



THE NORTHWESTERN Lutheran

July 31, 1960
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BRIEFS

by the Editor

Within a few days of this writing the Theologians' Conference will open at our Wisconsin Lutheran Seminary at Thiensville. This Conference will extend from July 20 through July 30. (See the July 17 issue.) This will be followed by the Convention of the Synodical Conference at the Wisconsin Lutheran High School in Milwaukee, August 2 to 5. Because of serious difficulties which exist in the Synodical Conference, members of our Synod will have more than the usual interest in these gatherings. THE NORTHWESTERN LUTHERAN will bring reports on both events.

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In the last months quite a few items have appeared in the news concerning The American Lutheran Church (TALC). This is the new church brought about by the merger in April of three Lutheran bodies. Quite naturally, there is considerable curiosity in regard to the make-up and size of the new church body. These are the statistics: The former Evangelical Lutheran Church counted 1,153,566 members at the end of 1959; the former American Lutheran

Church, 1,034,377; and the United Evangelical Lutheran Church, 70,149. The combined membership then is 2,258,092. Headquarters of the new church will be Minneapolis, Minnesota.

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Pastor Edgar Hoenecke, chairman of the Board for World Missions, arrived at Billy Mitchell Field, Milwaukee, on June 27. He had spent four and a half months on an extended visit to our field in Northern Rhodesia. On his way home he attended the convention of our mission pastors and congregations in Germany.

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Lutheran church bodies in the United States and Canada opened 2,100 mission fields in the last ten years. Not all of these are mission congregations. Preaching stations are included in the total.

California was a focal point for such mission activity. The Missouri Synod began work in 140 fields there, and the National Lutheran Council bodies in the same number of fields.

Shall women be ordained for the public ministry? The Scriptures answer with a clear "No!" Yet the Church of Sweden, that of Denmark, and some Lutheran churches in Germany permit women pastors. In Sweden the decision to permit the ordination of women led to the organization of a group which protested and opposed the departure from Scriptural practice. This situation had a repercussion in Norway. There women had been declared eligible for ordination. None, however, applied for it. Then the Council of Bishops adopted a new plan to "save Norway from the controversial agitation which Sweden is experiencing as a result of its decision to admit women to the ordained ministry." Under this plan women theological graduates could be employed as subministers for various congregational activities.

In non-Lutheran circles, there were several developments. Canada's Presbyterian Church rejected a proposal to admit women to the ministry. This action was in contrast to the position of the United Presbyterian Church in the U.S., which had allowed a number of women to enter its ministry, including the daughter of the late John Foster Dulles. The Roman Catholic weekly *America* recently explained that Church's position and stated: "Females are completely barred from the priestly office."

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

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THE COVER — Chancel in the Chapel of the Home for Aged Lutherans, Wauwatosa, Wisconsin.

Editorials

Vice Versa The confessing Christian who sets up his religious views and beliefs in the form of statements or theses is undertaking a formidable task, equivalent to building a perfect house, or planning a perfect cathedral.

He must carefully think through his views and determine just what it is he stands for. These beliefs and attitudes must be squared with Scripture and altered wherever Scripture dictates it is necessary. He must define his terms precisely (just what he means by "church" or "doctrine" or "fellowship," for instance), so that the reader will understand exactly what the writer means to say. He must arrange his statements or propositions in a logical order so that one thought leads naturally to the next. He must even pay careful attention to his subjects and predicates, to his clauses and modifiers, to his commas and quotation marks and parentheses.

And yet, in spite of his painstaking efforts, his theses will be criticized. Omissions will be pointed out; there will be a lack of complete clarity here, a doubtful statement there. His use of a Scripture passage may be challenged. In this paragraph the parentheses will not be understood; in that one the connection between verb and modifier is obscure. Perhaps the sequence of statements, clear as it may be in the mind of the author, is not immediately evident to the reader. Everyone who sets up such statements is a natural target for criticism, because he is human; furthermore, language is hard to mold, and words play tricks on the user.

With these handicaps against him, the man who exposes his doctrines and beliefs to the scrutiny of others may often be hard pressed to defend them or even to explain them satisfactorily. A critic has the advantage and may appear to be championing the stronger argument.

But before the critic may claim that he has unquestionably refuted the statements of another, he should submit a comparable set of theses and statements himself. Even if the critic is right, such a procedure is fair, and it will help us to determine who or what is to be believed.

C. TOPPE

* * * *

Her Heart's Desire "My heart's desire is to see George a minister, and if the Almighty spared me to hear my only child open his mouth in the Evangel, I would have nothing more to ask, — but I sorely doubt it can be managed."

This paragraph, changed from the original Scotch dialect into English, is taken from a delightful account of village life in Scotland in the nineteenth century. George's mother did not quite have her wish fulfilled. With the help of neighbors her son was seen through the university in preparation for the ministry; but his mother never heard him preach, because he died of tuberculosis just after finishing his studies. His life was cut short; he never became a minister; but Maclaren shows how nevertheless through him several people came to faith in Christ.

George's mother in "Beside the Bonnie Brier Bush" is just one of a multitude of mothers who have felt and acted just as she did. When Hannah dedicated her son Samuel to the service of the Lord, she gave an example and set a pattern that Christian mothers have been following ever since. The desire and purpose of the

mother in the family are perhaps the most powerful influence brought to bear on the boy who eventually becomes a minister.

The Christian mother is moved by the same faith that moved Hannah, and Hannah's words are clearly echoed in her heart. She knows how Hannah felt when "she vowed a vow and said, O Lord of hosts, if thou wilt indeed look upon the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life."

Hannah made the decision for Samuel. A career chosen and followed in Christian obedience to a mother's wish has a great advantage. St. Paul points out to the Ephesians that obedience to parents has a special blessing of the Lord attending it: "Honor thy father and mother, (which is the first commandment with promise)." God's promise is the advantage that a boy has who in Christian obedience to a parent's wish embarks on a career. It is not necessary that he feel that he has been specially cut out for the ministry; the Spirit of God will shape him according as He wills.

Mothers like the Scotch Highland mother and like Hannah, the mother of Samuel, can, if they only start early enough, overcome any shortage of pastors that the Church might suffer. If it is their heart's desire that their son should become a minister, there are not many influences that could successfully resist that desire.

E. E. KOWALKE

* * * *

Cheerful Giving In the New Testament God no longer treats the believers as immature children but as Christian adults. In Old Testament times God had spelled out exactly how much each one had to give — the tithe, the tenth part of the income. That was the strict law of God, and it was a simple matter of arithmetic to figure out just how much each one had to give.

But in the New Testament God does not deal with His Christians on that basis. He wants no reluctant giving. He wants only cheerful giving. He wants it to be the fruit of faith. He wants it to be motivated by appreciation of what God had done for sinners in Christ. He wants it to be a real thank-offering, not a forcible exaction after the manner of the withholding tax in our day. St. Paul lays down the right principle when he writes: "As a man purposeth in his heart, so let him give."

We could perhaps get more money for the church if we assessed each member according to a certain percentage of his income, but the Lord does not want that kind of money. He wants only the money which is the freewill offering of a believing and loving heart. If the love of Christ does not constrain you, the Lord tells you to keep your money. He does not want it. And His Church is not going to suffer on that account. There will be other grateful Christians who will take up the slack. God does not have to beg.

He simply offers the opportunity for Christian faith to express itself.

IM. P. FREY

Studies in God's Word:

Help of the Helpless

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away (Mark 8:1-9).

In the hymn, "Abide with Me," Henry Francis Lyte calls Jesus "Help of the helpless." He considers himself the helpless one as he approaches the evening of his life. He asks Jesus to be with him as the night of death approaches. Henry Lyte had reason for calling on Jesus in his need. Jesus has shown Himself to be the Help of the Helpless, not only in death, but also in life.

SYMPATHETIC

Jesus showed Himself to be the sympathetic Help of the Helpless. Jesus had been teaching the people. So interesting was the message of Jesus, so filled with authority, that the people could not tear themselves away to go home. They continued to listen to Him. They may well have

brought some food with them as they went into the wilderness area to listen to Jesus, but by the third day their supplies were gone. Jesus first pointed up the seriousness of the situation. He called His disciples and told them, "I have compassion on the multitude, because they have now been with me three days, and have nothing to eat; and if I send them away fasting to their own houses, they will faint by the way."

Jesus pointed out their helplessness. They were in a wilderness area. There was no place where they could obtain food. Some of them lived a long distance from this place. If they attempted to walk home without any food, many of them would faint from exhaustion.

Jesus was sympathetic. He was concerned about their problem. He was determined to do something about it. But the problem was stated very forcefully by the disciples, "From whence can a man satisfy these men with bread here in the wilderness?" The disciples were sympathetic, too. They would gladly have fed the people if they could, but how could this be done in this wilderness place? Their food supply was seven loaves and a few small fish, enough lunch for a few people, but certainly not enough to feed four thousand.

POWERFUL

Jesus showed Himself to be the powerful Help of the Helpless. He took the loaves and blessed them and told His disciples to distribute them among the people. The disciples did as they were told. The same was done with the few fish that were available. The unlimited power of Jesus was soon evident. He is the Jesus who together with His Father and the Holy Ghost has created the whole world. At His word the whole creation sprang into being. At His word the creation continues to produce those things that are necessary to sustain our lives. Ordinarily, food is produced over a period of time. It requires some months for grain to

grow, some months or years for fish to become large enough for food. But even when time is involved, the production of food remains a result of the creative power of Jesus. It is when Jesus sets aside the timetable that we are especially impressed by that power. The extent of that power was indicated by the fact that Jesus fed four thousand, and when they had eaten, the disciples picked up seven baskets of leftovers!

CONSTANT

Since performing this miracle Jesus has ascended into heaven. Before His ascension He promised, "I am with you always, even unto the end of the world." He remains with us as surely as He was with the four thousand. It is the same Jesus who is with us, the sympathetic Help of the Helpless, the powerful Help of the Helpless. The same compassion which Jesus felt for the hungering four thousand is felt for us in all our needs. The same creative power by which He provided for the needs of the four thousand is still operative in our lives. This is the comfort of Christianity. We do not merely remember a Jesus who once upon a time did some wonderful things. Instead, we worship a Jesus who is the same as He always was, a Jesus who lives to recognize our needs and provide adequately for them.

Abide with me!

Fast falls the eventide;
The darkness deepens;
Lord, with me abide.
When other helpers fail
And comforts flee,
Help of the helpless,
Oh, abide with me!

Swift to its close
Ebbs out life's little day;
Earth's joys grow dim,
Its glories pass away;
Change and decay
In all around I see.
O Thou, who changest not,
Abide with me.

JOHN SCHAADT

Of the Marriage of Priests

Smalcald Articles

Part III. Art. XI.

There really should not be any occasion to devote a separate article to this matter, or even to speak about it at all.

In the first place, when God instituted marriage and blessed it, He did so for all mankind, without adding any restrictions. Then again, when He gave the Ten Commandments, He simply said, "Thou shalt not commit adultery." He did not then, nor at any time, name a special class of people who should be excluded from marriage and its blessings, a class to whom, in fact, marriage would be tantamount to fornication. No, when God created man male and female, He blessed them, saying, "Be fruitful and multiply."

Secondly, who are the priests? St. Peter calls all Christians a "royal priesthood" (I Pet. 2:9). And Revelation 1:6 proclaims the glory of Jesus Christ because He "hath made us (all Christians) kings and priests unto God and his Father." There are various classes of ministers, as, pastors, teachers, bishops, elders, etc., in the Church on earth, but as far as the priesthood is concerned, these ministers are not in a special class, they share the common priesthood of all Christians.

Then, why speak about the marriage of priests in a separate article? The Catholic Church insists that the ministers of the Church constitute a special order of priests. While admitting that the Scriptures teach a universal priesthood of all believers, they say that, clearly distinct from it, there is a "proper and special priesthood" of the officials of the Church; and for the higher orders of this "priesthood" (from the subdiaconate up) celibacy is prescribed.

CELIBACY

The unmarried state of priests is to symbolize their complete renunciation of the world and its goods, and their undivided allegiance to Christ and His cause. Celibacy will enable them to devote themselves wholeheartedly to their work. One special reason which the Catholic Encyclopedia stresses is that the unmarried priest will not be tempted to divulge something which he heard in private confession to his wife — and thus to start embarrassing gossip.

Incidentally, having no family ties to affect a priest's interests, he is all the more firmly bound to the Roman hierarchy and subject to the "central authority of the Roman See."

The strictness with which celibacy is regarded may be seen from a few pronouncements registered by the Catholic Encyclopedia. By the Synod of Pavia (1018) the children of married priests "were declared to be slaves." Pope Gregory VII (Hildebrand) in 1075 "interdicted such priests from saying Mass and from all ecclesiastical functions, while the people were forbidden to hear Masses which they celebrated or to admit their ministrations so long as they remained contumacious."

TEXT OF THE ARTICLE

The condition as outlined above caused Luther to open the Article on the Marriage of Priests with the following statement.

1) *To prohibit marriage and to burden the divine order of priests with perpetual celibacy, they have had neither authority nor right (they have done out of malice, without any honest reason), but have acted like antichristian tyrannical, desperate scoundrels (have performed the works of antichrists, of tyrants, and the worst knaves), and have thereby caused all kinds of horrible, abominable, innumerable sins of unchastity (depraved lusts) in which they still wallow.*

NOTES

Some of the words here used in the English translation are not clear immediately. For instance, "malice" does not mean "ill will, malevolence," but rather "cunning craftiness." — "Desperate" is a literal translation of Luther's German word, which, however, does not mean that they despair, rather that they are hopelessly wicked.

What Luther says about the occurrence of many "sins of unchastity" is not denied by the Catholic Encyclopedia; but the writer in the Cyclopedia tries to tone down such "uncomfortable pages of history" as exaggerations of exceptional cases.

GOD'S CREATION

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth" (Gen. 1:27, 28).

God's will is clear. He created man in two mutually complementary sexes. He implanted the sex impulse, and He wants man to use it for the procreation of the human race. For this purpose He instituted marriage. After the fall, when man through sin lost the control over his natural impulses, God appointed marriage to serve also as a means of avoiding coarse sins of unchastity (I Cor. 7:2).

It is true that God did not command every single person to marry. It is true also that the sex drive is not equally powerful in all persons. Jesus speaks of exceptional cases (Matt. 19:10, 11). Paul had this gift of continence, and he expressed the wish that more people had been endowed with it (I Cor. 7:7). But it does not lie within man's ability to change the creation of God, nor by his own determination to curb the rampages of sin.

Luther continues.

2) *Now, as little as we or they have been given the power to make a woman out of a man or a man out of a*

(Continued on page 253)



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic:

Does the Old Testament Apply To Us In New Testament Times?

A letter suggested that in this column we consider the relationship of the Old Testament to the New. The chief problem that arises in our reading and use of the Old Testament involves its present-day applicability. One extreme is to consider the Old Testament of little or no value to us; the other is to try to impose upon us Old Testament laws from which we are free. This raises the question: Does the Old Testament apply to us in New Testament times?

CHRIST IS IN THE OLD TESTAMENT

Jesus says: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). The only part of the Bible in existence at the time when Jesus spoke these words was the Old Testament. You find Christ in the Old Testament even as in the New. Through the Christ promised in the Old Testament you have eternal life. The reading of the Old Testament will strengthen your faith in the salvation through Christ as you see how God had for so many years promised the Redeemer. We need not enter upon that further here. A special series of articles, "Prophecy and Fulfillment," is currently appearing on these pages to show that.

MARRY A BROTHER'S WIDOW? CITIES OF REFUGE?

But we look further into the Old Testament and what it contains. In Deuteronomy you read that if a man dies childless, his widow is not to marry outside the family. The deceased man's brother is to "take her to him to wife, and perform the duty of an husband's brother unto her" (Deut. 25:5). Or you read that cities of refuge are to be set up to which one who slew another accidentally can flee for protection. Is the government now obliged to set up such cities of refuge? Must a man marry his brother's widow, if his brother dies without begetting offspring? Clearly such laws were given to Israel as a nation and were never intended to be applied among all nations of the world. Israel was ruled as a theocracy according to laws given by God directly. But such civil laws are not universally applicable.

GOD'S PURPOSE IN THE CIVIL LAW

Shall we then ignore that part of the Bible? Does that part of the Old Testament have nothing to teach us? Truly, we can read it with profit. It shows us, for example, how God by giving the Israelites a specific body of laws preserved them as a people apart from all other nations. This nation was to continue throughout the centuries; its various families were not to die out. This was true particularly of Judah, for from one of its families the Savior was to be born. Even though the civil law does not apply to us directly, it does teach us about God's preparation for the coming of Christ.

OBSERVE THE PASSOVER? NO WORK ON SATURDAY?

You turn to your Bible and read in the Old Testament: "Observe the month of Abib, and keep the passover unto the Lord thy God. . . . Thou shalt eat no leavened bread with it, etc." (Deut. 16:1ff.). Or you read that the seventh day is to be a sabbath day, a day of rest. You read many laws that pertain to religious rites and ceremonies. Are you sinning by not observing them? Must you observe the passover? Must you eat unleavened bread at certain times? Must you refrain from all work on the seventh day? God answers these questions in the New Testament when it is written: "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (Col. 2:16). Thus these ceremonial laws have no validity since the coming of Christ. You are not doing anything good by keeping them; you are not sinning by not keeping them.

THESE LAWS POINTED AHEAD TO CHRIST

Although you need not observe these laws, should you completely disregard that part of the Old Testament which contains them? Not at all. What they commanded foreshadowed Christ. The sacrifice of the passover lamb was a shadow of Christ, the Lamb of God that taketh away the sin of the world. When you meet these shadows of Christ in the Old Testament, you see God's concern to keep the people mindful of Him who is their salvation. You see again how all things were pointing to Christ during this period of preparation.

LAW THAT IS VALID FOR ALL TIME

Turning again to your Old Testament, you read: "Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal," etc. (Deut. 5). Immediately you realize that you are not confronted by law that was intended for only one nation, for only a limited time. The moral law was given for all mankind and does not change. You cannot brush off the moral law with a "that does not apply to me." It speaks to every sinner and makes him guilty before God. In the New Testament Paul writes: "By the law is the knowledge of sin." Furthermore, the reborn Christian, while he continues in his frail flesh, does not have a fully renewed knowledge of the will of God. He must continue to learn the will of God regarding his thoughts and desires, his words and actions. This immutable will of God a Christian will want to know as it is taught already in the Old Testament. This will ever anew remind him of the great need for his Savior; it can ever continue to instruct his weak nature regarding the sanctified life.

(Continued on page 253)

Malachi Preaches Sin and Grace

Prophecy And Fulfillment

Malachi 2:17—3:1

Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

Malachi 4:5

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

Matthew 11:10

For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Mark 1:2

As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Matthew 11:14

And if ye will receive it, this is Elias, which was for to come.

Law and Gospel for That Day and Ours

When we, in our studies in *Prophecy and Fulfillment*, turn to various passages in Scripture in which we see the words of the prophets of the Old Testament fulfilled in the words and events recorded in the New Testament, many of us are inclined to forget what was the true nature of the preaching of the Old Testament prophets and to think of their prophecies as a number of isolated predictions of things that would come to pass in God's own due time. To understand the words of the prophets aright, however, we must ever bear in mind that these called ministers of the Word were first and foremost preachers to the people of God of their own generation. They indeed

uttered many predictions of things that would come to pass. And when they in the power of God's Holy Spirit spoke of the future, their words were true predictions, since what they said was not the word of men but the very Word of God. However, the words which the prophets addressed to their own time, words of rebuke and of comfort, words of correction and of instruction, words that preached the stern Law of the Almighty and words that spoke the sweetest Gospel of a merciful God — all were God's Word to the prophet's own generation and are still God's Word to us and as such profitable for doctrine, reproof, correction, instruction, and comfort.

The words of the Prophet Malachi to which we are calling attention at this time are such a Word of God fraught with meaning for that generation and still extremely important and valuable for us.

The Great Forerunner, John the Baptist

Malachi had foretold that a great Forerunner, comparable in power and spirit to the mighty Elijah of old, would appear among God's people just before the coming of the Messiah. Our Lord Himself, as the Gospels record, declared that John the Baptist was the person promised, the Elijah promised by the Prophet Malachi.

It is surely a great strengthening of our faith in the divine inspiration of the Holy Bible when we see that here again words spoken centuries before the event were literally fulfilled. Yet these same words had a forceful message for the age in which they were spoken and still have that message for us.

Malachi and Nehemiah

Malachi apparently did his work among the Chosen People in the time after the return of Israel from the Babylonian Exile, and after the city of Jerusalem had been rebuilt and the Temple there restored and the services of worship in the Temple re-established. The time would then be

that of Nehemiah, the Jewish layman, who had risen to a position of power and eminence in the great Persian Empire. He has left us the book that bears his name with its record of his activity in restoring the Israelite nation to a position of respect in that world after its long period of degradation under Babylonian rule. The time would then be the 440's and the 430's before Christ. Under Nehemiah's direction the city walls of Jerusalem were rebuilt and the worship services were reorganized.

While the labors of Nehemiah in re-establishing God's People were chiefly of an outward character, the work of Malachi had an inward, a spiritual nature. Malachi was called to bring God's people back to the performance of its God-given duties and to a heartfelt faith in the Revelation of its God, the Revelation that stood at the very center of Israel's national existence.

The Sins of Malachi's Day

For in these days of Israel's restoration, the people and its leaders, the priests and Levites, were falling far short of what the People and the Representatives of the Most High God should be. The priests were indeed again serving at the altar of the Temple, but they performed their duties as though it was *God* who needed *their* ministrations and *their* sacrifices: they brought animals in sacrifice that were unfit for such use and thereby profaned the Lord's altar (1:12). In addition the priests themselves were divorcing their own duly married Israelite wives and were marrying heathen women (2:10-16). If such was the conduct of the priests, the leaders of the people, we know very well what that of the rest of the people must have been.

The priests were not only openly and brazenly transgressing their Maker's moral law, but were also impudently criticizing the Lord for the way He was managing affairs in the world and His kingdom. In this the nation as a whole joined their leaders. Surely, there remained at this time too the Faithful Remnant, whose heart was right and who believed the

promises given to Abraham and others of the fathers of Israel, the promises of the kingdom of God's grace to be founded by the Messiah, whom the Lord would send. But the heart and mind of the nation as such and its acknowledged leaders tended in an altogether different direction. They were impatient with their God for not appearing in His power and majesty and destroying all those who were not of the Chosen People. They felt that since they were Jews the Lord was obligated to set them up as the acknowledged rulers of the world. Since the Lord was permitting the non-Jewish nations to exist and prosper in their own way, these unbelieving Jews were charging their God with favoring those who did evil and delighting in them (2:17). So monstrous had they become in their religious thinking that they were demanding that God appear at once upon earth and destroy all but the Chosen Race and then set that up as the nation of world-rulers. Since God did not yield to their demands, they were casting doubts upon the words

of the prophets of old that the Lord would come to judgment.

A Testimony Needed Today

The sin of this nation and of these priests is one against which the Church at all times has to be on its guard. It is the sin of viewing the Word and Promises of God from a one-sided and narrow perspective. The Lord had indeed promised His blessings to the faithful, but *they* were demanding that He pour out His blessings upon *them* in the manner *they* were prescribing. He had repeatedly said He would come to judge the nations, but *they* were demanding that He come to condemn all non-Jews just because they were not of the Chosen People and that He visibly bless them, just because they felt they *were something* in His sight.

To those showing such a self-righteous and loveless spirit the Prophet Malachi has this message: "The Lord will keep his Word and come in judgment. But you, His nation and His priests, who should have been proclaiming the full counsel of God, have

failed in this your God-given duty. Instead you have followed your personal, individual interests; you have ridden your own hobbies. Since you, the regularly called ministers, have failed to prepare His People for the coming of the Lord, He shall send His special messenger to accomplish that purpose (John the Baptist). Then the Promised One will come. But do not think that His coming will be as you imagine it. His first judgment will be directed against you, his faithless ministers; for in following up *your* selfish and loveless notions as to what the kingdom of God should be, you have failed in your primary responsibility, the duty to which you were called, to proclaim to God's People *everything* that He has revealed to them."

The Prophet Malachi indeed promised that John the Baptist would come to prepare the way for the Messiah. But the message he had for Israel at the time he made that promise is one that also stands for us today: "Thus saith the Lord."

FREDERIC E. BLUME

Northern Wisconsin District Convention

"This is the King's business in which we are engaged. It is work to which we by God's mercy have been called, and with God's help we shall want to devote our whole-hearted attention to the work that is set before us." Thus did President O. Siegler, in his opening remarks, remind the 244 delegates of the Northern Wisconsin District, assembled in convention at the Winnebago Lutheran Academy, Fond du Lac, of the importance of the business at hand.

To prepare for this important work the delegates in the opening service, conducted at St. Peter's Lutheran Church, were edified by the Word of God in I Peter 4:10-12 and 17, 18 as Pastor T. Mittelstaedt delivered the message "The Church Under the Judgment of Grace." By receiving the Sacrament in remembrance of Him, the delegates were further strengthened to go about the King's business.

Each session was opened with the Word of God and prayer with Pastors W. Gawrisch, T. Baganz, T. Stern, and G. Kobs leading the devotions. The Word of God was further studied as Prof. C. Lawrenz, president of our Seminary, delivered the convention essay entitled "Church Fellowship." Using the thesis of our Doctrinal Com-

mission as his outline, Prof. Lawrenz clearly and Scripturally reviewed first of all the blessed fellowship which all Christians have with each other by virtue of their common, Spirit-wrought faith in Christ and how this Christian faith of necessity expresses itself in all sorts of spiritual activity, also jointly with fellow Christians. He presented secondly the Scriptural principals for the exercise of these joint spiritual activities, showing all the blessings and opportunities for practicing Christian love in such church fellowship, but pointing out the Scriptural admonition that the persistent adherence to false doctrine and practice calls for termination of church fellowship.

Thus fortified by the Word of God and prayer, the convention carried on the business before it. Fifteen floor committees reported on the various activities of our Synod. The delegates were saddened to hear how much of the King's business is being neglected because of a serious manpower shortage in our Synod and urged the Synodical Committee appointed to concern itself with the matter to do all in its power to alleviate this serious situation.

Congregations in the District which have merged and formed joint parishes, thus saving manpower, were commended.

Gratifying in this connection was the news of the opening of the Junior Teachers' College in Milwaukee and its promise of a measure of relief from the shortage of teachers. The convention urged haste in also providing a teachers' training course for those preparing themselves for teaching in our Lutheran high schools.

The important matter of altering our mode of gathering monies for the Synodical budget was discussed and a proposal to adopt the suggested pre-budget subscription plan was defeated. The benefits of such a system, it was felt by the majority, are not so great as to warrant a change from the present system.

The appointment of a Board of three laymen and three pastors to make plans for the establishing of a Home for Senior Citizens in the Northern Wisconsin District was authorized.

Regarding the vexing question of our relationship with The Lutheran Church—Missouri Synod, deep concern was expressed for those brethren who felt compelled to withdraw from our Synod because of its continued fellowship with The Lutheran Church—Missouri Synod, and the hope that

the former fellowship with these brethren may soon be re-established. The convention, after studying the presentation of Church Fellowship of our Commission on Doctrinal Matters, and finding it Scriptural, recommended that this presentation be adopted by the next convention of our Synod. It also requested that the Missouri Synod position on Church Fellowship as set forth in "The Theology of Fellowship," which according to the report of our Doctrinal Commission has brought to light a difference in teaching on this doctrine, be distributed in our Synod for study as soon as it is in completed form. The delegates resolved finally that we earnestly entreat our gracious God to bless our testimony, so that the reported impasse might yet be removed, and that, if this impasse be not removed, we call upon our Synod to act in accordance with the Scriptural principal that we cannot practice church fellowship with "those who in spite of patient admonition persistently adhere to an error in doctrine or practice, demand recognition for their error, and make propoganda for it."

Delegates were privileged during the convention to hear also from President Oscar Naumann, Prof. Carlton Toppe, president of Northwestern College, Pastor Robert Voss, chairman of the Synod's Manpower

COMMENCEMENT Dr. Martin Luther College New Ulm, Minnesota

Perfect weather and a large attendance made our campus a busy place on June 2 and on June 3. On the afternoon of the first day, at five o'clock, alumni and friends met for a dinner in our dining hall. After a short business meeting, a group of students presented a number of skits and songs, and soon thereafter it was time for the concert.

On Friday morning at 10 o'clock the closing exercises began. The Rev. Walter Schumann, Watertown, South Dakota, delivered the address. He spoke on "prayer and its importance in the future life and work of the graduates." The exercises closed at 11:30, and by early afternoon our campus was pretty well deserted.

Forty-one high school seniors, 19 who had completed the three-year college course, and 16 college seniors received their diplomas. By 12 o'clock they had their calls and were on their way.



Northern Wisconsin District Officers
Left to right: O. Siegler, president; E. Krueger, first vice-president; T. Sauer, second vice-president; T. Mittelstaedt, recording secretary; S. Kugler, secretary

Committee, and Pastor Herbert Koehler, representing the Lutheran Children's Friend Society.

Election of District officials resulted in the following: president, O. Siegler; first vice-president, E. Krueger; second vice-president, T. Sauer; secretary, S. Kugler; and recording secretary, T. Mittelstaedt.

"This is the King's business in which we are engaged." After four days the delegates realized anew that

His business is not always easy. They went to their respective homes aware above all of two great needs; the need for earnest prayer that the Lord send laborers into His vineyard and the need for constant searching of the Scriptures that the Bible always remain the only guide in all matters of faith and life. But one and all headed homeward with the feeling that it is truly a joy and a privilege to serve this King.
D. BITTER

- David Adickes, St. John's, St. Paul, Minnesota
- Paul Benidt, St. Matthew's, Milwaukee, Wisconsin
- Paul Kramer, Medford, Wisconsin
- Gerald Lanphear, Bangor, Wisconsin
- Robert Meyer, Norfolk, Nebraska
- Theo. Nommensen, East Fork Mission, Arizona
- William Radue, Shirley, Wisconsin
- Alan Ross, Sanborn, Minnesota
- Robert Stoltz, St. Peter's, Fond du Lac, Wisconsin
- Anita Haefner, Grand Island, Nebraska
- Glory Ann Hillmer, Emanuel, Flint, Michigan
- Myrna Naumann, Wayne, Michigan
- Lucille Schmidt, Martin Luther, Neenah, Wisconsin
- Marie Spaude, Emanuel, Tawas City, Michigan
- Lois Vomhof, Peace, Livonia, Michigan
- Barbara Barckholz, St. Matthew's, Benton Harbor, Michigan
- Sharon Becker, Geneva, Nebraska
- Sandra Brehmer, Zion, Monroe, Michigan

- Nancy Degner, Stanton, Nebraska
- Doretta Engel, Los Angeles, California
- Ruth Gieschen, Sebawaing, Michigan
- Alice Goelz, Des Moines, Iowa
- Thekla Hoenecke, Watertown, South Dakota
- Hildegard Koepsell, Zion, Toledo, Ohio
- Mary Luchterhand, Weyauwega, Wisconsin
- Marjorie Nommensen, Plymouth, Nebraska
- Clarice Panning, St. James, Minnesota
- Anita Rupperecht, Gibbon, Minnesota
- Lois Rupperecht, Mt. Olive, Bay City, Michigan
- Avis Sieg, Norfolk, Nebraska
- Mary Umnus, Watertown, South Dakota
- Dorothy Westphal, Baraboo, Wisconsin
- Marie Zwieng, Hemlock, Michigan

At the close of the summer session, July 29, calls will be distributed to 20 who have taken the two-year two-summer course and to 19 who have finished the emergency course.

C. L. SCHWEPPE

Direct from the Districts

Michigan

Peace Lutheran Church, Bradenton, Florida, held the cornerstone laying ceremony for its new church building on July 10. Pastor H. Kaiser of Bay Pines Lutheran Church was the guest speaker. By this time, construction of the church is well under way.

Pastor J. de Ruiters is guiding the opening of a new mission in the suburban area of Detroit. He continues to serve Our Savior, Detroit, as he labors in this new field.

Two installations are listed for this District. Candidate Keith Haag was installed as pastor of Grace Lutheran, Kenton, Ohio, on July 3. Pastor Herbert Walther was installed at Zion Lutheran, Toledo, Ohio, on July 24.

We have culled the following from one of our church bulletins. "Our members will be interested to know that the sainted Mrs. Barbara Ferden has willed to the scholarship funds of Northwestern College, Watertown, Wisconsin, the sum of \$3,328.99; to

the Church Extension Fund of our Wisconsin Ev. Lutheran Synod, the sum of \$3,328.99; and to the debt fund of Zion Lutheran Church, Chesaning, Michigan, the sum of \$1,406.31. The total of all bequests is \$8,064.29. The same Lord who blessed the widow's mite will also bless these gifts. Need we add that we have here a Christian example for others?"

H. A. SCHULTZ

Nebraska

On June 19 Mr. and Mrs. Emil Schlecht observed their golden wedding anniversary with a special service of thanksgiving which they requested at their church, St. John's of Stanton. Their families together with the congregation joined them in thanksgiving to the Lord who had helped them hitherto. Their pastor, L. Groth, pointed out to them on the basis of their wedding text, Joshua 24:15b, that only because the Lord had continued to serve them with His

loving grace were they able to join Joshua in saying, "As for me and my house, we will serve the Lord." After the service an informal program was presented in the school auditorium. May the Lord God, who taught these Christians from their youth, not forsake them when they are old and gray!

Candidate Gordon Synder was ordained and installed at North Platte on June 19; on the same Sunday Candidate Warren Greenwald was ordained and installed at Beatrice. Teacher Eric Weatin of Mission, South Dakota, has accepted a call to Bay City, Michigan; Miss Jo Ann Radenz, who has been furthering her education, accepted a call to teach the lower grades at Hadar. There still appear to be three teacher vacancies in our District. Hoskins has resolved to add a second teacher. Six teacher candidates are attending summer school to prepare themselves for a Nebraska teaching certificate.

F. A. WERNER

DEDICATION OF EDUCATION AND PARISH CENTER ST. PAUL'S, SAGINAW, MICHIGAN

When one considers that the original part of the school building was erected in 1883, it is hardly surprising to hear and read that a new building has been erected and dedicated to replace the old one. Although some additions had been made since, that was the age of the school building of St. Paul's Lutheran Church, Saginaw, Michigan.

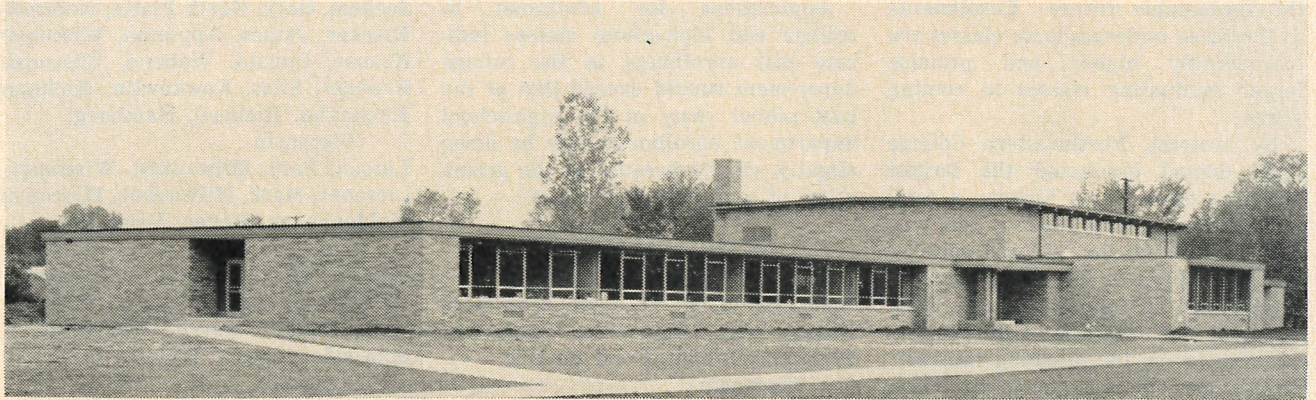
The first step to replace the aging and inadequate school facilities was taken in 1945 when a four-acre plot of ground was purchased. More recently this plot was enlarged by the purchase of an additional acre and a half. In 1951 the congregation resolved to erect a new school building on this property. Various obstacles prevented the carrying out of this resolution immediately. It was not until early in 1959 that the final plans for a building were approved. Thereupon events moved swiftly.

Ground for the Education and Parish Center was broken on April 26, 1959, and in spite of some strikes the cornerstone was laid on July 26. Almost exactly eleven months after the ground had been broken the building was completed and put to use. Since March 21, 1960, the school classes have been conducted in the new building.

Formal dedication services were not held until June 12, so that the city might have sufficient time to construct and pave the street on which the building fronts. The Rev. Prof. Carl Schweppe of our Dr. Martin Luther College delivered the sermon in the morning service, at which time the eighth-grade graduates also received their diplomas. A second dedicatory service was held in the afternoon, at which the Rev. Kenneth Vertz of Owosso, Michigan, delivered the sermon. Both speakers emphasized the importance of Christian education and pointed to the day school as the most effective agency which the parents have to impart such an education to their children. We deeply appreciated the very fine and inspiring messages which the

guest pastors brought to us from the Book of Life. In the evening a Civic Night program was held, at which the architects and representatives of the general contractor, city council, and public school system extended their greetings. The church choir, the children of the school and of the Sunday school blended their voices in special songs of praise to the Triune God in the various services. The Lord granted us ideal weather, and every committee responsible for some phase of the activity on that day functioned very efficiently, so that the day of dedication was a very pleasant and enjoyable one.

The services were held in the spacious auditorium—gymnasium of the new building. Over 500 persons can be seated comfortably on chairs in the gymnasium and an additional 250 on the folding bleachers located on one side of the room. A stage is located at one end of the gym with storage for chairs and tables under the stage floor. Adjoining the gym are shower and locker rooms for the boys and girls and an athletic equipment room. The boiler room and a room for janitorial supplies is also



Education and Parish Center, St. Paul's, Saginaw, Michigan

adjacent to the gymnasium. To the right of the main entrance to the building and in front of the gymnasium is a multipurpose room. This room serves as a meeting room for organizations and also a dining-music-film room for the students. The room seats approximately 150 students at tables. Adjoining this room is a modern, well-arranged and equipped kitchen. The wing to the left of the main entrance contains the six classrooms, a library, and lavatory facilities for the pupils. An office area is also located in this section. In the office area are two offices for the pastors and one for the school principal, a lounge room for the teachers, and also washrooms, a supply and

mimeographing room and a secretary's office.

The floors in the hallways are laid with terrazzo and the walls are of glazed tile. The outer walls of the building are of cinder block faced with brick. The heating system is a gas-fired hot water unit with forced air ventilators in each room. The total cost of the land, building, and equipment approximates \$400,000.00.

The building serves not only as a school but also as the Parish Center. It is open throughout the year. The pastors have their offices and studies here. A secretary is on duty throughout the week and does all the clerical work connected with church and school.

The members of the school faculty are: Edgar Backer, principal, Mrs. William Arras, Mrs. Gilbert Pfeiffer, Douglas Stindt, and William Winterstein.

May this building ever serve the purpose to which it was dedicated: "To the education of our children in the Word of God and helpful secular knowledge and skills; to the training of our youth in Christian knowledge and service; to the inspiration of all members through Christian discussion and fellowship"! May our Triune God in all things be glorified and may His blessing rest upon us!

RICHARD A. GENSMER

GRADUATION AT NORTHWESTERN COLLEGE

Closing exercises at Northwestern College were held on June 9, with a traditional program concluding the senior years of eighty-five graduates of the college and the high-school departments.

Twenty-two college seniors received their bachelor of arts degrees. Sixteen or seventeen of the graduates intend to enroll at Wisconsin Lutheran Seminary next fall; three will attend other seminaries. One member of the class has expressed an interest in teaching in a Lutheran high school.

Though the Class of 1960 is not the smallest that has been graduated in recent years, it is only slightly larger than the two very small college classes of three and four years ago. Indications are that this will be the last small college graduating class in



Graduates of Northwestern in Procession

the foreseeable future. Enrollments in the three undergraduate classes are considerably higher and promise larger graduating classes in coming years.

By contrast, Northwestern College High School graduated the largest academy class in its history, a total of sixty-three. The nine or ten who have enrolled in our teachers' colleges at New Ulm and in Milwaukee are the largest contingent to have gone on from our high-school department to prepare for the teaching ministry. The largest single group in the class, between twenty-five and thirty boys, will enter the freshman class at Northwestern College next fall to continue their preparations for the pulpit ministry.

DEDICATION OF ST. MARK CHURCH, GREEN BAY, WISCONSIN

In the afternoon service of Dedication Sunday, June 12, 1960, the members and friends of St. Mark Congregation heard the speaker, Pastor A. W. Voigt of Green Bay, the chairman of the Northern Wisconsin District Mission Board, point out that this new mission stands close to two imposing structures which the world has constructed in the area, structures dedicated to the display of physical strength and prowess. These structures are the massive Brown County Sports Arena and the well-known Green Bay Packer Football Stadium. By comparison, this new mission is very small and insignificant, but yet it possesses a strength and wisdom which far surpasses the world's wildest dreams, and stands as a living monument to the strength and wisdom of our Triune God, revealed in the salvation provided for all mankind through Jesus Christ. With that strength and wisdom, this humble mission need never feel ashamed, need never feel inadequate and outmaneuvered by whatever the world may display. In fact, this fledgling congregation can be as confident and sure of success with its God-given strength, as was David when he stood against mighty Goliath.

The history of this new mission time and again has shown this to be true. Here is a mission church that was built before a congregation was

Applications for admission to college and high-school classes indicate that enrollment in the college department should exceed that of the past school year; in the high-school department enrollment may be down slightly, chiefly because of the graduation of a large senior class.

GRADUATING CLASS

Arndt, Dale, Vesta, Minnesota
Bode, David, N. St. Paul, Minnesota
Ehlert, Joel, Thiensville, Wisconsin
Fleischer, Daniel, Fond du Lac, Wisconsin
Hahn, David, Oconomowoc, Wisconsin
Howey, Kenneth, Green Bay, Wisconsin
Janosek, John, Davenport, Iowa

Jochem, Gary, North Platte, Nebraska
Kiecker, James, Appleton, Wisconsin
Krause, Donald, Wabeno, Wisconsin
Krueger, Silas, Kawkawlin, Michigan
Kuckhahn, Richard, Hamburg, Wisconsin

Larson, Paul, Milwaukee, Wisconsin
Liesener, Mark, Milwaukee, Wisconsin
Moldenhauer, Roger, Randolph, Wisconsin

Nessler, Donald, Cudahy, Wisconsin
Rasmussen, Dennis, Tucson, Arizona
Roth, Ronald, Morris, Minnesota
Schroeder, Lloyd, Watertown, Wisconsin

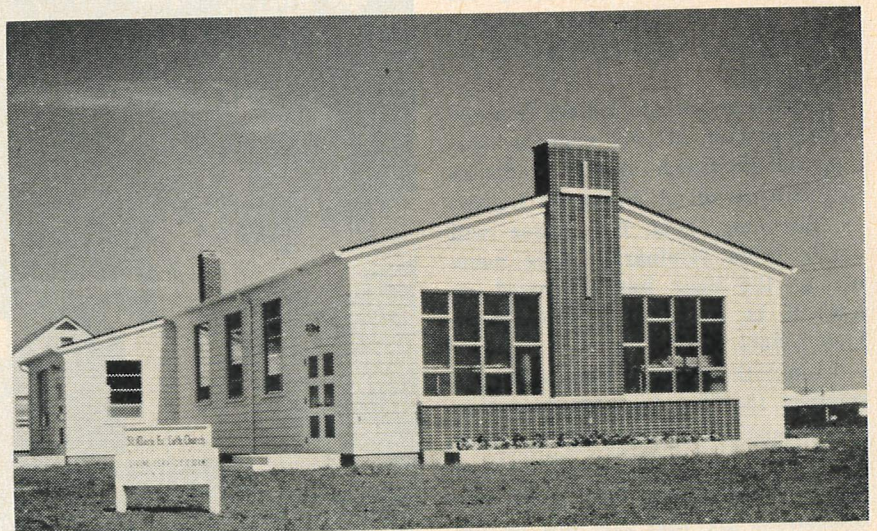
Schultz, David, Newton, Iowa
Sivert, David, Watertown, Wisconsin
Weeks, Richard, Chicago, Illinois

C. TOPPE

gathered together. Confident that the Lord would bless this new mission endeavor, the Mission Board in January of 1959 applied for a loan from the Church Extension Fund in order to purchase six lots in the fast-growing area of Green Bay that lies west of the Fox River. In May of the same year the Board applied for a loan for construction of a chapel. This request was granted immediate priority. Construction began October 15 and had sufficiently progressed during the winter months, so that on April 24, 1960, the first service could be held. There were 147 in attendance. Average attendance has been 97. Thus the confident hope of the Lord's blessings in this new and different mission endeavor was not misplaced.

The Lord gave further answer to this hope for His blessings through many individuals and through congregations in the area. These individuals and congregations took it upon themselves to completely furnish the chapel with chancel furnishings, chairs, flooring, and other needed items.

The chapel, of modified contemporary design, is built to seat 160 comfortably. A gathering of 200 was easily seated in the nave for the afternoon service on Dedication Sunday. Total attendance on that day was 552. The building is so designed that in the future it may be easily converted into a three- or four-room Christian day school. The pastor's study is also located in the chapel. The parsonage, a two-year-old home,



St. Mark Ev. Lutheran Church, Green Bay, Wisconsin

is located two doors west of the chapel, and was purchased in November of 1959. The construction cost of the chapel is about \$37,000.

On the Wednesday before Dedication Sunday, the congregation adopted a constitution and formally organized as St. Mark Ev. Lutheran Church. The congregation now numbers 46 communicants and 80 baptized souls.

In addition to Pastor Voigt, Pastor E. Habermann of Kimberly, Wisconsin, the visitor of the Fox Valley Conference, and Pastor K. Gurgel of Fond du Lac, Wisconsin, the chairman of the Board for Home Missions

of our Synod, served as festival speakers in the morning and evening services. They reminded the congregation of its rich Gospel heritage, and exhorted the congregation faithfully, joyfully, and courageously to use this Gospel with all its strength, power and comfort as it goes about its blessed privilege of building the Church of Jesus Christ with more and more living stones.

Pastor W. Pankow of New London, Wisconsin, a member of the District Mission Board, served as liturgist for the afternoon service, and Pastor E. Krueger of Green Bay, the first vice-president of the Northern Wis-

consin District, was guest liturgist for the evening service. Guest organists and choirs for the afternoon and evening services were from the sister congregations of Green Bay, St. Paul Ev. Lutheran and First Ev. Lutheran.

We encourage our fellow members of Synod who may be in the area to attend our 10:30 a.m. service, and thus discover for themselves how their contributions to Synod's program are put to excellent use. Here is a chapel that is truly edifying and pleasing in every respect.

CARL W. VOSS

Smalcald Articles

(Continued from page 245)

woman, or to nullify either sex, so little have they had the power to (sunder and) separate such creatures of God, or to forbid them from living (and cohabiting) honestly in marriage with one another.

A DOCTRINE OF DEVILS

To try to enforce celibacy without regard for special gifts of God is not only an impossible undertaking, it is blasphemy under the guise of superior piety. Luther quotes Paul, who lists as one of the "doctrines of devils" the "forbidding to marry" (I Tim. 4:1, 3).

3) *Therefore we are unwilling to assent to their abominable celibacy, nor will we (even) tolerate it, but we wish to have marriage free, as God has instituted (and ordained) it, and we wish neither to rescind nor hinder His work; for Paul says, I Tim. 4:1ff., that this (prohibiting of marriage) is a "doctrine of devils."*

The matter of celibacy is treated in many places of our Confessions. The above is what Luther set forth for discussion with "reasonable" Catholics.

(To be continued)

J. P. MEYER

A Lantern to Our Footsteps

(Continued from page 246)

Let this suffice to show that not every command in the Old Testament is directly applicable to us in these New Testament times. Nevertheless, all of Scripture is profitable for us. Its inspired pages testify to us of man's sin and God's eternal grace. We recognize that the message for us in the Old Testament is the same as that of the New. In it we find eternal life; it testifies of Christ.

A. SCHUETZE

† PASTOR WILLIAM F. LUTZ †

Pastor William F. Lutz was born at Wonewoc, Wisconsin, on February 5, 1890, the son of Mr. and Mrs. William Lutz. He was baptized and confirmed in the Lutheran faith, and later entered Northwestern College at Watertown, Wisconsin, to receive his preministerial training. His ministerial training was obtained at the Lutheran Theological Seminary, then located at Wauwatosa, Wisconsin. In 1913 he graduated from the Seminary, and his first parish was in Portland, Oregon. He married the former Irma L. Hauer at Mauston on October 20, 1915. This marriage was blessed with four children. One daughter preceded her father in death. Our departed

brother accepted a call to Mauston, Wisconsin, where he served from 1914-1931. From Mauston Pastor Lutz was called to Escanaba, Michigan, where he served out his ministry to our Lord from 1931 to 1957, when he had to retire because of ill health. The Lutzs moved to Wisconsin Rapids, Wisconsin, where they joined St. Paul's Ev. Lutheran Church. Suffering was the lot of our departed brother for the last three years of his life. Yet without murmuring he bore the woes of life, and readily and willingly he answered the summons from on high to join the saints in glory. Death came as a benediction on Friday morning, June 17. The days of his earthly pilgrimage were 70 years, 4 months, and 12 days. He

leaves to mourn his death, his wife; two daughters, Mrs. Donald Matthews of Wisconsin Rapids, and Mrs. Theodore Mittelstaedt of Oshkosh, Wisconsin; one son, Professor Martin Lutz of Milwaukee; one brother, Ernest Lutz, of Wonewoc, Wisconsin; and 14 grandchildren. The service was held in St. Paul's Lutheran Church of Wisconsin Rapids, on June 20 by the undersigned, who spoke to the bereaved on "The Dying Christian's Song of Triumph" on the basis of II Timothy 4:7, 8. The Rev. Wilbur Schulz of Wonewoc, Wisconsin, officiated at a funeral home in Mauston and at the committal service at Mauston on Tuesday, June 21.

WILLIAM LANGE

In The Footsteps of Saint Paul

The Epistle to the Romans: A Resume

We have already seen how highly Luther rated Paul's Epistles to the Romans, calling it the masterpiece of the New Testament, the purest Gospel, a perfect summary of Christian doctrine. In 1:16, 17, Paul gives us the theme of his Epistle: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Within the scope of our study of the life and work of Paul we cannot present an extended exposition of the line of thought in Romans. We should like to offer a resume of the basic doctrines and their application to Christian life.

THE OUTLINE OF ROMANS

Apart from the usual Introduction and Conclusion, the Epistle is divided into two main parts. The first part dealing with doctrine covers chapters 1-11. In the second part, covering chapters 12-15:13, Christian life based on faith in Christ is dealt with. The Introduction leads up to the theme in 1:16, 17. The conclusion or epilogue begins with 15:14. The whole Epistle is rich in thought, heavy in content, logical in structure, and conveys to us the innermost thoughts of Paul on theology and life, the work of the Holy Spirit.

THE DOCTRINAL SECTION

Paul introduces himself to the Romans as an apostle of Christ. After having greeted the Christians in Rome he expresses his desire to preach the Gospel to them also for the firmer establishment of their faith in Christ so as to have some fruits of faith among them also, since he is debtor to Jew and Greek alike. He is not ashamed to preach the same Gospel to them also that he had preached hitherto for the winning of souls for Christ and His kingdom.

GENTILE AND JEW UNDER GOD'S WRATH

In the Gospel there is revealed the righteousness of God, which man needs, if he is to be saved, for he has

no righteousness of his own. He cannot save himself by his own good works. Crushing is Paul's indictment of the sins of the pagan world catalogued at the end of the first chapter. Man can offer no excuse for his sin before God. His conscience accuses and convicts him before his Creator. The law written into his heart he has not fulfilled.

The Jew, too, cannot be saved by his own good works. He had the Law of Moses and gloried in it, yet he also broke it and stands condemned before God. God is no respecter of persons. The mere having and the hearing of the Law does not justify before God, but the perfect doing of the Law, and therein both Jew and Gentile stand condemned before God in their own righteousness. Circumcision and descent from Abraham also do not justify the Jew nor do they elevate him above the Gentile even though he may be proud of these prerogatives. God's grim verdict pronounced both on the Gentile and on the Jew is: "By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. . . . There is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." To the closing verses of chapter three Luther added the marginal note: "This is the chief point and very central place of the Epistle and of the whole Bible." We can therefore understand, why Luther added the word 'alone' in his translation of 3:28: "Therefore we conclude that a man is justified by faith (alone) without the deeds of the law," to the great chagrin and vexation of all Romanists and their kin in the various theological camps.

JUSTIFIED BY FAITH ALONE

While Paul emphasizes the wrath of God over sin in chapters 1:18-3:20, he now stresses justification by faith alone. We have already quoted the fundamental passage (3:28). God is a just God, He condemns sin, yet loves the sinner and would have him saved. This is possible only through faith in Christ and His atoning blood.

Abraham is set forth as an exemplar of justification by faith and not by works. "Abraham believed (trusted in) God, and it was counted unto him for righteousness." Neither his exemplary life, however, nor his circumcision saved him. Through his shining faith in Christ he became the Father of the Faithful. In chapter five the fruits of faith are extolled, peace with God through Christ, a sure hope in the midst of tribulation. God is reconciled with man in Christ and man is declared righteous before God through Christ's atoning sacrifice on the cross. Death no longer reigns over us. The joy of everlasting life is already ours here on earth and will be enjoyed fully in heaven. In chapters one to five the doctrine of justification by faith alone is underscored. God's wrath over sin is declared, and salvation through the deeds of the Law is completely ruled out.

"DEAD TO SIN, ALIVE TO GOD"

In chapters six to eight Paul speaks of sanctification, the Holy Spirit's fruit of faith in man. They who believe in Christ are dead to sin and will no longer want to lead a life of sin. They are no longer its slaves, rather are they servants of God in a holy life. Sin leads to death. They who believe in Christ have eternal life. Forcefully does Paul emphasize this at the end of chapter six: "The wages of sin (paid out by Satan) is death; but the gift of God (free grace) is eternal life through Jesus Christ our Lord."

In Christ we are freed from the bondage of the Law just as a woman is freed from the law of marriage after the death of her husband. Through the death of Christ we are delivered from death and now serve God in the Spirit. The Law in itself is not evil, but good. Because of our sinful nature, it revives sin in us and causes death. It lacks the power to create new, spiritual life. This is not the fault of the Law, but of sin in us. Because we are carnal by nature, a war is aroused within us regarding right and wrong. Our inner man wants to do what is right, yet our sinful nature rebels. What Paul has expressed so revealingly is also

our experience and confession: "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." This inner conflict remains with us through life.

"FREED FROM SIN'S DOMINION — WAITING FOR FINAL REDEMPTION"

In chapter eight Paul reaches the peak of his Epistle. Through Christ we are freed from the dominion of sin over us: "There is therefore now no condemnation to them which are in Christ Jesus." We are no longer debtors unto sin, but live to God. Through the Holy Spirit we receive the power to mortify the deeds of our sinful flesh. We are the adopted sons of God through faith. This truth leads us into prayer and assures us that we are children of God and heirs of heaven. The sufferings of this world are not worthy to be compared with

the glory that awaits us. Here we wait for the redemption of our body and know that all things will work out for our spiritual good. We have the assurance of God's unchangeable love toward us, in Christ. At the end of chapter eight Paul expresses his joy over his redemption in the triumphant words: "If God be for us, who can be against us? . . . Who shall separate us from the love of Christ? Neither death, nor life, . . . shall be able to separate us from the love of God, which is in Jesus Christ our Lord."

CHOSEN TO FAITH AND SALVATION

In chapters nine to eleven Paul returns to the statement that the Gospel of Christ is the power of God unto salvation to all who believe, to the Jew first and also unto the Greek. What about the primacy of the Jews? Have they not rejected Christ and His Gospel? Paul would be willing to forfeit his own salvation, if he thereby could save his people from eternal

damnation, but no man can take the place of another in the way of salvation. Only Christ can do that. The Israel after the flesh is rejected because of unbelief, yet all they who believe in Christ shall be saved. God has included them all, Jews and Greeks alike, in unbelief, that He might have mercy on all and win some. "All Israel shall be saved." This does not mean a general conversion of all Jews before the end of time, but it does include all believers among Jews and Gentiles, the spiritual Israel, the Invisible Church, the communion of saints. The others are damned because of their unbelief. The divine mystery of the remnant to be saved Paul sums up in his doxology: "For of him, and through him, and to him, are all things: to whom be glory forever." With the doctrine of election set forth in God's rejection of the Israel after the flesh and His choice of a remnant, the spiritual Israel, the doctrinal section of Romans comes to a close. H. A. KOCH

HELP NEEDED

Single persons, married couples, to be house parents. Please write Bethesda Lutheran Home, Box 296, Watertown, Wis.

A REQUEST

St. Paul's Church, our Wisconsin Synod Mission in North Platte, Nebr., is in need of a **Communion Set**. If your congregation has one that is no longer in use, would you kindly write to:

Mr. Harry Lavine
1415 Burlington Ave.
North Platte, Nebr.

RHODESIAN MEDICAL MISSION Names of Nurses Wanted

Synod endorsed the establishment of a dispensary in the Northern Rhodesia mission field. Limited medical aid has already been given by wives of missionaries. The Executive Committee is now ready to engage a full-time registered nurse to operate the dispensary. Applications or suggested names are to be sent to Arthur Tacke, M.D., 2465 W. Capitol Drive, Milwaukee 6, Wis.

A. L. MENNICKE

MISSIONARY AVAILABLE FOR PREACHING

Missionary Edgar Greve, Northern Rhodesia, Africa, who is home on furlough, is available for preaching dates this fall. Any requests are to be addressed to the Rev. Edgar Greve, Ixonia, Wis.

A. L. MENNICKE

CROW RIVER VALLEY PASTORAL CONFERENCE

Date: Sept. 20 and 21, 1960.

Time: 10:00 a.m.

Place: St. Paul's, Montrose, Minn.

Sermon: P. R. Janke (alternate: M. J. Lenz).

Agenda: Terms of the Ministry in Scripture, Theo. Bauer; Isagogics of Joel, E. Otter-

statter; Exegesis of Titus, W. Neumann; Sermon Study of Rev. 2:1-7, R. H. Roth; Historical Development of the Common Order of Service, H. Hempel.

Please inform the host pastor, A. E. Schulz, of your intended presence or absence and regarding lodging.
W. E. NEUMANN, Secretary

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

Bruemmer, Darryl, in Zion Ev. Lutheran Church, Eitzen, Minn., and St. Peter's Ev. Lutheran Church, Union Township, Minn., by G. F. Albrecht; assisted by W. Paustian; July 3, 1960.

Fleming, Roger, in St. John's Ev. Lutheran Church, R. 1, Mishicot, Wis. (Town of Gibson), by David Worgull; assisted by R. G. Koch, K. Seim; July 3, 1960.

Weigand, Cleone, in Immanuel Ev. Lutheran Church, Mosinee, Wis., by G. O. Krause; July 3, 1960.

Haag, Keith, in Grace Ev. Lutheran Church, Kenton, Ohio, by A. Bauman; assisted by A. Maaske, L. Rasch, M. Kell; July 3, 1960.

Murphy, John, in Immanuel Ev. Lutheran Church, Elgin, N. Dak., in Zion Ev. Lutheran Church, Burt, N. Dak., in St. Lukes Ev. Lutheran Church, Leith, N. Dak., by G. Enderle; assisted by R. Buss, C. Hillmer; July 3, 1960.

Pankow, Richard K., in Redeemer Lutheran Church, Scottville, Mich., by E. P. Pankow; assisted by neighboring pastors; June 26, 1960.

Parcher, John, in Zion Ev. Lutheran Church, Sanborn, Minn., by W. Hoyer; assisted by W. J. Schmidt, E. A. Birkholz; July 3, 1960.

Schultz, Ronald, in Immanuel Lutheran Church, South Shore, S. Dak., and in St. Luke's Lutheran Church, German-town, S. Dak., by A. P. C. Kell; assisted by W. A. Schumann, J. Brandt, L. Dobberstein, G. Eckert, A. Schultz, V. Thierfelder, R. Zink; July 10, 1960

Installations

Pastors

Herrmann, M. N., as pastor of Grace Church, Manitowoc, Wis., by A. Degner; assisted by A. Spaude; Jan. 17, 1960.

Malchow, Daniel, in St. John's Ev. Lutheran Church, Caledonia, Minn., by E. Scharf; assisted by J. Fricke, H. Paustian; June 26, 1960.

Scheele, Roland W., in Good Shepherd Ev. Lutheran Church, Flint, Mich., by H. C. Buch; assisted by J. Spaude, H. A. Schultz; June 12, 1960.

Schmiel, David, in St. Paul's Ev. Lutheran Church, Onalaska, Wis., by W. Schmidt; May 1, 1960.

Teachers

Bartsch, Elroy, as principal and upper-grade teacher in St. John's Lutheran School at Newtonburg, Wis., by A. Degner; July 3, 1960.

Radue, William, as teacher and principal of Immanuel Ev. Lutheran School, Shirley, Wis., by C. W. Voss; July 10, 1960.

CHANGE OF ADDRESS

Pastors

Malchow, Daniel, 426 South Ramsey St., Caledonia, Minn.

Pankow, Richard K., 404 N. Main St., Scottville, Mich.

Scheele, Roland W., 5486 Lippincott Blvd., Flint 7, Mich.

Schmiel, David, 125 9th Ave. N., Onalaska, Wis.

Schultz, Ronald, South Shore, S. Dak.

Weigand, Cleone, 731 Western Ave., Mosinee, Wis.

Teacher

Bartsch, Elroy, R. 3, Manitowoc, Wis.

MISSION FESTIVAL

June 19, 1960

St. John's Church, Spring Valley, Wis.
Offering: \$454.44. R. W. Uetti, pastor.

Prayer Books for Children



LITTLE FOLDED HANDS. Revised by Allan Jahsman. Illustrated by Frances Hook. The 52 pages contain 16 morning prayers, 18 evening prayers, 12 before-meal prayers, 13 after-meal prayers, 13 prayers in sickness, 9 prayers for school and church, 14 general prayers, 2 birthday prayers, 1 prayer for missions, and "A Prayer for You." There are 7 colorful full-page illustrations. Size, 4½x6½ in.

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