



The Northwestern

LUTHERAN

March 26, 1972

BEHOLD HIS GLORY — FULL OF GRACE AND TRUTH

An Easter Message from President O. J. Naumann

Today we stand on the threshold of Holy Week, 1972. The services in our churches will again proclaim our Savior in His true glory, in His grace and truth.

The circumstances surrounding us today parallel those surrounding Jesus and His disciples during that first Holy Week. The world was living under great tensions. There was an outward peace, but it was enforced by the bloody Roman sword. Rulers were resented even as they are today. The establishment was looked upon not as the servants of God, ruling for the good of the citizens, but as usurpers and enemies of the common people.

As is the case today, much of the visible church was caught up in the struggle to improve man's lot in this life. It had definitely failed to recognize its true calling. Why else would the spiritual leaders of Israel have expected the Messiah to throw off the Roman yoke? They simply did not understand His mission as the Old Testament had foretold it.

But the Savior's mission was not in vain. He, the eternal God, by whom all things were made, was made flesh and dwelt among us. Of Him the Evangelist John, in his first chapter, confesses: "We beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth."

Let us recognize in Jesus of Nazareth our long-awaited Messiah. He is the promised Seed of the women, who broke the power of Satan over us by suffering the consequences of our sins and by rendering perfect obedience to the Law in our stead.

He is the Seed of Abraham in whom all the nations of the earth shall be blessed. He is the Son of David who rules over His kingdom, the true Israel, the Church, with grace and truth to the end of time. As our gracious King He also guides the course of the whole world in the interest of His Gospel.

Christ is the Lamb of God that takes away the sin of the world. He is the Servant of God who, according to the Father's will, was wounded for our transgressions and was bruised for our iniquities. In His grace the Father made His soul an offering for our sin. He was scourged, mocked, spit upon, and crucified that we might receive free forgiveness, life, and salvation.

Jesus is our High Priest who still prays: "Father, forgive them, for they know not what they do." He is our true King, who has come into His kingdom and assures us in the hour of death: "Verily, I say unto thee, today shalt thou be with Me in paradise."

As we behold the glory of our King, full of grace and truth, and enjoy all the blessings that citizenship in His kingdom brings us, we can only desire to have others enjoy these same blessings. Let us, therefore, carry the invitation

of our King to all: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Let us tell all men that "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Let us repeat His assurance: "The Son of Man is come to seek and to save that which was lost." Like Paul and Silas, let us tell the troubled soul: "Believe on the Lord Jesus Christ, and thou shalt be saved!" He is the only Way to salvation.

God grant that we and all whom we take with us to the foot of the cross may see the Savior's true glory — may see that He is full of grace and truth!



O. J. Naumann

ARE YOU A KING THEN?

To our ears the question sounds a little antique, even irrelevant. We know that our brothers in Canada and Hong Kong pay allegiance to a queen. And fellow Christians in some other parts of the world have a king. But, for the most part, kings and queens today are relatively powerless, most of them being just figureheads. The love their people have for them is to a great extent a leftover from the days when they actually depended on them for protection and daily bread. Those were honest-to-goodness kings and queens, with real power and real glory.

What, then, about Him who this Holy Week asks to be our King — Jesus, the Prophet of Nazareth, over whose cross they put the accusation, "Jesus of Nazareth, King of the Jews"? What about Him? Has He any claim on us, anything to give us during Holy Week 1972?

Poor Excuse for a King!

As He entered Jerusalem on Palm Sunday, there were jubilant crowds. They hailed Him as the Son of David, as the King of Israel. He surely didn't look like it — riding on a colt, the foal of an ass. No prancing steed, no iron tanks, no mighty planes — just a beast of burden. Not very impressive, is it! The crowds must have let the excitement of the moment get the better of them.

The next day it became evident that He had not come to dethrone Caesar, or Herod, or Pilate. "Is it right to pay tribute to Caesar?" they ask Him. He asks for a coin. "Whose inscription is this? Caesar's? Well, then, give to Caesar what is Caesar's and to God what is God's." This a King? You must be kidding!

By Friday He's arrested. He is condemned. They bring Him to Pilate. The accusation? "He calls Himself the King of the Jews and is stirring

up the people." So Pilate examines Him. "Are you a King?" "My kingdom is not of this world" But Pilate doesn't know of any other kingdom than one with armies and navies and war and bloodshed. He shakes his head. What a poor excuse for a kingdom! For a King!

And then an incomprehensible scene. They robe Him in tattered purple, and force a crown on His head: a crown of THORNS! They put a scepter in His hand: a REED! They bow the knee. You see it, and you cringe. But the worst is yet to be. Oh, not the superscription on the cross. That irritated the leaders of Israel more than it hurt Christ. Rather, priests and members of the high court crowd about the cross and deride Him: "If thou be the King of Israel, come down from the cross." Imagine how they would have scurried had He done so. But they were sure that He wouldn't. He wasn't their kind of a king!

God's Kind of King!

We pray, "Thy kingdom come." We ask that God be active in our midst to the destruction of the kingdom of Satan. He sends us Christ. Can He be God's King? This man who is reviled and spit upon? Whose disciples betray Him and deny Him? He is God's King?

Our questions prove that we haven't taken a good look. Do you know that on that first Palm Sunday He fit the description of the Prophets. They had written: "Tell ye the daughter of Zion, 'Behold, Thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.'" But, Prophets, that doesn't impress us. Who wants a King like that!

A malefactor did. As death approached him, he turned to the cross with the inscription "Jesus of Nazareth, King of the Jews" and pleaded, "Lord, remember me, when Thou

comest into Thy kingdom." And the dying King answered: "Verily I say unto thee, Today shalt thou be with Me in paradise." But what's the promise worth? It's only the word of one dying man to another.

Then we recall other words spoken during this Holy Week. There are those striking words which picture this King at the Judgment, saying, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." We sit with the Twelve in that upper room. With bread and wine Christ gives them His body and blood and says, "I will not drink henceforth of this fruit of the vine until I drink in new with you in My Father's kingdom." There must be something more than meets the eye!

There is! This is the One of whom God had King David write: "Yet have I set My King upon the holy hill of Zion. I will declare the decree: the Lord hath said unto Me: Ask of Me, and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." Really? The One here dying on the cross?

You and I know the secret: HE ROSE AGAIN! He could say: "All power is given unto Me in heaven and on earth." He could promise: "I will come again and receive you unto Myself, that where I am, there ye may be also." He is:

Our Kind of a King!

He is the only King who can grant us forgiveness, strength against sin and Satan, life everlasting.

Let's be His kind of people until with our own eyes we shall see the glorious name written on His robe and on His thigh: "KING OF KINGS AND LORD OF LORDS!" (Rev. 19:16). Then we shall be with the King in His kingdom. Amen.

Editorials

A Prestigious Fool Krister Stendahl — Dr. Krister Stendahl — dean of the renowned Harvard Divinity School, told an expectant audience of high-school and college teachers and students, assembled at Gustavus Adolphus College, that “the whole long and glorious tradition of speaking about immortality of the soul is coming to an end.” Old Testament faith in eternal life was dismissed by Dr. Stendahl as being no more than a hope the Jews had that they would have children and grandchildren. The best he could offer regarding the New Testament promises of eternal life was a pathetic conjecture, “When the kingdom of God comes, we somehow will be with the Lord — whatever that means.”

The doctrine of eternal life is the keynote of every book in the New Testament, from Matthew to Revelation. The message of John 3:16, “Whosoever believeth in Him should not perish but have everlasting life,” is the message of every writer of the New Testament. Paul declares that “the gift of God is eternal life through Jesus Christ our Lord.” Peter writes about “an inheritance incorruptible and undefiled, and that fadeth not away.” What could be plainer than Revelation 21: “There will be no more death”!

When did Krister Stendahl last read in I Corinthians 15, the great resurrection chapter: “This corruptible must put on incorruption, and this mortal must put on immortality”? If Dr. Stendahl is not sure what the King James text means, let Dr. Beck’s translation make it clear for him: “This decaying body must be made one that can’t decay, and this dying body must be made one that can’t die.”

What kind of Easter is left for a man who no longer believes:

*Glorified, I shall anew
With this flesh then be enshrouded;
In this body I shall view
God, my Lord, with eyes unclouded;
In the flesh I then shall see
Jesus Christ eternally.*

In I Corinthians 15 Paul says to the unbeliever, “Thou fool.” He was including the prestigious theologian, Dr. Krister Stendahl, head of Harvard Divinity School.

Carleton Toppe

**For Children:
The Same Gospel** Making his report at the annual meeting of his congregation, the Sunday-school superintendent concluded with the words: “I invite you to bring your children regularly to Sunday school. Our teachers are prepared to teach them of Jesus’ love.”

His words strike us as being a bit unusual. It seems that much of the religious literature published for children today proclaims a different Gospel for children than for adults. The Gospel for children tends to take the form of gentle admonitions to be kind and good. These pious injunctions take the place of the Gospel of Christ’s redemptive love for sinners, presumably until the children

become more sinful and are ready for the gory details of the Crucifixion.

This view is at variance with the forthright declaration made in connection with the baptism of children in our Lutheran churches: “This child then is also by nature sinful and under the wrath of God and would be lost forever unless delivered by our Lord Jesus Christ.”

“He died for all,” wrote Paul to the Corinthians. This includes children, as correctly expressed at the baptismal rite in the words, “But the Father of all mercy and grace hath promised and sent His Son Christ Jesus, who hath borne the sins of the whole world and redeemed and saved little children, no less than others, from sin, death, and everlasting condemnation.”

Children need to know of this love of Christ as well as adults, and no amount of legalistic moralizing, however piously stated and well-intended, can serve as an effective substitute.

The Gospel is the story of Jesus’ love. Teachers who see it as a code of conduct make victims of their pupils, and the net effect of their teaching is to burden the consciences of little children.

Immanuel Frey

“Risen, As He Said” An eccentric Arizona miner walked into the desert and disappeared. Years later James Kidd was declared legally dead. When his estate was probated in 1967, a sum of \$200,000 was designated to anyone who could “prove” that man has a soul.

Imagine the three-ring-circus a courtroom could become with folks trying to collect that piece of change with their “proof.” But this business about visible, tangible “proof” is an old one.

Jesus told of a rich man who wanted someone to return from the dead to “prove” to his five careless brothers that a “place of torment” yawned before them. All he got was: “They have Moses and the prophets; let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.”

St. Luke tells of two unconvinced people who were walking to Emmaus on Easter afternoon. A Stranger suddenly walked in the way with them. It was Jesus, but they knew Him not. The Stranger answered their doubt and disappointment with the words: “O fools, and slow of heart to believe all that the prophets have spoken.”

How does our Lord Himself “prove” the resurrection fact? How does He “prove” that death has no hold on them who hold to Him? How does He warm the hearts of unhappy people who sadly walk their way home?

“Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.” The unchanging, unchangeable Scripture is all the proof we get. But it is all the proof we need to know who it is that still walks every step of the way with us, still warms our cold and cheerless hearts with His Word.

John Parcher

In the Hour of Trial

The Blessings of The Lord's Supper

Often, when the mature Christian finds himself in a situation which clearly fits into the "Hour of Trial" category, more than anything else he longs for the privilege of partaking of the Sacrament of the Lord's Supper. This "visible Word" (as Holy Communion is often called) is a blessing from our Lord which does more than provide comfort and relief for the troubled conscience. It is a very positive source of strength for a faith which needs strengthening. It offers power where there is spiritual weakness, patience when trials threaten to produce impatience, hope to replace despair. Read I Corinthians 11:23-26 — read these verses prayerfully and thoughtfully — and see what a blessed privilege it is for us to respond to the Savior's invitation: "This do in remembrance of Me."

With this simple, brief, and unforgettable request the Lord holds before our eyes the glorious picture of all of the blessings and benefits which He offers to us in this holy Sacrament. "This do in remembrance of Me."

Just think about all that there is to "remember" about Christ Jesus! At the sound of these words we are transported back in time to that upper room in Jerusalem on the night on which Jesus was betrayed. We re-

member His brief journey to Gethsemane, the confrontation with His enemies in the Garden, His unjust trial and condemnation. We see Him on the "way of the cross" to Calvary, where His suffering came to a climactic conclusion as He cried: "It is finished!" This is what our Lord wants to remind us of with the words, "This do in remembrance of Me."

But together with the *events* of His Passion Jesus certainly also wants us to remember in faith the *reason* for all that happened there. Isaiah clearly saw and explained why the Lamb of God was led to the slaughter: "He was wounded *for our transgressions*, He was bruised *for our iniquities*" (ch. 53). In no way can we present any valid alibis or excuses for our sinfulness; there simply is no way in which we can justify ourselves. As our sins cause the finger of guilt to point unerringly at each one of us, all we can do is plead, "God, be merciful to me, a sinner!"

God is merciful to the contrite, penitent sinner! The redemptive work of His Son proves that very clearly. He "was delivered for our offenses, and was raised again for our justification" (Rom. 4:25). Not only does the Lord want us to know that He has completely paid for our sins with

His innocent suffering and death, but He also wants us to trust in Him, our risen Savior, for the full and complete forgiveness which He offers us in Word and Sacrament. He does not want us to doubt for a moment His atoning love for each one of us. He knows that when we can rejoice over His gracious forgiveness, then we can also bear, much more easily, the trials and tribulations that life has in store for us. "Be of good cheer, thy sins be forgiven thee!"

But in Holy Communion Jesus gives us *more* than words. In this Sacrament He gives us a "proof of purchase seal." By giving us His body and blood He proves to us that our sins have been paid for with these as the price: His body and blood. He *has* purchased and won us from all sins, from death, and from the power of the devil. Knowing this in faith will surely also bring it about that our lives will bear rich fruits of thanksgiving and thanks-living. When we are guided through life by what we "remember" about Jesus, God's Son, then, even in sorrow and tribulation, our light will shine before men, and our lives will glorify our Father in heaven. Do this often, in remembrance of your Savior-God!

Philip R. Janke

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

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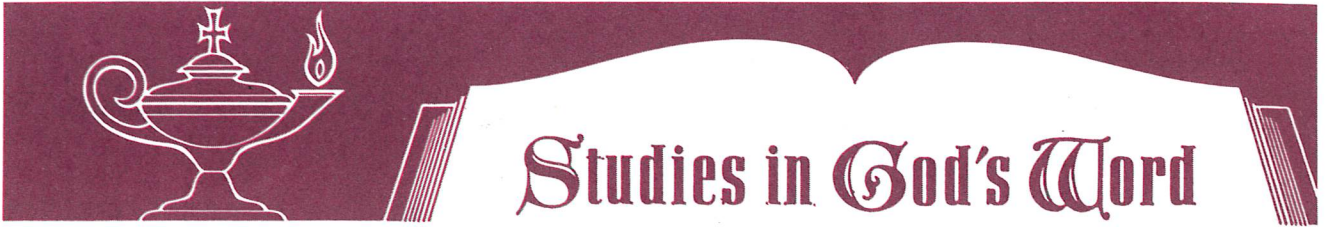
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COVER — The artist has depicted the events of Holy Week in a series of wood carvings forming a crucifix.



Studies in God's Word

The Empty Tomb — A Complete Reply

~~~~~  
**But be not Thou far from Me, O Lord! O My Strength, haste Thee to help Me!**

**Deliver My soul from the sword, My darling (life) from the power of the dog!**

**Save Me from the lion's mouth, for Thou hast heard Me from the horns of the unicorns ("wild bulls") (Psalm 22:19-21).**

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From Depths of Woe

"Though the outlook may be black as night, the up-look ever sheds its light." Was it so with the lonely Sufferer on the cross? He had looked out at His foes, described as many strong bulls, as a roaring lion, and as snarling dogs (vv. 9-18). He had gazed upon His rack and pierced and emaciated body. He had witnessed the distribution of His garments by cruel men who counted Him as already dead. Then, mustering as it were every conscious thought, He concentrated on the "LORD," the eternal Covenantor (v. 19).

The tone of prayer that had sounded in the previous verses was put into actual words as a heartrending appeal (vv. 19-21). What had trembled on the lips of the great Sufferer (v. 11) was not fully voiced. The mere nearness of the Lord already would assure the deliverance of the Sufferer since He acknowledged Him as "My Strength." This title of God occurs only here in Scripture. The word denotes more than what "strength" usually conveys, namely, "the very essence of strength, the source and substance of all strength." With the pronoun "My," Christ appropriates the source of limitless help as His very own.

The Bedrock of Prayer

Thus His appeal for help, for deliverance, and for ultimate rescue and safety was built on a solid foundation. This ground of true prayer is always present whether fully expressed or not: "Lord, remember Thy covenant, for Thou hast promised! Thou canst do all things, for with Thee nothing is impossible!" That is what we are really saying when we close our prayers with "Amen!"

The Sufferer became specific in His plea. "Deliver My soul from the sword!" Not only was the temporal sword of Rome wielded against His life. The flaming sword of divine wrath was unsheathed against Him. This He knew and yet He pleaded, "Deliver . . . My darling from the power of the dog! Save Me from the lion's mouth!" He saw the hellish paw of Satan bruising Him. He felt the very jaws of the roaring Adversary crushing Him. He was in imminent danger of losing His dearest and most precious possession, "My darling" (literally, "My only one"). What a great loss if that holy life perished! What would become of the covenant made in eternity if that Holy One would be allowed to see corruption? What would happen to the world?

Sure Help

Was His prayer heard? After the initial onslaught of Satan in the public ministry of the Son of Man angels were sent to minister to Him (Matt. 4:11). But the Tempter left Him only "for a season" (Luke 4:13), to attack again at a more advantageous time if possible. In Gethsemane the assault was vicious. Again angelic help strengthened Him (Luke 22:43). Was

such help sent also during the black of Good Friday?

"Thou hast heard Me from the horns of the unicorns." "Unicorn" was the translators' attempt to identify a kind of animal that had become extinct. The term in the Hebrew suggests high and mighty beasts, aptly describing Satan's minions. The almighty Lord had supplied the strength to overcome the archenemy before. Could there be any doubt that He would hear in the supreme conflict? Not in the mind of Him who said, "I knew that Thou hearest Me *always*" (John 11:42).

Glorious Response

The answer was given according to the mysterious will of the Lord. The Son was not spared from death. Yet the Holy One did not see corruption (Ps. 16:10). On the third day He was raised from the dust of death. Had He been taken down from the cross and His life spared, it would have hindered His undertaking. The Resurrection crowned it!

The blessed assurance of the Lord's answer of glory steeled the will of the Sufferer and gave Him the strength to lay down His life. Having passed through the jaws of death, He has become our Lord and our Strength. The words of His angel can wipe away all fear as we face the pawless dog and the toothless lion: "Why seek ye the Living among the dead? He is not here, but is risen! Remember how He spoke unto you when He was yet in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again!'" (Luke 24:5-7.) If death is near, can He be far away?

Paul E. Nitz

THE EVANGELISM BOOKSHOP

God's concern is the Gospel. He brought it into being through His only-begotten Son, Jesus Christ. God's concern is the dissemination of that Gospel. In 1450 A.D. He led Gutenberg to invent the printing press so that the saving Gospel might be published, to spread like wildfire across the face of the earth. A person wonders what the Reformation would have been like without the press. In fact, the printing press is still used to spread the Evangel, the Gospel.

Fifteen years ago the Wisconsin Evangelical Lutheran Synod established a Commission on Evangelism. One stated reason for establishing such a commission was the production of programs and materials "consistent with our doctrine and practices." This purpose and objective was reiterated when five years later, by Synodical resolution, the existing commission was dissolved and then reconstituted in its present form.

A \$1,000 grant to the Michigan District Commission on Evangelism enabled the commission to open the Evangelism Bookshop in 1960. From the very outset a need was recognized for producing materials which could be used with confidence in our circles. Congregations wanted guidelines, programs, and materials that would be sound Scripturally. A conviction that truly Scriptural motivation must be the basis for all evangelism activity moved the commission to produce its first publication, *STUDY TO BE WITNESSES UNTO ME*. But our people wanted more! They wanted to learn **how** to go about their God-given task of witnessing for Christ. *TRAIN TO BE WITNESSES UNTO ME* was printed to fill this need. Another booklet, *ORGANIZE TO BE WITNESSES UNTO ME*, was written to help congregations set up an organization for the "Sharing the Savior" evangelism program. Other publications followed.

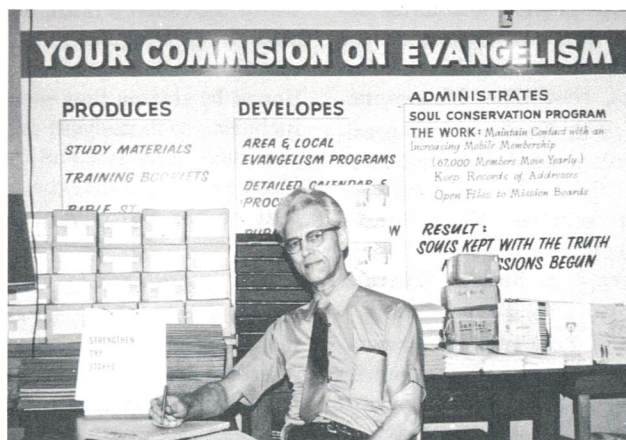
A flood of requests came in for a leaflet which could be left at homes by lay witnesses. Over 100,000 copies of *OUR LUTHERAN CHURCH IN-*

VITES YOU, an illustrated leaflet which informs readers of the Scriptural stand of the Synod, have been printed and distributed. *JESUS THE WAY TO HEAVEN* was produced for those who wanted a booklet to help them present the Law and Gospel to the unchurched. "What can I give to a layman that will enable him to supervise the work of evangelism in my church?" a pastor asked. This request resulted in *THE EVANGELISM CHAIRMAN*. Details of how to conduct a religious survey (canvass), together with exhibits and samples, have been published in a folder entitled, *THE RELIGIOUS SURVEY*.

An evangelism program, *STRENGTHEN THY STAKES*, which revolves around the confirmation vow was prepared for congregational use during the season of Lent.

Evangelism Chairman," and "The Religious Survey," are included in the *SHARING THE SAVIOR MANUAL*.

The Evangelism Bookshop is a nonprofit concern. No member of the commission has received any compensation for his labors. Cost of materials is further kept down by volunteers who fold, gather, and staple the materials. Hope Lutheran Church of Detroit has graciously permitted its pastor, whose name appears below, to serve as chairman of the Michigan District Commission on Evangelism and to operate the Bookshop for the past 12 years. Only recently, when filling of orders began to require up to two, three and more hours daily, has help been engaged to package and mail materials. Where does the money come from to publish the above materials? As funds from sales



Pastor W. Valleskey and Evangelism Display

The Bookshop sells a kit which includes samples of all needed materials.

The Bookshop also produced and offers a taped slide-lecture on a rental basis. This visual aid, *THE WITNESS AT SMITHVILLE*, demonstrates how witnessing may be done in a home, in the bowling alley, in the backyard, or on the campus.

To mention all the materials published by The Evangelism Bookshop would require too much space. Samples of all materials, except the "Strengthen Thy Stakes" kit, "The

arrive new materials are published. The original \$1000 grant serves as a revolving fund.

The Bookshop offers a *CATALOGUE* which, in addition to listing items and "prices," gives a brief description of items available. Write for a copy. The chairmen of the District Commissions on Evangelism stand ready to assist anyone in the joy of witnessing!

Pastor W. Valleskey
The Evangelism Bookshop
10729 Worden
Detroit, Mich. 48224



MIDYEAR GRADUATION AT DMLC

On Wednesday, January 26, 1972, at the time of the regular morning chapel service, Mr. Theodore Pelzl played the processional as the officiants and 13 midyear graduates entered the chapel-auditorium of the Academic Center at Dr. Martin Luther College, New Ulm, Minnesota.

Prof. Lloyd O. Huebner, vice-president for student affairs, served as liturgist for this, the first midyear graduation service. The Chapel Choir, directed by Prof. Ronald Shilling, sang J. S. Bach's "Where'er I Go, Whate'er My Task."

President C. Frey gave the graduation sermon, basing his remarks on Jesus' Parable of the Talents, recorded in Matthew 25:14-30. Choosing as

his theme, "Faithfulness in the Use of Talents," President Frey stressed that God's truth of salvation, by grace through faith, is an unchanging truth; that such a faith, however, will also be a living faith, out of which will flow a life of good works. He continued by stating that each Christian, including each midyear graduate, has particular gifts and abilities, given to him by God. All that the Lord asks is that he use His gifts faithfully.

Prof. Arthur Schulz, vice-president for academic affairs, awarded diplomas to 14 graduates, one in absentia. A storm had prevented the student from arriving in time for the graduation service.

MUSICAL EVENTS AT DMLC

April 13	Faculty-Student Chamber Recital	8:00 p.m.
April 16	Choir Homecoming Concert	8:00 p.m.
April 17	Organ Recital: Miss D. Siegler	8:00 p.m.
April 21-22	"Brigadoon"	8:00 p.m.
April 23	"Brigadoon"	2:30 p.m.
April 23	Organ Recital: Mr. W. Wagner	8:00 p.m.
April 27	Piano Recital: Mr. R. Besemer	8:15 p.m.
May 3	Reuter* Festival: Prof. E. Meyer	7:30 p.m.
May 8	Organ Recital: Miss C. Bauer and Miss L. Brick	8:00 p.m.
May 14	Marluts, Aeolians, Academy Band	3:30 p.m.
May 17	Organ Recital: Instructor C. Luedtke	8:00 p.m.
June 1	June Concert: Choirs and Band	8:15 p.m.

*Fritz Reuter was chairman of the DMLC music department from 1908 to 1923 and wrote a considerable quantity of music for choir and organ.

The Latest from

The graduates came from four states and Nigeria. Their names and homes are as follows: Joseph O. Oyeniyi, Omu-aran, Nigeria, West Africa; Lou Ann E. Piepenbrink, Crete, Illinois; from Minnesota: Robert C. Boeck, Redwood Falls; Ann M. Ernst, Buffalo; Linda M. Vorbeck, Madison; and Carolyn A. Zuehlsdorf, Belview; from Michigan: Annette L. Doroff, South Haven; Douglas M. Klitzke, Menominee; and the following from Wisconsin: Kathie E. Biedenbender, Brillion; Barbara R. Bintz, Milwaukee; Gloria J. Bock, Beaver Dam; Elaine E. Callies, Ixonia; Karen L. Kaphingst, Kaukauna; and Diana H. Timm, Ripon.

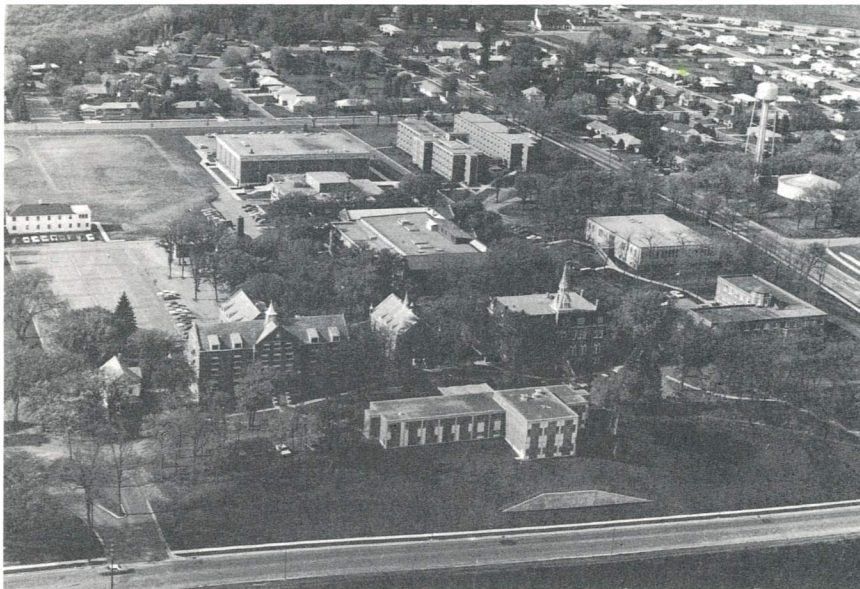
Many of these graduates had already been serving in the Lord's harvest field, having accepted assignments as emergency teachers, thus delaying their date of graduation. Since DMCL's curriculum operates on a semester basis, it is possible for such students, after having been absent from the campus, to continue their work and graduate at midyear.

The assignment committee, which met on the afternoon of January 26, was able to place most of these graduates. Others will be given calls in May. We are certain that a grateful church receives them as further gifts from her Lord.



Prof. A. Schulz and Mr. D. Klitzke

Dr. Martin Luther College



Recent Aerial View of the DMLC Campus

DR. MARTIN LUTHER COLLEGE CHOIR SPRING 1972 APPEARANCES

March 24	8:00 p.m.	Lake Benton, Mn	St. John
March 25	8:00 p.m.	Sioux City, Iowa	Grace
March 26	10:30 a.m.	Sioux Falls, SD	Good Shepherd
	4:00 p.m.	Clear Lake, SD	Trinity
	8:00 p.m.	Marshall, Mn	Christ
March 29	8:00 p.m.	Hastings, Mn	St. John
March 30	8:00 p.m.	Rhinelander, Wi	Zion
March 31	1:30 p.m.	Peshtigo, Wi (R2)	St. John
	8:00 p.m.	Menominee, Mi	Christ
April 1	7:30 p.m.	Saginaw, Mi	St. Paul
April 2	8:00 a.m.	Frankenmuth, Mi	St. John
	10:30 a.m.	Flint, Mi	Emanuel
	3:30 p.m.	Saline, Mi	Trinity
	7:30 p.m.	Adrian, Mi	St. Stephen
April 3	8:00 p.m.	Jenera, Ohio	Trinity
April 4	8:00 p.m.	Lansing, Mi	Emanuel
April 5	8:00 p.m.	Stevensville, Mi	St. Paul
April 6	8:00 p.m.	Milwaukee, Wi	St. John (So. 68th)
April 7	8:00 p.m.	Two Rivers, Wi	St. John
April 8	8:00 p.m.	Brillion, Wi	Trinity
April 9	8:00 a.m.	Appleton, Wi	Riverview
	10:30 a.m.	Appleton, Wi	Mt. Olive School
	3:30 p.m.	Schofield, Wi	St. Peter
April 16	8:00 p.m.	New Ulm, Mn	DMLC
April 28	8:00 p.m.	Jordan, Mn	St. Paul
April 29	8:00 p.m.	Columbus, Wi	Zion
April 30	8:00 a.m.	Sun Prairie, Wi	Peace
	10:30 a.m.	Arlington, Wi	Zion
	3:00 p.m.	Wonewoc, Wi	St. Paul

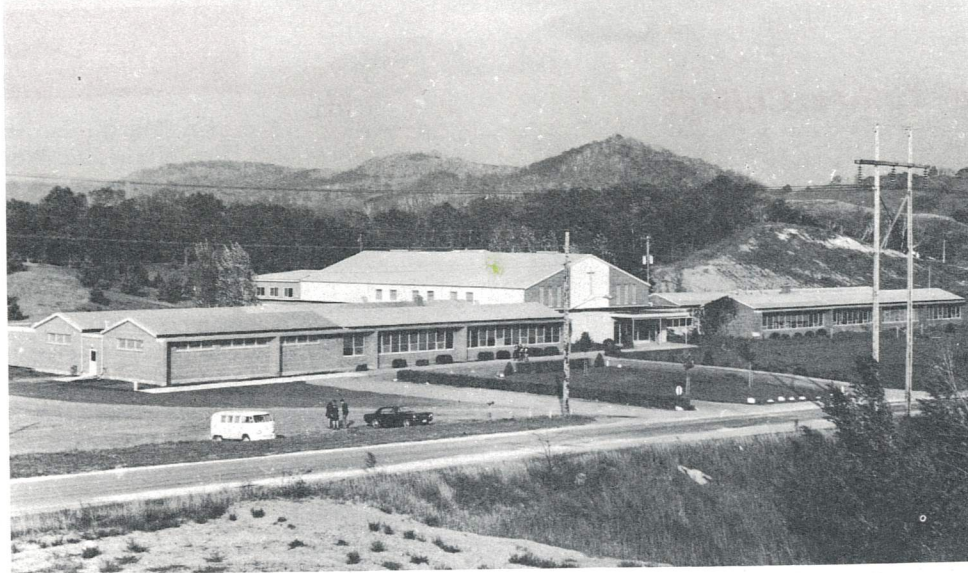
Dr. Martin Luther College, New Ulm, Minnesota. Where is that? New Ulm is a city of about 13,000 inhabitants, located in the south central part of Minnesota. It is 110 miles west of Rochester, Minnesota, and 100 miles southeast of the Minnesota twin cities, Minneapolis and St. Paul. The city is located in a picturesque setting on a series of terrace-like elevations, rising gradually from the Minnesota River valley and capped by wooded bluffs. The Cottonwood River flows south of the city through the Flandrau State Park, which lies adjacent to the city.

New Ulm is a progressive community with wide paved roads and with well-kept properties. It is a thriving industrial and trading center in southern Minnesota. The town has a heritage which is rich in German traditions and culture, having its own peculiar brand of Neu-Ulmer Deutsch. Its colorful history dates back to the Sioux Indian uprising of the 1860's. The city is justly proud of its fine medical facilities and of its fine park system which affords accommodations for a well-organized recreation program.

On a wooded bluff in the southwest corner the campus of Dr. Martin Luther College looks down over the city. Within the past 15 years an extensive residential area has sprung up around the campus. What began with four acres has today developed into a 50-acre campus. Where once there was a single building, Old Main, there are today 10 major buildings and a few dwellings.

Although the additions to the campus have been made over a span of many decades, yet the campus plan has developed systematically. In a parklike setting the activity buildings of the campus, used for classrooms, administration, and recreation, form a line down the center of the building area. On either side of this line are located the various men's and women's dormitories. This can best be seen from the accompanying aerial view of the campus.

(Adapted from *The Lutheran Journal*, Summer 1972, as reprinted in 1972 *Yearbook*.)



Luther High School nestles in the gently rolling slopes of a sandy Onalaska hillside. Little evidence remains today of the rough terrain that bulldozers toppled over in 1957 to create a spot level enough on which to erect a building. To the west, new homes rise; brush and thicket continue to disappear. But the school still faces a farmer's tilled field to the south; and the wooded hills to the north recall an earlier day, when grazing cattle were the only sign of moving life in the area, when the school's 40-acre tract of land was uncharted wilderness, when access to the land was by means of two small entrances, easily missed in the wooded maze. Today the traveler passing through Onalaska on Highway 35-53 is only minutes away from access to the school, and the tourist on I-90 can readily see the school's physical plant, imposing in its modesty and isolation.

The unpretentious nature of the school mirrors its history. Years of alternating optimism and discouragement, of interest and apathy, of initiative and hesitancy mark its annals. Planning for a Lutheran high school in the La Crosse area dates back to the fall of 1944. Meetings held at that time led to the determination to begin a school with an initial ninth-grade class in September of 1945. This hope vanished quickly, however, when the pastor called as the director and first teacher declined to accept the call. A plan to open a year later also failed. In 1947 a tract of land was purchased on the south side of La Crosse as a school site, indicating the ambitious hopes of school supporters. But not enough hearts had joined together to make the proposed school a reality. Plans were formulated, only to be abandoned as obstacles intervened. Since the plot of land in La Crosse proved to be too small for school purposes, the Board in 1954 decided to relocate. A 20-acre site in Onalaska was made available to the Association by a member at the cost of \$14,000. This piece of property was enlarged soon after by the purchase of an adjoining 20 acres for \$5,700. There was, however, at this time as yet no plan to build. The Board

investigated rental sites, but was not able to secure a building for the initial operation of the school. The strategy to begin with a ninth grade, hoping that this would generate enough momentum and financial support to enable the Association to tackle the big project of erecting a suitable building on the school property, did not materialize.

When in the spring of 1956 a call for director was issued and declined three times, the Association began to follow a new approach. The idea of beginning a construction program before opening the school gained support. In line with this thinking, a professional engineer was asked to submit building plans. In November of 1956, Pastor Wayne Schmidt of Lena, Wisconsin, accepted the call as principal. At an Association meeting on February 27, 1957, the Board, by unanimous decision, was empowered to "investigate the possibilities of obtaining a loan and to spend up to \$75,000 for the first unit of a high-school building." Excavation and construction were begun early in spring. The cornerstone was laid on June 23, 1957, and the building was ready for occupancy by September 8, 1957, when the first ninth-grade class of 20 entered Luther High. The dream of 13 years had finally become a reality.

Under Pastor Schmidt's leadership the school gained support among the congregations. The new school adopted a strong academic program, and dedicated and able instructors joined the staff. This did much to allay fears that the school would not be able to offer a creditable education.

Perhaps first out of necessity and later by design, the school has expended its limited resources on developing a challenging academic program, veering away from vocational subjects, with the exception of business courses. Luther, however, was the first area high school to offer both classroom and behind-the-wheel training in driver education.

The academic tinge of the school has served its constituency well, since about 75 per cent of Luther's graduates continue their studies. Many graduates matriculate to the University of Wisconsin at La Crosse and a lesser number to other state colleges and universities. Those who want to pursue a career-oriented vocational education can take their specialized training at Western Wisconsin Technical Institute in La Crosse. As an integral part of its mission, the school has emphasized the training of workers for the Church. Out of 504 graduates since 1961, more than 60 have attended Dr. Martin Luther College and 28 Northwestern College.

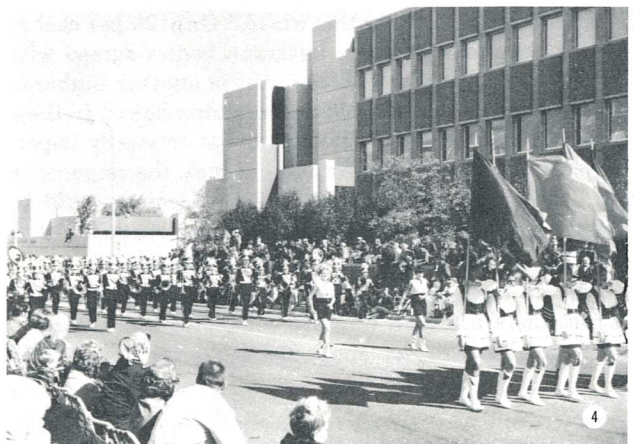
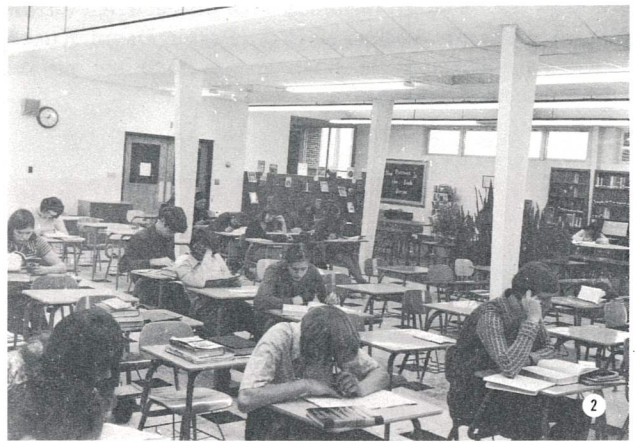
One of the biggest elements in giving Lutheran education a good image in this area has been the school's musical organizations. People who otherwise might not have heard of the school have become acquainted with it through its band. The fact that the band has won six firsts out of seven starts in the Oktoberfest Maple Leaf parades at La Crosse has much to do with the public's favorable impression of the school. For the past four years a string program and a growing orchestra have given students further musical opportunities.

The distinction the vocal department has achieved is no less impressive. The Luther High Concert Choir has placed first in district class A competition the last eight years. The Madrigal, holder of top honors in state contests, has been a popular favorite with area civic and social groups. The idea for a choral festival of area and Synodical high schools originated at Luther, where the first gathering was held in 1967.

Since 1961, the music department has sponsored a fall festival called Heidelberg. Not only does this happening draw many people to Luther High and acquaint them with the school, but it offers the students an opportunity to perform musically in an informal way.

Together with music, athletics has increased the public's interest in Luther High. Although the school is not a member of any regional conference, its teams compete interscholastically in basketball, football, track, baseball, golf, and tennis. That we were to be reckoned with athletically became apparent in 1966, when our basketball team was rated statewide in UPI and AP polls. A football record of 7-1 last fall brought the school considerable coverage in the local press. Since 1969 the track team has compiled a 26-2 record in dual and invitational meets.

Other signs also point to an alive and vital school. Although enrollment has seemingly stabilized the last few years at 280-290, the school has continued to expand physically. The physical plant, of Butler design, has been



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- 1: The library-study hall, Luther High's most recent addition.
 - 2: Roomy and pleasant facilities provide welcome relief from previous cramped conditions.
 - 3: The school's unique Heidelberg festival attracts between two and three-thousand people each year.
 - 4: Luther High's marching band at La Crosse's famed Oktoberfest Maple Leaf parade.

built in stages as the needs and growth of the school demanded. The latest addition was dedicated on Reformation Sunday, 1971. This unit provided space for a library-reading room-study hall combination, classrooms, offices, and a basement area for a student commons, a faculty room, and library storage. In the last two years an expenditure of about \$8,000 has increased considerably the number of volumes in the library. The fixed assets of the school, owned and operated by 17 congregations with a communicant membership of 7,000, total \$1,100,000 with liabilities of \$350,000.

The 1970 school year marked the end of an era at Luther High. Not only did the school lose the services of the chairmen of the science and of the mathematics departments, but also of Dr. Wayne Schmidt, whose name as principal had been synonymous with Luther High for the past 14 years. In August of 1971, Pastor David Kuske, former vice-principal of Luther, was installed as the school's second principal.

The ferment in the educational world has not left Luther High untouched. Curriculum revision is under study, and various departments are studying the adaptability of new educational trends to their respective disciplines. The new library complex includes provisions for the development of a media center, a focal point of today's secondary education.

Faculty personnel change, and students come and go, but the commitment of the school remains constant. In an atmosphere of warmth and friendliness between students and faculty, where a spirit of pride in the school and its performance characterizes student attitudes, Luther High School looks forward to training a new generation of the Church's youth. Trusting in the Lord of the Church for His continuing blessing, the school, at this juncture in its history, rededicates itself to its sole purpose of "keeping Christ in higher education."

Mr. Gale Peterson
Instructor at Luther High School

The Connection Between the GOSPEL and

the HEREAFTER

Death — and then what? What happens to a human being after death? Is there a hereafter? What about heaven and hell?

Many today who profess themselves to be Christians feel that these are rather unimportant questions. For them the emphasis is on the here and now and not on the hereafter.

In a survey* that was conducted in a three-county area of metropolitan Detroit a few years ago among Lutherans of four different synods, including the Wisconsin Synod, pastors and lay people were asked to evaluate the following statement: "The most important thing is the salvation of mankind to eternal life rather than carrying on social reform programs here in this world." Only 26 per cent of the pastors in one of these Lutheran bodies agreed with that statement; and only 52 per cent in another Lutheran body. Obviously many of the pastors interviewed in these two bodies felt that the hereafter is not as vitally important as the here and now. In view of that, the response of these same pastors to the following statement could be predicted: "It is not as important to worry about life after death as about what one can do in this life."

Apparently, even among those who call themselves Lutheran, there are such who are convinced that what the Scriptures have to say about the hereafter and heaven

and hell is relatively unimportant. More than that, they are ready to challenge what the Scriptures do teach about these matters.

The Bible definitely speaks of a hereafter. "It is appointed unto men once to die, and after this the judgment" (Heb. 9:27). Our Savior said: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28,29). The Bible does speak of heaven and hell. In His description of the Last Judgment our Savior said: "Then shall the King say unto them on His right hand, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' Then shall He say also unto them on the left hand, 'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels'" (Matt. 25:34,41). In the parable in Luke 16 the poor beggar Lazarus at death was carried by the angels into Abraham's bosom (heaven), whereas the rich man ended up in hell. Scripture clearly speaks of a judgment day and of the existence of a heaven and a hell.

For many, many centuries the Christian Church in the Apostles' Creed has confessed: "I believe in the resurrection of the body." But there are Lutherans today who question the resurrection of the body and the immortality of the soul. A Lutheran professor recently spoke of the resurrection of the flesh as a "doctrine frightful in content

*The Lutheran Ethic, Lawrence K. Kersten: copyright 1970 by Wayne State University Press, Detroit, Michigan.

and fateful in consequence." A Lutheran pastor deplored the fact that a member of his church had years earlier as a boy been misled by a well-meaning but ignorant pastor who had tried to comfort him by telling him that "he could be happy in knowing that his father's soul was now in heaven." But which pastor is the "ignorant" one? Another Lutheran professor states that the teaching of an immortality of the soul is not Biblical but heathen.

The Scripture, however, speaks plainly of the resurrection of the body and the immortality of the soul. It teaches: "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15b). "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it" (Eccles. 12:7). "(Christ) shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3:21a). Despite these clear passages, there are such who would tell us that to believe this is to misinterpret the Scriptures.

Sooner or later the false teachings of church leaders are also accepted by the man in the pew. The survey referred to earlier asked college and university students to give their opinion of the following statement: "There will be a divine judgment after death where some will be rewarded and others punished." Less than half of the students affiliated with one Lutheran body agreed with this statement. This is not surprising, considering that about three-fourths of their pastors believe that the salvation of mankind to life eternal is less important than social reform programs here in this world.

One of the evil fruits of the rejection of the Scripture teachings of a judgment day, a hereafter, and a hell is the belief that finally all people will be saved. This false belief, called universalism, contradicts the Scripture teaching that Jesus Christ is the one and only Savior of mankind. In Acts 4:12 we read: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." However, when the previously mentioned survey put before pastors and lay people the statement: "Only those who believe in Jesus Christ as their Savior can go to heaven," only about half of the pastors in the two most liberal Lutheran bodies in our country agreed with that statement. In fact, more lay people than pastors in those two church bodies agreed with that statement.

Those who would urge all Lutheran bodies to unite contend that these varying beliefs concerning the hereafter should not keep Lutherans apart. They would have us believe that false doctrine in this area cannot possibly affect the central doctrine of Scripture, the doctrine of justification by faith. Naturally, false doctrine is not labeled "false doctrine" by these people. They prefer to speak of varying beliefs and differences of opinion — a tactic which Satan has always found to be extremely valuable for achieving his evil purposes. Those who would have us believe that false doctrine in regard to the hereafter cannot affect the doctrine of justification by faith are deceiving themselves. If there were no judgment day, if there were no hereafter, if there were no heaven and no hell, if there were no resurrection of the flesh, if the soul were

not immortal, then there would be no need for justification. Under those circumstances who of us would have to be justified, declared just and righteous before a holy God? That in turn would make the preaching and teaching of the good news that we sinners have been justified by God's grace through Christ unnecessary. Then a Scripture passage such as the following would indeed be irrelevant: "For all have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:23,24). If there is no judgment and no heaven and no hell, what difference does it make that God in His grace has justified us through His Son? Rejecting what Scripture says about the hereafter really makes Christ unnecessary.

Not all liberal Lutherans are willing to go quite that far. In the survey mentioned above, only about half of the pastors in the two most liberal Lutheran bodies in our country were willing to state that they did not believe that only those who believe in Jesus Christ as their Savior go to heaven. What do we believe about this statement? In the same survey, 100 per cent of the Wisconsin Synod pastors interviewed said that they believed that Christ is the only way to heaven. This agrees with what Christ Himself states: "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me" (John 14:6).

To reject what the Scripture teaches about the hereafter completely undermines the message of Easter. It makes it irrelevant for Jesus to say to the repentant malefactor: "Today shalt thou be with Me in paradise." It makes irrelevant the final prayer of our Lord: "Father, into Thy hands I commend my spirit." It makes the resurrection of our Lord unnecessary. But this does not agree with what Scripture says of the resurrection in I Corinthians 15: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Neither the Scripture doctrine concerning the hereafter nor any other Scripture doctrine can be declared non-essential without undermining the Gospel. That was the approach that Satan tried with Eve in the Garden of Eden, and we are acquainted with the tragic results. "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. 3:1.) We paraphrase: "Yea, hath God said, Ye shall accept each and every one of His teachings, each and every one of His words?" Indeed He has. But Eve listened to the devil's suggestion that this command of God was really immaterial. She and her husband lost everything. If we heed those who speak of the Scripture teachings concerning the hereafter as nonessential, we too may well end up losing everything — the Gospel and eternal life and salvation.

Pastor Henry T. Peter
St. Paul Ev. Lutheran Church
Sodus, Michigan

Looking at the Religious World

INFORMATION AND INSIGHT

Easter and Immortality

Paul praises our Savior Jesus Christ as Him "who hath abolished death, and hath brought life and immortality to light through the Gospel." Krister Stendahl points with pride to his claim that "an increasing number of men and women are less concerned about the immortality of the soul, especially their own."

Stendahl, the Swedish-born New Testament scholar and dean of the Harvard Divinity School, used a recent appearance before the annual Nobel Conference at Gustavus Adolphus College, St. Peter, Minnesota, as an opportunity to disparage the concept of the immortality of the soul. He declared: "The only immortality the Old Testament knew of was in the perpetuation of offspring." As to the New Testament, Stendahl claims that it consistently speaks about "the resurrection as over against immortality" and that in terms of a triumph of God's justice in which "it was not a question of what is happening to my identity, but to what is happening in the world."

Cause of this alleged decline in immortality language and belief is supposed to be a shift to an Eastern religious viewpoint that minimizes self. We will not follow Stendahl's invitation to go East.

The Easter Gospel has been under vicious attack for over 19 centuries. Usually it was the truth of the resurrection of the body, Christ's and ours, that had been rejected. Most people, even the veriest heathen, have been willing to believe in a soul immortality. Now Stendahl and others seem to want to "advance" beyond even that. We prefer to abide in the Easter Gospel and its twin truths, the resurrection of the body and the immortality of the soul.

Not For Easter Reading

Being published in England at the time of this writing and scheduled for a September United States appearance is *True Resurrection* by H. A. Williams. On the basis of advance notices, the conclusion must be drawn that this book will not add to good Easter literature.

Williams, it is reported, bases his *True Resurrection* not on the Easter accounts of the New Testament, but on an existential study of human experiences involving body, mind, goodness, suffering, and death.

This is typical of the approach of our age to religious truth. What is sought is some sort of resurrection experience. What is ignored is the objective truth of the Bible's Easter Gospel.

Freedom To Confirm

Traditional Palm Sunday confirmations are taking place in many of our congregations on March 26 and once again bring joy to the hearts of confirmands, parents and sponsors, members and pastors. This annual occurrence is something we all expect and almost take for granted.

Confirmation cannot be taken for granted by Lutherans behind the Iron Curtain in the German Democratic Republic. Harassment and intimidation have caused an increasing number of parents to withdraw their children from confirmation classes and instruction courses in religion during the current school year.

Standard operating procedure, it is reported in West German publications, is for school authorities to make lists of the students taking religious instruction in a way that plainly shows disapproval. After a short interval of time, parents are visited

and given the information that high-school and university courses are in jeopardy. Many yield to such pressures and take their children out of the confirmation instruction course.

When church leaders protest such infringements of religious education opportunities, they usually receive the answer that someone in the lower echelon has been overzealously exceeding authority and that the matter will be looked into in due time. By that time the damage has been done.

In this free and fortunate land God has blessed us with the liberty to instruct and confirm the youth in the saving Truth. About the only interference with confirmation instruction to be found in our midst is that which comes from misguided parents and members who try to cut the time allotted for the course to the minimum or even less than the minimum.

Giant Stride or Small Step?

The statement on the Lord's Supper issued late last year by members of an international Anglican-Roman commission has been called by a highly placed Vatican spokesman the "most important step towards reunion of the two churches since the 16th Century." However, anyone tempted to jump to the conclusion that such a reunion is just around the corner should bear in mind that the Communion agreement is being opposed by groups in both bodies and that the commission established in 1970 has moved from the difficult Lord's Supper subject to the even more difficult point of the ministry.

In a recent interview Dr. Michael Ramsey, Archbishop of Canterbury and thus the most authoritative voice in the Anglican Communion, touched on the later point of conflict. The Ro-

man Pope, he said, could be regarded by Anglicans as a presiding bishop, "but not, of course, in the way Roman Catholics have traditionally understood him." Ramsey added, "The doctrine of papal infallibility, as commonly understood, is also unacceptable to us. And finally, we can't accept the claim of Rome to be the one true Church."

Archbishop Ramsey, while urging that "Anglicans and Roman Catholics are already growing together in a most marvelous way," declined to predict when reunion may take place.

Missouri Dilemma

The Lutheran Church — Missouri Synod, that had so much difficulty in passing certain resolutions last summer, is having almost as much difficulty a half year later in interpreting and applying them. The most serious instance involves the resolve "to defer new implementation of fellowship" with the American Lutheran Church in view of the ALC's readiness to ordain women for service in the public ministry.

District and synod presidents have been in discussion and correspondence about the matter and seem to agree that "to defer new implementation of fellowship" did not mean to suspend existing instances of fellowship between the ALC and LC-MS. There also seems to be agreement that there should be no beginning of new and untried types of fellowship.

However, a difference of opinion seems to have arisen as to how much of a green or red light has been given to the establishment of fellowship relations between congregations of the two synods. This is not a new type of fellowship; however, by no means all congregations have as yet begun to practice it. This probably means that, for all practical purposes, the signal is yellow.

When the Missouri Synod in 1969 declared itself to be in fellowship with the ALC, many questioned the basis for the fellowship. That basis has been made less firm through the differing stands taken regarding women in the public ministry. In such a situation disagreement and conflict are unavoidable.

Military Chaplains

A widely reprinted article in the January 30 Sunday *New York Times* under the heading, "The Perils of Serving Two Masters," may have been seen by some of our readers and will interest others. The article called attention to a new book, *Military Chaplains*, a collection of essays edited by Harvey G. Cox and published by Clergy and Laymen Concerned About Vietnam. The essays urge changes in the chaplaincy system that range from forms of "demilitarization" to outright "civilianization."

The *Times* article referred to our Synod in the following way:

The Army Chief of Chaplains, Gerhardt W. Hyatt, has noted that the one denomination that pays for and maintains a civilian chaplaincy, the conservative Wisconsin Evangelical Lutheran Synod, still has to rely on the Army for billeting and transportation. "It is not a matter of whether or not to accept government support," he has said. "It is merely a matter of how much."

We do not agree with Chief of Chaplains Hyatt that no distinction is to be made between basic support in the form of salary and incidental support for transportation and occasional billeting. However, we are grateful to him for calling attention to our sincerely held convictions in this matter and are likewise grateful for any unavoidable support received by our civilian chaplain in Vietnam, who at present is Pastor Karl Otto of Wauwatosa, Wisconsin.

Also, the *Times* article is not quoted in the belief that our convictions can thereby be validated or strengthened. We held that conviction 25 years ago when no articles agreeing with us appeared and when many regarded us almost as traitors for not involving ourselves in the military chaplaincy. We will continue to hold that conviction in time of peace and war and cold war and unpopular military action. Under that conviction we will do the best we can, hoping that our efforts will be fur-

thered by the long tour of inspection that Pastor Clayton Krug of Waukesha is making in the United States for the Military Services Committee of the Special Ministries Board (formerly known as the Lutheran Spiritual Welfare Commission).

Edward C. Fredrich

8TH ANNUAL LUTHERAN COLLEGIANS CONVENTION

The University of Wisconsin — Platteville chapter of Lutheran Collegians will host the 8th Annual Lutheran Collegians Convention April 7-9, 1972. Over 300 people are expected to attend this year's convention, with delegates from 28 chapters voting in the business meeting.

Pastor Harold Wicke of the Northwestern Publishing House, Milwaukee, Wisconsin, will conduct the vesper service on Friday. Emcee and speaker at the banquet on Saturday night will be Prof. John Chworowsky, dean of men at Northwestern College, Watertown, Wisconsin. Presenting the closing Sunday morning service will be Prof. Joel Gerlach of the Lutheran Seminary in Mequon, Wisconsin.

Activities will begin Friday, April 7, at 1:00 P.M. with registration and will include campus tours, planned activities, and an opening vesper service. Saturday the business meeting and Bible study workshops will take place. A banquet and other activities are also scheduled for Saturday. Convention activities will end with a closing service on Sunday morning and a coffee hour.

Students attending the convention will be housed in a dormitory on the UW-Platteville campus. All activities will take place in the student center on the campus.

The Lutheran Collegians organization is sponsored by the Wisconsin Synod. It held its first convention in Whitewater, Wisconsin, in 1966, after becoming a national organization in 1964. Today it has 28 chapters in Illinois, Michigan, Minnesota, South Dakota, and Wisconsin.

The Platteville chapter received its national charter in 1969. Its president is Del Draeger; Dick Meske is convention coordinator.



DEDICATION OF CHRIST LUTHERAN SCHOOL Milwaukee, Wisconsin

On Sunday, December 12, 1971, the 70th anniversary of the dedication of their present church building, the members and many friends of Christ Congregation of Milwaukee, Wisconsin, gathered to dedicate their new school building. Pastor William Fischer, Secretary of Part-time Education of our Wisconsin Ev. Lutheran Synod, was the guest preacher for this occasion. Pastor Fischer had at one time interrupted his studies at our Seminary for a year to teach at Christ School in an emergency.

The dedication of this new school building was an occasion of joy and thanksgiving for Christ Congregation. Uppermost in the thoughts of the members were the words of the Psalmist: "This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."

Christ Congregation has had a Christian day school since its founding 87 years ago. The school has had ups and downs during its long history. At one time the enrollment was well over 200 pupils and later it dropped to a low of 19 pupils. At one time the congregation even voted to close the school but, by the grace of God, before another school year rolled around this decision was reversed.

Again, by the grace of God, we were at this time permitted to dedi-

cate a new facility even though Christ Church is located on the fringe of the so-called inner core of the city of Milwaukee. Though the majority of the members live some distance from their church and school, yet they were ready and willing to make the sacrifices to erect this modern school building. For this we are most thankful!

The project included buying additional property, razing a house located on this property, moving the parsonage to the new location, razing the old schoolhouse, and erecting the new building which is connected to the church by a ramp arrangement. The whole project cost in the neighborhood of \$295,000.

The new building has four standard-sized classrooms, a large library room which can easily be converted into a classroom should it be needed, the principal's office, several workrooms, a teachers' lounge, a nurse's room, a church office, the pastor's study, and a large gymnasium.

May this be a building where the Lord's honor dwelleth! May many lambs of Jesus be nourished at this place!

Truly, it can be said and must be said by us at Christ Church: "The Lord hath done great things for us; whereof we are glad!"

Herman W. Cares, Pastor

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Bauer, H. Paul, as professor in the Religion-History department at Manitowoc Lutheran High School, Manitowoc, WI, on Feb. 20, 1972, by N. Kock (N.Wis.).

Dobberstein, Leroy A., as associate pastor at St. Paul's, New Ulm, MN, on Feb. 13, 1972, by T. Henning (Minn.).

Winters, Richard A., as pastor of Divine Peace, Milwaukee, WI, on March 5, 1972, by J. Wille (SE-Wis.).

Teachers:

Bode, Michael, as professor in the Mathematics department at Manitowoc Lutheran High School, Manitowoc, WI, on Feb. 20, 1972, by N. Kock (N.Wis.).

Boeck, Robert C., as teacher at St. Paul's, Bangor, WI, on Feb. 6, 1972, by R. Siegler (W.Wis.).

CHANGE OF ADDRESS

(Submitted by the District Presidents)

Pastors:

Grunewald, Frederick crm
1204 Randolph St.
Watertown, WI 53094

Weimer, Robert L.
Box 326
Zeeland, ND 58581

Teacher:

Boeck, Robert C.
Bangor, WI 54614

APPOINTMENTS

SYNODICAL

Pastor Paul E. Nitz of La Crosse, Wis., has been appointed a member of the Commission on Doctrinal Matters to fill the vacancy created by the resignation of Pastor Walter J. Schmidt of New Ulm.

Oscar J. Naumann, President

DAKOTA-MONTANA DISTRICT

Pastor Richard W. Strobel has become first vice-president of the Dakota-Montana District, taking the place of Pastor L. A. Dobberstein, who has accepted a call into another District.

Pastor R. H. Roth was appointed second vice-president to take the place of Pastor Strobel.

Pastor Daniel M. Deutschlander was appointed Visiting Elder of the Alberta-Montana Conference to take the place of Pastor Strobel, who has moved into another conference.

Pastor Loyal Schroeder has taken the place of Pastor L. A. Dobberstein as a member of the District Mission Board.

Arthur P. C. Kell, President

MICHIGAN DISTRICT

As members of the District Nominating Committee:

Pastor Herbert Buch to replace Pastor Walter Voss, who has moved to another conference.

Pastor E. C. Renz to replace Pastor James Berger, who has moved to another District.

As District Reporter for **The Northwestern Lutheran**:

Pastor Daniel Buske to replace Pastor Richard MacKain, who resigned because of his move to King of Prussia, PA.

W. J. Zarling, President

NORTHWESTERN PUBLISHING HOUSE Announcement

The Northwestern Publishing House, including its store facilities, will be open Good Friday until 12:00 noon, but closed on Good Friday afternoon and on Saturday.

NEW W.E.L.S. CHURCHES

Names Requested

In recent months the 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. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Arizona	Sun City
Arkansas	Little Rock*
California	Alameda County*
	Novato (Marin County)*
	Pasadena
	Victorville*
Florida	West Palm Beach*
Georgia	Atlanta
Illinois	Jacksonville
	Rockford
Indiana	South Bend
Michigan	Grand Blanc
	Indian River*
	Marquette*
	Midland
Minnesota	Taylor Twp.*
	Eagan Twp.*
	Granite Falls
	Inver Grove Heights
Missouri	Harrisonville
Montana	Bozeman
Nevada	Las Vegas
New Jersey	Bergen County*
New York	Albany/Schenectady*
North Dakota	Jamestown*
Ohio	Cincinnati
Oklahoma	Tulsa
Oregon	Bend
	Corvallis*
Pennsylvania	Pittsburgh
South Carolina	Columbia
South Dakota	Yankton*
Tennessee	Nashville
Texas	Clear Lake City
	Lubbock*
	Mercedes*
Utah	Salt Lake City
Wisconsin	Hubertus
	River Falls*
	Stevens Point

*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

PITTSBURGH, PENNSYLVANIA

Divine Charity Lutheran Church is now meeting at 608 Weyman Rd. (Caste Village Shopping Center), Whitehall, PA. Sunday worship is at 9:00 a.m., Sunday school and Bible class at 10:00 a.m. Referrals for the Pittsburgh area should be sent to Pastor John Brug, 501 Vine St., West Newton, PA, 15089.

SIoux FALLS, SD

St. Paul's Ev. Lutheran Church, a new congregation of the Wisconsin Synod, is now holding services at 8:30 a.m. and Sunday school at 9:45 a.m. in the Seventh-Day Adventist Church at 10th and Spring Ave., Sioux Falls, SD. For local information call 338-2500. All inquiries and information about prospective members should be sent to:

Pastor John M. Engel
District Missionary
508 W. Third St. — Box 772
Yankton, SD 57078

CHANUTE AIR FORCE BASE, ILLINOIS RANTOUL-CHAMPAIGN-URBANA AREA

WELS services are now being held at Chanute AFB on the third Sunday of each month at 1700 hours (5:00 p.m.). The services are held in Chapel 2, Building 376, on "H" Street. Visitors and civilians in the Rantoul and Champaign-Urbana areas are welcome to attend these services. Entrance should be made by way of the main gate and the purpose for doing so given to the guard on duty. Names of military personnel and civilians at and around Chanute AFB should be sent to Pastor David N. Rutschow, 122 State St., N. Pekin, Illinois 61554.

MARQUETTE HEIGHTS PEORIA-PEKIN, ILLINOIS

Beautiful Savior's of Marquette Heights (Peoria-Pekin), Illinois, is now holding its worship service at 11:00 a.m. Sundays.

Pastor D. Rutschow

JACKSONVILLE, ILLINOIS

Mt. Zion of Jacksonville, Illinois, is now holding regular services every Sunday at 8:00 a.m. The church is located just west of Jacksonville on Highways 67 and 104.

Pastor D. Rutschow

AUGUSTA AND FORT GORDON, GEORGIA

Regular services are being held at Ft. Gordon, Georgia, on the first Sunday of the month at 3:45 p.m. at Chapel No. 10 on Signal Ave. at 27th Street, across from the Signal Brigade Headquarters. Holy Communion is celebrated at these services. The contact man is Mr. Marve Deines, 2514 Weldon Drive, Augusta, Georgia (404) 798-2744.

COLUMBIA AND FORT JACKSON, SOUTH CAROLINA

Regular services are held at Hope Lutheran Church, 3000 River Drive, Columbia, SC, at 9:45 a.m., except the third Sunday of the month when a communion service is held at 4:00 p.m. The contact man is Mr. Jack Janeczek, 4533 Oakwood Drive, Columbia, South Carolina (803) 787-3894.

ATLANTA, GEORGIA AREA

Sola Scriptura Lutheran Church conducts services every Sunday morning at 10:00 in the North Clayton Co. Civic Center, 4888 Riverdale Rd., College Park, Georgia, one-fourth mile north of perimeter highway I-285 on Riverdale Road. Communion is celebrated the second Sunday of the month.

Please send names of Lutherans in the above three areas to Pastor Joh. Meyer, 3193 Weslock Circle, Decatur, Georgia 30034. (404) 241-6093.

NASHVILLE, TENNESSEE

Rock of Ages Ev. Lutheran Church, our Nashville area mission, has made the following changes in its Sunday schedule: Sunday school and adult Bible study at 9:30 a.m., Sunday worship at 10:45 a.m. (There will also be midweek Lenten services at 7:00 p.m. Wednesdays.) Services are held at the Phillips-Robinson Chapel, 257 Gallatin Road, Hendersonville, TN. For directions call 824-3894, Pastor Richard Stadler, 124 Elnora Drive, Hendersonville, TN. 37075.

MISHAWAKA- SOUTH BEND-ELKHART, INDIANA

Peace Ev. Lutheran Church, a new congregation of the Wisconsin Synod in the Mishawaka, South Bend, and Elkhart area, is now holding services at 8 A.M. in the Mishawaka, Indiana, Y.M.C.A. at 426 Lincoln Way E. For local information call 291-6989. All inquiries and information about prospective members should be sent to:

Pastor John M. Graf
Rt. 1
Sturgis, Michigan 49091

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wis., June 19-23, 1972. The agenda for the institute includes "An Exegetical Study of a Minor Prophet," Prof. J. Jeske, and "An Isagogical Study of Revelation," Prof. I. Habeck.

Sessions will be from 9:00 - 12:00 a.m. A fee of \$10.00 will be charged to cover costs. Dinner will be provided at \$1.50, and overnight lodging can be provided at \$1.50.

Early registration will be appreciated. Registration may be made by writing: Luther High School, Pastors' Institute, Onalaska, Wisconsin 54650.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 4-5, 1972; opening Communion service at 10:00 a.m. (CDS).

Place: Northwestern Lutheran Academy, Moberg, SD.

Preacher: C. Lindemann (D. Malchow, alternate).

Agenda: I Timothy 1, with Practical Application for the Ministry; R. Roth; Has an Over-reaction to Pietism Stifled Living Lutheranism? D. Hayes; I Timothy 2, with Practical Application for the Ministry; V. Weyland; Isagogical Treatment of Proverbs: J. Sullivan; Helping Our Families to Instruct Their Young at Home: J. Engel; Avoiding Stereotype Preaching: F. Fedke; Abortion in the Light of Scripture: G. Geiger; A Scriptural Study of the Relationship of Baptism to Confirmation: E. Habermann.

Note: Lodging provided in dormitories; pastors are reminded to bring their own bedding.

J. M. Engel, Secretary

MICHIGAN

NORTHERN PASTORAL CONFERENCE

Date: April 10, 1972; 9:00 a.m.

Place: Zion Lutheran Church, 11 mi. W., 3/4 mi. N. of Mt. Pleasant on Coldwater Rd.

Preacher: H. Kaesmeyer (E. Kasischke, alternate).

Agenda: Suggestions for the Use of Modern Translations in the Preaching and Teaching Ministry: M. Toepel; committee reports. E. C. Schmelzer, Secretary

OHIO CONFERENCE

Date: April 11-12, 1972.

Place: St. Andrew's, Toledo, OH

Preacher: G. Schroer.

Agenda: Exegesis of Romans 6: J. Brug; Law and Stewardship: D. Laude; Pentecostalism, Tongues, and Healing: K. Roehl. A. J. Wolfgram, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Date: April 11-12, 1972; opening session on Tuesday at 10:00 a.m. and Communion service at 7:30 p.m.

Place: St. Paul's, Litchfield, MN; G. Birkholz, host pastor.

Preacher: H. Muenkel (I. Johnson, alternate).

Agenda: A Scriptural Presentation of the Moral Precept of the Third Commandment which Still Applies in New Testament Times: M. Burk; Population Explosion and Zero Growth Rate in the Light of Scripture: R. Kant; A Theological and Practical Study of what Institutional Mission Work Should Be in View of Present-Day Circumstances and Times: W. Hoyer; The Women's Lib Movement as It Affects Social, Political and Church Life: A. Jannusch; business and reports.

Note: Registration fee: \$1.50; request cards for meals and lodging will be mailed; visiting elders are the excuse committee.

G. Birkholz, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR PASTOR-TEACHER CONFERENCE

Date: April 11-12, 1972: 9:30 a.m. (CST); Communion service on Wednesday at 9:00 a.m.
Place: Calvary, Abrams, WI; R. Steffenhagen, host pastor.

Preacher: D. Fritz (R. Frohmader, alternate).

Agenda: What Do You Mean: Teen-age Rebellion? D. Tills; Isagogical Review of the Books of the New Testament (continuation); P. Kuckhahn; What Light Does I Corinthians 11:1-15 Shed on Today's Hair Styles? G. Gartman; Exegesis of II Peter 3: C. Klein; Exegesis of Genesis 40: W. Besler; Lodges and Other Related Organizations: J. Lindquist; The Baptism of John: J. Wendland; conference business.

G. E. Gartman, Secretary

FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Date: April 17, 1972.

Opening Service: 9:00 a.m. Communion service at Bethany Lutheran Church, Parkway Blvd. at North Alvin, Appleton, WI; L. Koenig, host pastor; preacher: O. Henning (L. Koenig, alternate).

Sessions: Fox Valley Lutheran High School, Appleton, WI

Agenda: The Message of Daniel for the Christian Teacher: H. E. Warnke; The Role of Educational Materials Centers in Our Schools and Congregations: Mrs. Fred Harke; Your Problems and Mine (Panel Discussion): J. Behling, E. Krause, W. Lueders.

Note: Please be certain to notify the school well ahead of the meeting date if you wish to eat lunch at the school cafeteria.

W. Gaulke, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: April 11, 1972: 9:00 a.m.

Place: Zum Kripplein Christi, Iron Ridge, WI

Preacher: W. Schink (E. Weiss, alternate).

Agenda: Exegesis of I Corinthians 15:48ff: E. Froehlich; God's Word and Capital Punishment: H. Schwertfeger; Effective Stewardship in the Light of Holy Scripture; E. Weiss.

P. H. Huth, Secretary

SEMINARY CHOIR TOUR Additional Appearances

April 9: 8:15 p.m. Dr. Martin Luther College, New Ulm, Minnesota

April 10: 7:30 p.m. St. John's Ev. Lutheran Church, Juneau, Wisconsin

REQUEST FOR COLLOQUY

The Rev. Harrison Harndon of the United Methodist Church after a series of consultations has requested a colloquy with a view toward entering the preaching or teaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence relative to this colloquy may be addressed to Pastor W. J. Zurling, President of the Michigan District.

1971 INDEX AVAILABLE

The index to Volume 58 (1971) of **The Northwestern Lutheran** will be sent automatically to all who received it last year. Others may receive a copy gratis upon request. Please write:

The Northwestern Lutheran
3624 W. North Avenue
Milwaukee, Wis. 53208

Treasurer's Report

1972 PREBUDGET SUBSCRIPTION PERFORMANCE

One month ended Jan. 31, 1972

	Subscription Amount for 1972	1/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 200,738	\$ 16,728	\$ 17,244	103.1
Dakota-Montana	180,886	15,074	11,946	79.3
Michigan	926,898	77,241	54,430	70.5
Minnesota	932,855	77,738	86,362	111.1
Nebraska	162,716	13,560	9,592	70.7
Northern Wisconsin	1,014,758	84,563	104,615	123.7
Pacific-Northwest	62,805	5,234	658	12.6
Southeastern Wisconsin	1,266,345	105,529	106,444	100.9
Western Wisconsin	1,137,929	94,827	111,263	117.3
Total — 1972	<u>\$5,885,930</u>	<u>\$490,494</u>	<u>\$502,554</u>	<u>102.5</u>
Total — 1971	<u>\$5,551,009</u>	<u>\$462,584</u>	<u>\$477,248</u>	<u>103.2</u>

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended Jan. 31, 1972 with comparative figures for 1971

	Twelve months ended Jan. 31, 1972		Twelve months ended Jan. 31, 1971	
	1972	1971	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$5,531,187	\$5,221,591	\$309,596	5.9
Gifts and Memorials	49,692	58,377	8,685*	14.9*
Pension Plan Contributions	96,384	97,430	1,046*	1.1*
Bequest	—	6,894	6,894*	
Distribution of Trust Fund Income	33,158	—	33,158	
Income from NWPB	6,562	16,562	10,000*	60.4*
Other Income	12	2,925	2,913*	99.6*
Total Income	<u>\$5,716,995</u>	<u>\$5,403,779</u>	<u>\$313,216</u>	<u>5.8</u>
Expenditures				
Worker Training - Expenses	\$3,208,571	\$2,961,594	\$246,977	8.3
Worker Training - Income	1,356,705	1,352,161	4,544	
Worker Training - Net	1,851,866	1,609,433	242,433	15.1
Home Missions	1,160,896	1,153,246	7,650	.7
World Missions	870,910	805,019	65,891	8.2
Benevolences	780,217	757,951	22,267	2.9
Administration and Services	397,357	312,130	85,227	27.3
Total Operations	<u>\$5,061,246</u>	<u>\$4,637,779</u>	<u>\$423,467</u>	<u>9.1</u>
Appropriations	844,665	786,745	57,920	7.4
Total Expenditures	<u>\$5,905,911</u>	<u>\$5,424,524</u>	<u>\$481,387</u>	<u>8.9</u>
Operating Deficit**	<u>\$ 188,916**</u>	<u>\$ 20,745**</u>		

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

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

April 4, 1972

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

C. S. Leyrer, Secretary
Board of Trustees

NOTICE!

Pastor Karl Otto — 392-16-6370

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

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

Mailing address:

WELS Box 56, APO SF 96243

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O COME, MY SOUL

O come, my soul, thy Savior see,
Nailed to **thy** cross on Calvary;
 Thy pain He bears,
 Thy thorns He wears
To weave a crown of life for thee.
'Tis thine, my soul — the sin, the shame,
The cross, the nails, the thirst, the pain;
 For love of thee
 His blood runs free
To write in heaven's book thy name.
O sing, my soul, sing endlessly
The wondrous love that set thee free;
 His dying breath
 Brings life from death,
And makes His heaven home for thee.

Kurt Eggert, 1971

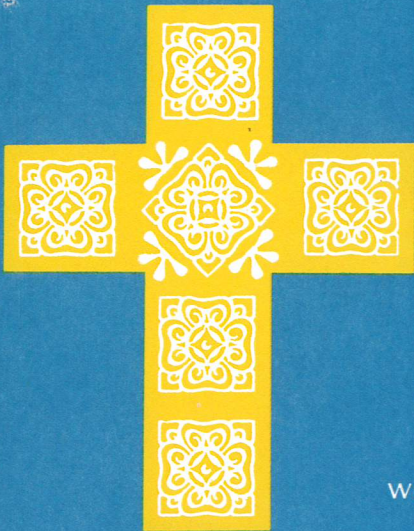
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MORNING BREAKS UPON THE TOMB

Morning breaks upon the tomb;
Jesus scatters all its gloom,
Day of triumph through the skies;
See the glorious Savior rise.
Ye who are of death afraid
Triumph in the scattered shade.
Drive your anxious cares away;
See the place where Jesus lay.
Christian, dry your flowing tears
Chase your unbelieving fears;
Look on His deserted grave,
Doubt no more His power to save.

William Collyer, 1812



A prayer for Holy Week

Living and loving Savior,
we thank You for being willing to
drink the cup of suffering that
we may drink the cup of salvation.

On Calvary You included us in
Your prayers and in Your word of
absolution. You reconciled us
to Your Father, and on the third day
rose again. Strengthen our faith
during this Holy Week, dear Lord,
and cause us to live our lives
to Your glory. Praises be to You,
Lord Jesus! Amen.

Greetings

**MAY THE CONSOLATION OF GOOD FRIDAY AND THE
REASSURANCE OF EASTER FILL THE HEARTS OF OUR
READERS AND OF ALL WHO CONFESS CHRIST JESUS AS
THEIR RISEN LORD!**

*The Editorial Board and the Contributing Editors of
THE NORTHWESTERN LUTHERAN
The Board and Management of the NORTHWESTERN
PUBLISHING HOUSE and all of its workers*