

The Northwestern Lutheran

April 22, 1973



Fear not! He is Risen!

The Glorious Easter Gospel

Moreover, brethren, I declare unto you
the **Gospel** which I preached to you,
which also you have received,
and wherein you stand,
by which also you are saved,
if you keep in memory what I preached to you,
unless you believed in vain.
For I delivered to you first of all
that which I also received,
how that **Christ died** for our sins
according to the Scriptures,
and that **He was buried**,
and that **He rose again** the third day
according to the Scriptures.

Incontestable Evidence

And that **He was seen** by Cephas,
then by the Twelve.
After that **He was seen** by above five hundred brethren at once,
of whom the greater part remain to this present,
but some are fallen asleep.
After that **He was seen** by James, then by all the Apostles.
And last of all **He was seen** by me also,
as by one born out of due time.
For I am the least of the Apostles,
that am not fit to be called an Apostle,
because I persecuted the Church of God.
But by the grace of God I am what I am,
and His grace which was bestowed on me was not in vain;
but I labored more abundantly than they all,
Yet not I, but the grace of God which was with me.
Therefore whether it was I or they,
so we preach and so you believed.

Eternal Importance

Now if **Christ** be preached that **He rose from the dead**,
how say some among you
that there is no resurrection of the dead?
But if there be no resurrection of the dead,
then is Christ not risen;
And if Christ be not risen,
then is our preaching vain,
and your faith is also vain.
Yes, and we are found false witnesses of God,
because we have testified of God
that He raised up Christ,
whom He raised not up,
if the dead rise not.
For if the dead rise not,
then is not Christ raised.
And if Christ be not raised,
your faith is in vain;
you are yet in your sins.
Then they also which are fallen asleep in Christ are perished.
If in this life only we have hope in Christ,
we are of all men most miserable.

Easter

New Life

Life Everlasting

The Lord is risen! He is risen indeed! This ancient Easter greeting assures us that Jesus lives and that because He lives we shall live also. The Father had laid on Him the iniquity of us all. He delivered His Son into death for our offenses. He raised Him to life again for our justification. This proves He has accepted the price Jesus paid for our redemption. The price He paid was His holy, precious blood and His innocent suffering and death. Now we have a message to cherish and to proclaim. That message assures all who hear it that in Christ we have redemption through His blood, the forgiveness of sin, according to the riches of His grace.

Has it ever struck you that in the Northern Hemisphere Easter is always observed in spring, during the season when God's whole creation bursts forth with new life? It was no coincidence that Christ rose in spring. God planned it that way. The date for Easter was determined by God when He set the date for Israel's exodus from Egypt.

In Exodus 12 we read how God commanded the Israelites to take a yearling male lamb without blemish and to prepare it to be eaten with unleavened bread. Not a bone of this lamb was to be broken. The children of Israel were told to strike its blood on the doorposts of their homes. That night, as God had promised, the angel of death passed over the homes in Egypt where he saw the blood of the lamb on the doorposts. In all other homes he slew the firstborn of both man and beast. That night Pharaoh and the Egyptians urged the Israelites to leave Egypt and God led them out under the leadership of His great prophet Moses.

Many centuries later another mighty prophet of God, John the Baptist, pointed to the Messiah and said: "Behold the Lamb of God which taketh away the sin of the world." This was the promised Seed of Abraham through whom the Living God would bless all nations. This was the true Passover Lamb, without blemish and without spot. On Maundy Thursday, Jesus ate the last Old Testament Passover with His disciples. The next day He, the real Lamb of God, was slain for the sins of all mankind. His body was given into death for all. His blood was shed for all and cleanses us from all sin. Those who believe in Christ have everlasting life and will forever be passed over by the angel of death.

Thus it was planned by our wise and merciful God. Jesus rose victoriously on Easter morning and became the firstfruits of them that slept. Now having finished our redemption He assures us: "Because I live, ye shall live also."

Before He ascended into heaven, Jesus commanded His disciples to remain in Jerusalem until they had received the promise of the Father, the outpouring of His Holy Spirit. This outpouring God had set for Pentecost, for on that day thousands of Jews would come to Jerusalem to observe the Festival of Weeks and the Day of Firstfruits, as God had commanded in the Old Testament. Many who waited for the coming of the Messiah no longer lived in the promised land. But thousands of them came to

Jerusalem for this festival every spring.

On that day His disciples, filled with the Holy Ghost, proclaimed in many foreign languages the wonderful works of God. By the power of God's Spirit thousands were added to the Church that day and returned to their homes in distant countries confessing Jesus as their Savior. This shows how wonderful it is that God planned the Passover, Easter, and Pentecost for the spring of the year. All of this was part of His plan to spread the Gospel of Jesus Christ as quickly as possible.

May He graciously use us in this service of spreading His Gospel today! We have found in Him the Way, the Truth, and the Life that leads to the Father in heaven. May we ever be eager to share this truth with others and to bring them on the way to eternal life!

Oscar J. Naumann





Celebrate Easter with God's Holy Angels

With what joy God's holy angels celebrated Jesus' resurrection! At His birth they sang, "Glory to God in the highest!" When He rose from the dead, they made the heavens ring with their Glorias and Alleluias.

The unfolding and fulfillment of God's gracious plan of salvation filled the angels with sheer amazement. With unrestrained joy and delight they contemplated His wise thoughts and wondrous works.

God's Messengers

But the angels were not merely interested spectators as God carried out His eternal counsel of love. As God's "ministering spirits, sent forth to minister for them who shall be heirs of salvation," they were privileged to play an important role in the momentous events of that first Easter.

Three days earlier Jesus had announced the successful completion of the task His heavenly Father had given Him with a triumphant shout: "It is finished!" Then, after He died, Joseph of Arimathea and Nicodemus, rich and respected members of the

Jews' supreme council, stepped forward and fearlessly testified to their faith in Jesus by giving Him an honorable burial in Joseph's private, unused tomb.

In contrast to the disciples, the chief priests remembered Jesus' prophecy: "After three days I will rise again." Responding to their request, Pontius Pilate sealed the grave and posted a guard.

Sunday came. Suddenly, while it was still dark, a violent earthquake rocked the quiet Judean hills. Night turned into day as the angel of the Lord, in a blaze of glory, descended from heaven, hurled the huge stone from the door of the sepulcher, and majestically seated himself on it. Obviously he, the representative of the mighty God, was now taking charge of Christ's empty tomb.

Blinded by the angel's lightning-like appearance and paralyzed with fear, Pilate's soldiers fainted and fell to the ground. When they recovered, they took to their heels, panic-stricken.

The average twentieth-century American puts angels into the same

class as fairies and goblins. To him they are the product of a superstitious imagination in an unscientific age.

Pilate's guards were no such skeptics! They knew what they had seen! One may be sure also that if the chief priests, when they heard their report, had had the slightest suspicion that the soldiers were suffering from hallucinations, they would not have paid them a large bribe to say that the disciples had stolen the body while they were asleep.

To Let Man Look In

Are you wondering why the angel opened the grave? It was not, of course, to let Jesus out, but to let men look in. The sepulcher was empty! The empty tomb provided clear and undeniable evidence that Jesus had risen from the dead.

The resurrection was the capstone on Jesus' saving work. It was the Father's stamp of approval on the sacrifice His Son had brought as our Substitute. "Mission accomplished!" was now written in big, bold letters over Calvary's cross. The open and empty grave was God's announcement to all the world: "Your sins have been forgiven! Your guilt has been removed!" It assures us that Jesus "was delivered for our offenses, and was raised again for our justification."

Jesus' resurrection signified His total victory over Satan, death, and hell. Now He shares the spils of His victory with us. He promises that we too shall rise from our graves to reign with Him in glory forever. With Paul we can now shout, "O death, where is thy sting? O grave, where is thy victory?"

Should we then still fear death? Not with Jesus as our mighty Savior! Not with Christ as our conquering Hero! Unbelievers may deny it, but the fact is that Jesus "was declared to be the Son of God with power . . . by the resurrection from the dead."

What an honor God accorded to His holy angels! They were the first to announce the news of Jesus' birth, and they were the first to preach the Easter Gospel. "Ye seek Jesus of Nazareth, which was crucified. He is risen! He is not here!" That was their amazing, almost incredible message

to the frightened women who came to the tomb at the break of dawn.

Such exciting news had to be spread. "Go and tell His disciples — and Peter!" the angel instructed the trembling women.

Mary Magdalene had accompanied the other women to the grave, but she hurried away to tell Peter and John as soon as she noticed that the tomb had been opened. She did not hear the angel's message.

A short time later John and Peter arrived at the tomb. Peter, characteristically, rushed right in. John cautiously followed. Together they noted the graveclothes that had been wrapped around the body of Jesus. They were still in place, but they were collapsed. Jesus' body had simply passed out of them. Neatly folded in a place by itself lay the cloth that had been wound around His head. Obviously, this was not the work of grave robbers. But Peter and John did not see the angels that had appeared to the women. The evidence of Christ's resurrection was unmistakable, however, and the two men left.

Soon Mary Magdalene returned to the grave. Weeping, she stooped to look in. Two angels were sitting, one at the head and the other at the foot of the crypt where Jesus had lain.

"Why are you weeping?" the angels asked. "Because they have taken away my Lord, and I know not where they have laid Him," was Mary's reply.

Suddenly Jesus appeared. But Mary's eyes were blinded with tears. She did not recognize Him. Then He called her by name, "Mary!" "Master!" she exclaimed. Imagine Mary's excitement and joy as she ran to tell the disciples that she had seen the Lord!

First the Angels, Then . . .

God could have used His angels to carry the Easter Gospel to the ends of the earth. Instead He chose to use a person-to-person method to spread the news. First He sent the angels, then the women, after that the disciples, and now He is sending us. What a responsibility is ours! What a privilege we have!

The Easter message that God has commissioned us to bring to our fellow men is a matter of life and death. Their life — their eternal life! — is at stake.

If, as Jesus tells us, "there is joy in the presence of the angels of God over one sinner that repenteth," how much greater should not our joy be in bringing sinners the good news that the risen Christ is God's pledge that they will celebrate an everlasting Easter with Him in heaven!

With what joyous excitement the angels celebrated Easter! Will not our hearts throb with even greater joy! For Jesus died and rose again, not for the angels, but for us! How can we stand mute! How can we hear this thrilling news without bending every effort to share it with others!

Must we not admit, however, that only too often our personal testimony and our support of our church's mission program is halfhearted and wholly lacking in a sense of urgency and importance? What ties our tongues? What keeps us from celebrating Easter with such an outpouring of gifts and offers of service that the Lord would be compelled to restrain us as He once restrained the Israelites from bringing any more offerings for the building of the tabernacle? Have we perhaps lost our first love for our risen Savior? Have our ears possibly grown dull of hearing and our hearts hardened so that the Easter Gospel strikes us as "old hat"?

"He is risen!" How that news thrilled God's holy angels! Oh, that we this Easter might hear it with fresh interest and joy and then thankfully share it with others until we celebrate an endless Easter with our living Lord together with all His saints and angels in heaven!

*Christ Jesus lay in death's
strong bands,
For our offenses given;
But now at God's right hand He
stands
And brings us life from heaven.
Therefore let us joyful be
And sing to God right thankfully
Loud songs of hallelujah.
Hallelujah!*

Wilbert R. Gawrisch

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

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OUR COVER

The cover design, an "Easter Angel," is from an original by Mr. H. F. Lange, a member of the art staff at the Northwestern Publishing House.



Studies in God's Word

A New and Living Way

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

By a new and living way which He hath consecrated for us through the veil, that is to say, His flesh,

And having a high priest over the house of God,

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

Let us hold fast the profession of our faith without wavering, for He is faithful that promised.

And let us consider one another to provoke unto love and to good works,

Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the Day approaching (Hebrews 10:19-25).

He lives! Our High Priest is the living Christ! "But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:12). Having sacrificed Himself, the perfect Lamb, our risen and glorious High Priest carried His ever-living offering into the Holiest of Holies — heaven itself. This truth carries implications and applications for His holy people, sanctified and set apart for Him and for His service.

The writer of *Hebrews* has laid a doctrinal foundation in his Epistle so far. Upon nailed-down truths he now builds exhortation and admonition

for his readers. In the portion before us, his words of encouragement speak for a threefold response: in thought, in word, and in deed. The completed work of our High Priest calls for confidence in the heart, confession from the mouth, and considerate conduct toward the brethren. The issue is one of faith, hope, and love.

Faith

First, the writer urges his readers to take full advantage of the privilege of drawing near to God. Great boldness has been given them by the atoning blood of Jesus. They have the Great Priest over the House of God as a precious possession. He has provided the entrance, a new and living way, into the heavenly Sanctuary by His blood. It is the way that Christ has consecrated for His people through the veil, His flesh. As the curtain in the Tabernacle was the only way of entrance into the Holy of Holies, so Jesus Himself has become the only way into heaven by His suffering and death in the flesh and by His bodily resurrection. It is the living Savior, who, though He was dead, is alive to fulfill His declaration: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me" (John 14:16).

True worship of God is accomplished only through the Great High Priest and His atoning sacrifice. Since by faith the worshiper has been purged of all guilt and has been washed in Baptism, he has been made acceptable, body and soul, to God. Let him draw near in the full assurance of faith.

Hope

Out of a full heart comes a full mouth. He who has been made bold to open his heart to God has also been made bold to open his mouth before men. His hope is the sure promise of God for whom it is impossible to lie (Heb. 6:18). Let the world know the ground of his hope "in season" and "out of season." The believer knows that his living great High Priest stands by him. "In spite of ills that threaten may, he walks with Jesus all the way."

Love

The believer has not only himself to consider. There are his brethren. They need him as he needs them to grow in faith.

Like fire, faith will out. "Oh, it is a living, busy, active, powerful thing that we have in faith, so that it is impossible for it not to do good without ceasing. Nor does it ask whether good works are to be done; but before the question is asked, it has wrought them, and is always engaged in doing them" (Luther).

Like fire, faith also spreads on contact. But that is the point. There must be assembling for contagious contact. Any go-it-alone Christianity is unthinkable, especially in view of the stepped-up hostility of a world approaching the Last Day.

But some of the Hebrews to whom the Epistle was written had fallen into the custom of giving up Christian fellowship. They did not consider how damaging their aloofness was to themselves and to the congregation of believers. Perhaps the rising persecution prompted their lovelessness. But evil days should have reminded them of the approaching Day. All the more should they have been moved to stick together — for their own sakes as well as for the sake of the brethren. How they needed mutual encouragement in the new and living way!

To counteract the threatened defection from Christ was the aim of the Epistle. Do you suppose that the Lord included it in His Word to us for our admonition?

Paul E. Nitz

Editorials

How Long Is Easter? We have made Lent the most important part of the Church year; for hundreds of years, however, Christians gave Easter first place. It was not until the Middle Ages that "the *miserere* began to displace the *alleluia*."

Easter was once a 50-day celebration. According to Edward Horn, "Every Sunday between Easter and Pentecost was a major festival. There was no kneeling at the services during the Great Fifty Days. There were no fast days from Easter to Pentecost."

A festival so esteemed by the Early Church had its effect on the entire worship year and on the church's activity. The joyful *alleluia* of Easter became a part of every Sunday service (but later suspended during Lent). The weekly celebration of the resurrection was the reason for the dedication of the first day of the week, Sunday, to Christian worship. The resurrection stimulated the missionary activity of the Early Church; the resurrection was the keynote of its preaching. "Christ is arisen," was their joy and their strength, even in the fires of persecution and martyrdom.

Were they to return to life again and join us in worship this Easter, the early Christians would rejoice with us on Easter Sunday as we sing the triumphant songs of Easter and proclaim to the world that our Savior is the conqueror of the grave and is the Lord of life. Would they still hear us singing them on Jubilate and Cantate Sundays? Will the exultation of the resurrection still sound from our pulpits then, or will Easter have been packed away, with the Easter baskets and Easter kits, until another year?

Carleton Toppe

Light the Fires Again It was Easter afternoon, but the two from Emmaus were noticeably sad. They told the Stranger their story, and remarkably, they had the story right. They repeated the women's report, the angels' message, and the fact of the empty tomb. Still, there was no warmth in their hearts, no joy.

It can happen. We have the doctrinal facts and the formulated creeds, the proper prayers and appointed liturgies. We have our conferences and committees, our stew-

ardship and membership. But where is the warmth, the fire, the fervor of faith?

Only gray ashes stir in many a home where hearts once glowed with "first love" for the Lord and warm affection for one another. How discouraged we become when our road seems long and unbearably lonely, when roadblocks and detours lie in the way.

Can the fires be kindled again? Is there any way to revive the smoldering embers? There is! Let the Emmaus disciples tell us how: "Did not our heart *burn* within us, while He talked with us by the way, and while He opened to us the Scriptures?"

We are wrong to wait for the right religious "mood" before we open the Scripture. It is the other way around. Hearts aflame, warm hearts, hearts aglow with faith are the EFFECT of opening the Scriptures, not the CAUSE.

More important than talking about God, even more important than our talking to God, He must talk to us. What kindled the two cold hearts in Emmaus will keep us warm, too: "Is not My Word like as a fire? saith the Lord."

John Parcher

No Need for Euphemisms The word "euphemism" is defined as "the substitution of an agreeable expression for one that may suggest something unpleasant." Nowhere are euphemisms more consistently resorted to than in speaking of death. Patients do not die; they "expire." Friends and loved ones "pass away." Graveyards project a more attractive image under the name "memorial park." By employing such euphemisms one avoids speaking of death directly.

The only realistic acknowledgment many people make of death is to invest in life insurance. Even then the emphasis is on those who survive. Or they purchase a burial plot for the disposal of "the remains" after death — death being referred to in this connection as "the time of need."

The use of euphemisms in referring to death makes sense, especially on the part of those to whom death is final and irrevocable. If you can't change it, you can at least paint it a prettier color.

But death is still death, no matter what you call it. It is also inevitable. It can perhaps be postponed for a time, but it cannot be prevented. And the grief, despair, and desolation which are experienced in its presence are not alleviated by giving it a different label.

That is why the Easter message is such a happy one for us Christians. It deals directly with death and does something about it, giving meaning and substance to our Lord's promise, "He that believeth in Me, though he were dead, yet shall he live."

Euphemisms may succeed in casting a transparent veil over death, but Christ's resurrection does more. It abolishes it.

Immanuel Frey



Lord, I have loved the habitation of Thy house" —
How true, when it has supplied the Water of Life!
Good Shepherd — Omaha



New students enrolled in
Gethsemane Christian Day School, Omaha

The 'WELS' of Living Water in Nebraska

by Ronald D. Roth

Driving across Nebraska on Interstate 80 you might never guess what the greatest natural resource of this state is. It is water. There is little evidence of water on the surface, but underneath the State of Nebraska is one of the most astonishing deposits of water found anywhere on earth. So gigantic is this reservoir that, according to the U.S. Geological survey, if it were all extracted and poured on the surface, the entire state would be under 39 feet of water.

There it lies, sparkling clear, tasty, pure, cold, of average hardness and constant temperature, free of bacteria, readily obtainable, needing little treatment, and flowing into, under, and out of the state. It is a treasured bonanza that commands national attention.

When you think of your support for missions and of the mission work which our Wisconsin Synod is doing in Nebraska, you might think of wa-

ter too — of your Savior beside a well in ancient Samaria, saying, "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13,14). Through your support of the mission program you are offering that same Water of Life which our Savior offered the woman of Samaria to thirsting souls in the State of Nebraska. Here you have assisted in establishing the "WELS" (Wisconsin Ev. Lutheran Synod) which dispense that Living Water.

The establishment of "WELS" in Nebraska is not a new venture, but a continuing one. The first congregation in Nebraska was established back in 1866. Today there are 30 congregations, five of which are missions. Just last year, five of these same 30 congregations became self-supporting as a result of growth, the creation of

a dual parish, or both.

Missions and Personnel

The missions and the called servants under whose directions the Living Water is dispensed are:

Columbus: St. Paul's Lutheran Church; Pastor: Rev. Philip Zarling.

Grand Island: Christ Ev. Lutheran Church; Pastor: Rev. Gerhardt Haag; Teachers: Mr. David Ewerdt, Miss Linda Ekhoﬀ.

Omaha: Good Hope Ev. Lutheran Church; Pastor: Rev. Carl Otto.

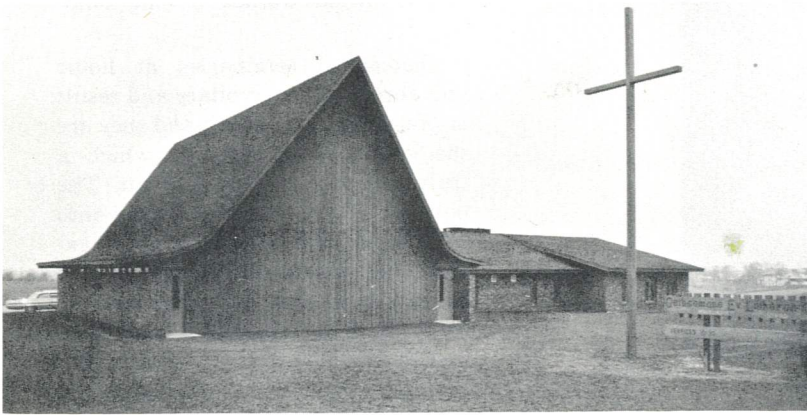
Omaha: Good Shepherd Ev. Lutheran Church; Pastor: Rev. Gerald Free; Teachers: Mr. Richard Brei, Miss Jeanne Moldenhauer.

Omaha: Gethsemane Ev. Lutheran Church; Pastor: Rev. Ronald Roth; Teachers: Mr. Paul Koepsell, Miss Faith Haferman.

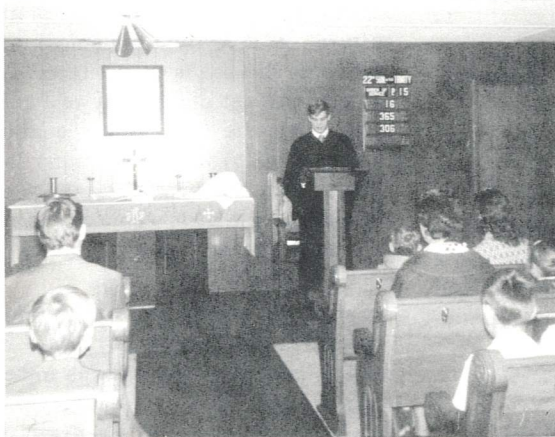
Evangelism Outreach

Evangelism efforts are proving successful in bringing thirsting souls to the "WELS" where they may drink of

New church and school at Gethsemane, Omaha
Dedicated on April 30, 1972



The invitation to thirsting souls to drink of the Water of Life is as large as this sign — Good Hope, Omaha



Chapel interior of the combination chapel-parsonage at Columbus.



Churches don't always look like churches. The first services conducted in Grand Island were held in this store building.

the Living Water. One of the missionaries reports eight adult confirmands this past year and 15 members who are now starting to participate in the congregation's evangelism program. This speaks well for the future. In another of our congregations, members brought 133 unchurched children to vacation Bible school. Follow-up efforts have resulted in many baptisms, increased enrollments in Sunday school, Christian day school and adult information classes. Hearts here were warmed immensely by the statement of an unbaptized 10-year-old who said, "Mom, you know, I believe in God now since I went to that vacation Bible school."

The promise of Jesus that His "water" would satisfy like no other is also clearly evident in another story from one of our missionaries. Four years ago a young woman attended one of the worship services. In time she was confirmed and baptized. Two years later she brought her sister who

had moved to the city. She, too, was baptized and confirmed. This past summer they brought a third sister who is now enrolled in the religious information class and will likely be confirmed and baptized before Easter.

Workers in the Church

Another form of evangelism has been recruitment for full-time workers in the church. One mission has sent three of its members into the ministry and presently has five youths attending worker-training schools of our Synod. This spring another of our missions will see its first son enter the ministry, with two others also attending Synodical schools. Seven youth of yet another mission are presently attending three Synodical schools. "We feel," writes one of our missionaries, "that this is a direct result of the Christian day school which has been so ably taught by teachers trained in our Synod's schools."

Efforts to put down new "WELS" in the state are continuing. Presently informal Bible classes are being conducted on a regular basis at O'Neil and Wayne, two cities in the northern part of the state. At this time there is no report of an response which has been received, but possibly in time these may become "WELS" No. 31 and No. 32 in the state.

Nebraska may not have minerals or forests, but its water may some day become as important as steel, since the national supply of unpolluted water is rapidly being used up. In increasing numbers people are coming to Nebraska in search of water, just as the woman of Samaria came to Jacob's well. Won't it be wonderful when, in their search for the water which satisfies the needs of the body, they also find that Living Water which satisfies the soul . . . find it in the "WELS" of Living Water which you are helping to establish in this state!



Pastor and Mrs. T. Yoshida. Pastor Yoshida is a graduate of the Seminary in Japan.

Our Seminary at Tsuchiura, Japan

"When I reflect on the system of Christian day schools and the elaborate program of worker-training in the 'Mother Church,' our Wisconsin Synod, and then see among the converts in our World Mission fields men who are willing to receive training as pastors and evangelists, I marvel at the Grace of God and come away the more convinced that we may plant the Seed and also water a bit, but that it is God alone who gives the increase." Thus writes Pastor Karl Bast, chairman of the Executive Committee for Japan.

He adds, "Despite the many obstacles, we are privileged to conduct a theological seminary program and this has already netted us two graduate pastors."

Why A Japanese Seminary?

One might also ask, why does our Synod support five seminaries, four besides Wisconsin Lutheran Seminary — one at Lusaka, one at Hong Kong, another at El Paso/Juarez, and one at Tsuchiura? Would it not be better to have all pastors who are

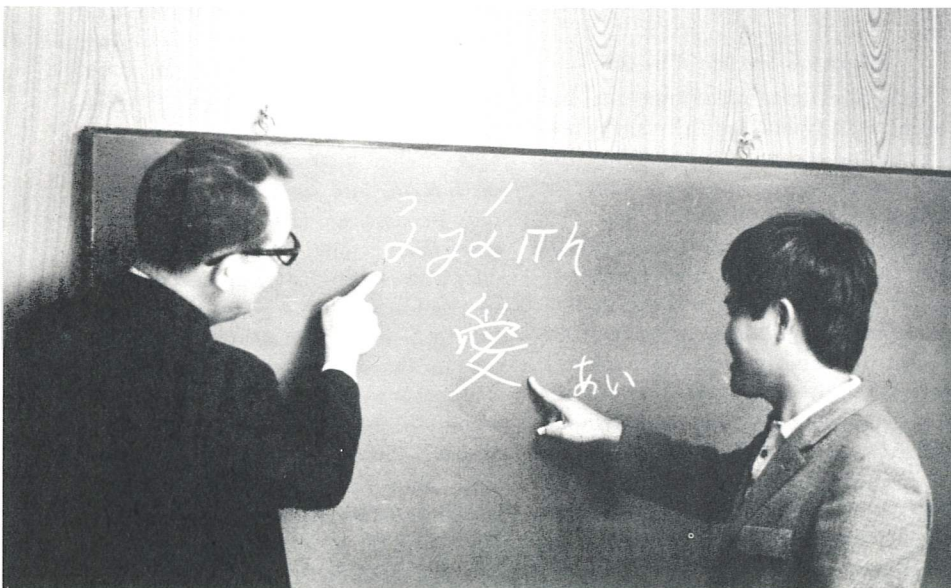
to serve the Lord under the auspices of our Synod trained at one seminary?

Theological seminaries at home and abroad are a corollary and result of preaching the Gospel; and they are the sound foundation on which a truly orthodox church is built. The purpose of our mission thrust into other lands and cultures is not to extend the Wisconsin Synod, but to share Christ with our fellowmen, to bring them to repentance and faith, and to found churches of true believers and witnesses for the Lord.

The Gospel is meant to be taught and understood in any language and culture; it is truly ecumenical and suited to the needs of all men. The pattern was set on the day of Pentecost, when the Holy Spirit enabled the Apostles to preach in many languages and the people joyously exclaimed, "How hear we every man in our own tongue, wherein we were born?" (Acts 2:8.)

From the beginning, our missionaries in Japan carried out Jesus' directive that every convert was to be a witness and that the Holy Spirit would move some of them to be trained as public preachers and leaders who, in turn, would be apt to teach others also.

We thank God that He led us so early to found a Seminary in Japan, where our missionaries can formally train national pastors for the Luther-



Professor Harold Johnne's Greek class with Student Nakamoto. The Greek and Japanese words for "Love."



Pastor Tatsushiro Yamada instructing Nakamoto

THE NORTHWESTERN LUTHERAN

an Evangelical Christian Church of Japan.

Man-to-man Instruction

At present the instruction at the Seminary in Tsuchiura is conducted by one formally called professor, Pastor Harold Johnne, with the help of his American and Japanese colleagues. There is one student in the preseminary course and one in the theological department.

While we are praying for more students, we still thank the Lord for giving our Seminary instructors time to work into their very difficult assignment with a light student load and to devote themselves personally and intensively to the training of the first Japanese pastors.

Japanese Professors

All of the courses, except theological English, must be taught in Japanese. Fortunately, Pastor Tatsushiro Yamada and Mr. Ryuichi Igarashi are at hand to work closely with our professors to present the instruction in God's Word in literarily acceptable Japanese. Pastor Yamada studied one year at our Mequon Seminary after his theological training in Japan. Igarashi Sensei is a master of literary Japanese, speaks four other languages, and is of great help to our staff in rendering Scriptural truth into classical Japanese. This is very important in Japan, where pastors and professors are ex-

pected to employ choice language.

Our missionaries all speak and preach in Japanese, a very difficult language. To be able to read it one must memorize 1,850 ideographs, or symbols for things, actions, and ideas. To be able to transmit theological concepts one must learn many, many more. Japanese language study goes on and on for our missionaries.

Full Course in Theology

Our Japanese preseminary and full Seminary courses cover all the branches of theology taught at our Mequon Seminary with the exception of Hebrew. This is soon to be added to the curriculum.

The practical side of theology is implemented with supervised in-service training. The students are required to assist in teaching children and the youth, in making calls, in learning to conduct membership classes, and in writing and delivering sermons.

Major Deficiency: Textbooks

A school needs textbooks. The work at our Japanese Seminary would be much easier, if our professors had reliable texts in Japanese. Class notes are carefully prepared, filed, and will eventually be developed into textbooks. At present the available texts must be used most carefully with frequent notations re-

garding false doctrinal interpretations of Holy Scripture. It will take years to develop acceptable literature for instruction, edification, and worship.

The Seminary: A Source of Joy

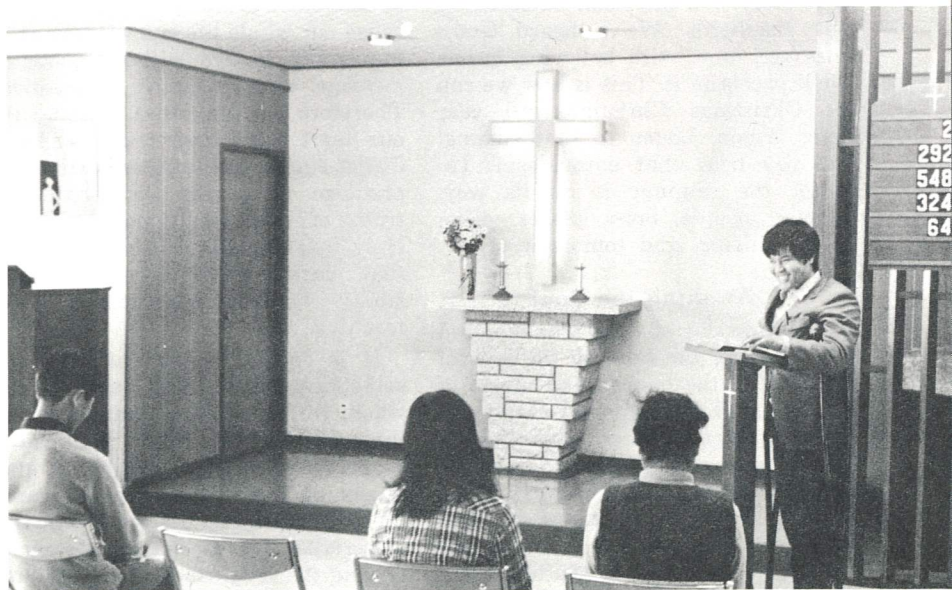
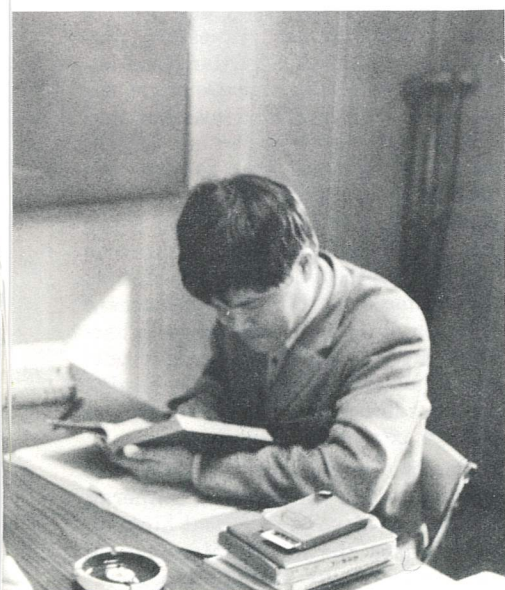
Our Japanese church is deeply involved in the little Seminary at Tsuchiura. Not only do the Japanese pastors participate in its work, but its graduates, Pastors Yoshida and Oshino, and all the members of our churches in Japan are looking to the Seminary as the spiritual center of their happy fellowship in Christ, and help in many ways to show their concern.

How Can We Help?

Above all, together with the support which we give this program through our faithful offerings, we can follow St. Paul's plea: "Brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you" (II Thess. 3:1).

Mindful of the little Seminary at Tsuchiura and the vast harvest of souls still to be reaped in Japan for Jesus, we can heed His words, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" (Matt. 9:37,38).

Edgar Hoenecke



Student Nakamoto giving a chapel meditation.

"Awake, my Soul, and Sing"

Lutheran Collegians Seminar

During the past Christmas vacation, 66 participants representing five Midwestern Lutheran Collegians chapters, and the schools at New Ulm, Watertown, and Mequon, took part in an evangelism seminar at the Wisconsin Lutheran Seminary. The coordinator was Pastor Kurt Koeplin of Atonement Lutheran Church in Milwaukee, who arranged the program with the Missions Committee of National Lutheran Collegians. Seminary students Glen Thompson and Paul Schmiege were his right-hand men.

Last year's seminar examined the apologetics of evangelizing. This year we delved into the personal side of witnessing. What is involved in getting *me* to witness? That made "Awake My Heart and Sing!" a very fitting theme for the seminar.

Prof. Carl Lawrenz in his opening words of welcome said, "What we do here at Seminary is comparable to what you'll be doing. First, you learn the message and, secondly, you will learn how to present the message." Mr. Schmiege led the first devotion by calling our attention to the Christmas story. We can liken ourselves to the shepherds. We've heard God's message; now with believing hearts we'll proclaim it. This is how we can be Christmas Christians all year long. Amen. Listen to that singing! Do you hear that enthusiasm? Indeed, the seminar is on its way. Names, people, faces, places, devotions, singing, and tomorrow. . . .

Awaking the Soul

Our first day of study was centered on *Awaking the Soul* to the love of Christ. To the background music of Judgment Day, Dean Chworowsky of Northwestern College spoke about the urgency of the work we were doing. If our soul has been sleeping, maybe it is because our church life has gotten to be like Martha, too busy with meetings, or the like. Having redoubled our efforts, we have

forgotten our aim. We were also reminded that our own devotional life will show how well our soul is singing to the right music.

But what words give the music meaning? About whom will we speak? Paul said, "Christ crucified!" But is this what the world needs now? Was there perhaps a lack of social problems in his day? Certainly not! But Paul saw that man's universal problem is SIN, and the only solution is Christ's death for sin.

Today sin is often viewed as immaturity or neurosis, and God as one who doesn't know, care, or won't punish. This is only a delusion. Sin brings death and hell. Only the Gospel has the power to save, for Christ saves us from the curse of sin, helps us overcome ourselves, and is the source of piety and charity. Indeed, what the world needs now is to know the love of that God who planned and did everything. Therein we find our inspiration to sing so others can hear.

But what for our preparation before we witness? Professor Paul Eickmann of Northwestern College told us that there is really no "before," because our whole life is a witness. It is impossible to live without giving a message, either negative or positive. Therefore we pray that Christ rule our heart, mind, and tongue. Indeed, Christ equips his witnesses with the privilege of prayer and with the truths of Scripture through which the Holy Spirit works. We also learned that clarity, patience, and responsibility are the qualities of good teaching.

It is equally important to know something about the audience to whom we are singing, that is, about their relation to Christ. Some have heard the Gospel and believe it, and others do not believe. On our campuses we will also meet up with the materialist, the atheist, the do-gooder, and the religious-seeker. We must fit the remedy to the need.

The Soul Sings!

Having awakened the soul, we next had the mechanics of witnessing to learn. Pastor Reuel Schulz of Woodlawn Church in Milwaukee presented pointers from Pastor Valleskey's "Talk About the Saviour" program. First of all we memorized the two key questions, then the six selected Law and Gospel Bible passages, and then we studied a practical outline for presenting sin and grace. An important part of witnessing is personal testimony, simply telling what Jesus means to us personally.

We were also reminded of the importance of getting acquainted in order "to earn" the right to ask personal questions. Once the Gospel message has been presented and reviewed, it is important to offer some means of follow-through, that is, a commitment to daily Bible reading, church attendance, or a Bible information class.

The actual witnessing experience came Friday afternoon in a variety of ways. Some of the students went street-witnessing in the university areas. Others made canvass calls for St. John's in Mequon, and still others made follow-up calls. The weather, though rainy and cold, did not dampen our spirits.

The Soul Reflects

Friday evening the *Soul Reflected* as we shared experiences. Disappointments, yes! People were not home, they were too busy to listen, we were too frightened to approach them. But excitement also and joy!

Turning the tables, Professor Joel Gerlach of the Seminary now applied God's Word to the witnesses, particularly concerning the danger of letting our emotional reactions get the better of us. We must remember that Christ only commanded us to witness, not to get the results. We should measure our success only in terms of personal faithfulness. Satan can use defeatism, and he can also use elation to undermine the church, as became evident in New Testament Corinth. We were admonished to harness our emotions to serve our purposes, just the admonition we needed as we returned to our LC chapters and to our home congregations.

Pastor Heins, campus pastor at Brookings (South Dakota) Lutheran Collegians, gave us practical hints on how to pass the joy of witnessing on to others of our Christian community. First of all, our chapter itself

must be a part of our witness. Here we can organize Bible study classes, write articles for our local paper, and evangelize by demonstrating a change in ourselves. There are also the systems on campus and off campus within which we can work, e.g., the mass media, and above all our local congregations.

Certainly there will be personal difficulties and weaknesses to cope with. But through regular Bible reading and church attendance we will grow in spiritual strength. We will also become more conscious of the many opportunities God gives us to witness. There is a tremendous potential in that "sleeping giant," the lay people of our Synod.

All attending the seminar thanked God for the opportunity to reevaluate their goals and refresh their souls through the study of God's Word.

Rochelle and Linda Greve for
Milwaukee Lutheran Collegians

Briefs by the Editor

Pastor Ronald D. Roth, the writer of "The 'WELS' of Living Water in Nebraska," is involved in an exciting ministry to a congregation that refused to die. Last year his church, Gethsemane of Omaha, relocated. Plans were to sell the "east church" on completion of the "west church." However, evangelism efforts in the old location met with such response that the "east church," in a racially changing neighborhood, is now continuing to operate. Results so far have been very encouraging. In 1972 the "east church" had 165 enrolled in VBS, 26 baptisms, 39 in Sunday school, and 11 adult confirmations. The two "churches" will remain one congregation, served by one pastor. We rejoice with Pastor Roth and his congregation in this demonstration of God's power and presence in His Word! Before coming to Omaha, Pastor Roth saw Good Shepherd of Beaver Dam, Wisconsin, through a building program, and was involved in establishing the mission at Waupun.

"In the Hour of Trial" will have a changed format the next time Pastor Philip Janke submits copy for *The Northwestern Lutheran*. He will be employing his personal and pastoral way of writing to discuss with us the Ten Commandments. I'm sure our readers will benefit greatly by this new series. Pastor Janke is instructor in religion at Manitowoc Lutheran High School.

In the Hour of Trial

• Be a Living Testimony!

Here, again, is another Easter Season! Thankful Christians everywhere are rejoicing over the Resurrection Victory of Christ. He has become "the firstfruits of them that slept." Our Savior beckons, and for each of us, beyond the grave, lies an eternal Easter with the Risen Lord!

But here you are — or someone you know — still suffering a "thorn in the flesh." Easter has not brought your "hour of trial" to an end. Amid all the spiritual joys of this season, there is still that insistent buffeting of physical distress.

Encouraging you to pray is unnecessary. You *have* prayed for relief. You have poured out your heart to God countless times, but it's still there, that agonizing affliction. Why?

Please listen to the Apostle Paul's

account of something very similar in his life. He writes of it in II Corinthians 12:7-10. In doing so, he also gives at least one answer to the many "why's" of suffering Christians. Paul says that he, too, prayed that the Lord would grant him relief from his "thorn in the flesh." To him it was a "messenger of Satan." He was being severely buffeted by this affliction. It was unnecessary for his friends to encourage him to pray; he *did* pray for relief. "For this thing I besought the Lord thrice, that it might depart from me."

Paul's prayer was answered! *Your* prayers have also been answered! Paul's "thorn in the flesh" was *not* removed. Your "hour of trial" has *not* yet come to an end. That is how God sometimes answers our prayers.

He tells us: "Yes, I have heard your prayers, and I know your needs. I also know what is best for your immortal soul. 'My grace is sufficient for thee: for My strength is made perfect in weakness.'"

Do you see what this kind of an answer means to Christians who have been praying that a particular "trial" would depart from them? It means that the Lord is reminding us of His unending grace and of His sincere concern for us, His people. What an honor it is to be chosen by God as instruments through whom His strength, His mercy, His grace becomes ever more evident! As you remain faithfully courageous in spite of your afflictions, you continue to be living testimony of the spiritual strength which God gives to His sons and daughters. You realize your own utter weakness and helplessness, and you testify to your complete reliance on God and His love and saving strength.

So you and I, as Paul did, can glory in our infirmities that the power of the risen Christ may rest upon us, always remembering the glory which shall be revealed in us in heaven!

Philip R. Janke

The most famous Roman of them all

Little did Pilate realize when he arose on that fateful Friday morning that from that time on his name would be indelibly inscribed on the pages of history. To this day nearly a billion Christians around the world, many of whom know little or nothing about Cicero, Virgil, Julius Caesar, or Nero, confess their faith saying with the words of the Apostles' Creed: "I believe in Jesus Christ . . . who suffered under Pontius Pilate." With that confession they state their conviction that at a definite time and at a definite point in history Jesus truly suffered for their sins at the hands of the Roman governor, Pontius Pilate. With his name spoken every Sunday morning, Pilate stands out as "the most famous Roman of them all."

So even today Pontius Pilate is still a household word. But he is that only because of his involvement and confrontation with Jesus Christ. Otherwise he would have remained an obscure figure, much like his successors and predecessors, whose very names are recalled only by the most astute historians. But Pilate did become intimately involved with our Lord and Savior, and God has used both the words and the actions of Pilate to throw light on the mission and purpose of Christ, and to help establish His death and resurrection as historical fact.

Convinced that Jesus was Innocent

In the trial of the Lord one fact stands out crystal clear. From the beginning to the end Pilate was convinced that Jesus was innocent, that all charges that Jesus was a revolutionary were totally false. As Pilate questioned Jesus, it became evident to him that Jesus had a mission and purpose that was unique. Jesus had not come into the world to establish Himself as a king in opposition to Rome. Rather, as Christ said: "To this end have I been born, and to this end am I come into the world, that I

should bear witness unto the truth. Everyone that is of the truth hears My voice." Sneeringly Pilate replied, "What is truth?" Jesus did not answer the question directly. But God, speaking through the Gospel writers, gives us the answer to that question in the narrative of the death and resurrection of Jesus that follows. It is an answer not in words, but in action. On the cross and at the empty tomb we may hear God telling us what His truth is.

Yielded to Pressure

If Pilate was convinced of Jesus' innocence and if, as the Gospels indicate, he had been profoundly affected by the reports that Jesus claimed to be the Son of God, then why did he give the order to crucify Jesus? Basically because when it came down to a choice between justice and saving his own skin, particularly his position of power and prestige, Pilate opted for the latter. When the high priests noticed that the governor was shaken by Christ's claim of divinity, and that he was intent upon releasing Him, they aimed at Pilate's jugular vein. They threatened that if he released Jesus, they would send a delegation to Emperor Tiberius Caesar accusing Pilate of condoning treason — of not dealing with a subversive counterking — and with failure to uphold their religious laws.

That threat touched a raw nerve. Pilate was already in hot water as far as Rome was concerned. Earlier in his reign he had his troops march through Jerusalem carrying medallions with the emperor's image engraved on them. That had sparked a mass demonstration that lasted five days, the Jews protesting that this was a violation of the law concerning engraved images (Exod. 20:4,5). Later Pilate had built an aqueduct into Jerusalem and used money from the Temple treasury to finance the project. That too caused a bloody riot. Still later he had placed golden shields dedicated to Tiberius in the

palace of Herod in Jerusalem. When he refused to remove them, the people protested directly to the emperor. In no uncertain terms the emperor not only ordered Pilate to remove the shields, but also ordered him never again to violate the religious laws and customs of his Jewish subjects. So the chief priests knew their man. They knew that he would be more concerned about losing his governorship than in seeing to it that justice was done. Thus it came about that Pilate trampled upon justice and any scruples of conscience he may have had, and condemned Jesus even though he was personally convinced that Jesus was innocent.

Not Rid of Jesus

But once he had condemned Jesus, Pilate still was not through with Him even though he tried to wash his hands of the whole matter. Later that same day a member of the Sanhedrin, the very body that had so vociferously demanded that Jesus be crucified, came to ask Pilate's permission to take the body of Jesus down from the cross for burial. That in itself must have shaken him more than just a little. When Pilate inquired of the soldiers what had taken place, we can be sure that this was no mere routine procedure. Pilate's soldiers, hardened survivors of conflicts that had left dead people lying all around them, assured him that Jesus was indeed dead. A spear had been thrust into His side to make it doubly sure.

Even though Jesus was buried, Pilate still could not rid himself of Him. Early Saturday morning the chief priests and scribes requested that Pilate seal Christ's tomb and station a guard around it. They recalled that Christ had predicted that He would rise from the dead on the third day. What affect this had on the already disturbed Pilate we are not told. But soldiers were immediately dispatched to seal the tomb by stretching a cord across the rock and fastening it at each end with clay, to reveal any possible tampering. Did they look inside to see if the body of Jesus was still inside? Scripture does not tell. But Pilate was no fool, whatever else he might have been. After all the disturbing elements that were part of this case, can

we even imagine Pilate having the soldiers proceed without doing something as logical as that? Or would not the chief priests have called attention to that very thing later, instead of offering the rather lame excuse that the disciples had stolen the body while the soldiers slept?

An Instrument in God's Hands

In sealing the tomb and ordering the guards to patrol the garden with specific instructions to forestall any attempt to take the dead body of Jesus from the grave, Pilate once more became an unwitting instrument in the hands of God. He had made it impossible to explain Easter Sunday in any other than the way it actually happened — that Jesus did indeed rise from the dead, the Victor over sin, death, and hell. So in one sense we owe a great deal to Pilate. He helped establish the fact of Christ's death and resurrection.

What happened to Pilate after Easter? This much we know; he ruled as governor for several more years, only to be recalled to Rome to answer charges that he had slaughtered the followers of some Samaritan pseudo-messiah. Following that episode, Pilate is the subject of many legends, but none can be substantiated.

Could it be that he spent the rest of his life restlessly wrestling with the question he himself propounded: "What is truth?"

Lyle E. Albrecht

ACKNOWLEDGMENT AND THANKS

It is with gratitude to God that we acknowledge the following gifts toward the Lord's work given by Christians who through their wills made bequests to the Wisconsin Evangelical Lutheran Synod. The following was received in December, 1971:

Estate of Martin Schroeder
Church Extension
Fund \$10,688.52

This acknowledgment was inadvertently omitted in prior acknowledgments.

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

Looking at the Religious World

The Common Bible

April 2 has been set as the publication date for a new edition of the Revised Standard Version of the Bible. Because it has the endorsement of Protestant, Catholic, and Orthodox churches, its promoters have called it *The Common Bible*. It is their hope that in time all English-speaking Christians will accept it as the contemporary replacement for the King James Version.

Promotional publicity also expresses the hope that TCB will "strengthen the bonds of fellowship between true believers, whatever their ecclesiastical tradition and upbringing, as well as encourage interdenominational Bible study groups." Stated another way that means they hope it will foster the spirit of ecumenism.

Protestants will be interested to know that the Common Bible includes those books which we term apocryphal and deuterocanonical, but which are accepted by Roman Catholics as a part of their Bible. The additional books are grouped together on 223 pages between the Old and New Testaments.

Though Luther's original German translation did include the apocryphal books, later editions eliminated them on the basis of sound critical and historical evidence. Protestant Bibles have done so consistently until the appearance of TCB.

ERA

Backers of the Equal Rights Amendment to the Constitution have abandoned hope of ratification this year. To date (March 15) 28 states have approved the amendment, 11 have vetoed it. Two more vetoes will kill the amendment. Ten more are needed to make the amendment the law of the land. Of those states which have not yet acted on the amendment, no more than two are expected to ratify it. Deadline for ratification is March, 1979.

Several states are seeking to enact legislation on the state level similar to the constitutional amendment. In

Wisconsin the provisions of the proposed amendment seem legitimate and sound innocent enough. The amendment states: "Equality of rights or equal protection under the law shall not be denied or abridged on the basis of sex."

Advocates of the amendment say this means simply that women should be given equal opportunity with men in the labor market and receive equal compensation for their labors.

If that were all the apostles of equal rights were after, we would have little cause for concern. Christians, however, ought to give second thought to the deeper implications of equal rights for women. In Wisconsin a companion bill (1973 Assembly Bill 23) is already in the legislative hopper awaiting the outcome of the April ERA referendum. If as anticipated the ERA is approved by the voters, the companion bill will be presented to the legislature for action, according to one state legislator.

In effect the proposed legislation would amend those state statutes "providing favored treatment for women or extending special protections to them." It would, for instance, impose the same duties, obligations, and penalties on a woman who refuses to support her husband or children or both as the law currently imposes on a man who refuses to support his wife, children, or both. It would change those laws currently in force which require separate jail facilities for men and women. It would remove any reference to sex in laws dealing with rape and prostitution. It eliminates all reference to widows, to children born out of wedlock. The words wife and husband are no longer employed, and so on and on.

What shall we do if and when the day comes when the law says we cannot refuse enrollment to a woman who wishes to study for the ministry at our Seminary?

Farfetched? The past is always prologue, as the historians say.

Joel C. Gerlach

**SIX-DAY DEDICATION FESTIVAL
PLANNED FOR
MICHIGAN LUTHERAN HIGH SCHOOL**

May 29 through June 3, 1973! This six-day period has been set aside as a festival period of thanksgiving to our gracious Lord to mark the dedication of Michigan Lutheran High School in St. Joseph, our new Michigan District area high school. The dedication festival will be highlighted by special chapel services for MLHS students and by four public observances for all MLHS friends.

On Tuesday, May 29, at 8:00 P.M., a concert will be presented by the MLHS Titan Band and by grade-school bands and children from area congregations.

On Ascension Day, Thursday, May 31, at 8:00 P.M., a mass chorus and the MLHS Titan Chorus, Band, and Festival Singers will join MLHS

friends for a special concert worship service. Pastor Daniel Westendorf of Hopkins will be the guest speaker.

On Friday, June 1, at 8:00 P.M., a spring concert will feature the musical groups of MLHS.

The formal dedication service will take place on Sunday, June 3, at 3:00 P.M., with Dr. Wayne Schmidt of Madison, Wisconsin, as guest speaker. Choral groups will also participate.

All four special observances will be at the new building located on Marquette Woods Road, St. Joseph. Offerings will be used for the Furnishings Fund. An invitation is extended to all to participate in the six-day dedication festival thanksgiving celebration.

*Northwestern College Forum
Dedicates Performance to Dr. E. C. Kiessling*

In over a century of endeavor by the dramatic societies of Northwestern College, Watertown, Wisconsin, works by William Shakespeare have only been produced twice, once in 1917 and again in 1929. This spring the NWC Forum will turn to the works of Shakespeare for a third time to present the playwright's last play, *The Tempest*.

In gratitude for the years of encouragement and aid devoted to the development of the dramatic societies at NWC, and on the occasion of his

retirement after 46 years of service to Northwestern College as instructor and dramatic advisor, Forum has chosen to dedicate this production to Dr. E. C. Kiessling.

The play, being directed by Tutor Martin Stuebs, will be presented on Friday, Saturday, and Sunday, May 4, 5, and 6, at 7:30 P.M. Performances will take place in the Music-Auditorium on the Northwestern campus. The public is cordially invited; there is no admission charge, though a free will offering will be taken to defray production costs.

FOREST LAKE, MINNESOTA

Martin Luther Ev. Lutheran Church is the new WELS mission in Forest Lake, Minnesota. Services are conducted every Sunday morning at the new senior high school, Hwys. 61 & 97, at 9:30 a.m., with Sunday school at 10:30. Those knowing of interested parties or prospective members are to send the pertinent information to: Pastor Wm. H. Wiedenmeyer, 3000 W. 78th St. Minneapolis, Minnesota 55423.

YOUNGSTOWN-WARREN, OHIO

Exploratory services are now being held in the Youngstown-Warren, Ohio, area. Worship services are held at 7:00 p.m. in the All Faiths Chapel in Eastwood Mall, Niles, Ohio. Sunday school and Bible classes are conducted at 6:00 p.m. Inquiries and correspondence should be addressed to: Pastor Glen Schaumberg, 2815 Lost Nation Rd., Willoughby, Ohio 44094.

METRO-PHOENIX AREA

The Arizona-California District Mission Board is planning to begin exploratory work in the metro-Phoenix area: in Paradise Valley and the Litchfield Park area. Please send names and addresses of any interested persons, or persons who should be contacted, to: Pastor Hugh Reaume, 6701 E. Osborn Road, Scottsdale, Ariz. 85251.

ALEXANDRIA, LOUISIANA AREA

King of Kings worship services are now being held in the Alexandria area at the Rapdies Bank and Trust Company Community room, MacArthur and Jackson Streets at 10:00 a.m., with Bible class and Sunday school at 11:00 a.m. Please send names of WELS military personnel or families and prospects moving into the Alexandria or Shreveport areas to: Pastor A. L. Schmeling, 2203 Magnolia Lane, Alexandria, La. 71301, phone 448-1147.

INSTALLATIONS

(Authorized by District President)

Pastors:

- John, Hermann**, as pastor of St. John's, Tanzania, California, on March 11, 1973, by F. Knoll (Ariz.-Calif.).
Renz, Edward C., as WELS Civilian Chaplain Overseas, commissioned at the Wisconsin Lutheran Seminary chapel, Mequon, Wis., on March 18, 1973, by President O. J. Naumann (Mich.).
Waldek, Erich, as pastor of New Mission at Schenectady, New York, on March 18, 1973, by P. Kelm (Mich.).

CHANGES OF ADDRESS

(Submitted by District Presidents)

Pastors:

- Diener, Robert J.**
6620 S. Jefferson, Box 316
North Branch, MI 48461
Haag, Gerhardt E.
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John, Hermann
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Krueger, Robert H.
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Miller, Frank A.
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Wiechmann, Richard
2016 N. 81st St.
Wauwatosa, WI 53213
Ziemer, Paul C.
3229 Sandra Lane
Virginia Beach, VA 23462
Phone: (703) 424-3547

Teachers:

- Boettcher, Theo. T. em**
1231 Skyview Dr.
Neenah, WI 54956
Bock, Robert
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Crete, IL 60417
Brei, Prof. Raymond
810 Second South
New Ulm, MN 56073
Enter, David R.
4535 Mormon Coulee Rd.
La Crosse, WI 54601
Frey, Gary
1507 N. Birchwood
Appleton, WI 54911
Koepke, Robert B.
5664 Van Dyne Rd.
Oshkosh, WI 54901
Lippert, John
617 W. 7th Ave.
Oshkosh, WI 54901
Oppitz, Mark
1015 N. Union
Appleton, W 54911
Schibbelhut, John
1370 Elizabeth St.
Crete, IL 60417
Strusz, Eugene
4010 W. Capital
Appleton, WI 54911
Ulbricht, Eugene
7401 W. Rawson Ave.
Franklin, WI 53132

REQUEST

Small, log-cabin, mission congregation is in need of a small, used Communion cup or set. Please send information to: Pastor Paul E. Kante, Box 607, Stambaugh, MI 49964.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 24-25, 1973; opening Communion service at 10:00 a.m.

Place: Northwestern Lutheran Academy, Moberg, S.D.

Preacher: C. Lindemann (H. Nehmer, alternate).

Agenda: I Timothy 2, with Practical Application for the Ministry; V. Weyland; Genesis 3:15, with Special Emphasis on Her "Seed"; R. Strobel; Ecclesiastes: D. Neumann; A Restudy of Homeletical Practices: D. Krenke; Man's Cooperation with God, not In, but After Conversion: G. Bunde; Helping our Families to Instruct their Youth at Home: J. Engel; Abortion in the Light of Scripture: G. Geiger; Was Pilate Guilty of Deicide or Was He an Unwitting Instrument of God? G. Lemke.

Note: MISSIONARY SEMINAR, April 24, 7:30 p.m.

J. Engel, Secretary

MICHIGAN

NORTHERN PASTORAL CONFERENCE

Date: April 30, 1973; 9:00 a.m.

Place: Hope, St. Charles, Michigan.

Preacher: D. Kolander (P. Kuske, alternate).

Agenda: Exegesis of I Tim. 5:17-25; M. Goeglein; Sermon for criticism: D. Weiser; The New Westminster Confession: G. Kionka.

E. C. Schmelzer, Secretary

GULF-ATLANTIC CONFERENCE

Date: April 24, 1973; 9:30 a.m. Communion service.

Place: Hope Lutheran Church, 3000 River Drive, Columbia, S.C. (John R. Guse, host pastor).

Preacher: James Vogt (John Vogt, alternate).

Agenda: Exegesis of I Tim. 5:17-25; M. Goeglein; Sermon for criticism: D. Weiser; The New Westminster Confession: G. Kionka.

G. Kionka, Secretary

OHIO CONFERENCE

Place: Peace Lutheran, New Carlisle, Ohio.

Date: April 30 - May 1, 1973.

Preacher: N. Maas.

Agenda: Exegesis of Romans 9, K. Grunewald; The Christian's Dual Citizenship, J. Brug; The Scriptural Doctrine of Election, K. Fuhlbrigge.

A. Wolfgramm, Secretary

SOUTHEASTERN PASTORAL CONFERENCE

Date: April 30 & May 1, 1973.

Place: Peace, 9415 Merriman Rd., Livonia (R. P. Mueller, host pastor).

Preacher: E. Herman (J. Huebner, alternate).

Agenda: Exegesis of James 1:1-11; A. Bloom; The Millennium: W. Koelpin; Civic Righteousness — A Positive Evaluation: G. Tiefel; Gambling in the Light of Scripture: R. Winter; conference business.

Note: Pastors must register for meals with host pastor by April 23.

J. Kiecker, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: May 8, 1973; 9:00 a.m. Communion service.

Place: Trinity, Bangor, Michigan (E. Schaewe, host pastor).

Preacher: E. Schaewe (R. Shimek, alternate).

Agenda: Exegesis of Ephesians 5:1ff; F. Toppe; Progress Report on Key '73: R. Semro; "How Can God Judge or Condemn Those Who Have Never Personally Heard the Gospel?" H. Peter; Directed Casuistry. Discussion of the New Introits and Propers: reports and other matters of casuistry.

R. Semro, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Date: May 1-2, 1973; opening session on Tuesday at 10:00 a.m. and Communion service at 7:30 p.m.

Place: Trinity Ev. Lutheran, Nicollet, Minn.; R. Polzin, host pastor.

Preacher: I. C. Johnson (D. W. Meier, alternate).

Agenda: A Scriptural Presentation of the Moral Precepts of the Third Commandment Which Still Apply in New Testament Times: Prof. M. Burk; A Look at the New Movement, "The Right to Die"; L. Meyer, Jr.; Engagement and Marriage in the Light of the Sixth Commandment: W. Staab; The Gideon Society: C. Clarey; business and reports.

Note: There will be a \$1.50 registration fee. Request cards for meals and lodging will be mailed. Visiting Elders are the Excuse Committee.

W. J. Henrich, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Date: May 1-3, 1973; Communion service on May 1 at 7:30 p.m.

Place: Redeemer, Hastings, Nebraska; G. Eckert, host pastor.

Preacher: W. Leerssen (R. Roth, alternate).

Agenda: Exegetical Study of Romans 15:1-14; W. Westphal; Isagogical Study of Lamentations: P. Zurling; Role (or Relationship) of Pastors and Elders: G. Free; Mormonism, M. Scheele; Role of Vacancy Pastors in Our Churches, R. Vomhof; reports.

Note: Please announce to the host pastor for lodging and meals.

R. Tischer, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTOR-TEACHER CONFERENCE

Date: April 30, 1973; 9:00 a.m. Communion service.

Place: Martin Luther, Neenah, Wisconsin.

Preacher: W. Moll (L. Pankow, alternate).

Agenda: Isaiah 7: R. Christman.

P. Kolander, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: April 30, 1973; 9:00 a.m. Communion service.

Place: St. John, Maribel, Wis.

Preacher: G. Unke (R. Weber, alternate).

Agenda: Exegesis of Hebrews 8, H. Juroff; Sermon Study, J. Trapp; "God Save the Family," P. Borchardt; "How to Deal with Delinquent Members," W. Geiger.

P. J. Damrow, Secretary

LAKE SUPERIOR

PASTOR-TEACHER CONFERENCE

Date: April 30 - May 1, 1973; 9:30 a.m. EDST

Place: St. Mark, Stambaugh, Mich.; P. E. Kante, host pastor.

Agenda: Monday: Old Testament Exegesis: R. Frohmader; "Reaching the Total Person: Mental, Physical, Emotional, Social, Spiritual"; D. Southard; "How We Can Encourage More Active Church Membership Upon Children and Parents"; M. Hinds. **Tuesday:** New Testament Exegesis: P. Kuckhahn; "Augsburg Confession, Article II, Of Original Sin"; D. Trills; "Is the Historical-Critical Method of Interpreting the Scriptures in Agreement with the Scriptures?" W. Steffenhagen.

G. Gartman, Secretary

RHINELANDER PASTORAL CONFERENCE (Correction)

Date: May 7, 1973; 9:00 a.m. Communion service.

Place: St. John, Phelps, WI (F. Bergfeld, host pastor).

Preacher: C. Siegler (F. Bergfeld, alternate).

Agenda: Exegesis of Ephesians 6:1ff, M. Radtke; "Who Can Be Accorded a Christian Burial According to Scripture?" M. Koepsell.

C. J. Siegler, Secretary

FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Date: May 7, 1973.

Place: Opening Communion service at 9:00 a.m. at St. Paul's Lutheran, Appleton, Wisconsin, sessions at Fox Valley Lutheran High School.

Preacher: R. Unke.

Agenda: "The Doctrine of Sanctification." F. Zurling; "The Doctrine of Sanctification as it Applies to the Teacher's Sphere of Activity in the School." W. Luehring; "The Doctrine of Sanctification as it Applies to the Pastor's Sphere of Activity in the Congregation." J. Mattek.

Note: All excuses are to be sent to the secretary.

R. Muetzel, Secretary
FRV Pastoral Conference

PACIFIC NORTHWEST

SPRING PASTORAL CONFERENCE

Date: May 1-3, 1973; 1:30 p.m.

Place: Gethsemane, Tigard, Oregon (D. Bruemmer, host pastor).

Preacher: L. Ade (W. Warnke, alternate).

Agenda: Homiletical study of Romans 10:9-17, L. Weindorf; Exegesis of I Peter 1:14-21, D. Zietlow; Old Testament Tithing in the Light of New Testament Cheerful Giving, E. Carlson; Do Our Lutheran Confessions Allow for Self-Communion by Pastors? E. Zimmermann; "A Turned-on Church in an Uptight World," E. Kahrs; Formula of Concord, E. Bode; The Pastor's Role in the Sunday School, W. Bernhardt; business; questions of casuistry.

T. Lambert, Secretary

SOUTHEASTERN WISCONSIN

DISTRICT STEWARDSHIP WORKSHOP

Date: May 5, 1973; 10:00 a.m. to 2:30 p.m.

Place: Wisconsin Lutheran High School, Wauwatosa, Wis.

Note: All pastors, church council members, and stewardship leaders are urged to attend.

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: May 1, 1973; 9:00 a.m. Communion service.

Place: St. John's, Lomira, Wisconsin.

Preacher: E. Froehlich (B. Hamm, alternate).

Agenda: Exegesis of I Timothy 1: T. Horneber; Ordination of Women, Part 2: P. Huth; Is All Pride Sinful? N. Retzlaff; business and reports.

P. H. Huth, Secretary

CHICAGO-SOUTHERN JOINT PASTORAL CONFERENCE

Date: May 8, 1973; 9:00 a.m. Communion service.

Place: Epiphany, Racine, Wisconsin.

Preacher: A. Siggelkow (R. Stadler, alternate).

Agenda: Exegesis of I Peter 3: W. Mueller (I Peter 4, N. Paul); "Christian Conscience and Governmental Authority," T. Kraus.

K. Schroeder, Secretary

WESTERN WISCONSIN

SOUTHWESTERN AND MISSISSIPPI VALLEY JOINT CONFERENCE

Date: May 1, 1973.

Place: First Ev. Lutheran, West Ave. and Cameron, La Crosse, Wisconsin; F. Miller and P. Nitz, host pastors.

Preacher: W. Paustian (J. Schneider, alternate).

Agenda: Dealing With and Burying Non-Churchgoing Members: L. Schallow; Billy Graham — Strengths and Weaknesses: L. Wendland; Article XI of the Formula of Concord: G. Sommer.

L. Wendland, Secretary

DISTRICT TEACHERS' CONFERENCE

Date: May 3-4, 1973; 9:00 a.m.

Place: St. Paul's Lutheran School, Tomah, Wisconsin.

Agenda: Thursday: A Practical Application of the Fifth Commandment, L. Lambert; Child Psychology in Christian Schools, E. Sievert; Latest Trends in Mathematics, R. Helmreich; sectional meetings. **Friday:** Science Experiments Through the Years, H. Mears; Drugs

and Drug Abuse. L. Monson; report of the Board of Education; sectional meetings.
Note: Address all inquiries concerning meals and lodging to the host school.

J. Gronholz, chairman
 Program Committee

MATRON — NORTHWESTERN LUTHERAN ACADEMY

Since Northwestern Lutheran Academy will be in need of a matron for the girls' dormitory, the Board of Control is seeking someone to occupy this position beginning with the 1973-1974 school year. If you are interested, or if you know of anyone who might be interested in this position, please contact the undersigned as soon as possible.

NLA Board of Control
 Pastor David Krenke, Chn.
 620 West Ninth Street
 Moberidge, S. D. 57601

RESIGNATION

Pastor Wayne Popp has resigned from the Wisconsin Evangelical Lutheran Synod. He is no longer eligible for a call in our fellowship.
 George W. Boldt, President
 Southeastern Wisconsin District

APPOINTMENT

Teacher Theodore Zuberbier of Mt. Lebanon Congregation in Milwaukee has been appointed the teacher member of the Special Ministries Board. Mr. Zuberbier is serving the remainder of the term of Dr. Darold A. Treffert of Fond du Lac, who recently resigned from this Board.

Oscar J. Naumann

MINNESOTA DISTRICT APPOINTMENTS

Mr. John Peters, Jr. to the Board for Information and Stewardship replacing Mr. Robert Raasch who resigned for personal reasons.

Rev. Roger Sachs to the Board for Information and Stewardship replacing Rev. Wm. Ziebell who moved to another Conference.

Rev. Leroy Dobberstein to the Board of Education replacing Rev. Allen Zenker.

Rev. Wilbert Neumann as Chairman of the Board for Student Aid.

Rev. Marvin Hanke to the Board for Student Aid, replacing Rev. Immanuel Lenz, deceased.

Rev. Louis Meyer, Jr. to the Nominating Committee, New Ulm Conference, replacing Rev. Melvin Schwark who moved to another Conference.

Rev. Alfred Jannusch to the Nominating Committee, Redwood Falls Conference, replacing Rev. Immanuel Lenz, deceased.

Rev. Robert Beckmann to the Commission on Evangelism replacing Rev. Wm. Ziebell, who moved to another Conference.

Rev. Roger Sachs as Visiting Elder of the Red Wing Conference, replacing Rev. Wm. Ziebell, who moved to another Conference.

Rev. Roger Zehms as Assistant Visiting Elder of the Red Wing Conference, replacing Rev. Roger Sachs.

Rev. Allen Zenker as Assistant Visiting Elder of the St. Croix Conference, replacing Rev. Donald Grummert who resigned in favor of another office.

G. A. Horn,
 Minnesota District President

CHOIR GOWNS

Zion Ev. Lutheran Church, Rhinelander, Wisconsin, is offering, free, 30 black adult choir gowns to any congregation and/or school of the WELS. Please contact: Mr. Robert Krause, 23 Hemlock Street, Rhinelander, WI 54501.

THE ASSIGNMENT COMMITTEE

God willing, the Assignment Committee will meet in Milwaukee and Mequon on May 21, 22, and 23, 1973. The first session begins at 7:00 p.m. on Monday. The Committee will travel to New Ulm after the Northwestern College graduation service on May 24 and will conclude the assignment of teacher candidates at New Ulm on May 25.

Oscar J. Naumann, President

Treasurer's Report

1973 PREBUDGET SUBSCRIPTION PERFORMANCE

Two months ended February 28, 1973

	Subscription Amount for 1973	2/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 253,972	\$ 42,329	\$ 41,684	98.5
Dakota-Montana	191,770	31,962	31,184	97.6
Michigan	993,460	165,577	170,303	102.9
Minnesota	990,911	165,152	174,639	105.7
Nebraska	186,352	31,059	26,549	85.5
Northern Wisconsin	1,108,983	184,830	189,403	102.5
Pacific Northwest	69,325	11,554	7,514	65.0
Southeastern Wisconsin	1,354,982	225,830	237,879	105.3
Western Wisconsin	1,265,468	210,911	202,584	96.1
Total — 1973	\$6,415,223	\$1,069,204	\$1,081,739	101.2
Total — 1972	\$5,885,930	\$ 980,990	\$ 872,648	89.0

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended Feb. 28, 1973 with comparative figures for 1972

	Twelve months ended February 28		Increase or Decrease*	
	1973	1972	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$6,082,308	\$5,543,139	\$539,169	9.7
Pension Plan Contribution	96,405	97,571	1,166*	1.2*
Gifts and Memorials	57,028	46,727	10,301	22.0
Distribution of Trust Fund Income	—	33,158	33,158*	
Income from NWPB	6,562	6,562	—	
Other Income	2,180	81	2,099	
Total Income	\$6,244,483	\$5,727,238	\$517,245	9.0
Expenditures				
Worker-Training — Expenses	\$3,390,442	\$3,239,076	\$151,366	4.7
Worker-Training — Income	1,505,058	1,361,346	143,712	
Worker-Training — Net	1,885,384	1,877,730	7,654	.4
Home Missions	1,238,764	1,164,647	74,117	6.4
World Missions	903,393	900,046	3,347	.4
Benevolences	801,659	765,037	36,622	4.8
Administration and Services	415,587	416,844	1,257*	.3*
Total Operations	\$5,244,787	\$5,124,304	\$120,483	2.4
Appropriations	787,308	836,332	49,024*	5.9*
Total Expenditures	\$6,032,095	\$5,960,636	\$71,459	1.2
Operating Gain	\$ 212,388	—		
Operating Deficit**	—	233,398*		

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

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 9 and 10, 1973, in the Synod Administration Building, 3512 W. North Avenue, 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 1973 Convention should be ready for distribution to all members of the Council at this 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.

The preliminary meetings of various boards, committees, and commissions should be called by their respective officers.

Oscar J. Naumann, President

NOTICE

Wisconsin Lutheran Seminary Auxiliary

Interested women from congregations of the Wisconsin Evangelical Lutheran Synod are invited to a meeting in the Wisconsin Lutheran Seminary chapel on Sunday, May 6, 1973, at 2:00 p.m. The purpose of the meeting is to adopt a proposed constitution for a Wisconsin Lutheran Seminary Auxiliary. The constitution was drawn up by a committee of women chosen at a meeting on January 14. Any woman who is a member of a Wisconsin Synod congregation will have the right to vote at this meeting. The first annual meeting of this organization is planned for Saturday, October 6, 1973, at which time the elections called for by the proposed constitution will be held.

Faith's Assertion

But now is Christ risen from the dead,
and become the first fruits of them that sleep.
For since by man came death,
by man came also the resurrection of the dead.
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.

A Song of Triumph

O death, where is your sting?
O grave, where is your victory?
The sting of death is sin,
and the strength of sin is the Law.
But thanks be to God,
who gives us the victory
through Our Lord Jesus Christ.

The Exhortation

Therefore, my beloved brethren,
Be steadfast, immovable,
always abounding in the work of the Lord,
forasmuch as you know
that your labor is not in vain
In The Lord.





Angels announced Your resurrection,
Risen and living Savior —
Apostles and Disciples saw You,
Gracious Lord —
Thomas touched Your hands and side,
and bowed the knee:
“My Lord and My God!”
Five hundred met You in Galilee
and heard Your words of life —
Paul saw You later and asked:
“Lord, what shall I do?”
To John You appeared in glory,
As the First and the Last,
As He that Lives, and was dead —
With them we lift our hands and hearts to
You, dear Lord,
and plead Your promise.
“O Lord, come soon, and take us
to the Land of the Resurrection.”

Amen.

Greetings

May the glory of Easter fill the hearts of
Our Readers and of All who confess
Christ Jesus as Risen Lord!

The Editorial Board and the Contributing Editors of
THE NORTHWESTERN LUTHERAN

The Board and Management of the NORTHWESTERN
PUBLISHING HOUSE and all of its workers