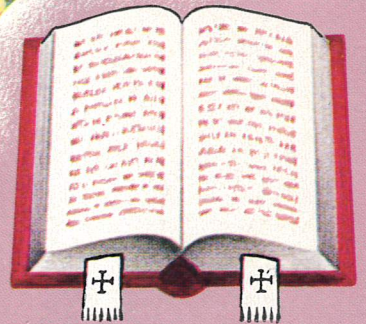


A Glorious Hope!

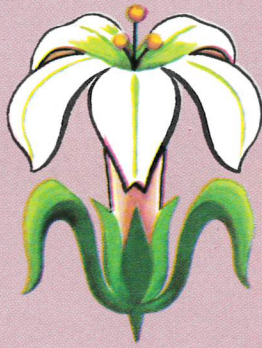
I know that my Redeemer Lives



A Wondrous Fulfillment!

THE NORTHWESTERN Lutheran

APRIL 14, 1968



A LIVING REDEEMER . . . Unchanged, Unchanging

The Faith That Is Relevant Through the Ages

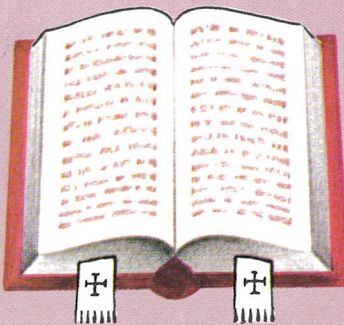
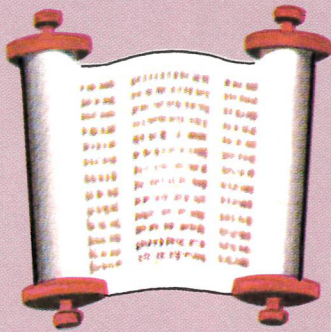
The faith of God's people has always been a resurrection faith. By that we do not mean a vague belief and an easy assumption that all men naturally will live on in a happy hereafter. Such a "faith" is born, not of God, but out of man's head, out of his wishful thinking. God must reject it—and those who hold it had better reject it, too.

The true resurrection faith centers in the Resurrection of Christ. It always has been focused there. In the Old Testament God did not hold out something entirely different for men to believe because that would have been more relevant, more suited to the needs of men at that time. As Jesus showed the Emmaus disciples, God's redeeming plan never varied. That plan decreed: The Christ who was coming would die and would rise from the dead the third day (Luke 24:44-46). So it was written. Trusting in God's promise of the Christ given in their Scriptures, the godly from Adam to Zechariah, father of the Baptist, lived before God as His children here on earth and then stood and lived in the very presence of God forever. Their resurrection faith was relevant.

So is the resurrection faith of New Testament believers. Let no one tell you otherwise. In regard to his soul modern man is not "more mature," has not "come of age," as though he had outgrown any need of a crucified and risen Redeemer. Men in every age have the same basic, desperate needs which are met only by the resurrection faith. This faith enables the sinner to say:

- "Jesus Christ has taken away all my sin and guilt. His resurrection proves it."*
- "Jesus Christ is the mighty Lord and divine Shepherd who will lead me safely through all the perils of life. His resurrection demonstrates Him to be such."*
- "Jesus Christ will raise me up from death to be in glory with Him forever. His resurrection is the pledge and guarantee of it."*

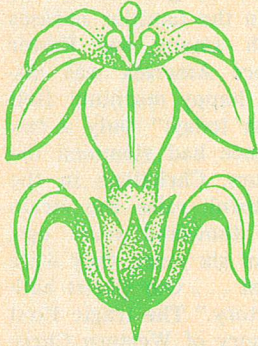
This resurrection faith, valid and relevant through the ages, is ours by God's gift. God keep us in that faith!



WITH ONE VOICE GOD'S HOLY SPOKESMEN

An Easter Hymn

*With one voice God's holy spokesmen
Sound forth Christ the Risen One,
Show that God calls out to sinners:
"My redeeming work is done!
'Twas your sins I laid upon Him;
Now repaired see all your loss.
Lo, I raise Him! Your transgressions
All are nailed to Jesus' cross."*



*Long ago o'er saddened Eden
Broke a wondrous, cheering light:
Satan's venom would be fatal,
Seem to sink man's Hope in night;
Yet the Woman's Seed would conquer,
Crush by death the Serpent's head.
Even here God speaks by Moses:
"Seek not Christ among the dead!"*

*Death could not from life long sever
David's Christ. Prophetic word
Said this King would reign forever,
David's Son, yet David's Lord.
In the Spirit David saw it:
No decay could reach Christ's grave;
Soon God's Holy One would leave it,
Rise to rule, and rule to save.*

*Like a clear and steady trumpet
Peals a voice the Savior's praise.
Hear Isaiah prophesying:
Christ shall live through endless days,
Once God's Servant, meek and willing,
Into death His soul shall give.
Then from Him shall all believing
Grace and endless life receive.*

*"Christ is risen!" shout the Gospels.
Peter echoes them, and Paul;
All God's writers bear one witness:
Christ once died and rose for all!
Sure, O sinners, is forgiveness,
Sure, grace now and grace in store!
All who die with faith in Jesus
Rise to live forevermore!*

WERNER H. FRANZMANN

[This may be sung to LH 218 or 640.]

Editorials

The Relevancy of the Message of Easter It is frequently asserted that religion of the past—with special reference to that which is based upon the Bible as God's Word—is not relevant in today's world. This has been said so often in recent years that it has virtually assumed the unassailable status of a natural law. No one tries to prove it any more, and only what appears as a die-hard fringe element even questions it.

If the word "relevant" is defined as "pertinent to the matter at hand," we should like to align ourselves with the minority which disputes the assertion—more accurately, assumption—that the ancient message of the Christian Church is irrelevant in the jet age.

One of the fundamental beliefs and doctrines of the Christian religion is the resurrection of Jesus Christ from the dead. As a matter of fact, as St. Paul points out, if the resurrection of Christ did not occur, "then is our preaching vain, and your faith is also vain." Consideration of the Resurrection is not in the category of an academic exercise which seeks to establish "the here-ness of the there and the went-ness of the gone." The resurrection of Christ is a relevant truth, essential to the eternal hopes of mankind.

Christ's resurrection proves that there is a resurrection. The fact that He rose from the dead demonstrates that He has power over death. Furthermore, it gives credibility to His promise to raise to life eternal all who die in faith in Him.

Man has not outlived his need for this hope and promise. People today can die under more scientific conditions in modern hospitals, but they still die. They can kill themselves at higher speeds on controlled-access freeways, but they are just as dead as those who lost their lives in falls from horses in years gone by. They can, on the average, expect to live longer, but sales of cemetery lots have shown no signs of falling off.

"Now is Christ risen from the dead and become the first fruits of them that slept." This truth was relevant 2000 years ago when everyone expected sooner or later to die. It is still relevant for the same reason.

IMMANUEL G. FREY

* * *

The Great Chorus of Easter In a few more days the great chorus of Easter will again begin.

Around the earth, even in countries where to confess Christ is fraught with peril, the song of Easter has but one theme, "Christ, the Lord, is ris'n today; Alleluia!" Though they may sing their risen Lord's praises in twice a thousand tongues, the burden of every song will always be, "Hallelujah! Jesus lives!" From nation to nation, from tongue to tongue, young and old of every land will join the continuous chorus of Easter day as ever more spires and windows of churches and cathedrals are touched by the light of the rising sun on its westward journey.

In the great chorus of Easter, in which all whom the risen Christ has freed from the "grave's dark prison" will join, we are also united with all the saints who, century after century since that first glorious Easter morning, have raised their voices in the familiar phrases and in melodies we still cherish among our Easter hymns. Nine hundred years before America was discovered, they rejoiced: "Welcome, happy morning! Hell today is vanquished, Heav'n is won today!" Only a few years after Charles Martel of France had stemmed the Moslem tide in the battle of Tours, Christians in the East were singing, "Come, ye faithful, raise the strain Of triumphant gladness." Over a thousand years ago, when Charlemagne was only a lad of six years, they were exulting, "From death to life eternal . . . Our Christ hath brought us over With hymns of victory." The tragic First Crusade was still fresh in the memory of Western Christians when they lifted up their voices, "We now rejoice with gladness, Christ will end all sadness," and thanked God that "Christ, the Victim undefiled, Alleluia! God and man hath reconciled. Alleluia!"

As we are joined in the Easter chorus by those who have sung the resurrection anthems in the ages that have gone before us, so we shall unite our voices with those who will come after us. As ever more voices are added to the chorus, the melody becomes ever more powerful and the harmony ever more full. One day, when our resurrected Lord returns in glory, and the last sainted child of God will have joined that chorus of the redeemed, the eternal song of Easter will begin.

What hymns we shall sing this Easter! What a chorus to embrace the world, to span the ages, to resound through eternity!

CARLETON TOPPE

* * *

The Word "Easter" — An Eloquent History The word "Easter" is used only once in our King James Version of the Bible. It occurs in the account of the imprisonment of Peter by Herod in Acts 12:4. Luther also translated "nach Ostern" in that passage. All the modern translators stay closer to the Greek and say "after the Passover." Passover was the name for the Old Testament festival commemorating the delivery of Israel from Egypt at which the lamb was slain and eaten, followed by the days of unleavened bread. But when the real Lamb of God came and was slain and rose again, that was the end of Passover. In Herod's day Passover was the name for that season of the year; in Luther's day the season was referred to by the Christians as Easter, and that was the word that Luther and the King James translators chose.

Why the name Easter was used for that season is something of a mystery. The usual explanation traces the word back to *Ostara* or *Eostra* of the Germanic tribes who used to celebrate the coming of spring and the return of light and warmth and fruitfulness in a festival of joy. It was a pagan worship of a season that they

(Continued on page 122)

Peace Be Unto You!

Many are the reports of our Lord's resurrection. The angels tell the women He is risen. The women report to the disciples and tell of the empty tomb. Mary Magdalene, all out of breath from running, tells Peter and John: "They have taken away the Lord out of the sepulcher." These Apostles hasten to the grave and find it forsaken. The soldiers, set to guard the tomb and the body in it, tell the chief priests all the things that were done and receive bribes to spread the word that the disciples stole His body while the watchmen slept. All these reports bring excitement and anticipation.

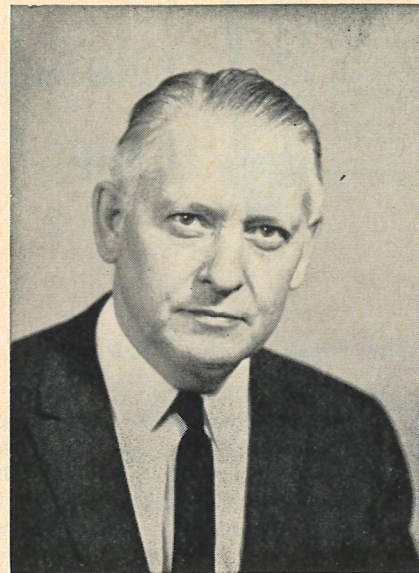
But the true Easter peace is found in the words of our Lord Himself. In John 20:19-23 three statements of our Lord bring not only assurance of His resurrection, but its true meaning as well.

"Peace be unto you!" This was the risen Savior's greeting as He appeared to His still uncertain disciples. What a word of assurance! He who laid down His life a ransom for many, who died for all, lives and says, "Peace be unto you!" By His suffering and death He has purchased peace for us, peace for time and for eternity. And now the risen Lord, living and glorified, greets us with His word of peace! How our hearts rejoice to hear this! His greeting gives full assurance that His mission is accomplished, that we have peace with God through Him.

But hark! He speaks again! "Peace be unto you! As my Father hath sent me, even so send I you!" The Father sent His Son to redeem the world and to bring peace to troubled sinners. This He did and finished the task His Father gave Him. Now in turn He says to His disciples and to us, "Even so send I you." On a mission of peace, bearing the word of redemption we are to go into the world, inviting men everywhere to believe and be saved.

Nor do we go alone. Our risen Lord continues: "Receive ye the Holy Ghost! Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained!" He gives us His Holy Spirit and endows our words with His power. In the power of His Holy Spirit our living Lord sends us to bring forgiveness of sins to men everywhere. And He, the Conqueror of death and the Lord of life, promises to be with us always.

He earned our peace. He brought us peace. Now He sends us as ambassadors of peace to others. Notice that we are not sent to negotiate peace. But as His Father



President Oscar J. Naumann

sent Him to bring peace, so He sends us to bring the peace He won to our fellow men everywhere.

What a glorious commission! As His words "Peace be unto you" bring faith and assurance to our hearts, so the power of His Holy Spirit through our message brings faith and peace to the hearts of those who hear us.

Here is the message the world needs. Here is the message men long for everywhere. Let us run quickly and tell them that through the crucified and risen Christ they have peace now and forever! Just listen to His words: "Peace be unto you! . . . Peace be unto you! As my Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost! Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

*Knowing Thee and Thy salvation,
Grateful love dare never cease
To proclaim Thy tender mercies,
Gracious Lord, Thy heavenly peace.
Sound we forth the Gospel-tidings
To the earth's remotest bound
That the sinner has been pardoned
And forgiveness can be found.*

(LH 498:4)

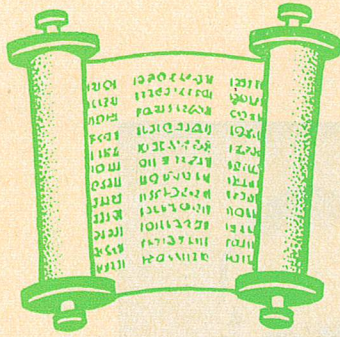
OSCAR J. NAUMANN

THE NORTHWESTERN LUTHERAN — Volume 55, Number 8

Official Publication, Wisconsin Evangelical Lutheran Synod

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Use this address for all business correspondence. Second-class postage paid at Milwaukee, Wis.

Subscription rates, payable in advance: one year — \$2.00; three years — \$5.00; five years — \$8.00. A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.



A Glorious Hope!

The Hope of the Resurrection

How old is Easter? According to a study made by J. Ylvisaker in his excellent work "The Gospels," the actual date on which our Savior laid down His life for us was, in all probability, April 7, 30 A.D. That would make April 9 (or April 14, as it happens to fall this year) the 1938 anniversary of that day of days in which the Apostles and others that were with them were given the strongest possible foundation for the glorious hope of their own resurrection. With Job of old they could declare, "I know that my Redeemer lives!" for they had seen with their own eyes the truth and the surety of the hope which those words expressed.

But what did men have on which to base such a hope before that first Easter day? They had the same sure and reliable foundation that we have: the Word of the living God! Actually, then, the resurrection hope is as old—and as sure—as God's own Word of a promised Redeemer.

Let's go back to the very beginning, when the word "death" was little more than a term God used in His directive for our first parents: "In the day that thou eatest thereof thou shalt surely die." In their blissful, presinful condition, Adam and Eve had no inkling of anything before them but a gloriously eternal future. To be sure, they did not hold what we would call a hope then, for they were living in, yes, basking in the *reality* of God's very own bliss and glory. But suddenly there was nothing glorious left for them—not even a shred of *hope* in sight. They felt it and they knew it in the resultant shame and terror that followed their having mistrusted and disobeyed God, their Creator.

But just as quickly, in the bold stroke of one Word of Promise, God gave birth to the glorious hope of an eternal restoration. God Himself would engage in battle for them with that enemy who now held them in a deadly grasp, and He would do it in the person of a Man of their own flesh and blood. God Himself would be their Descendant and Redeemer.

Adam and Eve believed the Promise of the Redeemer. Cain did not. Nor did an ungodly race after him. But Abel and Seth held to the faith transmitted to them by their parents. Then in each generation there were godly men, men who looked to the coming Redeemer with a faith created by that first promise of the mighty Conqueror of sin and death.

But are we justified in saying that those early believers knew of a living Redeemer who would raise them from death? Yes, we are. It is clear that they believed that there was a resurrection for them. Notice the words used to describe the death of the three patriarchs Abraham, Isaac, and Jacob. In the case of each one the wording is the same: "(He) was gathered to his people." We see that the godly who preceded them in death are believed to be still existing. Luther says: "If now there is another 'people' apart from those among whom we live, there must be a resurrection from the dead."

Our Lord Himself clearly tells us that the patriarchs' hope of their own resurrection was realized: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living" (Matt. 22:31,32). In short, upon physical death their souls, and all believing souls as well, were with God, to live forever.

The Hope of Resurrection by a Living Redeemer

The hope of Old Testament believers also focused in a risen, living Redeemer. "Abraham," Jesus tells us, "rejoiced to see my day; and he saw it and was glad" (John 8:56). Jesus' words mean nothing less than that by faith Abraham foresaw the redemption of sinners accomplished by the Messiah through His sufferings, death, and resurrection. On this basis rested the glorious hope of His own resurrection. He could have said with Job: "I know that my Redeemer lives."

Now consider Job. Mark that his hope of seeing God face to face was inseparably linked with faith in a living Redeemer: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God whom . . . mine eyes shall behold and not another" (Job 19: 25-27). Here was no vague, dim faith. Here was a faith and a glorious hope that sustained Job in the very face of death, for he was convinced that he had not long to live.

True, the Old Testament believers looked for a Redeemer still to come. Yet their faith gave them a clear and sure hope. The experience of the Emmaus disciples demonstrates this. In His conversation with them Jesus began with Moses' record of these early men of faith and expounded all things that were written concerning Himself. Afterward the disciples declared: "Did not our heart burn within us as he walked with us by the way and as he opened to us the scriptures?" We see, the truths Jesus expounded to the two disciples restored to their hearts a glorious hope. The same truths, which the early believers possessed by faith in God's Promise, gave them a clear and sure hope.

We, living in the great era of fulfillment of the Promise, have an advantage over the saints of the Old Testament. Yet they could say, even as we do:

*I know that my Redeemer lives!
What a glorious hope it gives!*

VICTOR W. THIERFELDER

Wondrous as a Richly Attested Fact

The Lord is risen, He is risen indeed! Jesus lives! That is the Easter message of a wondrous fulfillment. We rejoice in it, and we joyfully proclaim it on the unassailable basis of God's infallible Word. No incident in the life of our Lord is so richly substantiated in Holy Writ as is His resurrection on Easter morning. All four of the Evangelists proclaim the joyful Easter miracle. Each one of them does so with his own particular details, yet all of them with a fullness of detail. And the more that we ponder those details, the more do we realize that their whole thrust is to set forth the wondrous fact of Christ's resurrection. Thus the Easter angels expose even the loving intentions of the women in their coming to the tomb to complete His burial as a piece of thoughtless folly, saying to them: "Why seek ye the living among the dead?" Yes, they were rebuked for even having any doubt concerning His resurrection. They were told that if they had only taken Jesus at His Word, they would have been spared such doubts: "Remember, how he spoke unto you. . . . The Son of man must be . . . crucified, and the third day rise again."

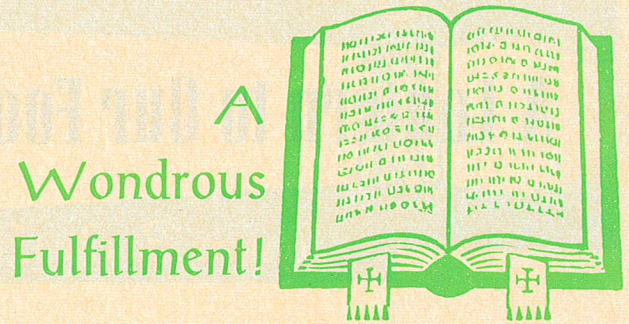
After the Day of Pentecost all of the Apostles testified to the truth of Christ's resurrection. Study the Book of Acts, and you will be impressed by the fact that in their preaching and teaching the Apostles always make His glorious resurrection the central fact that authenticated and undergirded their entire message.

We hear Peter testifying in the name of all the Apostles: "Him God raised up the third day and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." All of Paul's Epistles likewise abound with affirmations of Christ's resurrection.

According to Scripture even Christ's enemies had to support the fact of Christ's resurrection. Without mincing any words, Peter told the Jewish High Court before whom he was brought from prison: "The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree." Yet not one of those dignitaries dared to refute this straightforward statement and assert that it was not true. The only thing that they could do was to prohibit the proclamation of Christ's resurrection: "Did we not straightly (strictly) command you that ye should not teach in this name?" Thus even Christ's bitterest enemies had to let the great fact of Christ's resurrection stand, much as they would have delighted to disprove it.

Wondrous as an Inexhaustible Source of Comfort and Strength

The Scriptures are not interested in Christ's resurrection merely as a fact. They stress the fact because it is our limitless source of comfort and strength. Think of how Peter on Pentecost Day arose in the name of all the Apostles to explain the wondrous miracle which had happened before their eyes. Peter made the assembled multitude feel the full impact of their damnable sin of unbelief in which they had crucified the Promised Redeemer by proclaiming: "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the



right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." On Christ's resurrection Peter based also the Gospel comfort that he then extended to their guilt-stricken consciences. He told them: "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Pointing them to the risen, living Savior, he earnestly urged them: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The entire 15th chapter of First Corinthians shows us how vital Paul considered the fact of Christ's resurrection for the Gospel message. He says: "If Christ be not risen, then is our preaching in vain. . . . If Christ be not raised, your faith is in vain; ye are yet in your sins. . . . But now is Christ risen from the dead and become the first fruits of them that slept." This is in line with what Paul sets forth with equal clarity in Romans 4 where he asserts that Christ "was delivered for our offenses, and raised again for our justification." Think of what that means. Christ's resurrection is God's mighty testimony that our redemption is complete, that all our sins are completely paid for. Let no one, therefore, doubt that there is forgiveness for him in Jesus Christ. Let no one say: "My sins are too great." That would be acting as though our Savior were not really risen from the dead.

In his Second Epistle to Timothy, the imprisoned Paul shows us how he used Christ's resurrection as a source of rich comfort in the midst of the hardships and trials of life, including his expected execution. He met all adverse circumstances in which he found himself and those that faced his successor, with the brief exhortation: "Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel."

Remembering the risen Christ in this way, we too are ever assured of the forgiveness of our sins, and thus we are made certain in faith that God is our dear Father, no matter what our circumstances in life may be. We too need not fear even death and the grave. We too will be enabled to accept patiently and calmly the hardships and trials of life. This wealth of comfort and strength is what really makes Christ's resurrection such a wondrous fulfillment.

WALDEMAR O. PLESS



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: How Is the Kingdom of Heaven Taken By Force?

An esteemed friend submitted a question that was asked of him, for it occurred to him that "there could be more who are equally puzzled" over it. The question had to do with the meaning of Matthew 11:12: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

A Difficult Passage

No doubt, this passage has puzzled many. It is one of the "difficult" passages in Scripture. Even though Scripture is clear in revealing the way of salvation, it also contains passages such as this one that give our minds something to "chew" on, and yet we are not able to say with certainty that the meaning we have found in it is the only possible correct one. With that in mind, we shall study this passage and look for an explanation about which we can say that it is possible on the basis of the original Greek text, that it does not do violence to the context, nor contradict other portions of Scripture. More than this no explanation can claim for itself.

"The Kingdom Presses Forward Forcefully"

The first statement that is puzzling is that the "kingdom of heaven suffereth violence." This translation as it is in the King James Version is possible according to the Greek. However, the Greek allows also this: "The kingdom of heaven presses forward forcefully," or "makes its way with triumphant force." The Greek original may be translated either way.

It will be well to look at a parallel to this passage in Luke 16:16: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." "The kingdom of God is preached," this may well be another way of saying that the "kingdom of heaven presses forward forcefully." The preaching of the Gospel is a powerful thing. As the Gospel, which is the power of God unto salvation (Rom. 1:16), is preached, Christ takes hold of men's hearts, begins His reign, and so it can be said that the kingdom of heaven "makes its way with triumphant force." The preaching of the Gospel is "in demonstration of the Spirit and of power" (I Cor. 2:4). This powerful preaching of the kingdom of heaven had its beginning with the coming of the forerunner of Christ, John the Baptist. Now began the time when the Gospel should go forth in all its richness, fullness, and power, as never before.

Who Are "the Violent"?

But what about the final statement: "And the violent take it by force"? How is this done? Who are the "vio-

lent"? Luke in the parallel reference says that "every man presseth into it." This may well point to those who have been seized by the Word and now lay hold of the kingdom of heaven energetically. They have found the one pearl of great price and no cost is too great to possess it.

Luther at various times describes these "violent" people. He speaks of them as "eager, needy, demanding hearts." He says that "Christ in these words is speaking of a violence similar to that of starving people, who have learned to know the generosity of a wealthy man and now in multitudes and with violence force their way to him." At another time he describes these people as such "who hear the Gospel, yes, who hear it in such a way that no force is able to tear them away from it; they rather suffer loss of life than that they should deny it. They are the ones who 'violently' break in and press forward as though they intended to break the door down. They want to be saved."

In line with the above, our passage has been expressed as follows: "From John's time until now, the kingdom is exercising its own spiritual force, and men of spiritual force are laying hold of it."

Considering the Connection or Context

We might ask: Does the above explanation fit in with the line of thought of what Jesus is saying in this connection? Jesus here is speaking about John the Baptist. He points out that he was a great prophet, one who was more than a prophet. He was the one sent to prepare the way for Jesus. Since his time, the kingdom of heaven has pressed forward with force as the Gospel was preached, and those who were seized by the Gospel now with power and force take possession of this kingdom. Up until John was the time of prophecy (v. 13). But in John the promised Elias has come, concerning whom God said through the Prophet Malachi that "he would turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:6). How important to hear this Word of power that moves us to seize upon the kingdom of heaven with energy! Jesus adds: "He that hath ears to hear, let him hear" (v. 15).

This is a possible explanation of this passage. Other explanations have been given. As long as they do not go contrary to the text, the context, and Scripture, we may not be able to determine which is the one correct meaning, until God reveals this to us in eternity.

ARMIN SCHUETZE

The Easter Hope at the Earliest Christian Burials

Many of us have no doubt often wondered what kind of thoughts filled the hearts and minds of those who brought to its last resting place the body of a departed loved one in the days when Christianity was still very young. Many a Christian burial in those days was of one who had during his last moments of life undergone extreme suffering. He may have been subjected to torture or burning. Wild beasts may have torn him, so that only parts of him remained for his loved ones to bury. At times like that, what did they think? What did they say?

What these first Christians thought and said they have recorded for us in writing and in pictures on the tomb where this burial took place. And from the earliest days on, for which we have any evidence, the one word of faith that was spoken then was the word that appears also in the earliest formulations of our creed: "I believe in the resurrection of the body and the life everlasting."

Many Testimonies to the Easter Faith

Examples of this confession are not few and scattered, as is the case with most things that remain from the earliest days of the Church's life and are now the objects of intensive study in what we call Christian archaeology. Rather, the student is overwhelmed by the sheer bulk of the material he has to work with, the pictures and writings on the tombs of the Christians buried in the underground corridors near the city of Rome that run some 550 miles underneath the ground at various levels. These contain so many burial sites for Christians from the earliest times until the year A.D. 410, when Rome was sacked by the barbarous hordes of Alaric, that no one today would even venture to guess what their total number may originally have been. These underground Christian cemeteries are the famous catacombs.

Persecuted in Life — Protected After Death

It may strike us as strange that the Christians, who in those days were members of a religion that was declared illegal by the Roman state and was therefore often persecuted, could still hold legal title to so much property as is taken up by these underground cemeteries. What the exact situation before the Roman law was is no longer perfectly clear, but the fact that this property was legally held by individual Christians and by their congregations no one can any longer doubt. For one thing, pagan Roman law may have persecuted a Christian and eventually killed him. But once buried, that same law protected him in his right to occupy undisturbed the place in which he lay. It may also be important that well-to-do Christian landowners allowed their fellow believers to be buried on their land and in the underground galleries cut out of the soft tufa stone, sometimes many feet below the surface. As the cemetery of a Christian congregation the burial-place, whether at or beneath the surface, would enjoy the same legal protection as was accorded the many pagan Roman burial clubs of the time.

In niches in the sides of these galleries, then, that were cut out of the soft volcanic tufa that underlies much of the land around the city of Rome the Christians could bury their dead free from the murderous

persecution that often raged above ground. The pictures which they put upon the tombs and the words they wrote there tell us a great deal about their Christian hope and about their view of the Christian way of life.

What the Tombs Say

By the year 100 the old familiar threefold Roman names had disappeared. Instead we find on these tombs a single name, evidently a Christian name taken at baptism, inscribed on the tomb, names like Faith, Hope, Charity, Peace (*Irene* in Greek). The change did not mean that the ordinary responsibilities of life and the obligation to work for a living were ignored. Quite regularly the tools of a man's trade were pictured on his tomb. But most remarkable of all is the fact that among the thousands of inscriptions found today in the catacombs there is not a single mention of a slave! We know that slaveholders and slaves were both found among the membership of the Christian church. But here is mute evidence that these first Christians truly lived the doctrine that in Christ there is neither slave nor free but that in Him all are one.

Their hope for the future was pointed to the resurrection of the body. This was quite in contrast with even the best of pagan thought that was doing some wishful thinking about the immortality of the soul. How empty the pagan speculation was the Apostle Paul has shown us when he described these heathen people as "without hope and without God in the world" (Eph. 2:12).

The Christian believers who buried their dead in the catacombs based their hopes for the future not on what they themselves had accomplished nor on what their thinkers had come up with, but entirely on the mighty acts of the God of Salvation throughout the history of His people. These acts they then pictured on the tombs of their loved ones: the rescue of Jonah, the raising of Lazarus, the healed paralytic carrying his bed, the Samaritan woman whom the Lord had led to learn the truth and to know her Savior. What the Lord had done in these memorable cases He would do in theirs also!

"Laid Aside" — for Future Possession

Most pointed of all, however, is a little word in Greek or Latin, generally abbreviated to one or two letters, and inscribed after the name of the person and the date of his burial. The word is the one we have in the English "deposited." For in ancient times a person who possessed a treasure and for some reason (like a lengthy stay away from home on his part) wanted to be sure that it would be kept safe for him, "deposited" it in the ground, that is, buried it in the earth until such a time as he would return to it. This he did, not to remove the treasure from his sight and mind, but that in the future he might return to it and repossess it to the full.

This expression was applied to the Christian laid there in his tomb. What a wonderful expression of the Christian hope: here there is being committed to the earth a treasure that is in due time to be restored to one! The glorious Lord who Himself rose as victor from the grave shall Himself restore it!

FREDERIC E. BLUME

oh, come, let us worship!

Our Lutheran Liturgy

THE SALUTATION

"The Lord be with you." "And with thy spirit." These are the words of the *Salutation*. We all are well acquainted with them, for we hear them at least once in every Sunday service—three times in the complete service in which we celebrate Holy Communion.

Its Meaning

These words are used to indicate that a new part of the service is about to begin. In the first part of our church service we confess our sins and receive absolution; we hear the *Introit* and we participate in the singing of the *Kyrie* and the *Gloria in Excelsis*. In all these parts of the service, we, the members of the congregation, have been active. Now something different is about to take place: the pastor is about to speak a prayer and to read the Scriptures to us. Now we are going to participate by *listening*. Since the pastor's role in this part of the service is to proclaim the Word to us in the readings and in the sermon, we pray for the Lord's presence. For that reason the pastor expresses his wish to us by saying, "The Lord be with you." And in the very same vein we return the wish to the pastor by responding with, "And with thy spirit."

The Scriptural Source

What is the basis for this exchange of greetings? Is it merely a human notion? Not at all. The greeting, "The Lord be with thee," was spoken by the angel of the Lord when he appeared to Gideon (Judg. 6:12). Likewise, the angel Gabriel spoke to Mary when he came to announce to her that she would be the mother of the Savior; he greeted her with, "The Lord is with thee."

The return greeting is also Scriptural, for it consists of words with which Paul concluded his second letter to

Timothy (II Tim. 4:22): "The Lord Jesus be with thy spirit."

Other variations of this greeting have been used. We read of one such greeting in a service in which the pastor greeted the congregation with the words, "The Lord be with us all." To this the congregation responded with an "Amen." The purpose of the greeting was the same: a wish that the Lord would be with both congregation and pastor at the time when the pastor is about to proclaim the Word to the congregation.

Its Proper Use

We notice that the pastor faces the congregation as he speaks his part of the Salutation. So it should be, for he is in this case not speaking to God, but he is addressing the congregation. For that reason he also waits for the congregation to return the wish. Nor does he sing with the congregation in the response, "And with thy spirit," for the congregation is singing its greeting to him. Neither will he turn to the altar while the greeting is being returned, for he is accepting this greeting from the congregation and shows his acceptance by facing the congregation.

Occasionally one sees the pastor extending his parted hands as he greets the congregation. When the congregation greets him, he joins his hands again, showing thereby that he is placing his trust in the Lord, as we also do when we fold our hands during prayer. This is an ancient custom. It is still observed by some of our pastors.

As we hear and use this greeting in our service, let us realize that it indicates a new part of the service. The greeting and response serve, furthermore, to emphasize the close relationship which exists between the pastor and his congregation.

MARTIN ALBRECHT

Editorials

(Continued from page 116)

called *Ostara*. When the Gospel of light and new life in Christ was brought to the German forests, *Ostara* took on a new meaning. The old name was kept, but it received a new meaning. What had been a worship of nature now was replaced by the worship of the Lamb of God that was slain and is worthy "to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" from "every creature which is in heaven, and on the earth, and under the earth," forever and ever.

This is another example of the conquest of the Gospel of the risen Christ not only over heathen gods and religions, but even over the words and customs con-

nected with idol worship. Christianity filled the empty shells with a new meaning. Such things as Easter eggs, gifts and colorful ornaments at Christmas, the Christmas tree, were not original with the Christian church, but were taken over from local customs and became symbols of the truth in Christ. So it is too with our bodies. We were "dead in trespasses and sins." But since we have been quickened in Christ and have put off the old man, we are called the sons of God, and Paul can appeal to us in these words: "What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own?" Easter is no longer just the return of light and warmth and growth, it is a renewing of the Holy Ghost, a promise of "glory, and honor, and immortality, eternal life" (Phil. 3:21).

ERWIN E. KOWALKE

Braille Workshop Established

THAT THE BLIND MAY SEE . . . This was the concern which prompted officials of the Lutheran Women's Missionary Society (LWMS) to explore the possibility of reproducing Braille materials for the benefit of the blind within our Synod. That was just three years ago. Today the program is in full operation, glorifying the name of our God and testifying to the zeal of our women. It is making available to our blinded brethren such essential tools as: our Synod's Catechism, its doctrinal statement, "This We Believe," and the Intermediate materials of its Sunday-school course, "The Story of God's Love."

Readers of *The Northwestern Lutheran* will perhaps remember a previous article (May 28, 1967) which dealt with the beginnings of this project. This Mission for the Blind, as it is called, was conceived through correspondence which President Naumann had with Mrs. Speckin, president of the LWMS, back in February of 1965. From that day forward its history has been marked with blessings and punctuated by the outstanding efforts of some very gifted and very dedicated women. Mrs. Speckin of Wauwatosa, Wisconsin, is among these because she was the prime mover. She spent many long hours in working out the preliminary details. Mrs. Green of Laramie, Wyoming, is another because she was the certified Brailleist who first answered our appeal and then proceeded to produce single-handedly the master copy of our Catechism. Since then she has gone on to complete a master copy of "This We Believe" and is presently working on some of our Synod's new Sunday-school material.

Supplying the "masters" (master copies) however, is only the first phase of this operation. Reproducing the masters is the second. At the beginning we had to use the facilities of the Milwaukee Public Library because we had none of our own. At its National Convention in June of 1967 the LWMS took steps to remedy this situation. It appointed a standing committee and charged it with the responsibility of organizing a Braille Workshop. Mrs. Daniel Westendorf of Pilgrim, Minneapolis, was asked to serve as manager, Mrs. Herbert Koehler of Bloomer, Wisconsin, as purchasing agent, and Mrs. Morris Hjelle of St. Croix Falls, Wisconsin, as secretary.

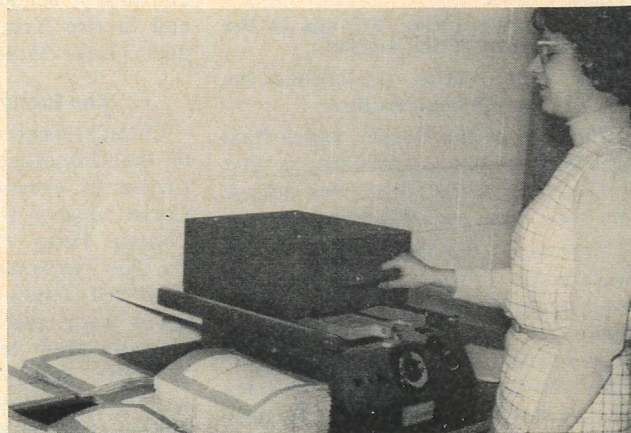
This committee began almost immediately to search for suitable quarters and by October announced that they had selected a room offered by Saint Croix Lutheran High School of West St. Paul. It wasn't long before that room began to fill with tools of the trade. Desks, files, tables, and shelves were acquired quickly and at bargain prices, but the more sophisticated equipment, such as the thermo-form machine, the punch-binder unit, and the sight-saving typewriter required a good deal more money and a good deal more patience. The thermo-form machine, for example, is built by hand in the State of California. It is an interesting little machine which reminds one of an elaborate waffle iron. It is the key to the whole operation. Using heat, pressure, and plasticized sheets of paper, it is capable of reproducing perfect and all but permanent copies of Braille material in just four seconds per page.

On January 12, under the guidance of Pastor Paul Siegler of Coon Rapids, Wisconsin, the room and equip-

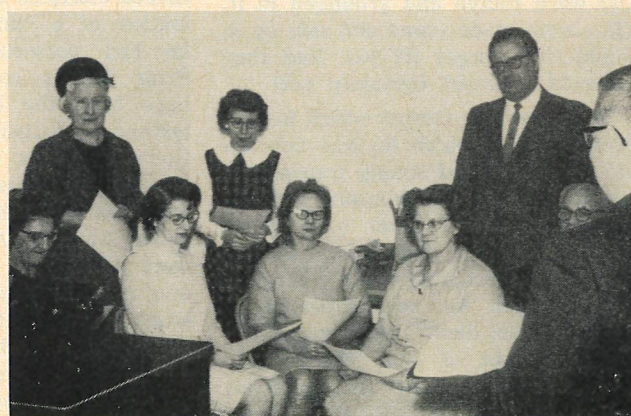
ment were dedicated to the glory of God and to the benefit of our brethren. It is significant to note that this also marked the first day of production of our Workshop, for during the afternoon a portion of the Sunday-school course which had been reproduced on our own equipment was punched and bound and made ready for delivery.

Prior to the day of dedication the committee had appealed to the congregations of the Twin Cities area for volunteer help. They were overwhelmed by the enthusiastic response. No fewer than 15 congregations supplied 75 workers who are now being trained to operate the equipment. Some also are being trained as Brailleists. Many organizations and individuals throughout Synod have contributed to the support of the Workshop, and we pray that there will be many more, because the Braille Workshop is anything but a paying proposition. The Catechism which you and I buy for \$1.25 costs over \$15.00 to reproduce in Braille and that covers only the materials. "This We Believe" sells for 25c ordinarily,

(Continued on page 128)



At the thermo-form machine is Mrs. Daniel Westendorf, manager of the Braille Workshop. On the table are Sunday-school lessons ready to be bound.



At the dedication of the Braille Workshop Pastor Paul Siegler (foreground right) officiated. In the background is Pastor Donald Grummert, representative of the General Board for Home Missions to the Mission for the Blind.



Studies in God's Word

Christ Is Risen! — I Corinthians 15:1-20a

How important is Christ's resurrection? What connection is there between His resurrection and ours? Can anyone deny the resurrection of the body and still be Christian? Let the Apostle, speaking by inspiration, show us.

We may consider this chapter in three parts: Christ Is Risen (vv. 1-20a), We Too Shall Rise (vv. 20-34), and How We Shall Be Raised (vv. 35-58).

Christ's Resurrection Belongs to the Core of the Gospel

The first section establishes the fact of Christ's resurrection.

The core of the Gospel, which Paul preached to the Corinthians, is that for our sins Christ died, was buried, and rose again according to prophecy.

Paul made the Gospel ring in the ears of the Corinthians, striking the gong again and again in the opening verses of this chapter. "I declare unto you the *Gospel*, which (Gospel) I preached unto you, which (Gospel) also ye have received, and (the Gospel) wherein ye stand, by which (Gospel) also ye are saved."

They had heard the Gospel which Paul preached. They had accepted it and were rooted and grounded in it. They were made sound and safe by it. Could they forget it? No! Had they believed in vain? Certainly not!

What was the Gospel which he had preached and which he was now reaffirming? He had simply transmitted to them what he himself had received—and not from men! (Gal. 1.) God Himself, Author of the Gospel, had entrusted to him the cardinal truths which he now repeated to them. "Christ died!" and thus paid in full the debt of sins. He actually died: "He was buried!" As receipt for full payment of sins, "He rose again!" This was the Gospel of *complete* redemption.

Here they had it in a nutshell: the kernel of the Gospel. If this was the

"heart" of the Gospel, Christ's resurrection was the "left ventricle," the life-pumping chamber of the Gospel.

A Part of God's Eternal Plan

These truths were confirmed by the fact that they were part of God's eternal plan of salvation for man, duly recorded in the Old Testament. They stood fulfilled "according to the Scriptures." "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day" (Luke 24:26).

The Cloud of Witnesses

Christ's resurrection, the keystone of the Gospel-arch, was further confirmed by eyewitnesses of the risen Christ. Some were pillars of the Church, Peter ("Cephas") included. To their testimony was added that of over 500 fellow believers, most of whom were still living and had not changed their testimony after some 25 years. Some of the eyewitnesses had "fallen asleep" in the firm conviction of Christ's resurrection. In the hour of death they had not reversed their testimony.

To this "friendly" testimony of confirmed disciples Paul added the affirmation of a "hostile" witness. Yes, he had persecuted God's Church. Prior to his conversion he would have been the *last* to confirm the testimony of Christ's disciples. But by God's grace he had seen with his own eyes the risen and living Christ, who had made him—of all people!—an Apostle. As far as Apostles were concerned, he was an aborted one. But by virtue of his unique position as an apostate Pharisee turned an Apostle of Christ, he was a tool used more extensively by God than all the other Apostles.

Whether Paul, or others, had preached it, this was the Gospel they had believed. It had transformed them as it had changed Paul. They,

as he, were living evidence of the power of the living Christ.

What Follows from Denial of a Resurrection of the Dead

The foundation had been laid for Paul's next statement. The Corinthians were bound to wonder why Paul had made such an elaborate introduction. No doubt they had followed this reaffirmation of their faith with pleasure. But what was Paul driving at? They must have been startled to hear what followed.

Some among them were denying that there was such a thing as resurrection from the dead. How could this be? If they were correct, then it followed that Christ had not risen, but was still dead and buried. Then Paul and his fellow evangelists were false witnesses, quacks who had beguiled them with their specious preaching.

No Savior!

It meant, further, that faith in Christ was a vain thing, like a shell without the kernel. Obviously, it was absurd to put one's trust and hope in a *dead* person—a dead Savior is a contradiction in terms. Consequently, they were still in their sins, guilty and condemned. If Christ were still dead, then those who had died trusting in Him had perished in eternal death.

No Redemption and No Salvation

Without Christ's resurrection, there is no redemption, no reconciliation, no justification, no life, and no salvation. If Christ our Surety has not been released from death, then our debt is not paid, and we are still liable. For Christ's resurrection is the final and positive evidence that His sacrifice was sufficient and fully accepted by God. Christ "was raised again for our justification" (Rom. 4:25).

(Continued on page 125)

Studies in God's Word

(Continued from page 124)

If unbelievers live and die without God and hope, they are to be pitied. How much more tragic and pitiable it is to live in hope, to crucify the flesh, to war against tempta-

tion, to bear the cross, to suffer reproach—and then to die a deluded soul! Indeed, then, “we are of all men most miserable.” A Christianity without the risen Christ and the sure hope of our own resurrection from the grave is worse than none!

“But now is Christ risen from the dead!” It is a fact. It is a fact which has significance for all eternity, for Christ's resurrection guarantees our resurrection. But more about that in the next section of the chapter.

PAUL E. NITZ

AN INVITATION TO A DEDICATION

Dr. Martin Luther College

Dear Fellow Members of the Wisconsin Ev. Lutheran Synod,

It is with grateful hearts that we, the Board of Control, faculty, and students of Dr. Martin Luther College, New Ulm, Minnesota, acknowledge the grace of God in all of you who have so generously given of your means to the Missio Dei collection to provide us with a much-needed facility.

We have benefited thus far in your building program at our school by being privileged to enjoy since our Christmas recess the use of a very functional multi-purpose building which has been named *Luther Memorial Union*. This building provides us with an adequate and pleasant food center at the lower half-level. The Student Union, found immediately above the dining area and kitchen, gives us a good-sized, homelike lounge. Here we students can meet in pleasant and wholesome surroundings. The Student Union also provides us with greatly improved mail service, a game and TV room, and a meeting room for student organizations. How could we forget to mention the snack shop which saves us many a long time-wasting walk to get some goodies?

Certainly we dare not overlook our new gymnasium and its facilities. Whereas in previous years we had to find out-of-the-way spots for gym classes or because of lack of room had to sacrifice some of our Phy. Ed. program, we now have a gymnasium that will serve us adequately for many years to come.

Our shower room and locker room areas are certainly a joy to have when we compare them with our past equipment and room. This same gymnasium will also

accommodate those who in the past had come to our concerts and graduations to find that our auditorium had been filled to capacity and that only the lobby or classrooms equipped with sound were open to them. Now we can seat those whom we welcome to our campus, both for these festivities as well as for basketball contests. For more comfortable “armchair” seating, we have refinished our former auditorium and made room for over 300 spectators in the balcony.

Won't you come to rejoice with us, to join us in singing praises to Almighty God for His gracious gift to His church when we *dedicate this building* in His honor on Sunday, April 28, 1968? Dedication services will begin at 3:30 P.M. Pastor James P. Schaefer, Synod's Stewardship Counselor and chairman of Missio Dei, will be the speaker.

Following the dedication service, we should like to show you through the building by means of a guided tour and give you an opportunity to eat in the new dining hall that you have provided for us.

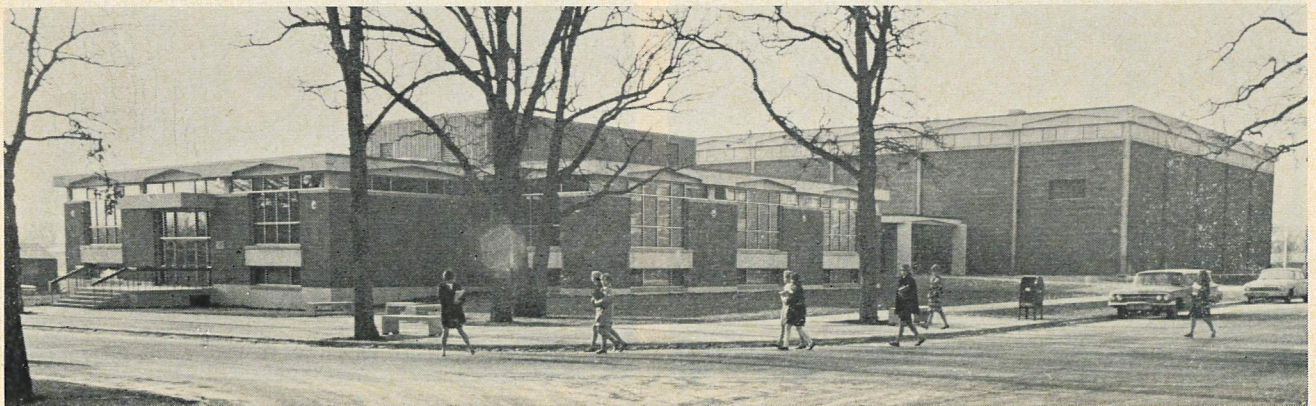
The thank-offering that will be taken on this occasion we are designating for World Missions and for the Church Extension Fund.

We should like to have you stay for a concert given that same evening by our Concert Choir, just returned from an Easter recess tour.

May the Lord grant you the opportunity to be with us on this joyful occasion!

Yours in Christ

The Board of Control,
the Faculty, and the Students of
Dr. Martin Luther College



A good overall view of the Luther Memorial Union, to be dedicated on April 28, 1968.

Gospel Grace, Gospel Work, Gospel Praise

Dedication at St. Mark, Green Bay, Wisconsin

The Dedication Services

Gospel grace, Gospel work, Gospel praise — these were the emphases for the three dedicatory services of St. Mark Ev. Lutheran Church, Green Bay, Wisconsin, held February 18, 1968. Pastor Marlyn Schroeder of Appleton directed the congregation to Gospel grace, to find there her true and lasting glory, of which the new church building stands as a striking symbol. Pastor Theodore Sauer of Manitowoc gave the encouragement to an undiminishing faithfulness in the work of sharing this Gospel grace with others, both near and far. Professor Kurt Eggert of Wisconsin Lutheran College, Milwaukee, called the congregation to inspired praises of the God, who had visited her with such lavish grace. The choir of the College, under Prof. Eggert's direction, sang several selections of praise and led the congregation in the singing of two hymns, "Praise to the Lord, the Almighty," and "I Know That My Redeemer Lives," accompanied by the organist, Mr. Timothy Albrecht of Wisconsin Lutheran High School, and trumpet and flute soloists from the College choir.

History of the Construction

This was the second church dedication in the eight years of the congregation's history. In 1960, the congregation dedicated the chapel, constructed under the sponsorship of the Northern Wisconsin District Mission Board before a congregation was organized. In 1964, it became apparent that the chapel could no longer accommodate the growing congregation, particularly for Sunday-school instruction. After a thorough study of the congregation's projected growth and needs was made, the Mission Board suggested that the congregation plan for a new church, using the chapel's facility for Sunday-school space, as well as the basement of the new building. The Board also informed the congregation that a CEL loan of \$79,500 would be made available.

Encouraged by this help of the Synod, the congregation undertook the project with faith and trust in the

Lord of the Church, confident that He would provide what was needed to erect a building of sufficient size. The Lord answered this trust by granting the congregation the ability and the willingness to contribute \$30,000 in two years' time for furnishings and for a portion of construction.

A Brief Description

The church, 80'x50' in size, is simple in design, but yet most warm and inviting. A deep-red brick and a light-gray stone make up the exterior. Cement blocks, unpainted in the nave and painted a golden green in the chancel area, provide an impressive contrast in the interior. The spruce decking is supported by laminated arches, spaced every 16 feet. Total construction cost with the architect's fee was \$102,000. Furnishings, purchased by the congregation, included tile and seamless flooring, paint, carpeting, pews, and organ, which amounted to \$10,000. The chancel furniture, used in the chapel, was refinished by members to match the decor of the new church. The nave area seats 350; the balcony, an additional 75 to 100. The basement provides a pleasant fellowship room and Sunday-school area. The Ladies Guild contributed \$500 for partitions and paneling in the former chapel; men of the congregation erected seven classrooms for additional Sunday-school space. The congregation numbers 483 souls, 290 communicants, and 145 Sunday-school pupils.

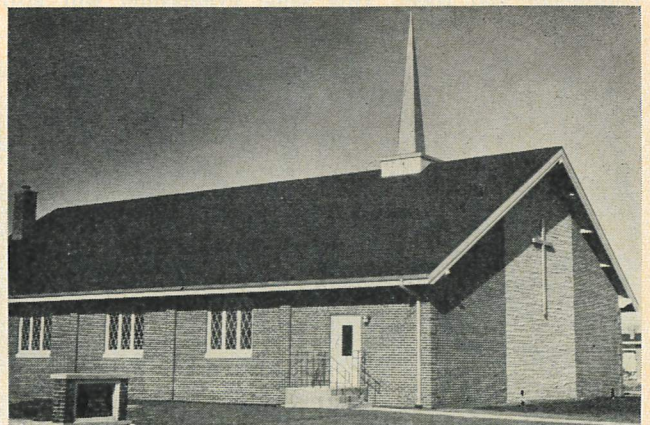
Our Gratitude

In her prayers of thanks the congregation remembers the District and Synod Home Mission Boards, the Board of Trustees, and the entire Synod as well, for their help in the congregation's need; it also solicits their prayers that God will ever use the building and the congregation for the purposes of His Gospel grace, work, and praise.

CARL W. VOSS



An overall view of the church interior of St. Mark Lutheran, Green Bay, Wisconsin.



The new St. Mark Ev. Lutheran Church of Green Bay, Wisconsin.

Direct from the Districts

Minnesota

District Anniversary Plans

September 22, 1968, has been designated as Jubilee Sunday in the Minnesota District commemorating 50 years of God's grace as a District in the Wisconsin Evangelical Lutheran Synod. These 50 years of blessing will be the focal point of this summer's Minnesota District Convention at Dr. Martin Luther College in New Ulm, Minnesota, on July 29-August 1. For this anniversary convention Professor Edward Fredrich has the assignment to prepare an essay on the history of the Minnesota District. Professor Carl Schweppe heads an anniversary committee of six in preparing a pictorial booklet. It will summarize the general history and include chapters on the mission and the education program in the District during the past 50 years. A goal of \$40,000 for a thank-offering of grace has been set to be received by the Jubilee Sunday, September 22, 1968. The offering is to be used for the student house on the University of Minnesota campus in the Twin Cities, for the Church Extension Fund, and various projects at Dr. Martin Luther College.

† Miss Nancy Schuessler †

Pastor Winfred Koelpin based his words of comfort on Romans 14:7-9 at the funeral of Miss Nancy Ellen Schuessler, who passed away on October 16, 1967, in Arlington, Minnesota, where she taught school at St. Paul's Lutheran School. She had previously served as emergency teacher at Mt. Olive Lutheran School in Bay City, Michigan, before being assigned to St. Paul's in 1967. Interment was in Mt. Clemens, Michigan. The Octet from DMLC sang at the memorial service at St. Paul's in Arlington, Minnesota, conducted by Pastor J. G. Bradtke, who used Isaiah 42:6 as a text.

"Hill Happenings"

Lack of snow caused new activities to appear at the Annual Snow Carnival at DMLC this winter including murals (instead of snow sculptures)

hung in the Administration Building, broom hockey game, skits presented by each class, and various organizations, tug-o-war, and a joint college and academy songfest. The theme for the three-day event was "Psychedelic Happenings."

Three performances of Rodgers and Hammerstein's "Oklahoma!" were given by the Luther Literary League during March under the direction of Mr. Charles Luedtke. Douglas Klitzke served as technical manager.

As part of the 450th observance of the Reformation, students at DMLC participated in art and literary contests. Laura Lemke won the all-school first prize in the art contest with a mural of the head of Christ and Luther and the 95 Theses.

Dedication at Grace, South St. Paul

A thousand worshipers gathered for the dedication of the new addition and entrance to Grace Ev. Lutheran Church, South St. Paul, on November 19. The \$150,000 addition increased the seating capacity from 425 to 575. Pastor O. Kurth of Stillwater, Minnesota, delivered the dedication sermon. The various church choirs sang for the service of praise, with Miss Christine Kaufmann accompanying on the organ. Plans for the addition were begun in October of 1965. New facilities include: new

and larger kitchen area, serving area, more space for Sunday-school classes, fireproof furnace room and other facilities in the basement; on the first floor: narthex area with the focal point a statue of Jesus holding up His arms in blessing. It was hand-carved in Italy. Additional seating has been provided by the balcony. The first church, a small wood chapel, was dedicated on December 19, 1920. About 1700 souls are in membership at Grace Ev. Lutheran Church.

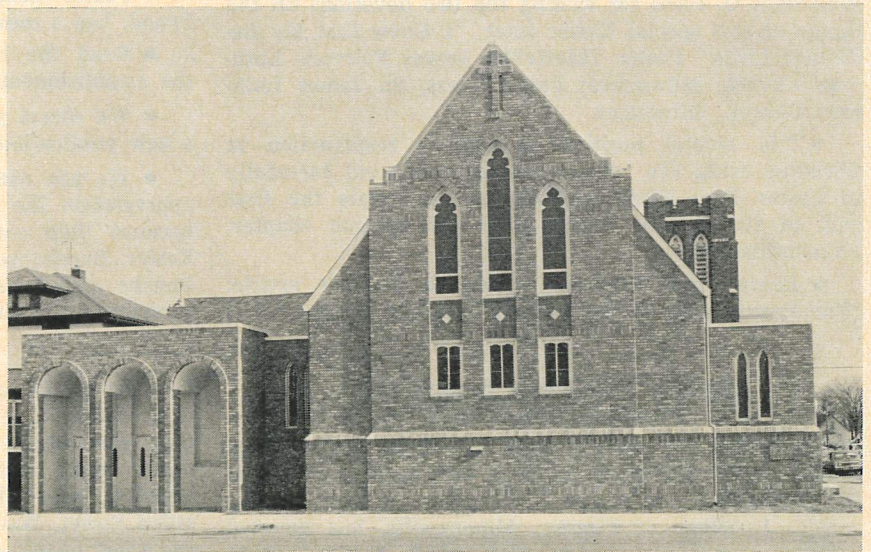
ROBERT SIEVERT

Michigan

Vassar Dedicates New Educational Unit

On Sunday, February 25, 1968, two special services of dedication and thanksgiving were conducted at St. Luke's Ev. Lutheran Church, Vassar, Michigan, as the congregation dedicated its new educational unit and fellowship hall. Orville Maasch, the pastor of St. Luke's, preached, in the morning Dedication Service and Pastor Herbert Buch, St. John's Ev. Lutheran Church, Saginaw, preached in the afternoon Service of Thanksgiving. A former pastor of the congregation, Raymond Frey, St. John's Lutheran Church, Ann Arbor (Northfield), served as liturgist at the afternoon service.

Since 1965 it had become more and more apparent to the members of St. Luke's that additional room would be necessary, especially in the area of Christian education. Their foresight



Grace Lutheran Church, South St. Paul, Minnesota.

has proved true in that the congregation today consists of 273 communicant members, 438 baptized souls. This includes 170 Sunday-school children. The large number of children in the Sunday school requires 13 classrooms at the present time.

St. Luke's new fellowship hall and educational unit is designed in contemporary style, featuring exposed laminated-wood structural beams in the fellowship hall. Six classrooms

and a large meeting room are located in the basement. Six more classrooms and the fellowship hall constitute the first floor. Basement floors are torginol, which provides ease of maintenance, and the first floor is carpeted throughout for warmth, sound control, and foot comfort.

The master plan for this new educational unit shows a future church which will function well in respect to the new building.

Zilwaukee Observes Mortgage Burning

On Sunday, February 11, 1968, St. John's Lutheran Church, Zilwaukee, Michigan, observed the mortgage burning on its new parish hall. The parish hall was formally dedicated in 1962. With this mortgage burning a new building fund was initiated for the building of a new parsonage. James E. Hansen is pastor of St. John's.

RICHARD MACKAIN



(For the itinerary, see the March 31 issue)

The Wisconsin Lutheran Seminary Chorus, now on tour. Professor Martin Albrecht is the director.

NOTES FROM THE EDITOR'S DESK

- We wish to thank Pastors Victor W. Thierfelder and Waldemar O. Pless for writing the two devotions on the theme of this special Easter issue, "I Know that My Redeemer Lives." Pastor Thierfelder serves Fairview Lutheran Church, Milwaukee; Pastor Pless, St. James Lutheran Church, Milwaukee.

- The pivotal position of Christ's resurrection in Christian faith, life, and preaching comes out forcefully in Pastor Paul Nitz's contribution. He treats the first part of the Apostle Paul's great resurrection chapter, I Corinthians 15.

- Learn from Professor Frederick Blume's article, "The Easter Hope at the Earliest Christian Burials," that

faith in Christ's resurrection was central and focal for the Christians who worshiped in the catacombs, too.

- Pastor Oscar J. Naumann, the President of the Synod, has a message for you on page 117.

- Read the interesting and heartening story about the establishment of the Braille Workshop in this issue.

- We direct your attention to "God Be With You," a new publication announced in this issue. See page 130.

- We are confident that you have noted with deep appreciation the cover and the artistic embellishments, because they convey the true meaning and spirit of Easter. Surely, you join us in thanking Pastor Siegfried Fenske and Artist Harold Schmitz for their important contribution to this issue.

Braille Workshop Established

(Continued from page 123)

but in Braille the price is more like \$1.25. We certainly cannot expect our blind brothers and sisters to assume the entire cost.

Mr. J. Silber of Pilgrim, Minneapolis, has donated sizable quantities of paper stock which has helped to reduce our cost considerably. But if the Braille Workshop

is to remain in operation and if our Mission to the Blind is to continue, then we must have the support of Christians everywhere. May we count on yours? Until further notice, make your check payable to: MISSION FOR THE BLIND, and send it to: Mrs. Herbert Spekin, 2369 N. 103rd Street, Wauwatosa, Wisconsin 53551. We pray that the Lord would move you so THAT THE BLIND MAY SEE!

PASTOR DANIEL WESTENDORF

SYNODICAL COUNCIL MEETINGS

God willing, the Synodical Council will meet in the Synod Administration Building, 3512 W. North Ave., Milwaukee, Wis. 53208, on May 8 and 9, possibly also May 10. The first session will begin at 9 a.m., Central Time. The chairmen of those boards which need to hold preliminary meetings prior to that date will make arrangements for their meetings with their board and committee members. Meeting room reservations are to be made with the fiscal office.

Oscar J. Naumann, President

HAVE YOU OVERLOOKED SOMETHING GOOD?

The hauntingly beautiful anthem, "TIL' ANCITO AMBUYEYO" (We Are The Workers Of The Lord), written and composed by Mr. Deverson Ntambo of our Lutheran Bible Institute at Lusaka, Zambia, is available in arrangements by Prof. Martin Albrecht for Mixed Choir and Male Chorus.

This anthem is appropriate for various occasions, also mission festivals. It is easy to sing, even though it has a typically African cast.

Please order from:

Prof. Martin Albrecht
11840 N. Luther Lane
Mequon, Wisconsin 53092

The cost is only 5 cents per sheet. We are hoping to give Mr. Ntambo and his family of six children a little help from this venture. He gave up a good position in the Malawi government service to come to Lusaka to train to be a Lutheran pastor to his people.

Edgar Hoenecke, Executive Secretary

COLLOQUY REQUESTED

Pastor Hugo M. Warnke (Mo.), Oceanside, Calif., has requested a colloquy preparatory to making application for membership in the Wisconsin Ev. Lutheran Synod.

I. G. Frey, President
Arizona-California District

REQUESTS FOR COLLOQUY

Pastor David Orea Luna (Mexican Lutheran Church), Mexico City, Mexico, and Pastor David Chichia (Mexican Lutheran Church), Puebla, Mexico, have requested colloquies preparatory to making application for membership in the Wisconsin Ev. Lutheran Synod.

I. G. Frey, President
Arizona-California District

INVITATION

The Fifth Annual Lutheran Free Conference will be held July 9-11, 1968, at the Curtis Hotel, Minneapolis, Minn. The theme of the conference will be "Jesus Christ—Fact or Fiction?" For further information write Lutheran Free Conference, 11844 N. Seminary Dr. 65W, Mequon, Wis. 53092.

CALL FOR NOMINATIONS

Board of Education—Wisconsin Synod

The Board of Education—Wisconsin Synod herewith invites the members of the Synod to nominate candidates qualified for the office of Secretary of Schools of the Board of Education to replace Mr. Adolph Fehlauer, who has accepted the call of Executive Secretary. Nominees shall be men who are trained and experienced educators. The candidates nominated for this position should be qualified to carry out the following duties:

1. Give assistance to Christian day schools and Lutheran high schools of the Synod in their educational programs;
2. Supervise the Synod's testing programs;
3. Supervise textbook reviewing;
4. Assist with the preparation of teacher candidate call lists as requested by the District presidents;
5. Assist with the planning and producing of course materials;
6. Keep informed on legislation that pertains to our schools and teachers.

Pertinent information should accompany the nomination. All nominations must be in the hands of the undersigned by Saturday, April 20, 1968.

Board of Education—Wisconsin Synod
Pastor Clarence Koepsell, Secretary
905 Nebraska St.
Oshkosh, Wis. 54901

APPOINTMENTS

The Rev. Winfred Koelpin has been appointed as the second vice-president of the Michigan District to fill the vacancy cre-

ated by Pastor Berg's acceptance of the call to the Ex. Secretary of the Home Mission Board.

The Rev. Hilbert Engel has been appointed as visiting elder of the Southeastern Conference, Michigan District, replacing Pastor Koelpin, who is serving as second vice-president.

W. J. Zarling
Michigan District President

HELP WANTED

A position on the custodial staff of Wisconsin Lutheran Seminary at Mequon, Wis., is available. The work consists mainly of janitorial care and general maintenance work in the buildings and on the campus. Those interested may secure further information from Prof. Heinrich J. Vogel, Wisconsin Lutheran Seminary, 11831 N. Seminary Drive 65 W, Mequon, Wis. 53092.

WIS. LUTHERAN HIGH SCHOOL TOURS

Two Wisconsin Lutheran High School tours are planned for this coming summer. The first tour is to the Bible Lands; the second tour will take one to Upper Europe. Those interested may contact Prof. R. W. Mohrhardt at Wisconsin Lutheran High School, 330 North Glenview Ave., Milwaukee, Wis. 53213.

ALTAR CLOTH AVAILABLE

Red altar cloth free to any mission church desiring it. Please contact Mrs. Sondra Raymo, 1603 Sunset Blvd., Monroe, Mich. 48161.

CHANGE OF ADDRESS

Pastor

Bradtke, Martin T.
P.O. Box 426
Hancock, Minn. 56244

Professor

Spaude, Luther O.
7111 W. Bluemound Rd.
Wauwatosa, Wis. 53213

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

ARIZONA-TEXAS PASTORAL CONFERENCE

Grace Ev. Lutheran Church
Tucson, Ariz.

April 23 and 24, 1968

A Study Conference:

The Passover, Wm. O. Bein; The Lord's Supper, W. A. Diehl; Sermon Study, I. G. Frey; The Doctrine Of Election, J. P. Gaertner; N.T. Study, V. R. Glaeske and R. C. Hartman; Apache Ministry, H. E. Hartzell; Every Christian An Evangelist, D. J. Valleskey (Calif. Conf.) delivered by R. C. Paustian. A. A. Guenther, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: April 22, 1968.

Place: St. Paul, Mayville, Mich.

Preacher: Richard Yecke (Edward Zacharias, alternate).

Agenda: Exegesis of Eph. 1—Gary Scheuerlein; Memorization—Robert Sonntag; Faith—Joel Ehler.

Edwin C. Schmelzer, Secretary

* * *

SOUTHWESTERN PASTORAL CONFERENCE

Place: St. Matthew's Church, Benton Harbor, Mich.

Date: Tues. April 30, 1968.

Time: 9 a.m. Communion service.

Preacher: K. Biedenbender (R. Freier, alternate).

Agenda: Exegesis on Jas. 4, L. Mayer, Jr.; A Study of the Terms "The Holy Christian Church, the Communion of Saints," R. Freier; Amos' Critique of Modern Morality, F. Kneuppel.

E. R. Bickel, Secretary

* * *

FLORIDA PASTORAL CONFERENCE

Place: Maitland, Fla.

Date: April 30, 1968.

Time: 9 a.m. Communion service.
Agenda: Paper "What Do We Mean by 'Close Communion?'; Fall Stewardship Conference Report; Summer Camp Report.

Richard Wiechmann, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Place: Lincoln Heights Lutheran Church, Des Moines, Iowa.

Date: April 23-25, 1968 (Tues. 10 a.m.—Thurs. noon). Communion service Tues. evening at 7:30.

Preacher: H. John (alternate, V. Bittorf).

Essays: Rom. 11:28-36. A Hertler; Efficient Presentation of Subject Matter to Confirmation Class, S.S. Teachers, Young Peoples, etc., Ed. Lindemann; Exegetical-Homiletical Treatment of a text for the 5th Sunday after Easter, D. Plocher; Our Position in Regard to Veteran's Organizations, H. Lichtenberg; Reports.

Please announce to the host pastor, Pastor Charles Flunker, Newton, Iowa 50203.

Herman John, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: Monday, April 22, 1968.

Place: First German Ev. Lutheran Church, Manitowoc, Wis., Norval W. Kock, pastor.

Time: Opening Communion service at 9 a.m.

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

Agenda: Exegesis of Heb. 1, Dr. H. Koch (alternate, S. Kugler); Sermon Study, W. Geiger (alternate, A. Schmelting); Assigned Essays! Report of Visiting Elder, etc.

A. F. Schultz, Secretary

* * *

WINNEBAGO PASTORAL CONFERENCE

Date: April 22, 1968.

Place: Grace, Neenah.

Time: 9 a.m. Communion service.

Preacher: L. Winter (alternate: T. Zuberbier).

Agenda: Eph. 5, J. Petrie; Isa. 1, C. Rose-nov; Introduction to the Augsburg Confession, E. Semenske; This We Believe, M. Janke; Round Table discussion on new Social Security law for pastors.

Paul H. Kolander, Secretary

PACIFIC NORTHWEST

SPRING PASTORAL CONFERENCE

Date: April 23-25, 1968, noon to noon.

Place: Gethsemane Church, Tigard, Ore. Host pastor: A. Habben.

Communion service: April 23, 7:30 p.m.

Preacher: R. Baur (alternate: A. Habben).

Agenda: Proper Procedure for Congregation and Pastor in the Divine Call (continuation)—L. Sabrowsky; Galatians (continuation)—M. Teske; A Review of the Lodge Question With Special Emphasis on the Newer and Lesser Lodges—D. Bode; Homeletical Study—Exodus 15:22-26—J. Henning; Counseling as Regards Birth Control—E. Zimmermann; Formula of Concord (continuation)—T. Adascheck.

Arthur J. Valerio, Secretary

WESTERN WISCONSIN

WISCONSIN RIVER VALLEY—CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Tues., May 7, 1968.

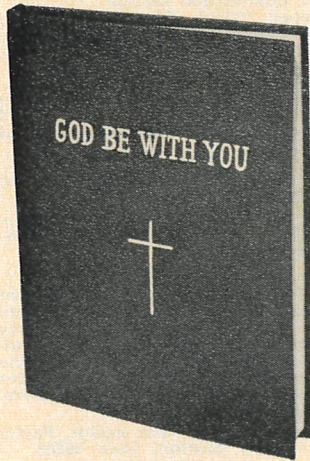
Time: 9 a.m. Communion service.

Place: St. John's Lutheran Church, Poplar Creek.

Speaker: B. E. Stensberg (K. A. Timmel, alternate).

Agenda: Exegesis of Rom. 8, R. F. Weber; Exegesis of I Tim., H. M. Schwartz; Report on the Wisconsin Lutheran Seminary and Discussion of "This We Believe"—Prof. Armin Schuetze; Report on the Wisconsin Lutheran Child and Family Service—Rev. Mentor Kujath; the Present-Day Ecumenical Movement—W. F. Frank; Commercialism in The Church—F. A. Kogler; The Seven Churches in Asia Minor—H. Heckendorf; Mission Reports—W. Lange.

D. A. Witte, Secretary



GOD BE WITH YOU

A Book of Prayers
and Devotions

Price: \$1.25

SUITABLE FOR USE BY SERVICEMEN, STUDENTS AWAY FROM HOME, AND SHUT-INS. EQUALLY RECOMMENDED AS EXCELLENT DEVOTIONAL MATERIAL FOR WIDER USE IN THE HOME.

The 1965 convention of our Synod authorized the production and publication of a prayerbook for servicemen. "God Be with You" is the result. Let it be said at once, however, that the Commission for Christian Literature worked with the thought of producing a devotional booklet that could serve the needs of many others in our Synod as well.

For a further description of the booklet we refer you to these words of the Publishing House reviewer: "The plight of the serviceman is with us again these days. This little book was edited with these needs very much in mind. In a volume small enough to fit in the shirt pocket there are 147 pages of prayers, devotions, and portions of Scriptures and of hymns. There is a word for all seasons and for all conditions. Loneliness, temptation, illness, and a score of other misfortunes which plague the warrior are faced with sturdy words of courage and strength in prayer. Whether he is in Europe, or the United States, or Vietnam, this booklet will speak to the serviceman's heart, and through this little treasure he will speak words to his God. A serviceman cannot have many treasures, but we are sure this book will be one of them."

ORDER FROM:

NORTHWESTERN PUBLISHING HOUSE
3616 - 32 West North Avenue, Milwaukee, Wisconsin 53203

ON CASH orders of \$5.00 or less, please add 25 cents to cover postage and handling.

ON CASH orders over \$5.00 add 5 cents for each dollar or fraction thereof to cover postage and handling.

NAMES REQUESTED for our Missions

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Pastors who want stations included in this announcement will send information to this same address. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

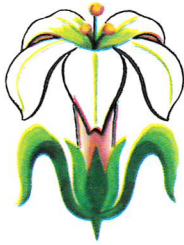
Alabama	Huntsville
Alaska	Anchorage
California	Alpine-La Mesa Concord (Oakland) Fort Ord Lancaster Monterey (Salinas) Redding Sacramento (Citrus Heights) Salinas San Jose Thousand Oaks (Ventura Co.) Whittier (La Habra, Montebello) Yucaipa (Redlands)
Colorado	Fort Collins*
Connecticut	Hartford*
Florida	Cutler Ridge (Miami) Orlando West Palm Beach*
Illinois	Belvidere Mundelein Tinley Park (S. Chicago)
Indiana	Indianapolis
Iowa	Davenport (Quad City)
Kansas	Hays-Stockton Kansas City (Overland Park) Topeka Wichita
Maryland	Baltimore
Michigan	Jackson* Kalamazoo Portland Utica
Minnesota	Duluth-Superior Excelsior* Faribault* Moorhead St. Cloud*
Missouri	St. Joseph* St. Louis*
Nebraska	Columbus
New Jersey	East Brunswick
New Mexico	Albuquerque*
Ohio	Cleveland Grove City (Columbus) Stow (Akron)
Oklahoma	Oklahoma City Guymon*
Oregon	Salem
Pennsylvania	King of Prussia (Philadelphia)
South Dakota	Brookings
Texas	Dallas-Duncanville El Paso* Fort Worth* Houston San Antonio
Virginia	Falls Church (Wash., D.C.)
Washington	Renton
Wisconsin	Eau Claire Lancaster Little Chute Prairie du Sac Shawano Waupun

Canada St. Albert-Edmonton, Alberta
*Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

Note. All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224



THOU, MY REDEEMER, LIVEST

A Litany upon the Festival of Our Lord's Resurrection



○ Jesus, Thou Lord of Life, in all ages past Thou hast shown Thyself to all believers as the Conqueror of sin and death. Thou dost reveal by Thine own words that Abraham, Isaac and Jacob not only saw God by faith during their lifetime, but also saw Him and Thee face to face in the life after death, for Thou didst declare the God of Abraham, Isaac, and Jacob to be, not the God of the dead, but of the living.

**Eternal Hope of all believing sons of men,
Thy resurrection speaks to all who hope, "Amen."**

○ Jesus, Thou Source of all life and joy, Thou alone canst gladden the hearts of sinful, mortal men, for Thou dost testify that Abraham saw Thy day and was glad, and so Thou dost reveal that by faith Abraham saw Thee far in advance as the divine Substitute who would die and rise again for him and all mankind.

**Eternal Hope of all believing sons of men,
Thy resurrection speaks to all who hope, "Amen."**

○ Jesus, only Righteousness and Life for guilty men, clearly Thou didst make Thyself known to Job of old, for he beheld Thee by faith as the Redeemer who would stand victorious upon the earth on the Last Day and would raise him from the dust, to see Thee, the divine Redeemer, with his own eyes, and to hear Thee justify him before God and all men.

**Eternal Hope of all believing sons of men,
Thy resurrection speaks to all who hope, "Amen."**

○ Jesus, for this never-changing revelation of Thyself as the Resurrection and the Life we thank Thee, and we join to say:

WE PRAISE THEE, WE BLESS THEE, WE GLORIFY THEE, OUR LIVING REDEEMER.

* * * * *

Lord Jesus, our Savior, what the fathers most desired, what the prophets' heart inspired, what they longed for many a year stands fulfilled in glory here — in Thee, the risen Redeemer.

○ Jesus, lowly Prophet of Nazareth, Thou didst blaze forth as the Son of God, very God of very God, when Thou didst rise from Joseph's tomb, for only as One divine didst Thou fulfill Thine own words: "I lay down my life, that I might take it again."

**○ risen Lord, Thou hast all things for us fulfilled,
Done all that God in grace for our redemption willed.**

○ Jesus, Thou Lamb of God, Thou didst bring the divine sacrifice for our sins, and God the Father found Thy sacrifice sufficient and acceptable, for as He delivered Thee into death for our offenses, so He raised Thee up again for our justification.

**○ risen Lord, Thou hast all things for us fulfilled,
Done all that God in grace for our redemption willed.**

○ Jesus, Victor over death on the first Easter morning, Thou hast given us the victory over our death, for as Thou hast removed our sin, which is the sting of death, so hast Thou destroyed death itself for us and all who believe in Thee.

**○ risen Lord, Thou hast all things for us fulfilled,
Done all that God in grace for our redemption willed.**

○ gracious, mighty Lord Jesus, what thanks shall we render to Thee for the blessed assurance, comfort, joy and hope given us by Thy resurrection? We join all the redeemed in glory and all the pilgrims on the way to Thy glory and say:

WE PRAISE THEE, WE BLESS THEE, WE GLORIFY THEE, OUR LIVING REDEEMER. AMEN.



In the Name
of Our Redeemer,
Triumphant
from the Grave!

In these days we are making our Easter pilgrimage. We follow a Biblical path. We hear and read the Scriptures, and there by faith we see the risen Lord, risen triumphantly after He had willingly gone into death to make payment for our sins. This same great truth comes to us in expositions of the Scriptures: in sermons, in *Meditations*, in the Easter hymns, and in these pages.

This Easter pilgrimage leads to great blessing. It consists in the deeper knowledge and keener realization that:

*Jesus has indeed redeemed me. I am
a forgiven, beloved child of God.*

*Jesus is the Son of God whose strong
love enfolds me, whose mighty care
upholds me.*

*Jesus has given me the victory over
death. Where He is in glory, there
shall I be also.*

It is our prayer that God would grant you a full measure of such blessing when we say:

In Jesus, Who Was Dead and Is Alive Forevermore,

A BLESSED EASTER!

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

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