



He is not here:
for

He is risen,

as He said.

THE NORTHWESTERN
Lutheran

MARCH 19, 1967



BEHOLD YOUR RISEN SAVIOR!

"Ye seek Jesus, which was crucified. He is not here; for he is risen, as he said" (Matthew 28:5, 6).

Jesus kept His promise to take up again the life which He had laid down.

Therefore He is true God.

Therefore He can keep all His promises to you. As your Savior He WILL keep them.

"Then the same day at evening . . . came Jesus and stood in the midst and saith unto them, 'Peace be unto you!' " (John 20:19.)

Jesus at great cost won the peace, the peace between God and sinful men.

His rising again proves and guarantees that He paid the full price of peace.

Now He keeps telling you, "Peace be unto you!"

Now He would bring to all men the Good News of His peace through you and all who confess Him as their Peace.

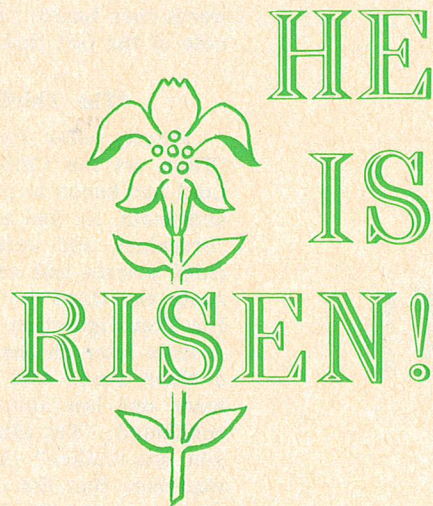
"Because I live, ye shall live also" (John 14:19).

Jesus is the Resurrection and the Life by virtue of His perfect redeeming work, which is certified by His resurrection.

He has already given you life, for "he that believeth on me HATH everlasting life" (John 6:47).

He will make this blessed life you now have merge into the glorious life in His presence.

His resurrection is the divine assurance of your resurrection.



ALLELUIA! CHRIST IS RISEN!

Alleluia! Christ is risen!
Sing, ye Christians, sing today!
Sing with joyous hearts uplifted;
Sing of Him who lives for aye!

Alleluia! Christ is risen!
See, ye fearful, see the tomb!
See, it stands there open, empty;
See, it disallows your gloom!

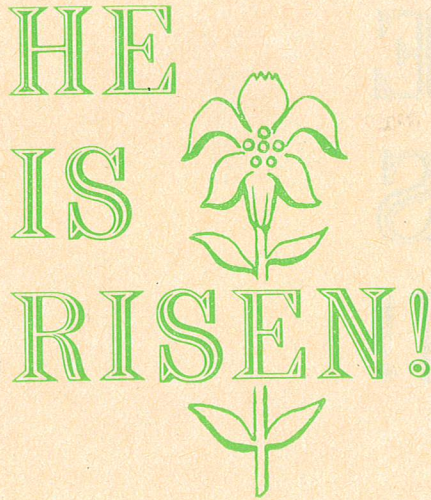
Alleluia! Christ is risen!
Come, ye people, come and see!
Come, behold your God's salvation;
Come, behold His victory!

Alleluia! Christ is risen!
Mark, ye sinners, mark it well!
Mark God's seal of blood-bought pardon;
Mark the death of death and hell!

Alleluia! Christ is risen!
Go, ye saints, now go and tell!
Go in haste to every nation;
Go to all where'er they dwell!

Alleluia! Christ is risen!
Praise, ye angels, praise the Lord!
Praise the Father, Son, and Spirit!
Praise to God let all accord!

WILBERT R. GAWRISCH



“AS HE SAID”

“He is not here; for he is risen, as he said. Come, see the place where the Lord lay” (Matt. 28:6).

For centuries the Christian church has relived each year those precious moments when the first believers experienced the first Easter. Thus we too, as we hear our text, can almost feel the sadness and resignation with which the women approached the last labor of love to their Lord. The suddenness of the trial, the cruelty of the crucifixion, and the wrench of parting had left them in such a state of shock that they had forgotten His previous instruction which was designed to prepare them for just these three days. Their only thoughts were of death and hopelessness.

We can feel, too, the quick surge of hope and joy in their hearts when they heard the comforting words of the angel: “Fear not ye; for I know that ye seek Jesus, which was crucified,” then the announcement: “He is not here; for he is risen, as he said,” and finally the declaration of proof: “Come, see the place where the Lord lay.” Here was all the evidence of resurrection they needed — empty corpse-wrappings on the stone slab and the glad words of God Himself. So it is enough for you and me to be told of the evidence they saw and the

words they heard: “*He is risen!*” We want to take special note of the fact that He is risen *as He said*.

“The Third Day” — the Promise Kept

Shortly after Peter had made his fine confession: “Thou art the Christ, the Son of the living God,” the Lord had begun to prepare His Disciples for His suffering and death. He had announced that He “. . . must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day” (Matt. 16:21). Again shortly after His Transfiguration He had repeated the announcement. A little later on the way to Jerusalem He had told them a third time. And on that Thursday evening He had made one last announcement of the coming shame and concluded: “But after I am risen again, I will go before you into Galilee” (Matt. 26:32). Thus each time He had explained that the death would be followed by a resurrection on the third day.

Now He has kept the promise. Surely, we can see that He must be, and is, “. . . the Christ, the Son of the living God.” Only the Son of God could triumph thus over death and the grave.

The Blessed Consequences of the Promise Kept

If His promise of resurrection was true, then each and every word of His must be true. We are not making a mistake when we accept His Word as infallible, divine truth. We are not falling back into medieval superstition when we take His Word as the sole source of doctrine and the only rule for practice in the Church. We are not deceiving people when we proclaim this Word as the only remedy for sin-sick souls, the only inspiration for moments of doubt, the only strength for times of weakness. We shall not be disappointed when we depend on His Word for our soul’s salvation.

Yes, He can and will make all His promises to us come true even though godless men within and without the Church try to discredit Him and His Word at every turn. He will be with us. He will make us rise. He will take us to live with Him.

May His glorious rising *as He said* lead us to believe more firmly *all* He has said in His Word!

HOGY W. BERGHOLZ

*O mighty Conquerer, O Crusher of our sin and death,
Thy triumph tells our doubtful souls “All that He saith,
Each promise that He gives His own, is truth divine;
All needed blessings must, O child of God, be thine.”
In Thee, O risen Christ, the Gospel-Word is sealed,
In Thee, as God almighty here to us revealed.*

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"PEACE BE UNTO YOU!"

Fear had shut the door of the room where the Disciples were gathered on Easter evening, and despair had secured the latch. Jesus knew the fear in the hearts of His own. He also knew the reason for that fear: they had heard the news that Jesus had risen from the grave, but they still doubted it. How, then, could they know what His resurrection meant *for them*?

To remove their fears and doubts and to teach them the blessed meaning of His resurrection, the risen Lord suddenly appeared in the midst of His Disciples. "Peace be unto you" was His greeting. Spoken by the risen Savior, these words were more than a mere wish. He was actually offering and giving peace to His fearful Disciples, peace in the highest sense, peace with God through the forgiveness of their sins.

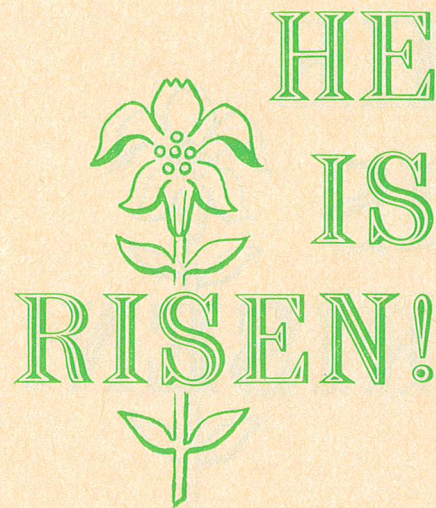
Won by Jesus

"He showed unto them his hands and his side." The Disciples were to realize that these marks of His crucifixion had a direct bearing upon His greeting of peace. Jesus was fixing their attention upon the very price at which He had purchased this peace with God. On Good Friday He had laid down His life as an atoning sacrifice for their sins and for the sins of the whole world. He had paid the bitter price of their peace, paid it fully, as He said, "It is finished."

Sealed by His Resurrection

Death could not hold Him. The angel's word is eternally true, "He is risen!" It was in His *risen, glorified* body that the Disciples now saw the marks of His atoning death. This could mean but one thing: Jesus was telling them, "I have paid your debt in full. Nothing remains for you to pay. Come, sinners, receive your bill marked 'Paid in Full' by My blood, sealed by My resurrection."

It is likewise true that the Father raised Jesus from the dead. He did so "for (because of) our justification" (Rom. 4:25). This was the divine verdict of pardon for all sinners, the absolution God the Father pronounced on all the world of guilty men. This was the guarantee that "Redemption is purchased; salvation is free." On Easter morning God the Father said to all the world, "Here is My Son. I find in Him no unpaid guilt, no curse, no debt that has not been canceled. In Him I declare you without guilt, righteous and sinless in My holy eyes."



Bringing Joy

"Then were the disciples glad, when they saw the Lord." A room full of gloom became a room full of joy. Fear and despair had to flee because Jesus had come with His tidings of peace.

Fellow Christian, is there joy in your heart this Easter-tide? Your gracious God wants you to rejoice in your completed redemption all your days. Yet isn't it true that our hearts are too often weighed down with fears and sorrows and pressing cares? But why should we sorrow — over *anything* — when our Lord has gone into death for us and has returned to assure us of peace between God and us? We need not fear God's wrath over our sins, for the risen Savior still speaks joy and peace to every sin-bruised heart: "No need to fear. Your sins are gone. An open heaven awaits you. Peace be unto you." How wrong, then, to spend so much time living as though Jesus were still dead!


Ours to Share

As surely as we treasure this precious peace, we shall want to share it. The One who has established peace with God for all men now can and does come to them with the message: "Peace be unto you!" You and I have been commissioned as His bearers of that message, as peace-bringers unto our fellow men. A priceless privilege becomes ours when the Savior says to us, "As my Father hath sent me, even so send I you" (John 20:21).

MARTIN JANKE

*Oh, sing, all men! Mark well what here was done!
"Redemption's won" — so claimed the dying Son;
The Father, raising Him from death, replied, "The task
Is done, all done, for men. No work of them I ask,
Exact no penalty, but pardon full and free
I grant. My sign to them yon empty tomb shall be."*

HE IS RISEN!



“YE SHALL LIVE ALSO”

While pious and patient Job disputed with his friends about life and his own sorry state of trial and affliction, he asked, “If a man die, shall he live again?” Surely, many others have asked the same question, though perhaps not with Job’s understanding of life and death; many more have sought to evade both the question and the answer to it. It is a troubling question for man born in sin and walking in sin. The child of God, however, rejoices because he has been given a full and clear answer to this important question.

Our Savior’s Blessed Assurance that We Shall Live Again

“If a man die, shall he live again?” To His believers, Lord Jesus gives this assurance: “Because I live, ye shall live also.” To bring “life and immortality to light” was the very purpose of His redemptive work. God sent Him into the world “that whosoever believeth in him should not perish, but *have everlasting life*.” Forgiveness of sin and life and salvation belong together. Indeed, the eternal Son is the very fountainhead of life. Even while on earth He manifested Himself as the One who is able to restore life. Therefore we find unspeakable comfort in His promise repeatedly given that all who believe in Him “shall have everlasting life” During one of His longer discourses, He spoke plainly, “This is the will of him that sent me, that everyone which

seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.” The unbelieving Jews murmured, but the believer will always find in those words the reason for the hope that is in him. Indeed, who among us has not memorized these soul-sustaining words: “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”!

Such and other words and promises would be meaningless if they had been spoken by a Christ who died and never rose again. How full of grace and truth they are when spoken by the One who now lives and reigns to all eternity! Born again by the washing of regeneration, we already live in His kingdom. Nothing shall separate us from Him, not even death itself.

Our Savior’s Blessed Assurance that We Shall Never Die

“Whosoever liveth, and believeth in me, *shall never die*.” “He that heareth my word, and believeth on him that sent me, *hath* everlasting life.” Such words of our Lord assure us that the life of the soul continues without interruption into eternity. During our earthly pilgrimage to our everlasting habitation of perfect bliss, we live by the power of Him who purchased and won us from sin and death. Hence the Apostle Paul expressed this desire: “That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.”

No one is able to live to Christ unless the living Christ dwells in him. It is the power of His resurrection that manifests itself in and through the faith of the believer, so that he lives, moves, and has his being in Him and can say, “For me to live is Christ, and to die is gain.” It was the Lord Jesus who promised “another Comforter” who would abide with us forever. We shall have love, joy, peace, wisdom, strength, and good counsel all the days of our life. As true as it is that “man born of woman is of few days, and full of trouble,” so true it is that the glorious resurrection of Christ, his Savior, will lead him to serve his Lord in His kingdom and will sustain him as it did faithful Job, who in the midst of all his affliction could rise to the heights of hope and say: “I know that my redeemer liveth.”

R. A. FENSKE

*O Christ, Thy rising tells of sin removed in whole.
Then sin’s dread penalty no more can haunt our soul.
Thou, Death of death, dost hope to helpless mortals give:
“He that believes in me, though dead, yet shall he live.”
Now, Prince of life, we can exult — all thanks to Thee:
“O death, where is thy sting? Where, grave, thy victory?”*

Editorials

Springtime in Our Souls This year Easter will be distressingly early. Easter Sunday will have come and gone, and March will still be with us for nearly another week. It may be that the day will be too chilly for new spring coats, too blustery and damp for fragile, wispy spring bonnets; it will be too early for grass and flowers. It may be one more day for drab cold-weather garb at the fag end of winter. For such as mark their Easter by its color and finery, the prospect of an early Easter can be anxious and even depressing.

Be the wind and weather what they may, Christian people will be going to church on Easter Sunday with springtime in their hearts. After the winter of their souls' discontent, after the bleak days without joy and without hope, after the dull, hard bitterness of unpardoned guilt, and the fierce storms of divine wrath against sin, the Christian comes on Christ's resurrection morning to the green pastures of God's favor and to the sunshine of His goodness. At Easter time the spiritual winter is over and gone, and the souls of the children of God dance with the spring lambs on the hillside.

For us who know that "Christ the Lord is Risen Today," and that "My Redeemer Lives," the Golden Sun has ascended, broken through the gloom of night, and is spending His glory on the earth. Then the weather on Easter Sunday matters not one whit. All that matters is that one unalterable fact that Jesus Christ rose from the dead on Easter morning, and that one irrefutable resurrection proof that His death is the eternal atonement for our sins. When "this Easter sun doth bring salvation And everlasting exultation," there is springtime in our souls.

CARLETON TOPPE

* * *

It Is Written Where our English Bible says, "It is written," the German Bible has "It stands written." The German way of saying it adds something to the idea. It is not only written, but it *stands*, unchanging and unalterably firm. We read, for example, "The Son of man goeth as it is written of him." Therefore, there was a betrayal; therefore soldiers came out against Him with weapons as against a thief; therefore the 30 pieces of silver were used to buy the potter's field for burial of the betrayer; therefore the Son of Man had to die on the cross; therefore He had to rise again on the third day. All of this had been written of Him by the Prophets and therefore it had to come. This is just another way of telling us that the Prophets spoke by inspiration of God and that therefore whatever they said of the Son of Man just had to be. Through the prophets God had said it, and therefore soldiers cast dice over the possession of Christ's mantle. Even a comparatively minor matter like that had to be. Of all the words spoken by God's chosen prophets the same thing can be said that was said of God's promises to Israel: "There hath not failed one word of all his good promise."

Christ did not leave us in any doubt about what He thought of the Old Testament prophecies. He said:

"All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me." He opened the Disciples' understanding that they might understand the Scriptures and said to them: "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day." Consider what Christ said to those two good men on the road to Emmaus. He called them fools for being so slow to believe all that the Prophets had spoken of Him.

Christ not only gave proof in His own person of the trustworthiness of the Prophets, but assured us that His promises given to us who are now living are equally reliable and simply must be fulfilled, because He made those promises. They cannot possibly fail. In His own words and in the words of His chosen inspired Apostles He has given us the most precious promises. Each of us has Christ's promise that "every one which seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day." Are we going to be "fools and slow of heart" to believe? Or are we going to await with confident joy the Easter Day when He will raise us up as He Himself was raised from the dead?

ERWIN E. KOWALKE

* * *

The Apostolic Emphasis

Like Christmas, Easter comes but once a year. In a way this is regrettable, aside from the fact that it brings a lot of people to church who don't otherwise get there. The message of Easter deserves more attention than it usually gets.

It is striking how the public addresses of the Apostles invariably led up to the Resurrection. An example is Peter's sermon on Pentecost. The Resurrection was his main point of emphasis. He led his hearers from prophecy through the very recent crucifixion of Jesus to the emphatic declaration, "Whom God hath raised up."

We find the same emphasis in the preaching of Peter and John after they had in Jesus' name healed the lame man at the gate of the temple. "Whom God hath raised from the dead," they asserted concerning Jesus. The Resurrection was the clincher in their testimony concerning Jesus and the offense for which they were subsequently threatened and jailed by the unbelieving authorities in the city of Jerusalem.

Paul's carefully worded address to the Epicurean and Stoic philosophers on Mars' Hill in Athens likewise led up to the Resurrection. It was the climax of Paul's presentation and at the same time the specific truth which offended the Greek intellectuals who were listening to him.

The work of Jesus' disciples in the months immediately following the ascension is summarized in these noteworthy words of Acts 4: "With great power gave the apostles witness of the resurrection of the Lord Jesus." It was the heart of their message.

"If Christ be not raised, your faith is vain; ye are yet in your sins." This obvious conclusion explains why the

(Continued on page 91)

THE MISSION FAIR IDEA HAS CAUGHT HOLD

We gave two mission fairs held in 1966 extensive coverage. That we have not reported more, does not mean that no more have been held. As the presentation below will show, two such fairs were reported to us. We have heard of a number of other congregations that have conducted mission fairs and of still others which are planning them. The thoughtful reader will understand

that it would be neither feasible nor profitable for us to report each mission fair in detail. But we are happy that the mission fair idea is staying alive, and we want to give it encouragement through these columns. Therefore we are here presenting in brief what was done in two congregations when they held their mission fairs.

In Mt. Olive, Bay City, Michigan

Using the theme "The White Fields," this three-day fair in May (1966) covered the areas of home missions and world missions. The Synod's schools for the training of workers were not covered. Parents and friends that filled the church on a Friday evening viewed the dis-

play posters and heard the children give talks on them. After the Sunday services the congregation was ushered into the parish hall to view the displays. These displays were prepared by the children and the teachers of the day school. Preparation for the fair took about four weeks.

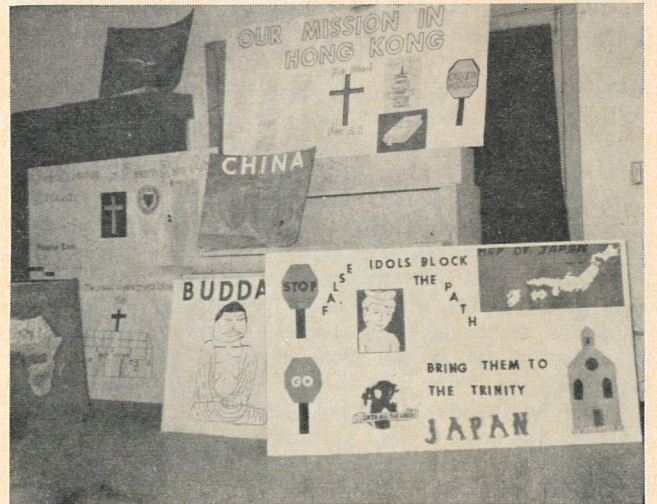


(Above, left) "Indians" wait for mothers to view their camp.



(Above, right) Objects from Japan, with an inspiration bulletin board as the background, made this an effective display.

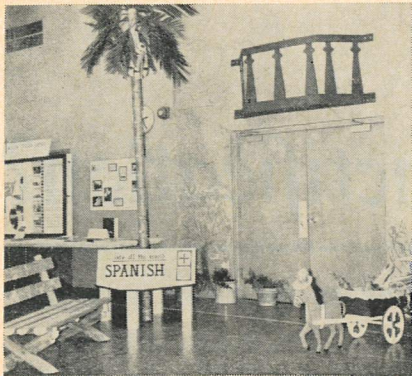
(Right) This group of posters brought our world missions in Japan, Hong Kong, Africa, Puerto Rico, and Gemany to the viewers' attention.



In Salem, Owosso, Michigan

The fair here, held on two days in October (1966), used the theme "Into All the World." Preparation began in June. All areas of the Synod's and congregation's work relating to mission, relief, and evangelism (including the Owosso Lutheran Hour, which the congregation

has sponsored for many years) were presented. Two mission services and an Open House or Guest Night were features of the fair. About 100 people, children and adults, were involved in preparing the exhibits. "The blessing of the fair will last long after the fair is forgotten," writes the pastor of Salem.



(Above, left) This display very effectively visualized the work among Spanish-speaking people.



(Above, center) The Relief Work exhibit points up that the fair presented all phases of our Synodical work.



(Above, right) The Japanese exhibit featured a tea garden and a tea house. Films of the mission were shown inside the tea house.

(Right) In addition to the simulated wickiup and many artifacts from Arizona, this display gave the complete history of the Apache Mission.



HIDDEN GEMS IN OUR HYMNS

“Christ Jesus Lay in Death’s Strong Bands”

This Easter hymn by Martin Luther is No. 195 in *The Lutheran Hymnal*. It is interesting to note that when it was first published in Erfurt, Germany, in 1524, it was entitled: “The hymn ‘Christ ist erstanden’ improved” (a reference to what is now hymn No. 187 in our hymnal). Traces of this hymn, however, are difficult to find in “Christ Jesus Lay in Death’s Strong Bands.” Here we have a victory hymn that is masterful in its own right. It has been referred to as “second only to Luther’s unequalled ‘A Mighty Fortress.’”

See how rich this Easter anthem is with references to Scriptural expressions of our Savior’s struggle with Satan and of His Easter victory over him. The fact that Jesus lay in the strong bands of death for a brief period of time is clearly taught in many passages of Holy Writ. “He was wounded for our transgressions, he was bruised for our iniquities” (Isa. 53:5). But now “he raised (Christ) from the dead, and set him at his own right hand in the heavenly places” (Eph. 1:20). “Therefore let us joyful be . . . !” (stanza 1.)

The Passion History which we have heard again during the Lenten Season vividly shows us that it was truly “a strange and dreadful strife when Life and Death contended” (stanza 2). Jesus, “the Life” (John 14:6), gained

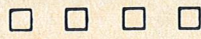
the victory over Satan, referred to as “Death” in this hymn. “Death is swallowed up by Death” is a phrase reminding us of Paul’s victory hymn in his first letter to the Corinthians (15:54 ff.): “Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ!”

Christ is our “Paschal Lamb.” The word “Paschal” means “Passover.” “Here the true Paschal Lamb we see . . .” (stanza 3). “Christ our passover is sacrificed for us” (1 Cor. 5:7). The Old Testament Passover lamb is a type of Christ, symbolizing His atoning sacrifice for the whole world. The rest of this stanza elaborates on this symbolism, as well as bringing in a reference to Galatians 3:13: “Cursed is every one that hangeth on a tree.”

“So let us keep the festival” (stanza 4). “Then let us feast this Easter Day on Christ, the Bread of heaven” (stanza 5). In John’s Gospel, chapter 6, the Lord makes frequent references to Himself as the “Bread of Life” which we partake of in true faith as we rejoice and give thanks for our salvation—a salvation won for us by our only Source of true spiritual nourishment.

“Faith lives upon no other. Hallelujah!”

What do
you mean..



Sanctification?

“LABORERS TOGETHER WITH GOD”

Exactly 450 years ago Martin Luther posted his Ninety-Five Theses and struck the hammer blows that shook the world. Three principles were emphasized in the Reformation that was thus inaugurated. *Sola gratia*, *sola Scriptura*, and *sola fide* are three Latin expressions which aptly summarize the vital truths that our salvation is purely a gift of God's grace (*sola gratia*), that it is made known to us only through the Scriptures, the sole authority for our faith and life (*sola Scriptura*), and that it becomes ours only through faith (*sola fide*). These three phrases are inscribed on the cornerstone of our Wisconsin Lutheran Seminary in Mequon, signifying that these three principles are to govern all of the instruction given at the Seminary.

Melanchthon and Synergism

It was not without good reason, therefore, that the Lutheran Church regretfully but of necessity took issue with Melanchthon, Luther's coworker, when he after Luther's death openly taught that natural man has the ability to apply himself to grace and believe the Gospel. The Lutheran Church correctly recognized that by this teaching Melanchthon was undermining the Scriptural principle of *sola gratia*. It recognized this as an attack on the very heart of the Gospel.

By nature all men are spiritually dead (Eph. 2:1). Most emphatically, therefore, Scripture rules out all synergism, that is, the idea that man in some way helps along in his conversion. Paul says plainly, "No man can say that Jesus is the Lord but by the Holy Ghost" (I Cor. 12:3). We are Christians only because God has "quickened us together with Christ" (Eph. 2:5). God has given us spiritual life, bringing us to faith in Christ Jesus. This was all God's doing, not ours. We can, therefore, take no credit for ourselves. To God alone belongs the glory for our salvation.

Sanctification, A Work of God

Our sanctification, too, is described by Scripture as a work of God. It attributes the new life that we now live as Christians to the Holy Ghost. Paul, for example, writes to the Romans, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:13, 14). Peter similarly speaks of the "sanctification of the Spirit" in God's elect (I Pet. 1:2). Thus when we as Christians strive to grow up into Him in all things who is our head, even Christ (Eph. 4:15), this is a work of the Holy Spirit. When we endeavor to become more and more Christlike in our daily lives, this is only because the Holy Ghost is sanctifying us. For this reason, just as we speak of the Father as our Creator and of the Son as our Redeemer, so we also speak of the Holy Ghost as our Sanctifier.

At other times, however, Scripture speaks of the Father as the one who makes us "perfect in every good work to do his will." He works in us "that which is well-pleasing in his sight" (Heb. 13:21). Again, it ascribes this to the Son, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14). Finally, we note also that in yet other passages this work of sanctification is simply attributed to God without reference to a particular person of the Trinity. Thus Paul writes to the Thessalonians, "The very God of peace sanctify you wholly" (I Thess. 5:23).

Scripture Speaks of Cooperation in the Christian

Scripture, to be sure, describes the good works which we do as works "which God hath before ordained that we should walk in them" (Eph. 2:10). It is, nevertheless, also true that with regard to our sanctification Scripture does speak of a certain cooperation between God and the Christian. To illustrate, Paul says that he and his associates in the ministry are "laborers together with God" (I Cor. 3:9) and "workers together with him" (II Cor. 6:1).

How can Paul make such statements? Is he not being rather presumptuous? Not at all! What Paul here says of himself and his coworkers is true of every Christian. He is a worker together with God because he has been born again. Paul's statements are a testimony to the grace of God, who quickened him. Dead in trespasses and sins by nature, he has been brought to spiritual life.

The Christian Not a Puppet on a String

Life is always active. The Christian is not a mechanical robot or a puppet on a string. He does not do God's will under compulsion or by coercion. He sincerely desires to do that which pleases God. He does it willingly. "Thy people shall be *willing* in the day of thy power," David declares in Psalm 110. God's people serve Him willingly, manifesting the new spiritual life which the Holy Ghost, working through the Means of Grace, has created in them and exercising their new spiritual powers.

Paul reminds us of this new spiritual life which God has created in us when he admonishes, "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, *as those that are alive from the dead*, and your members as instruments of righteousness unto God" (Rom. 6:13).

Here we may, then, properly speak of "synergism" of a sort, of cooperation with God in a certain sense. In His Word God Himself honors us with that lofty title which points both to our privilege as well as to His grace: "We are laborers together with God!"

WILBERT R. GAWRISCH

Go Quickly and Tell His Disciples!

Matthew 28:7

A Joyous, Triumphant Message

Every member of our Synod is eager to sing again on Easter Sunday: "I know that my Redeemer lives!" This triumphant confession of a Job, spoken in the midst of sorrow and suffering, has become a song of triumph and victory throughout the Christian church.

The ancient Easter greeting, "The Lord is risen!" and the response, "He is risen indeed!" confess a most essential truth revealed by our God in His Word. This doctrine is, as it were, the keystone in the arch upon which our faith and our hope rest.

If this doctrine were missing, both faith and hope would collapse. "If Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14). Yes, if the dead rise not, we would be found false witnesses of God when we preach that Christ is risen.

But now we have infallible proof of His resurrection. The heaven-sent angel told the women at the grave: "Fear not ye. For I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said" (Matt. 28:5,6). We have the testimony of the keepers at the grave, who became as dead men at the sight of God's angel removing the stone from the sepulcher. When they reported to the chief priests what had happened at the grave, they were given "large money" and were instructed to spread the lie that the disciples had stolen the body while the guards slept (Matt. 28:11-15).

We have the confession of a doubting Thomas. He said "My Lord and my God," when the risen Jesus showed him His hands and His side (John 20:28). We have the sacred record of many infallible proofs by which Jesus showed Himself alive to His Apostles and disciples (Acts 1:3).

Therefore we firmly believe and confess that we have as our Savior the risen Son of the living God! How blessed is such a faith!

I know that my Redeemer lives;
What comfort this sweet sentence gives.
He lives, He lives, who once was dead,
He lives, my ever-living Head! (LH 200:1)

A Message to Be Told With Joy

This joy is not intended for private contemplation only. This life-filled message is meant to be proclaimed to the ends of the earth. "Go quickly and tell his dis-

ciples," the heavenly angel bids the early visitors at the grave. This they did. "And as they went to tell his disciples, behold, Jesus met them saying, All hail! . . . Be not afraid! Go tell my brethren!"

Our Sunday morning services, held without fail since the day of His Resurrection, are a testimony of our faith in Him because of whose Resurrection we, too, shall rise. Our mission activity, carrying this joyous message to others, sending men to distant places and heathen lands to preach Christ Crucified and Risen, is a never-failing formula for increasing our own joy by sharing it with others.

May we step up the pace of this witnessing in all the earth! Surely every one of us would covet the privilege of telling a condemned man in death row that his full pardon has been secured. This world is populated with condemned men who have been fully pardoned through Christ's vicarious death and resurrection. "Go quickly and tell. . . ."

Not only the strangers, however, but also His disciples need the reassuring message of His Resurrection, the word that Jesus lives. In this age of apostasy, when former confessing Christians are denying the deity of Christ and His bodily resurrection, when men parading under the title of theologians preach that "God is dead," how gladly the members of our Synod ought to dedicate their lives and their substance to the cause of "going quickly and telling His disciples" in all the world, both Peter and Thomas and all the rest: "Jesus lives! Hallelujah!"

Tell them, wherever their doors may be shut "for fear of the Jews," wherever they may be despised, ridiculed, or persecuted for clinging faithfully to His Word and promise, that God "giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). Tell these confessional brethren, though their numbers may be small: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

We need this encouragement and exhortation from our brethren. Our Lord in turn sends us to bid them to rejoice because He is risen and lives.

May the Lord make the members of our Synod His instruments for proclaiming the joyous truth of Easter, for announcing the eternal victory of His Resurrection, and for encouraging and strengthening His brethren wherever they may be!

OSCAR J. NAUMANN

Editorials

(Continued from page 87)

Apostles emphasized the Resurrection, and it points up the continuing importance of Christ's Resurrection to Christians of the twentieth century.

If the day ever comes when we discard the Resurrection of the Lord Jesus as irrelevant or mythical, our preaching will have lost its power and meaning. And we can start building an altar to the Unknown God and digging a grave for our hopes.

IMMANUEL G. FREY

Missio Dei progress report

Over \$2 million in Missio Dei receipts by the time these lines are read! That was the prediction of the Synod's treasurer, Norris Koopmann. If this giving level continues, "It is possible," Mr. Koopmann added, "that \$3 million will be reached by the time of the 1967 Synodical convention or 75 per cent of the goal established by the 1965 convention." The 1967 convention is scheduled to meet at Saginaw, Michigan, August 9 to 16.

Total Continues to Climb

On January 31, contributions to the Missio Dei Offering reached a seven-month total of \$1,795,782.00. January contributions hit \$267,487.00. Only last August's contributions of \$302,000 exceeded January's total.

It is also remarkable that during the same seven-month period a similar amount was received for the operating budget of the Synod—\$1,927,861. Those seven months, by the grace of God, saw a doubling of contributions for Synodical purposes!

While the two-year Missio Dei Offering is being gathered, the operating budget of the Synod still must be met. There will be tragic consequences if the special offering interferes with budgetary offerings. There is some indication that this *could* happen. We must continue to stress that the Missio Dei Offering is in addition to our regular subscription payments to the budget.

Ninety Per Cent Participation

From 770 congregations of the Synod firm commitments, payable over a two-year period, have been received (as of February 28) amounting to \$5,483,483. These 770 congregations represent about 90 per cent of the congregations of the Synod. We must still receive firm commitments—or estimates of contributions—from about 95 congregations, the membership of which totals 10,000 communicants.

As we remember our Easter blessings, we rejoice that God's grace has permitted us to "experience the power of his resurrection" (Phil. 3:10). While dreadful war and crime and poverty rage across the lands of the earth, it is to such lands we want to bring the peace and power of Calvary and Joseph's Garden. We really have no right to say we can't unless we have tried and failed. As yet, we have neither tried nor failed. The world, as our field,

is before us as it has never been before. With the power of His resurrection, we cannot fail.

Building and Planning Continues

Building progress at the schools continues on schedule. The Rev. Conrad I. Frey, president of Dr. Martin Luther College, reports "the lower level of the multi-purpose building has been enclosed and the workmen are finishing the interior. The steel—we feared some delays here—is on the campus and is being erected as weather permits. We are now working with the architect on the second phase of our building program—the remodeling of the present administration building."

The Seminary library plans have been reviewed by the Seminary's library consultant team and by the Synod's Planning Board. "Their valuable suggestions," reports President Carl J. Lawrenz, "have been incorporated in the plans. We now hope that we will receive early approval of the revised plans and the authorization to proceed with drawing up the specifications." In the meantime, there have been some revisions of the master plan "particularly with regard to the expansion of our dining-room facilities, which constitute the Seminary's next urgent need."

Northwestern on Schedule

Progress has been most satisfying at Northwestern College. All exterior brick has been laid for the residence hall and "structural work inside is progressing up to schedule," according to President Carleton Toppe. "Earlier the contractor was running two weeks behind schedule, but that has been made up by putting more men on the job."

At Milwaukee Lutheran Teachers College, the Planning Board requested an alternate master plan consolidating under one roof a number of the functions serviced by separate buildings on the first master plan. This was requested, President Robert J. Voss said, "in order to weigh the cost factors." The architects have completed the alternate plan, and the College is now awaiting the reactions of the Planning Board.

There is, as one can see, much planning and building taking place on our campuses. This flurry of activity—necessary as it is—must not take our eyes off the ultimate goal: to equip men and women to carry out our mission of God in the world. This must focus our hopes; for this our prayers must rise! JAMES P. SCHAEFER

NOTES FROM THE EDITOR'S DESK

- You and we owe a hearty "Thank you!" to our guest writers, Pastors Hoge Bergholz and Martin Janke, Professor R. A. Fenske, and President Oscar Naumann.
- Again we feel deeply indebted to Pastor Siegfried Fenske, our resourceful idea man, and Artist Harold Schmitz for their work in art and design for this special Easter issue. We are sure that, after thoughtful reading and viewing, you will feel that you are debtors to them, too.
- "This We Believe" is the statement of belief prepared by the Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod. Professor Carl

Lawrenz, president of the Wisconsin Lutheran Seminary and chairman of the Commission, tells you all about it on page 93.

- Be sure to read the most encouraging "Missio Dei Progress Report" by Pastor James Schaefer in this issue (page 92).
- We do the same kind of urging in regard to the piece written by Professor Armin Schuetze and appearing under "A Lantern to Our Footsteps." It is a very timely and instructive article.
- Our thanks to Professor Wilbert Gawrisch for his joyous Easter poem.

This We Believe

A Statement of Belief

Quite frequently in recent years requests have been received from people within and outside our fellowship for written material setting forth the confessional position of our Wisconsin Evangelical Lutheran Synod. The public confessional actions which our Synod has been constrained to take in faith-born obedience to God's Word, as well as our Synod's mission expansion at home and abroad, have helped to focus attention upon our Synod as a Lutheran church body that is still very earnest about its confessional position.

It has not always been easy to fill these requests. Our revised Synodical catechism, *Dr. Martin Luther's Small Catechism, Explained for Children and Adults*, could, of course, be offered as a clear testimony to what is actually being taught in our congregations concerning the fundamental truths of God's Word as they pertain to Christian faith and life. Yet the requests as they have been addressed to our General President, our Commission on Doctrinal Matters, our Mission Boards, and to individual missionaries, pastors, teachers, and laymen usually look for a more concise doctrinal statement in a handy pamphlet form. Such material was available only on specific points of doctrine and practice. A brief comprehensive statement of Scriptural doctrine as taught in our midst could only be supplied by taking recourse to Scripturally sound statements of this kind prepared in the past by other Lutheran church circles.

At a meeting held just prior to our 1965 Synod Convention, the Commission on Doctrinal Matters resolved to do something to fill also this obvious need. It appointed an editorial committee to draw up a general confessional statement in simple form for popular distribution. To insure just this type of presentation, the Commission turned to the more diversified personnel of the Advisory Committee on Doctrinal Matters, choosing as committee members a Seminary professor, a Christian day-school teacher, and a layman. During the past year this editorial committee has been active in preparing such a confessional statement. At four joint meetings of the Commission on Doctrinal Matters and the Ad-

visory Committee on Doctrinal Matters, this committee submitted the fruits of its labors for comments, suggestions, and revisions, first in outline form, then in individual sections, and finally, as a completed whole.

This confessional statement in its final form has now been printed for the Commission on Doctrinal Matters by Northwestern Publishing House under the title, *This We Believe*. The text of the 24-page pamphlet has the following nine parts: I) God and His Revelation; II) Creation, man, and Sin; III) Christ and Redemption; IV) Justification by Faith; V) Good Works and Prayer; VI) The Means of Grace; VII) The Church and Its Ministry; VIII) The Church and the State; IX) Jesus' Return and the Judgment.

The pamphlet size, 4½ x 6½ inches, lends itself well for casual distribution and for insertion in tract racks. The Synodical seal on the cover closely identifies *This We Believe* with our Synod. We are confident that Northwestern Publishing House will be commended for the appealing format in which this confessional statement is appearing. It is now being offered for sale at Northwestern Publishing House at 25c per copy, \$2.50 per dozen copies, and \$18.00 per 100 copies.

Issuing a doctrinal statement which concisely sets forth both positively and negatively what a particular church body adheres to as its confessional statement may not find favor with many in our day. The present ecumenical movement, exerting its marked impact upon all Christendom, encourages churches to emphasize what they seem to have in common and somehow to synthesize their doctrinal contrasts.

We hold, however, that *This We Believe* is ecumenical in the best sense. This should be evident from the manner in which each of the nine sections closes: "This is what Scripture teaches about. . . This we believe, teach, and confess." Nothing can possibly be more ecumenical. To believe, teach, and confess only that which Scripture teaches is true ecumenicity.

Professor Carl Lawrenz, Chairman
Commission on Doctrinal Matters

Henry C. Nitz

By the Way

Converts to Romanism Declining

The number of converts to Romanism in the U.S.A. has been declining for the last 10 years, at an average rate of 3,700 a year, and this in spite of the wealth of the Roman Catholic Church and of the population explosion. In 1956 there were 151,000 outsiders who were received into the Roman Church. Last year, if the Roman Catholics had kept pace with the population, the total would have been about 170,000. Instead, they had

only 124,000, including, of course, the converted daughter of the President of the United States of America. What happened to the other 46,000?

From the above statistics, it would appear that it took 369 Roman Catholics 365 days to win one convert for their church.

(SPAINGRAMS, Nov.-Dec. 1966)

Blind Counsel

The late Prof. John Schaller, teacher of dogmatics at the Wauwatosa

Seminary, used to compare the errors of Calvinism to the ways of a fox: sly and subtle. But of the errors of Romanism he would say they were uncouth and blunt, heavy-footed like a bear. ("Patzig" was the untranslatable German term he sometimes used.)

The bear-like Romanistic theology of Rome is illustrated by some answers to questions submitted to *Our Sunday Visitor*, a Roman Catholic weekly with a large circulation. In

the issue of January 22, 1967, a reader asks: "I have heard from Catholic sources that the Great Deluge and the ark of Noah, and also the Bible story of Jonah and the whale, really did not happen. I'm losing the faith. If all these things are doubtful, how can we be sure of anything in the Bible?"

This troubled soul is glibly told: "Come, now, don't talk like that. You won't lose the faith just because of a little something that you do not understand. You know what a parable means, don't you? In the New Testament it means the wise saying or the fictitious short story used by Jesus to set forth His teachings. The Savior told many parables. He was the best storyteller ever. One of the best is the story of the Prodigal Son. When you read that in the Gospel you think it really happened; but it didn't. It was just a made-up story to show how good and loving and merciful and forgiving God our heavenly Father is.

"Now, in the Old Testament there are longer stories like that, all told to teach something about God and salvation. There is the story of the deluge. It is thrilling. And *what's the difference* whether it happened or not? It is a fine example of how the Hebrews could take the popular tradition of other people, traditions that often had almost no historical value, and retell them in such a way as to teach something about God and salvation. This story teaches us about divine justice and providence and God's will to mankind in spite of evil inclinations of man's heart.

"Or take the story of Jonah, which is gripping; awful storm, big fish, instantaneous conversion of an immense city full of pagans. It is didactic fiction, a long parable. It is a protest against the narrowness and exclusivism which often appeared in Judaism after the exile. God receives the repentance of Nineveh, of Assyria. How unspeakable His compassion and forgiveness. We can use

that lesson today and not hate other nations, other peoples."

Pious words. But the Lord Jesus did not consider the story of Jonah a "fictitious short story."

In the issue of January 29, 1967, a reader asks whether it would not be best not to seek justification for the doctrine of purgatory in I Corinthians 3:11-19. The reply by theologian Father Herbst is typical of the theology of the Antichrist:

"Correct. It is possible that the comparison is suggested because of the fire of purgatory, but the fire cannot be proved from this text. Therefore only indirectly is the existence of Purgatory proved by that text (Matt. 5:25, 26). And keep studying the Bible, that's fine! Remember too, that if the Church teaches a doctrine *you do not have to find it in the Bible in order to believe.*" (Emphasis added.)

Rome may be updating her liturgy, but doctrinally she is deteriorating.

FIFTIETH ANNIVERSARY — SODUS, MICHIGAN

St. Paul's Ev. Lutheran Church, Sodus, Michigan, observed the 50th anniversary of its founding last summer. Special thanksgiving services were held on Pentecost Sunday, May 29, and on Sunday, July 10, 1966.

In the morning services on May 29 a son of the congregation, the Rev. Erwin Froehlich, Hustiford, Wisconsin, addressed the worshipers. Basing his jubilee sermon on John 8:31, he encouraged the congregation to offer

up this prayer on the occasion of its fiftieth anniversary: "Holy Spirit, Help Us To Remain Disciples of Christ Indeed." In the afternoon service the Rev. H. C. Haase, Benton Harbor, Michigan, delivered the sermon. He chose as his text, Luke 19:1-10, on the basis of which he had 50 years earlier addressed St. Paul's Congregation at the dedication of its first house of worship.

On Jubilee Year Confirmation Reunion Sunday, July 10, another son of the congregation, the Rev. Henry H. Klug, Graceville, Minnesota, delivered the sermon. Speaking on John 6:66-69, he encouraged the congregation to remain "Loyal to Christ." The jubilee offerings went into the Christian day-school building program fund.

St. Paul's Ev. Lutheran Church had its beginning when H. C. Haase, then pastor of St. Matthew's, Benton Harbor, began holding services for a group of members from the Sodus area in their homes. Under his leadership an abandoned Methodist church building was purchased as a house of worship. In 1916 the first resident pastor, the Rev. W. E. Hillmer, was installed. In 1918 the church building was destroyed by fire and replaced with a new house of worship the following year.

In May of 1955, under the pastorate of Alfred Maas, the congregation dedicated its present church, shown in the accompanying picture.

Six pastors have served St. Paul's in the 50 years of its history: W. E. Hillmer, 1916-22; Raymond Timmel, 1922-30; D. Sonnemann, 1930-33; A. J. Fischer, 1933-52; Alfred Maas, 1952-61; and Henry T. Peter, 1962 to the present.

RICHARD W. MACKAIN



ST. PAUL'S LUTHERAN CHURCH, Sodus, Michigan.



THE NORTHWESTERN COLLEGE MALE CHORUS, consisting of 43 voices, is making the concert appearances given in the accompanying itinerary. It is under the direction of Professor Arnold Lehmann (insert).

Itinerary of the Tour of the Northwestern College Male Chorus

- | | |
|---|---|
| March 22 8:00 P.M. —
Lincoln Heights Lutheran Church, Des Moines, Iowa | March 30 7:45 P.M. —
King of Kings Lutheran Church, Garden Grove, California |
| March 24 7:30 P.M. —
East Fork Mission Gym, Whiteriver, Arizona | March 31 7:30 P.M. —
Reformation Lutheran Church, San Diego, California |
| March 25 1:30 P.M. —
High School Auditorium, Globe, Arizona | April 2 10:00 A.M. —
Mt. Olive Lutheran Church, Colorado Springs, Colorado |
| March 25 8:00 P.M. —
Grace Lutheran Church, Tucson, Arizona | April 2 7:30 P.M. —
Christ Our Redeemer Lutheran Church, Denver, Colorado |
| March 26 10:45 A.M. —
Redeemer Lutheran Church, Tucson, Arizona | April 4 8:00 P.M. —
Peace Lutheran Church, Sun Prairie, Wisconsin |
| March 26 4:00 P.M. —
Emmanuel Lutheran Church, Tempe, Arizona | April 15 8:00 P.M. —
St. John Lutheran Church, Maribel, Wisconsin |
| March 26 8:00 P.M. —
Good Shepherd Lutheran Church, Phoenix, Arizona | April 16 10:30 A.M. —
Grace Lutheran Church, Sugar Bush, Wisconsin |
| March 27 7:30 P.M. —
Our Savior Lutheran Church, Pomona, California | April 16 3:30 P.M. —
Friedens Lutheran Church, Randolph, Wisconsin |
| March 28 7:30 P.M. —
Apostles Lutheran Church, San Jose, California | April 16 8:00 P.M. —
St. Luke's Lutheran Church, Oakfield, Wisconsin |
| March 29 7:45 P.M. —
Gloria Dei Lutheran Church, Belmont, California | |

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*"Tis finished!" was Thy shout, redeeming Love's loud cry,  
Before Thou, Savior, didst yield up Thy life and die.  
Then quaked the earth, torn was the Temple veil in twain,  
And so the Father owned Thy deed, but then again  
Deep silence reigned until He spoke with mighty voice  
On Easter morn. Sound out, all trumpets! Harps, rejoice!*

WISCONSIN EV. LUTHERAN SYNOD

CURRENT BUDGETARY FUND

Prebudget Subscription Offerings

|                        | One month ended January 31 |              | Per Cent Increase for 1967 |
|------------------------|----------------------------|--------------|----------------------------|
|                        | 1967                       | 1966         |                            |
| Arizona-California     | \$ 5,126.73                | \$ 7,676.65  | 33.1*                      |
| Dakota-Montana         | 8,694.92                   | 13,663.19    | 36.4*                      |
| Michigan               | 28,483.73                  | 32,221.92    | 11.6*                      |
| Minnesota              | 60,282.43                  | 71,950.28    | 16.2*                      |
| Nebraska               | 8,479.45                   | 8,601.12     | 1.4*                       |
| Northern Wisconsin     | 88,432.57                  | 79,735.98    | 10.9                       |
| Pacific Northwest      | 1,069.80                   | 1,499.81     | 27.7*                      |
| Southeastern Wisconsin | 62,075.50                  | 75,417.28    | 17.7*                      |
| Western Wisconsin      | 84,676.77                  | 99,377.04    | 14.8*                      |
| Total                  | \$347,321.90               | \$390,143.27 | 11.0*                      |

\* Indicates a decrease

MISSIO DEI CONTRIBUTIONS

Total to January 31, 1967

|                                  |                |
|----------------------------------|----------------|
| Arizona-California               | \$ 52,321.93   |
| Dakota-Montana                   | 60,473.03      |
| Michigan                         | 229,249.00     |
| Minnesota                        | 255,817.34     |
| Nebraska                         | 60,281.71      |
| Northern Wisconsin               | 374,166.45     |
| Pacific Northwest                | 17,598.25      |
| Southeastern Wisconsin           | 437,205.38     |
| Western Wisconsin                | 294,720.50     |
| Gifts sent to Treasurer's Office | 13,948.74      |
| Total                            | \$1,795,782.33 |

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Seven months ended January 31, 1967, with comparative figures for 1966

|                                  | Seven months ended January 31 |                | Increase or Decrease* |
|----------------------------------|-------------------------------|----------------|-----------------------|
|                                  | 1967                          | 1966           |                       |
| <b>Income</b>                    |                               |                |                       |
| Prebudget Subscription Offerings | \$1,925,861.53                | \$1,999,290.60 | \$ 73,429.07*         |
| Gifts and Memorials              | 53,059.78                     | 37,923.91      | 15,135.87             |
| Pension Plan Contributions       | 59,194.69                     | 2,824.93       | 56,369.76             |
| Bequests for Budget              | —                             | 3,400.00       | 3,400.00*             |
| Other Income                     | 1,454.69                      | 2,392.29       | 937.60*               |
| Total Income                     | \$2,039,570.69                | \$2,045,831.73 | \$ 6,261.04*          |
| <b>Expenditures</b>              |                               |                |                       |
| Home Missions                    | \$ 584,684.89                 | \$ 562,734.41  | \$ 21,950.48          |
| World Missions                   | 303,055.95                    | 297,609.35     | 5,446.60              |
| Worker-Training                  | 779,299.07                    | 745,367.48     | 33,931.59             |
| Benevolences                     | 307,455.83                    | 221,492.13     | 85,963.70             |
| Administration and Promotion     | 124,553.52                    | 138,667.57     | 14,114.05*            |
| Total Expenditures               | \$2,099,049.26                | \$1,965,870.94 | \$133,178.32          |
| Operating Gain or Deficit*       | \$ 59,478.57*                 | \$ 79,960.79   | \$139,439.36*         |

Norris Koopmann, Treasurer  
3512 W. North Ave.  
Milwaukee, Wisconsin 53208

NEW MATERIALS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

"Religions of Our World Neighbors"

These four filmstrips, shot on location in Asia and the Orient, can give children and adults some basic knowledge and understanding of four of the world's non-Christian religions: Buddhism, Shintoism, Hinduism, and Islamism. The filmstrips would provide the opportunity in Bible study classes, Sunday schools, Vacation Bible schools, etc., to emphasize Christ's Great Commission to "preach the Gospel to every creature" and that sinners, young and old, can be saved only through faith in Christ Jesus.

"Buddhism" FS-277-B, 14 min., cl., 33 1/3 rec. "Shintoism" FS-279-S, 12 min., cl., 33 1/3 rec.  
"Hinduism" FS-278-H, 15 min., cl., 33 1/3 rec. "Islamism" FS-280-I, 12 min., cl., 33 1/3 rec.

NOMINATIONS FOR PROFESSORSHIP

Northwestern College

The following have been nominated for the Greek professorship at Northwestern College, Watertown, Wis.

- Pastor Kermit Biedenbender — Benton Harbor, Mich.
- Pastor Donald Bitter — Fort Atkinson, Wis.
- Pastor Daniel Buske — Hazelton, N. Dak.
- Pastor Keith Haag — Kenton, Ohio
- Prof. Lloyd Huebner — Lake Mills, Wis.
- Pastor Henry F. Koch — Sault Ste. Marie, Ontario, Can.
- Pastor Richard Lauersdorf — Ontario, Wis.
- Pastor Jerald Plitzweit — Sheboygan, Wis.

- Pastor Darvin Raddatz — Beaver Dam, Wis
- Prof. Leroy Ristow — Fond du Lac, Wis.
- Pastor Richard Seeger — Hong Kong
- Pastor Glenn Unke — Oshkosh, Wis.
- Pastor Alvin Werre — Altura, Minn.

Correspondence concerning these names should be in the hands of the undersigned not later than March 29, 1967.

W. A. Schumann, Secretary  
612 South Fifth St.  
Watertown, Wis. 53094

CORRECTION

Please do not order *Good News for Modern Man*, or *Today's English Version*, as was indicated in *The Northwestern Lutheran*

for Feb. 19, page 57, from Northwestern Publishing House. Order it directly from: American Bible Society, Box 100, Ansonia Station, New York, N. Y. 10023.

APPOINTMENT

Pastor Lyle Lindloff of Thiensville, Wis., has been appointed a member of the Executive Committee of our Synod's Commission on Evangelism. Pastor Lindloff fills the vacancy caused by the resignation of Pastor F. Tabbert after his appointment to the Wisconsin Lutheran Seminary Board of Control.

Oscar J. Naumann, President

APPOINTMENT

Pastor Paul Manthey has been appointed to serve as a member of the District Evangelism Commission of the Southeastern Wisconsin District. Subsequently he was elected to serve as chairman of the Commission.

Adolph C. Buenger, President

HAWAII

The California Mission Board has been assigned responsibility for assessing potential and prospects for eventually beginning WELS home mission work in Hawaii. Please forward pertinent information, suggestions, and names to Pastor Robert Hochmuth, Secretary, 3451 Eden Drive, Santa Clara, Calif. 95051.

THIRTY-NINTH BIENNIAL CONVENTION

God willing, the 39th Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held at Michigan Lutheran Seminary, Saginaw, Mich., August 9 to 16, 1967, inclusive.

All delegate certification forms should be completed and returned to the office of their respective District Secretaries no later than April 1, 1967. The office of the President must in turn have the names of all certified delegates by April 15, 1967, in order that ample time may be allowed for the assignment of floor committees and their subsequent publication in *The Northwestern Lutheran*, as prescribed by the Constitution and Bylaws of the Synod (Section 1.05a).

We also call your attention to the fact that all matters to come before the convention shall be presented in writing to the President not later than the spring meeting of the Synodical Council (cf. 1963 Proceedings, page 223, B-1).

Paul R. Hanke, Secretary

SESSIONS OF THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet at the Synod Administration Building, 3512 W. North Ave., Milwaukee, Wis. 53208, on April 26, 27, and 28. The first session begins at 9 a.m. Central Standard Time. Preliminary meetings of various boards and committees can be arranged by the respective chairmen for April 24 and 25.

The sessions have been set for the last week of April in order to avoid conflict with Ascension Day, May 4, and the week before Pentecost.

"All matters to come before the convention shall be presented in writing to the President not later than the . . . meeting of the Synodical Council. The Praesidium shall decide which of these matters is to be included in the REPORTS AND MEMORIALS to the convention." Constitution and Bylaws, Section 2.01(e). All reports should be furnished for the Council meetings in 125 copies.

Oscar J. Naumann, President

COMMITTEE ON ASSIGNMENT OF CALLS

The Conference of Presidents will meet, God willing, as Committee on Assignment of Calls together with advisory members from the administrators of our worker-training schools on May 23 and 24, beginning at 9 a.m. (Central Daylight Time) at the Seminary in Mequon.

Oscar J. Naumann, Chairman



## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### CALIFORNIA PASTORAL CONFERENCE

Date: April 4 and 5, 1967.

Time: Open with a Communion service at 9:30 a.m.

Place: Reformation Church, San Diego, Calif.; L. Smith, pastor.

Essays: Study of the Historical Prophecies of Dan. 7-12, A. Keibel; Clarifying Our Position with the Aid Association for Lutherans, G. Zimmermann.

T. Franzmann, Secretary

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#### GADSDEN DELEGATE CONFERENCE

Date: Fri., April 14, 1967, at 9 a.m.

Place: Holy Cross Church (R. Paustian), 541 N. Harrison Rd., Tucson, Ariz.

Agenda: Interpretation of Gal. 2, S. Krueger; Continuing Revelation, V. Winter; Ideal Relations Between the Classroom and the Pulpit, J. Meyer. Preacher at the opening service: D. Schultz.

Note: All teachers in schools of the Gadsden Conference attend these sessions.

V. H. Winter, Secretary

### DAKOTA-MONTANA

#### DISTRICT PASTORAL CONFERENCE

Date: March 28 and 29, 1967.

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

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

Essays: The Distinction Between Moralizing and the Third Use of the Law, E. Klaszus; A General Review of the Main Trends of Lutheranism from the Augsburg Confession to the Present, R. Strobel; A Study of the "God-Is-Dead" Theology, W. Steffenhagen; An Exegetical Study of Heb. 10:26, 27, D. Zietlow; Augsburg Confession Article VII, H. Ellwein; Evangelical Dealing with Delinquents, W. Sprengeler.

Missionaries' Conference: March 27, 8 p.m., C.S.T.

Please bring own bedding for lodging in the dormitory.

L. A. Dobberstein, Secretary

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#### ALBERTA-MONTANA DELEGATE CONFERENCE

Place: First Lutheran Church, Winnett, Mont.; David Zietlow, pastor.

Time: May 24, 1967, 9 a.m. M.S.T. Communion service.

Discussion and review of BoRaM.

D. D. Zietlow, Secretary

### MINNESOTA

#### DISTRICT PASTORAL CONFERENCE

Place: Salem Church, Stillwater, Minn.; P. Kurth, pastor.

Date: April 4 and 5, 1967. Opening session on Tues. at 10 a.m. and evening Communion service 7:30 p.m. Preacher: Prof. O. Siegler (D. Grummert, alternate).

Program: Exegesis of Dan. 1, R. Schlicht; "Tongues," R. Weeks; "Genesis and Evolution," Prof. I. Johnson; Exegesis of II Pet. 3, Prof. A. Koelpin; Routine business and reports.

Request cards for meals (\$4.00) and lodging (free) will be mailed. Visiting Elders are the excuse committee.

J. Parcher, Secretary

### NEBRASKA

#### DISTRICT PASTORAL CONFERENCE

The conference will meet at the following places:

April 18—Christ Our Redeemer Lutheran Church, 6363 East Alameda, Denver.

April 19—Zion Lutheran Church, 2600 S. Wadsworth Blvd., Denver.

April 20—St. James Lutheran, 20th and Ford Sts., Golden, Colo.

Essays: Exegesis of Ps. 23 or Ps. 110, M. Doelger; The Eucharistic Aspect of the Lord's Supper, J. Engel; Heb. 7:26, 27, In the Light of the Events of the Great Day

of Atonement, H. Meyer; Exegesis of Ps. 51:1-12 or Ps. 118:14-24, H. Bittorf; Efficient Presentation of Subject Matter to the Confirmation Class, S.S. Teachers, Young Peoples, Testing Yourself, E. Lindemann; Purposeful and Edifying Communion Registration, E. Herman; Rom. 11:28-36, A. Hertler; Reports.

Note: Communion service Tues. evening at 7:30. Preacher: E. Lindquist (alternate: G. Free).

Please announce your time of coming and lodging needs to:

Pastor W. H. Wietzke  
655 S. Harlan St.  
Denver, Colo. 80226

Hermann John, Secretary

### NORTHERN WISCONSIN

#### MANITOWOC PASTORAL CONFERENCE

Date: April 3, 1967.

Place: Calvary, Sheboygan, Wis.; J. Plitzuweit, pastor.

Time: Opening Communion service, 9 a.m. Preacher: L. Schaller (alternate, A. Schmeiling).

Agenda: Exegesis of Isa. 51:7ff., T. Stern (alternate, R. Wendland); Sermon Study, T. Stern (alternate, A. Degner).

Choice of Essays: The Northern Wisconsin District, Persons, Places, Events, A. Engel; Revelation and its Proper Use in Relation to the Other Books of the Bible, T. Sauer; Academic Degrees, Pro and Con, R. Otto.

A. F. Schultz, Secretary

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#### LAKE SUPERIOR PASTORAL CONFERENCE

Date: April 4 and 5, 1967.

Time: 9 a.m. CST.

Place: Christ Church, Menominee, Mich.; G. Kionka, pastor.

Communion service: Tues., 7:30 p.m. Preacher: R. Frohmader (alternate, P. Huebner).

Agenda: Exegesis, Gen. 32, J. Sauer; I John 5, R. Frohmader; Sermon Critique, W. Zink; Evaluation of So-Called Changes in Roman Catholic Church since Vatican II, J. Kieckler; Church Discipline and Excommunication, P. Huebner; Panel Discussion on Marital Problems, D. Tills.

E. Kitzrow, Secretary

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#### RHINELANDER PASTORAL CONFERENCE

Date: April 10, 1967.

Time: Opening session at 9 a.m.

Place: St. Paul's, Crandon, Wis.; J. Kingsbury, pastor.

Program: Ephesians, F. Bergfeld; Youth Group Work, T. Spiegelberg; Colloquies, J. Dahlke.

Service: 7:30 p.m.; T. Spiegelberg, preacher (F. Bergfeld, alternate).

E. Kahrs, Secretary

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#### FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Date: April 10, 1967.

Place: Bethany Church, 1817 N. Alvin St., Appleton, Wis.

Time: Opening service at 9 a.m.

Preacher: A. Tiefel (C. Voss, alternate). Place of meeting: Fox Valley Lutheran High School. A. A. Schabow, Secretary

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#### FOX VALLEY-WINNEBAGO

##### S.S. TEACHERS' CONFERENCE

The Fox River Valley and Winnebago Lutheran Sunday-School Teachers' Conference will meet in Martin Luther Lutheran Church, Oshkosh, on Sunday, April 16, 2:30 to 4:30 p.m. All Sunday-school teachers, Christian day-school teachers, and pastors of the Conference are urged to attend.

Mrs. Stephen Brill, Secretary

### SOUTHEASTERN WISCONSIN

#### METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: Mon., March 20, 1967.

Place: St. Paul's, Franklin.

Time: Opening Communion service at 9 a.m. Preacher: E. Lehninger (E. Mahnke, alternate).

Agenda: Exegesis of Jas. 2ff., R. Voss; V.F.W., American Legion, related Veterans' organizations, W. Krueger.

John F. Murphy, Secretary

### METROPOLITAN NORTH PASTORAL CONFERENCE

Date: April 3, 1967.

Place: David's Star Church; W. Weigel, pastor.

Speaker: L. Scheelk (A. Schroeder, alternate).

Agenda: Review and Appraisal of the Second Vatican Council, J. De Galley; The New Hermeneutic, Prof. F. Blume; History of Preaching, Prof. G. Hoenecker.

Mark L. Liesener, Secretary

### \* \* \* \* DODGE-WASHINGTON PASTORAL CONFERENCE

Place: Emmanuel Church, R. 3, Hartford, Wis. (Tn. Herman).

Time: 9 a.m. Tues., April 4, 1967.

Preacher: W. Schink (alternate: L. Tessmer).

Agenda: I Cor. 10 cont., H. Lemke; Gen. 13, M. Westerhaus; Survey of Jewish History in the Inter-Testamental Period, W. Bartelt.

Alternate Papers:

Exegesis of I Cor. 11, N. Retzlaff; Augsburg Confession, Art. IV, E. Weiss.

Martin Westerhaus, Secretary

### WESTERN WISCONSIN

#### JOINT CONFERENCE OF THE

#### SOUTHWESTERN AND THE MISSISSIPPI VALLEY CONFERENCES

Place: First Ev. Lutheran Church, La Crosse; F. H. Miller, host pastor.

Time: April 4, 1967; Communion service, 9 a.m.

Preacher: Pastor E. F. Lehmann (Pastor J. Mumm, alternate.)

Papers: Article V of the Formula of Concord, A. A. Werre; Evaluation of the Public Reports of the Ineffectiveness of the Christian day and high schools, J. M. Mumm.

A. G. Werre, Secretary

### \* \* \* \* WESTERN WISCONSIN

#### TEACHERS' CONFERENCE

Time: April 27 and 28, 1967.

Place: Winona, Minn.

Papers: Practical Applications of the First Three Commandments, Pastor R. Kant; When to Promote or When to Retain a Child, Norman Dux; Advantages and Disadvantages of Combined Social Studies, Gordon Pape; Guiding Our Children into Attending Our Lutheran High Schools, Pastor Wayne Schmidt; What's New in Reading? Victoria Schuetze.

Armin Huhn, Chairman  
The Program Committee

### ORDINATIONS AND INSTALLATIONS

#### Ordained and Installed

Pastor

Falck, Daniel, as pastor of Calvary Ev. Lutheran Church, Eaton Rapids, Mich., by F. P. Zimmermann; assisted by L. J. Koeninger, K. F. Krauss, D. M. Metzger, K. F. Koeplin, R. P. Mueller, A. J. Clement; Aug. 7, 1967.

#### Installed

Pastors

Gieschen, Norbert A., as pastor of St. John's Ev. Lutheran Church, Wood Lake, Minn., by Herbert Hackbarth; assisted by P. G. Anderson, D. W. Arndt, J. H. Braun, O. K. Netzke, J. Manteufel, E. O. Schulz; Feb. 12, 1967.

Hohenstein, Lloyd A., as pastor of Immanuel Lutheran Church, Gibbon, Minn., by W. F. Vatthauer; assisted by W. P. Haar, M. Lemke, F. Nitz, W. Oelhafen; Feb. 12, 1967.

### CHANGE OF ADDRESS

Pastor

Gieschen, Norbert A.  
Box 156  
Wood Lake, Minn. 56297

Zehms, Roger R.  
4111 Robert Koch Rd.  
St. Louis, Mo. 63129



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

**Topic: How Important Is It to Confess the Resurrection of Christ?**

A reader has requested an explanation of Romans 10:9: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Let us add also verse 10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." These verses are not hard to understand, but they do contain significant and comforting truths. They concern themselves with this key question: How am I saved? It receives a twofold answer: 1. Believe that God raised Jesus. 2. Confess Him for salvation.

### **Our Salvation Is in the Crucified Christ**

When we ask how we are saved, we generally call to mind the word of our Savior that He came "to give his life a ransom for many." With their salvation at heart, John the Baptist bids his disciples "behold the Lamb of God, which taketh away the sin of the world." Very correctly we see in the suffering Savior, in the crucified Christ our salvation, as is stressed during Lent.

### **The Resurrection and the Ransom Price for Sin**

Does Paul now give us a different basis for our salvation when he bids us believe that God raised Jesus from the dead? Not at all. He rather directs us to that without which faith in Christ would be futile, less than useless. That is Jesus' Resurrection. An arch without the keystone crumbles. So does the cross without the empty tomb. A bank check that is not signed is void of value. So is redemption through a Christ who died and was not raised again.

"Believe that God raised Him from the dead"—this does not direct our hearts away from Jesus' death, the ransom price for sin. It rather directs our faith to that which proves that God accepted it in full as payment for our sins. When Jesus died on the cross He said of His work of redemption, "It is finished." When the Father raised Him from the dead, He was in effect adding, "It is finished indeed." We cannot overestimate the importance of the Resurrection to give us full assurance of salvation.

### **A Contradiction to "By Faith Alone"?**

How am I saved? "Believe on the Lord Jesus Christ, and thou shalt be saved," we answer with Paul to the jailor at Philippi, and very correctly so. "By grace are ye saved through faith," the Scriptures tell us. Faith is the hand whereby the heart takes hold of the gift of salvation. Our verses also stress the need for faith.

Yet here we are told that "with the mouth confession is made unto salvation." "If thou shalt confess with thy mouth the Lord Jesus, . . . thou shalt be saved." Was Luther wrong when he said that we are saved by faith alone?

### **The Believing Heart and the Confessing Mouth**

Not at all. Confession with the mouth is not to replace the faith of the heart as the means of accepting Christ. But confession is a necessary way that the faith of the heart gives evidence of itself. Faith is in the heart and can never be seen by men. Yet the Lord wills that this unseen faith express itself before men. "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven."

In fact, where there is true faith in the heart, it must speak with the mouth. It is like a cup so full that it can't help spilling over. "Out of the abundance of the heart the mouth speaketh." "I believed, therefore have I spoken."

So a believing heart and a confessing mouth belong together. Neither should be alone. Faith without confession becomes denial. Confession without faith is hypocrisy.

We can sum up the two truths that these verses stress in answer to the question "How am I saved?" as follows: We are indeed saved through faith in the death of Jesus as a payment for our sins. But with the heart believe firmly that God raised Jesus from the dead, otherwise your faith in His death is useless. Believe this, yes, with the heart lay hold on Christ and His salvation. But don't hide this faith. Don't fail to confess this faith before men. With the mouth confession is made unto salvation.

ARMIN SCHUETZE



### *A Litany on the Festival of Easter*

O Jesus, Thou once didst tell Thy wondering Disciples that Thou wouldst be put to death and the third day rise again. Thou didst fulfill that word on Good Friday and on Easter morning.

**For Thy faithfulness to Thy word we praise Thee, our blessed Lord.**

In laying down Thy life and taking it up again Thou didst display power not found in men but only in God. Thou didst show the truth of Thy words: "I and my Father are one."

**For this revelation of Thy deity we praise Thee, our blessed Lord.**

Therefore Thou canst keep all Thy promises, and Thou wilt pour from Thine omnipotent hand showers of blessings on us and all Thine own.

**FOR THIS COMFORT AND CERTAINTY WE PRAISE THEE, OUR BLESSED LORD.**

O Jesus, Thou didst speak the golden word of prophecy, "I give my life a ransom for many." Thou didst shed Thy lifeblood to make Thy promise come true. Thou didst surrender Thyself not only to the cruelty and injustice of men, but also to the dread punishment which a holy God laid on Thee for our sins.

**For Thy willingness to pay our costly ransom, we adore Thee, our perfect Redeemer.**

Thou didst hasten to assure sinners that the ransom which Thou hadst offered was all-sufficient. By rising on the third day Thou didst demonstrate beyond all doubt that the full, awesome price had been paid.

**For Thy perfect payment of our debt, we adore Thee, our perfect Redeemer.**

Thou didst gain the Father's approval and acceptance of the ransom paid. God the Father raised Thee from the dead, and in so doing He declared that all our debt was canceled out.

**FOR THIS COMFORT AND ASSURANCE WE ADORE THEE, OUR PERFECT REDEEMER.**

O Jesus, for the ears of us sinners subject to eternal death Thou didst utter the words: "Whoever liveth and believeth in me shall never die." In the light of Thy resurrection we know that Thou hast conquered our death and hast crushed it completely.

**For this demonstration of Thy power over our death, we exalt Thy name, O Lord of life.**

Because Thou didst fully carry out the redeeming work which the Father gave into Thy hands, He has also given Thee authority to raise up us and all believers in Thee. This authority Thou wilt surely exercise in our behalf, as a faithful Savior.

**For this authority Thou hast won to destroy our death, we exalt Thy name, O Lord of life.**

Thy resurrection is the pledge of our resurrection. Thou wilt give us the glorious, endless life in Thy presence, where there are pleasures forevermore.

**FOR THIS COMFORT AND SURE HOPE WE EXALT THY NAME, O LORD OF LIFE.**



## In Christ, The Mighty Conqueror!

This Eastertide has taken us once more to the sepulcher where our Lord Jesus Christ was laid after He had done battle with our foes. We found an empty tomb that could not hold our Lord. We have seen again that His death was the victory won for us. By His resurrection He speaks assurance into our hearts:

*Satan is powerless to accuse you;  
I have canceled out your sins.*

*Death — your death, too — lies impotent before Me; it is swallowed up in My victory.*

*Let every fear of yours depart; all your days and ways are in My mighty hand.*

In Christ the Victor alone, but in Him surely, is what we pray God to grant you:

## All The Peace, The Joy, And The Hope Of A BLESSED EASTER

*The Editorial Board and the  
Contributing Editors of  
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and all its workers.*