

ALL THIS WAS DONE THAT IT MIGHT BE FULFILLED
WHICH WAS SPOKEN BY THE PROPHET

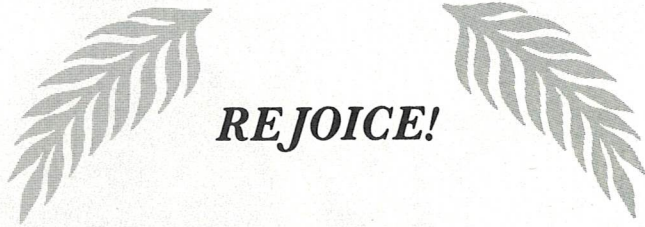


ten the
daughter of Zion,
Behold, thy
King cometh unto
thee, meek, and
sitting upon an
ass, and a colt, the
foal of an ass.

The
Northwestern Lutheran

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March 19, 1978



REJOICE!

Spread palms and branches,
 Shout! — ye throngs!
 Exalt and praise our God with song!
 Rise up sad hearts!
 Dead spirits, soar!
 Let praises ring as ne'er before!

Oh, spread the story
 That "man's free
 From Satan's bonds and tyranny!"
 With trumpets call
 From shore to shore —
 Tell anxious hearts: "Stop! — fear no more!"

"God in compassion
 And in love,
 Sent down a Savior from above!
 Who bled and died
 To set you free —
 And gained for you the victory!"

Spread the good news that
 "He arose,
 And proved He overcame our foes!
 From world! — from flesh!
 From death! . . . WE'RE FREE!"
 Rejoice, Redeemed! — Come! — Sing with Me!

Spread palms and branches,
 Shout! — ye throngs!
 Exalt and praise our God with song!
 Rise up sad hearts!
 Dead spirits, soar!
 Let praises ring as ne'er before!

Esther Poehler Wiechmann

*The Lord our God be with us,
 as he was with our fathers:
 let him not leave us,
 nor forsake us. 1 Kings 8:57*

The Northwestern Lutheran

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The Cover

The cover design is the same used by the
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 year's Palm Sunday Bulletin.

Our Easter Joy

Our Easter Mission

God was in Christ

It would be easy for a person who does not know the Holy Scriptures to look upon Jesus of Nazareth as just an above-average, peace-loving, and quiet man. Even Nathanael, when invited by Philip to come and see the Messiah whom Moses and the Prophets had written about, replied: "Can there any good thing come out of Nazareth?"

But once Nathanael had met Jesus and had spoken with Him, he confessed: "Rabbi, Thou art the Son of God. Thou art the King of Israel."

The God of our salvation does not resort to showmanship. When our first parents, whom He had formed of the dust of the ground and created in His own image, in righteousness and true holiness, yielded to Satan's temptation and disobeyed God's clear command, they brought sin, guilt, temporal death, and eternal damnation upon themselves and upon all their descendants. A scientist, engineer, or builder today would quickly scrap a project that had gone as bad as that and would begin again from scratch. But not so the God of grace and mercy. He at once promised a Savior who would destroy the power of Satan and redeem fallen mankind by taking man's guilt upon Himself.

Reconciling the World Unto Himself

To be our Savior, the eternal and holy Son of God would assume human flesh and blood and be laden with the sin and guilt of all mankind. That was the content of God's promise in the Garden of Eden, even though not as yet fully spelled out. The details of the Savior's mission were revealed to God's people ever more fully as the centuries rolled by.

One of the clearest and most detailed prophecies of the mission of the Messiah is found in Isaiah 53: "He shall grow up before Him as a tender plant, and as a root out of a dry ground. He hath no form or comeliness; and when we shall see Him, there is no beauty

that we should desire Him. He is despised and rejected of men, a Man of sorrows and acquainted with grief; and we hid as it were our faces from Him. He was despised and we esteemed Him not. Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed. . . . The Lord hath laid on Him the iniquity of us all. . . . It pleased the Lord to bruise Him; He hath put Him to grief. When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand."

With this prophecy as background, we can understand the fulfillment as recorded in Galatians: "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons."

It was no mere human being, not even a sinless human being, who redeemed us. It was God Himself! For "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." God took our sins and guilt, laid them upon His only-begotten Son, and made Him the offering for our sins. His holy Son, who became incarnate of the Holy Ghost by the Virgin Mary, willingly bore the sins and iniquities of all mankind and thus freed mankind from the damnation it had so richly deserved.

Not Imputing Their Trespasses Unto Them

Another was declared guilty in our stead. Another bore the curse for our sins. Another was turned over to the Gentile rulers to be executed as a common criminal in our place. Another endured God-forsakenness for us. That "Another" was God's holy, innocent Son. He suffered and died for the sins and guilt of rebellious mankind.

And Hath Committed Unto Us The Word of Reconciliation

Before He bowed His head in death, Jesus cried out victoriously: "It is finished!" Then He added: "Father, into Thy hands I commend My spirit." The redemption not only of God's chosen people, the descendants of Abraham, but of the whole world of sinners had been accomplished. Christ's mission was complete — ours was beginning.

When Jesus appeared to His disciples after His resurrection, He greeted them twice with the words, "Peace be unto you!" Then He gave them their mission: "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."

This is our life's mission today. Our gracious God, who would have all men to be saved and to come to the knowledge of the truth, has given us the rare privilege of proclaiming forgiveness of sins, life, and salvation to all men wherever we meet them.

We are to tell them that God does not hold their sins against them, but that He laid them upon His own Son. We are to tell them that God by raising His Son from death on Easter morning has declared all sinners pardoned and justified in His sight. As Paul and Silas said to the jailer at Philippi, so we are to invite all men, saying: "Believe on the Lord Jesus Christ and thou shalt be saved." We, whom the Holy Spirit has already brought to faith in Christ, are now God's ambassadors, sent to tell all men that Jesus died for them too and rose again.

No conditions must first be fulfilled. Christ has fully completed the redemption of all mankind. And we are sent to tell them this life-giving truth and to invite them to believe and trust in Jesus and to become God's children and heirs.

Can you conceive of a more glorious mission! Can you think of any calling with more gratifying results!

"Christ was delivered for our offenses and was raised again for our justification." Let us all dedicate our lives to the proclamation of that truth!

Oscar Manram



Behold, Your King!



Scripture directs us to look at the Lord Jesus and says, "Behold, your King!" A king? Your king? There aren't many around anymore. Those that are have become figureheads. It's a little hard for us to appreciate what it means to have a king. But it doesn't really matter, for we have a King who is very different from earthly kings, who is far superior to them.

Behold, your King! We are called on to do this especially during Holy Week and Easter. There is Palm Sunday, Good Friday, and the day of our King's triumphant resurrection.

Palm Sunday. You see many people coming out of Jerusalem, carrying palm branches and crying, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord." We look for the king, robed in purple, proudly sitting on a horse decked with royal trappings. Instead we see a man, clothed in ordinary garments, meek, riding into Jerusalem on a donkey. That is a king?

The disciples didn't immediately realize the significance of this. Later they remembered what was written by the Prophet Zechariah, "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." This identified the Lord Jesus, the prophet of Nazareth, as indeed the prophet that should come, the Messiah-King.

As we enter Holy Week we see our King hailed with loud Hosannas as the King of Israel, as great David's greater Son. But we also see Him in lowliness, humbling Himself, not calling for service but coming to serve. What a good preparation for the events of Holy Week! Even in His deepest humiliation we will not fail to see Him as the one

who comes in the name of the Lord, as the King sent by God, promised of old. Behold, your King!

Good Friday. Pilate has scourged Jesus. His soldiers have woven thorns into a crown and placed it on His head. A purple robe completes the royal costume as the soldiers in mockery say, "Hail, King of the Jews." Once more Pilate brings Him out before the people. "Behold, your King!" This is a king? Their king? The people shout, "Away with him, crucify him. We have no king but Caesar."

A King He is. But not of this world, as He told Pilate. A King He is who had 12 legions of angels at His command, a King over whom Pilate could have no power at all unless it were given him from above. Yet Jesus stands there, humbling Himself, not using His divine power, not displaying His divine majesty and glory. For He had come not to be served but to serve, to give His life a ransom for lost mankind.

There are many people today who say as did the people at Pilate's tribunal, "We have no king but Caesar." The only power they acknowledge is of this world. The only "king" they serve is wealth, prestige, self-satisfaction, "the lust of the flesh and the pride of life." Jesus finds no place in their lives. Away with Him. We cannot be bothered with anything but what will serve us today and tomorrow and tomorrow. Let eternity take care of itself.

Behold, your King! As we look on Him who hangs on the cross with a crown on His head, though it be one of thorns, may this be our Good Friday response:

*Hail, Thou once despised, Jesus!
Hail, Thou Galilean King!
Thou didst suffer to release us;
Thou didst free salvation bring.
Hail, Thou universal Savior,
Who hast borne our sin and shame,
By whose merits we find favor!
Life is given thro' Thy name.*

Easter. The women who go to Jesus' tomb to anoint His body find an empty grave. "Why seek ye the living among the dead?" the angels ask. "He is not here, but is risen!" Indeed, He is risen, no longer to wear a crown of thorns, but to be exalted to the right hand of the Father, there to reign throughout all eternity, King of Kings and Lord of lords.

Because Jesus rose in exaltation from the dead, the Apostles had a message to proclaim: Behold, your King! On Pentecost Peter could preach of the crucified Jesus and say, "This Jesus hath God raised up, whereof we all are witnesses. . . . Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Paul could write to the Philipians of Him who had humbled Himself even to the death on the cross, "Wherefore, God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father." John could write to the seven churches in Asia a glorious doxology to Jesus Christ, "the first begotten of the kings of the earth": "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever."

Behold, your King! As we on the day of Easter join our fellow Christians in our house of worship, as we look on the risen, exalted Lord, we acknowledge Him as our God and King, who purchased us with His holy precious blood so "that we may live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from death, lives and reigns to all eternity. This is most certainly true."

Armin W. Schuetze

Editorials

Defying Death People instinctively fear death. Since they can't do anything about it, they do their best to ignore it. Euphemisms are invented to circumvent the very use of the term, as though death did not actually occur. A person does not die; he "passes away" or "expires." One does not purchase a burial in view of his approaching death; he purchases it in view of his "time of need."

Attempts to ignore death sometimes approach the ludicrous, especially in our burial customs. Some years ago English author Evelyn Waugh concocted a spoof of these customs in a book entitled "The Loved One," wherein corpses, made to appear as lifelike as possible, were carefully arranged on a lounge in a semireclining posture to "receive" visitors. Much of the frantic modern emphasis on retaining one's youthfulness no doubt also derives from the fear of death.

The author of the Epistle to the Hebrews describes the situation exactly when he refers to "them who through fear of death were all their lifetime subject to bondage." Helpless to do anything about it, people are pressed into unwilling mental slavery to it.

The import of Christ's resurrection from the dead is that "death is swallowed up in victory." You can't win, but Christ did. Death, the unconquerable foe, was conquered. This has application to us in view of Christ's firm declaration, "Because I live, ye shall live also." His own victory over death gives credence to His promise that we shall live.

We need not cringe before death. We need not conceive alternate terms for it in pitiful attempts to wish it out of existence. We can actually defy it, as St. Paul did when he exclaimed, "O death, where is thy sting? O grave, where is thy victory?" The words, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ," remove this defiance from the category of senseless bravado and translate it into glorious truth.

Immanuel Frey

Our Surer Destiny The German theologian, Helmut Thielike, who lived through the Nazi era in Germany, has pointed out that the best and most reliable "resisters" to the "terror" in Germany were to be found among mature Christians and among Communists.

Mature Christians and Communists — strange bedfellows! What did they have in common? How could both the children of God and the henchmen of Satan be the most committed foes of Nazi atrocities?

One answer is that both have a sense of destiny. The Communists are confident of the ultimate victory of the revolutionary cause they espouse. They are convinced that the tides of history are running in their favor; that the

Communist wave will sweep over the world, and Marxism will stand alone in the earth. Any setbacks in their career of conquest, any sacrifices they are called upon to make, any losses they must suffer — all are borne with resoluteness and confidence because they are persuaded that destiny has made them the heirs of the world.

The Christian too has a sense of destiny. He too believes that his cause will triumph. The seventh angel in the Book of Revelation declares that it will: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." The eternal kingdom of the exalted Christ will "break in pieces and consume all these kingdoms," also all the kingdoms godless Communism has subjugated and dreams of subjugating to achieve its goal of world dominion.

The church that struggles and suffers today will become the church triumphant. The kingdom of Christ that seems so weak and ineffective compared with the awesome might of nuclear powers will one day be revealed as supreme, and every knee will bow before Him who is the KING OF KINGS, AND LORD OF LORDS.

The Communist builds his dream on the might and wisdom of fallible and mortal men — Marx and Lenin, Brezhnev and Chairman Hua and Castro. The Christian rests his assurance on the Son of God who conquered death and rose triumphant from the grave on Easter morning.

If Communists have a sense of destiny that shapes their lives, even if it is based only on earthly hopes and material things, how much more should not the Christian keep his eyes fixed on the eternal destiny he will share with Him who established His truth and power by the miracle of Easter, and how much more should the Christian not persevere in faith and truth, and keep in the ways of integrity and honor! We **have** an eternal destiny; the Communist does not even have an earthly one.

Carleton Toppe

The Light of Easter Job, the saint about whom a 42-chapter book in the Old Testament is written, was not the first but certainly one of the most understanding believers to speak on the subject of death and the resurrection. In chapter 14 we read his question: "If a man die, shall he live again?" and his answer: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee." And then in chapter 19 he writes: "I know that my Redeemer liveth" and adds: "In my flesh shall I see God." In the middle of all his troubles, sicknesses, and temptations, Job had the light of Easter in his heart.

For the Christian, Easter is the time of joy and fulfillment. In the city of Jerusalem, in the Church of the Holy Sepulchre, in the darkness of the tomb area within the church, an age-old rite will again take place this Easter. Light will appear in the tiny openings on each side of the tomb. As tapers are lit from one to another until the entire church is filled with light, the Greek words "Christus Anesti" (Christ is Arisen) will ring out from thousands inside and outside the church. The ancient response then will thunder back, "Alethos Anesti" (He is truly risen).

(Continued on page 93)

Recruitment Sunday - April 9

When the subject of recruiting workers for the ministry comes up, you occasionally hear comments that run something like this: "There isn't much point in urging someone to be a pastor or teacher. And — heaven forbid! — you must never force him to do it. A minister must feel an inner call. He must feel drawn to that work from within, or else it's no good."

There's a large element of truth in those words — large enough, in fact, to make the sentiment they express dangerously deceptive. No one advocates poking a pistol barrel between a boy's ribs and threatening: "Be a minister — or else!" Appeals to men and women to

commit themselves to the full-time ministry of the Word must somehow strike a responsive chord in their hearts, or else indeed "it's no good."

Have We Done Enough?

On the other hand, one often gets the impression that when we've casually recommended a career in the ministry to the people of our congregation for themselves or for their children; when we've dropped a subtle suggestion along those lines in our instruction, parochial-school or Sunday-school classes; when we've hinted to our own youngsters ever so tactfully that we'd be pleased if they would happen to

choose the ministerial vocation for their life's work — well, then we're satisfied that we've done all we should or dare do.

Jesus Was Aggressive

By contrast, how aggressively Jesus sought out the men whom He wanted to be His special messengers! He found Philip and told him, "Follow Me!" (John 1:43.) He found Matthew, sitting at the receipt of custom, and commanded him, "Follow Me!" (Luke 5:27.) He saw Peter and Andrew casting their fishing net into the sea and ordered them, "Follow Me, and I will make you fishers of men" (Matt. 4:19). And how He went after that talented and zealous young man, enemy of the Gospel though he was at the time, Saul of Tarsus! He knocked him to the ground, blinded him with a bright light

(Turn to page 92)

NEWS Commission

Recommends Purchase of Campion Campus

Milwaukee, Wis. — The Commission on Higher Education of the Wisconsin Evangelical Lutheran Synod is recommending that the Synod negotiate the purchase of the 108-acre campus of the former Campion High School, Prairie du Chien, Wisconsin.

Campion High School, which ceased operation in 1975, was a Jesuit boarding school operated by the Wisconsin Province of the Society.

The Commission had been instructed to bring to the 1979 convention of the Wisconsin Synod plans for the relocation of two of its academies, Martin Luther Academy, New Ulm, Minnesota, and Northwestern Preparatory School, Watertown, Wisconsin.

The two academies presently share campuses with Synodical colleges. Martin Luther Academy is located on the campus of Dr. Martin Luther College, the terminal teacher-training school for the Synod's parochial-school system of over 300 Christian day schools. Northwestern Preparatory School is on the same campus with Northwestern College, the Synod's preministerial training school.

Because of growing enrollments on the joint campuses the academies will be compelled to limit their enrollments unless considerable expansion takes place on both campuses. The Synod's 1977 convention in August directed the Commission to submit plans and cost estimates for the relocation of Martin Luther Academy and the relocation of

Northwestern Preparatory School (at a later date) to a single campus conveniently located between the two present campuses.

The commission pointed out in its recommendation that the Prairie du Chien campus would be well within range of the "most productive recruiting areas of Martin Luther Academy and Northwestern Prep, and would provide outstanding facilities at a relatively low cost."

Estimates for completely new campuses could run well over \$10 million, according to the Rev. Robert J. Voss, executive secretary of the Commission. "We must compare this price with the cost of the Campion campus with its splendid facilities which is on the market for \$4.8 million."

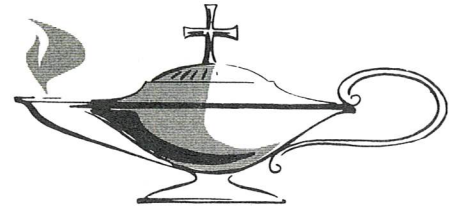
The specific recommendations of the Commission to the Synod are:

- + That Martin Luther Academy beginning with the 1979-80 academic year be relocated on the Prairie du Chien Campus;
- + That Northwestern Preparatory School limit its enrollment to those students who are preparing themselves for entrance to Northwestern College;
- + That the program at Northwestern Prep preparing students for entrance to Dr. Martin Luther College be transferred in phases to the Prairie du Chien campus;
- + That when need and circumstances dictate, the Northwestern Preparatory School in its entirety be transferred to the Prairie du Chien campus.

The Commission will present the recommendation to the 10 districts of the Synod which meet this summer. If the districts approve, the Synod will conclude the negotiations through the Wisconsin Investment Real Estate Company of Milwaukee with the Wisconsin Province of the Jesuit Order for the Prairie du Chien campus no later than August 15.

James P. Schaefer
Director of Public Relations

Studies in God's Word



The Epistle of James

When we recite the books of the Bible, we tend to give simply the key name that identifies each individual book. Now there is certainly no harm in doing that as an aid in finding the various books of the Bible, but it does obscure a distinction that may help us to see a pattern in how the New Testament Epistles are grouped.

The first 14 Epistles to which we have so far given our attention (Romans to Hebrews) are identified by their recipients, i.e., they are letters that were written *to* the Romans, *to* the Corinthians, *to* the Philippians; or *to* Timothy, *to* Titus, *to* Philemon. The next group to which we now turn are seven letters that are identified by their *authors*. We have letters *from* James, *from* Peter, *from* John, and *from* Jude.

There is yet another feature of these Epistles that might be noted. The first group of Epistles tends to be directed toward a rather specific initial audience, e.g., to congregations in Rome or Corinth or Philippi, or to individuals like Timothy or Titus. The Epistles from James, Peter, John, and Jude, however, anticipate a wider initial reading audience. Hence they are sometimes called "General Epistles" or "Catholic Epistles" — not Roman Catholic or Greek Catholic, but catholic with a small "c," which is simply an adjective meaning "universal" or "general."

A General Epistle

That will explain why our English Bibles call James' letter *The General Epistle of James*. The opening verse indicates that the title has been aptly chosen, for it states: "James, a servant of God and of the Lord Jesus Christ, *to the twelve tribes which are scattered*

abroad, greeting." Being "scattered abroad" or living in dispersion was a term applicable to all Jews who lived outside of the Holy Land. That James, however, is writing to *Christian* Jews becomes plain when we note that he consistently (10 times) calls his readers "brothers," brothers who have faith in Christ (2:1), who bear His name (2:7), and who are waiting for His return (5:7).

Which James?

The author of the letter assumes that the mere mention of his name will be enough to identify him to his readers. Indeed, there does seem to have been from early days a James who was prominent in the Church at Jerusalem. When Peter was miraculously freed from prison, he says, "Go show these things unto James and to the brethren" (Acts 12:17). At the Apostolic Council in Jerusalem James made a key speech (Acts 15:13f.). When Paul delivered the collection for the needy saints in Jerusalem, it was turned over to James and the elders (Acts 21:18, 19). In his *Letter to the Galatians* Paul refers to people from Jerusalem as "certain that came from James" (2:12) and a James is included with Peter and John among the "pillars" of the Jerusalem Church (2:9). But who was this James?

In the list of the Twelve, there are two Apostles by that name (cf. Matt. 10:2-4). James, the son of Zebedee, was martyred early (Acts 12:2). That leaves James, the son of Alphaeus. We have no definite information from Scripture to prove that his was the prominent ministry in Jerusalem. A further complication is that Paul refers to James of Jerusalem as the "Lord's brother" (Gal. 1:19). But Scripture tells us as lit-

tle about James, the Lord's brother, as it does about James, the son of Alphaeus. Hence attempts to identify the two as being the same man have not been entirely convincing, nor will it surprise us that already the earliest church historians were divided on the identity of the author of *James*.

Role of Works

A weightier question is the *content* of the letter. What does James mean when he says, "Ye see then how that by works a man is justified, and not by faith only" (2:24)? It is absolutely essential to keep in mind that James is writing to "brethren," to Christians who have already come to know their Savior. He is not outlining for unregenerate men a plan or a method whereby they may earn God's favor.

Paul's emphasis is on salvation by faith alone. James does not disagree with that, but he shows the other side of the coin. While faith alone saves, faith never will be alone! True, living faith will invariably show itself in a life that produces the fruits of faith. A vine cannot help but produce fruit. So, too, faith can never be without fruit (John 15:5). "Faith without works is dead," James says (2:26). That kind of "faith" can never save (2:14).

These are earnest and sobering words, for we all tend to let down at times and to coast on the comfortable realization that, after all, we know our Savior. James urges us not only to *know* the Savior, but in love for Him to live a life that is busy and active and *doing*. And really, that terminology ought not to sound totally strange to us who expect someday to hear our faith publicly approved by the Judge's verdict, "Well done, thou good and faithful servant."

Armin J. Panning

Today we begin our digging in the richest part of the main vein of the Old Testament, the 27 prophecies which make up the final 27 chapters of Isaiah's book. This section gives us more information about the coming Messiah than any other portion of the Old Testament.

For the original hearers, these prophecies dealt entirely with the future, both near and far, but for us much of that future has now become the past.

The main theme of this whole section is the comforting announcement of approaching deliverance or salvation for the true believers. The first nine chapters announce Judah's deliverance from their coming captivity in Babylon, which was foretold in the closing prophecy of the first section (39:5-7). The next nine chapters announce the greater deliverance from sin and eternal death by the coming Messiah, of which the deliverance from Babylon was a type or symbol. And the final nine chapters announce the final deliverance of all the redeemed following the final Judgment, of which the first deliverance is also a symbol or picture.

In typical prophetic fashion all the prophecies are addressed to all the people of Israel, speaking words of comfort and encouragement to the faithful, true believers, and words of warning to the unbelieving and rebellious. As you dig, watch for these two counter-themes. Let's begin, then, with the first section.

Chapters 40-48

These nine prophecies describe the deliverance of the true Israel, the believers, from their coming captivity in Babylon by Cyrus, the great conqueror and founder of the Medo-Persian empire. He is specifically named in 44:28 and 45:1 (hi-lite), although this prophecy was made almost 200 years before his birth. The contrast here is between Jehovah and the idols, the true Israel and the unbelievers.

The opening verse (40:1) sounds the keynote of the whole section — comfort (hi-lite) for the true believers; and verse 2 supplies the keynote for each of the three subsections. Thus the keynote of the first subsection is "her (Israel's) warfare is ended."

The Messianic theme also appears in the next paragraph (verses 3-5), which provided John the Baptist with his

Mining the Treasure of God's Word

Isaiah 40-48



BY JULIAN G. ANDERSON

message some 550 years after the first deliverance (underline and compare Matthew 3:3). The symbolic nature of the first deliverance from Babylon also becomes crystal clear when we read verses 10 and 11 (underline along with verse 8). Note the contrast between Jehovah and the idols in verses 12-26, and the promises to the believers in verses 27-31 (underline verses 29 and 31).

The second prophecy echoes the supremacy of Jehovah in 41:1-7, which will result in the triumph of His chosen people, the true Israel (verses 8-29). The first references to Cyrus the deliverer are in verses 2 and 25.

In the third prophecy (42:1-43:13) Cyrus is called God's "servant" (verse 1), a type and symbol of Jesus; and his work, described in 42:1-7, finds its perfect fulfillment in Jesus (underline verses 2, 3, and 7). Note the contrasts in verses 8 and 16-17. Verses 24 and 25 speak again of God's chastening of His people because of their sins, but this is followed by His message of comfort in 43: 1-9 (underline verses 1, 2, and 5a). The prophecy closes with another contrast between Jehovah and the idols (verses 11-13).

The fourth prophecy (43:14-44:5). Here God calls Himself Israel's Redeemer in 43:14 (hi-lite), as He speaks of their captivity (verse 14) and return (verses 15-21). In 43:22,23 He rebukes them because of their sins, promises forgiveness in verse 25 (underline) and deliverance in 44:1-5.

In the fifth prophecy (44:6-23) God again speaks of Himself as their Re-

deemer and the only true God (verses 6-8). The worthlessness of idols is the subject of verses 9-20; and God's forgiveness and deliverance is echoed again in verses 21-23 (underline verse 22).

The sixth prophecy (44:24-45:25) opens with a reminder of God's supremacy (verses 24 and 25) and Israel's deliverance (verses 26-28). Chapter 45:1-7 gives God's words to Cyrus (underline verses 4 and 5), and verses 9 and 10 sound His warning to His rebellious people and His plea to them to return to Him (verses 11-13). Verses 14-17 speak of Israel's deliverance. God and the idols are contrasted in verses 20-25.

The seventh prophecy again speaks of God's supremacy over the idols (46:1-11), and Israel's deliverance in verses 12 and 13 (underline).

The eighth prophecy (chapter 47) speaks of the destruction of Babylon, which will bring to an end the captivity of Israel.

In the ninth prophecy God speaks to His wayward people (48:1-19), reminds them of His past mercies to Israel (verses 3-7), and of their unbelief and disobedience (verse 8). Then He speaks of their coming captivity as a process of refinement or purification (verses 10 and 11, underline verse 10), calls on them to return to Him (verses 12-16), and voices His sadness in verses 17-19. The section then closes on the main theme of the return of the true Israel from Babylon (verses 20 and 21) and the counter-theme, a warning to all the unbelievers (verse 22, underline).

Why I Left the Church of Sweden

A Letter from Gunnar Edwardson, a student of theology, to his bishop; translated by S. Becker.

"Herewith I am surrendering my license (to preach?), because I have left the Church of Sweden. My reason is that the present confessional stand of the Church of Sweden clearly conflicts with the Bible and the Lutheran Confessions.

"That this is so has been demonstrated lately especially by Borgenstierna's catechism. In my opinion, this book is a total denial of the Christian faith. Whenever one does not openly confess something, one actually denies it. When one does not clearly confess the deity of Christ, one denies it. When one does not clearly confess the vicarious atonement, one denies it. When one does not clearly confess justification by

faith alone, one denies it. Since examples of such teaching can be multiplied, it is crystal clear that the Borgenstierna catechism does not agree with the Word of God and the Confessions. That false doctrine may arise in a church is not surprising, for after all the devil is always at work. But when such false doctrine is not rejected and condemned, and the one who teaches it is tolerated and even recommended, then there is reason for deep concern. Then it is clear that there has been a departure from the truth.

"False teaching is not harmless. It destroys all it touches. I therefore believe that it is very dangerous to have church fellowship with those who teach falsely. The Scripture (II John 10 and 11) warns against this. To have church fellowship with false teachers means to hold the door open for the devil. How dangerous this is one can well imagine.

"I and my wife Helena have therefore left the Church of Sweden and have joined the Lutheran Confessional Church. In this church the doctrines of the Bible and the Lutheran Confessions are confessed clearly and consciously. We do not say that we have joined a church where there are no failings — that would be a utopian dream. But we can say that we have joined a church in which the doctrines of Bible are taught and where we can confess them.

"What is now happening in the Church of Sweden, and what will continue to happen, is the direct result of an unwillingness to take God's truth seriously and a failure to provide room for love of the truth. Instead, the Church of Sweden is governed by human opinions and false doctrines. All such things God will judge, for the Scripture says, 'Therefore God shall send them strong delusion that they might believe the lie, that they might all be damned which receive not the love of the truth but have pleasure in unrighteousness' (II Thess. 2:11,12)."

Miss Katherine Barthels Commissioned as Nurse at the Salima Clinic



Nurse Barthels

St. Peter's Lutheran Church, Mishicot, Wisconsin was the setting for the consecration service for Miss Katherine Barthels, R.N., as nurse at the Salima Lutheran Mobile Clinic, Malawi.

The Rev. Waldemar Zarling, president of the Michigan District and uncle of Miss Barthels, preached the sermon. Using as his text Psalm 139:7-17, he spoke on the theme, "A Prayer and a

Promise For the Presence of God." He said: "We pray in the words of the Psalmist's promise that the Lord of the Church will continue to prepare you for the work ahead; that He will protect and prosper you in it; that He will use you as His instrument in the furthering of His kingdom."

The rite of consecration was read by the Rev. Arnold L. Mennicke, chairman of the Executive Committee for Central Africa. Liturgists for the service were the Rev. Herbert Kesting, Mishicot, host pastor, and Prof. Wm. Zell, Watertown, Wisconsin. Miss Alice Zell, Mishicot and Sheboygan Falls, was the organist and choir director. Special music was provided by St. Peter's choir and the Lancer Singers of Manitowoc Lutheran High School. The African song sung by the choir was written by Deverson Ntambo whose home was in Malawi and who is now a pastor in the Lutheran Church of Central Africa. It is titled, "We Are Workers of the Lord." The Lancer Singers

sang "On God and Not On Human Trust." Following the service refreshments were served by a committee of St. Peter's Church.

Miss Barthels is the daughter of Mr. Oscar Barthels and his wife Hazel nee Zell. Her initial interest in medical mission work was stimulated by slide lectures presented by a missionary and a mission nurse.

After graduating from Milwaukee County General Hospital School of Nursing in 1973, she was commissioned and served two years in the U.S. Navy, spending her tour in Beaufort, South Carolina. Upon detaching from active duty, she gained experience for her work in Africa at Frontier Nursing Service in Hyden, Kentucky. She received additional training by working at Drs. Clinic, Two Rivers, Wisconsin, Park Medical Center, Manitowoc, and at the Two Rivers Community Hospital in the obstetrics department.

She is working with Miss Linda Phelps at the Salima Lutheran Mobile Clinic serving five stations. The home base is on the shores of beautiful Lake Malawi. The address is: P.O. Box 83, Salima, Malawi, Africa.

A. L. Mennicke

The Church's Unsung Heroes

The Church's Elderly

What crosses your mind when you think of the elderly people in your congregation? Do you think of that man who seems to take a dim view of each new idea that is expressed? Do you think of that shut-in lady who expects to be visited by the pastor? Do you think of the couple that frowns at families with fussing babies and casts disapproving looks at the young man with the long hair? Do you think of the person who has gotten tired of church work and now wants to "let the young people do it"? Unfortunately, people sometimes look upon the elderly as a liability rather than an asset to the church.

A Blessing to the Church

But many, many of our church's elderly people are a great blessing to the church.

Some of our elderly are active in the church's boards and organizations.

With a wisdom that springs from years of experience in congregational life, they offer insights and counsel at the meetings they attend. True, they are usually slower to get "keyed up" over new ideas and programs, but that is often because they have seen many such "hot-shot" ideas come and go, with little or no impact on the kingdom. Their very presence often requires younger church leaders to work harder, pray more fervently, and evaluate their plans more carefully. Their mature judgment often keeps discussion and planning from going awry. Who can measure the worth of even one such elderly church member at a meeting!

On the Personal Level

Other elderly people are less active in congregational life. But they may be very active in the family circle and on the individual level. A grandmother or great-grandmother is often the one

who reminds a young girl that many activities of today's youth are not really appropriate for Christians. A grandfather who reads his Bible every day and speaks of the Lord to his grandchildren is sometimes the model a young man follows when he sets up his own home and family. An 80-year-old man who was once president of the congregation himself can take the current president aside after church and warn or counsel him about something he read in the church newsletter — the elderly seem to read the newsletters and bulletins more carefully than anyone else. A pleasant couple, the wrinkles in their faces etching friendly smiles, may comment on the truths expressed in a stewardship filmstrip, saying: "We have given more than 10 per cent of our income to the Lord for the last 30 years. The Lord has always made it possible for us to have this joy." Hundreds of words of theories expressed by younger Christians cannot compare with a few words of wisdom which have been ground fine in the crucible of decades of experience. What a blessing to the church when our elderly people share them with us!

In Prayer

Still other elderly people serve best in private prayer. Over the years they

Direct from the Districts

PACIFIC NORTHWEST Reporter Errol Carlson

Mrs. E. Kirst With The Lord

Mrs. Lydia M. Kirst, wife of the late Ewald Kirst, pastor for many years in the Pacific Northwest District, died on September 28, 1977.

Born in Milwaukee, Wisconsin, on March 23, 1889, she was baptized and confirmed at St. John's by Synod President J. Bading and united in marriage with Pastor Kirst in 1913 by Synod President J. Brenner.

Mrs. Kirst served with her husband in congregations in Ellensburg, Clarksonton, Leavenworth, Zillah, and Rainier — all in Washington.

Following her husband's death in 1956, she made her home with her daughter and son-in-law, Pastor and Mrs. T. R. Adaschek of Yakima. Two granddaughters and three sisters also survive.

Pastor Melvin Teske conducted the services at Grace Church, Yakima, and Pastor R. Kleist in Milwaukee.

Double Anniversary

While Pastor Elden Bode was attending the Synod convention in Minnesota as a member of the Board of Trustees, the members of his congregation, King of Kings Lutheran Church of Kennewick, Washington, were busy planning surprise services to observe their pastor's 40th anniversary in the ministry

and also Pastor and Mrs. Bode's 40th wedding anniversary.

When Pastor Bode went to the church on Sunday morning, August 21, 1977, he noticed that the hymn numbers had been changed from what he had put up the night before. But why? It all became clear when just before church time, he and Mrs. Bode were escorted from the parsonage to the church to special chairs of honor. A former classmate, Pastor T. R. Adaschek of Yakima, Washington, was on hand to conduct an anniversary service. "Help in Times Past" was the theme of the anniversary message based on I Samuel 7:12 and I Corinthians 15:10. A reception and dinner followed.

Pastor George Frey of Tacoma, Washington, president of the Pacific Northwest District, conducted a second service in the evening. A fellowship hour followed that service.

Pastor Bode graduated from Wisconsin Lutheran Seminary in 1936, but be-

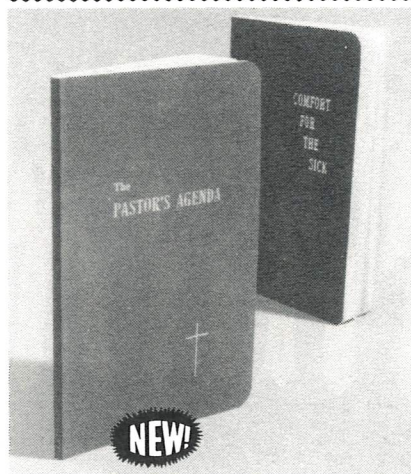
have found that busy activism is too often like a straw fire — a lot of noise and brightness, but little lasting heat. They have learned to take the vital issues of Christ's Church and of Christ's people to the Lord in prayer. They have developed a patience that "waits on the Lord." Often prayer is all they can do. It may be too painful for them to sit at long meetings; they may be too helpless to be with the family day by day; but they still serve. They pray for their wandering grandchildren; they pray for their pastor, pastor's wife, and church leaders; they pray for the colleges and the seminary and for the missionaries. That shut-in lady . . . that "cantankerous" man who has little good to say about the way the young folks are running the church . . . who but the Lord knows how much they are benefiting their church through their prayers! How many of the "successes" of the church, in which we rejoice, would not have come about if these elderly unsung heroes, unseen, had not been praying with patience and persistence!

May our Lord give us more and more elderly people who know their worth in His church! May He give us more and more younger people who appreciate that worth!

Thomas B. Franzmann

cause of the economic situation at that time, he, with others, stood in line waiting for a call into the ministry. On July 10, 1937, Pastor and Mrs. Bode, nee Dorothy Dorn, were married in Lewiston, Minnesota. One hour before they exchanged their marriage vows, Pastor Bode was issued a call to Trinity Congregation in Terry, Montana. Subsequent calls took him in 1941 to a dual parish, Mt. Calvary, Estelline, and St. John, Dempster, South Dakota; in 1950 to St. John-St. Peter Congregation in Cleveland, Wisconsin; and to Christ Congregation in North St. Paul, Minnesota, in 1959. Since December of 1970 he has been pastor of King of Kings, Kennewick, Washington. During his ministry, Pastor Bode has had the privilege of representing three different districts on the Synod's Board of Trustees.

Pastor and Mrs. Bode have three sons, David, Douglas, and Kenneth, all in the ministry of our Synod.



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THE PASTOR'S AGENDA

Prepared by
the WELS Commission on Worship

Recently published by *Northwestern*, this handy, pocket-sized book is the ideal companion to the pastor as he visits the shut-in, sick, and dying; as he conducts private communion, baptism, confirmation, wedding, burial, and worship services; as he opens various meetings with devotions. Flexible red kivar cover. 93 pages.

Number: 19 N 1901

Price: \$3.95

Comfort for the Sick, by B. P. Nommensen, a pocket companion to *The Pastor's Agenda*, is also available. It includes devotions, prayers, and Scripture readings for the sick at home, in the hospital, or in the nursing home. Flexible blue kivar cover. 115 pages.

Number: 06 N 0553

Price: \$3.50

Easter Retreat in Europe



Retreat Center

Your fellow Christians who are scattered throughout Europe will meet in an Easter Retreat from Good Friday late afternoon until Easter Sunday after the noon meal. The Retreat Center this year is located in the little German village of Mittelheim along the Rhine River just south of Rudesheim. Hotel Rheinterrasse Ruthmann, run by the same family for about 120 years, will provide fine accommodations for the entire group. An added joy this year is that permission was gained to use the facilities of the German Evangelical Church adjacent to the hotel for worship services and the Saturday seminar. Both the hotel and the church overlook the Rhine River.

Good Friday there will be a service at 8:00, following the evening meal. Those present, far away from their home churches, will recall the same truth you hear at home, namely, that Christ

was delivered for man's offenses. On Easter Sunday the Retreat will reach its climax in a Holy Communion service at 10:45. Those attending will be reminded of the blessed victory that is theirs through Christ who was raised again for their justification.

On Saturday the seminar will concentrate on the Lord's commission to the members of His Church: "Ye shall be witnesses unto Me." This will be followed with free time for Christian fellowship.

The members of the "Church of Europe" assure you of their prayers that your faith be increased through the certain knowledge that we have a living Savior. They, in turn, ask you to pray for them that they may prove to be good ambassadors for Christ, for His Gospel, and for His Church during their stay in Europe.

Chaplain E. Renz



Wisconsin Lutheran Seminary Chorus Easter Tour

Wednesday, March 22	7:30 p.m.
Thursday, March 23	7:15 p.m.*
Friday, March 24	7:30 p.m.
Sunday, March 26	6:30 a.m.*
	8:15 a.m.
	11:00 a.m.
	7:30 p.m.
Monday, March 27	7:30 p.m.
Tuesday, March 28	7:30 p.m.
Wednesday, March 29	7:30 p.m.
Thursday, March 30	7:00 p.m.
Friday, March 31	8:00 p.m.
Saturday, April 1	7:30 p.m.
Sunday, April 2	10:00 a.m.*
	2:30 p.m.
	7:30 p.m.
Monday, April 3	7:00 p.m.

*Participating in the church service

Jerusalem, Morton Grove, IL
 Grace, Indianapolis, IN
 Rock of Ages, Madison, TN
 Bay Pines, Seminole, FL
 Bay Pines, Seminole, FL
 Peace, Holiday, FL
 Bethany, N. Ft. Meyers, FL
 Ocean Drive, Pompano Beach, FL
 King of Kings, Maitland, FL
 Our Savior, Jacksonville, FL
 Sola Scriptura, Decatur, GA
 St. Paul, Columbus, OH
 Zion, Monroe, MI
 Lola Park, Detroit, MI
 St. John, Westland, MI
 St. Stephen, Adrian, MI
 MLHS, St. Joseph, MI

Prof. Martin Albrecht
 Music Director

Recruitment

(continued)

from heaven, and said, "I have appeared unto thee for this purpose, to make thee a minister and a witness" (Acts 26:16). When the Lord saw His man, the man whom He wanted to be a messenger of His Gospel, He went after him — and not always so delicately, either.

Paul and Timothy

This man of Tarsus, Saul become Paul, imitated his Lord. At the beginning of his second missionary journey Paul needed and wanted a helper in preaching the Gospel. He had heard good things of a young Christian named Timothy, and, as a result, we're told, "Him Paul would have to go forth with him" (Acts 16:3). Paul, too, saw his man and went after him. In turn, Paul later wrote these words to Timothy, "The things that thou hast heard

of me . . . the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2).

On April 9, the second annual observance of Recruitment Sunday will take place in our congregations Synod-wide. Most pastors will design the services and sermons on that day to stress the need for men and women as preachers and teachers of the Gospel in our missions, churches, and schools. They will show that, according to projections cited at last summer's Synod convention, we must within the next 20 years increase our annual production of pastoral candidates by at least 100-150 per cent, our production of teacher candidates by 50 per cent.

Setting aside one Sunday of the year to focus our attention on a need that concerns us all is certainly a step in the right direction. We urge all our congregations to participate in this endeavor.

Constant Effort Needed

But let's not leave it at that. We must make this need a matter of constant

concern, not the concern of only one day a year. We must pray for more laborers in the harvest, as the Lord commanded us to do. And as concerned Christians, as parents, pastors, and teachers, we must do more. Following the example of the Lord and His Apostles, we must seek out and encourage promising prospects to consider a vocation in the ministry as their life's work. Only by increasing our supply of church workers can we expand our mission endeavors and also adequately furnish our congregations with pastors and teachers.

By all means, let's observe Recruitment Sunday. But let's also make an aggressive recruitment program one of the top priorities of our whole Christian life — as individuals, as congregations, and as a Synod.

The fields were never whiter unto the harvest. Who will bear the sheaves away? Pray the Lord of the harvest to bless all our efforts in recruiting workers for His Kingdom!

James A. Fricke

With the Lord

Pastor W. H. Heckendorf 1911 - 1978

Little did Pastor Wm. Harvey Heckendorf realize when he left the parish ministry to become chaplain at Wisconsin Lutheran Child & Family Service last spring that the Lord would enable him to serve for only nine additional months. But "God moves in a mysterious way His wonders to perform."



The Rev. William Harvey Heckendorf was born in the Town of Jackson, Washington County, Wisconsin, on April 21, 1911, the son of Mr. and Mrs. Albert Heckendorf. A 1932 graduate of Concordia College, Milwaukee, Wisconsin, he enrolled in Wisconsin Lutheran Seminary at Mequon that fall. Since there were not enough calls for parish pastors at the time of his graduation from the Seminary in 1935, Pastor Heckendorf at first vicared at North Trinity Congregation in Milwaukee.

In the fall of 1936 he received and accepted a call to Zion Congregation in Akaska, South Dakota. He was ordained into the holy ministry on December 13 of that year. His ministry of 41 years saw him serve the following WELS congregations: Zion of Akaska, South Dakota; St. Paul's of Hazelton, North Dakota; St. Paul's of Town Lomira, St. Paul's and St. Peter's of Eldorado and Town Van Dyne, St. John-St. James of Reedsville, and Immanuel of Mosinee, all in the state of Wisconsin.

Pastor Heckendorf departed this earthly life on January 20, 1978, at the age of 66 years and nine months. He is survived by his wife, the former Angela Otto, whom he married in 1936; his son

Allen, his daughter Margaret, three grandchildren, four sisters, and three brothers.

Funeral services were held on January 25, 1978, at St. Mark Lutheran in Brown Deer, Wisconsin. His pastor, the Rev. Geo. Rothe, read the liturgy and conducted the committal service. Pastor James Berger of the Wisconsin Lutheran Child & Family Service preached the sermon on Romans 5:8,9: "The Truth Which Puts Death Into Perspective For Us."

Pastor Waldemar O. Weissgerber 1902 - 1978

Pastor Waldemar O. Weissgerber was born on April 27, 1902, at Marinette, Wisconsin, to Oswald and Bertha Miller Weissgerber. He began his preparation for the ministry at Northwestern College, graduating in 1924.

During his undergraduate years at the Theological Seminary, Wauwatosa, Wisconsin, he served two congregations in central Nebraska on an emergency basis for six months. After his graduation in 1927, he served as tutor at Michigan Lutheran Seminary for another two years.



Pastorates served by Pastor Weissgerber include a mission congregation in Lansing, Michigan, the Minocqua-Woodruff parish in northern Wisconsin, and from 1951 to his retirement on December 31, 1976, Zion Congregation, Van Dyne, Wisconsin. He also served as a member of the district mission board and on the board of the Winnebago Lutheran Academy. Active and in seeming good health during his retirement, he conducted a service at Zion of Van Dyne on January 22 of this year and joined the choir, of which he had been a member for many years, in singing his favorite hymn, "Jesus! and Shall It

Ever Be." On January 27 he was stricken with a heart attack and then called to his eternal home on January 30, having attained an age of 75 years, nine months, and three days. He had served as a pastor in the Wisconsin Synod for 50 years.

Pastor Weissgerber was united in marriage with Evalyn Tonn in Lansing, Michigan, on January 5, 1930. Four children were born to their marriage, one of whom died in infancy. Surviving are his widow; two daughters: Mrs. Fritz (Anita) Perlwitz of Kenosha, and Mrs. Ralph (Bethel) Schumacher of North Fond du Lac; one son, Paul, of Kenosha; and one brother, one sister, one half-brother, and 10 grandchildren.

The funeral service was conducted at Zion Church, Van Dyne, on February 2, 1978. Pastor B. Kuschel of St. Paul's Church, North Fond du Lac, the congregation of which Pastor Weissgerber was a member in his retirement years, conducted the liturgy. Prof. I. Habeck, a classmate, delivered the sermon on John 11:11, comforting the mourners with the blessed assurance: "Our Friend Sleepeth." A brief committal service was read by Pastor Karl Molkentin, and Pastor John Ruege spoke for the Northern Wisconsin District.

Light of Easter (continued)

Light to scatter the darkness of sorrow; light to beckon us onward on our journey through a dark world; light to give us courage and assurance of victory — all these come from the Easter message of a risen Lord.

One time, questioned about his faith, Paul answered that it centered around the teaching of the resurrection of the body. At another time he said it this way: "If Christ did not rise on Easter Day, we are still lost in our sins, and the Christian is the most miserable and pitiable of all men." But Paul believed in the miracle of Easter. He wrote: "But now is Christ risen from the dead," and then added the wonderful assurance: "He is become the firstfruits of them that slept." That is God's promise that we, too, shall rise and be with our Lord.

We have cause indeed to let the light of Easter shine in our hearts and through our lives!

Frederic Kosanke

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: March 28-29, 1978; 10:00 a.m. (CST) Communion service.
Place: Our Savior, Brookings, South Dakota; T. F. Zarling, host pastor.
Preacher: G. Richmond; W. Rouse, alternate.
Agenda: I Timothy 6, with Practical Application for the Ministry; L. Nast; Leviticus, Emphasizing the Priesthood and Sacrifices as "Patterns of Things in the Heavens"; R. Gurgel; The Timing of Christ's Descent to Hell in Relation to the Apostle's Creed; K. Wenzel; What Does the *Formula of Concord* Say to Us About Unionism, Ecumenism, and Fanaticism (Pentecostalism)? E. Gieschen; Avoiding Moralizing; E. Habermann; The Doctrine and Practice of Stewardship in the WELS; D. Weiser.
 J. Engel, Secretary

MICHIGAN

NORTHERN PASTORAL CONFERENCE

Date: April 3, 1978; 9:00 a.m. Communion service.
Place: Trinity, Lincoln, Michigan; L. Pingel, host pastor.
Preacher: M. Schwark; D. Schwartz, alternate.
Agenda: Regular Reports; Exegesis of Luke 11:5-13; E. Schultz; Study of the *Augsburg Confession & Apology*, Article XVII; R. Hennig.
 J. Seifert, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: St. John's Ev. Lutheran Church, Redwood Falls, Minnesota; E. O. Schulz, host pastor.
Date: April 4-5, 1978; opening session at 9:30 a.m.; Communion service at 7:30 p.m.
Preacher: C. Reiter; J. Zeitler, alternate.
Agenda: The *Formula of Concord* for Ministry of the Twentieth Century; T. Hartwig; Modern Archeological Finds That Correct Bible Commentaries; I. Johnson; Exegesis of I Timothy 4; R. Schumann; Ministry and The Youth; W. Ziebell; Questions of Casuistry; Business and Reports.
Note: Registration forms will be sent with information about housing and meals; the circuit pastors will serve as the Excuse Committee.
 W. J. Henrich, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Place: Holy Cross, Oklahoma City, Oklahoma; A. Domson, host pastor.
Date: Monday, April 3, 1978, 1:00 p.m., through Wednesday, April 5, 1978, 12:00 noon.
Service: April 3, 1978, at 7:30 p.m.
Preacher: P. Soukop; T. Kretzmann, alternate.
Agenda: The Occult; Dr. S. Becker; Isaiah 1-12; Dr. S. Erlandsson; Conference Business.
Note: Please announce to host pastor for lodging and meals.
 K. Bode, Secretary

NORTHERN WISCONSIN

WINNEBAGO CONFERENCE

Date: April 3, 1978; 9:00 a.m. Communion service.
Place: St. Lucas, Kewaskum, Wisconsin; P. Hoenecke, host pastor.
Preacher: A. Aichele; G. J. Albrecht, alternate.
Agenda: The Slow Learner and Religious Training; L. Winter; How Can We Make Better Use of Our Area High Schools? J. Schibbelhut.
 S. Stern, Secretary

LAKE SUPERIOR PASTOR-TEACHER CONFERENCE

Date: April 10-11, 1978; 9:30 a.m. Communion service.
Place: Zion Ev. Lutheran Church, Peshtigo, Wisconsin; D. Tills, host pastor.
Preacher: J. Hering.
Agenda: Hosea: A. Kleissig; *The Augsburg Confession*, Article XI; W. Tabor; Burial Customs and Practices; J. Kingsbury; Proving the Errors of the Jehovah Witnesses from their New World Bible Translation; L. Weindorf; Coping With the Incurrigible Kid; the Kid that Doesn't Care; M. Hinds; *This We Believe*, Article II; W. Steffenhagen; Exegesis of Galatians 5; J. Hering; A Historical Survey of the Finnish Lutheran Churches in America; Dr. J. Michael Skaates; Homeletical Study; K. Kuenzel; the WELS and Social Action; J. E. Lindquist.
Note: Please send excuses and requests for lodging to host pastor.
 A. Kleissig, Secretary

FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Date: April 10, 1978; 9:00 a.m. Communion service at St. Paul's Lutheran, Appleton, Wisconsin.
Place of Sessions: Fox Valley Lutheran High School, Appleton, Wisconsin.
Preacher: F. Toppe.
Agenda: Forenoon: Choice of the following essays: "The Occult"; M. Wiechmann; "Dancing in the Church"; J. Schewe; "Methods of Birth Control in the Light of Scripture"; W. Borgwardt; Afternoon: Business Meeting; "The Youth Ministry"; P. Kelm.
 R. Ash, Secretary

PACIFIC NORTHWEST

SPRING PASTORAL CONFERENCE

Date: April 11-13, 1978.
Place: Trinity, Omak, Washington; P. Lemke, host pastor.
Preacher: E. Kahrs; E. Carlson, alternate; Devotions by T. Spiegelberg, E. Carlson, G. Ferch, W. Warnke, and T. Adascheck.
Agenda: Exegetical Study of I Peter 3:15-22; R. Mehlberg; Homiletical Study of Hebrews 4:4-16; D. Zietlow; Transcendental Meditation; J. Henning; The History of the *Formula of Concord*; T. Adascheck; The ERA and Its Implications for Our People; W. Widman; Can We Change the Mind of God Through Prayer? G. Ditter. Alternate Papers: Can We Always Accept As Valid Baptisms Performed by Non-Lutheran Churches? P. Lemke; Galatians: M. Teske; *The Shepherd Under Christ*; L. Lambert.
 N. Meier, Secretary

SOUTHEASTERN WISCONSIN

METRO-NORTH PASTORAL CONFERENCE

Date: March 20, 1978; 9:00 a.m. Communion service.
Place: Calvary, Milwaukee, Wisconsin.
Preacher: P. Nitz; alternate: W. Nommensen.
Agenda: Exegesis of Jude 3 and 4; M. Engel; Essay: The Role of Apologetics and Polemics in the Pulpit; G. Hoenecke; Mini-essay: "The Pope is the Very Antichrist"; S. Becker.
Note: Please excuse to host pastor or conference secretary.
 P. Sullivan, Secretary

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Huebner, John Paul, as pastor of Ascension, Sarasota, Florida, on February 5, 1978, by J. Aderman (SA).
Schapekahn, Gerhard F., as pastor of Immanuel, Appleton, Wisconsin, on February 5, 1978, by D. Zweg (NW).

Teacher:

Habeck, David, as principal at Emmaus, Phoenix, Arizona, on February 5, 1978, by D. Gray (Ariz.-Calif.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Ade, LeRoy L.
 4078 N. 95th St.
 Milwaukee, WI 53222
Berg, Peter M.
 13880 Old Jamestown Rd.
 Florissant, MO 63033
 Phone: 314/355-0928
Fredrich, Edwin C., Jr.
 308 Neal Ave.
 Salina, KS 67401
 Phone: 913/827-2401
Huebner, John Paul
 615 64th Ave. Drive East
 Bradenton, FL 33507
Reede, Paul N.
 638 N. 7th St.
 Seward, NE 68434
 Phone: 402/643-3717
Schapekahn, Gerhard F.
 Route 1, Box 205
 Appleton, WI 54911

Teachers:

Habeck, David
 3701 W. Windrose
 Phoenix, AZ 85029
Oppitz, Mark C.
 3560 N. Oneida St.
 Appleton, WI 54911

Spring 1978 Appearance of the Dr. Martin Luther College Choir

Sunday,	March 5	services	St. Paul's, Arlington, MN
Friday,	March 10	8:00 p.m.	Bloomington Lutheran, Bloomington, MN
Saturday,	March 11	4:00 p.m.	Good Shepherd, Burnsville, MN
		8:00 p.m.	Trinity, Belle Plaine, MN
Sunday,	March 12	services	St. Paul's, North Mankato, MN
Friday,	March 17	8:00 p.m.	St. Paul's, Norfolk, NE
Saturday,	March 18	8:00 p.m.	Mt. Olive, Overland Park, KS
Sunday,	March 19	1:30 p.m.	Messiah, Wichita, KS
		8:00 p.m.	Gethsemane, Oklahoma City, OK
Monday,	March 20	8:00 p.m.	Lord of Life, Friendswood (Houston), TX
Tuesday,	March 21	7:30 p.m.	Holy Word, Austin, TX
Wednesday,	March 22	8:00 p.m.	Calvary, Dallas, TX
Thursday,	March 23	7:30 p.m.	Martin Luther, St. Louis County, MO
Friday,	March 24	2:00 p.m.	St. Paul, Grant Park, IL
		8:00 p.m.	Trinity, Crete, IL
Saturday,	March 25	4:00 p.m.	Palos Lutheran, Palos Heights, IL
		8:00 p.m.	St. John's, Libertyville, IL
Sunday,	March 26	7:00 a.m. (ser)	St. Paul's, East Troy, WI
		10:15 a.m.	St. Paul's, Fort Atkinson, WI
		4:00 p.m.	St. John's, Watertown, WI
		8:00 p.m.	Zion, Arlington, WI
Friday,	March 31	8:00 p.m.	Christ, Zumbrota, MN
Saturday,	April 1	4:00 p.m.	St. John's, Montello, WI
		8:00 p.m.	St. John's, Markesan, WI
Sunday,	April 2	services	St. John's, Pardeeville, WI
		4:00 p.m.	Christ, West Salem, WI
		8:00 p.m.	St. Matthew's, Winona, MN
Sunday,	April 9	8:00 p.m.	Dr. Martin Luther College, New Ulm, MN
Sunday,	April 16	services	Immanuel, Gibbon, MN
Sunday,	April 23	services	St. John's, Fairfax, MN
Sunday,	April 30	services	Trinity, Nicollet, MN
Friday,	May 5	8:00 p.m.	St. John's, Red Wing, MN
Saturday,	May 6	4:00 p.m.	Salem, Wausau, WI (tent.)
		8:00 p.m.	Trinity, Merrill, WI
Sunday,	May 7	8:30 a.m. (ser)	Christ, Eagle River, WI
		10:30 a.m. (ser)	Zion, Rhinelander, WI
		7:30 p.m.	St. Paul's, Menomonie, WI

NEW WELS 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:

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, WI 53208

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Montgomery
Alaska	Sitka/Ketchikan*
Arizona	Chandler
	Sierra Vista*
Arkansas	Little Rock
California	Modesto
	Placer County
	Santa Maria*
Connecticut	Trumbull*
Florida	Ft. Walton Beach*
	Lakeland*
	Sarasota
	Zephyrhills*
Georgia	Lawrenceville
Idaho	Pocatello
Illinois	Bellefonte
	Downers Grove
	Ettingham*
Kansas	Salina*
Indiana	Muncie*
Iowa	Clinton
Michigan	Big Rapids*
	Imlay City
Minnesota	Fairmont*
	Grand Rapids
	Northfield*
	Plymouth/Maple Grove*
Missouri	Joplin*
	S.E. Kansas City
Montana	Helena*
	Missoula*
Nebraska	Fremont*
	O'Neill*
Ohio	Ashland
	S.W. Cleveland*
	Dayton
	Lima
Pennsylvania	Harrisburg
Tennessee	Knoxville
Texas	Abilene*
	Midland/Odessa*
	Wichita Falls*
Washington	Moses Lake*
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Genesee/Wales*
	Holmen
	Plymouth
	Prairie du Chien*
	Rice Lake*
British Columbia	Vancouver*

*Denotes exploratory services.

EXPLORATORY

HELENA, MONTANA

WELS exploratory services are being conducted in the Community Center of Leisure Village, 2901 Herrin Road, Helena, Montana, every Sunday at 5:00 p.m. Sunday school is scheduled for 4:00 p.m. Send names to or make contact in person with Mr. Carl Schwertfeger, 108 Ridgewood Lane, Helena, or Pastor John Engel, 808 Sacajawea Drive, Great Falls, Montana.

JOPLIN, MISSOURI

Exploratory services are being conducted in Karen's Studio, 1910 Ohio Street, Joplin, Missouri 64801. Sunday school and Bible class begin at 3:30 p.m. and the worship service at 4:30 p.m. For information call 417/781-8759 or 816/884-5252; or write to Pastor W. T. Niermeier, P.O. Box 56, Harrisonville, Missouri 64701.

FT. WALTON BEACH, FLORIDA FLORIDA PANHANDLE

Worship services are conducted each Sunday at 4:00 p.m. (Sunday school at 3:00 p.m.) at the Kinder Care Center, North Street, off Race Track Road, Ft. Walton Beach, Florida. This is the Eglin Airforce Base area. Names and infor-

mation may be forwarded to Mr. Gerry Fisher, 8 Moroni Lane, Ft. Walton Beach, Florida 32548 (904/242-4054) or to Pastor Frederick S. Adrian, 91 Freeway Dr., Mobile, Alabama 36619 (205/661-1971)

NAMES

TORONTO, CANADA

Residents of Toronto and environs, who are interested in exploring the possibility of organizing a WELS mission in that area, are asked to contact Pastor Tom Potenhauer, 1279 Evans Blvd., Ottawa, Canada, K1H 7T8.

NEW YORK CITY

Sunday worship services are being held in Manhattan at 675 West End Avenue, Apartment No. 6A. The apartment is located between 92nd and 93rd Streets and is conveniently situated three blocks south of the 96th Street IRT Broadway-7th Avenue Subway stop. For time of service please contact locally Mr. John Bills (212) 865-4844 or send names to Pastor David Pagel, 218 E. Crescent Avenue, Ramsey, New Jersey 07446; phone (201) 825-3816.

TIME AND PLACE

LAWRENCEVILLE, GEORGIA NORTHEAST ATLANTA

Sola Fide Ev. Lutheran now holds worship services each Sunday at the Kinder Care Center, Langley Road, off Hywy 29, Lawrenceville, Georgia. Worship is at 10:30 a.m.; Sunday school and adult Bible study at 9:00 a.m. For information contact Pastor Larry Zahn, 3157 A. Ferrite Loop, Lawrenceville, Georgia 30245 or call 404/962-1894.

KNOXVILLE, TENNESSEE

Shepherd of the Hills Ev. Lutheran now holds worship services each Sunday at the Tennessee Motor Inn, 6200 Papermill Road, Knoxville, Tennessee. Worship is at 10:30 a.m.; Sunday school and adult Bible study at 9:00 a.m. For information contact Pastor Scott Stone, 8540 Dresden, Knoxville, Tennessee 37919 (615/693-7494).

DMLC CHOIR RECORDINGS

The following records of the Dr. Martin Luther College Choir are available at the postpaid prices indicated:

1959, 1961, 1963, 1965, 1966, and 1967,	
all monaural	\$1.50
1967, 1968, 1972 stereo	3.00
1974, 1975 stereo	4.50
1976	5.00

Hymns from *The Lutheran Hymnal* on tapes or cassettes are available for the cost of the tape or cassette and postage. All are 1200' tapes except 1967, which is 1800'. You may supply your own tapes.

1966A	(436, 496, 423, 457, 215, 234, 231, 212, 410, 394)
1966B	(371, 246, 262, 250, 657, 446, 16, 388)
1967	(283, 260, 387, 524, 522, 399, 425, 127, 251, 473, 376, 353, 126, 278)
1974	(1, 3, 5, 13, 19, 28, 36, 39, 50, 53, 54, 55, 62)
1975	(568, 572, 73, 90, 94, 102, 105, 157, 159, 34, 362, 426)
1977	(348, 305, 324, 334, 413, 518, 521, 551, 625, 428, 395)

Send orders to Prof. Edward Meyer, in care of Dr. Martin Luther College, New Ulm, Minnesota 56073.

WANTED

Wanted: Past issues of the *Wisconsin Lutheran Quarterly*. Anyone having some available is asked to write Mr. Dean M. Bell, Hendrum, Minnesota 56550.

MILWAUKEE FED. OF WELS CHURCHES CHILDREN'S SUMMER CAMP CAMP WILLERUP

Three one-week camp sessions for WELS boys and girls, ages 8-12, will again be sponsored by the Milwaukee Federation of WELS Churches. The dates are July 23-29, July 30-August 5, and August 6-12 — from 2:00 p.m. Sunday to 11:00 a.m. Saturday. The cost is \$45.00 per week, less if parents serve on the camp staff.

Needed: Volunteer staff, including pastors teachers, nurses, lifeguards (Red Cross certified), and counselors.

For camper and/or staff application forms and further information please contact the camp managers: Mr. and Mrs. Melvin Koss, 7117 W. Thurston Ave., Milwaukee, Wisconsin 53218; phone: (414) 461-3190.

WISCONSIN LUTHERAN COLLEGE

CAMPUS DAY

High-school students and parents are invited to Campus Day at Wisconsin Lutheran College on Saturday, April 8, 1978, beginning at 1:00 p.m.

Participants will have the opportunity to visit classes, inquire about financial aid, tour the new campus, and speak with instructors.

For more information contact:

Admissions Office
Wisconsin Lutheran College
8830 West Bluemound Road
Milwaukee, Wisconsin 53226
Phone 414-774-8620

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

One month ended January 31, 1978

	Subscription Amount for 1978	1/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 451,704	\$ 37,642	\$ 49,415	131.3
Dakota-Montana	240,599	20,050	19,992	99.7
Michigan	1,296,136	108,011	96,472	89.3
Minnesota	1,372,260	114,355	157,505	137.7
Nebraska	268,565	22,380	25,398	113.5
Northern Wisconsin	1,467,813	122,318	148,835	121.7
Pacific Northwest	128,577	10,715	11,543	107.7
Southeastern Wisconsin	1,785,292	148,774	147,444	99.1
Western Wisconsin	1,687,901	140,658	174,266	123.9
South Atlantic	111,678	9,307	10,791	115.9
Total — 1978	\$8,810,525	\$734,210	\$841,661	114.6
Total — 1977	\$8,252,472	\$687,706	\$630,419	91.7

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

One month ended January 31, 1978 with comparative figures for 1977
One month ended January 31, 1978

	One month ended January 31, 1978		Increase or Decrease*	
	1978	1977	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$8,358,491	\$7,635,360	\$723,131	9.5
Pension Plan Contributions	72,972	78,303	5,331*	6.8*
Gifts and Memorials	249,550	189,254	60,296	31.9
Bequests	105,941	68,499	37,442	54.7
Earnings from Fox Estate	64,501	48,705	15,796	32.4
Other Income	8,041	19,886	11,845*	59.6*
Transfers from Other Funds	114,991	96,692	18,299	18.9
Total Income	\$8,974,487	\$8,136,699	\$837,788	10.3
Expenditures				
Worker-Training — Expenses	\$5,299,628	\$4,720,441	\$579,187	12.3
Worker-Training — Income	2,233,196	2,042,527	190,669	9.3
Worker-Training — Net	\$3,066,432	\$2,677,914	\$388,518	14.5
Home Missions	1,690,387	1,544,363	146,024	9.5
World Missions	1,381,282	1,310,502	70,780	5.4
Benevolences	1,028,250	966,796	61,454	6.4
Administration and Services	828,105	694,783	133,322	19.2
Total Operations	\$7,994,456	\$7,194,358	\$800,098	11.1
Appropriations — Building Funds	226,663	200,000	26,663	13.3
Appropriations — CEF Program	647,552	558,972	88,580	15.8
Total Expenditures	\$8,868,671	\$7,953,330	\$915,341	11.5
Operating Gain/Deficit	\$ 105,816	183,369		

Norris Koopmann, Treasurer & Controller
Ronald H. Meier, Assistant Treasurer
3512 West North Avenue
Milwaukee, Wisconsin 53208

Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

<u>For the month of</u>	<u>Cutoff Date:</u>
March	April 7
April	May 5
May	June 7
June	July 7

CHAPLAIN E. C. RENZ
HOME ADDRESS
6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249
MAILING ADDRESS
398-12-3568
Gen. Del.
APO NY 09185

CHAPLAIN C. E. KRUG
HOME ADDRESS
8524 Neunkirchen a. Br.
Goldwitzerstrasse 31
West Germany
Telephone: 09134-5716
MAILING ADDRESS
392-10-5816
Gen. Del.
APO NY 09066

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet April 26 and 27, 1978, in the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. The first session is to begin at 9:00 a.m. The meeting was set a week earlier to avoid a conflict with Ascension Day, May 4.

All reports that are to be included in the Report to the Ten Districts for their conventions this summer should be ready for distribution to all members of the council at this April meeting.

Preliminary meetings of various boards, committees, and commissions are being called by their respective chairmen or secretaries.

Oscar J. Naumann, President

NOMINATIONS

Northwestern Preparatory School

The following nominations have been submitted for the 14th professorship at Northwestern Preparatory School, Watertown, Wisconsin, to teach Latin and German, with the ability to assist in coaching football desirable.

Rev. John Guse	Lexington, SC
Rev. Ronald Hahn	Virginia Beach, VA
Mr. David Kelm	Benton Harbor, MI
Rev. Roger Kobleske	West Bend, WI
Rev. Kieth Kuschel	Green Bay, WI
Rev. Larry Pautz	West Bend, WI
Rev. John Schmidt	Grand Junction, CO
Rev. Lynn Schroeder	Saginaw, MI
Rev. Ronald Semro	Maumee, OH
Rev. Alan Siggelkow	Ft. Wayne, IN
Rev. Richard Wiechmann	Wauwatosa, WI

Correspondence concerning the above nominees should be in the hands of the undersigned no later than March 29, 1978.

Walter A. Schumann, Secretary
612 S. 5th Street
Watertown, Wisconsin 53094