

The Northwestern Lutheran

April 7, 1974



*The Son of Man must be delivered
into the hands of sinful men,
and be crucified,
and the third day rise again.*

Dear Fellow Believers:

Have you ever wondered whether God could have passed you by when He redeemed others?

Satan would, of course, be delighted to have you believe that. He tries desperately to make you doubt that Jesus is the Savior of all mankind. Satan would have you believe that there is neither hope nor help for you.

Sad to say, even some religious bodies teach such distortions of God's truth. They would have us believe that Christ died for a certain number of chosen people and that there is forgiveness, life, and salvation only for those few.

But Scripture plainly teaches otherwise. Already in the Garden of Eden the Lord promised the Seed of the woman who would redeem mankind from the guilt of disobedience to God. He promised Abraham that in his Seed all the families of the earth should be blessed.

The redemption from transgression, guilt, and death is meant for all. There are ample assurances of this in both Testaments. In Isaiah 1:18 God pleads with every sinner, saying, "Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." No sin, no matter how gross, should cause anyone to despair, for "the blood of Jesus Christ, His Son, cleanses us from all sin."

In chapter 53 Isaiah clearly states that "the Lord hath laid on Him the iniquity of us all." And in chapter 55 he pleads, "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord and He will have mercy on him, and to our God, for He will abundantly pardon."

It seems only a few weeks ago that we heard the assurance of the angel in Bethlehem: "Fear not, for behold I bring you good tidings of great joy which shall be to all people." That includes you, too.

When John the Baptist introduced Jesus to the people to whom he had been preaching repentance, he said, "Behold the Lamb of God which taketh away the sin of the world."

Second Corinthians 5:15 gives everyone this assurance, for it states: "He died for all." For that reason Jesus brought His message of forgiveness even to publicans and sinners. He pronounced forgiveness to the woman taken in adultery. He used His almighty power to drive a legion of devils from the possessed man in the land of the Gadarenes. Because Jesus came to die for

all, He could assure the dying malefactor, "Verily I say unto thee: Today shalt thou be with Me in paradise."

What comfort these and other passages of Scripture offer the troubled soul! John 3:16 sums it up beautifully: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Having received this assurance, we are at peace with God. No one can rob us of this peace and hope, not even Satan himself.

But God would also have us be concerned about our neighbor and his salvation. We should always ask ourselves: "Does my neighbor have this assurance?" Jesus tells us, "Preach the Gospel to every creature!" We should do so because Christ died for all and because God would have all men to be saved and to come to the knowledge of the truth.

What a glorious privilege is ours! What a noble and high calling we have that we may assure our fellow men everywhere that Christ died for them and invites them to believe this and be saved.

There are no terms or conditions attached to this invitation. In fact, the invitation itself, the very Gospel we proclaim, is the power of God unto salvation to everyone that believes. Through our telling of Christ, through the invitation we extend, God's Holy Spirit creates faith in the hearts of men and leads them to trust in Christ, their Savior and Redeemer.

The love Christ has shown us by dying for us and freeing us from the curse of our sins, fills our hearts with gratitude and love to Him and to our fellow men. It makes us eager to tell others that Christ died for them, too, and that in Him they have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

May we always cherish this truth and proclaim it gladly to all mankind! To do just that is the ongoing purpose of our Synod. We exist as a Christian church body for the purpose of telling all men everywhere that Christ died for them, for all of them without exception. And because He lives, all who trust in Him shall live with Him eternally in heaven. This assurance should make your Easter, and every day that follows, a truly happy one.

Yours in the risen Christ,



Editorials

Deny Easter And You Deny It All There is scarcely any greater and more obvious denial of the truth than the denial of Easter.

If the resurrection of Christ is presented as a spiritual resurrection and not as a bodily resurrection; or if it is called a parable, a story that was told about Christ to show that man has in Him a hope of life after death; or if it is stated that it did not really happen here in this world of men but in some other realm where God and spirits dwell, but was no historical event like Columbus sailing to America or Napoleon's march to Moscow, then we are encountering false teaching. Every one of these "explanations" of the Easter story is a sorry and irresponsible fabrication of man's mind, a complete falsehood.

If there is any incident in Christ's life that the New Testament establishes as historical fact, it is the fact that Christ rose bodily on Easter morning. Read the straightforward narratives of the four Evangelists; hear Paul preaching in Athens and using the physical resurrection of Christ as proof that He will come to judge the world; note the Apostle's tabulation, in I Corinthians 15, of the eyewitnesses of the resurrection. Paul could even assume that the unconverted King Agrippa, before whom he made his memorable defense, was acquainted with the details of Christ's resurrection: "For the king knoweth of these things; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." And the force of these facts almost made Herod Agrippa a Christian.

If a religious teacher doubts the facts of Easter, there is no truth in him. He cannot be trusted even when he quotes chapter and verse of Scripture, for denying the bodily resurrection of Christ is dissolving the bedrock of our faith and salvation.

Thank God on Easter morning if your pastor proclaims with the Lord's disciples, "The Lord is risen *indeed*."

Carleton Toppe

The Lion of Lent Ancient peoples painted death in soft colors. They spoke of Atropos, sitting with her scissors, whimsically snipping the thread of life. They told of Charon, the boatman, waiting at the river's edge to ferry away the living to the nether world.

Today the trend is to speak of death in purely biological terms, as a breakdown of bodily functions, of diseased tissue or dehydrated cells. Research aims to eliminate death with health foods or hormones, organ transplants or miracle drugs.

But the Bible does not speak of death in soft words. The sacred writers do not say whether Abraham died of a coronary occlusion or Sarah of a stroke. There is no pious vaporizing about resigning one's self to the inevitable, or learning to love our fate.

The Bible speaks of death in a language we can understand. The "enemy," Scripture calls it. In the plainest words we are told that death is due to disobedience to God; that behind all human death is human guilt; that the root cause of death must be dealt with before death can be overcome.

There is no anemic sentiment, sweetly told, in the Lenten story. Jesus did not deal with guilt and death from an antiseptic distance. Like a lion, He pounced upon the enemy, was torn and stained with blood, died and rose to place His foot upon the broken back of death and divide the spoil with His people.

He is no pale and soft Jesus whose victory we thrill to hear on Easter morn, but "the Lion from the tribe of Judah."

John Parcher

What's In A Name? A length of hose for siphoning gasoline from other people's gas tanks is known in some circles as an "Oklahoma credit card." Parked cars from which parts are stolen in the night have been called "The Midnight Auto Supply." The unlawful appropriation of cars by young people for temporary personal use is commonly termed "joyriding." Money paid to gangsters as a guarantee that a place of business will not be blown up is called "protection."

Terms like these lend a sort of perverted dignity to criminal acts. However, such terms do not change the nature of the things they represent. They are simply blunted terms for theft and extortion.

Now comes some new terminology for unmarried persons living together as man and wife. In legal terminology this is called "open and notorious cohabitation." The Bible calls it "fornication." Today it has taken on an aura of respectability under the term "the new life style."

Designating it a "life style" tends in the mind's eye to change the complexion of this practice by implying that it is simply a matter of preference, whereas it is in fact a matter of right and wrong. Referring to it as "new" implies that it represents human progress, whereas it is new only in the sense that it is practiced more openly nowadays and has become more acceptable in modern society.

Dignifying an immoral act by finding a new name for it does not change its essence, nor does euphemistic terminology sanctify sin. It can, however, change the attitude of the unwary toward it. And therein lies its deceptiveness, of which Satan is the master practitioner.

Immanuel Frey

Did you know that
neither Peter nor Mary Magdalene
nor Thomas nor the Emmaus disciples
expected Easter to happen?

They all joined Christ's enemies in saying:

"It Just Couldn't Be Done!"

They all said it. All of them, in their own ways, at their own times. "It just couldn't be done."

His enemies said it. Of course, we would expect them to say it. The chief priests and elders passed the cross and mocking said, "He saved others; Himself He cannot save." The two thieves being executed with Him "cast the same in His teeth" (Matt. 27:44). The crowd agreed with their religious experts and challenged Christ: "Thou that destroyest the Temple and rebuilddest it in three days, save Thyself. If Thou be the Son of God, come down from the cross" (Matt. 27:40).

His enemies and uncommitted observers all agreed that it just couldn't be done. The chief priests may indeed have had some misgivings when they went to Pilate to request an armed guard to protect the tomb where Jesus was buried. The way they put it, however, was that they wished to keep His disciples from breaking in, stealing the body, and claiming that Jesus had done what they themselves were sure couldn't be done. Pilate personally could not have cared less. He too agreed that it couldn't be done — soldiers or no soldiers.

But all of them were wrong. With God nothing is impossible! They all said it couldn't be done, but Jesus did it. He overcame death; He came forth from the tomb. He is alive forever. What is sad about it all is that despite the obvious evidence — the earthquake, the appearance of the angels, and the empty, open tomb — these people continued to say that it couldn't be done. The chief priests even bribed the soldiers to spread the lie that the disciples had stolen the body.

And men are still saying that it couldn't be done. Both the enemies of Christ and the noncommitted observers of Christianity are agreed that it just couldn't have happened. Hugh J. Schonfield, in his book *The Passover Plot*, has written an embellished version of the lie the soldiers were bribed to tell. The rock-opera *Jesus Christ Superstar* ends the story of Christ's life with His death on the cross, thereby strongly suggesting that this is a more "reasonable" summary of His ministry and life than the Biblical record of His resurrection. The box-office receipts spoke a loud "Amen" to that subtle suggestion.

We expect the enemies of Christ and noncommitted, uninformed observers, past and present, to say it couldn't be done. But we are surprised — shocked is the right term for it — when disciples who vowed to remain faithful to death also chant with His enemies: "It just couldn't be done." Yet they did, each in his own way, with his own words.

Mary Magdalene refused to believe that Jesus had arisen. She jumped to the conclusion that someone had stolen His body. She even mistook Jesus as the gardener and asked Him where they had taken her Lord.

The disciples on Easter morning also denied that it could be done. When the women came to them with the news of the empty tomb and the message of the angels, "their words seemed to them as idle tales, and they believed them not" (Luke 24:11).

Thomas said it couldn't be done, when the ten disciples informed him that they had seen the risen Savior. He put it this way: "Except I shall see in His hands the print of the nails

and thrust my hand into His side, I will not believe" (John 20:25).

They all said it couldn't be done. Yet, in every case, Jesus proved to them that He had done it. He had spoken to them about His resurrection on the way to Jerusalem. But they hadn't paid any attention. It was only after the angels spoke to the women at the empty tomb that "they remembered His words" (Luke 24:8). Jesus spoke personally to Mary Magdalene. He appeared personally to the doubting disciples and let them touch Him. Eight days later He appeared to them again and showed Himself to Thomas, inviting him to put his fingers in the nail prints and his hand in the spear wound. Gently, patiently, firmly, the risen Christ reminded His doubting followers that He had done what all of them had been saying could not be done. Since then the message of the Christian church has been that Christ "was delivered for our offenses and was raised again for our justification" (Rom. 4:25).

Is this message needed today? Does Christ still need to remind us of His resurrection? Could it be that we at times have lived as if our motto was "It couldn't be done!" or "It hasn't been done"? Let's think about it.

If we have sought relief from depression, loneliness, and disappointment by using drugs, alcohol, or plunging into sin, haven't we really declared that He hasn't done it — that He is not alive, not able to comfort us?

If we have cowered behind the safety of silence while others were taking potshots at Christ and His truth, we've really encouraged them to think that they are right to believe

that He's not alive to judge blasphemy and hold men responsible. Then we resemble the early disciples, fearfully meeting behind closed doors.

You and I can, I am sure, supply many other sad examples from our own lives. We need the message of Easter as much as did Mary Magdalene, Peter, the disciples on the way to Emmaus, Thomas, and all the others. Is it meant for us?

Christ comes to us today as He came to the disciples, but through other messengers. He comes to us to remind us that we have needlessly been robbing ourselves of strength and comfort. He comes to us in our homes as we gather about His Word, as we read our Meditations, as we fold our hands in prayer. He comes to us through the Gospel in our worship services. Our pastors speak for Him and extend to us His hand of mercy and grace and assurance. The risen Savior comes to us in the Lord's Supper, giving us His body and blood with the bread and wine so that we may be sure that the cause of eternal death, our sin, has been forgiven. In all these ways He touches us as He

touched doubting Thomas. We do well to respond as Thomas responded, saying, "My Lord and my God."

They said it couldn't be done! Men today say it couldn't be done! But we Christians celebrate Easter by joining Peter in saying: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3).

Jesus did what couldn't be done!
Pastor Richard H. Stadler

The above article was originally written by Pastor R. Stadler of Hendersonville, Tennessee, for the 1973 Easter number of "In The LORD'S SERVICE," a newsletter written and distributed by the WELS pastors who serve as civilian chaplains at the military bases in the Southeast. The present editor of this monthly publication is Pastor John Guse of Columbia, South Carolina.

Briefs by the Editor



The celebration by faith of Holy Week sets the Christian apart from the secular person. It puts the Christian in a role all his own. He is not the heir of death, but of life eternal. This was won for him by the death of God's Son and assured by His rising again. Holy Week, therefore, gives life a purpose beyond eating and drinking. It makes life worth living.

The Gospel of the crucifixion and resurrection of Christ Jesus is sorely needed by people all over the world. Missionary Wendland in his article, entitled "From Icy Mountains to Sunny Fountains," points to the need for the Gospel as the common element between two cultures so totally different — ours in the United States and that of the people to whom he and others of our fellow Christians

are privileged to preach Jesus Christ.

In an accompanying letter, Pastor Karl R. Gurgel of Messiah Congregation, South Windsor, Connecticut, emphasizes the same need. Though the first settlers in New England were religious people, the "natives" today, for the most part, look upon God as a disposable commodity. Money and goods seem much more important. What's more, as Pastor Gurgel points out, the intellectual climate in New England is such that the foolishness of man is made the criteria of judging God's eternal truth. However, the Gospel still remains the power of God. It always finds those whom God has chosen from eternity and brings them to the Easter faith. We welcome them to our celebration of Holy Week.

*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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The Cover

The cover design is the work of Mr. Harold Schmitz, artist-in-residence at the Northwestern Publishing House. He has properly made the events of Holy Week center in the resurrection of our Lord, symbolized by the center panel.

On January 24, 1974, Missionary E. H. Wendland left the States for Zambia, Africa, to return to his post at the Lusaka Lutheran Seminary. He writes about the remarkable contrast between the two places but points out that both have the same need for the risen Savior.

From Icy Mountains to Sunny Fountains

While pushing a power mower through some tall African grass the other day, I was reminded that just the week before this I was shoveling snow on the sidewalks of Milwaukee, just outside the furlough house. Where but in the life of a missionary is such an experience possible? Appropriately the tune which accompanies the words about "Greenland's icy mountains" and "Afric's sunny fountains" kept ringing through my mind, as the battle against growing things continued under the hot sunshine.

In so many ways life in a mission field is full of sharp contrasts when compared with life in America. These contrasts were again brought into sharp focus as America was left behind during the bleak month of January, and Africa on the other side of the equator was encountered in the midst of its lush rainy season. How different the two places!

This difference goes much farther than in changes of climate. In one country the supermarkets are so laden with goods that you have a hard time making up your mind which brand to choose. In the other country you are happy to settle for any brand of the item you are looking for. In one country the church services are held according to a strict time schedule, and the church calendar has something on it for just about every night in the week. In the other country you begin the service when there are enough people on hand to get started, and your church calendar is pretty well restricted to a few instruction and Bible classes. In one country there is so much going on most of the time in the world of en-



Missionary E. H. Wendland
Lusaka, Africa

tainment that it is difficult not to become distracted from that which needs attention. In the other country there is plenty, of course, to keep you busy, but you wish you could be distracted by something different now and then, if only to get your mind off the worries at hand. In one country the Gospel's voice has penetrated virtually every nook and cranny. In the other country there are remote villages which have not as yet heard its sound.

Socially, culturally, anthropologically, geographically, linguistically, climatically, economically, religiously — they are two worlds. Making the adjustment from the one to the other isn't always easy. You are aware of this especially as modern jet travel brings you from one world to the other in less than 36 hours, and because of the resultant time-change your days and nights are suddenly all turned around. You lie awake when you should be sleeping, and you almost fall asleep in the very midst of making an important point during a conversation.

"Greenland's icy mountains" and "Afric's sunny fountains," however, have a common need. Reginald Heber's words remind us of this as they declare: "Salvation! Oh, Salvation! The joyful sound proclaim till each remotest nation has learned Messiah's name!" We have a saving message from our God, centered in a promised Savior. This message must be shared. God has given us the commission as well as the privilege to share it, so that people in all parts of the world can enjoy His blessings of grace with us.

As all real values in the world today are being turned upside down and inside out, so also this clear word of Christ has been questioned and challenged. Anthropologists maintain that people of another culture are "much better off without our Western ideas." Educators tell us that we are "wasting our time" trying to "substitute one superstition with another." Economists claim that the dollar "could be put to better use among developing nations." Even many leaders in the field of religion are of the opinion that a so-called "Christian presence" can be found in other religions just as well, so that mission work in the old Biblical sense is no longer necessary. A missionary is subjected to these thoughts and ideas day after day.

But the risen Christ has given us our working orders. These still stand for us today, just as clearly and urgently as they did 2,000 years ago. His almighty power and His omnipresent help still accompany His Great Commission. And so we shovel snow one week and push a mower the next. We worry about blizzards, and a week later we fret about cloudbursts. We rush like mad to keep on schedule in one country, and then we go elsewhere and must learn to be patient with those who don't have any other clock but the sun. It's all part of a mission experience, an experience which "spreads from pole to pole," and which will continue, until our "Redeemer, King, Creator, in bliss returns to reign."

E. H. Wendland

Our Synod's cradle, 125 years ago, was the Midwest. As our Synod matured, it naturally turned its eyes westward, following the migration of its members. Only when the Pacific Ocean was reached and crossed, did the Synod turn eastward and undertake, in its historical order, the rediscovery of America. Read the fascinating account of this rediscovery, as written by Pastor Karl R. Gurgel, the driver of the green Plymouth in the story. Pastor Gurgel has been serving this area since his graduation from Wisconsin Lutheran Seminary.

The Story of WELS Pilgrims

Three hundred and forty-eight years after the Pilgrim Fathers touched foot on Plymouth Rock, a green Plymouth, bearing Wisconsin license plates, carried the first, resident WELS pastor into New England. He was not the first to have traveled New England way carrying in his heart a love for the Gospel of Christ as proclaimed in its truth by the Wisconsin Synod. What those arriving there before him had discovered saddened them. By and large, the treasure of the Gospel had been neglected or ignored over the years. As a result, these people sent their prayers heavenward and their letters westward, both with the same plea: "Please establish in New England Scripturally faithful churches of the Wisconsin Synod."

Their prayer was answered, their request heard. Soon three "ships" set sail for Hartford, Connecticut. One was piloted by Pastor Gary Baumler, the WELS pastor in New Jersey. Another carried Pastor Ron Uhlhorn all the way from Philadelphia. And the third, from closer by, brought Paul Madson, a pastor of the Evangelical Lutheran Synod, from Boston. All three helped the Christian pilgrims in the Hartford area establish an outpost for the proclamation of the Gospel by the Wisconsin Synod in New England. However, these three vessels, sailing under foreign flags, could only put into port long enough to discharge their precious cargo. They always had to weigh anchor after a few hours and return to their home ports.

While those first New England colonists of the WELS were most appreciative of these occasional missions of mercy, they longed for the

day when the Gospel's rich supply would no longer have to be imported. That day came for them when the first resident WELS missionary in New England was installed in July of 1968. He was Pastor Karl R. Gurgel.

The first settlers in the Northeast, in order to survive the sometimes inclement weather, needed adequate protection against the elements. A public school provided that for the first WELS colonists. It was soon to prove inadequate. On at least one occasion the building had to be entered through a broken window. And since the closet containing all the light switches was also locked, the final prayer that evening was read by

candlelight and the benediction pronounced in darkness to shadowy figures.

The spring of 1969 saw the purchase of a large home in South Windsor. Almost immediately services were transferred to the family room of the parsonage. To conserve space, part of the altar, a card table, was shoved into the fireplace. It was 1620 all over again, the Bible being read from before the family fireplace.

With the arrival of more colonists, both by further immigration from the Midwest and by integration of native easterners, the crowded meeting room was producing somewhat of a claustrophobic effect. "Yankee inge-



Messiah Congregation, South Windsor, at worship.



Mrs. Gert Waters' Sunday-school class



Don Waters' Sunday-school class

nuity" then converted the two-car garage into a chapel, an area which was to provide adequate worship space for nearly two years.

At last, in the fall of 1971, five years after the first WELS ship arrived, Messiah Congregation was privileged to dedicate its first permanent worship-education building. We are now, in the eyes of the natives, here to stay in the "new world."

From this central location in the very heart of New England, the work was ever expanding and soon included mission stations in Pittsfield, Massachusetts, Danbury, Connecticut, and Providence, Rhode Island.

In the Spring of 1970 WELS missionary activity began in southwestern Connecticut near the New York border at Danbury. The following summer Pastor Frederick Kneuppel was given charge of this mission station.

Frontier colonists always have faced inimical forces and temporary setbacks, and it is no different in our Synodical "colonies." The call to Danbury did not come from WELS "migrants" to the area, but from a group of "natives" who expressed concern with the confessional position of their former church on the matter of the inerrancy of Scripture. The call to serve this area appeared genuine, but shortly after Pastor Kneuppel began his full-time service it became apparent that the enemy had sown seeds of neo-Pentecostalism and false charismatic beliefs in

Sunday school and vacation Bible school are two important mission agencies in new mission areas. Children most often are the best way to reach parents.

the group. Although a handful of immigrants from outlying areas of New York and Connecticut remained faithful to God's truth, the original nucleus, insisting on its false beliefs, left the group.

This event demonstrates a difficulty not unusual to "frontier" missions and to the calls to serve such areas. A call to establish a "conservative" Lutheran church may cloak false beliefs or a desire to form a church in which superconservative political and economic ideas may take their place alongside Scripture truths as marks of the congregation.



Children and young people assembling for Sunday school.

The result in Danbury has been the closing of the mission. The outlying members have moved to other areas of New England and a nucleus of young people, primarily former students from Wisconsin, have chosen to migrate with Pastor Kneuppel to his new charge in New Carlisle, Ohio, which although in the Midwest, is also a sort of frontier outpost as far as Ohio is concerned. Migration can be a two-way street.

Though we are down to one congregation in Connecticut at present, we will not lose heart. We believe that God knew what He was doing when He commissioned men to go everywhere, including New England, preaching His saving Word. His is a message which can truly bring peace to man's weary soul. The seventeenth-century Pilgrim Fathers, when they first discovered New England, were in search of a country where they might dwell in peace. We, their twentieth-century descendants, have discovered that peaceful country in the Gospel proclamation. Though for the moment we may be pilgrims and strangers here, yet through the heavenly citizenship which the Gospel gives us, we are even now fellow citizens with the saints in Wisconsin, California, Japan, and Africa; not to mention the saints already at home in heaven. Though we are separated by time and distance, we speak the same language, the language of God's eternal peace in Christ Jesus, our Lord.

The Dead Sea Scrolls are of special interest to us during Holy Week because they offer us the oldest copy of the Book of Isaiah which tells us that "He was wounded for our transgressions and bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

Treasure in Earthen Vessels

The Dead Sea Scrolls

When the Apostle Paul spoke of "this treasure in earthen vessels," he had in mind a practice followed in many lands during his time: the custom of using clay jars as places for the storing and preservation of valuable items like money, jewelry, and books. In times of danger, or when leaving on a journey, the owner of valuables would often bury them in the ground or hide them away in a cave. Of course, he hoped to recover his property when he returned. If he did not come back to claim his possessions, they would remain in their hiding place until someone came upon them by accident, as in the parable in Matthew 13:44.

In our own time there has come to light "a treasure in earthen vessels" in caves in the wilderness of Judea. It consists of all that is left of a library whose building was destroyed in A.D. 68 by the Roman army that captured Jerusalem two years later. The library building from which the books were removed and hidden in neighboring caves was part of a building complex known today as Khirbet ("ruins") Qumran in the wilderness of Judea northwest of the Dead Sea. From their location these finds of ancient books have received the name "the Dead Sea Scrolls," though only some of the books are rolls. The rest are in the form of leaf-books and are made as books are made today. Perhaps a better name for them would be "the Qumran Finds," but we shall no doubt keep on speaking of them as "the Dead Sea Scrolls."

The buildings at Khirbet Qumran were apparently occupied for at least

two centuries before Christ and until their destruction in A.D. 68. These dates are quite certain from coins and other dateable items found on the site. Not so certain are the answers to questions about just who these people were, why they had founded this settlement in the wilderness, and under what circumstances they hid their most valued possessions, their library books, in the caves of the neighborhood. We should also like to know when and by whom the caves had been entered before the books were discovered in our own day.

It was in the spring of 1947, so far as we know, that a young Beduin shepherd, while looking for a stray goat high on a cliff near Qumran, stumbled on "the greatest manuscript discovery of modern times," as William F. Albright, leading American archaeologist, described the find. Muhammad ed Dib, the Beduin, had thrown a stone into the mouth of a cave in the cliff; the "klunk" he heard prompted him to investigate further, and he was rewarded with the discovery of a whole quantity of ancient Hebrew scrolls in the clay jars of the now famous Cave I. Since then a considerable number of other caves have been found with ancient writings in them. Some were likewise stumbled on by Beduin, others found after diligent search by Beduin for whom these finds represented income. Still others were discovered by archaeologists sent there from all parts of the Jewish and Christian world. They were interested because among the finds were copies of some

books of the Bible that were older by many centuries than previous-known copies.

The People of Qumran

The people who occupied the Qumran site obviously were a Jewish sect with deep religious convictions weighty enough to prompt them to establish an isolated settlement in the wilderness. Just how they should be classified today, whether as Essenes, Pharisees, or Sadducees, is a question that has as yet not been settled. But that they were, and wanted to be, nothing but Jews is quite plain. There is not an inkling here of anything like a "beginnings of Christianity" in their teaching, though for a number of years after the discoveries in the caves there were those who thought they could see the figures of Jesus or at least of John the Baptist depicted in these books.

The Books

The ruins at Khirbet Qumran have been excavated, and show the remains of buildings that could have sheltered and provided the necessary living and working areas for a community of some size. Most interesting to us are the places where they must have copied or studied their books. For, books they had many. Parts of all the Old Testament books, with the possible exception of Esther, have been found in the caves. Among these, in Cave I, is the extremely valuable "Isaiah Scroll," a find that shows us how the words of that prophet were read in the Jewish synagogue long before the birth of Christ. We see that the text is virtually the same which we read in our printed Hebrew Bibles today.

Aside from parts of many Old Testament books — and the Isaiah scroll is unusual in preserving this book almost in its entirety — there are also portions of Aramaic translations of the Hebrew Old Testament called targums, that is, explanatory translations into the language of the people. Portions of Greek translations of the Old Testament have also been found. These texts are very valuable to us since it was the Greek Old Testament that became the Bible of the early Christian Church. In addition, there

are writings that intend to explain Old Testament texts, commentaries, if you will.

Non-Biblical writings are also found in abundance. First, there is the document which regulated life in the community. It shows in what a legalistic way the people were divided into classes and how sternly these regulations were enforced. Other writings seem to look with vivid imagination into the future, when this community hoped to stand victorious over its enemies. But the favorite reading of Qumranites seems to have been the books we call the apocrypha and pseudepigrapha of the Old Testament. These are for the most part works of history or of fiction, writings that speak of the persons of Old Testament history but add all sorts of imaginative materials to the Old Testament account.

The writings are in Hebrew, Aramaic, or Greek and are naturally of great interest to all students of these three Biblical languages. There is also a fragment from one of the classical Greek tragedies, but of course we do not know when or how it got into that cave near the west shore of the Dead Sea.

Included in the find are quite a number of hymns of praise, patterned after the Biblical Psalms. Extant fragments of liturgical writings show us that the Qumranites were very serious about the details of their public worship services.

Translations Available

These highly interesting writings are all available to us in handy and relatively inexpensive English translations. The paperback "Anchor Books" offer a translation by Theodor H. Gaster. "Meridian Books," likewise paperback, give the translation of Dupont-Sommer. Especially useful is William La Sor's discussion, *The Dead Sea Scrolls and the New Testament* (Eerdmans), which does not translate the documents as such but gives excerpts from them in connection with a great variety of interesting comments.

For many years to come students of the Bible will be at work to recover the meaning and to decide the significance of these finds in earthen vessels from caves in the wilderness of Judea.

Frederic E. Blume

Looking at the Religious World information and insight

Phoenix in St. Louis

Religious news reporters voted the internal struggles in The Lutheran Church-Missouri Synod the top religious news story of 1973. Regretfully, what has happened in Missouri in 1974 should easily qualify as the top news story of the decade — if not of the century.

The public press has factually and adequately reported the unhappy details of the recent turmoil which has devastated Concordia Seminary in St. Louis. On January 20 the Seminary's Board of Control suspended the Seminary's president, Dr. John Tietjen, for malfeasance of duty and for advocacy of false doctrine.

In a subsequent action a majority of the Seminary's faculty members resolved to declare themselves suspended together with Dr. Tietjen because they shared "the same basic theological views." The Seminary student body then voted 274 to 92 with 15 abstentions to boycott classes at the institution.

Various attempts during the next four weeks to resolve the impasse failed. On February 18 the Seminary Board directed the striking faculty members to resume their responsibilities or be terminated. The strikers agreed to resume their work only if the Board would agree to reinstate Dr. Tietjen as president. The Board then terminated the calls of the 37 professors who had suspended themselves.

Arrangements were made for the continuation of classes at Concordia for the spring quarter which was scheduled to begin March 6. More than 20 professors were expected to be on hand to conduct classes. The Board also appointed seven new faculty members and approved 33 guest lecturers. About 80 students have continued their work at the Seminary.

Meanwhile the ousted faculty members established a Seminary in

Exile (Seminex) for the 350 to 400 students who refused to resume their studies at Concordia. Classes are being conducted at the St. Louis University School of Divinity, a Roman Catholic institution, and at Eden Seminary, affiliated with the United Church of Christ.

The issue is Scripture

At the heart of the controversy is the question of the Bible's authority. The faculty majority allegedly advocates a historical-critical method of Bible interpretation. This method leaves the Bible open to error and to factual unreliability. According to this view the Gospel portion of Scripture is true and inerrant in accomplishing God's purpose. But other matters recorded in Scripture are not necessarily true. The majority of the members of the Board of Control apparently hold to the old Missouri position set forth in the *Brief Statement* of 1932. The orthodox view regards the Bible as verbally inspired and inerrant in all its parts and words.

It would appear that the new Seminary in Exile will continue to advocate the new view of Scripture while Concordia Seminary will endeavor to restore the orthodox teaching in courses taught in its classrooms.

An outsider's observations

From our vantage point it appears that the action of the faculty majority was without justification. The constitution of the Missouri Synod makes the Board of Control, not the faculty, the responsible governing body of the Seminary. The faculty's mass action to force the Board of Control to submit to its demands was disorderly. If a professor serving under the jurisdiction of a governing board cannot in good conscience subscribe to its policies and directives, he is free to

resign. But he is not free to refuse to do what he is called to do.

The Board's action on the other hand was inevitable. No other course was open to it. Either the Board as the governing body is responsible, or it is not. If it acquiesces to an ultimatum of its faculty, order is lost and anarchy rules.

Clearly there is a doctrinal issue involved. The controversy ought to have been resolved on the basis of that issue. Officials of the Synod complicated matters unnecessarily by including procedural matters and by attempting to solve the problem with diplomacy. We hope that the "moderates" in the Synod will not succeed in beclouding the issue by shifting attention to procedural technicalities.

Sympathetic reactions

As members of a former sister Synod we view the turmoil in Missouri with mixed emotions. For a number of reasons we are dismayed, and for a number of other reasons we are hopeful, perhaps even a bit optimistic.

We are dismayed, as are all members of the Missouri Synod, because a controversy among Lutheran Christians has been given so much play in the public press, sometimes even at the invitation and with the cooperation of the combatants. The world sees it and smiles smugly over our discomfiture.

We are dismayed too because the heat of controversy so often generates more smoke than light. We are dismayed because many of God's people are confused and confounded by it all, not knowing who or what to believe amid all the conflicting claims and counterclaims.

We are dismayed because Concordia was for decades a symbol and a citadel of orthodox and confessional Lutheranism, and now she lies stripped of her former glory.

We are dismayed also because the Synod with which we labored and toiled in fellowship for almost a century is now a house divided against itself.

Yet we are also hopeful because we have learned from Scripture and from history that turmoil is often prelude to renewal. We are glad that the malign cancer has been diagnosed, identified, and eliminated at least from one part of the body. We are

hopeful that the surgery will have arrested the spread of the disease. And we are hopeful that the treatment, painful though it may be, will continue until the patient is healed.

We are hopeful too that the Lord has given Concordia a reprieve. We hope that the Board of Control can follow through and rebuild Concordia on its old foundations.

As for the future

Looking to the future, we wish Concordia's Board the help and direction of God's Spirit in restoring the authoritative "thus saith the Lord" to Concordia's once hallowed halls. We wish Missouri's leaders well in their continuing efforts to deal with teachers at other Synodical institutions who share the moderates' unscriptural view of Scripture.

We hope too that Missouri's leaders will not succumb to the temptation to try to restore peace to their troubled church by attempting to reconcile irreconcilable views of the Bible within the Synod. The newly appointed Advisory Committee on Doctrine and Conciliation, made up of an equal number of liberals and conservatives, could well pose such a threat. Scripture does not encourage us to sit down with those in error to try to find a way to live together in harmony without resolving the error on the basis of God's Word. Scripture urges us to speak the truth to them in love in the hope of leading them to repentance.

If the conservatives' spirit of love for the truth gives way to a spirit of accommodation, the inevitable end of the matter is predictable. The Lord of Scripture is still asking, "How can two walk together except they be agreed?"

It behooves us all to pray earnestly and often for those in Missouri who share our view of Scripture. God bless their efforts to establish and maintain the authority of the Word throughout their Synod!

The St. Louis disaster reminds us of the "Flight of the Phoenix." According to the story, survivors of a desert plane crash rebuilt their craft and flew it back to civilization. Scholarly engineers at Concordia studied the wrong manuals, tinkered with the power plant of the old Spirit of St. Louis, and caused it to crash on the

shifting sands of historical-critical Bible interpretation. We hope the new Spirit of St. Louis, like the fabled Phoenix of Sahara fame, gets off the ground and flies right lest the survivors perish in a desert where there are no wells of living water.

Joel C. Gerlach

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 1 and 2 in the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. The first session is to begin at 9 a.m. C.D.T.

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 May meeting.

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

Oscar J. Naumann, President

THE ASSIGNMENT COMMITTEE

Because of the widely staggered commencement dates at our Synod's schools, including the Northwestern College and Prep School commencements on May 22, the day before Ascension Day, the Assignment Committee will not make all its assignments during one week.

The Committee will meet on Monday, May 20, 1974, at 1 p.m. in the Synod Administration Building and on Monday evening and Tuesday, May 21, at the Seminary at Mequon until all ministerial candidates, tutors, and vicars have been assigned.

On Monday and Tuesday, June 3 and 4, the assignment of teacher candidates will take place at Dr. Martin Luther College, New Ulm, Minnesota.

Oscar J. Naumann, President

NOMINATIONS — MLS

Since Prof. Jerome Kruse has accepted the call to Northwestern Preparatory School, the Board of Control of Michigan Lutheran Seminary, Saginaw, Michigan, authorized by the Commission on Higher Education, asks the membership of the Synod to submit nominations for the vacant professorship. The nominees should be qualified to teach in the field of Physics. Nominations and pertinent data should be in the hands of the undersigned no later than Monday, May 6, 1974. Mr. Milton Bugbee, MLS Board of Control, 206 S. Alp, Bay City, Michigan 48706.

SUSPENSION

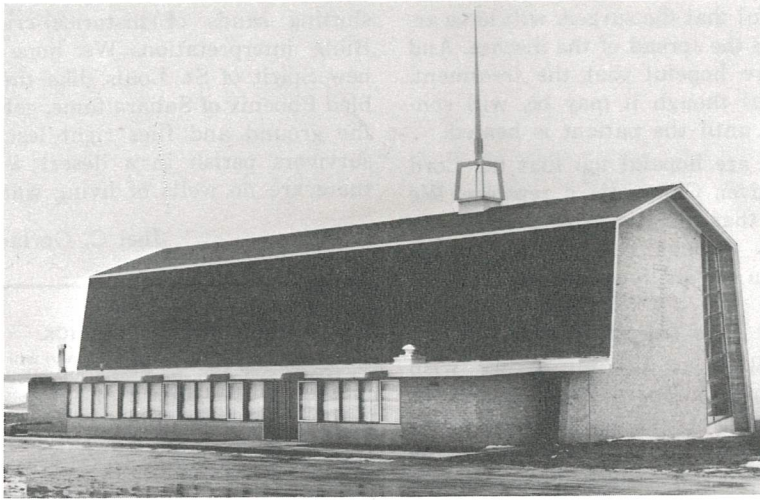
In view of the fact that Gloria Dei Evangelical Lutheran Church, Tinley Park, Illinois, has chosen to retain a pastor who has been suspended from the Wisconsin Evangelical Lutheran Synod, it has become our sad duty also to suspend Gloria Dei Evangelical Lutheran Church, Tinley Park, Illinois, from the fellowship of the Wisconsin Evangelical Lutheran Synod.

George W. Boldt, President
Southeastern Wisconsin District

REQUESTS

St. Mark Ev. Lutheran Church of Brown Deer, Wisconsin, is in need of additional school desks. If any congregation within close proximity to Milwaukee has any good used desks for sale, please write to Pastor G. Rothe, 6241 Ester Pl, Brown Deer, Wis. 53223.

Pilgrim Ev. Lutheran Church is in need of a usable set of Communion ware (common cup). Please send particulars and a picture, if available, to Rev. David V. Schultz, 3257 E. University Dr., Mesa, Ariz. 85203.



Dedication of Lutheran Church of the Abiding Word

The mission at Sommers, Wisconsin, really had its beginning, as God saw it, through the generous gift by Mr. Elmer Kirchner of a 10-acre site located in Kenosha County on highway 31, one-half mile south of County Trunk E. In 1970, the trustees of the site formed a Board of Directors consisting of 18 men, one pastor and one layman from each of the nine WELS congregations in the area. The mission was thus begun as a daughter congregation under the auspices of nine congregations in Kenosha, Racine, and the surrounding rural area. After a canvass was made of the area in and around Sommers, church services were begun on September 13, 1970, in the rented facilities of the Sommers Town Hall.

From September through December, 1970, the services were conducted by all pastors of the mother congregations serving on a rotating basis. To provide more consistent pastoral care for the group, the Board of Directors decided to call Pastor Allen D. Capek to serve the mission together with his own congregation, Trinity Ev. Lutheran Church of Franksville, Wisconsin. He has been pastor of Trinity Congregation for the past 13 years and began serving the Lutheran Church of the Abiding Word as its pastor on January 1, 1971. As of January, 1974, the mission numbers 63 communicants, 99 souls.

To make it possible for the mission to erect a plant of its own, the nine

sponsoring congregations volunteered to gather an amount of \$20,000 toward the mission's building fund. Gifts and interest-free loans amounted to \$23,044. In the meantime the mission, while self-supporting from the beginning, was also adding to its building fund. In 1973 the combined funds contributed by the mission and the mother congregations made it possible to contract for a bank loan to build the church. Ground was broken in April, 1973.

January 27, 1974, was the day on which the new house of worship was dedicated to the glory of the Triune God. Pastor Reinhard Pope delivered the dedication sermon. Using Jacob's vision of the ladder reaching from earth to heaven as his text, he assured the members of the Lutheran Church of the Abiding Word that "This Is the House of God and the Gate of Heaven."

We thank God for His Son Jesus Christ who inspired this effort of praise.

We thank God for the many fellow Christians who offered their prayers and their gifts.

We thank God for the many faithful, dedicated, generous members of the mission.

With humble hearts we ask God to continue to bestow His blessings on us in the years to come that the name of Jesus Christ may be glorified and that many more may grow in knowledge and faith, finding in Jesus forgiveness of sins, life, and salvation.

Allen D. Capek, Pastor

NASHVILLE, TENNESSEE

Rock of Ages Ev. Lutheran, our mission in Nashville, Tn., is now meeting at Goodlettsville Elementary School, just off Two-Mile Pike, one-half mile from exit No. 22 of I-65 North. For information call: Pastor R. H. Stadler, 124 Elnora Drive, Hendersonville, Tn., 37075. Phone: 1-615-824-3894.

PONTIAC-LAKE ORION, MICHIGAN

Effective February 24, 1974, WELS exploratory services will move from First Federal Savings, 471 Broadway (M-24), Lake Orion, Michigan, to the Lake Orion Municipal Building, North Broadway at Church Street, Lake Orion, Michigan. Worship is at 8:00 a.m. Sunday and Sunday school is at 9:00 a.m. Please send names of interested parties to Pastor James Naumann, 11063 E. 16-1/2 Mile Road, Sterling Heights, Michigan 48077.

TEXAS EXPLORATORY SERVICES:

At LUBBOCK — Services are held on Sunday evenings. For time, place, and other information, contact Mr. John Nierste, 5438 - 78th Street, Lubbock, Texas 79424, phone (806) 797-2679.

At SAN ANGELO — for service information contact Pastor M. Wagenknecht, 7620 Circle Drive, Fort Worth, Texas 76118, phone (817) 281-8015.

At TEMPLE — for service information contact Pastor J. Radloff, 10601 Bluff Bend Drive, Austin, Texas 78753, phone (512) 836-4264.

At CORPUS CHRISTI — for service information contact Pastor C. Leyrer, 2526 Niagra, Corpus Christi, Texas 78405, phone (512) 888-6416.

For additional information contact the chairman of the Texas Mission District, Pastor Walter Diehl, 9422 Clearhurst Drive, Dallas, Texas 75238, phone (214) 348-6069.

DENVER, COLORADO

WELS exploratory services are now being held in the suburbs north of Denver, Colorado, every Sunday at 10:30 a.m., with Sunday school and Bible class at 9:30 a.m., at the Harris Park Elementary School 4300 W. 75th Ave. in Westminster. Please send all information regarding prospective members in the Wheat Ridge, North Denver, Arvada, Westminster, Thornton, North Glen areas to: Pastor Martin Scheele, 4385 Ammons St., Wheat Ridge, Colorado, 80033; Tel.: (303) 420-4853.

BEVERLY HILLS, FLORIDA

WELS exploratory services are being held in the Inverness/Dunnellon area. The services are held every Sunday at 3:00 p.m. in the parish hall of Our Lady of Grace Catholic Church, Beverly Hills, Florida. Please send names of interested parties to: Rev. Mark A. Goeglein, 4900 Arcadia Rd., Holiday, Florida 33589.

Christians Believe In Christ's Resurrection

Our Lord Jesus Christ believed in Easter. Long before Good Friday He told His disciples, "The third day He shall rise again."

This was also the theme of His discourses with them after His resurrection. Luke reports that Jesus taught them both the fact and the importance of His resurrection: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations."

There is scarcely a book in the entire New Testament that does not proclaim the resurrection of Christ. "Christ crucified and risen again" was the basic message of the Apostles and the belief of the Apostolic Church.

After the Apostles died, the Early Church continued to hold the same truth. There were those who denied the resurrection, but the Church rejected their heresy in the Creeds. In the Nicene Creed, the Church stated: "And the third day He rose again according to the Scriptures." The Athanasian Creed put it this way: "(He) rose again the third day from the dead."

The fathers of the Lutheran Church, in the *Augsburg Confession*, expressed their faith thus: "(Christ) truly rose again the third day." In

the *Apology to the Augsburg Confession* they identified themselves with the position of the Early Church, saying: "He was raised again to reign, and to justify and sanctify believers, etc., according to the Apostles' Creed and the Nicene Creed."

In *This We Believe* the members of our own church personally confess the same Biblical truth. We quote: "We believe that He rose again from the grave with a glorified body, ascended, and is exalted on high to rule with power over the world, with grace in His Church, with glory in eternity (Phil. 2:9-11).

For us, as well as for all true believers everywhere, Easter proclaims Christ's bodily resurrection. There are those who spiritualize the resurrection of Christ, but we refuse to join them. Why? Because we are convinced that Paul was right when in I Corinthians 15 he wrote: "If Christ be not raised, your faith is in 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 firstfruits of them that slept." We remember gratefully that our Lord Himself said, "Because I live, ye shall live also."

That's what Christians believe!

INSTALLATIONS

(Authorized by District President)

Pastors:

Schulz, Wilbert E., as pastor of Ascension, Moorhead, Minnesota, on February 24, 1974, by W. I. Schulz (Dak.-Mont.).
Vogt, Wayne C., as pastor of Good Shepherd, Albuquerque, New Mexico, on February 24, 1974, by D. Halvarson (Ariz.-Calif.).

CHANGES OF ADDRESS

(Submitted through District Presidents)

Pastors:

Schulz, Wilbert E.
2816 Twelfth Ave. S.
Moorhead, MN 56560
Vogt, Wayne C.
3905 General Bradley N. E.
Albuquerque, MN 87111

Teachers:

Krueger, Boyd H.
Route 4, Box 575-95
Burlington, WI 53105
Warner, Francis
48-D-68
Carrera 67B
Medellin
Colombia

CALL FOR NOMINATIONS

Northwestern Publishing House

Since Pastor Harold E. Wicke has accepted the call as full-time editor of *The Northwestern Lutheran*, effective approximately July 1, 1974, the Board of Directors of the Northwestern Publishing House herewith asks the members of the Synod to nominate men qualified to succeed him as Editor-in-Chief of the Northwestern Publishing House.

Anyone nominated should be theologically trained. He should preferably have some experience in the parish or teaching ministry. He should have mature theological judgment. Considerable competence in the field of English is required. The office also calls for the exercise of literary taste and discrimination. Evaluating manuscripts ranging from scholarly theological works to children's literature will be an important part of the work. Finally, the ability to write clear, contemporary English is a necessary qualification.

Please supply pertinent information regarding the nominee. All nominations should be in the hands of the secretary of the Board by April 3, 1974.

Mr. H. P. Gieschen, Secretary
c/o Northwestern Publishing House
3624 W. North Ave.
Milwaukee, Wis. 53208

WINTER HAVEN, FLORIDA

The WELS mission in Winter Haven, Florida, is now holding its services in the Woman's Club on the corner of Pope and 7th St. N.W. at 3:00 p.m. Sundays. Pastor G. P. Kionka of 537 Wymore Road, Maitland, Florida 32751, is the interim pastor. People in Winter Haven may call 293-0377 or 294-6655 for further information.

FT. CAMPBELL, KENTUCKY

Worship services at Ft. Campbell, Ky., are now being held the third Sunday of each month at 7:00 p.m., in Chapel No. 8, on Indiana Avenue. Information requests should be sent to Pastor R. Stadler, 124 Elnora Drive, Hendersonville, Tn. 37075. Phone: 1-615-824-3894.

GRAND RAPIDS, MINNESOTA

Please send names of any WELS members or prospects in the Grand Rapids area to Pastor Roy H. Rose, 813 Quince Street, Brainerd, Minn. 56401.

HOUGHTON, MICHIGAN

Worship services for students at Michigan Technological University are being held every Sunday at 7:00 p.m., with Sunday school and Bible class at 6:00 p.m. Services are held at the Christian Science Church, 209 W. Montezuma, Houghton, Michigan. Names of WELS families or interested persons in Houghton, Hancock, Calumet, Laurium, and L'Anse should be sent to: Pastor Paul E. Kante, Box 607, Stambaugh, Michigan 49964.

PUERTO RICO

English Language Services

Visitors and WELS residents in the San Juan, Puerto Rico, area are invited to contact Lt. Col. Keith Colson, Office 670, Ft. Brooks, San Juan, for date and time of English services (WELS). Telephone 783-2424 and ask for extension 7246. Don't be surprised or discouraged if the switchboard operator answers in Spanish; she is bilingual.

NORTH ST. LOUIS COUNTY, MISSOURI

Exploratory services are being held at 9:00 a.m. each Sunday at the Trio Restaurant, 7900 North Lindbergh Blvd. Hazelwood, Missouri. Sunday school at 10:00 a.m. Please send names of interested persons living in Hazelwood, Florissant, Ferguson, Spanish Lake, Berkely, Missouri and Alton, Illinois to Pastor Roger Zehms, 5142 Red Cedar Ct.; St. Louis, Missouri 63128. Phone: 314/843-4177.

LONG ISLAND, NEW YORK

The Michigan District is considering exploratory services in the Brooklyn-Queens-Long Island, New York area with services to be held in the Nassau County area. Please send names of prospects to: Pastor David Pagel, 25 Woodland Avenue, Allendale, New Jersey 07401; phone (201) 825-3816.

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

SUMMER SCHOOL CALENDAR

1974

June 16 —	3:00 — 5:00 p.m.	
	7:00 — 9:00 p.m.	Registration
June 17 —	8:00 a.m.	Opening Service
	10:15 a.m.	First Classes
July 3 —	7:00 — 9:00 p.m.	Second Term Registration
July 19 —	10:15 a.m.	Graduation and Closing Service

ADVANCED STUDY PROGRAM

First Term: June 16 — July 3

8:05 — 9:50

10:15 — 12:00

Psalms for Use in Public Worship (1.5) Backer
Modern Theologies: Bases (1.5) Koelpin

Letters from St. John (1.5)
Hartwig
Guidance and Counseling (1.5)
Arras

Second Term: July 3 — July 19

Psalms for Use in School and Private Studies
(1.5) Backer
Modern Theologies — Cont. Directions (1.5)
Koelpin

Life in Christ with John (1.5)
Hartwig
Auxiliary Agencies (1.5)
Glende

Hours to be Arranged — Organ, Piano, All Workshops

SCHEDULE OF WORKSHOPS FOR SUMMER OF 1974

June 17 — 21	Workshop for Supervising Teachers — one week — 1.5 cr.
June 17 — 21	Instructional Materials in Mathematics for Primary Grades — one week — 1.5 cr.
June 17 — 28	Instructional Media — two weeks — 3 cr.
June 17 — 28	Education for the Mentally Retarded — one or two weeks — 1.5 or 3 cr.
June 24 — July 5	Individualized Instruction — two weeks — 3 cr.
July 8 — 12	Math Laboratory Activities for the Intermediate Grades — 1 week — 1.5 cr.
July 8 — 19	Teaching Kindergarten — 2 weeks — 3 cr.
July 15 — 19	Laboratory Experiences for Teaching Science in the Elementary School — 1 week — 1.5 cr.

Registration for each workshop will be held on the night before each workshop begins between 8:00 — 9:00 p.m. in OLD MAIN.

Additional Information and applications may be secured by writing:

Prof. George Heckmann
Director of Special Services
Dr. Martin Luther College
Box 417
New Ulm, Minnesota 56073

TENTH ANNUAL LUTHERAN COLLEGIANS CONVENTION

Date: April 19-21, 1974.
Place: Central YMCA, 915 W. Wisconsin Ave., Milwaukee, Wis.; Milwaukee Chapter, host.
Opening Service: 7:00 p.m., April 19, at the YMCA Room 200.
Agenda: Annual business meeting; Bible discussion of practical applications of convention theme: "He Lives."
Banquet: 7:00 p.m., Saturday, April 20, 1974.
The Publicity Committee

COLLEGIAN RETREAT

The 8th annual Lutheran Collegian Spring Retreat will be held May 10-12, 1974, at Camp Croix, Webb Lake, WI. The retreat will deal with the topic: DEMONS IN THE WORLD TODAY. For more information, posters, and reservation blanks write: Collegian Retreat, 1324 S. Sycamore St., River Falls, WI 54022.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

ARIZONA PASTORAL CONFERENCE

Date: April 23-24, 1974; 10:00 a.m. Communion service.
Place: Mt. Calvary Ev. Lutheran, Flagstaff, Arizona.
Preacher: H. Hagedorn.
Agenda: Old Testament Isagogical Study: A. Guenther; New Testament Exegesis of James I & II: H. Hartzell; Battle of Armageddon and Related Matters: K. Mahnke; The Advisability of Merchandising in the Church: W. Meier; Sermon Study on Mark 16:17-20: S. Krueger.
Note: Please contact the host pastor for motel reservations.
David Gray, Secretary

CALIFORNIA DELEGATE CONFERENCE

Date: Saturday, April 27, 1974; 9:45 a.m. Communion service.
Place: Shepherd of the Hills Lutheran, La Mesa, California.
Agenda: "Faith to Move Mountains": R. Yecke; Evangelism Motivational Talk: W. Valleskey; elections and reports.
H. John, Chairman
Agenda Committee

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 16-17, 1974.
Place: Holiday Inn, Bismarck, North Dakota.
Opening: Communion service, April 16, 10:00 a.m. C.D.T., at Our Savior Ev. Lutheran Church, 1615 N. 18th St.
Preacher: H. Nehmer (D. Neumann, alternate).
Agenda: I Timothy 3, With Practical Application for the Ministry: P. Stuebs; The Divine Call into the Ministry of the Word: D. Deutschlandler; Pastoral Counseling in Impending Divorce Cases: M. Putz; A Pastoral Approach to Alcoholism: T. Schmidt; Put Life into the "Life Of The Christian" — Theme of the Trinity Season: R. Kloehn; Ecclesiastes: D. Neumann; Man's Cooperation with God, not in, but after Conversion: G. Bunde; Was Pilate Guilty of Decide or was he an Unwitting Instrument of God?: G. Lemke.
Note: PASTOR AS COUNSELOR FOLLOW-UP, April 18, 9:00 a.m., pastors and wives.
John M. Engel, Secretary

MICHIGAN

NORTHERN PASTORAL CONFERENCE

Date: April 22, 1974; 9 a.m.
Place: Holy Cross, Standish, Michigan.
Preacher: W. Oelhafen Jr. (R. Mueller, alternate).
E. C. Schmelzer, Secretary

OHIO CONFERENCE

Date: April 22-23, 1974.
Place: Immanuel Lutheran Church, Findlay, Ohio.
Preacher: K. Fuhlbrigge.
Agenda: Exegesis of Romans 11:17-32: K. Roehl; Is the Office of the Ministry Infringed upon by Lay Witnessing? E. Bickel; Study of ILCW Calendar and Lectionary: J. Ibsch (Advent and Christmas, Nos. 1-8), W. Voss (Epiphany, Nos. 9-18).
K. Grunewald, Secretary

COLONIAL PASTORAL CONFERENCE

Date: April 23-24, 1974; 9:00 a.m. Communion service.
Place: Faith Lutheran, Pittsfield, Massachusetts (P. Kelm, host pastor).
Preacher: K. Gurgel.
Agenda: Exegesis of II Thessalonians 1: 1. Schmiede; Augsburg Confession, Art. I; R. MacKain; Study of Inter-Lutheran Commission Lectionary, the post-Easter lessons: E. Waldek.
 D. Pagel, Secretary

MINNESOTA

MINNESOTA DISTRICT PASTORAL CONFERENCE

Date: April 23-24, 1974; opening session on Tuesday at 9:30 a.m. and an evening Communion service at 7:30.
Place: Christ Ev. Lutheran Church, Marshall, MN (Wm. Ziebell, host pastor).
Preacher: D. Meier (R. W. Scheele, alternate).
Agenda: Exegesis of Romans 13:1-8; Keith Schroeder; What Does Christian Stewardship Have To Do With Ecology? C. Zuleger; Isagogics on Ephesians, With Special Reference to EN EPHESO in Chapter 1:1; R. Sachs; The Pitfalls of Present Day "Evangelistic Movements"; D. Raddatz; casuistry, routine business, and reports.
Registration: There will be a \$1.50 registration fee. Request cards for meals and lodging will be mailed to all pastors of the District. The visiting elders will serve as the Excuse Committee.
 W. J. Henrich, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Date: April 29, 1974.
Place: Opening Communion service at 9:00 a.m. at Bethany Lutheran Church, Appleton, Wisconsin; sessions at Fox Valley Lutheran High School.
Preacher: S. Johnson (H. Bergholz, alternate).
Agenda: "Promoting Evangelism With Our Children"; J. Mahnke; Discussion of Proposed Changes in the Catechism.
Note: No noon meal will be served; all excuses are to be sent to the secretary.
 R. Muetzel, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: April 22, 1974; 9 a.m. Communion service.
Place: First German Ev. Lutheran Church, Manitowoc, Wisconsin (N. Kock, host pastor).
Preacher: P. Damrow (K. Edenhauser, alternate).

Agenda: Exegesis of Hebrews 9:15ff; C. Reiter; Isaiah 62: A. Engel; A study of the lessons in the new three-year lectionary proposed for Lutheran churches by the Inter-Lutheran Commission on Worship; H. Juroff; An outline and compilation of Bible passages pertinent to Occultism; K. Haag; "Historical Introduction to the Formula of Concord"; Dr. H. Koch.
 P. J. Damrow, Secretary

LAKE SUPERIOR PASTOR-TEACHER CONFERENCE

Date: April 29-30, 1974; 9:30 a.m. (CDST) Communion service.
Place: St. John Lutheran, Peshtigo (Town of Grover), Wisconsin (A. C. Meyer, host pastor).
Preacher: J. Kingsbury (A. Klessig, alternate).
Agenda: Monday: Offense as Scripture Speaks of It: A. Meyer; Trends, Methods and Materials in Today's Elementary School: J. Tjernagel; Sin against the Holy Ghost: J. Lindquist; Reports by visiting elder and member of Board for Parish Education.
Tuesday: Exegesis of James 4: W. Besler; Augsburg Confession, Article III, Of the Son of God: C. Klein; Effective and Timely Discipline Procedures: W. Zink; conference business.
 G. E. Gartman, Secretary

WINNEBAGO PASTOR-TEACHER CONFERENCE

Date: April 22, 1974; 9 a.m. Communion service.
Place: Trinity, Neenah, Wisconsin.
Preacher: J. Ruege (G. Schaefer, alternate).
Agenda: II Thessalonians 2; L. Ristow; Discussion of the new translation of Catechism.
 P. Kolander, Secretary

PACIFIC-NORTHWEST

PASTORS' CONFERENCE

Date: April 23-25, 1974; 10 a.m.
Place: St. Paul's, Tacoma, Washington (G. Frey, host pastor).
Preacher: T. Lambert (H. Schewe, alternate).
Agenda: Homiletical Study of Matthew 5:1-12; D. Bode; Pastor's Role in the Sunday School: W. Bernhard; O.T. Tithing in the Light of N.T. Cheerful Giving: E. Carlson; How the Third Commandment Applies to the N.T. Christian: D. Bruemmer.
 O. G. Schupmann, Secretary

WESTERN WISCONSIN

SOUTHWESTERN AND MISSISSIPPI VALLEY JOINT PASTORAL CONFERENCE

Date: April 23, 1974; 9:00 a.m.
Place: First Ev. Lutheran, West Ave. & Cameron, LaCrosse, Wis. (F. Miller and P. Nitz, host pastors).
Preacher: J. Schneider (M. Schwartz, alternate).
Agenda: Textual Criticism — How it Affects the Reliability of Scripture: Prof. S. Becker; Divine Ecology: C. Weigand; Article XII of Formula of Concord — Of Other Factions and Sects: O. Heier.
 L. Wendland, Secretary

DISTRICT TEACHERS' CONVENTION

Date: April 25-26, 1974; 9:00 a.m.
Place: Christ Lutheran, 124 S. Youlon St., West Salem, Wisconsin.
Agenda: Thursday: Are We Wasting Our Teacher Power? P. Nitz; Various Social Studies Curricula: D. Luetke; slide lecture on Antarctica: Dr. M. Sponholz; sectional discussions.
Friday: Dyslexia: Miss E. Manthey; Can a Christian Day School Teacher Be an Effective Counselor? K. Panke; sectional discussions; business meeting; inspirational address by host pastor.
 H. I. Mears, Chairman
 Program Committee

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REQUEST FOR NOMINATIONS

The Wisconsin Synod Board for Parish Education requests the membership of the Synod to suggest teachers and/or 1974 graduates who may be considered for teaching positions in our area Lutheran high schools in these subject areas: Spanish, home economics, and business education (typing, shorthand, bookkeeping). Candidates must hold membership in a congregation of the Wisconsin Synod or in a congregation in fellowship with the WELS. — Please send names and addresses of proposed candidates to Mr. Adolph Fehlauer, 3614 W. North Avenue, Milwaukee, Wis. 53208.

DR. MARTIN LUTHER COLLEGE CHOIR

Pre-Tour Appearances

March 30 — 8:00 P.M. — St. Paul Tomah, WI
 March 31 — 8:45 A.M. — St. John Sparta, WI
 10:30 A.M. — St. Paul Bangor, WI
 2:00 P.M. — Goodview Trinity Winona, MN
 8:00 P.M. — St. Paul North Mankato, MN

Concert Tour

April 3 — 8:00 P.M. — Trinity Hoskings, NB
 April 4 — 8:00 P.M. — Christ Our Redeemer Denver, CO
 April 6 — 8:00 P.M. — Mount Calvary Flagstaff, AZ
 April 7 — 11:00 A.M. — First Ev. Lutheran Prescott, AZ
 4:00 P.M. — Good Shepherd Phoenix, AZ
 8:00 P.M. — Grace Glendale, AZ

April 8 — 7:30 P.M. — Redeemer Tucson, AZ
 April 9 — 6:30 P.M. — Shepherd of the Hills La Mesa, CA
 8:30 P.M. — Reformation San Diego, CA
 April 10 — 8:00 P.M. — King of Kings Garden Groves, CA
 April 11 — 7:30 P.M. — Pilgrim Mesa, AZ
 April 12 — 10:00 A.M. — Our Savior Bylas, AZ
 1:30 P.M. — Burdette Hall San Carlos, AZ
 8:00 P.M. — Church of the Open Bible Whiteriver, AZ
 April 14 — A.M. — Salem Colorado Springs, CO
 10:00 A.M. — Grace Pueblo, CO
 7:30 P.M. — Zion Denver, CO
 April 15 — 8:00 P.M. — St. Paul Plymouth, NE
 April 16 — 8:00 P.M. — Zion Sanborn, MN
 April 28 — 8:00 P.M. — Dr. Martin Luther College New Ulm, MN

Holy Week

*Dear Lord, thank You
for riding into Jerusalem on a colt
and thus identifying Yourself as
Zechariah's King and our Redeemer.*

*Dear Lord, thank You
for Gethsemane where You gave Yourself
into the Father's hands for our sakes.*

*Dear Lord, thank You
for Your silence when Pilate said,
"Behold the man!" — You were as a
sheep that opened not its mouth.*

*Dear Lord, thank You
for Your cross and Your seven words,
for Your cry of victory and
for Your death.
You took our place.*

*Dear Lord, thank You
for Easter,
for Your empty tomb,
for Your rising again.
Because You live, we shall live also.*

Dear Lord, thank You!

God bless all of you!

The Editorial Board and Contributing Editors of The Northwestern Lutheran

The Board, Management, and Personnel of the Northwestern Publishing House