers, the living water that satisfies the thirst of men's souls for salvation and eternal life.



Thousands upon thousands are suffering extreme poverty. They do not have sufficient food or adequate clothing. Thanks to our Synod's Committee on Relief some are helped. These children are thankful for a box of food supplied through your gifts. In 1967 our Committee distributed 4500 food packages.



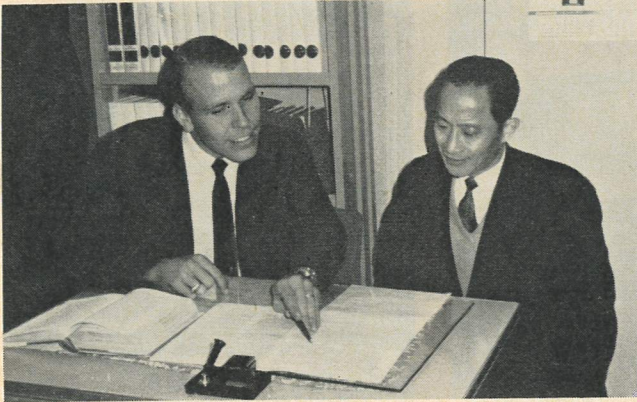
(Above) Of the people, 90 per cent are not Christian. Pilgrims come daily to the Temple of 10,000 Buddhas, bringing offerings like these to appease and influence angry gods.



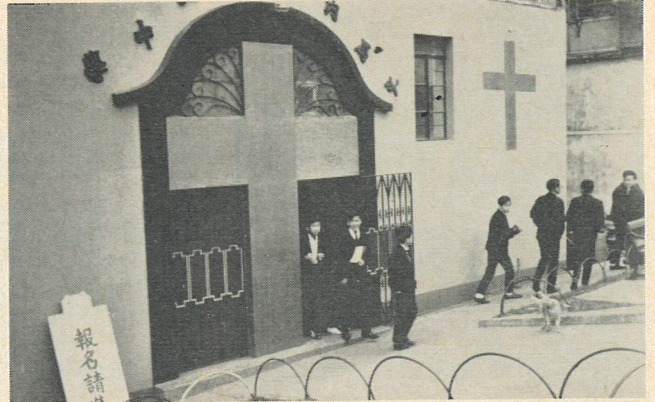
(Right) Buddhism, Confucianism, and Taoism, the traditional religions of China, leave their millions of adherents, like those who visit this pagoda, groping in the darkness of superstition and fear.

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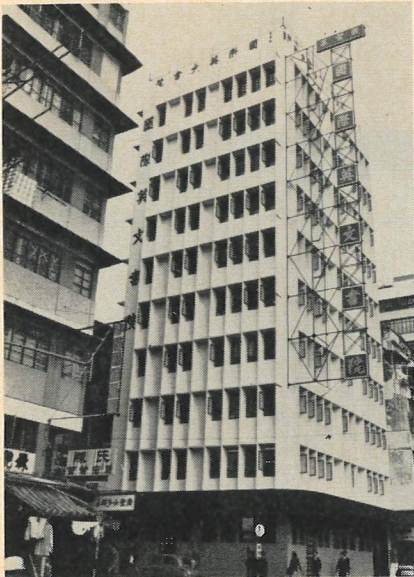
For those who are without Christ, and therefore "having no hope, and without God in the world," this sign, showing the name of our Mission in Chinese characters, invites men to learn of the way to hope and life through the risen Savior.



Experience has shown that one of the most effective methods of reaching the people of Hong Kong with the Gospel of Christ is through the children. Teachers Festerling and Wai are shown here.



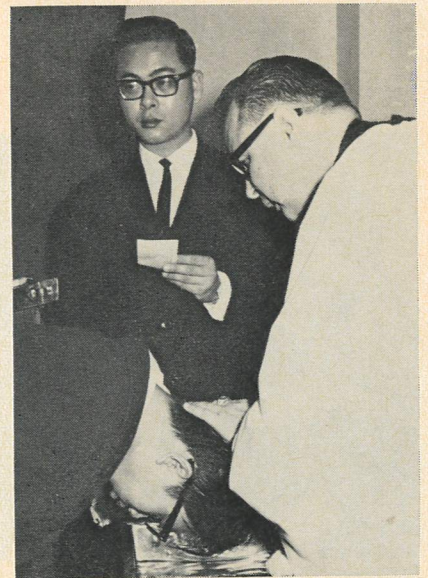
Students leaving Immanuel Lutheran English Middle School. School attendance is not compulsory in Hong Kong, but an education is highly prized. About 150 children are being assisted with scholarships by the Chinese Ev. Lutheran Church, but there never are sufficient funds to cover the many requests.



(Above) It's lunchtime at Spirit of Love Rooftop School, the Mission's oldest school. It has an enrollment of about 285 in both morning and afternoon sessions and is virtually self-supporting.

(Left) Christian International English College is for children from kindergarten through 10th grade. The school is not owned by the Chinese Ev. Lutheran Church, but it has charge of the religious curriculum of the school.

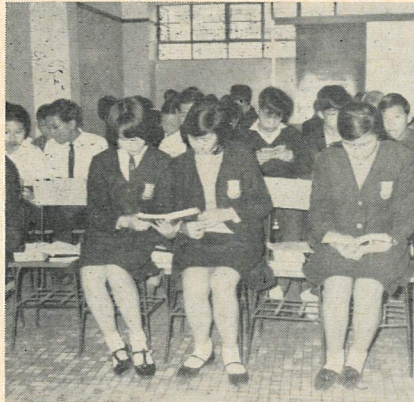
(Right) Pastor Kenneth Seim (on the right) baptizes a student as the Lord adds to the Church such as should be saved (Acts 2:47). The man in the center is Timothy Lee, who is serving here as translator.



Pastor Kenneth Seim leads Faith Congregation in celebrating the Savior's birth. Faith is in the Kowloon section of Hong Kong. The congregation worships in the Christian International English College building.



Pastor Peter Chang conducts a confirmation service at Grace Church, also in Kowloon. Notice the Easter lilies on the altar.



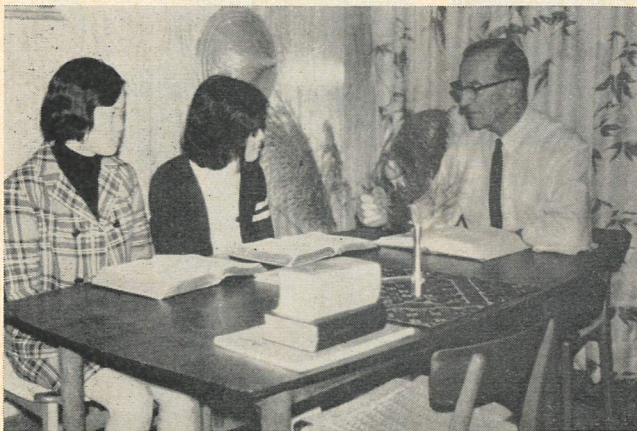
Sunday service at Immanuel Church in the Kun Tong section of Hong Kong.



Work was recently expanded with the beginning of services in Tsun Wan in the New Territories, an area of 365 square miles lying between Kowloon, where most of our work is being done, and Red China. The street-level entrance to the 3rd floor home of the new St. Paul Mission is seen at the right.



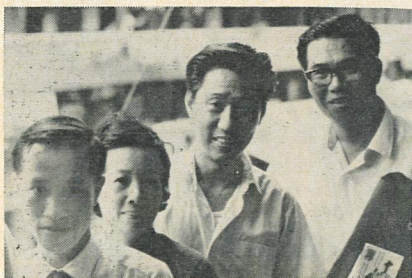
This bookstore is operated to make Christian literature available.



Professor Paul Behn, formerly pastor of Fairview Ev. Lutheran Church, Milwaukee, Wisconsin, now serving as our Synod's Friendly Counselor to the Chinese Ev. Lutheran Church, prepares two students for church membership.



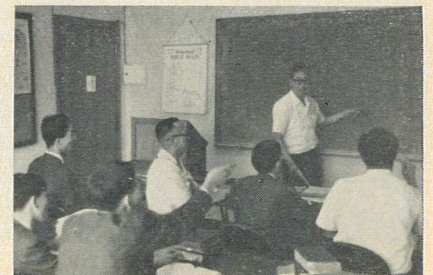
Professor Behn (center) with six of the seven vicars who graduated in June, 1968, views a shipment of books from the States for use in the Seminary.



Vicars bring the message of salvation through the risen Christ to the New Territories.



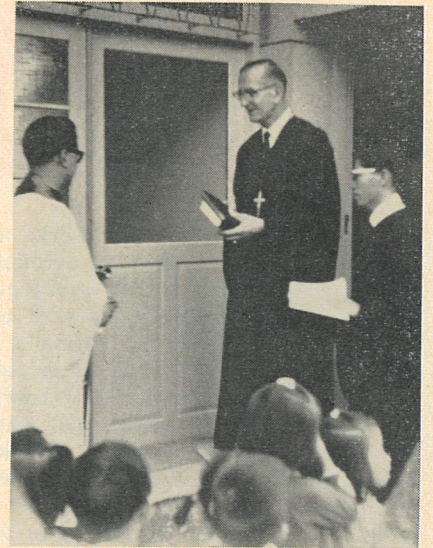
Vicar Roger Lai and his Sunday school in the New Territories.



The vicars continue their training with post-graduate studies, a three-year program.



(Left) Professor Behn congratulates Rev. Timothy Lee on his acceptance of a call to Taipei, Taiwan (Formosa), where the Voice of Salvation radio broadcast has led to the establishment of two new mission stations. "May the Lord bless your work abundantly!" is not only Professor Behn's prayer, but also ours!



(Right) Professor Behn dedicates Peace Lutheran Church, Taipei, Taiwan, on December 8, 1968, as the congregation praises God for the gift of a pastor and a church. The man on the right is Vicar Matthew Cheung.

"Declare His Glory Among the Heathen, His Wonders Among All People!"

Psalm 96:3

There is a tendency in our circles to vastly underestimate the destructive power of Communism to the witness of the Christian Gospel, and its imminent greater destructive power. North Korea and North Vietnam are already behind the Bamboo Curtain, and Taiwan is in constant danger. Lenin wasn't fooling when he said that the quickest way from Moscow to Paris was via Peking and Calcutta. Until you have lived in the Orient, you cannot be aware of the very real pressures of Communism. Hence there can be no question that the work of missions in East Asia is one of utmost urgency. As one writer put it, Communism may be to God's people today what the Assyrians and Babylonians were to God's Chosen People of old. If we want to be true to our Savior and His many unqualified commands, and if we do not want to wind up as a historical society for the preservation of sound doctrine, we had better clear our vision and roll up our sleeves.

With bold application of God's Word through which the Holy Spirit will do His work, we must develop a much greater sense of responsibility toward lost souls. We must learn to see, as never before, that it

is our duty—yes, privilege—to "seek and to save that which was lost." We might do well to ask ourselves whether our conception of discipleship is not at times something like that which A. T. Pierson so scornfully describes: "To go to church with reasonable regularity, to be honest and honorable and charitable; to behave like a Christian in the home and in society, especially if, to all else, they add a gift now and then to missions at home and abroad—this is, to most professed believers, to live the life of a disciple."

We are humbly thankful to God that we hold and teach the true Word, but does it show itself when we compare our financial performance with other church bodies, even heterodox bodies? We might even ask whether our support of the Lord's work has begun to keep up with the ever-increasing per capita income and the substantial development of a luxurious standard of living in our country. We ought to ask ourselves, too, whether the cause of missions is not suffering at the expense of the erection of magnificent schools and ornate churches. We do well to remember that many of the cathedrals in Europe have become the super

showplaces of religion rather than houses of worship. There is a great deal of truth in the words of the man who said that the conception of Christian life which leaves out personal labor and sacrifice for lost souls is as radically lacking as the conception of salvation which leaves out faith.

This report is not intended as a preachment. Rather its purpose is to bring out in the open thoughts and attitudes with which we must come to grips if we are to meet head on the tremendous opportunities the Lord is laying before us in East Asia and Southeast Asia. God does not ask us to do what we cannot do, but what we can do, we must do and without any equivocation. It may be well to remind ourselves that the Great Commission is preceded by a triumphant statement of fact and is followed by an unlimited promise. Our fears, our troubles, our hesitations stem from the fact that we tend to isolate the Great Commission by taking it out of its natural and grand setting.

[From a Report to the Synod in 1965 by Professor Conrad Frey after completing an assignment as a Friendly Counselor in Hong Kong.]

Editorials

A Historic Event A few weeks ago newspapers carried an account of a Bar Mitzvah ceremony held in a Jewish synagogue in Terre Haute, Indiana. At this traditional Jewish ceremony a 13-year-old son of a rabbi was formally accepted into the Jewish religious community as an adult. The ceremony is somewhat on the order of a confirmation. A Roman Catholic choir of 60 voices took part in the ceremony and sang Jewish hymns under the direction of a cantor. A Baptist church bus had transported the choir to the synagogue. Nearly 600 worshipers, representing many faiths, joined in the service. The boy's grandfather is quoted as saying: "To me, this is history. Any sensible person, regardless of faith, should be proud of what is taking place here today. This is a historic event in the life of the Jewish people."

The pleased satisfaction of the rabbi over this ecumenical service, at which Catholics, Baptists, and others condescended to take part, is a little pathetic. One is reminded of the pleased reaction of the Jewish community when Vatican II in 1965 declared that the Jews "as such" could not be held responsible for the crucifixion of Jesus. This rather meaningless declaration of a Catholic Council was received by many Jews as an official Christian admission that the Jews were not "Christ-killers," as they had been called. It is perfectly understandable that the Jews smarted under such loveless name-calling, but the sop that the Council handed them could not heal the hurt or remove any guilt.

It is pathetic that the Jews hailed the ecumenical service in Terre Haute and the Vatican statement with such pleasure. So far as they and their problems are concerned, both of these "historic events" are quite meaningless. They hail these empty gestures with joy, while ignoring the really great and effective amnesty that has always been open to them.

On the cross the Savior said, "Father, forgive them, for they know not what they do." Stephen, with his last breath while being stoned to death said, "Lord, lay not this sin to their charge." Not only acceptance on earth and repudiation of all such names as "Christ-killers," but forgiveness of all sin and perfect acceptance in heaven are open to them now and always have been open.

The Jews need no Vatican Council or Catholic choir or Baptist bus to remove from them any stain of guilt. Christ's prayer for them and assurance of forgiveness of sins sounds as clearly and as certainly from the cross today as it did on the first Good Friday. Such "historic events" as the ecumenic Bar Mitzvah in Terre Haute merely encourage them to remain as they are, believing that they need no help from the cross of Christ. Such ceremonies are no more effective than hateful name-calling in converting Jews to Christianity.

ERWIN E. KOWALKE

Who Laughed First? Not a few people in this modern world hold the opinion that numerous accounts and assertions of the Holy Scriptures are unworthy of acceptance by man at this stage of his progress. Many profess to find it impossible to take seriously such Biblical records as the Story of Creation, the Fall of Man, the miracles, the Virgin Birth, and the physical resurrection of Jesus Christ. One popular comic has his audience in stitches with his parody of the story of Noah and the Flood.

Those who are unfamiliar with the Bible or church history or both can be led to believe that a derisive attitude toward such Biblical accounts and teachings is a modern development, a natural product of space-age enlightenment. Actually it is as old as the hills.

If we attempt to find out who laughed first, we have to go back before the time of the airplane and the automobile, back before modern history, back before the Middle Ages, back before the heyday of the Greeks and the Romans, back to the most ancient records of the human race.

About 2000 B.C. a woman named Sarah laughed to herself at the Word of God when God promised her husband that she would bear a son when she was nearly 100 years old. About 350 years earlier, we can imagine that the neighbors got quite a chuckle out of Noah building his huge ark, under divine direction, on dry land. Around 1950 years ago the learned philosophers couldn't keep a straight face nor refrain from mocking when Paul spoke to them about the bodily resurrection of Jesus. A few years before that the throng on Golgotha had a lot of fun mocking and abusing Jesus because He identified Himself as the incarnate Son of God. Hundreds of years ago the Apostle Paul asserted sadly that the essence of the Biblical message, the Gospel of salvation through Jesus Christ, is foolishness to natural man. The world has not stopped laughing during the intervening years.

Today the world is still laughing. But accompanying the derision is the implication that this is due to human progress, especially in late years. A look at the facts, however, indicates that in its attitude toward the Word of God the world is just about where it always was. Modern man is laughing, but he is not the first to laugh. The majority of the ancients shared his "progressive" view, and a correlation between progress and disbelief is an assumption not established by history.

IMMANUEL G. FREY

* * *

NCC Respect for Law The Supreme Court is in disfavor with many Americans. Abe Fortas, one of the associate justices of the Supreme Court, has been in disfavor with even more of our citizens. Recall the storm that arose when he was proposed as the successor to Chief Justice Warren. His
(Continued on page 116)



Studies in God's Word

"I Know that My Redeemer Liveth!" — Job 19:23-25

Oh, that my words were now written! Oh, that they were printed in a book!

That they were graven with an iron pen and lead in the rock forever!

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.

Are Christians justified in applying Job's words to Easter? If so, are his words then filled with a content foreign to the thoughts of their author, who lived possibly 1500 years before Christ? Did Job know of a Savior who would outlast death? Did he know of a resurrection from the dead? What did Job's words mean to him? Students of the Bible are not all agreed. Let us explore the matter briefly.

Out of the Depths

Job had suffered much. Almost all but his miserable existence had been taken from him. Physical pain racked his body. Mental anguish tortured his soul. His friends sharpened his pain with repeated accusations of unrepented sin. But Job maintained his innocence.

Finally, weary of trying to answer his friends' arguments, Job asked them simply to have pity on him. Even if God had overthrown him and had taken him in His net, surely they could show mercy and not continue their reproach. Then, in faith rising above all his trials, he uttered one of the most sublime passages in the Bible: "I know that my redeemer liveth!"

A Pious Wish

Job prefaced his immortal statement with a wish that his words would be recorded forever, black on white and chiseled in rock, ledged for greater permanency. But did he mean the words that follow, or his

preceding frequent protestations of innocence? Here a debate rages among scholars.

A simple question settles the matter for simple hearts. Which words in all the Book of Job merit such treatment? There can be only one answer: the words that follow. All are agreed that here is the mountain peak that rises from the valleys: "Now as for me, my cruel friends, on my part, I know that my Vindicator lives, who will champion my cause, stand up for me, and uphold me!"

"My Redeemer"

The name "redeemer" is the same term used in reference to Boaz in the Book of Ruth. The next-of-kin redeemer had specific duties in the ancient society of the East. As the occasion demanded, his was the responsibility to ransom a brother from slavery, to avenge a brother's murder, to redeem the ancestral property of a paupered brother, or to marry the widow of his childless brother.

Had Job been enslaved? Had he been murdered? Had he lost title to his inheritance? Was his family in danger of extinction? Literally and materially, not yet. But his thoughts were moving on a higher plane. Who will deny that he was thinking of his Next-of-kin who ever lives?

The Last One

Because He "liveth," Job went on, "he shall stand at the latter day upon the earth." Literally, the words read: "He shall arise as the Last One upon the dust." What did Job mean?

Job fully expected to die. No one living was willing to vindicate him, except his Redeemer, who would outlast all and everything and still be standing. Let all friends and relatives die. Let Job himself die. His Vindicator, who lives, shall arise upon the dust. Who will deny that Job's words have reference to the Last Day?

Job's Redeemer lives because death cannot hold Him. He will outlast death itself and will most certainly be able to ransom from the chains of death, to slay the slayer, to secure an incorruptible inheritance, and to perpetuate the family name.

Relation to Job

How much did Job understand of his words? Moses' record likely had not been written. How could Job know of a redeemer who lives and outlasts death? He could have known if he would have possessed only the Protevangel (Gen. 3:15): "I will put enmity between thee (Satan) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The fact that death is involved is clear, for these words were spoken in reference to what happened when "in the day that thou eatest thereof thou shalt surely die."

The Seed of the woman, the Next-of-kin to Job and all men, would crush the head of him who brought death into the world. Because He would survive and live, He would be able to reverse the evil that fell on all men. He would be able to undo the evil that befell Job. In the end He would tower over all the dust and raise Job himself from the dust. But more about that in the next study.

Glorious Fulfillment

Job's wish was less than its fulfillment. Not only were his words recorded in the Book. God's ways always far exceed men's thoughts. The Lord has etched these words with the sword of His Spirit upon the very hearts of His children.

With no apologies and with the fuller light of Easter, let us share Job's God-given knowledge and shout from the heart: "I know that my Redeemer liveth!"

PAUL E. NITZ



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: Does the Old Testament Teach a Resurrection to Eternal Life?

"Did the Old Testament believer have a hope of eternal life?" A reader asks that this question be taken up in this column since he heard a radio program on which this was denied. A seminary professor of The Lutheran Church—Missouri Synod claimed that "we are reading something into the Old Testament if we see there a hope for life after death." Did the Old Testament believer have the resurrection hope that means so much to us?

Jesus Teaches It

Jesus makes that claim. The Sadducees in Jesus' day said that there is no resurrection. They confronted Jesus with a question which they thought would show the folly of believing in a resurrection. A woman had, in accordance with the law of Moses, married seven brothers, each after the older brother had died. Now the question was: "In the resurrection whose wife shall she be of the seven?" (Matt. 22:18.) Jesus points to the basis of their error: "Ye do err, not knowing the scriptures, nor the power of God" (v. 29). After dismissing the problem they presented, since in the resurrection there will be no marriage, He goes on to reprove them for their rejection of the resurrection. Jesus says: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (v. 31, 32).

Proof of the Resurrection

Jesus is quoting what God had said to Moses at the burning bush. At that time Abraham, Isaac, and Jacob were dead for many a year. Yet, God calls Himself their God. He does not say: I *was* their God. He says: I *am* their God. If there is no resurrection to eternal life, then God would be calling Himself a God of dead men. But God is a God of the living. Therefore the way God identified Himself when He spoke to Moses should have brought the Sadducees to recognize their error. They erred on this doctrine because they did not know the Scriptures, Jesus told them.

We see that Jesus claimed that the Old Testament teaches a resurrection. What is more, Jesus claimed that the Old Testament teaches this clearly enough so that the error of the Sadducees shows their ignorance of the Scriptures and their unbelief as to the power of God. Jesus is not putting a meaning into the Old Testament, but He is faulting the Sadducees for not seeing what was there.

Whoever today denies that the Old Testament teaches the resurrection to eternal life will have to come to terms with Christ. He will have to deny that Jesus knew what He was talking about. Or He will have to deny that this account of what Jesus said is true. In one case he rejects the infallibility of Jesus, the Son of God. In

the other, he rejects the infallibility of Scripture, God's Word. Either is serious evidence of unbelief.

Other Old Testament Evidence

The Old Testament believer also had other clear testimony to the resurrection. He could turn to Job's confession: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25, 26). He could listen to David sing: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15). He could read the prophecy of Daniel: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). Jesus later would speak of the resurrection with almost the same words.

From the Beginning

The first Gospel promise (Gen. 3:15) brought hope for a resurrection to life. Satan through his victorious temptation had brought death to Adam and Eve. But then the first Gospel promise proclaimed defeat to him who had brought death upon man. The Seed of woman would crush the serpent's head, and with the crushing defeat of Satan death itself would be destroyed. Luther sums it up well: "Accordingly, we find Adam and Eve restored, not indeed to the life which they had lost but to the hope for that life. . . . Although their flesh must die for the time being, nevertheless, because of the promised Son of God, who would crush the head of the devil, they hope for the resurrection of the flesh and eternal life after the temporal death of the flesh, just as we do."

Our Easter hope, our resurrection joy was shared by the believers of all time.

ARMIN SCHUETZE

DEATH—THE PRICE OF OUR REDEMPTION

(Continued from page 105)

the first Passover with their loins girded, ready for immediate departure from the land of bondage, so we partake of the Lord's Supper ready to take our journey with Him from this life of bondage into the glorious liberty of the redeemed sons of God in heaven.

*Redeemed, restored, forgiven,
Through Jesus' precious blood,
Heirs of His home in heaven,
Oh, praise our pard'ning God!
Praise Him in tuneful measures
Who gave His Son to die;
Praise Him whose sev'nfold treasures
Enrich and sanctify. (LH 32)*

GERHARD W. FRANZMANN

[The writer is professor of Latin, religion, and history at Northwestern College, Watertown, Wisconsin.]

We Turn to the Psalter . . .

. . . As We Celebrate Christ's Resurrection

Before turning to the 16th Psalm, let's listen briefly to part of the Apostle Peter's Pentecost sermon in Jerusalem. The second chapter of the Book of Acts records this sermon for us. Beginning at verse 25, Peter refers to the prophetic utterances of David in Psalm 16. Probably the best known of these prophecies is: ". . . neither wilt thou suffer thine Holy One to see corruption." Christ died, but He did not remain in the grave. This is our Easter joy!

It's interesting to note that the Apostle Paul, as he preaches to the Jews in Antioch of Pisidia, also uses

Psalm 16 as a reference to Christ's resurrection. You can read this sermon in Acts 13:16-41. The familiar Psalm 16 prophecy is quoted in verse 35.

This should leave no doubt that David is the author of the 16th Psalm, and that the inspired Psalmist is indeed speaking of Christ's Easter victory when he says in verse 10: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

As we read the rest of this Psalm we can join David in rejoicing over

the fact that we have a God to whom we can flee for protection and strength. This protection which the Lord provides makes it possible for us to face the problems of life with confidence. He strengthens our faith in the Savior's resurrection. He gives us the joy of confidently looking forward to our own resurrection on the last day. Our Savior has become "the first fruits of them that slept." He who has risen from death and has ascended into heaven has also shown us "the path of life." He has assured us that in His presence is "fullness of joy."

Praise God for the free gift of salvation which He offers to all! Because of this gracious gift we will personally experience the truth of the fact that "at thy right hand there are pleasures for evermore"!

PHILIP R. JANKE

GOOD FRIDAY HYMN

*Christ lay in bonds of death this day
That all the earth might homage pay,
That all the kings might bow before,
And ev'ry person might adore,
And keep His Name forever.*

*Christ lay in bonds of death for men.
He has aris'n for us again
To keep us in the faith that we
Might ever bow th' adoring knee
To worship Him forever.*

*Christ lay in bonds of death for all.
He has descended into hell
And conquered over ev'ry sin
That in this manner He might win
All sin-sick souls forever.*

*Christ lay in bonds of death this day
That ev'ry sinful man might say,
"My soul is cleansed with His own blood,
Which from His sacred veins did flood;
Now I am His forever."*

LEO SCHEELK

DEATH — THE CONQUEROR CONQUERED

(Continued from page 106)

present in the resurrection body? No! Our Lord is the Conqueror, the final and complete Conqueror. He "shall change our vile body, that it may be fashioned like unto his glorious body." This corruptible body shall put on incorruption. This mortal body shall put on immortality. And so shall we ever be with our Lord where there is fullness of joy forevermore.

Now what about the pastor who is in one funeral procession after another? What about the obituaries that are more and more familiar? What about the day of our own death? Should we look upon death in anger and

NOTES FROM THE EDITOR'S DESK

• The pleasing art work that helps to convey the Easter message in this issue is the result again of the efforts of the Art Department of the Northwestern Publishing House under the direction of Pastor Siegfried Fenske and Mr. Harold Schmitz. We are certain that our readers will join us in thanking them for their significant contribution.

• With the many valuable contributions made by guest writers in this as well as other issues of *The Northwestern Lutheran* it becomes difficult to give a public expression of thanks to each writer personally and individually. We are confident, however, that our readers realize that a great deal of thought, time, and effort is represented in every contribution. We believe also that our readers appreciate and are grateful for the work of our writers. The correspondence that comes to our desk indicates that.

• Professor Paul Behn was kind enough to supply us with the pictures of the work in Hong Kong and Taiwan, enabling us to share with you the joy brought by God's rich blessing on this work and the thrill of golden opportunities waiting to be seized in lengthening the cords and strengthening the stakes of Zion's tent.

frustration? No. That conqueror has been conquered. Death is swallowed up in victory. Jesus says, "Because I live, you shall live also."

O death, where is your sting then? O grave, where is your victory? With sin atoned for by Christ's precious blood, the eternally fatal sting of death is gone. With the grave opened by Jesus' resurrection, the victory of the grave is gone. As Jesus' grave is empty, ours one day will be empty. "Thanks be to God, who gives us the victory through our Lord Jesus Christ." Death indeed is swallowed up in victory!

PAUL G. ECKERT

[The writer is pastor of St. Jacobi Ev. Lutheran Church, Milwaukee, Wisconsin.]

A JOURNEY . . .

(Continued from page 103)

Jesus had assured His hearers before His final journey to Jerusalem: "Him that cometh to me I will in no wise cast out." How true and reliable the promise of Jesus is we see from His assurance to the dying malefactor. He who admittedly was receiving the due reward for his deeds pleaded with Him whom he had recognized as the Innocent One: "Lord, remember me when thou comest into thy kingdom." The Savior's reply has been a word of comfort and assurance to many a troubled sinner: "Verily, I say unto thee, Today shalt thou be with me in paradise."

For All Mankind

During that first Holy Week in Jerusalem certain Greeks who had come to worship at the feast said to Philip: "Sir, we would see Jesus." Shortly afterward the Savior referred to His crucifixion and said: "And I,

if I be lifted up from the earth, will draw all men unto me." Then St. John continues: "This he said, signifying what death he should die."

Truly this journey was made for the benefit of all mankind. For the Lord had solemnly stated that He takes no pleasure in the death of the wicked. Instead, He pleads with all to turn from their evil ways and live.

This invitation should be proclaimed confidently to all mankind. The Lord has laid on His Son the iniquity of us all. The Scriptures repeatedly tell us that Christ died for all. Thus was fulfilled the angel's promise given to Joseph when he instructed him concerning Mary's Child: "Thou shalt call his name Jesus: for he shall save his people from their sins."

What a privilege is ours to worship and serve such a Savior! He, who willingly made that last journey to Jerusalem for us and for all mankind, would have all men to be

saved and to come to the knowledge of the truth. That is the reason He sends us who have known the joy of sins forgiven and guilt removed to invite others to believe on the Lord Jesus Christ and be saved eternally.

Today many are coming to us as the Greeks in Holy Week came to Philip and said: "Sir, we would see Jesus." What a privilege is ours to support the preaching of the cross in their midst! We know from His holy Word that Jesus made that last journey to Jerusalem for all mankind. Dare we refuse or neglect to share with them the message which is able to make them wise unto salvation through faith in Christ Jesus their Savior?

May our lives be a constant service of praise and thanksgiving to Him, whose victory over sin, death, and Satan has opened wide the portals of heaven for us and for all mankind!

Editorials

(Continued from page 112)

liberal, pro-Martin Luther King position on civil disobedience was especially obnoxious to his critics.

Justice Fortas has drawn sharp opposition despite his clear statements on the limits of civil disobedience, in his published work, *Concerning Dissent and Civil Disobedience*. He has stated, for example:

"Each of us owes a duty of obedience to law.

"Good motives do not excuse action that will injure others.

"Just as we expect the government to be bound by all laws, so each individual is bound by all of the laws under the Constitution. He cannot pick and choose. He cannot substitute his own judgment or passion, however noble, for the rules of law.

"Violence is never defensible."

Contrast this respect for law with the National Council of Churches study committee's declaration that violence is an acceptable tool for use by victims of injustice. The committee maintains that if nonviolent means

fail, Christians may justifiably use violence in pursuit of social justice; in fact, that their faith may require them to do so.

In defense of this principle the committee argues: ". . . as means can destroy ends, ends can redeem means." Thoughtful readers will recognize this argument as a sophisticated version of the familiar, iniquitous "the end justifies the means" policy that was used to defend the tortures of the Inquisition.

The stand of the National Council of Churches committee is immoral and non-Christian. The ethics of its report is far beneath that of a liberal and much impugned member of the Supreme Court, where Christian principles are not the determining factor in matters of right and wrong.

If this committee proves to be speaking for the National Council of Churches, which represents over half of American Protestantism, the welfare of the nation is in better hands with even a liberal member of the Supreme Court spelling out the difference between right and wrong.

CARLETON TOPPE

LUTHERAN COLLEGIANS CONVENTION

Under the theme, "Workers Together With Him," college students from across the country will gather April 11-13 in Madison, Wisconsin, to participate in the Fifth Annual National Convention of Lutheran Collegians to be held there on the campus of the University of Wisconsin.

Registration for the convention will take place between 10 a.m. and 7 p.m. Friday, April 11, at the Short Course dorms of the University. The official opening of the convention will begin with a vesper service at 9:30 p.m. in our Synod's chapel and student center at the University. Saturday morning and afternoon will be devoted to business meetings and discussion sections to be held in the Student Union. That eve-

ning at 6:30 a banquet will take place in the Great Hall of the Union, which will include an address by Dr. Herbert Fleischer, director of the Forest Products Laboratory in Madison. On Sunday, a 10 a.m. installation service for the new national officers of Lutheran Collegians will be conducted at the chapel.

The cost of the convention will be \$13.00, which includes lodging for Friday and Saturday night, breakfast on Saturday and Sunday, and the Saturday evening banquet. For those not requiring lodging the cost of the convention is reduced to \$7.00. Transportation between bus, train, and plane stations and the University will be provided for convention participants by

students from the campus chapel. Requests for lodging should be sent to:

Wisconsin Lutheran Chapel
and Student Center
220 W. Gilman Street
Madison, Wis.

MERGER

Faith Ev. Lutheran Church and Lamb of God Ev. Lutheran Church of Billings, Montana, have merged. The new congregation calls itself Apostles Ev. Lutheran Church of Billings, Montana.

Arthur P. C. Kell, President
Dakota-Montana District

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

CALIFORNIA PASTORAL CONFERENCE

Date: April 14 and 15, 1969.
Place: Our Savior's, 250 E. Grove St., Pomona, Calif.; D. Sabrowsky, host pastor.
Time: 10 a.m.; Communion service.
Preacher: T. Franzmann.
Essays: Exegesis of Heb. 4:1-12, L. Smith; The Proper Use of the Bible in Our Preaching, J. Prange; Smalcald Articles, part II, D. Sabrowsky.

Thomas B. Franzmann, Secretary

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ARIZONA-TEXAS PASTORAL CONFERENCE Holy Cross Lutheran Church, Tucson, Ariz. April 15 and 16, 1969

A Study Conference:
V. Glaeske—"Paul's Counsel to the Christian"; R. Hartman—Minister, "Study On Titus", two-part paper; R. Langebecker—"N.T.—Eschatology"; F. Loeper—"Hardening Of Hearts"; M. Nitz—"Sermon Study"; Wm. Meier—"Proselytizing".

A. A. Guenther, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: April 14, 1969.
Time: 9 a.m.
Place: Bethel, Bay City, Mich.
Preacher: H. Buch (O. Drevlow, alternate).
Agenda: Examination Of "Confirmation," R. Waterstradt; Aspects Of State Aid To Education (Parochial) As It Applies To Our Schools, J. Spaude; Does The Divine Call Apply Only To Those Who Set Themselves Apart For Life? H. Kaesmeyer.

Edwin C. Schmelzer, Secretary

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SOUTHEASTERN PASTORAL CONFERENCE

Date: April 14, 15, 1969.
Time: 10 a.m.
Place: Emanuel-Redeemer, Yale, Mich.
Agenda: How Does Wisconsin Synod Doctrine and Practice Agree With the Early Church Fathers? W. Henning; Book Review: The Preacher and His Audiences, R. Baer; The Student Pastor—His Work: His Advice to Home Pastors as to How They Can Help Him in His Work, R. Balge, Student Pastor, U. of Wis.; Wedding Regulations, J. DeRuiter.
Communion service: Monday evening at 7:30 p.m. (C. Palenske, preaching; E. Zell, alternate).

K. Haag, Secretary

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SOUTHEASTERN TEACHERS' CONFERENCE

Date: April 25, 1969.
Place: Trinity, Jenera, Ohio; D. Laude, pastor.
Time: 9 a.m.
Agenda: Teacher Workshop Using Student Oriented Materials for SCIS and ESS in Science, Henry J. Triesenberg, Ph.D.; Something Different in Ideas and Media for Children to Learn Sciences, Robert F. Scherzer.

Marie Spaude, Secretary

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MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: Trinity, Belle Plaine, Minn.; R. Schlicht, pastor.
Date: April 15 and 16, 1969. Opening session on Tues. 10 a.m. and evening Communion service 7:30 p.m.
Preacher: H. Hackbarth (Prof. C. Frey, alternate).
Program: "Public Relations and the Church," J. Schaefer; Exegesis of II Pet. 3:1-18, Prof. A. Koelbin; "The Proper Code of Ethics Between Fellow Pastors," W. Wiedenmeyer; routine business and reports.
Registration fee \$1.50. Request cards for meals and lodging will be mailed. Visiting Elders are the excuse committee.

G. Birkholz, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Place: St. John's, Stanton, Nebr.
Date: April 15-17, 1969 (Tues. 10 a.m.—Thurs. noon).
Preacher: L. Cross.

Essays: Exegetical-Homiletical Treatment of a Text for the 5th Sunday after Easter, D. Plocher; Exegesis of Rom. 12:1-21, Wm. Gabb; Isogical Study of Song of Solomon, G. Haag; Baptism of the Holy Spirit and its Manifestations, R. Kuckhahn; The Lutheran Pastor and Modern Psychiatry, H. Russow.
Please announce to the host pastor, Rev. James Humann, 506 Maple St., Stanton, Nebr. 68779.

Hermann John, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: April 14, 1969.
Time: 9 a.m.
Place: Trinity, Neenah; J. Schaefer, pastor.
Preacher: G. Ehler (K. Gurgel, alternate).
Agenda: Homiletical Study of an Easter Text, L. Wenzel; Eph. 6, G. Mayer; Isa. 2, W. Zickuhr.

Paul Kolander, Secretary

PACIFIC NORTHWEST

DISTRICT PASTORAL CONFERENCE

Date: April 22 to 24, 1969, noon to noon.
Place: Seaside Motor Inn, Seaside, Oreg.
Preacher: Zietlow (Zimmermann).

Essays: Homiletical Study of Ps. 89:13-18, Valerio; When May a Christian be a Conscientious Objector? P. Pankow; Gal. 3:2ff, M. Teske; Formula of Concord, Article 4—On Good Works, T. Adaschek; The Place the Modern Translations of Scriptures Have in the Church, J. Mahnke; Are We Reaching the Youth of Today in Our Confirmation Classes, Or Are There Ways in Which These Classes Can Have More Impact and Meaning? H. Schewe; What Should Engagement Mean to Christian Young People Living in the Jet Age Society? A. Habben.

Paul Schliesser, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: April 15, 1969.
Time: 9 a.m.
Place: St. Paul, Town of Lomira, Wis.
Preacher: M. Croll (alternate, L. Groth).
Agenda: 1 Cor. 13, D. Kuehl; A Study of the Words of the Creed, "He Descended Into Hell," W. Schink; Augsburg Confession, Article VII, E. Weiss.
Pastors, have you remitted your 1969 conference dues?

Paul H. Huth, Secretary-Treasurer

WESTERN WISCONSIN

SOUTHWESTERN AND MISSISSIPPI VALLEY JOINT CONFERENCE

Date: April 15, 1969.
Place: First Lutheran, La Crosse, Wis. (F. Miller, host pastor).
Communion service: 9 a.m.
Preacher: A. L. Mennicke (J. P. Meyer, alternate).
Agenda: "Of the Holy Supper" (VII Formula of Concord) by F. Werner; Panel discussion, "How to Foster Bible Study in Our Congregation" by L. Zessin, W. Koepsell, E. Vomhof and R. Siegler, as moderator. E. Vomhof, Secretary

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WISCONSIN RIVER VALLEY Sunday-school Teachers Conference

The Sunday-school Teachers of the Wisconsin River Valley Conference will meet Sunday April 20, 1969, 2 p.m., at St. Peter's Ev. Lutheran Church, Schofield, Wis.
The speaker will be Pastor William Fischer, Milwaukee, Secretary of Part Time Education. His topic will be "Properly Motivating Sunday-school Children to a Diligent Study and Preparation of Their Lesson."

Pastor Fischer will also speak about the new Sunday-school Teachers Training Course of the Wisconsin Evangelical Lutheran Synod.

An evening meal is planned with the program continuing in to the evening with a closing Vesper Service.

Mrs. Donald Prebbanow, Secretary

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DISTRICT TEACHERS CONFERENCE

Medford, Wisconsin

Thursday and Friday—April 24 and 25, 1969

Thursday

9:00 — Devotions Host Pastor
9:15 — Practical Application of the First Article Pastor M. Zank
10:15 — Recess
10:30 — Panel Discussions — Departmentalization
Positive View — Faculty, St. Matthews of Winona, Minn.
Negative View — Faculty, First Lutheran of La Crosse, Wis.
11:30 — Business Meeting
11:45 — Noon Hour
1:15 — Devotion
1:30 — Teaching Our Students Basic Art ..
..... Mr. Paul Kramer
2:30 — Recess
2:45 — Sectional (Informal) Meetings
Leaders
7 and 8 Mr. Ervin Humann
5 and 6 Mr. Robert Adrian
3 and 4 Miss Judith Westendorf
1 and 2 Mrs. Edna Humann
Kdg. Mrs. Marlene Schubring
3:45 — Closing Devotion

Friday

9:00 — Devotion
9:15 — Organization and Presentation of Mission Fairs Pastor N. Berg
10:15 — Recess
10:30 — Making Full Use of School Equipment Mr. Marcus Buch
11:30 — Report of the Board of Education ..
..... Mr. A. Fehlauer
11:45 — Noon Hour
1:00 — Devotion
1:15 — Sectional Meetings (Audio-Visual Aids)
Leaders
7 and 8 Mr. John Earl
5 and 6 Miss Marjorie Toepel
3 and 4 Mrs. Grace Reko
Kdg., 1 and 2
Mrs. Erna Sprengeler
2:15 — Recess
2:30 — Business Meeting
3:00 — Inspirational Address
..... Arranged by the Host Pastor
Ruth J. Krueger
Program Committee Chairman

FORTIETH BIENNIAL CONVENTION

The Fortieth Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held at Dr. Martin Luther College, New Ulm, Minn., August 6 to 13, 1969.

All delegate certification forms should be completed and returned to the office of their respective District Secretaries no later than April 1, 1969. This is essential, in order that the names of all certified delegates may be submitted to the office of the President by April 15, 1969. Ample time must be allowed for the assignment of floor committees and their subsequent publication in **The Northwestern Lutheran**, as prescribed by the Constitution and By-Laws of the Synod (Section 1.05a).

We also call attention to the fact that all matters to come before the convention shall be presented in writing to the President not later than the May meeting of the Synodical Council (Constitution and By-laws, Section 2.01e).

Paul R. Hanke, Secretary

CAMPUS PASTORS WORKSHOP

The Annual Campus Pastors' Workshop will be held Tuesday, April 29, 1969, 9 a.m., at Parkside Ev. Lutheran Church, Sherman Blvd. and W. North Ave., Milwaukee, Wis. We urge all campus pastors to attend either personally or through representatives. Address all correspondence to:

Pastor John Raabe
1080 Alfred St.
Brookfield, Wis. 53005

CALL FOR CANDIDATES

The Board of Control of Wisconsin Lutheran Seminary invites the members of the Synod to nominate candidates for the tenth professorship at the Seminary. The tenth professor will be expected to teach in the fields of New Testament and Church History.

Please send all nominations no later than April 4, 1969, to:

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

CALL FOR NOMINATIONS Michigan Lutheran Seminary

Since Prof. William Arras has accepted the call to Dr. Martin Luther College, the Board of Control of Michigan Lutheran Seminary requests the members of the Synod to submit names in nomination for the vacant professorship.

The nominees should be qualified to teach in the field of social science (social studies, history, civics, and economics).

Nominations should be in the hands of the secretary no later than April 5, 1969.

Gerald R. Cudworth, Secretary
34235 Blackfoot Lane
Westland, Mich. 48185

REQUEST FOR COLLOQUY

The Rev. C. A. Rathjen, Muscoda, Wis., now serving in The Lutheran Church—Missouri Synod, has requested a colloquy preparatory to entering the public ministry of the Wisconsin Ev. Lutheran Synod. Inquiries or comments regarding the applicant may be directed to the undersigned who, together with Vice-Presidents Harold Wicke and Donald Bitter, conducted the initial interview.

Carl H. Mischke
Western Wisconsin District President

NOTICE

The next regular meeting of the full Board of Trustees is scheduled for

April 14 and 15, 1969.

Business to be acted upon should be in the hands of the Chairman of the Board of Trustees or its Executive Secretary at least ten (10) days before the scheduled meeting.

Norbert E. Paustian, Secretary
Board of Trustees

APPOINTMENTS

Messrs. Robert F. Bergemann and Walter Brown as Auditors of the District Cashier's financial records.

Pastor Kurt Koepflin to the District Mission Board to fill the unexpired term of Pastor Lyle Hallauer.

Pastor Norman J. Barenz as Visiting Elder of the Southern Conference.

Adolph C. Buenger, President
Southeastern Wisconsin District

BUSINESS MANAGER WANTED

Wisconsin Lutheran Seminary is interested in engaging the services of a man with the ability to supervise nonacademic personnel (custodial, maintenance, and food service), to assist in executing building projects, and to manage the business office of the Seminary. He should be capable in the areas of accounting and purchasing.

An application blank will be sent to those who signify their interest. A personal interview will be arranged with those who qualify.

Recommendations of prospective candidates are welcomed.

Please write:

Wisconsin Lutheran Seminary
Board of Control
11831N Seminary Drive 65W
Mequon, Wis. 53092

EXPLORATORY SERVICES Honolulu, Hawaii

Regular monthly exploratory services are being held in Honolulu at 4 p.m., Fort Shafter Chapel Annex. Local contact for dates: Lt. Col. Karl Kuckhahn, 1218A Hase Dr., Ft. Shafter 96558. Phone: 86-1856.

Address other correspondence to:
Rev. Paul Heyn
9130 Southern Rd.
LaMesa, Calif. 92041

ANNOUNCEMENT

Dr. Martin Luther College announces:
Summer School Session, June 15 — July 18
Sunday-school Teachers' Workshop, June 16 — June 20
Pastors' Institute and Workshop on Youth Work, June 23-27
Workshop in Physical Education, July 7-18

Dr. Martin Luther College is happy to inform you that it is providing a variety of opportunities for pastors, teachers, and students for further study and professional growth.

In the regular five-week summer session 45 courses are being offered. Eleven of these have never been offered before. Some of these courses have been planned especially for those who have completed their work for a degree but who would like to return for postgraduate work. Other courses offered are those required for Synod certification. Then, too, some courses offered are from the regular curriculum to accommodate students from regular sessions who want to lighten their loads or accelerate their programs. Dr. Martin Luther College also welcomes special students who may not be teaching in our Synod schools but who wish to enroll in the summer school.

The courses for the Pastors' Institute include:

Current Trends in Roman Catholic Theology, by Prof. W. Gawrisch.

An Exegetical—Dogmatical Study of Justification and Sanctification Based on James 2, by Prof. H. Vogel.

The Youth Workshop will be coordinated by Pastor David Tetzlaff.

Resource personnel will be enlisted for each one of the Workshops.

Prof. S. Sievert will coordinate the Workshop for Sunday-school Teachers.

Prof. Lloyd Thompson of Wisconsin Lutheran College will coordinate the Workshop in Physical Education.

We hope that those who can't get away for a full five weeks will take advantage of one of the workshops offered this summer.

Detailed information is being mailed only to pastors and teachers. Therefore we plead that you will inform your Sunday-school teachers and interested laymen of these offerings.

Additional information and applications may be secured by writing to:

Prof. George H. Heckmann
Director of Special Services
Dr. Martin Luther College
New Ulm, Minn. 56073

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Ellenberger, Larry, as pastor of Christ Our Redeemer Ev. Lutheran Church, Denver, Colorado, by W. H. Wietzke, assisted by W. Krenke, H. Meyer, J. Koch, R. Fenske; Feb. 16, 1969.

Seiltz, Paul, as missionary in Jackson, Mich., by D. Gieschen, assisted by N. Berg, E. Zell, R. Kom, W. Franzmann, W. Valeskey, D. Schmelting; Feb. 23, 1969.

Tessmer, L. A., as missionary-at-large for the Colorado Mission District at Zion Ev. Lutheran Church, Denver, Colorado, by W. H. Wietzke, assisted by W. Krenke, H. Meyer, J. Koch, L. Ellenberger; March 2, 1969.

CHANGE OF ADDRESS

Pastor

Pinchoff, Edward
12853 Picadilly Drive
Sterling Heights, Mich. 48077

NOTE!

Mailing Address of our Pastor in Vietnam (first class only):
Rev. Melvin Schwark
% Wisconsin Ev. Lutheran Synod
Box 56 APO SF 96243

Street address in Saigon (for servicemen in Vietnam):
329 VO TAHN Telephone: PTT 22429

ATTENTION PASTORS AND PARENTS OF SERVICEMEN

If your member (or son) is going to Fort Campbell, Kentucky, for training, send his name AT ONCE (do not wait for his address) to Pastor L. E. Lillegard, 938 Crestland Drive, Ballwin, Missouri 63011.

Pastor Lillegard, who is conducting services at Ft. Campbell twice a month, will find the boy with help from the military.

BETHESDA LUTHERAN HOME

Immediate openings for individuals desiring employment in a family atmosphere. Applicants may be either male or female, single or married. No previous experience required. On-the-job training is provided.

The following positions are available:

1. Ward Parents and Nurses' Aides
 2. Registered Nurses
 3. LPN's
 4. Night Attendants
- Benefits include group insurance, paid holidays, paid sick leave and two weeks of paid vacation annually.

For more information, contact:

Personnel Manager
Bethesda Lutheran Home
700 Hoffman Drive
Watertown, Wis. 53094

SERVICES — RUSSELL, KANSAS

Exploratory services are now being held at the National Guard Armory Building in Russell, Kansas at 4 p.m. each Sunday. For further information write to Mr. John Ulrich, RFD 1, Russell, Kansas, or Rev. G. P. Eckert, 1502 W. 7th St., Hastings, Nebr.

EXPLORATORY SERVICES Palatine, Illinois

The Southeastern Wisconsin District is considering starting exploratory services in Palatine, Ill., early in 1969 (June). Please send names and addresses of prospects in the Palatine, Arlington Heights area to:

Pastor H. Wackerfuss
1108 Darrow Ave.
Evanston, Ill. 60202
Phone: 864-5230

THE MESSAGE OF VICTORY

*Now crushed and slain, O Death, art thou!
Thy once-great power we defy!
For Christ, our Lord, has struck the blow
That smashed thy right to terrify.*

*Our sins and guilt, which made thee strong,
Our dying Savior canceled out;
His rising gave to mourners song;
Now mortals raise the vict'ry shout.*



THE SONG OF VICTORY

*O mighty Victor, who can tell
The wonder of Thy conquest won?
Thy weakness vanquished sin and hell;
Thy death has Death for us undone.*

*We praise Thy love which all once gave
For us in mortal misery.
We laud Thy grace: Thy empty grave
Has signed and sealed our victory.*

Werner H. Franzmann



An Easter Prayer For All Our Readers

May the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, bestow on each and every one of you in copious measure His richest blessings of

- EASTER JOY, joy in Him who, having died for us on the Tree of the Cross, was declared to be the Son of God with power by the resurrection from the dead;
- EASTER PEACE, peace through Him who was delivered for our offenses and was raised again for our justification and who now assures us of forgiveness and pardon as He says to all, "Peace be unto you";
- EASTER HOPE, hope through Him who as the Resurrection and the Life gives us His unfailing promise, "He that believeth in me shall never die";
- EASTER FAITH, faith in Him who says to us, "As my Father hath sent me, even so send I you," that in that faith, like the apostles, we may with great power give witness of the resurrection of the Lord Jesus!

In the Name of our Risen and Ever-Living Lord,

*The Editorial Board
and the Contributing Editors of*
THE NORTHWESTERN LUTHERAN

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