

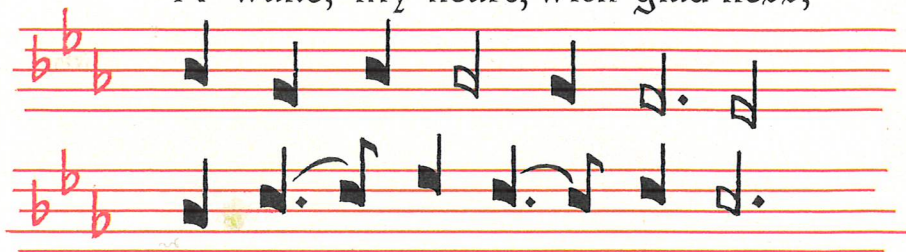
Destroy this temple,
and in three days
I will raise it up
+
Behold my hands
and my feet,
that it is I myself
+
He that believeth
in me, though
he were dead,
yet shall he live

THE NORTHWESTERN
LUTHERAN

April 11, 1971



A-wake, my heart, with gladness,



See what to' day is done!

Awake, my heart, with gladness,
See what today is done;
Now, after gloom and sadness,
Comes forth the glorious Sun.
My Savior there was laid
Where our bed must be made
When to the realms of light
Our spirit wings its flight.

The Foe in triumph shouted
When Christ lay in the tomb;
But, lo, he now is routed,
His boast is turned to gloom.
For Christ again is free;
In glorious victory
He who is strong to save
Has triumphed o'er the grave.

This is a sight that gladdens;
What peace it doth impart!
Now nothing ever saddens
The joy within my heart.
No gloom shall ever shake,
No foe shall ever take,
The hope which God's own Son
In love for me hath won.

"He Who Is Strong to Save Has Triumphed O'er the Grave"

Easter morning found Jesus' Apostles behind closed doors, their hearts filled with gloom. The angry mob had triumphed. The lifeless body of their Lord had been laid into Joseph's new grave. To His followers all appeared lost.

How wrong they were! Jesus had already risen as He had promised. The women found His grave empty. The angel assured them: "He is not here. He is risen as He said." When they reported this to the Eleven, Peter and John hastened to the tomb and also found it empty. Mary Magdalene, lingering heavyhearted, was one of the first to see her risen Lord. When He called her by name, she recognized that it was her Lord and not the gardener.

The word of His victory spread slowly. Nor was it readily accepted. On the way to Emmaus two of His disciples complained to the Stranger walking with them, "We trusted that it had been He which should have redeemed Israel." They were confused by the first reports of His resurrection. When, however, the risen Savior opened to them the Scriptures, their hearts burned within them. When He then took bread and blessed it and broke it and gave it to them, their eyes were opened and they knew Him. Immediately they returned to Jerusalem and reported to the Eleven: "The Lord is risen indeed!" Suddenly Jesus stood among them and said, "Peace be unto you." He showed them His



President O. J. Naumann

pierced hands and feet. He ate before them to show that He was not a spirit.

Though slow to believe, the disciples rejoiced to see their Lord alive. As time passed, His resurrection meant everything to them. On Pentecost their spokesman, Peter, confessed before the thousands assembled: "This Jesus hath God raised up, whereof we all are witnesses." And many of them like Stephen sealed their testimony of His resurrection with their blood.

Thank God that He has opened the Scriptures to us, also. They show us our risen Savior and give us comfort

and hope. His Holy Spirit, whom He still sends to us through His Word and Sacrament, brings a peace to our souls which no one can take from us. Jesus lives! We, too, shall live! He has promised it, and He is faithful!

Paul Gerhardt, next to Luther perhaps the greatest writer of Christian hymns, powerfully expressed his faith in his risen Savior in the hymn that appears opposite this page. He wrote this hymn in the year 1648, the year which saw the end of the Thirty Years' War. Despite all the disappointments, hardships, and persecution he endured during his lifetime, Paul Gerhardt found peace, joy, and hope in the knowledge that his Savior had risen from the dead. His triumphant Easter hymn has been sung by countless congregations and remains a favorite to this day. Thus he still tells the world that his Savior has triumphed o'er the grave.

The Germans have a proverb which states that shared joy is double joy. Our joy at the Savior's resurrection should never be less than double joy for us. For Jesus triumphed over death for all mankind, and has sent us to bring that good news to all the world.

May we rejoice sincerely in His triumph o'er the grave and hasten to assure those still in fear and hopelessness that the Lord is risen! He is risen indeed!

OSCAR J. NAUMANN

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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Christ Foretells His Own Resurrection From the Dead

Jesus answered and said unto them, "Destroy this Temple, and in three days I will raise it up" (John 2:19).

A Sign Demanded

"Who gave *you* the right to do this? What credentials can you produce?" The Jewish authorities were confronting Jesus. He had just fashioned a scourge and driven the merchants and the money changers out of the Temple. His accusers did not necessarily question the fact that such a housecleaning was in order, but they did challenge Jesus' right to take this matter into His own hands. So they demanded: "Show us a sign. Do some mighty work that will prove your authority."

A Sign Promised

Jesus' reply was most appropriate: "Destroy this Temple, and in three days I will raise it up." Forty-six years had been spent in the most recent rebuilding of the Temple, and thousands of men had labored at the task. Yet Jesus spoke of rebuilding the Temple by Himself in three days!

When Jesus said, "Destroy this Temple," He was expressing the fact that they would do that very thing. Since they were determined to follow the course that would bring that about, He told them, "Go ahead and destroy this Temple, and in three days I shall rebuild it." In that way He would provide for them the sign they demanded, the only sign that would convince their unbelieving hearts.

A Sign Interpreted

We know that Jesus was speaking of His own death and resurrection. They would slay Him, but He would rise again on the third day by His own almighty power. He would thereby provide irrefutable proof of His deity and of His total authority over the Temple of God. But why did He express Himself in this strange manner?

His reply was in the nature of a riddle, which would conceal the truth until the proper time. It was designed to stick in their minds and to demand a solution. Three years later they showed that they remembered indeed, but they also revealed their continuing unbelief. They distorted Jesus' words so as to manufacture a charge against Him: "He threatened to destroy the Temple. He is a dangerous man who must be destroyed." And as He hung dying on the cross, they shouted: "You Temple-destroyer, come on down. Save yourself." It is clear that they had not yet found the key to this riddle.

We have that key. It is the very intimate connection that existed between the Temple and the body of Jesus.

The Temple was a symbol of God's presence in Israel. It was the house of God. It was a visual promise that in due time God would come and dwell among them in visible form. That promise was fulfilled in the person of Christ. In His human body dwelt all the fullness of the Godhead. So the *promise* stood before the Temple leaders in stone, while the *fulfillment* stood before them in flesh and blood. To destroy the body of Christ—the fulfillment—would mean to destroy the promise—the Temple—also, for it is impossible to reject the fulfillment and keep the promise. A promise that has been fulfilled can no longer be preserved as a promise alone. It is then empty, useless, misleading. To reject the Savior but to continue to revere that which symbolized Him would be like putting all one's trust in a wooden crucifix and rejecting Christ Crucified.

A Sign Fulfilled

By slaying Jesus these men effectively destroyed their own Temple. The blocks of stone stood there one upon the other for another generation, but they were no longer the real house of God. God no longer dwelt there. It was empty and desolate, and it was only a matter of time before the building lay in ruins, never to be rebuilt.

"In three days I will raise it up," Jesus promised. Not that He would reconstruct that building of stone in three days but that He would raise up the body in which God really dwelt.

We have abundant and irrefutable proof that He kept that promise. His enemies destroyed the body in which God dwelt, but Jesus raised it up again on the third day, exactly as He had said. They brought destruction upon their earthly Temple, and in its destruction it served its final purpose: it demonstrated the truth of Jesus' words, and it prefigured the judgment that will descend upon all who reject the one and only Savior.

Christ has also raised up a great spiritual Temple to the glory of His holy name. We are among the living stones that have been carefully fit together upon the foundation of the Prophets and the Apostles, with Jesus Christ Himself as the chief cornerstone. To all who trust in Him as the crucified and risen Lord and Savior Jesus says, "Ye are the Temple of the living God" (II Cor. 6:16).

G. JEROME ALBRECHT
Pastor of Martin Luther
Church, Neenah, Wisconsin

Christ Reveals His Resurrection To Be A Reality

"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" (Luke 24:39).



This Is Important

One would think Jesus' bodily resurrection to be a settled matter because the Bible says that He rose. The Bible, after all, is the infallible and inerrant Word of God. It is the supreme authority for faith and life. Yet when the remains of a crucified man were recently found near Jerusalem, two years passed before the archeologists announced the discovery. They feared that someone might think that they had stumbled across the remains of Christ. Because men so readily ignore the evidence of the Scripture, and because even Christians at times are attacked by doubts, it is necessary for Christians firmly to proclaim the truth of God also regarding our Savior's physical resurrection.

He Rose Bodily from the Dead

Jesus Christ is true God and true Man in one Person. He was the Son of God from eternity, and was born in time of the Virgin Mary. At the Incarnation, the Son of God assumed human flesh. His body, like that of every human ever born, was gradually formed in the womb. And as is the case with every human since the creation of Adam, so He, too, was born with a human soul (Matt. 26:38). Jesus Christ was a real human being. He had a body and a soul.

At death, the body and soul separate (Eccles. 12:7). The body is laid in a grave to await the resurrection, the soul immediately enters heaven or hell. At Jesus' death, His body was laid in a grave, and His soul entered heaven, as He had promised the penitent thief on the cross next to Him (Luke 23:43). The disciples, the soldiers, and the blood and water which flowed from His side testified to His actual death. He was physically dead.

On the third day, however, Jesus showed Himself alive—in His human body. His body was raised from death and reunited with His soul. The angels, the empty grave, and the women testify to this. To prove His resurrection He showed Himself physically alive to His disciples and to over 500 brethren at one time (I Cor. 15:3-7). He showed Himself not only once, but repeatedly during the 40 days following Easter.

It Seemed Impossible to Men

Surely, it all seemed impossible. To unbelieving man, death is final; the dead stay dead. Even the disciples who saw Jesus alive, at first doubted that it was really He. After all, He had died. His lifeless body had been taken down from the cross and laid in Joseph's tomb. When Mary Magdalene, the women, and the two disciples from Emmaus told them that they had seen Him alive,

it seemed like idle tales. It was pure fantasy, they thought, to think He was alive.

Then when Jesus entered the closed room on Easter evening where the disciples were hiding in fear, they still couldn't believe their eyes. They thought He was only a spirit. How could His body be alive again? How could He in His physical body enter through the closed door? How impossible!

Because it seems impossible to men today yet, the bodily resurrection of Christ is denied by many. Of course it is incomprehensible to human minds. So also the virgin birth seemed incomprehensible to Mary. But Gabriel said, "With God nothing shall be impossible." Just because it is incomprehensible doesn't mean that it is impossible or untrue. God says: "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isa. 55:9).

His Bodily Resurrection a Reality

To convince the disciples that He was physically resurrected from the dead, really alive again, Jesus invited the disciples to touch Him. He showed them His wounded hands and feet. Later He invited Thomas to thrust his hand into His wounded side. The body in which He stood before them was the body which had been nailed to the cross. He even ate in front of them to show them that He was not a ghost or apparition. Jesus was really alive! All their senses told them so! It was really the Master, the same One with whom they had spent three happy years. It was not an illusion or hallucination. They all saw, heard, and touched Him. At Paul's time most of the 500 who saw Him in Galilee after His resurrection were still living. They were witnesses to the fact that Jesus had risen from the dead bodily exactly as He had promised.

Jesus' bodily resurrection is mentioned in the New Testament over 200 times—more often than any other event! It was the foundation of the Apostles' teaching. What does it mean to us? It means that we have a Savior who kept His promise. It means that the Father in heaven has accepted the offering which His Son brought. It means also that we have a personal hope. Though we must die, we, too, shall rise by the power of His resurrection. In our own bodies we shall on that day praise and glorify Him who is the resurrection. Jesus Christ, our resurrected Lord, lives and reigns to all eternity. And we with Him! This is most certainly true.

KEITH C. KRUCK
Pastor of Redemption Lutheran
Church, Milwaukee, Wisconsin



Christ Applies His Resurrection To Us

Jesus said unto her, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die. Believest thou this?" (John 11:25,26.)

Death Universal

"Do men die among you? Have you no charm against death?" This was the sad query of the Africans when they first met Dr. Livingston. Perhaps this white man from a distant shore could deliver them from death.

But death, like time, marches on. Even in this sophisticated twentieth century of space exploration and medical discoveries, no heart pacer or open heart surgery or heart transplant can reduce the wages of sin — all must die! Therefore thank God that there is an empty grave in this world of ours. If Christ were still in His tomb in Joseph's lovely garden that cemetery would be the ghastliest of all burying places, but now it is the place of hope for all mankind.

Christ's Resurrection Is a Guarantee of Our Bodily Resurrection

"But now is Christ risen from the dead, and become the first fruits of them that slept." Jesus, on His way to Bethany to awaken His friend Lazarus from his sleep, applied His own resurrection to Martha, and to her brother in the grave. He there demonstrated that His resurrection guaranteed the bodily resurrection of every believer in Christ. In effect, He said: "I am the One who raises the dead and gives them life again." He cries with a loud voice, "Lazarus, come forth." And he that was dead came forth. Thus my Savior's resurrection is the guarantee of my bodily resurrection. He kept His promise that day in Bethany, and Easter Day proves that He is indeed the resurrection and the life eternally. O glorious Easter Day! Now I need fear the grave as little as my bed.

His Resurrection Is An Intimate Part of Being Our Savior

On this joyous Easter Day we see Him raised for our justification. But He not only redeemed us from sin and from the power of the devil — He also redeemed us from death. By His resurrection from the grave Christ placed a window in my tomb through which I may even now look out and see the bright shores of eternity beyond. Easter, as well as the raising of Lazarus, is the pledge of our resurrection on that last day.

The story is told of how an atheist was once non-plussed during a lecture in which he ridiculed the Christian faith. He was going to say that Jesus faked a miracle at Bethany to bolster up His waning popularity. To prove this he asked the question: "Why did Jesus say: 'Lazarus come forth?'" An old and devout Christian rose to his feet and said: "I can tell you why. If my Savior had not said, 'Lazarus come forth,' He would

have had the whole cemetery alive." Yes, Jesus is the resurrection and the life.

That is why His enemies tried so hard to discredit and suppress this miracle. When they heard that Jesus had raised Lazarus from the dead, they said, "What do we? If we let Him thus alone, all men will believe on Him." When on the third day Jesus did rise from the dead, they bribed the soldiers to say that the disciples had stolen His body. So it is today with the enemies of Christ. In their unbelief they suppress the truth; they try to keep Him in the grave.

His Resurrection Is Our Only Real Hope

How vain would be our ministry or chaplaincy without the hope of eternal life based on the fact that Christ rose again from the dead! Without this living hope I never could have told that wife who did not know she was already a widow — even before the hospital called us to come — "Remember, a Christian is never close to death, but always close to eternal life." How sad would another hospital visit have been without the truth of Easter, when I accompanied a brother in Christ to the very shores of eternity! While I spoke the words of the Apostles' Creed: "I believe in the resurrection of the body and the life everlasting," I heard him breathe his last. To some that hospital room spoke only of defeat. But to us who believe in the resurrection of the body that room was filled with the glorious Easter light of our Savior's empty grave. In this Easter light I could say, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

In Vietnam I talked to some of our men who had lost their limbs, and to the dying who would never see their loved ones again, and to those who feared that they would not return. Because of Christ's victory over death I could assure them: "Remember, in Christ, your living Lord, you have everything you need for body and soul, for time and eternity, for nothing shall be able to separate you from the love of God which is in Christ Jesus."

"I am the resurrection and the life." Christ is our victory! Our hearts are filled with the only real hope there is when we believe our Savior's testimony about His resurrection from the dead. Over 1900 years ago Christ rose from the dead that He might live His life in you now and eternally. "Believest thou this?"

Happy Easter! Oh, glorious Easter Day!

WALDEMAR R. HOYER

Institutional Missionary at Rochester, Minnesota
and recently WELS Chaplain in Vietnam

Editorials

Easter Laughter It is difficult to speak about death even at a funeral. We talk about the *departed*, or the *deceased*, who has *passed on*. In our carefully staged funeral settings it seems almost bad taste to suggest: *he died*.

Even in the hospital we tend to choke up at the word. "You're looking better," the family says. "Now don't talk like that," the clergyman says. "You will have to ask your doctor," the nurse says. "We'll have you out of here in no time," the doctor says.

Sometimes people with bad physical problems develop bad mental problems if they are told the truth about death. We see it in others, we sense it in ourselves, how hard it is to face the inevitable end. We need not pretend it otherwise. Death is an enemy, and that is just what the Lord calls it too: "The last enemy that shall be destroyed is death."

Thanks be to Christ, the enemy is now a conquered enemy. No more need we hedge or sidestep the subject of death. We can face our own marker, already more than half complete, name, date of birth . . . without going to pieces. We can take death as seriously as Jesus did, who rose from the grave to conquer death, and then take that *victory* seriously too!

Historians tell us that in the ancient Easter liturgies, right after the Gospel reading of the resurrection, came the so-called *risus paschalis*—the whole congregation would burst into laughter and shouting.

That's it exactly. The open grave of Easter means that much to us. It allows us to drive past the cemetery, laugh and shake a fist in the face of all those marble monuments. Or it doesn't mean anything to us at all.

JOHN PARCHER

You Won't Need It The old adage, "You can't take it with you," is perhaps better classified as a truism than a truth since its import is so obvious. As in the case of many truisms, irreverent humorists have had a lot of fun with it. One comic, whose professional humor often revolves around his stinginess, broke up his audience by blandly declaring: "If I can't take it with me, I'm not going." Another tongue-in-cheek take-off puts it this way: "You can't take it with you, but you can do a lot with it while you're here."

Clowns are said to laugh with tears in their eyes, and both of these witticisms reflect a kind of whistling-in-the-dark approach to human frustration and hopelessness.

The Bible—I Timothy 6:7, for example—holds before us the truth expressed in this old saying, but it also offers us something better than the things we tend to cling to so desperately in this life. The frustrations of life and the tragedy of death are eliminated by the resur-

rection of Jesus Christ, so that one's last breath is not one's last hope; and death is not the termination of all that has meaning and value.

Jesus died. But He rose again. And He cites His own resurrection as evidence of what is in store for those who believe in Him. "Because I live ye shall live also," He assures us. And He is not speaking of a second helping of frustration and despair with the same dreadful termination. His Word speaks of "a new heaven and a new earth." And it explains: "There shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away."

It is true that you can't take it with you. But it is also true that you won't need it when you get there.

IMMANUEL FREY

No Plain Truth About Easter The *Plain Truth*, an Ambassador College publication, is inviting to the reader. The quality of paper is good, the photography excellent; and the articles are timely and popularly written. The March issue, for example, exposes *Jesus Trippers*, identifies permissiveness as the curse of Western society, ponders the crisis of old age, and pleads for a stronger father role in the family. In all of the articles the teachings of the Bible are applied to the contemporary scene.

Let us rather say that *some* of the teachings of the Bible are applied. Others are misrepresented or they are denied. In an earlier Easter article Garner Ted Armstrong, one of the editors of *Plain Truth*, denies, for example, that Christ was crucified on Good Friday, the preparation before the Sabbath, or that He rose on Easter Sunday. He insists: "Either the Good Friday-Easter tradition is a fable—or you have no Savior." He is sure that Christ died late Wednesday afternoon and rose again just before sunset on Saturday.

He scores the Council of Nicea, which made Easter Sunday official, because it did away with the Jewish Passover celebration. He writes: "In the spiritually darkened minds of those at the Council . . . anything that was Biblical was *Jewish*."

Armstrong shares the Seventh Day Adventist view that Old Testament regulations must be preserved by the New Testament Church. It is ironical that this vociferous defender of *Jewish* tradition does not know how the Jews counted *three days*. It is inexcusable that he does not read the Epistles to the Galatians and the Colossians, which warn against being entangled in the bondage of Old Testament regulations and restrictions. The *Plain Truth* does not have the plain truth of the Bible about Easter.

CARLETON TOPPE



Studies in God's Word

Faith Looks to the Risen Savior

Through faith he (Moses) kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them (Hebrews 11:28).

When Pharaoh after the plague of darkness ordered Moses out of his presence, Moses foretold the last plague that was to come over Egypt, the death of all the firstborn. He warned Pharaoh: "Thus saith the Lord: 'About midnight will I go out into the midst of Egypt, and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts'" (Exod. 11:4, 5).

The Lord could have spared Israel this time also, as He had done in the previous plague, the plague of darkness. There we are told that while there was darkness for the Egyptians, yet "all the children of Israel had light in their dwellings" (Exod. 10:23). So here, God could have issued the general promise that the angel of death would not come near Israelite homes. In His wisdom, however, the Lord devised a way which served not only to secure Israel's release from Egypt, but served also to impress on Israel the graciousness of their God who by His appointed means spared their lives from death.

The Passover Lamb

God gave Israel a specific set of instructions to which He attached His promise. Israel was to take a "lamb without a blemish, a male of the first year" (Exod. 12:5) and to prepare it for a sacrificial meal. Every Israelite was to eat of this lamb—their loins

girded, shoes on their feet, and a staff in their hands—ready for the exodus. The real significance of the lamb, however, lay in the promise the Lord attached to the use of its blood. "Ye shall take a bunch of hyssop," He commanded, "and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin . . . for the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel . . . the Lord will *pass over* the door, and will not suffer the destroyer to come in unto your houses to smite you" (Exod. 12:22, 23).

The Lamb of God

Needless to say, the angel of death did not need directions or the information conveyed by the blood on the doors, as though he might otherwise have become confused between Egyptians and Israelites. No, the Lord's command was for *Israel's* benefit. His promise was intended to draw from them the response of faith. That it did so is clear from our Scripture reading: "By faith (Moses and Israel) kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."

Moses and Israel acted *by faith*. But faith in what? Again we need to keep in mind the wider context of the promises that God had made to Israel. He had promised to preserve His people in Egypt and to restore them to Canaan in order that from them He might bring forth the Savior. Israel trusted that God would fulfill that promise. Hence, Israel was saved by God in order that they might bring forth the Savior. But it is equally true that Israel itself was saved by that same Savior for whom they were waiting, for the significance of

the Passover lay in its pointing ahead to the Lamb whose blood would on Calvary accomplish what the Passover lamb could only foreshadow.

This Do in Remembrance

That the Passover was not an isolated incident in Egypt but had a continuing, spiritual lesson for Israel is apparent from the fact that Israel was commanded to observe this feast annually. The stated purpose of its continuation was that when children in future years asked the meaning of this seemingly strange rite, their elders were to teach and remind them of God's promises (Exod. 12:24-27). Thus the Passover was kept in *remembrance* of the coming Savior.

Because the Passover pointed to Christ, it was fulfilled when He came (Col. 2:16, 17). On Maundy Thursday, after Christ ate the Passover for the last time, He introduced the Lord's Supper as "the *new* testament in My blood" (Luke 22:20). Significantly, also of this testament or covenant He said, "This do *in remembrance* of Me."

What are we to remember when we receive His body and blood? Faith recalls not only His suffering and death, the shedding of His blood, but it looks also to the victory over sin and death that is assured us through His resurrection. Though we receive the Lord's Supper regularly throughout the year, though we celebrate Easter annually, yet these are not empty forms and ceremonies. They are rather means whereby our faith is drawn anew to the risen Savior. Having a *risen* Savior is literally a matter of life and death, for only such a Savior can assure us: "Because I live, ye shall live also."

ARMIN PANNING

THE NORTHWESTERN LUTHERAN



Speaking Out on Education

THE FUTURE OF CHRISTIAN EDUCATION

There is no question about the importance of education. There is no question but that education will continue to demand a large bite out of the tax dollar. There is no question but that there will be much experimenting with ways to make education more effective. As Christians we welcome genuine improvement in teaching man to use his God-given talents.

We do, however, realize that the education provided by the tax dollar cannot be specifically Christian. This raises questions for us. We may, for example, ask: What will be the basis for the educational effort? How will a tax-supported educational system propose to solve the problems that confront us? We cannot expect that the solutions will find a basis in Christianity. The Christian faces difficult problems in a non-Christian educational system. Some of these have been discussed in this series of articles, *Speaking out on Education*.

The solution for the Christian is to put education under Christian influence. The solution is for the church to take its teaching function seriously so that the Christian home may be supplemented by Christian schools in the effort to provide training for the young. This involves every educational effort of the church, with the Christian day school as the most comprehensive and satisfactory. It is for this reason that our Wisconsin Evangelical Lutheran Synod has been stressing the establishment, maintenance, and use of such schools.

But is there a future for such education? Is not the trend today away from private parish schools? The Roman Catholic Church, which maintains the largest parish school system in our country, is closing many of them. The high cost and increased demands of education raise the question whether the church can continue this form of educational endeavor. Let us look ahead in our own midst. What can we expect?

We shall not attempt to predict the future. Only God knows what lies ahead. But there are some questions we can ask. Much will depend upon the answers we give. God does not force His ways on unwilling people.

We Must Have Christian Homes

As we look ahead, we ask: Will we have parents who are concerned to pass the truth of the Gospel on to their children? Will we have parents whose interest it is to train their children according to God's Word? Will we have parents who are providing Christian homes for their children?

Christian education begins in the home. It is in the first place the responsibility of the parents. It is to them that God has bidden to "bring up your children in the fear and admonition of the Lord." Where parents fail in this, the efforts of the church are greatly hindered.

So as we look ahead, we ask: What about the parents? What do we want? What are we doing? To what extent is the Bible read and lived in our homes? Only if we as parents are interested in Christian training and provide Christian homes will we have a church that is concerned about Christian education.

We Must Provide Support

As we look ahead, we ask another question: Are we ready to meet the rising cost of Christian education? More and more is being expected of education. The expanding functions, the changing methods, and the new equipment all add to its cost. Facilities must be kept up to date. The general inflationary trend has not spared the schools. All of this affects our Christian day schools, too. We want to keep the standards of our schools high, not simply to meet competition, but because we as Christian parents want to provide a good training for our children. This in the first place

means an education that is based on Scripture, but it does not rule out using methods and equipment that can best carry out the educational process. To be Scriptural does not mean to use poor equipment, outmoded methods, and inadequate facilities. We can expect to see the cost, also of Christian education, continue to rise.

Will we be ready to meet these costs? We do not ask: Will we be able to do this? Generally, where there is a will there is a way. God grant that we may continue to see the need for Christian education. May He give us willing hearts to provide the financial support such education will require!

We Must Retain Control

Another question we need to ask as we look into the future is this: Are we determined to keep our Christian education free of government interference and control? This is a question that will face us more and more in the coming years.

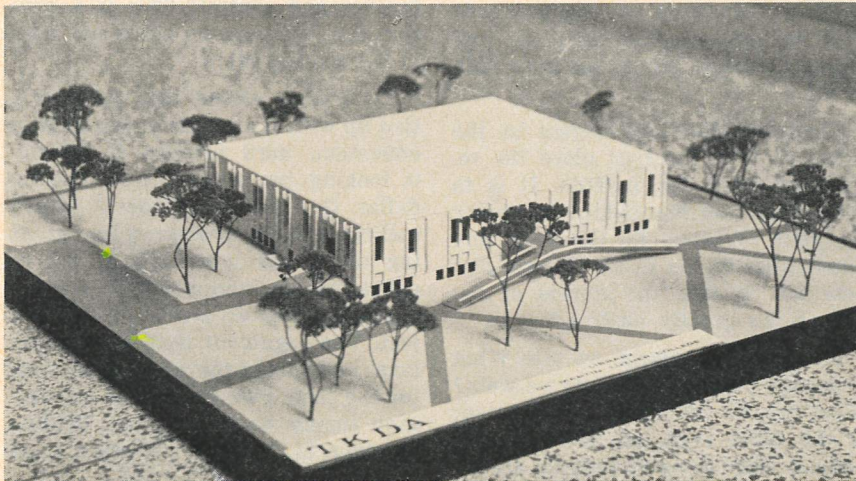
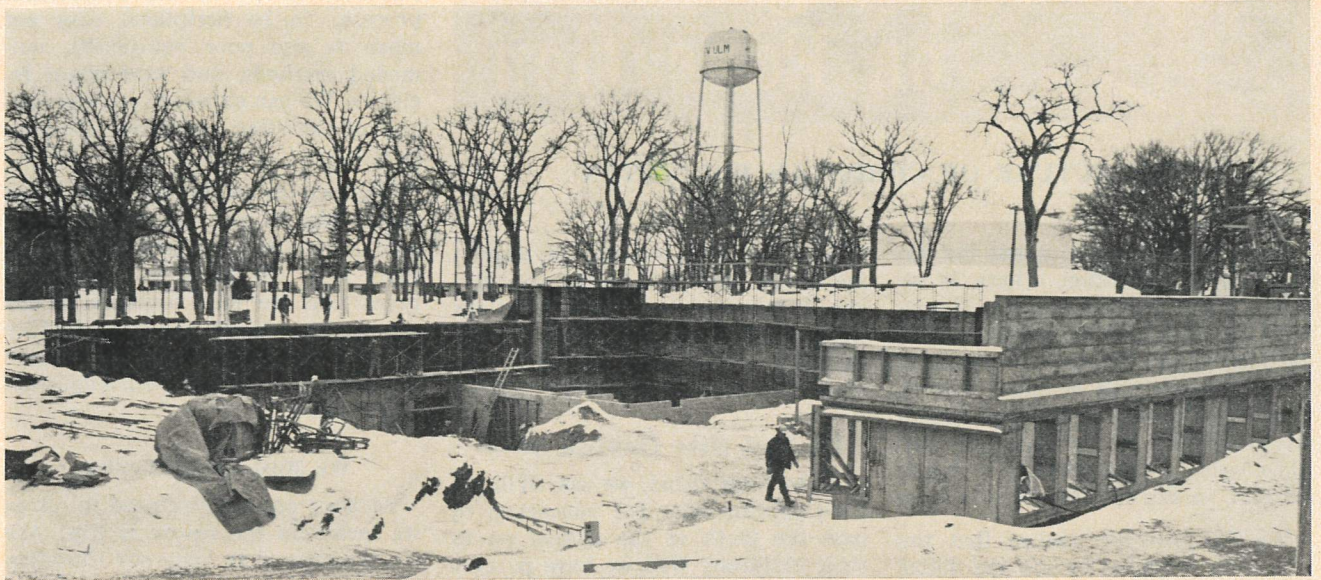
To a great extent this question is tied up with the previous one. Private education, hard pressed financially, is looking for support from the tax dollar. Our state and federal governments are being pressured into granting more and more aid to private education, including parish schools. Our series had an article on this subject. The argument that we also pay taxes and should therefore receive aid for the school we choose for our children sounds very appealing. Seldom, however, is aid given without a measure of control.

There are some areas where a degree of control does not trouble us. We may appreciate receiving fire and police protection from the local government and readily accept the requirement to avoid fire hazards in our buildings, and the inspection this may involve. We may be willing to use the school lunch program and accept a degree of control over the kind of meals that are provided. In some of our states our schools also are using bus service and are accepting some control over the day's schedule. Such controls may not greatly trouble us.

However, as aid increases, it is approaching ever more closely the areas that are directly connected with the teaching itself. If the state offers to

(Continued on page 127)

News from Dr. Martin Luther College



LIBRARY BUILDING PROGRESSING

Construction was begun on the most recent building project on the Dr. Martin Luther College campus at New Ulm, Minnesota, on the 1st of December, 1970. Very good progress was made throughout the winter months, because this area of Minnesota experienced only one heavy snowfall during that time. Even days of subzero temperature were at a minimum.

The picture indicates the progress that had been made as of February 15, 1971. When completed, the new building will provide up-to-date facilities for a much-needed library. Space is being provided for up to 100,000 volumes on the lower level stacks. The upper level will contain the circulation, reading, and lounge areas. Completion is expected by late summer.

New and returning students should be greeted in September with the sight of a building similar to the picture of the architect's model.

Announcing Dedication of *Memorial Organ*

at

Dr. Martin Luther College
New Ulm, Minnesota

Festival Program

Sunday, April 11

Dedication Service at 4 p.m.
and 7:30 p.m.

Prof. M. Albrecht, Preacher
Prof. B. Backer, Organist

Sunday, April 25

Organ Recital at 4 p.m.
Prof. A. Anderson, Organist
Brahms' Requiem at 8 p.m.

The College Choir
Prof. M. Zahn, Director

Wednesday, April 28

Concert at 8 p.m.
Organ and Chamber Music

Installation



Prof. Theodore Olsen

On Tuesday, February 9, 1971, during the opening chapel service of the second semester at Dr. Martin Luther College, the Rev. Theodore Olsen was installed as a member of the religion-social studies department. He will teach courses in Christian doctrine and the historical sections of the Old and New Testaments.

The installation rite was conducted by Pastor O. Engel, chairman of the school's Board of Control. The DMLC Chapel Choir sang an appropriate anthem.

Before accepting the call to DMLC, Prof. T. Olsen served as pastor of St. Mark's Ev. Lutheran Church, Brown Deer, Wisconsin. Prior to that he was an assistant instructor at Northwestern Lutheran Academy, Moberg, South Dakota. Prof. Olsen is a 1966 graduate of the Wisconsin Ev. Lutheran Seminary, Mequon, Wisconsin.

GREETINGS FROM THE EDITOR

The art for the Easter issue was produced under the direction of Pastor Siegfried Fenske and Mr. Harold Schmitz of the Northwestern Publishing House staff. Our thanks to these coworkers for interpreting the Easter message in so significant a manner, combining pictorial art and the written Word.

APRIL 11, 1971

We Turn to the Psalter . . .

. . . for the Assurance of Divine Protection — Psalm 125

When you turn to the Psalter in times of personal peril or distress, or when harm of one kind or another threatens your family, there are numerous Psalms from which you can derive spiritual courage and strength. Psalm 125 is one of them. In it the inspired Psalmist is reminding us of the precious treasure which is ours. "They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever" (v. 1). No protective shield can provide greater security for the Christian than that which God Himself provides. He is round about His people as the mountains surround Jerusalem (v. 2).

With vivid figures the Psalmist depicts the security of those who trust in the Lord. There is the solidity of Mount Zion itself. Immovable and eternal as this geographic mountain may seem, its spiritual counterpart is even more so. God's Church actually shall endure forever, even after the universe, with all the mountains that it contains, has passed away. The second verse of this Psalm brings this out. "The Lord is round about His people from henceforth even forever." As mountains surround the city of Jerusalem, so the one true God encircles with His protecting care those who believe in Him. For them the

Lord is an everlasting wall of defense. "I, saith the Lord, will be unto her (the Church) a wall of fire round about, and will be the glory in the midst of her" (Zech. 2:5).

The Lord's promise to Peter that "the gates of hell shall not prevail" against His Church is really a repetition of verse 3 of this Psalm. The forces of evil, sin and Satan, will not be able to harm eternally those who place their trust in God. The righteous — those in whose hearts is to be found God's gift of faith and trust, and who place their entire confidence in God — are saved. Those who follow "crooked ways" — the unbelievers and worldly-minded — are heading for eternal death (v. 5).

"But peace shall be upon Israel!" (v. 5.) These words again apply to all believers in God. Paul supports this when he says, "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God" (Gal. 6:16). So let the storms of life rage against us—let the wicked rage, as rage they must — we have the gracious God on our side! This gracious God reminds us that *all* things work together for *good* to them that love Him. Yes, "Peace shall be upon Israel!" God will protect *you!*

PHILIP R. JANKE

Special recognition is also due our guest contributors, who so willingly took time out during the busy Lenten season to share their Easter joy with us. Thank you!

This issue brings us the last article in the series *Speaking Out on Education*. The individual articles all expressed our Church's concern about Christian education and about the innovations being introduced into the field of education. Response from our readers was both gratifying and

helpful. We take this opportunity publicly to express our gratitude to the authors of the various articles. We pray that the members of our church will always face up to their personal responsibilities in bringing up their children in the nurture and admonition of the Lord. This will speak well for the future of Christian education in our midst.

On this Easter Sunday we greet you with the words of the risen Savior: "Peace be with you!" —The Editor

PLACES THAT NEED THE EASTER MESSAGE

A FIRST REPORT ON OUR SURVEY OF SOUTH AMERICA

Repeatedly, in the last decade, our Wisconsin Evangelical Lutheran Synod has expressed the desire to begin mission work in South America. The Christian Missioner Corps was organized to explore the use of its principles on the island of Puerto Rico as a stepping-stone to South America. Several years ago Pastor Theodore Sauer, now missionary in Africa, made a general survey of South America. Beginning on January 22 of this year a team of men, Pastor Rupert Eggert of Puerto Rico and Pastor

Ernest Zimdars, our Spanish missionary in El Paso, Texas, has been making a more thorough study of the mission prospects in specific areas of South America. The report made here in pictures refers to the first area covered, namely, the countries of Colombia and Ecuador. (This report is submitted by Pastor Harold E. Essmann, chairman of the Executive Committee for Latin American Missions.)



A crowded public market in Baranquilla, Colombia. Our missionaries report: "There is no Lutheran work of any kind being done in this area (Northern Colombia) but there are other *evangelicals* active, and some are well established. The people I spoke to seemed very optimistic about the future of the work. They mainly felt that workers and funds were lacking. This area, in spite of what is being done by others, should present a field for work."



Pastor Zimdars (left) and Pastor Eggert (right) discuss mission prospects in Colombia with Senor David Rodrigues of the Bible Society in Bogata, Colombia. Our mission survey team began its work January 22 and left for home about April 6.



The survey team looking down at the city of Bogata which has a population of 2½ million people. The second largest city of Colombia is Medellin. About this area our missionaries write: "The area of Medellin includes several cities to the north and south (at least three) with a population from 50 to 100 thousand each. The entire area of this, the second largest city in Colombia, lends itself very well to future growth and expansion (of mission work) because of these surrounding cities."



Colorado Indian family in their native dress. This Indian tribe is found in Ecuador. Our men write: "There is little or no Lutheran work in Quito. . . . At the Bible Society headquarters we were cordially received by Major Proano. He expressed the hope that we might be able to recommend Ecuador to our Board for consideration for new work. He said that the church was not as well developed in Ecuador as it is in Colombia and that there were many places open for work. He pointed to the north of Quito and also to Santo Domingo and to east in the jungle which is being opened up with the development of the new oil fields."



Laundry day at the river in Cuenca, Ecuador. This city of 100,000—the third largest in Ecuador—is in the Andes Mountains. Lutheran laymen of the World Mission Prayer League are very active in this area. Our missionaries report: "Ecuador presents many opportunities for the preaching of the Gospel by our church. From what we were able to determine it would be possible for our people to come into the country and to get visas without too much difficulty. The people, their thinking, manner of living and the country itself would present certain problems."

APRIL 11, 1971

A Postscript

John Weinmann was one of the three pastors who met at Grace Church in Milwaukee, late in 1849, and decided to form the *First Evangelical Lutheran Synod of Wisconsin*. In May, 1850, at the first meeting, a constitution was adopted, and John Weinmann was elected secretary of the new church body. He was at that time pastor of the congregation on Kilbourn Road in Town Oakwood, a few miles south of the Milwaukee city limits. In 1852 he accepted a call to Racine. After being there a year, he left to serve a congregation in Baltimore, still remaining a member of the Synod that he had helped to found. In 1858 he left for Germany to visit his aged mother. On the return trip he lost his life in the unaging at sea of the wooden packet steamer *Austria*. So much had been known among us of the death of this kind and gentle man.

In December, 1970, a column in the *Chicago Tribune*, called *Action Express*, printed the following answer and question:

Question: "I understand that the sinking of the steamer *Austria* in the Atlantic on September 13, 1858, was due to the negligence of the crew. My grandfather was aboard, and he was rescued, although several hundred of the 600 passengers perished. In what way was the crew negligent? — An Old-Timer"

Answer: "Here's the story in a news dispatch from Halifax, Nova Scotia, printed in the *Chicago Daily Press and Tribune* of September 28, 1858: "The captain and surgeon considered it expedient to fumigate the steerage with burning tar. The operation was to be performed by the boatswain, under the superintendence of the fourth officer. The boatswain heated the end of a chain to dip in tar to produce smoke. The end became too hot to hold, and he let it drop upon the deck, to which it set fire. The tar upset and immediately all about it was in flames."

Of the total of 600 passengers, our John Weinmann was one of the several hundred who perished under these tragic circumstances.

E. E. KOWALKE

An interesting footnote to the above is that the Kilbourn Road congregation is still a member of the Synod. It is today known as St. John's of Oak Creek and is situated on Highway 41 and Oakwood Road. Its pastor is the Rev. Karl F. Molkentin. St. John's Congregation was organized in 1843 and is the oldest of the original congregations that organized our Wisconsin Synod.—Pastor Johann Weinmann, by the way, was born in Bernhausen, Wuerttemberg, Germany, and was a graduate of the Langenberg Mission Society of Barmen. He volunteered for work in America and originally sailed for the United States on July 9, 1846. Besides serving the Kilbourn Road congregation, he also served settlers in Caledonia Center, Greenfield, and New Berlin.

Looking at the Religious World

INFORMATION AND INSIGHT

NUMBER TWO

If nonfiction books were aligned according to 1970 hardcover retail sales, the Bible would find itself in strange and questionable company. In the form of *The New English Bible* it would stand between the top seller in that category, *Everything You Wanted to Know About Sex*, and *The Sensuous Woman*, in third place.

Those seeking to ban pornographic material from the mails frequently advance the argument that most people aren't at all interested in the subject and should not be bothered by the mailings. Book sale statistics refute the argument. Almost one million Americans "wanted to know," even at present hardcover prices. Our country has a pornography problem, and it is one that is being caused not just by a select few in certain occupation and age categories. Both authors, Roth and Susann, sold in paperback in the millions last year.

The problem is not going to be eradicated by a different presidential commission, by a reversal of judicial decisions, or by a set of stricter laws. The real solution lies in bigger sales and more perceptive reading of the Book that is number two. Those who love it will have to try harder.

LUTHERAN IMAGE

A *Lutheran Council in the USA* study, directed by Dr. Ronald Johnstone of Central Michigan University, on the popular image of the Lutheran Church reveals that one in four adults scarcely knows what Lutheranism is, that one in five responds negatively to it, but that more than half have a favorable view of the denomination.

Methodists, Baptists, Presbyterians, and Roman Catholics seem to have a more favorable public image than do Lutherans. Jews and Unitarians rank lower, the study suggests.

One section of the study asked: "Have you ever had any unpleasant experiences with Lutheran churches or with somebody who was a Lutheran?" As you read some of the ver-

batim replies that follow, ask yourself if such "unpleasant experiences" should or can't be avoided:

A cool reception. We visited a Lutheran church right after we were married and the minister didn't recognize us or speak to us.

Pastor refused to let any other confirmed Christian have the right of Communion in regular church worship.

In general they've been rather closed-minded to any question or debate in theology. One can't feel comfortable in religion unless one can discuss or rationalize some of these things.

I was to be confirmed and the minister informed me that I should have \$3.00 for the confirmation. I didn't have it and never went to the church.

Girl friend's mother was a strict Lutheran and disowned her daughter because she married a Catholic.

Their interpretations are so straight-laced. A minister says one can't be a good Lutheran and a member of the Masonic organization at the same time.

They are most arrogant people. Nobody but Lutherans are good in their sight.

SO BIG

Featured in the February *Lutheran*, magazine of the *Lutheran Church in America*, is Mt. Olivet Church in Minneapolis, largest Lutheran parish in the western hemisphere. We who are accustomed to congregations that average about 400 baptized members can't help but be amazed at some of the statistics.

Membership totals something over 10,000. It is obviously impossible to provide the precise figure on any given day. There are more Andersons in Mt. Olivet than members in most of our congregations—332 of them. The 49 council members make a big-

ger group than many of our voters' assemblies. Confirmation classes can run over 500. The annual budget tops three-fourths of a million. It takes over 100 volunteers to man the parking lot.

Most surprising of all, many who have recently joined insist that there is more friendliness and involvement at Mt. Olivet than in their previous smaller congregations. While many of us may have reservations about joining a church as large as Mt. Olivet, we should all realize that no arbitrary limit has been placed on the size of the congregation by our Lord. His work can be done in a gathering of 10,000 and also of two or three.

SO FAR SO GOOD

In the troubled *Lutheran Church—Missouri Synod*, preparing for a general convention early in July, preliminary action is being taken on several matters in a way that will meet with the approval of most of our readers.

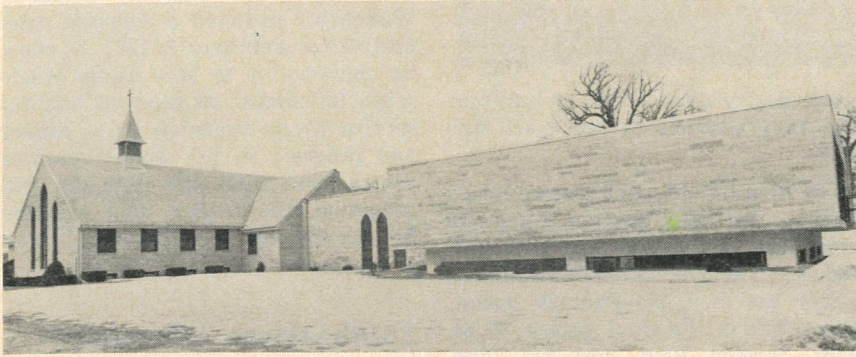
That Synod's *Commission on Theology and Church Relations* has issued a statement that strongly opposes abortion except in rare cases where the mother's life is threatened. The July convention will be asked to approve the statement.

The same Commission is also proposing to the convention that there be no changes in the present practice of combining confirmation and first communion. The other large Lutheran bodies, the LCA and ALC, are introducing a grade-five first communion and a grade-ten confirmation. Reasons the Commission gave for retaining the present practice are: better preparation for self-examination, less likelihood of dropouts in the course of instruction, and lack of a large consensus seeking change.

Meantime, the inquiry into the teaching at Concordia Seminary is continuing despite strong protests from a majority of the faculty and from many areas in the field.

EDWARD FREDRICH

25 Years of "Reaching Out For Christ"



Zion Church and Educational Wing, Kenosha, Wisconsin

Six hundred and twenty members and guests of Mount Zion Ev. Lutheran Church, Kenosha, Wisconsin, attended anniversary services on Sunday, January 24, 1971, to praise and thank God for blessings received during the past 25 years and to rededicate themselves to "reaching out for Christ."

In the morning services, President Adolph Buenger of the Southeastern District stressed that "25 years of reaching out for Christ shall continue until Christ returns" (Acts 1:11, 12). In a confirmation class reunion service, Pastor Elton Huebner of Beaver Dam, Wisconsin, Mount Zion's first pastor, urged all to "search the Scrip-

tures" (John 5:39). An anniversary fellowship dinner and program followed the afternoon service.

Mount Zion Congregation was organized as a mission parish on January 27, 1946, the first service having been held in August, 1945. A group of 20 attended the organizational meeting, of whom eight are still affiliated with the parish. Highlights of Mount Zion's history include the following: February, 1955, the congregation became self-supporting and retired its initial mortgage; March 1, 1959, the new church and parsonage were dedicated, the total cost of this project being \$85,000; May 18, 1969, a new \$168,000 educational unit was dedicated.

The parish today numbers 537 baptized souls and 373 communicants. Pastor Friedel C. Schulz has served Mount Zion since 1951.

With the Lord's blessing, we shall continue to "Reach Out For Christ!"

Speaking Out On Education

(Continued from page 121)

give aid for books, will it not also have the right to help choose the books that are to be used? If it provides science equipment, may it not also ask how it is being used? If it pays the salaries of teachers, at least for teaching the so-called secular subjects, will it not have the right to rule out teaching these subjects from a specifically Christian point of view?

In Christian education we cannot avoid all contact with the state. But will we be able to resist the offer of support in the face of rising costs, also when that calls for a degree of control? That is a question that will call for an answer with ever greater frequency. Will we be ready to sell control over our schools for state support? God grant that we may continue to have members who value Christian education and who recognize that it can continue only as it retains independence from state control.

We Must Stress It in Our Missions

Another question that pertains to our work as a church is this: Are we ready to stress Christian education, particularly also the Christian day school, in our home mission program? It would certainly be folly to say that we need the best in Christian education for older, established congrega-

tions, but that this is not needed in young missions. New congregations must be built on a solid foundation. This calls for Christian education. While not every mission can immediately have a Christian day school, this must ever be kept in mind as a desirable goal. Are we ready to help a mission congregation reach that goal? This may require more support for a longer time than otherwise. It calls for more mission dollars. It means that we need to provide more teachers to staff a growing school system. The future of Christian education also depends on the stress we place on it in the new congregations we are adding to our fellowship. God grant that we may never fail to stress this in our missions, particularly also the Christian day school.

We Must Vigorously Pursue Mission Work

One final question: Are we ready to maintain a vigorous mission program? This may seem to have little to do with Christian education as such. Yet, let us not deceive ourselves. If we were to build up a strong educational program that does not reach out in vigorous mission work, it would be like a bank that builds up large capital reserves but never puts this money to use. It would not long survive.

Emphasis on Christian education and on mission outreach, both at

home and throughout the world, belong together. To stress mission outreach while failing in Christian education is to be very active, but in the process to lose the message that is to be preached. To stress education and fail in mission outreach leads to stagnation. There can be no effective teaching of Christianity, of a Savior for all the world, of the Christian way of life without following through with mission activity.

What is the future of Christian education? We cannot predict. God alone knows what lies before us. But we are not fatalists. Much will depend upon the answers we give to some important questions. Will we have parents who provide Christian homes for their children? Are we ready to meet the rising cost of Christian education? Are we determined to keep our schools free of government control? Are we ready to stress Christian education in our home mission program? Are we ready to maintain a vigorous mission program throughout the world? The way we answer these questions in the fear of God will greatly affect the future of Christian education and of our church. May God lead us to see the right course and give us the courage to follow the way He would lead us!

ARMIN SCHUETZE

Direct from the Districts

Dakota-Montana Anniversary Service

On Sunday, January 3, 1971, the members of St. Martin's Lutheran Church, Watertown, South Dakota, in a special service observed the 25th anniversary of the ordination of Pastor Elwood Habermann. Pastor A. Kell served as liturgist and Prof. O. Siegler of Martin Luther Academy, New Ulm, preached on Romans 12:3. The choir, under the direction of Teacher R. Menk, sang: "Lord of the Church, We Humbly Pray." A reception followed, at which Pastor Kell served as toastmaster.

Before coming to Watertown, South Dakota, Pastor Habermann served pastorates at Ridgely-Essig, Minnesota; Reedsville and Kimberly, Wisconsin; and Norfolk, Nebraska. Presently he is also visiting elder of the Eastern Conference.

Minnesota Full-time Chaplain at Rochester

Having returned from a year's service as civilian chaplain in Vietnam, the Rev. Waldemar Hoyer has now accepted the call to serve patients at the Mayo Clinic and at the other institutions in the Rochester, Minnesota, area on a full-time basis. The work had increased to such an extent that it had become impossible to serve both the Rochester institutions and Resurrection Ev. Lutheran Church. Pastor Larry Cross of Sioux City, Iowa, recently accepted the call as pastor of Resurrection.

Long range aims, Chaplain Hoyer states, include not only serving WELS patients, but also being missionary to the unchurched who come to the clinic. It has been his experience in the past that the patients coming from German-speaking countries seek out a German-speaking pastor. It is a joy for him to serve them with the Gospel in their native language.

WELS patients coming to the Rochester institutions are urged to register as "Wisconsin Ev. Lutheran Synod" members.

Nebraska Self-support

It is always encouraging, and a matter of rejoicing, to hear that God's

grace has enabled some of our mission congregations to reach self-support.

The Nebraska District Mission Board reports that two mission congregations went self-supporting this past January. The one is Zion of Valentine, where the Rev. N. Paul is pastor. The other is the dual parish of St. Paul, Broken Bow, and St. John, Brewster, whose pastor is the Rev. R. Tischer. The monthly subsidy of \$142.38 formerly used for the support of this parish can now be used for the extension of Christ's kingdom in other areas.

In this connection, it is of interest that the total reduction in subsidy for the Nebraska mission stations for the present fiscal year amounts to \$700.58.

Excavations

Two of the Nebraska District congregations have been busy excavating for future construction.

Mt. Olive of Overland Park, in Kansas, recently began excavating the foundation of its new church building. The pastor is K. M. Plocher.

In Colorado, Zion of Denver broke ground for its new parsonage on Sunday, January 17. The home will be erected just east of its four-year-old church. Pastor D. Bode and his family are looking forward eagerly to the time when they can live nearer the church.

Northern Wisconsin Services at Marquette, Michigan

Anyone moving to Marquette, Michigan? You are invited to attend the WELS exploratory services which are being conducted in the educational building of the First Methodist Church, 111 East Ridge Street. The services are held Sunday evenings at 7:30.

These exploratory services, which were begun July 5, 1970, at the home of Mr. and Mrs. James Simpson, have been averaging an attendance of 20 per service. The group is self-supporting and is served by Pastor Carl Klein of Gladstone, Michigan.

Organist Honored

Trinity Lutheran Church of Coleman, Wisconsin, arranged a surprise celebration for February 7, 1971, to show its appreciation to Mrs. Emily Hueb-scher for almost 30 years of faithful service as its organist. At a dinner and program in her honor she was remembered with gifts from the congregation, the Ladies' Aid, and the Sunday School. The Rev. W. F. Zink is the pastor.

Southeastern Wisconsin In the Planning

The District Evangelism Commission is considering the production of some contemporary apologetics to counteract the "drug age culture." It will feature the Real Rock.—The Board for Parish Education is planning a one-day Sunday School Institute at the Wisconsin Lutheran High School in Milwaukee. This is to take the place of some courses previously offered by the Wisconsin Lutheran College. A DMLC faculty subcommittee is investigating the feasibility of offering a summer course in the Milwaukee area to help teachers achieve certification.

Plans for Another High School

Our four Kenosha congregations—Bethany, Friedens, St. Luke's, and Mt. Zion—are exploring the possibility of establishing their own high school. Plans, for the present, call for using the facilities at Friedens and Mt. Zion Congregations. Eventually the high school would be moved to the Parkside site.

Western Wisconsin 25 Years in the Ministry

Members of St. Andrew's Ev. Lutheran Church, Goodrich, Wisconsin, and St. Peter's Ev. Lutheran Church of Greenwood, recently gathered for a service of thanksgiving to the Lord for the 25 years of blessing granted their pastor, the Rev. Gordon Fuers-tenau. He was ordained and installed at Brewster, Nebraska, in February 1946. "The Office of the Holy Ministry" (II Cor. 4:5-7) was the theme of Pastor W. Lange's sermon for the anniversary service. Besides the Brewster congregation, Pastor Fuers-tenau has also served parishes at Oronoco and Johnson, Minnesota. His marriage to Joyce Thomssen has been blessed with eight children.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

CALIFORNIA PASTORAL CONFERENCE

Date: April 19-20, 1971.
Time: 10 a.m. Communion service.
Preacher: W. Godfrey (P. Heyn, alternate).
Place: Shepherd of the Hills Lutheran Church, La Mesa, Calif.; P. Heyn, pastor.
Agenda: Study of the Smalcald Articles, Part III, Articles IV-XV, H. John; Evolution's Fallacies, Part II, C. Found; Exegetical Study of I John 2:18-25, and II. Thess. 2:1-12 (the Antichrist), V. Schulz; Exegetical-Homiletical Study of Rev. 7:13-17, L. Lange; Round-table Discussion on VBS material, R. Hochmuth, D. Valleskey,
L. Lange, Secretary

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Missionary Conference, April 12, 8 p.m. CST
Dates: April 13-14, 1971.
Place: Northwestern Lutheran Academy, Moberly, S. Dak.
Opening: Communion service, April 13, 10 a.m. CST.
Preacher: G. Lemke (K. Lenz, alternate).
Essays: Giving and Taking Offense and the Pastor's Conduct, E. Werner; Ministering to the Age Group between Confirmation and Marriage Effectively in the Decade of the 70's, W. Schulz; I Tim. 1—With Practical Application for the Ministry, R. Roth; Has An Over-reaction to Pietism Stifled Living Lutheranism?, D. Hayes; Use of Modern Translations and Their Effect in Replacing the KJV, J. Frank; Age of Communion and Confirmation in Light of Recent Trends in Lutheranism, R. Heins.
Pastors are reminded to bring their own bedding for lodging in the NLA dormitories.
J. M. Engel, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: April 19, 1971.
Time: 9 a.m.
Place: St. Paul's Lutheran Church, Remus, Mich.
Preacher: R. Gensmer (J. Hanson, alternate).
Agenda: Exegesis of Eph. 5, N. Maas; Panel Discussion on Liturgy, D. Tomhave, R. Bame, and J. Hardman.
Edwin C. Schmelzer, Secretary

SOUTHEASTERN PASTORAL CONFERENCE

Date: April 19-20, 1971.
Place: Calvary Lutheran Church, Eaton Rapids, Mich.
Host Pastor: D. Falck.
Agenda: Baptism and the Creation of Faith, A. Clement; Temptations to a Christian in an Affluent Society, H. Hempel; Let Church Work Be Church Work, W. Koelplin; Exegesis of Rev. 2:12-17, F. Zimmerman.
Time: April 19, 7:30 p.m. Communion service.
Preacher: D. Buske.
E. Pinchoff, Secretary

COLONIAL PASTORAL CONFERENCE

Place: Grace Lutheran Church, Falls Church, Va.
Date: April 20, 1971.
Communion service: Paul Ziemer, preacher (Gary Baumler, alternate).
Agenda: Exegesis of Jude 4, Paul Madson (ELS); Practical Hints for Dealing with Backsliding Christians, Paul Kelm; Homiletical Study of Trinity Part I, Ronald Uhlhorn.
Gary P. Baumler, Secretary

OHIO CONFERENCE

Date: April 20-21, 1971.
Place: Arlington Ave. Lutheran Church, Toledo, Ohio.
Preacher: A. J. Wolfgramm.
Agenda: Exegesis of Rom. 4:1-25, J. Graf; The Antichrist, D. Laude; Birth Control, F. H. O. Jungkuntz.
A. J. Wolfgramm, Secretary

SOUTHEASTERN TEACHERS' CONFERENCE

Date: April 23, 1971.
Time: 9 a.m.
Place: Redeemer Lutheran School, 1360 Pauline Blvd., Ann Arbor, Mich.
Agenda: Creationism by Dr. John Moore; Drugs, by Mr. Harvey.
Roselyn Krueger, Secretary

GULF-ATLANTIC PASTORAL CONFERENCE

Date: April 27, 1971.
Place: Crown of Life Lutheran Church, New Orleans, La. (Rev. Douglas P. Weiser, host pastor).
Time: 9 a.m. (Communion service: 1 p.m.)
Preacher: J. C. Berger (M. A. Goeglein, alternate).
Agenda: Exegesis of I Tim. 4:6ff, M. A. Goeglein; Study of the Historical Collects, W. E. Steinh.
Mark A. Goeglein, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: Tues. April 27, 1971.
Place: Hope Lutheran Church, Hartford, Mich.
Time: Holy Communion service, 9 a.m.
Preacher: H. Zink (E. Bickel, alternate).
R. Shimek, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: St. John's, Red Wing, Minn.; Rev. G. Horn, Pastor.
Date: April 20 and 21, 1971. Opening session on Tues., 10 a.m., with Communion service at 7:45 p.m.
Preacher: Rev. D. Westendorf (Rev. H. Muenkel, alternate).
Agenda: A Study of the Terms Visible and Invisible Church With Emphasis on the Age of German Pietism, Prof. A. Schuetze; Have Any Significant Changes Taken Place in Scouting to Warrant Our Re-evaluation?, Rev. D. Meier; Is Our Practice Regarding Soloists and Organists at Weddings Uniform?, Rev. E. Lindemann; An Evaluation Of Our Confirmation Service, Rev. M. Schwark; 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

Date: April 20-22, 1971.
Place: Mt. Olive Lutheran Church, Colorado Springs, Colo., James F. Koch, pastor.
Communion Service: Tues., April 20, 7:30 p.m.
Preacher: K. Plocher, Jr. (W. Leersen, alternate).
Agenda: The Historical Development of Luther's Small Catechism, L. Gruendeman; Exegetical Survey of Rom. 3:1-14, J. Humann; The Peace of God shall keep Our Hearts and Minds in Christ Jesus, H. E. Russow; The Role of the Visiting Elder in Our Circles, L. Ellenberger; Reports.
Please announce to the host pastor for lodging and meals.
H. E. Russow, Secretary

NORTHERN WISCONSIN

WINNEBAGO CONFERENCE

Date: April 19, 1971.
Place: Redeemer, Fond du Lac, Wis.
Host Pastor: G. Meyer.
Time: 9 a.m. Communion service.
Preacher: D. Johnson (H. Kaiser, alternate).
Agenda: Study of Luther's Preface to the Small Catechism, G. Schaefer; Isa. 5, A. Spaude; Homiletical Study of an Ascension text, L. Winter; Round Table, D. Hallemeier.
Paul H. Kolander, Secretary

FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Date: Mon., April 26, 1971.
Time: 9 a.m. Holy Communion for pastors and teachers.
Place: St. Paul's Ev. Lutheran Church, N. Morrison and E. Franklin, Appleton, Wis.

Host pastors: F. Brandt and H. Bergholz.
Preacher: W. Gaulke (E. Greve, alternate).
Conference: Fox Valley Lutheran High School, Appleton, Wis.
Agenda: A. Tiefel, Predestination; H. Pussehl, Zephaniah; Dinner; Dr. Siegbert Becker, The Work of the Holy Ghost and the Work of the Ministry.
W. Gaulke, Secretary

RHINELANDER PASTORAL CONFERENCE

Place: Christ Ev. Lutheran Church, Hiles, Wis.
Date: April 26, 1971.
Time: 9 a.m. Communion service.
Preacher: Walter Goers, Jr. (Harvey Kahrs, alternate).
Agenda: The Canoncity of Scripture, Fred Bergfeld; Exegesis of Eph. 5:3-9, David Kock.
Walter Goers, Jr. Secretary

LAKE SUPERIOR PASTOR-TEACHER CONFERENCE

Date: Tues. and Wed., April 27-28, 1971.
Place: St. John Ev. Lutheran Church, Florence, Wis.
Time: 9:30 a.m. CDT with Holy Communion service.
Preacher: D. Tills (W. Zink, alternate).
Exegesis: II Pet. 1, D. Fritz.
Papers: Isagogical Review of the Books of the NT, P. Kuckhahn; The Proper Use of the Law and Gospel in our Teaching, R. Frohmader; Luther's Efforts at Restoring Catechetical Instruction, C. Klein; Book Review: Calls and Vacancies (O. Reinboth), W. Steffenhagen; Evaluation of the Today's English Version, G. Gartman.
Gaylord E. Gartman, Secretary

PACIFIC NORTHWEST

SPRING PASTORAL CONFERENCE

Date: April 20-22, 1971.
Place: Calvary Ev. Lutheran Church, Bellevue, Wash.; Paul Pankow, pastor.
Time: 12 noon. Communion service, 7:30 p.m.
Preacher: John Henning (W. Bernhardt, alternate).
Papers: Homiletical study, Eph. 2:11-18, E. Carlson; Continued study in Galatians, M. Teske; Evaluation of Mo-ALC Study on early Communion—Late confirmation, L. Weindorf; When, if ever, is it correct to take a Fellow Christian to Court, especially in light of I Cor. 6:6, 7? P. Schliesser; Guidelines for Planning a Lutheran Wedding, D. Zietlow.
Please announce to the host pastor if you will not be able to attend or will not require lodging.
Errol W. Carlson, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: April 20, 1971.
Time: 9 a.m.
Place: Bethany, Hustisford, Wis.
Preacher: W. Nommensen (N. Retzlaff, alternate).
Program: Exegesis of I Cor. 15, W. Nommensen; A Study of the Forms of Confirmation, P. Huth; The Varying Practices in our Congregations, H. Schwertfeger, moderator.
Paul H. Huth, Secretary

WESTERN WISCONSIN

JOINT CONFERENCE OF THE MISSISSIPPI VALLEY AND SOUTHWESTERN CONFERENCES

Date: April 20, 1971.
Place: First Lutheran, West Ave. and Cameron, La Crosse, Wis.
Time: 9 a.m. Communion service.
Preacher: John Parcher (Walter Paustian, alternate).
Agenda: Article VIII of the Formula of Concord—Of the Person of Christ, Ethan Kahrs; A Practical Paper on Evangelism, L. Lambert; Casual Questions. Alternate paper, Unionism in Weddings and Funerals, Jim Schneider.
If you are unable to attend, please excuse to the host pastor, F. Miller.
David A. Fischer, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: May 11, 1971.
Time: 9 a.m.
Place: St. John's, Barre Mills, Wis.
Hosts: Pastor and Mrs. Frederick Werner
Preacher: Emil Toepel (F. Werner, alternate).
Exegesis: II Cor. 13, Carl Nommensen.
Isagogics: Zephaniah, James Schneider.
Practical: Early Communion — Late Confirmation, Ethan Kahrs.

James Mumm, Secretary

WESTERN WISCONSIN DISTRICT TEACHERS' CONFERENCE

St. John's School, Baraboo, Wisconsin
April 29-30, 1971

PROGRAM FOR 1971 Thursday Morning

9:00 — Devotion; Pastor Emil G. Toepel
10:30 — How to Have an Effective Phy. Ed.
Program in our Schools — Mr. J. Duehl-
meier and Miss N. Henke
11:30 — Business Meeting

Thursday Afternoon

1:00 — Devotion
1:15 — Tour
2:45 — Sectional Meetings
(re Phy. Ed. paper)
3:45 — Closing Devotion

Friday Morning

9:00 — Devotion
9:15 — What Are Good Devotions (Family
Altar) — Prof. E. Sievert
10:30 — Community Resources — Prof. George
Heckmann
11:30 — Report of the Board of Education

Friday Afternoon

1:00 — Devotion
1:15 — Sectional Meetings
2:30 — Business Meeting
3:00 — Inspirational Address
Vernon Meyer
Chairman of Program Committee

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 5 and 6 in the Synod Administration Building, 3512 W. North Ave., Milwaukee, Wis. 53208. The first session is to begin at 9 a.m. CDT.

All reports that are to be included in the Book of Reports and Memorials for our 1971 Convention should be ready for distribution to all members of the Council at its May meeting. Our Constitution stipulates that any memorials that may be addressed to the Convention "shall be presented in writing to the President not later than the May meeting of the Synodical Council," if they are to appear in the Book of Reports and Memorials.

Oscar J. Naumann, President

THE ASSIGNMENT COMMITTEE

God willing, the Assignment Committee will meet on May 25 and 26 for the assignment of calls to our 1971 ministerial and teacher candidates. The preliminary session of the Committee will begin at 7 p.m. Monday, May 24, in the Synod Administration Building. The Tuesday sessions will be held at the Seminary in Mequon, the Wednesday sessions in the Synod Building in Milwaukee.

Oscar J. Naumann, President

CAMPUS PASTORS' WORKSHOP

Place: St. Paul's Ev. Lutheran Church, 73rd and Burleigh, Milwaukee, Wis.

Time: 9 a.m.
Date: April 27, 1971.

COLLEGIAN RETREAT

The fifth annual Lutheran Collegian Spring Retreat will be held May 14-16 at Squaw Point — Hillman, Minn. The retreat will deal with the topic of WORLD RELIGIONS. For more information, posters and reservation blanks write: Collegian Retreat, 400 5th Ave. South, St. Cloud, Minn. 56301.

Vicar Tom Liesener

ANNOUNCEMENT

The Board of Directors of the Northwestern Publishing House is pleased to announce that Pastor Lyle E. Albrecht, Warren, Mich., has accepted the call to be Associate Literary Editor. He will begin his duties about the middle of June.

Pastor D. Kuehl, Chairman

ORDINATIONS AND INSTALLATIONS

Pastor

Olsen, Theodore B., as professor in the religion-social studies department at Dr. Martin Luther College, New Ulm, Minn., on Feb. 9, 1971, by O. Engel, authorized by M. J. Lenz (Minn.).

CHANGE OF ADDRESS

Pastors

Bode, Douglas L.
7943 W. 17th Ave.
Lakewood, Colo. 80215

Engel, Alfons J.
803 Royalton St.
Waupaca, Wis. 54981
Tel. (715) 258-2323

Russow, Wm. H.
650 4th St. S.W.
Valley City, N. Dak. 58072

NOMINATIONS — MLA

The following men have been nominated for the professorship at Martin Luther Academy to teach in the field of English and possibly to help with athletics.

Mr. Gerhard Bauer, Bloomington, Minn.
Mr. Owen Dorn, Hales Corners, Wis.
Mr. Steven Gauger, New Ulm, Minn.
Mr. Allen Grohn, Owosso, Mich.
Mr. Jerry Gronholz, La Crosse, Wis.
Mr. John Gronholz, Lake Mills, Wis.
Mr. Bruce Heckmann, Nicollet, Minn.
Mr. Paul Kramer, West Salem, Wis.
Mr. Darrell Knippel, Minneapolis, Minn.
Mr. Dale Markgraf, Brownsville, Wis.
Mr. Rolland Menk, Watertown, S. Dak.
Mr. Robert Otterstatter, Fort Atkinson, Wis.
Prof. Sylvester Quam, Watertown, Wis.
Mr. Werner Roekle, Kewaunee, Wis.
Mr. Richard Scharf, Milwaukee, Wis.
Mr. Gerold Schultz, Scarsdale, N. Y.
Mr. Richard Sievert, Fort Atkinson, Wis.
Mr. Carlton Sitz, Wauwatosa, Wis.
Mr. Gordon Vetter, Minneapolis, Minn.
Mr. Dale Walz, Waterloo, Wis.
Mr. Ervin Walz, Fairfax, Minn.
Mr. Robert Willhite, Algoma, Wis.
Mr. Richard Winter, Manitowoc, Wis.

The Board of Control of Martin Luther Academy will meet on the campus at 1:30 p.m. on April 12, 1971, to call a man from this list. Correspondence concerning these nominees should be in the hands of the secretary no later than April 10, 1971.

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

DEADLINES FOR THE NORTHWESTERN LUTHERAN

All articles to be published in **The Northwestern Lutheran** must be submitted by the following dates. Announcements may be submitted up to a week later. The first date is the date of issue, the second the deadline date:

May 23, 1971 — April 19, 1971
June 6, 1971 — May 3, 1971
June 20, 1971 — May 17, 1971
July 4, 1971 — May 31, 1971
July 18, 1971 — June 14, 1971
Aug. 1, 1971 — June 28, 1971
Aug. 15, 1971 — July 12, 1971
Aug. 29, 1971 — July 26, 1971
Sept. 12, 1971 — Aug. 9, 1971
Sept. 26, 1971 — Aug. 23, 1971
Oct. 10, 1971 — Sept. 6, 1971
Oct. 24, 1971 — Sept. 20, 1971
Nov. 7, 1971 — Oct. 4, 1971
Nov. 21, 1971 — Oct. 18, 1971
Dec. 5, 1971 — Nov. 1, 1971
Dec. 19, 1971 — Nov. 15, 1971
Jan. 2, 1972 — Nov. 29, 1971
Jan. 16, 1972 — Dec. 13, 1971
Jan. 30, 1972 — Dec. 27, 1971

GLACIER NATIONAL PARK

WELS services will be conducted in Glacier National Park this summer under the direction of the Dakota-Montana District Mission Board. Pastors who will be vacationing in the area and are willing to offer their services in conducting worship services should contact in advance Rev. John Sullivan, 808 Sacajawea Dr., Great Falls, Mont. 59401.

WISCONSIN LUTHERAN CHORAL FESTIVAL

presents
HYMN FESTIVAL '71'
Sunday, May 2, 1971 — 3:30 P.M.

Uihlein Hall

PERFORMING ARTS CENTER

For Information Write or Call:
Wisconsin Lutheran Choral Festival
Mr. Clifford Junk
3744 N. 85th Street
Milwaukee, Wisconsin 53222
Telephone: 466-3685 or 466-6814

Sponsored by
the Milwaukee Federation of Wis.
Ev. Lutheran Synod Churches, Inc.

REQUEST

The WELS mission at East Wenatchee, Wash., is in need of a Communion set. It would be very happy to pay the transportation charges. If a congregation is able to donate a used set to this mission, please contact:

Wenatchee WELS Mission
c/o Mr. Herbert T. Teas
1134 S.E. 2nd
East Wenatchee, Wash. 98801

FORTY-FIRST BIENNIAL CONVENTION

The 41st Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held at Northwestern College, Watertown, Wis., August 4-11, 1971, inclusive.

All delegate certification forms should be completed and returned to the office of their respective District Secretaries no later than March 1, 1971. All changes thereafter should be addressed to the office of the **Synod Secretary**. It is essential that the certification of all delegates and their alternates be completed promptly. Ample time must be allowed for the assignment of floor committees and for their subsequent publication in **The Northwestern Lutheran**, as required by the Constitution and Bylaws 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 of the Synod not later than the spring 1971 meeting of the Synodical Council (Constitution and Bylaws, Section 2.01e).

Paul R. Hanke, Secretary

MADISON, WISCONSIN, HOSPITALS

Since Pastor Roy Reede, pastor of St. James Lutheran Church at Prairie du Sac, also is called to assist in the Hospital Ministry at Madison, names of patients at Veterans Hospital and Mendota State Hospital may be sent directly to him at Route 1, Prairie du Sac, Wis. 53578. The phone number is: (608) 643-6043.

Names of patients of any of the Madison hospitals may also be sent to Pastor R. C. Horlamus, 2302 Stuart Ct., Madison, Wis. 53704. The phone number is: (608) 249-0578.

ROCHESTER, MINNESOTA, HOSPITALS

Pastors who have patients entering the Methodist, St. Mary's, or Rochester State Hospital, are asked to notify our Synod's full-time chaplain, Pastor Waldemar Hoyer. His address is 415 14th St. N.W., Rochester, Minn. 55901. Home telephone: (507) 288-7857. Office phone: (507) 282-8280.

NOTICE!

Pastor Roland Ehlike

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

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

Mailing address:

WELS Box 56, APO SF 96243

Have You Been to The Sepulcher?

I mean

The one chosen by God —

for God foretold: "He made His grave with the rich in His death"

The one occupied by God's Son —

not just any son of God, but "the beloved Son, in whom God was well pleased"; who in His dying cried out, "My God, My God, why hast Thou forsaken Me?"

The one closed with a great stone —

a stone so great they rolled it to the door of the sepulcher

The one sealed by His enemies —

to make sure that He who lay therein should not rise again on the third day

The one watched by guards —

lest fearful disciples steal the body

The one opened by an angel —

a messenger from heaven, for God wanted you and me to rejoice and be glad

The one inspected by chosen witnesses —

and whom can we trust more than Peter and John who themselves needed to be convinced?

WE WHO HAVE BEEN TO THAT SEPULCHER KNOW THAT:

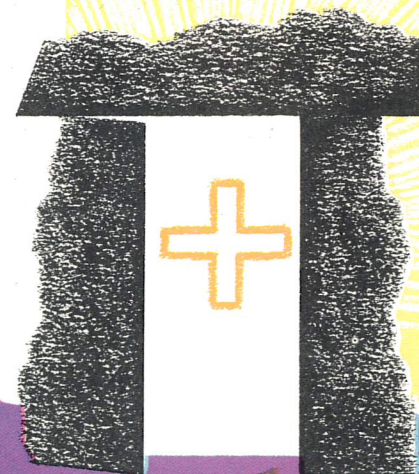
CHRIST IS RISEN!

SINS ARE FORGIVEN!

DEATH IS CONQUERED!

WE, TOO, SHALL RISE!

That's what Easter is all about! Hallelujah!



**MAY THE JOY OF EASTER
FILL YOUR HEARTS!**

Your Prayer is heard.

HOSANNA! SAVE, WE PRAY!

The Lord, whose mercy endures forever, sent His Son to be our Redeemer. He laid down His life that we might live eternally. Blessed is He who came in the name of the Lord! Hosanna in the highest!

Your praise is accepted.

HALLELUJAH! PRAISE THE LORD!

The Creator of heaven and earth has cleansed you from your sin with the blood of His Son and clothed you in the righteousness of Him who rose from the dead. In Christ your praises are acceptable, as the Spirit prompts you to join the citizens of heaven in saying, "Alleluia! Salvation and glory and honor and power be unto the Lord our God!"

Your trust is confirmed.

AMEN! TRUTH, LORD!

He who cannot lie assures you: "Whosoever believes in Me shall not perish but have everlasting life." He is risen from the dead, and become the firstfruits of them that slept.

HOSANNA! HALLELUJAH! AMEN!

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*