



*Christ is risen!
Hallelujah!*

THE NORTHWESTERN
Lutheran

March 29, 1970

REJOICE IN THE RESURRECTION

THE PROMISE

And while they abode in Galilee, Jesus said unto them: "The Son of man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall be raised again."

(Matthew 17)



Jesus stood and cried, saying: "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water."

(John 7)



"And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day."

(John 6)



THE FULFILLMENT

"He is not here, but is risen! Remember how He spoke unto you when He was yet in Galilee, saying: "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'"

(Luke 24)

God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ. . . . For we are His workmanship, created in Christ Jesus unto good works. (Ephesians 2)

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterward they that are Christ's at His coming.

(I Corinthians 15)

*"Surely, I come quickly."
"Even so come, Lord Jesus."*

"The Lord Is Risen Indeed and Has Appeared Unto Simon!"

Why does our joy know no bounds on Easter Sunday? Why do we sing today with shouts of victory and triumph?

Surely the least of all reasons would be the passing of the penitential season. Any joy stemming from the putting off of sackcloth and ashes and the returning to a fuller enjoyment of the blessings for this body and life would hardly deserve to be called a cause for Easter joy.

Nor is the return of spring to our northern hemisphere—with its warmer weather, the budding of trees, and the shedding of winter clothes—the real cause of our joy, though all these can indeed symbolize the real cause, for they picture the return of life. The real cause is this that:

The Lord Is Risen!

"The Lord is risen indeed and has appeared unto Simon." This was the Easter greeting of the disciples in Jerusalem when the two men from Emmaus returned to them that evening. What joy and hope that message conveyed! How reassuring in turn must have been the report of the brethren to whom Jesus had opened up the Scriptures as He walked with them to their home!

Thus Jesus opens up the Scriptures to us today and assures us of His victory and triumph. He took on our human nature when He was born of the Virgin Mary and was condemned to death because of our sins. In His



President O. J. Naumann

great love for us sinners He willingly died in our stead. As the Lamb of God He was offered as a sacrifice for sin. And, because He died for all, the shedding of His blood has cleansed all sinners of their guilt. As the faultless scapegoat chosen by God He bore the sins of all mankind and was led away to die outside the city gate. A few faithful disciples, though at the point of despair, lovingly laid His body into a grave and returned to their homes in deep sorrow.

That sorrow, however, was dispelled by His resurrection. Pilate's sentence of death proved to be only a God-appointed step in His work of redemption. The soldier's spear,

thrust into the Savior's side, proved that Jesus had given up the ghost, but it could not prevent His return to life. The governor's seal and the detail of soldiers, both placed there to prevent the removal of Christ's body, have instead become proofs of His resurrection. All of these men were dealing with the very Lord of life; they were unable to reduce the Son of God to a mere mortal.

It was Christ who gained the victory, not Satan or the forces of darkness. Having finished His work of redemption, the almighty Redeemer rose in glory on the third day according to the Scriptures. God did not leave His soul in hell, neither did He suffer His Holy One to see corruption. Christ was delivered for our offenses and was raised again for our justification. He not only conquered sin and guilt, He overcame the wages of sin, even death. Satan's rule and tyranny over the souls of men was broken. Christ's mission had been accomplished. Victory is His! And we can shout with Paul: "Thanks be to God which giveth us the victory through our Lord Jesus Christ!" Therefore rejoice! The Lord is risen indeed!

The Lord Has Appeared Unto Simon

To appreciate fully what the resurrection means we must also consider the second half of our verse: "The Lord hath appeared unto Simon." Here we see Jesus being about His Father's business in the fullest sense

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

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REJOICE IN YOUR LIVING LORD!

Colossians 3:1 — "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."

If we could change things, we would end all wars, curb the restlessness and rebellion of our youth, seek more deterrents to crime and immorality, and combat the evil influences of the "drug scene"—all of which threaten our nation. In spite of man's technical advances, there has been no progress in our moral development. Man is lost when he depends on himself.

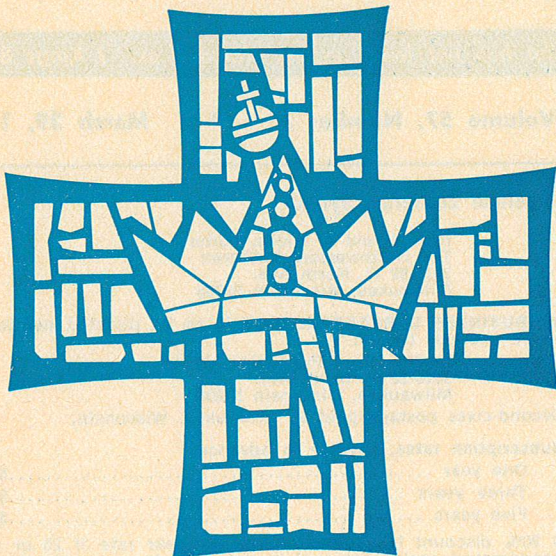
Only the risen Lord can help us in our troubled and hopeless life situation. St. Paul reminds us: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." The power to do so comes from Christ. Hence if we place our trust in the Conqueror of death, we can "rejoice with joy unspeakable." If you will continue to read then, you will learn of the blessings which are and can be yours as you

Rejoice in Your LIVING LORD!

Imagine a religion with a dead Savior! Or a life without hope after death! We would be "of all men most miserable." It would compare to a desert traveler hastening to an oasis only to find the water unsafe for drinking. In St. Paul's resurrection chapter, I Corinthians 15, we read: "If Christ be not raised, your faith is vain; ye are yet in your sins." What a miserable situation! To have worshiped and trusted in a "sure thing," and all for nothing! And what is far worse, we would still have to pay for our transgressions. There would be no comfort at the passing of a loved one, and we ourselves would have to fear death.

Christ Overcame Death

But "thanks be to God which giveth us the victory through our Lord Jesus Christ!" Ours is not a dead Savior, but a living Lord! The great Apostle continues:



"But now is Christ risen from the dead and become the first fruits of them that slept." Instead of an empty faith, Jesus provided an empty tomb. After His resurrection Christ showed Himself alive to tens and hundreds of His followers. He ate and drank in their presence, and talked with His disciples "of the things pertaining to the kingdom of God."

Indeed! CHRIST IS RISEN! HALLELUJAH!!! He has burst death's strong prison. Though the nails and the spear did their deadly work, Joseph's tomb was not the last chapter in the Savior's life. He rose from the dead. When the text concludes: "Where Christ sitteth on the right hand of God," it pictures Jesus in His living and almighty power as the King of heaven and earth.

The other day I watched a group of children playing Red Rover, Red Rover. As the bigger children ran against the clenched hands of their playmates, they were stopped momentarily. But then they burst through, even as the glorious Sun of Righteousness burst forth from the dark tomb. By His triumphant resurrection Christ made it clear to the world that the devil, death, and hell cannot hold Him—or those who trust Him for forgiveness.

No Need to Fear for the Church

Evidence of His being alive is further seen in our Savior's ascension into heaven, where "Christ sitteth on the right hand of God," and rules all things for the welfare of His Church. Hence we need not fear when anti-Christian forces threaten to "bury us" or when leaders within the Church desecrate its purpose and dilute its message with the "doctrines of men." The Lord of life has promised that "the gates of hell shall not prevail against it."

He Meets Your Needs

Moreover, you can REJOICE IN YOUR LIVING LORD because He is able to help you in all physical need. We are presently faced with the threat of inflation. But our concern disappears the moment we remember that the Lord has promised: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." We are filled with consternation—and rightly so—by the fact that our children might be lured into the world of "acid-heads, grass-smokers, pot-pushers, and skag-users." But our risen Lord, the Lord of power unlimited, quiets our disturbed hearts with the gracious invitation: "Come unto me all ye that labor and are heavy-laden and I will give you rest."

Those of us who bear some heavy affliction or the burden of an illness confining us to our bed are cheered by the power of Him who says: "God . . . will not suffer (permit) you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Even the dread fear of death and the grave is removed by the power of our

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REJOICE IN YOUR HEAVENLY LIFE!

Colossians 3:2, 3—“Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.”

By stepping out of the grave alive, Jesus Christ made it possible for you to live your life on this planet in a heavenly way—in the world, but not of the world. Paul puts it this way in Philippians 3:20: “For our conversation (our way of life) is in heaven, from whence also we look for the Savior, the Lord Jesus Christ.”

Our Easter text would have you rejoice that you can live that kind of a life here on earth. “Seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.”

Because I Live, Ye Shall Live Also

“Seek”—this means to be actively engaged in pursuing. “Set your affection on”—this demands your complete attention. The things above are to be the one object of our concern.

Jesus not only arose on Easter morning, on a day long past, but is even now supervising and controlling all things in heaven and on earth. He leads us the way we should go. Therefore our heavenly life on earth reflects the miracle of Easter and Christ’s exalted position in heaven.

He has made His followers priests before God. As such they pronounce the blessings He earned on earth and continually permits to flow from heaven, namely, the blotting out of all sins. What a privilege and a joy to tell one who has sinned against you: “You are forgiven; your sin is erased; it is forgotten for Jesus’ sake.”

The believer rejoices every time his pastor says publicly: “I, by virtue of my office, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins.” Seek this! Concentrate on this!

And if the sinner remains unrepentant, it still is not a hopeless situation. The congregation of believers in love then uses the measure of exclusion from its midst in order to shock the unrepentant from his stubborn ways. What a joy even for the angels in heaven when the sinner then sees the error of his way and returns to be forgiven and restored! If heaven thus rejoices, can we do less?

A further aspect of the individual priesthood gained for us by our risen Lord is the public proclamation of the Word and the administration of the Sacraments. Only he can taste the joys of heaven now already who actively supports the public ministry at home, in this country, and in far distant lands. “Go!” says the risen and exalted Lord Jesus. “Spread my peace in the cancellation of all sins, their guilt, their curse, their power. Do this through My Word and My Sacraments. Bring this to all the inhabitants of the earth. Preach repentance and remission of sins in My name to people everywhere. Then you are really living!”

Nor will the other aspect of this be left undone: “Pure religion and undefiled before God and the Father

is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (Jas. 1:27).

*Oh, hearts are bruised and dead,
And homes are bare and cold,
And lambs for whom the Shepherd bled
Are straying from the fold.*

*To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless,
Is angels’ work below.*

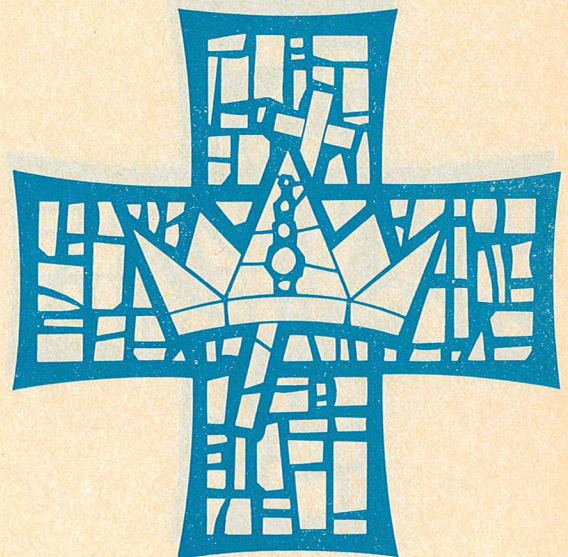
*The captive to release,
To God the lost to bring,
To teach the way of life and peace,
It is a Christlike thing. (LH 441:3-5)*

Hid, But Not Hidden

“For ye are dead, and your life is hid with Christ in God.” Being in a crowd at a football game, walking down the street, stepping into a room, will not reveal what you have made your life’s goal. Just looking at you will not tell me what you are seeking in life and what has captivated your affection.

A living faith in the living Lord only becomes known to others if you tell them of your confidence in Christ. “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Rom. 10:10). Your attitude towards your work and your neighbor tells the story of your faith. Your deeds of love and kindness to your own and others about you reveal the gift of God within you.

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REJOICE IN YOUR GLORIOUS HOPE!

Colossians 3:4—“When Christ who is our life shall appear, then shall ye also appear with Him in glory.”

Christ Is Risen from the Dead

As the rising sun chases away the shades of darkness, so the resurrection of our Lord on Easter morning chased away the gloom of unbelief and doubt. When the angel told the women who came to the tomb: “Ye seek Jesus of Nazareth, which was crucified. He is risen, He is not here,” he was proclaiming a glorious hope for a world lost in trespasses and sin. Christ’s resurrection proved that His work of salvation was complete. His resurrection was the Amen to the sermon on the cross: “It is finished.”

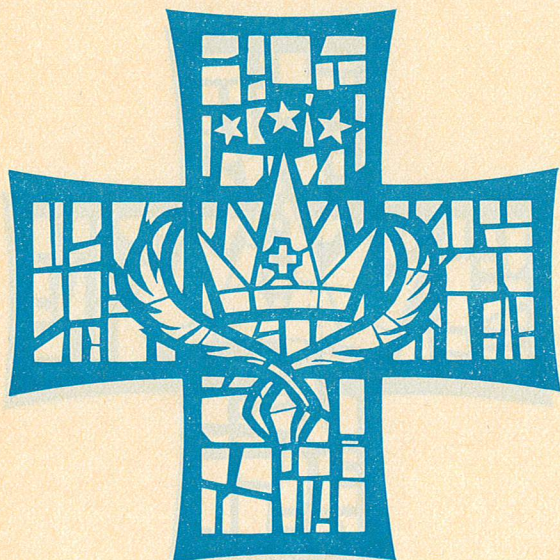
Death, too, has been overcome. Christ broke the bonds of death. We can sing out with full confidence: “O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

As a result we can now look forward to a glorious resurrection to eternal life in heaven. Jesus rose that He might come again and receive us unto Himself.

The World Is Unconcerned About Christ’s Resurrection

If the world accepted the fact of Christ’s resurrection, it would be evident in the way it lives. The fact, however, is that conditions in this world are getting worse all the time. It is true, there are no new sins in this world; but there is a more tolerant attitude toward sin, even an effort to justify sin.

Look at the world in which we live: the breakdown in morals—justifying anything as long as an individual is happy in doing his thing; the breakdown in the institution of marriage—people priding themselves on their broadminded approach to having children out of wedlock; the disregard for human life—greed, covetousness, and the quest for security being of primary importance.



Yes, we live in a world gone mad in its slavery to the devil.

Christ’s Resurrection Makes Life Worth Living

We wonder how the unbeliever can open his eyes in the morning and face another day without utter despair. And then we realize, that if we did not have faith in the one true God through our risen Lord, we would face this same despair. Yet because of Christ’s resurrection we can face each day unafraid. Life is worth living. It is become a time for serving God. We raise our eyes to a new and high level—away from the sins and tribulations of a world gone mad—to being with Christ eternally. We can do this because Jesus is our Life. He has won eternal life for us and is the source of the new life in us, which enables us to overcome the devil, the world, and our own sinful flesh, and to live for God. With Paul we can say: “I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me.” Christ lives in us and we in Him. For us to live is Christ and to die is great gain.

We Look to the Glory Which Will Be Ours

What does this hope mean for us? Some people who have been prisoners of war say that they were sustained by the hope of freedom and the happiness which would be theirs when they would return home. In like manner we look forward to the glory which shall be ours. We must never forget that in this world we are only strangers and pilgrims who are looking forward to heaven. Peter wrote: “Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (I Pet. 1:3-5).

When our soul leaves our body, we know that our Savior, who paid our debt of sin and redeemed us from all sin, from death, and from the power of the devil, will say: “Today shalt thou be with Me in Paradise,” and we will enter into the joy of our Lord.

We are assured that these bodies of ours which shall be placed into the grave will be raised again, for Christ shall change our vile body that it may be fashioned like unto His glorious body. With both body and soul we shall enjoy the glories of heaven. Paul says that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. God shall wipe all tears from our eyes and there shall be no more death, neither sorrow, nor crying, but perfect joy in the presence of our God.

This glory is a gift of God. Paul says: “When Christ who is our life shall appear, then shall ye also appear with Him in glory.” In his Second Epistle to the Thessalonians Paul says: “For if we believe that Jesus died and

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Editorials

The Price of Unbelief In the 24th chapter of Luke we read: "And they entered in, and found not the body of the Lord Jesus." In such a simple and matter-of-fact way Luke declares that the tomb was empty on Easter morning. It was empty because Christ had risen from the dead, as the attending angel said.

Many theologians have denied this historical fact, which has been recorded by all four Gospel writers. Influenced by the modern scientific attitude, they declare: "It *couldn't* have happened. Miracles like the resurrection of a corpse just don't occur in nature."

To justify such naturalism, they explain away the testimony of the four Evangelists by saying that Paul, an early New Testament writer, doesn't mention the empty tomb. They reject the explanation that Paul is simply taking it for granted in I Corinthians 15. To remove the empty tomb from the Gospels, they propose that there were two endings for the Gospel of Mark and that only the later one mentions the empty tomb. By the time Mark wrote his second ending, the early Christians are supposed to have "invented" the empty tomb. That's why Luke, a later writer, likewise has the account according to them. And that is also why John has the "legend," for he wrote even later.

These theologians feel that they can live at peace with their logic and reason only if they eliminate the miraculous from Scripture. Their Easter faith, they contend, dare not exist at the expense of their intellectual integrity. It does not occur to them, apparently, that for one who accepts an almighty God, the God of Scripture, a miracle *is* reasonable.

What kind of Easter faith do such theologians have? In the words of one of them who tried to make his peace with his reason: "We will have to live the rest of our lives both with the affirmation that in some way Christ lives among us and with the gnawing doubt that

this really isn't possible." What a price to pay for a deluded insistence on "intellectual integrity"!

CARLETON TOPPE

* * *

True or False? "Christ lives in the hearts of His disciples."

This statement is either a vital truth or a damnable perversion of it, depending on how it is meant.

When it means, as it does to the neo-orthodox, that Jesus did not rise bodily from the tomb after His death but lives only spiritually in the hearts of His followers, then it constitutes perversion and denial of the clear Biblical accounts of Christ's resurrection.

When it means, as it does to those who accept the Scriptures as God's inspired Word, that Christ imparts spiritual life and hope to the believer, then it is a vital corollary of the fact of the Resurrection.

The resurrection of Jesus Christ from the dead is not merely a historical fact to subscribe to and defend. If it were only that, it would be hardly more useful and meaningful than the average curious filler which completes a column in your newspaper. But it was more than that to the eleven disciples who proclaimed it to their contemporaries of the first century, and it is more than that to those who believe it and confess it in the twentieth century. It is an energizing spiritual force. Its meaning and importance to mortals is concisely summarized in Christ's famous declaration to those who believe in Him: "Because I live, ye shall live also."

The bodily resurrection of Jesus Christ gives purpose to life and affords hope in death. Because He lives, life is not just a mad rush to the grave, and does not terminate at the feet of the Grim Reaper. "Death is swallowed up in victory."

"Christ lives in the hearts of His disciples." Correctly understood, no truer statement was ever made.

IMMANUEL G. FREY

REJOICE IN YOUR HEAVENLY LIFE

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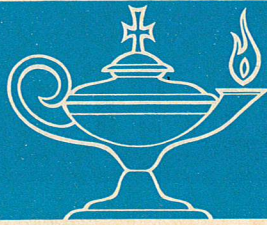
While Christ is hid in you, make sure that you don't keep Him hidden by silence or by indifference to a truly Christian life.

What an influence the living Christ has on His followers! The Christian reacts to the affairs of this world

in wisdom that is not of this world. The believer in this life already reacts with fervor to the life of perfection in heaven. That's your way of showing that you believe: "Christ is risen! He is risen indeed!"

ADOLPH C. BUENGER

Pastor of Friedens Ev. Lutheran Church
Kenosha, Wisconsin



Studies in God's Word

To the Victor Belong the Spoils — Isaiah 53:10-12

Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors.

"Man proposes, but God disposes." By man the Suffering Servant was "cut off out of the land of the living" (v. 8); "yet it pleased the Lord to bruise him." It was God's plan and purpose to exalt His Son through His crucifixion, although men looked upon the cross as a tree of shame. Easter was the prerequisite of Good Friday.

Complete Ransom

Did Isaiah see the full picture? According to our translation, Isaiah interjected with the affirmation: "If Thou appointest His soul (or life) a trespass-offering, He shall see His posterity!" Significant words are these! A "trespass-offering" was not an ordinary "offering for sin." A resti-

tution was required by Mosaic law along with the blood sacrifice itself. The restitution amounted to six-fifths of the damages involved. Does not the term "trespass-offering" here imply that the atoning death of Christ offers more than enough satisfaction for the sins of guilty mankind?

At any rate, it would be by His atonement that the childless Jesus would become the "everlasting Father" (Isa. 9:6), "of whom the whole family in heaven and earth is named" (Eph. 3:15). Having labored with deep sorrow, pouring out His soul unto death, He would emerge as the Father of a vast spiritual progeny, upon whom He would look with deep satisfaction. He would enjoy the fruits of His labor.

The Dead But Living One

"He shall prolong his days." Having laid down His life, He would take it up again. He would live and reign forever, and His children with Him, for "the pleasure of the Lord shall prosper in his hand." As it was the Lord's pleasure to bruise Him, so it was the Lord's pleasure and purpose to give peace and healing (v. 5) to straying sheep. The risen Shepherd would gather those sheep and lead them through the valley of death to dwell in the house of the Lord forever.

How would these sheep, His children, be gathered? "By his knowledge shall my righteous servant justify (the) many." The Righteous One would transmit His righteousness to them, as He would be "delivered for our offenses and . . . raised again for our justification" (Rom. 4:25). He would do this "by his knowledge": by wise and intelligent action He would

succeed in His mission, which would culminate in justifying the many by bearing their iniquities.

Who knows better than the risen and living Shepherd, to whom all power in heaven and earth is given, how to gather His sheep? "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Who will say that "the pleasure of the Lord" has not "prospered in His hand"?

Sharing the Spoils

His glorious triumph and exaltation is acclaimed in v. 12. Although the wording is difficult, the sense is clear, especially in the light of fulfillment. God has set Him among the great, has highly exalted Him, and has given Him a name above every name (Phil. 2:5-11). And having "led captivity captive," He gives "gifts to men" (Eph. 4:8). Having set upon the "strong man," He dispossessed and disarmed him. He now divides the spoil of His victory.

Christ's spoil of victory, then, consists in His redeemed people and all the blessings which He has won for them by pouring out His soul unto death, being numbered with the transgressors, bearing the sin of the many, and making intercession for the transgressors.

With us He shares His victory over sin, death, and hell. "Because I live, ye shall live also" (John 14:19). By faith we too are victors. To the victor belong the spoils. Hallelujah!

PAUL E. NITZ

New Openings for the Gospel In Our World Mission Fields

THE FULLNESS OF THE GOSPEL'S BLESSING IS BROUGHT TO OUR LATIN AMERICAN MISSIONS

(The third in a series of articles)

Tucson, El Paso, Juarez, Humacao, Guayama, Mexico City, Guadalajara—these are the places to which we of the Wisconsin Evangelical Lutheran Synod have come to bring the fullness of the blessing of the Gospel to our Latin American neighbors. When we come to these places, we find that the message of Christ's Gospel is communicated to our Latin American friends in many different ways, but always in their native language, Spanish.

One way in which the Gospel is communicated is through the various educational agencies of the church. The type of mission work we carry on in Latin America is not among a people that can be classified as raw heathen, but rather it is the re-Christianization of a people who know very little about Christ or God. Therefore, it is important to educate them in the truths of God's Word.

Our Schools Help Us to Reach People

One avenue of approach is through the children. Thus Sunday schools are conducted in all our Spanish mission

fields. It was for this reason that a Christian day school was begun in Tucson. Vacation Bible schools are also held. Adults, too, who in many instances have been brought by their children, are now being instructed by our missionaries.

A lady in Guayama who opened the door of her humble patio so the missionary could conduct a Sunday school, and the interested inquirer in Humacao, Puerto Rico, who opened her apartment and invited her friends to the missionary's instruction class, are visible fruits of the preaching of the Gospel.

Radio Is an Effective Tool

Another effective means of communicating the Gospel is the use of radio. Our use of radio for religious broadcasting in Spanish began with one broadcast in Tucson in 1949. Today, two decades later, we have four Spanish broadcasts—one each in the cities of Tucson, Arizona; Juarez, Mexico; Guayama and Humacao, Puerto



The two first adult confirmations in Juarez, Mexico, standing with our missionary, Pastor Ernest Zimdars. Five other adults are nearing completion of their instruction course. In addition about 25 children are being taught in Sunday school.



Adults and children attending a filmstrip presentation at Barrancas, a barrio of Guayama, Puerto Rico, where Missioner Roger Sprain is working. Several young men give promise of being prepared to assist our missionaries in teaching Sunday school.



One of Pastor Rupert Eggert's study classes in Humacao, Puerto Rico. Our missionaries in Puerto Rico are conducting 15 confirmation classes for adults and older children.



The contractor points out progress in the construction of our chapel in Mexico City to Pastor David Orea Luna. Groundbreaking services for the beginning of construction were held on December 14, 1969. The chapel should be completed by June.

Rico. Two more broadcasts, one in Caguas, Puerto Rico, and the other in Mexico City, Mexico, are planned in the immediate future. These broadcasts, for the most part supported by gifts of Sunday-school and Christian day-school children as well as by the Lutheran Women's Missionary Society, today reach out to a potential listening audience of nearly one million Spanish speaking people.

Our missionary in Tucson reports that 75 per cent of the membership of our congregation there can be traced either directly or indirectly to the radio broadcast. In Juarez, Mexico, our missionary was invited to instruct a family in Mexico 50 miles from Juarez. This family was instrumental in opening work in Ascension, Mexico, where about 50 families were interested in being served by us. Two years of radio broadcasting in Puerto Rico have brought about 100 responses that now regularly receive devotions through our mission by mail program. These are but some of the fruits of our Lutheran radio broadcasts in Spanish.

The Printed Word

However, before children can be taught, Sunday-school lessons distributed, adults instructed, worship services held, it is necessary to have the needed Christian literature for these programs. Thus another method of communicating the Gospel is through the printed word. In our own congregations we take so much of this for granted. We sit down to sing out of our hymnal, we distribute Sunday-school leaflets to our children, we pick up a devotional booklet, as if these have always been there. Such materials, with a truly Scriptural and confessional background, are lacking in our Spanish mission fields. As a result, a good deal of our missionaries' time must be spent in developing and translating sound, Christian literature for their use and the use of the Spanish-speaking church.

Tracts have been printed emphasizing the blessings of the Gospel which we as a confessional Lutheran church have to bring. Thousands of these are distributed in the canvassing and day-to-day contacts of our missionaries.

A mission-by-mail program is developing in Puerto Rico and El Paso whereby 250 homes are reached regularly with devotions.

In Mexico the publication of our Latin American mission fields called *Amanecer* is being printed in Spanish. Two thousand copies of this monthly church paper are distributed to our mission fields and also throughout South and Central America.



Portion of the Lutheran congregation together with its pastor, the Rev. Carlos Avendano Castro (right), at Puebla, Mexico. This congregation and its pastor have been accepted as a part of the missionary responsibility of our Synod in Mexico.

Other literature, including instructional manuals, Sunday-school materials, devotional sermons, is being developed to reach Latin America with the fullness of the blessing of the Gospel in a printed form.

The Spoken Word

One of the most effective means of communicating the Gospel is through the spoken word in regular worship services. In 1969 the preaching and teaching of the Gospel was being carried out in eight different localities by our missionaries to Latin America. As the years progress, we pray that many other preaching places will be started and someday also cared for by national pastors.

Pastor Orea Luna has been active in training the men that have come to us in Mexico. Two men are presently studying under Pastor Orea Luna in Mexico City in order to qualify as pastors to their own people. We look forward to the day when many others can be trained to carry the fullness of the Gospel's blessing to their own people in Latin America.

The blessing of the Gospel is being received by our Latin American friends. Souls are gathered into the kingdom of Christ. These souls are already reaching out to others in order that those too might be blessed.

As a result we find the words of Isaiah 35 being fulfilled, "The desert shall rejoice, and blossom as the rose." Such a rose can be found blossoming in the deserts of the Southwest at Tucson and El Paso.

The Psalmist says of the believer in Psalm 1, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." Thus believers in Puerto Rico are like such trees as they learn of Christ, the true water of life. And those believers will bring forth the fruits of faith in their time.

Or as Isaiah said in the 62nd chapter of his book, "They shall call them the holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." Thus those faithful Christians in the cities of Mexico are not forsaken of the Lord, but continue to have the Gospel preached to them.

As Paul in his ministry always came in the fullness of the blessing of the Gospel of Christ, so we of the Wisconsin Evangelical Lutheran Synod, by God's grace, have come to Latin America with that same message. May that message, that Christ Jesus came into the world to save sinners, continue to be a blessing to them and to us!

Harold A. Essmann, Chairman
Executive Committee for
Latin American Missions



Pastors, students, and prospective students in our mission field in Mexico. Beside the four men who will serve us as pastors, we today have two additional men pursuing doctrinal studies under Pastor David Orea Luna (back row, left).

"Every Call A Mission Call"

"Every Call a Mission Call." This many faceted theme dominated all of the thinking, the program, and the spirit of the recent Mission Seminar held at Wisconsin Lutheran Seminary, January 29 to February 4, 1970. The student committee chose this theme to emphasize the very heart of the Church's objective, namely, evangelism. The theme declares that each Christian in every calling is faced with a mission calling. The only question is: how does and how can he respond to it.

Skits

The Mission Seminar, which has become an annual event at the Seminary, consisted of five regular two-hour morning sessions, supplemented on four evenings by Open Forums conducted by representatives of the World and Home Mission programs. To present the evangelism question in a practical manner the students presented skits—interspersed with discussions—which envisioned a typical Wisconsin Synod congregational situation. The scene was laid in Urgency, U.S.A., a small, growing urban complex. St. Andrews Church received a new pastor, Rev. Paul Wels, to replace the sainted Pastor Altmann. Pastor Altmann had done all of the evangelism work in the past and the congregation still seemed willing to leave this work to the pastor. Each of the five days' presentations unfolded more of the problem and explored ways of awakening interest in personal evangelism in all members and of teaching practical methods for witnessing both individually and corporately.

A Real Life Situation

A "Call of Challenge" on Thursday discussed the potential mission field in each community. A "Call to Prospects" on Friday centered on practical ways of extending a mission call to the community by a religious census. These discussions were followed by a real-life demonstration on Saturday and Sunday, when many of the students joined in canvassing six sections of the Milwaukee metropolitan area—suburban, urban, and inner city. There were 8217 calls made by 70 canvassers. Over 500 family prospects were discovered. Thirty Seminary students are also sharing in the followup work being done by the local congregations.

A "Call for Members" on Monday displayed methods of drawing people into the fellowship of the Church. A "Call with Others" studied the mission call as it is shared with all members of the Synod, and studied means of informing people of this worldwide call. The final day's "Call among Many" explored the different types of areas to which Seminary students might be assigned upon graduation. The necessity of adaptability in methods and personal approach was set forth by representatives from various types of ministry: foreign, rural, suburban, inner city.

TV Panel Discussion

A general review of the aims and goals of the Mission Seminar as they relate to the future ministry of these students was aired on Milwaukee TV Sunday, February

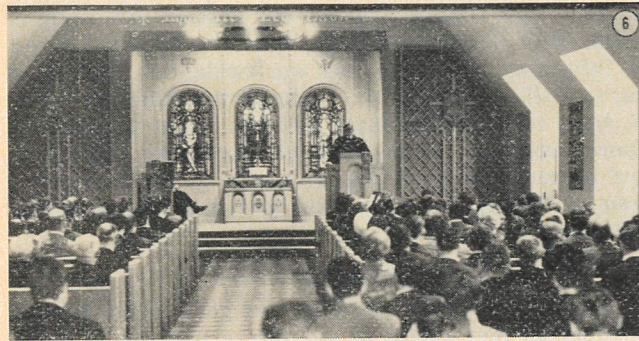
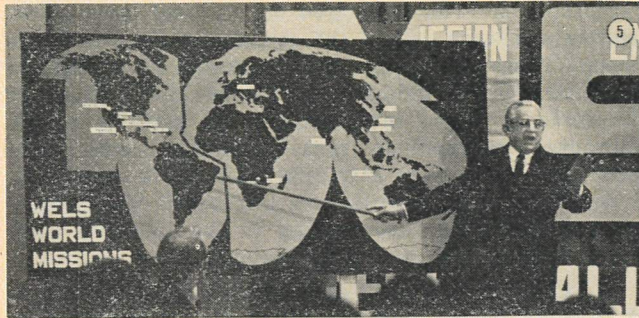
SCENES FROM THE 1970 MISSION SEMINAR AT WISCONSIN LUTHERAN SEMINARY IN MEQUON



1. Mr. Robert Van Norstrand delivers one of the student lectures. 2. Pastor Norman Berg, executive secretary of the Board for Home Missions, describes the "Gospel grid" of confessional outposts with which the Board plans to span the United States. 3. Pastor

Lyle Lindloff, chairman of the Synod's Commission on Evangelism, emphasizes the evangelism thrust of the theme for the Seminar, "Every Call a Mission Call." 4. One of the interesting displays prepared by the Seminary students.

5. Pastor Edgar Hoenecke, executive secretary of the Board for World Missions, points out that the sun never sets on globe-encircling missions of our Wisconsin Synod. 6. Specially arranged worship services sounded the keynote for each day's particular mission topic. 7. Lively skits by the students were used to give instructions in conducting an effective evangelism program in a congregation. 8. Panel discussions like this one moderated by student John Lawrenz (left) attracted a considerable number of visitors to the evening sessions. Pastors Rolfe Westendorf and Gary Schroeder of Milwaukee and Mr. Gordon Hempel of Chicago described the evangelism efforts being made in the inner core areas of these two cities.



15. Home Mission Executive Secretary N. Berg served as moderator, and the Seminar leaders as a panel.

As one observed the thorough work done by the students, the care evident in the ecclesiastical art and display materials prepared, the thoughtful liturgical forms produced for the devotions, the spiritual depth of the sermonettes, and above all the deep concern for this area of church life formerly neglected to a great degree in our circles, we thank God for a school which can awaken such thoughts and for students who permit the Spirit to stir them up. We sincerely pray that the Spirit will pour out a glowing evangelism fire upon our hearts and churches in these days of special confessional challenge to our Synod throughout Urgency, U.S.A.!

The climax of each day's session was the singing of an original mission hymn written by student John Lawrenz, general chairman of the Seminar. The music for the hymn was composed by Prof. Martin Albrecht,

and played by a brass choir. The spirit of these days will linger especially long for those who sang:

*I hear the Savior calling!
The Gospel comes to me.
My eyes once closed in blindness
Are opened now to see
That I myself was helpless
To live eternally.
But dying Christ did save me.
Each call's a call for me.*

*I hear the Savior calling!
He shows the world to me.
My lips once locked and speechless
Are given now the key
To teach a world in darkness,
Men searching to be free
From sin and death and Satan.
Each call's a call for me!*

N. BERG

REJOICE IN YOUR GLORIOUS HOPE

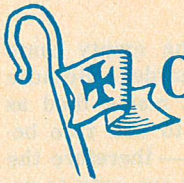
(Continued from page 106)

rose again, even so them also which sleep in Jesus will God bring with Him."

This glorious hope rests on the resurrection of Christ, for Paul wrote: "If Christ be not raised, your faith is vain; ye are yet in your sins." The fact stands, however,

that Christ is risen from the dead and become the first fruits of them that slept. Therefore we know that we also shall rise again and appear with Him in glory. Rejoice in this glorious hope, knowing that some day we shall be in heaven with the Lord.

GEORGE BOLDT
Pastor of Jerusalem Ev. Lutheran Church
Morton Grove, Illinois



Our District Mission Boards - *Called to Serve*

**Dakota-Montana
District Mission Board**

"Mission work in the Dakotas?" One might be tempted to ask that question with a little twist of sarcasm, especially if one still has the erroneous opinion that this land is somewhat hostile to people or that people really do not inhabit the plains. However, beginning already with the ambitious efforts of early missionaries, the Dakota-Montana District has a rich history of mission experience that has reaped its harvest in countless blessings for God's kingdom and for our Synod.

The mobility of our people has compelled the Mission Board to follow them and to establish footholds for the Gospel in the towns and cities of the District. As a result, we now have missions and self-supporting congregations in many of the cities of the District.

Area of Concern

Our Board's "Judea and Samaria" is the area from Moorhead, in western Minnesota, and Brookings, in southeastern South Dakota, through both Dakotas, through the vastness of Montana, and north into the Canadian province of Alberta. While this represents a large area of concern, it is true that it cannot boast of dozens or hundreds of metropolises teeming with people. The Board, therefore, must be honest in admitting that this District does not rate as one of the most fertile mission fields of the Synod. At the same time, it has reason to operate with a prayer-

fully optimistic attitude as it maps out and performs its work. Here, too, there are souls to be won for Christ.

Items of Concern

The following are the chief items of concern for the Board: carefully weighing and looking into requests for exploratory services in cities where growth and stabilization are certain through the recent and continual arrival of industry; making every effort to provide the message of Christ and worship places for increasing numbers of college students; encouraging and counseling 17 missionaries, some of whom serve three or four congregations and have Sunday round trips of 150 miles or more; striving to bring the Gospel to scattered congregations at a cost that is minimal to the Synod; and aiding our 28 mission and subsidized congregations in their building and remodeling plans.

New Fields

The newest mission of the District is at Spearfish in the popular region of the Black Hills. This gives us three congregations in an area attractive to people. Promising exploratory services are being conducted in Pierre, South Dakota; Bozeman, Montana; and Barrhead, Alberta. The amalgamation of two congregations in Billings, Montana, presents us with a good-sized, mission-minded congregation in a metropolitan area of 100,000 people.

The real thrust of our future labor, however, is to be directed into the province of Alberta, where Canadian immigrants searching for the truth of the Gospel have sought our services. Of particular interest is expanding Edmonton, where our mission has shown rapid growth. Recently, a new chapel was dedicated by a thankful and loyal group in Wetaskiwin.

District Missionary

A new era of work for this District began on December 7, 1969, when the Rev. John Engel was commissioned as District Missionary. Presently working at Pierre, Missionary Engel will present valuable information to the Board as it determines the pros and cons of a new mission field.

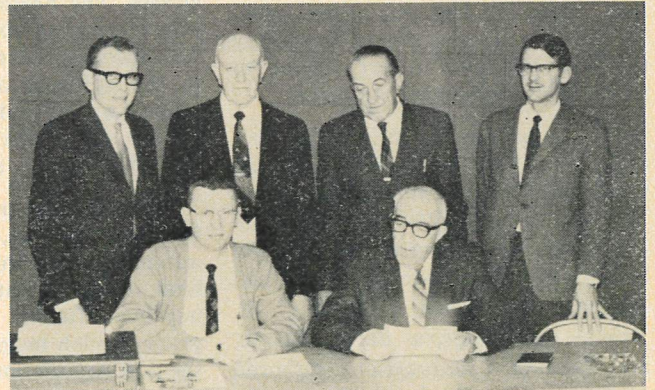
The Board, consisting of three pastors and two laymen, meets eight to twelve times a year at a central location. One of the members, Mr. Charles Schlomer, has served on the Board for 30 years. Through these years he has become acquainted with many of the Synod's pastors who once served in this District.

Mission work in this area represents some methods and ways quite foreign to those of urban America. However, the one necessary tool, the Word, remains the same. The Board is dedicated to the high and blessed privilege of spreading that Word!

WAYNE I. SCHULZ



The Rev. L. A. Dobberstein, chairman, discusses a new mission field with the District Missionary, the Rev. John Engel (left), and with District president, the Rev. A. P. C. Kell (right).



Dakota-Montana District Mission Board members (left to right) are, seated: the Rev. L. A. Dobberstein, chairman; the Rev. A. P. C. Kell, District president; standing: the Rev. W. Schulz, secretary; Mr. C. Schlomer; Mr. H. Andree; and the Rev. K. Lenz.

We Turn to the Psalter . . .

. . . in Our Easter Joy—Psalm 118

"This is the day which the Lord hath made; we will rejoice and be glad in it!" These jubilant words of Psalm 118:24 are part of our Easter celebration. They, as well as the first and last verses of this Psalm, are part of the Gradual for Easter Sunday; they invite us to pay grateful homage to our Lord of infinite mercy.

Christ's victory over death and Satan is known to the Psalmist by the miracle of prophetic inspiration and moves him to exult: "The Stone which the builders refused is become the head Stone of the corner" (v. 22). Christendom joins in hallelujahs of

praise because "the voice of rejoicing and salvation is in the tabernacles of the righteous" (v. 15). This has been made possible—and can be said with absolute certainty—only because "the right hand of the Lord is exalted," because "the right hand of the Lord doeth valiantly" (v. 16).

A reading of the entire 118th Psalm brings to the Christian's mind a number of direct and indirect allusions to that which enhances the sweetness of our spiritual joy. The enduring mercy of our Lord, His answers to our prayers for help, His being on our side as enemies attack—all this is

ours by virtue of the empty tomb in Joseph's lovely garden. Because Jesus, God's Son and man's, died as though He deserved to and rose because He intended to—therefore the gates of righteousness are open to us. Therefore we can "praise the Lord" as we savor His forgiving love (v. 19).

Luther speaks of this Psalm as "his very own Psalm." But he adds the thought that it is not "his" exclusively. He urges every disciple of Christ to make this Psalm his own also, for it is such a rich fountain of certainty, hope, and spiritual strength. What a priceless treasure it is for us to know what the Easter miracle has accomplished for us! What a glorious reason for giving thanks unto our Lord! "He is GOOD!" "His mercy endureth FOREVER!" (v. 29.) The merciful and eternal goodness of our Lord and Savior—this is the cause of our Easter Joy!

PHILIP R. JANKE

WITNESS IN THE INNER CITY

The Lord Jesus was not in the habit of issuing manifestoes, but His last instructions to His disciples could certainly be considered His last will and testament, His manifesto, as it were. His instructions to the disciples and indeed to all His followers on earth were that they should bear witness to all nations. During the 1950s our Synod was engaged in a struggle to determine just what that witness would be, namely, whether we would remain firmly grounded on Scripture or not. During the 1960s we directed our energies to providing the financial base necessary to support that witness. In the 1970s the Synod's Commission on Evangelism hopes to lead our membership in gaining the techniques necessary to bear witness for our Savior to modern, ever-changing America.

Two years ago the Milwaukee Federation of Wisconsin Ev. Lutheran Churches through its Missions and Evangelism Committee embarked on a program of bearing witness for the Savior in the Inner City. Bethel, Ephrata, Jerusalem, Parkside, St. Marcus, St. Phillip's, Saron, Siloah, and Zebaoth Congregations gathered together under the leadership of the Federation to accomplish this purpose. During the first year almost

10,000 homes were canvassed by the Lutheran Collegians and local church members. About 1400 unchurched people were found. More than 500 children entered our Vacation Bible Schools. Numbers of adults entered our adult instruction classes. Seminary students were enlisted to do the follow-up work.

In 1969, teams of Seminary students, Lutheran Collegians, and local church members canvassed almost 12,000 homes. Some 850 prospects for church membership were found. Almost 1000 children were enrolled in VBS. Nearly 200 adults committed themselves to take adult instruction classes. The Savior was blessing our efforts to bear witness for Him who was crucified. It was found, contrary to the opinions of some in the religious world, that a Savior crucified for the sins of the world is still needed and wanted by sinners.

When the program grew too large for local support, the Synod's Commission on Evangelism decided to lend its help. But since it, too, had not been funded to support a program of such magnitude, it turned to the Aid Association for Lutherans for help. A grant of about \$14,000 was allocated for this year, with prospects for a further grant of \$10,000 or

\$11,000 next year. The emphasis of this program is on training our Synod's future pastors and teachers in the techniques of evangelism. Plans are being made for over 100 students from Dr. Martin Luther College in New Ulm to take part in the 1970 Summer Evangelism Program. Students from Northwestern College in Watertown and from the Mequon Seminary will also be involved. They will be given on-the-job training in the methods of bearing effectual witness for the Savior in twentieth-century America. The lessons gained will be shared with the District Evangelism chairmen throughout Synod.

We ask that you, our fellow Christians, will join us in praying the Savior to make the '70s the decade of evangelism for our Synod. We have the message—Christ crucified. We have the means—the Lord has graciously given us the monies to do the work. Now we need trained men in the pulpits, in the classrooms, and in the pews to go out and bear witness for the Savior. We hope that this program will supply that need. Please pray for us.

RICHARD M. SEEGER
Vice-Chairman
Executive Committee
Synod Commission
on Evangelism

NOTES FROM THE EDITOR'S DESK

We wish to thank Pastors Robert P. Mueller, Adolph C. Buenger, and George W. Boldt for taking time out of their busy schedules to write the devotions on our Easter theme: "Christ is Risen! Hallelujah!" Robert P. Mueller is pastor of Peace Ev. Lutheran Church, Livonia, Michigan, and a member of the Synod's Committee on Relief. Pastor Adolph C. Buenger serves Friedens Ev. Lutheran Church, Kenosha, Wisconsin, and is president of the Southeastern Wisconsin District. Pastor Boldt, in addition to serving Jerusalem Ev. Lutheran Church, Morton Grove, Illinois, is the chairman of the Synod's General Board for Home Missions.

Our other special Easter contributor is Pastor Oscar J. Naumann, the president of the Synod. He speaks to us about "The Lord is risen indeed and has appeared unto Simon." Thank you for your Easter message!

The cover and other art work in this issue are the work of Pastor Siegfried Fenske and Artist Harold Schmitz of the Art Department of Northwestern Publishing House. We thank them for their special effort in interpreting the Easter theme for us in a visible way.

In assuming the editorship of *The Northwestern Lutheran* with this issue I, first of all, want to thank the

Holy Spirit for having preserved for our Synod the Easter message in its truth and purity. There is salvation only in Christ—that Christ who died for our sins and rose again for our justification. I enter upon my duties, then, with the prayer that the Holy Spirit may keep you and me faithful to that message as it is proclaimed in the Spirit's own book, the inspired and inerrant Scripture.

All readers of *The Northwestern Lutheran* also owe a deep debt of thanks to Professor Wilbert R. Gawrisch of the Wisconsin Lutheran Seminary, Mequon, Wisconsin. After the former editor, Pastor Werner Franzmann, accepted a call into the parish ministry, Professor Gawrisch accepted the appointment as Acting Editor, serving in this capacity for 19 months, doing this work in addition to his regular teaching load at the Seminary. Thank you, Professor Gawrisch, in the name of the Lord and His people!

"BRIEFS by the Editor" will be my special assignment, from now on, and someone else will be writing "Studies in God's Word," a column I previously shared with Pastor Paul Nitz. You will be informed as soon as someone accepts the appointment.

May the Father, the Son, and the Holy Spirit fill your hearts with Easter joy all the days of your life!

HAROLD E. WICKE

ITEM FROM OUR NEWS BUREAU

Educator Accepts Executive Post

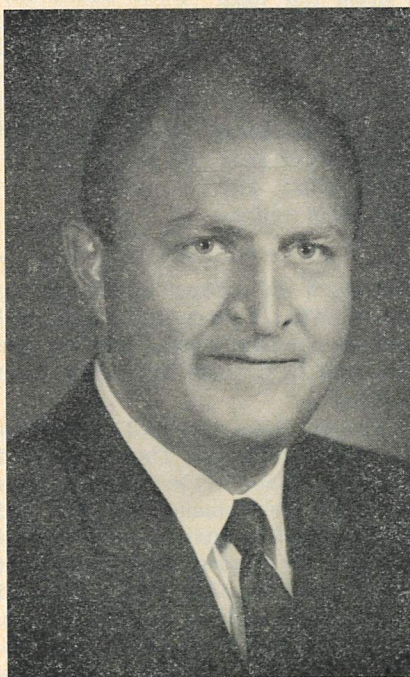
The Rev. Robert J. Voss, president of Wisconsin Lutheran College, Milwaukee, has accepted a call to serve as the first executive secretary of the Commission on Higher Education of the Wisconsin Ev. Lutheran Synod.

Since 1963 Pastor Voss has served as the first president of Wisconsin Lutheran College, a Synodical junior college for the training of teachers, which opened in the fall of 1960 using the facilities of the Wisconsin Lutheran High School.

The Synod at its 1969 convention voted to merge Wisconsin Lutheran College—still without its own campus—with Dr. Martin Luther College, New Ulm, Minnesota, at the close of the current school year.

As the executive officer of the Commission on Higher Education, Pastor Voss will assume the administrative responsibility for long-range planning and for seeing that the educational programs of the Synod's schools, individually and collectively, make the maximum contribution to the Synod's objectives.

Pastor Voss, 43, is a graduate of Northwestern College, Watertown, Wisconsin, and the Wisconsin Lutheran Seminary, Mequon, Wisconsin. After serving for a year as instructor at Northwestern College, he was pastor of Faith Lutheran Church, Fond



The Rev. Robert J. Voss

du Lac, Wisconsin, from 1951 to 1955. In 1955 he accepted a call to Siloah Lutheran Church, Milwaukee, which he served until 1963.

Pastor Voss is married to the former Carol Holz of Milwaukee and is the father of five children: Richard, 17; David, 15; Mark, 12; Carla, 10; and Carolyn, 7. Richard and David are enrolled at Wisconsin Lutheran High School and Mark, Carla, and Carolyn attend the parish school of St. John's Lutheran Church, Wauwatosa.

Pastor Voss is completing a doctoral program in education administration at Marquette University, Milwaukee.

He will assume his duties shortly after the close of the current school year.

The 372,000-member Wisconsin Synod maintains two colleges, four academies (high schools with boarding facilities), and a theological seminary with a combined enrollment of 2,233. The primary function of the schools is to educate the pastors and teachers for the Synod's 925 congregations and the 235 parish schools operated by its congregations.

† Teacher A. W. Schleef †

Mr. Albert W. Schleef, the principal of Salem Lutheran School, Owosso, Michigan, for about 25 years, died suddenly at Sparrow Hospital, Lansing, Michigan, on Thursday, January 22, 1970, after a one-day illness.

Mr. Schleef was born in Onarga, Illinois, on July 6, 1914. There he became God's child through Holy Baptism on July 19 of the same year. He was confirmed at St. Paul's Lutheran Church, Woodworth, Illinois, on April 1, 1928. He graduated from Concordia Teachers College at River Forest, Illinois, in 1933. He received his Master's degree from Central Michigan University at Mt. Pleasant, Michigan.

Prior to coming to Owosso he taught at Cologne, Minnesota; Athens, Wisconsin; Chicago, Illinois; and Wolcottsville, New York. He was married to the former Edith Rosenthal on September 19, 1941. He is survived by his wife; three sons, Eric, Douglas and Charles, all of Owosso; one daughter, Mrs. Rudolph Hozak of

Flint, Michigan; six brothers, four sisters, and three grandchildren.

In addition to his manifold duties at Salem since July 1946 he served the church at large on the Michigan District Board of Education, as chairman of the Michigan District Teachers Conference, and as school visitor.



Mr. Albert W. Schleef

His funeral was conducted by his pastor and coworker, the Rev. Kenneth W. Vertz, and Vicar Louis Sievert on Monday, January 26, 1970, from Salem Lutheran Church, which he served so long and faithfully and where he was both loved and respected. The male teachers of the Michigan District served as honor guard, and Mr. Robert Stolz, Adrian, Michigan, the present chairman of the Michigan District Teachers Conference, spoke in behalf of the pastors and teachers of the Michigan District.

Pastor Vertz comforted the family, the members of Salem, and the many brethren in both the preaching and teaching ministry who attended his funeral with these words of Jesus taken from His high-priestly prayer: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24). His Savior's almighty "I will" has been fulfilled in him, for he is with Jesus where He is, beholding Him in all His glory.

RICHARD MACKAIN

REJOICE IN YOUR LIVING LORD

(Continued from page 104)

living Lord. From the stories you heard in your childhood, you will recall the sad plight of Mother Hubbard's little dog. The cupboard was empty. But how different it is for us who view the empty grave in faith! Sadness is replaced with joy and hope, for the holy, one-time Occupant of the now empty tomb has filled our once empty hearts with the assurance: "Because I live, ye shall live also."

Come to the Empty Grave!

Every burial place of men, whether the massive pyramids, a simple family plot, or an unmarked grave in a potter's field—every cemetery, gravestone, casket, and hearse is unquestionable testimony to the final failure

of all human effort and wisdom. But come to the tomb of Christ, with its broken seal and its rolled-away stone, and you who are bereaved and crushed by earth's deepest sorrows will find hope. Easter brings you Heaven's balm for life's agonies, the hope that conquers all worldly worries. Come, you tired and tested disciples of the risen Lord, whose faith needs strengthening! "Come, see the place where the Lord lay. He is not here! For He is risen as He said." And then go, with hearts filled with joy and souls with confidence, to tell others who do not as yet REJOICE IN YOUR LIVING LORD and to share with them the glorious saving message that CHRIST IS RISEN! HALLELUJAH!!!

ROBERT P. MUELLER
Pastor of Peace Ev. Lutheran
Church, Livonia, Michigan

THE LORD IS RISEN . . .

(Continued from page 103)

of the word. Had not the Son of man come to seek and to save that which was lost? Had not Jesus called Himself the Good Shepherd who gives His life for the sheep? When faulted for eating with publicans and sinners, He had replied: "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance."

Simon was such a sinner. He had vowed he would never be ashamed of his Lord. Yet a few hours later

he cursed and swore: "I know not the man!" What a shameful denial, and that by one who trusted that his own determination could keep him from falling!

To him Jesus appeared on the day of His resurrection. Though He had assured Simon Peter before they came to Gethsemane that He had prayed for him that his faith should not fail, our blessed Redeemer sought out Simon that first Easter day and assured him again of full forgiveness. What joy and peace must have entered the life of Simon when his Savior appeared to him!

Hallelujah!

This same Lord is risen for you, no matter who you are, no matter what your past relationship to Him may have been. Easter is your day of victory, too. Easter assures you of forgiveness, life, and salvation.

"The Lord is risen indeed and has appeared unto Simon." May this same risen Lord appear unto you through His Word and His Sacraments and bring you total victory and everlasting peace!

OSCAR J. NAUMANN
President of the Synod

† Teacher James A. Enter †

James A. Enter was born on December 23, 1939, in Nicollet, Minnesota, to Marvin Enter and his wife, Esther, nee Bode. He became a child of God in the Sacrament of Holy Baptism at Trinity Lutheran Church in Nicollet. He received his grade-school education at Trinity Lutheran School.

After his graduation from Nicollet High School, he enrolled at Mankato State College. After two years at Mankato, he enrolled at Dr. Martin Luther College, New Ulm, Minnesota, from which he graduated in 1961. Pursuing his desire to serve the Lord in the work of the Church, he was as-

signed as principal and teacher to St. John's Lutheran Church, Wrightstown, Wisconsin, where he labored faithfully for seven years.

On June 12, 1965, he was united in marriage with Miss Patricia Muesing of Nicollet, Minnesota. This marriage was blessed with two children, Daneen and Paul.

In July of 1968 he accepted a call to Zion Lutheran Church, Toledo, Ohio. Here he served faithfully and well as principal and teacher. In May of 1969 it was discovered that he had acute leukemia. The prayers of the family and congregation were answered and medication was able to grant a remission of the cancer cells. However, on the day that his son

Paul was born, the medication no longer was effective, and the swift consequences of the disease followed, bringing about his death on November 7, 1969. His wife, children, parents, two brothers, and two grandparents survive.

The funeral service was held at Zion Lutheran Church, Toledo, Ohio, on November 10. A second service, conducted by Pastor Ralph Polzin, was held at Trinity Lutheran Church, Nicollet, Minnesota, on November 12. The undersigned based the funeral sermon on Job 1:21: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord!"

DANIEL E. HABECK

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

ARIZONA - TEXAS PASTORAL CONFERENCE

Date: April 7 and 8, 1970.

Place: Salem Lutheran Church, Scottsdale, Ariz. 85251.

Agenda: O.T. Articles of Faith, A. Krueger; Proselytizing, Wm. Meier; The Antichrist, R. Neumann; The Practical Value of Baptism in the Christian's Duty Life, D. Pautz; A Sermon Study, H. Reaume.

This will be a Study Conference; no reports. Arthur A. Guenther, Secretary

MICHIGAN

SOUTHEASTERN MICHIGAN TEACHERS' CONFERENCE

Date: April 24, 1970.

Place: Emanuel First Ev. Lutheran Church, Lansing, Mich.

Time: 9:30 a.m.

Agenda: Visit to State Capitol; Tour of Oldsmobile Plant; Information on Field Trips (Ray Manthe); Business Meeting; Inspirational Address (host pastor).

Marie Spaude, Secretary

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SOUTHEASTERN PASTORAL CONFERENCE

Date: April 6 and 7, 1970.

Place: St. Paul's, Belleville, Mich.

Time: 10 a.m.

Host pastor: Walter Henning
Agenda: Exegesis of III John, G. Schaumburg; Report on Detroit Metropolitan Survey Commission, W. Valleskey; The Scriptural Role of Welfare Work, Mentor Kujath, Director of Public Relations, Wisconsin Lutheran Child and Family Service.

Communion Service: Monday at 7:30 p.m.

Preacher: A. Bloom (E. Waldek, alternate).
Keith Haag, Secretary

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SOUTHWEST PASTORAL CONFERENCE

Date: Tues., April 14, 1970.

Place: St. Paul's, Hopkins, Mich.

Host pastor: R. Welch.

Time: 9 a.m. Holy Communion service, K. Vertz, preacher (R. Welch, alternate).

Agenda: Exegesis of Eph. 2, D. Krause; Exegesis of I Cor. 15:23-28, E. Schaewe; Presentation on Child Welfare Work, M. Kujath (guest essayist); Marriage and Divorce, R. Freier.

R. Shimek, Secretary

NORTHERN WISCONSIN

WINNEBAGO CONFERENCE

Date: Monday, April 6, 1970.

Place: St. John's, Princeton, Wis.

Host pastor: W. Strohschein.

Time: 9:00 a.m. Communion service.

Preacher: P. Hoenecke (alternate, J. Hoenecke).

Agenda: Phil. 1 (continuation), J. Ruege; Wisconsin Bill Regarding Aid to Private Schools, D. Worgull; Michigan Laws Regarding Aid to Parochial Schools—How They Have Been Implemented, P. Hoenecke.

P. Kolander, Secretary

WESTERN WISCONSIN

DISTRICT TEACHERS' CONFERENCE

Place: Bangor, Wis.

Time: April 23 and 24, 1970.

Program: Practical Application of the Second Article, Pastor R. A. Schultz, Wausau, Wis.; Sex Education for Our Schools, Pastor R. Siegler, Bangor, Wis.; Public Relations—Panel Discussion by Faculty of Immanuel of Medford, Wis.; Sectional Discussions on Public Relations: Teaching Church History to Our Pupils, Mr. A. Moldenhauer, Baraboo, Wis.; Child Development, Mr. E. Arndt, Milwaukee Lutheran High School; Inspirational Address, arranged by host pastor.

Margot Schuetze, Secretary

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CENTRAL PASTOR-TEACHER CONFERENCE

Date: May 4, 1970.

Place: Lakeside Lutheran High School, Lake Mills, Wis.

Time: 9 a.m.

Preacher: Gustav Frank (alternate, Darvin Raddatz).

Agenda: Exegesis of Acts 11:19-30, Pastor F. Mutterer; The Organ Program at New Ulm, Prof. Bruce Backer; Confirmation and First Communion, Pastor Darvin Raddatz.

Wernor E. Wagner, Secretary

DMLC CONCERT

Sunday, April 12, 8 p.m.

Homecoming Concert of Dr. Martin Luther College Choir, Auditorium Academic Center, Dr. Martin Luther College, New Ulm, Minn.

NAMES REQUESTED

Austin, Texas now has a resident pastor. Please send the names of WELS families or prospects living in the Austin, Texas, area to Pastor James Radloff, 1006 Colony North Dr., Austin, Texas 78758. Worship services are held each Sunday at 11 a.m. in the Canterbury Chapel, University Ave. at 27th. For more detailed information call 836-4264.

MINOT, NORTH DAKOTA

Exploratory Services

Beginning March 15, 1970, exploratory services will be conducted in the Community Room of the courthouse building at 7 p.m.

each Sunday. Contact Ted Naumann in Minot at 839-2705 or the undersigned.

Pastor Marvin Putz
208 5th Ave. N.W.
(701) 663-3624
Mandan, N. Dak. 58554

WISCONSIN SYNOD LUTHERAN MISSION OF PRINCE GEORGES COUNTY, MARYLAND

Location:

Kenmoor Elementary School
3211 82nd Ave.

Landover, Maryland

Services: 4 p.m. each Sunday (Sunday school at 3 p.m.)

Interested persons are encouraged to contact:

Mr. Jerauld Kluckman
7809 Powhatan St.
New Carrollton, Md.
(301) 459-5687

LCDR L. J. Pingel
3105 Brinkley Road A-201
Oxon Hill, Md.
(301) 630-3687

NEW PLACE OF WORSHIP Our Savior Ev. Lutheran Church Birmingham, Alabama

Services are now being conducted at the BTNB Bank in the Vestavia Hills Shopping Center, 724 Highway 31 South, Birmingham. Sunday School and Adult Bible Study—

9:15 a.m.

Worship Service—10:15 a.m.

A MISSION REQUEST

The following items would help to beautify our new place of worship: an altar cross, altar candleabra, flower vases, altar and lectern hangings, and a missal stand. If any used equipment is available, please contact:

Karl S. Peterson, Pastor
3140 P. Napoleon Court
Birmingham, Ala. 35243

ORDINATIONS AND INSTALLATIONS

Installed

Pastor

Radloff, James, as pastor of Holy Word Ev. Lutheran Church, Austin, Tex., by W. Diehl, assisted by Wm. Krueger, R. Hartman, D. Schultz, F. Grunewald; March 1, 1970.

CHANGE OF ADDRESS

Pastor

Radloff, James
1006 Colony North Dr.
Austin, Tex. 78758

THE WELS FOUNDATION

was created to help you serve the Lord's work financially, through your Gifts of cash or other assets
Bequests in your will
Assignment of insurance
Life Annuities
For information or help write:
Wisconsin Ev. Lutheran
Synod Foundations, Inc.
3512 West North Avenue,
Milwaukee, Wis. 53208

CHORAL FESTIVAL

Three hundred fifty voices in the combined choirs, the largest choir to sing at the Performing Arts Center in Milwaukee, will be involved in the first Wisconsin Lutheran Choral Festival May 3, 1970. The Festival Committee is pleased to announce that Uihlein Hall, a 2300-seat auditorium, has been completely sold out.

To accommodate the many more who wish to attend this Choral Festival, an evening concert is planned for the same day. This will include an identical program and will be held in the auditorium of Wisconsin Lutheran High School at 7:30 p.m.

The auditorium of Wisconsin Lutheran High School seats approximately 1,000 and all tickets will be sold in advance. The price of tickets for the evening concert is \$1.50. Please order your tickets at the following address:

Wisconsin Lutheran Choral Festival
3744 North 85th Street
Milwaukee, Wis. 53222

The Festival Choirs:

Wisconsin Lutheran High School Choir
Wisconsin Lutheran College Choir
Wisconsin Lutheran Seminary Male Choir
Northwestern College Male Choir
Dr. Martin Luther College Concert Choir
The Lutheran Chorale

REQUEST FOR COLLOQUY

For reasons of conscience, Pastor Lee Strackbein, Topeka, Ill., a clergyman in The Lutheran Church—Missouri Synod, has requested a colloquy for the purpose of entering the ministry of the Wisconsin Ev. Lutheran Synod. Correspondence may be directed to the undersigned who, together with District Vice-President Donald F. Bitter, conducted the preliminary interview.

Carl H. Mischke, President
Western Wisconsin District

APPOINTMENT

Mr. William Schmidt of Watertown, Wisconsin, has been appointed to the Board of Control of Northwestern College to fill the vacancy caused by the resignation of Mr. William Schumann. Mr. Schumann resigned because of impaired health.

Oscar J. Naumann, President

ANNOUNCEMENT

Pastor Thomas B. Franzmann, Citrus Heights, Calif., has been appointed Visiting Elder of the Northern Circuit of the California Conference, succeeding Pastor G. F. Zimmermann, who has accepted a call to another District.

I. G. Frey, President
Arizona-California District

NOTICE!

Congregations that have members residing temporarily at the

VETERANS' ADMINISTRATION HOSPITAL
Wood, Wis.

CENTRAL STATE HOSPITAL
Waupun, Wis.

WISCONSIN STATE PRISON
Waupun, Wis.

WISCONSIN CORRECTIONAL INSTITUTION
Fox Lake, Wis.
please notify:

Pastor A. H. Schroeder
7131 Auburn Ave.
Wauwatosa, Wis. 53213
Tel: (414) 453-5413

CALL FOR CANDIDATES

Due to the fact that Professor Delmar Brick has accepted a call to Dr. Martin Luther College, the Board of Control of Martin Luther Academy is requesting the members of the Synod to nominate men to fill this professorship. The man to be called should be qualified to teach Latin and Religion.

Nominations and pertinent information concerning the candidates must be in the hands of the secretary no later than April 4, 1970.

Ervin Walz, Secretary
Martin Luther Academy
Board of Control
17 1st St. NE
Fairfax, Minn. 55332

CALL FOR NOMINATIONS

Dean of Students — English

Since Prof. Richard Buss has accepted a call to DMLC, the Board of Control of Northwestern Lutheran Academy herewith requests the constituency of the Synod to nominate candidates who possess the qualifications necessary for serving as Dean of students and teaching in the field of English. The candidate is to be a theologically trained man. Opportunity for further study in the field of English will be made available to the candidate called.

Nominations should include as much pertinent data as possible and should be in the hands of the undersigned by April 20, 1970.

NLA Board of Control
Pastor David Krenke, Chairman
620 Ninth St. West
Moberidge, S. Dak. 57601

EXPLORATORY SERVICES

Fort Worth, Texas

Immanuel Lutheran Church, 7109 Grapevine Highway, No. 8 (Richland Hills), Fort Worth, Tex. 76118, is the exploratory attempt of the Arizona-California District Board for Home Missions to serve the Fort Worth area of and including Hurst, Richland Hills, Euliss, Carswell Air Force Base, Fort Wolters, River Oaks, and Haltom City. Services are held Sunday morning at 8:45. The Fort Worth Contact is Mr. Gordon Neubauer, 2521 Shirley Ave., Fort Worth, Tex. 76109, phone 1-817-926-8782. Pastor Walter A. Diehl at 9422 Clearhurst Drive, Dallas, Tex. 75238, phone 1-214-348-6069 is in charge. Information concerning prospects would be appreciated.

Walter A. Diehl, Chairman

LAS VEGAS, NEVADA

The California Mission Board is attempting to evaluate and compare various possible new home mission fields which come to our attention from references and requests. With commercial, chemical, and aircraft interests contributing to substantial growth in the Las Vegas area, we need to update all information regarding interested persons and potential prospects for possible WELS home mission work there. Send names, addresses, and pertinent information to:

California Mission Board, WELS
Pastor Robert Hochmuth, Chairman
3451 Eden Dr.
Santa Clara, Calif. 95051

REQUEST FOR NAMES

Salt Lake City, Utah

The Colorado Mission District Mission Board is considering the possibility of exploratory services in Salt Lake City. If you know of persons in this general area who would be interested, please send their names to our missionary-at-large:

Pastor L. A. Tessmer
1304 Le May Ave.
Fort Collins, Colo. 80521

NOTICE

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

April 13 and 14, 1970

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

Carl S. Leyrer, Secretary
Board of Trustees

NOTICE OF MEETINGS

THE SYNODICAL COUNCIL

The Synodical Council will meet, God willing, on April 29 and 30, 1970, at the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wis. 53208. The first session begins at 9 a.m. The meeting is set for the last week in April, because Ascension Day falls on May 7, the first Thursday in May.

Preliminary meetings of various boards, committees and commissions that plan to meet during that week should be scheduled by the chairmen.

All materials to be included in the Report to the Nine Districts are to be ready for presentation to the Council that week.

Oscar J. Naumann, President

THE ASSIGNMENT COMMITTEE

This year the Assignment Committee will meet, God willing, at Wisconsin Lutheran Seminary, Mequon, Wis., on May 19 at 9 a.m. to assign the ministerial candidates and vicars. On May 20 the Committee will meet at the Synod Administration Building to assign the teacher candidates. The preliminary meeting of the District presidents begins at 7 p.m. on Monday, May 18.

Oscar J. Naumann, President

NOTICE!

Pastor Waldemar R. Hoyer

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

Servicemen may phone Saigon PTT
22429 or visit Chaplain Hoyer at 329
Vo Tanh.

Mailing address:

WELS Box 56, APO SF 96243

EMMAUS AGAIN

On Easter Sunday afternoon, on the Road to Emmaus, Christ expounded the Scriptures to two of His disciples. He spoke of the things concerning Himself written in Moses and all the prophets. Today we have the New Testament in addition. It was written that men might believe that Jesus Christ is the Son of God, and that believing they might live to His glory and be ready to meet Him on the Last Day. Basic to this hope is the resurrection of Christ the Crucified. Paul puts it very bluntly: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then also they which are fallen asleep in Christ are perished." It will therefore add to our Easter joy to examine the evidence.

We begin with the Gospels. *Matthew* records the words of the resurrection angel: "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." In *Mark* the risen Christ appears to Mary Magdalene, the Emmaus disciples, and to the Eleven. In *Luke* the Lord stands in the midst of His disciples and says: "Peace be unto you! Behold My hands and My feet that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." *John* among other appearances of Christ records that to Thomas: "Reach hither thy finger, and behold My hands; and reach hither thy hand and thrust it into My side; and be not faithless, but believing. . . . Blessed are they that have not seen, and yet have believed."

In *Acts* Peter on Pentecost Sunday proclaims: "This Jesus hath God raised up, whereof we all are witnesses." And Paul hears the voice from heaven, saying: "I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks." From that moment Paul, as ambassador for the risen Lord, announces that God "hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained: whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

The testimony of his Epistles is the same. To the *Romans* Paul writes that Jesus Christ our Lord is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." To the *Corinthians* in his First Letter: "But now is Christ risen from the dead, and becomes the first fruits of them that slept." And in his Second Letter: "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus." He opens his Letter to the *Galatians* with the words: "Paul, an apostle, not of men, neither by men, but by Jesus Christ, and God the Father, who raised Him from the dead." In *Ephesians* he writes to us of the exceeding greatness of God's power toward the believers, "which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." In *Philippians* Paul says that he counts all things for dung that he might "know Him (Christ), and the power of His resurrection." In *Colossians* Paul speaks of the blessings of our Baptism, "wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." In his First Letter to the *Thessalonians* Paul speaks of his readers as waiting for God's "Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." In his Second Epistle to these same people he urges them to wait patiently for the Second Coming of the Lord. He who comes again is not dead, but living. To *Timothy* he writes of our Lord Jesus Christ, "who only hath immortality," and in his Second Letter tells this young pastor: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." In *Titus* Paul repeatedly connects "the hope of eternal life" with "Jesus Christ

our Savior." How can He who gives eternal life be dead? When he writes to *Philemon*, urging this man to accept his runaway slave as a brother in Christ, Paul closes his short Epistle by writing: "The grace of our Lord Jesus Christ be with your spirit. Amen."

We do not know who wrote the Epistle to the *Hebrews*, but in it the Holy Spirit speaks in a marvelous way of Jesus Christ as our High Priest, and in the last chapter has the author write: "Now 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, make you perfect in every good work to do His will."

James in his Epistle does not mention the resurrection of Christ, but presupposes it, for he speaks of "Christ, the Lord of glory," writes about "the crown of life, which the Lord hath promised to them that love Him," and admonishes us: "Be patient, therefore, brethren, unto the coming of the Lord." *Peter* in his First Epistle writes these beautiful words: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." In His Second Epistle he speaks of Christ's Second Coming, telling us that through faith in Him "an entrance shall be ministered . . . into the everlasting kingdom of our Lord and Savior Jesus Christ."

Neither John nor Jude in their Letters refer directly to Christ's resurrection. But *John* writes in his First Letter: "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." And *Jude* closes his Letter with the words: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever." And just before that he had spoken of "looking for the mercy of our Lord Jesus Christ unto eternal life."

In the Book of *Revelation*, written by the Apostle John, it is Jesus Himself who testifies, and says: "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death." By faith we appropriate Christ's words spoken in the next chapter: "Be thou faithful unto death, and I will give thee a crown of life."

With these words sounding in our ears we join the Emmaus disciples in saying: "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

The risen Christ grant you a joyous Easter!

