

# The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS

Prof Henry J Vogel  
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## THE CORONATION PSALM PSALM 110

THE ascension of our Lord into heaven was majestic in its simplicity. The record of His ascension is brief. In Mark's Gospel we read, "So then after the Lord had spoken unto them, He was received up into

significant as His birth, His death and resurrection. These heavenly messengers appeared at His birth and His resurrection to proclaim the mighty works of God done in Christ Jesus for our salvation. Thus they also appeared again at His ascension.

when the invisible portals of heaven were opened to receive Him, and the heavenly hosts welcomed Messiah home, the God-man ascended His throne of glory, and the word of the Psalm was fulfilled, "The Lord said unto my Lord, Sit thou at my right hand . . .



### Jesus

#### The Ascension To His Throne

While the record of our Savior's ascension is brief, the Scriptures throughout dwell on the great importance of this event. One of the most majestic of the inspired Psalms, the 110th, portrays the ascended Lord in His glory.

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." With this sentence of the 110th Psalm the Lord Jesus Himself in the temple at Jerusalem asserted His diety over against His enemies. "While the Pharisees were gathered together, Jesus asked them, saying, 'What think ye of Christ? Whose Son is He?' They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto My Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then called Him Lord, how is He his son? And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." Matt. 22, 41-46. According to the flesh Jesus is David's son, but he is also David's Lord, David's God, the Lord of lords, the King of kings. At the ascension of Jesus into heaven the eternal God, the Creator of heaven and earth, said to my Lord, "Take part in My majesty and My rule over all things." On the Mount of Olives, at Bethany, where our Savior Jesus Christ ascended into heaven, and

#### His Dominion

Until I make thine enemies thy footstool." At the name of Jesus, the exalted Lord, every knee shall bow of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. This is the ultimate goal of the history of the world, the final victory of Christ over all His enemies. The beginning of the victorious procession of Christ through the world has been made. Since the Apostles, beginning at Jerusalem, went into the world to preach the Gospel of Christ to every creature, the rule of Jesus Christ has continued to reach out farther and farther over the world from year to year and from generation to generation. From the ranks of men throughout the world and from the ranks of His very enemies the exalted Lord is gathering His people.

#### His People

"Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." The people of the King of kings are a great nation. It is true Christ called His own "the little flock." It was a little flock that saw Him ascend into heaven, but what untold numbers of souls have since been added to this "holy nation," souls as countless as the drops of dew that glisten under the rays of the morning sun. — And the

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heaven, and sat on the right hand of God." Mark 16, 19. St. Luke writes, "And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven." Luke 24, 50, 51. The Book of Acts adds this, "And they looked steadfastly toward heaven as He went up, and, behold, two men stood by them in white apparel, which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.'" Acts 1. The appearance of the angels when a cloud had received the ascending Lord out of the sight of the disciples, is an eloquent reminder that the Savior's ascension into heaven is as



# Editorials

**The Death Of President Roosevelt** The sudden death of the President of the United States came as a severe shock to the world and rocked the world of men to the very foundations. The Christian world was shocked no less. That the Lord has spoken, in the untimely death of our president, to the world every Christian will be ready to admit. His death is God's cry of repentance to a nation that has deeply sinned and offended God. The Christian will hear and heed this voice of God. He will turn to God the Father of our Lord Jesus Christ and confess his part in our national guilt and will, by the operation and help of the Holy Spirit, dedicate himself and his life anew to the God of his salvation and to the work of His kingdom on earth. He will permit himself to be reminded again of the Lord's words, "Seek ye first the kingdom of God and His righteousness and all other things will be added unto you." He will read aright in the death of our president the ephemeral and passing character of all things earthly and appreciate and know how to value the more the things that are eternal. He will earnestly pray God to teach him day after day the one thing needful as Peter states it in 1 Peter 1, 24. 25: "All flesh is as grass and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the *Word of the Lord endureth for ever.* And this is the word which by the Gospel is preached unto you."

The Christian will honor the memory of Franklin Delano Roosevelt even as he prayed for him during his presidency that God would grant the president wisdom and knowledge and judgment to rule this land that under his rule we might live a quiet and peaceable life in all godliness and honesty. He submitted himself under his rule because God says, Romans 13, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." The Christian accepts and obeys his ruler for God's and conscience sake as "the ministers of God" whom God has placed over him for his good. And Peter says, "Honor the king." Yet the Christian will know how to evaluate all rulers. He will heed the words of the 146th Psalm, verse 3: "Put not your trust in princes nor in the son of man in whom there is no help. . . . Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." In this sense we will accept our new president. We will submit to his rule for conscience sake and will pray and interceed for him that God give him a wise heart to rule this nation and that we may prosper under his rule to the glory of God.

W. J. S.

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**Does The Church Need A Creed?** That question is suggested by an article in the April issue of the *Reader's Digest* by John D. Rockefeller, Jr., under the heading, "That the Church May Truly Live."

Mr. Rockefeller has always favored a broad, liberal religion and has put all the prestige of his great wealth and social position behind it. He has largely financed Fosdick, a preacher who is generally recognized as the leader of the liberal and modernistic forces within the American church, a man who denies all the fundamental doctrines of the Bible, among them the deity and blood atonement of Jesus Christ. He does not believe that Jesus actually rose from the dead, for instance.

Mr. Rockefeller wants the Fosdick type of religion, whose pet peeve is creeds. He considers creeds an obstacle in the church. He wants to draw into the church those who, as he puts it, have a religion which "is fundamentally a religion of deeds, not of creeds; expressed in life, not in words." Describing the Church of the Living God, as he would like to see it, he says: "Its terms of admission would be love for God, as He is revealed in Christ and His living spirit, and the vital translation of that love into a Christ-like life, -- welcoming to its fellowship all those who are striving to live useful and worthy lives. It would pronounce ordinance, ritual, creed all non-essential for admission into the Kingdom of God or His church. A life, not a creed, would be the test."

With his relegation of all creeds to the junkheap, Mr. Rockefeller lays down different terms for admission into the Church than Christ and the Bible lay down. It is simply a rehash of the popular slogan: It is not what you believe but what you do that counts. According to his views, you need not believe anything definite about Jesus and still be a good member of God's Church. That certainly is not the religion of the Bible, which stands for a definite creed, for believing a definite something.

Jesus said: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned. No man cometh unto the Father but by me. If ye continue in my word, then are ye my disciples indeed."

The word "creed" comes from the Latin word "credo," which means, "I believe." It certainly is not a matter of indifference what you believe about Jesus, for instance, whether you believe that He is the eternal Son of God and died to atone for your sins. The pains which the holy writers took to set down certain definite truths and the emphasis which they placed upon them demonstrate that a definite creed is necessary, that it is necessary to believe certain definite things concerning Jesus, and that without such a definite creed there can be no salvation. Such a creed dare not be given up just to keep from rubbing those who want a broad religion the wrong way or to get them to join you in forming one large, influential church which will really be a power in the community and in world affairs.

What the church needs to make it serve its God-appointed purpose is not more liberalism and modernism, with its contempt for a creed of any kind, but more conservatism in the sense that it clings tenaciously to all the saving truths of the Bible, including the doctrine that Jesus rose from the dead after redeeming men with His own blood. In these days when liberalism and modernism have invaded many pulpits of most of the large denominations of our country, when those who have thrown the old Bible creed overboard are tolerated side by side with the fundamentalists, it is important that our Lutheran Church, in spite of all sarcastic remarks about holding to a creed, continue to stand fast in the doctrine of Christ's virgin birth, His resurrection, His divinity, His vicarious blood atonement and all the other truths of God's Word, so that when Jesus, seeing the apostasy of so many churches of our day, asks us: "Will ye also go away", we may reply: "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God." That is a creed and an indispensable creed.

I. P. F.



# STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

## ARTICLE XXVII Of Monastic Vows

### II

In the first part of this Article our fathers enumerated a few changes that monasticism underwent in the course of its development from its early beginnings to the time of the reformation. They pointed out how one thing always led to another. When discipline was not as it should be, vows (pledges) were introduced to make the vows more impressive. More rules were added. Vows made in ignorance before reaching the proper age were rigorously enforced. Monasticism was placed on a par with Baptism, and it was claimed that by leading such a life God's grace and righteousness before God could be merited, even a surplus of meritorious works could be achieved.

All of these things were enumerated, not out of hatred in order to ruin the reputation of monks, but to prepare a background on which the charges which we have to make against monasticism in its concrete form, and the reasons for our position, could be more readily understood. From the introductory first part it is evident that our fathers wish to urge chiefly two points, the first one of which they take up in the second part.

### II. Monastic Vows Cannot Annul God's Institution of Matrimony

First, concerning such as contract matrimony, they teach on our part that it is lawful for all men who are not fitted for single life to contract matrimony, because vows cannot annul the ordinance and commandment of God. But the commandment of God is, 1 Cor. 7, 2: To avoid fornication, let every man have his own wife. Nor is it the commandment only, but also the creation and ordinance of God, which forces those to marry who are not excepted by a singular work of God, according to the text Gen. 2, 18: It is not good that the man should be alone. Therefore they do not sin who obey this commandment and ordinance of God.

What objection can be raised to this? Let men extol the obligation of a vow as much as they list, yet shall they not bring to pass that the vow annuls the commandment of God. The Canons teach that the right of the superior is excepted in every vow; that vows are not binding against the decision of the Pope; much less, therefore, are these vows of force which are against the commandments of God.

Now, if the obligation of vows could not be changed for any cause whatever, the Roman Pontiffs could never have given dispensation; for it is not lawful for man to annul an obligation which is simply divine. But the Roman Pontiffs have prudently judged that leniency is to be observed in this obligation, and therefore we read that many times they have dispensed from vows. The case of the King of Aragon who was called back from the monastery is well known, and there are also examples in our own times. Now if dispensations have been granted for the sake of securing temporal interests, it is much more proper that they be granted on account of the distress of souls.

### NOTES

Of the three monastic vows, poverty, chastity, and obedience, our fathers single out the one concerning celibacy to illustrate their point. What they say here will, with the necessary modification, apply also to the other two.

In one point all men are equal: they are all sinners. But as to the form in which the inborn sin expresses itself there are great differences. Take, *e. g.*, the way in which people receive earthly blessings from God: some waste them, while others hoard them. The form is different, but the sin is the same. Now as to the sex impulse, it is much stronger in some people than in others. Vow or no vow, they simply cannot control it. In that case the Word of God says: "To avoid fornication, let every man have his own wife." This rule of God, not only for the purpose of keeping order in the world, but for guiding consciences, forbids any person who has not the special gift of continence to take the monastic vow upon himself, and invalidates any vow taken in ignorance. Moreover, by the very creation of man

God indicated His general plan that men should marry.

Since this is God's rule, unless God Himself clearly indicates an exception, it naturally carries a greater obligation than any man-made vow. According to Catholic views the Pope can grant a dispensation from a vow. The case of a king of Aragon is cited. This was Sanctius IV. His son Ramirus had entered a monastery, but the death of his brother Peter would have left the throne without a legitimate successor. Then the Pope, in 1245, granted a dispensation and Ramirus left the monastery. — If temporal interests were considered as sufficient to annul a vow, how much more "the distress of souls"?

In the second place, why do our adversaries exaggerate the obligation or effect of a vow, when, at the same time, they have not a word to say of the nature of the vow itself, that it ought to be in a thing possible, that it ought to be free, and chosen spontaneously and deliberately? But it is not unknown to what extent perpetual chastity is in the power of man. And how few are there who have taken the vow spontaneously and deliberately! Young maidens and men, before they are able to judge, are persuaded, and sometimes even compelled, to take the vow.

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## ASCENSION

"AND it came to pass, while he blessed them, he was parted from them, and carried up into heaven." With these words St. Luke reports the ascension of our Lord in the closing verses of his Gospel.

In the book of Acts the same Luke reports the same ascension in these words: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

In the Gospel according to St. Mark the event is told in the following words: "So then after the Lord had spoken unto them, he was carried up into heaven, and sat on the right hand of God."

We see from these varying accounts that the ascension of our Lord is rich in meaning. It may be viewed from different angles, and each time presents a wonderful picture and proclaims an important message.

### A Formal Farewell

The apostles whom Jesus had chosen had been together with Him for three years, had accompanied Him on His journeys, had heard His sermons to the people, had witnessed His miracles, had asked Him about the meaning of His parables, had received private instruction, had assisted Him in His work, had listened to the attacks the enemies made on Him and to the answers with which He put even the shrewdest among them to silence and shame. In their hearts was created the faith that He, indeed, is the Christ, the Son of the living God.

Their faith was not yet perfect. They did not understand when Jesus spoke to them about His approaching suffering and death, nor did they at once grasp the truth and the meaning of His resurrection. Yet they were His true disciples.

Their association with Jesus underwent a great change after His resurrection. He would unexpectedly appear to them, and then just as suddenly vanish from their sight. From this fact they could gather, and Jesus also told them directly, that His visible intercourse with them would at some time cease altogether. But how? Would Jesus simply stop appearing to them?

No, St. Luke tells us that Jesus took formal leave of His disciples. He led them out to a mountain and then "lifted up his hands and blessed them." They understood that they had seen their Lord for the last time. "They

worshipped him, and returned to Jerusalem with great joy."

### Jesus' Work On Earth Is Finished

Why should the apostles rejoice when they realized that they would see their beloved Lord no more on earth? We might feel that such a thought would fill their hearts with sadness. Jesus had not only taken formal leave of them, but the way in which He took leave made it clear to them that His ascent into heaven was of the greatest significance as far as their own work was concerned.

During the forty days after His resurrection He had spoken to His chosen apostles "of the things per-



taining to the kingdom of God." They still had many questions; for instance, "Lord, wilt thou at this time restore the kingdom to Israel?" Yet Jesus cut all these questions short, not only by telling them, "It is not for you to know," and by reminding them of the gift of the Holy Ghost which they were to receive, but by ascending into heaven before their very eyes. He had nothing more to say to them.

Jesus had come to earth to be the Lamb of God which taketh away the sin of the world. As the Lamb of God He had been sacrificed on the altar of the cross. He Himself had triumphantly declared, even on the cross, that His work was finished. Was it finished? Was it complete in every detail? Could it pass inspection? God's inspection?

Jesus had come to earth as God's great Prophet. He was to make known to us the counsels of God. The apostles still had many questions to which they wished to have an answer, but Jesus refused to give it. Had He really proclaimed all the will of God? Was there not perhaps some item that He should have discussed more fully?

He ascended into heaven. He returned to the Father who had sent Him. How was He received? If the Father had not been fully satisfied with the work of redemption as Jesus had performed it, if Jesus had not adequately delivered the message which the Father had given Him to deliver to sinners: would not the Father have sent Him back to earth with strict instructions to complete His task?

Yet He ascended into heaven, and was received in heaven with great glory.

The apostles knew — and we know it from them — that they were not the messengers of a redemption which after all was not yet complete; they knew that they had a message which, though it did not answer all manner of curious questions that we might ask, yet was complete on all points necessary for our salvation.

It is important for our faith that we ever look at Christ's ascension in this light. Our salvation is complete. We are not offered a half-finished product which we must then finish ourselves, supplementing the work of Christ by our own efforts or sufferings; but we are being offered a complete salvation to accept in faith and to enjoy. — The Word of God contains a complete answer to all our questions and problems. When vexed by difficulties we may confidently turn to our Bible. Whatever is necessary for us to know for our salvation is there revealed. Let us treasure and study our Bible. It contains the complete message of a complete salvation.

### Jesus Enthroned at the Right Hand of the Father

When St. Mark recorded the ascension of our Lord he immediately coupled with it the sitting at the right hand of God. There are other passages which do not mention the ascension directly but at once speak of Jesus' sitting at the right hand of God. In his Pentecost address Peter said: "This Jesus hath God raised up, whereof we are all witnesses. Therefore

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# Siftings

BY THE EDITOR

**Liquor Interests** in America have approached some church bodies with an offer of large sums of money. The Retail Liquor Dealers of Dallas, Texas, offered to enrich the coffers of the University of the Southern Methodists in Texas with a gift of \$30,000. Baylor Institute, Baptist, also was offered the sum of \$25,000. Both of these church bodies refused the gifts. W. A. Green, however, of St. Paul's Hospital, Catholic, was offered and will accept a gift of \$10,000. So reports the *Gemeinde-Blatt*. The editor adds, our synod would do as the Methodists and Baptists in Texas did. Not that we believe, as the sectarian churches do, that dealing in intoxicating drinks is a sin in itself. If such a business is carried on legitimately and conscientiously it is no worse than any other business. We would refuse such an offer on the grounds that this business is generally carried on in such a manner that even decent men of the world take offense at it. The liquor business can be carried on in such a manner that it will not offend against public and Christian morality. We may add that there are liquor dealers who do their business in such a manner, foregoing profitable returns rather than soil their hands. Gifts from such men are as clean as other gifts.

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**When A Catholic Bishop** speaks of "a terrific leakage" in the Roman Catholic Church, meaning a great falling away from that faith, it is then that we know that things are not quite so rosy in that church body as many often suppose. Just what per cent of confirmed Catholics fall away from that church one could hardly be expected to ascertain, but that the percentage is not small but relatively large we have heard and read very often in Catholic publications. A southern bishop reminded priests and people that there is no time as propitious for intensive mission work among backsliders of their faith as the Lenten season and admonishes them to conduct a great campaign this year to bring them "back to the fold." He says: "We ask our people to take a special part in this drive. Offer your rosary and your Lenten mortifications that God may grant the grace to a fallen sinner to come back. Perhaps you know fallen-away Catholics. Why not try to bring them back, or at least

inform the priest about them? It is the solemn duty and obligation of every Catholic to stop this leakage."

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**Protestantism Is Establishing** itself so rapidly and so firmly in the republics of South America that in spite of all opposition, and fierce opposition on the part of the Roman Catholic Church, the churches are growing beyond all expectations. The people of those countries are clamoring for the Gospel. Dr. Charles T. Leber, who has just returned from a three-month tour of Presbyterian missions in South America reported to his board that there is a "liberal group within the Roman Church," who are "broad in their thinking and active in their participation in the development of the liberal spirit." — Whatever that may mean. Dr. Leber believes that a victory of the Allies will help the cause of the Protestant missions in South America. This will tend to soften the heads of the governments and give the Protestant churches a little more liberty to carry on their work among these people.

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**Protestant Churches** in the New York City area have raised over \$200,000 to date. This money is to be used presumably in an attempt to gather the 1,500,000 Protestants who are churchless and have turned their back on the churches. These churches are putting on a "campaign to revitalize Protestant life in the New York area." Not all the money that has been contributed for this cause has been raised in New York. John D. Rockefeller, Jr., in charge of the funds, received a check of \$200 from a farmer in the Black Hills of South Dakota to "start the ball a-rolling" toward "an enlightened church for all the people to help do away with ignorance, prejudice, intolerance and greed." We would advise this South Dakotan to work first in his own back yard and to learn the meaning of the words he used. If he is modern he means tolerate but one church and that is the church of today with no creed and no confession. That is the kind of "tolerance" these "tolerant" people mean. Man is funny, isn't he?

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**What Is The "Pocket Testament League?"** That is the name by which a new organization is known. They

have begun their work in the prison camps and training centers throughout the country. Their first aim was to distribute New Testaments to the men; but from reports that now come to us it seems that they are doing quite a bit of preaching on the side and claim great success. Hugh R. Monro is the president of the league. Since Pearl Harbor this league and its workers have held 1,078 meetings in camps in which 93,138 Gospels and 42,400 pocket Testaments have been distributed; 275,084 others have been sent to chaplains at home and overseas. So reports the New York correspondent to the *Christian Century*. We wonder what will come of this organization? — Perhaps another sect.

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**This May Interest Us For The Sake Of Comparison.** How do the churches in our larger cities compare and what are their affiliations? Here are some statistics in Detroit. In 1945 there were 1,563 clergymen in Detroit. Of these, 473 are Roman Catholic, 20 Jewish and 1,070 Protestant. There were 939 congregations. 157 are Roman Catholic, 36 Jewish, 14 Eastern Orthodox, 1 National Polish Catholic, and 731 Protestant. Lutherans are first with 165 churches, Methodists 97, Baptists 71, Presbyterians 68, Episcopalians 51.

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**James W. McClain, Better Known As "Dr. I. Q."** of radio fame, has abandoned his radio career and entered Seabury-Western Seminary of the Protestant Episcopal Church to prepare for the ministry. So reports *News Bulletin*. He leaves his high salaried position, ambitious to serve a small country church in the Kentucky hills at \$25 per week.

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**An Orthodox Jew** won his case in the courts against a company that would force him to work on Saturday, that being his Sabbath. The local court in its opinion held that the Jew was within his rights in making the demand that he be excused from work on the Sabbath. He declared that "an applicant who is a member of a religious faith and who observes Saturday as his Sabbath and claims benefits under the law must not be deprived of such if it is clearly evident that he is a conscientious observer of his religious tenets." What about the Christian who is forced to work on Sunday?



## EASTER LESSONS

### Concerning the Collection

WHEN reading about the women who visited the tomb on Easter morning, carrying spices in their hands and a load of grief in their hearts, we feel sorry for them. Why? Something tells us that under similar cir-



cumstances our attitude wouldn't have been any more to our credit than their attitude was to their credit. If those first visitors at the tomb had not put their own "private interpretation" into Jesus' clear words, they would have carried something else. Instead of spices, those tell-tales of a sickly faith,

they would have carried banners. They would have shouted the joyous conviction: *Jesus Is Risen!* This is the third day and He told us that He would rise again.

### Why Many Are Sad

Whenever the clear words of Jesus are obscured, as they so often are in our day, an attitude much like that which the women manifested, is bound to result. There is service, to be sure; beautiful tokens of esteem. But it is only esteem for what Jesus did as a virtuous person during His life and not appreciation of the greater things which He accomplished by His death and resurrection. We quite naturally sympathize with those women. We know they missed so much because they failed to let Jesus' words remove their prejudices. And so today, too, we can only feel sorry for those who fail to appreciate purity of doctrine.

### Help Foster Joy

The Million Dollar Thank Offering which our synod aims to raise this year is for the purpose of promoting a faith that is unblighted by a misinterpretation of Christ's words. This collection is dedicated to the very purpose of preventing any of the words of Jesus from becoming obscured. What this sad world needs more than anything else are men and women schooled in the art of helping the world to receive the words of Jesus unobscured.

### Seminary Better Than Cemetery

Do you see why this collection merits your generous support? That rich man, Joseph of Arimathea, gave much when he gave his own burial grounds, well-kept by a private care-taker, for the resting place of the Savior. However, one is inclined to speculate how much more he gave after the resurrection of Jesus opened unto him the blessed meaning of Christ's death. Was he, perhaps, one of those who later on gave houses in order to spread the joyous faith in a living Savior?

While Joseph of Arimathea, indeed, derived much satisfaction from serving a dead Savior, he surely experienced even greater joy in serving the risen and ascended Savior. Every Sunday we profess our faith by reciting either the Apostles' Creed or the Nicene Creed. These creeds show that we have the words of Jesus unobscured. But those words could be empty words coming from an empty heart. The real profession of faith becomes evident from the degree of joy it registers in our hearts and from the resulting amount of effort which we put forth in sharing that joy with others. Let us profess a living faith in the living Savior in a manner that cannot be so easily mistaken. May we show in our profession of faith that our unobscured faith is stronger than the faith of those whose faith was or still may be obscured. Then we shall welcome the chance to join in the proposed collection.

HERMAN E. BENTRUP.

## THE CORONATION PSALM

(Continued from page 89)

important thing is that you and I belong to His people.

His people is a willing people, obedient to His Gospel, obedient to His call, "Follow me," obedient also to His decree, "If a man will come after Me, let him deny himself, and take up his cross and follow me." His people is obedient to the vocation unto which it has been called by the King of kings, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light: which in time passed were not a people; but now are the people of God: which had not obtained mercy, but now have obtained mercy." 1 Peter 2, 9-10. His people is a willing people, willing to show forth the glory of their Redeemer-King in their profession of faith and in their life and conversation.

### He Is King, Because He Is Priest

Why has the Savior been clothed with the dignity and majesty which is His in glory? — He is the King of kings because He is our eternal High Priest. "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." The ancient priest Melchizedek who blessed Abraham (read Genesis 14) was the type and figure of our Savior, our eternal High Priest. And because Jesus sacrificed Himself for the sins of the world God also exalted Him and gave Him a name that is above every name. The sacrifice which Jesus brought on the cross laid the foundation for His eternal kingdom. Even now our great High Priest is at the right hand of God pleading for us. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8, 33-34. Yes, the King of kings is our compassionate High Priest who blesses His people from on high with all spiritual blessings in heavenly places."

### The Day of the Lord

Finally, "The Lord at thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen, He shall fill the places with dead bodies; He shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head. All thrones, all princes, and the prince of this world, the prince of darkness, must lick the dust before the King of glory. The day is approaching when He shall come forth to pronounce judgment and crush all opposition. The Father hath committed the judgment into the hands of His exalted Son. Who, indeed, shall judge the nations but he, who drank of the brook in the way? Because Christ drank of the waters of affliction for the redemption of the world therefore God has also highly exalted Him, therefore shall He lift up the head.

Even today the choice for every man is being crushed beneath the mighty King's foot, or being exalted to sit with Him on His throne. "He that overcometh, to Him will I give to sit down with me on my throne, even as I also overcame, and am set down with My Father on His throne."

A. P. V.



## ASCENSION

(Continued from page 92)

being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Paul in his epistle to the Ephesians, speaks of the "mighty power" of God "which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places." The Epistle to the Hebrews speaks of the Son who, "when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

By the visible ascent of Jesus into heaven before their very eyes the apostles were assured that His sitting at the right hand of God was now in effect.

They understood that the sitting at God's right hand did not take their Jesus away from them, not even for a moment. His visible presence ceased. They could not see Him, nor touch Him, nor converse with Him in ordinary human fashion. But had not Jesus at the very moment when He was to be enthroned by the Father given them the promise: "Lo, I am with you alway, even unto the end of the world?" No, Jesus' ascension did not mean a local separation.

What did it mean?

Jesus Himself said: "All power is given unto me in heaven and in earth." Paul, in Philippians, says: "Wherefore God also hath highly exalted him and given him a name which is above every name: that at the name of Jesus every knee should bow of things in heaven and things on earth and things under the earth." And in Ephesians he says that God set Him "far above principalities and power and might and dominion . . . and hath put all things under his feet."

This is in agreement with the prophecy of the Psalm: "The Lord said to my Lord, Sit thou at my right hand until I make thine enemies thy footstool. . . . Rule thou in the midst of thine enemies."

The apostles needed this assurance, and we need it. The world in which we live, in which we confess our faith in Jesus, to whom we preach the Gospel of salvation, is a hostile world. To them Christ crucified is foolishness and a stumblingblock. They hate Him. And they hate us who believe in Him. Jesus compared our position in the world to that of sheep among wolves. What comfort to know that our Jesus is at the right hand of God, in complete control of all affairs in heaven

and on earth. Nothing can happen to us, not a hair of our head may be touched, without His consent. No enemy can stir hand or foot without His permission. He will see to it that no harm befall us, that all things work together for our good.

He will take care of our weaknesses. The first thing that the exalted Jesus did was to send the Comforter, and abundantly to shed forth the Holy Spirit on His disciples. This Comforter will guide us into all truth. He will even, because of our extreme infirmities, make "intercession for us with groanings which cannot be uttered."

When the old evil accuser will charge us before God with our sins and demand our damnation, "We have an advocate with the Father, Jesus Christ the righteous." St. Paul says: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

"Ascended into heaven" — a word in our Creed full of meaning; an event which we celebrate with rejoicing.

J. P. M.

## STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 91)

Wherefore it is not fair to insist so rigorously on the obligation, since it is granted by all that it is against the nature of a vow to take it without spontaneous and deliberate action.

Most canonical laws rescind vows made before the age of fifteen; for before that age there does not seem sufficient judgment in a person to decide concerning a perpetual life. Another Canon, granting more to the weakness of man, adds a few years; for it forbids a vow to be made before the age of eighteen. But which of these two Canons shall we follow? The most part have an excuse for leaving the monasteries, because most of them have taken the vows before they reached these ages.

NOTES

These statements are clear in themselves. They emphasize the fact that according to the very nature of a vow it **must be taken without coercion** and with a full understanding of its import. At what age, then, is a man

capable of taking the monastic vow? Canons in general say, Not before he is fifteen, one even saying, Not before eighteen. — But these laws were generally disregarded.

Finally, even though the violation of a vow might be censured, yet it seems not forthwith to follow that the marriages of such persons must be dissolved. For Augustine denies that they ought to be dissolved; and his authority is not lightly to be esteemed, although other men afterwards thought otherwise.

NOTES

For the sake of argument our fathers assume that everything they had said so far might not be sufficient to justify the renunciation of a vow once it was taken; yet, be that as it may, the violation of a monastic vow may never be considered as a legitimate cause for disrupting a marriage. — By this argument, however, our fathers do not wish to be understood as though they were not sure of their ground in their previous statements. They were.

## NOTICE, GENERAL COMMITTEE!

The ODT having refused a permit the General Synodical Committee will not hold its regular meeting. All Boards and Committees will send their reports to the undersigned by June 1.

Persons having business with the Board of Trustees or General Mission Board are asked to get in contact with their respective chairman immediately. No further information can be given at this time.

John Brenner.

## NOTICE, MICHIGAN DISTRICT!

The permit to hold the District Pastoral Conference having been denied by the War Committee On Conventions, the Pastoral Conference must be deferred.

A. Kehrberg, Chairman.

Nathanael Luetke, Secretary.

NOTICE

Having been elected chairman of the Mission Board of the North Wisconsin District, Pastor Walter E. Pankow has resigned as the Second Vice-President of our Synod.

John Brenner, President.



# ANNOUNCEMENTS

## CALL FOR CANDIDATES

Professor Berg has given notice to the Board of Northwestern College, Watertown, Wisconsin, that he is terminating his work as inspector at the college on April 30. The Board herewith asks for the nomination of suitable candidates for this vacant office. All nominations must reach the Board not later than May 21, 1945.

Pastor K. A. Timmel, Secretary,  
612 Fifth Street, Watertown, Wisconsin.

## APPOINTMENT

As successors to Pastors W. Oelhafen and R. Stiemke, who have accepted calls into other Districts, I have appointed Pastor Hugo Fritze as a member of the Nebraska District Mission Board and Pastor L. Groth as Financeman for the Rosebud Conference.

Im. P. Frey, President,  
Nebraska District.

## CALENDAR OF CONFERENCES

### SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on May 22 and 23, 1945, at Libertyville, Illinois, with Pastor Wm. Lehmann. The first session is to begin at 9 A. M.

Sermon: A. Koelbin, Rom. 1, 16-20 (O. Nommensen, 1 Tim. 2, 1-6).  
Old Essays: J. Toepel, R. Siegler, A. Lorenz.  
New Essays: G. Redlin: Meaning and Use of the

Word, Grace; E. Jaster: Post-War Problems of the Church; W. Lehmann: Sunday School Teachers' Meetings. R. P. Otto, Sec'y.

### NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will meet, D. v., June 19 to 21, in Lincoln, Nebraska (Pastor L. Gruendemann). Details will be published later. R. F. Bittorf, Sec'y.

### WISCONSIN RIVER VALLEY-CHIPPEWA VALLEY PASTORAL CONFERENCE

The Wisconsin River Valley-Chippewa Valley Pastoral Conference will meet at St. Paul's Ev. Lutheran Church, Tomahawk, Wisconsin (E. J. Otterstatter, pastor). The sessions will begin at 10 A. M., May 1, and will close May 2. Essayists are as follows: Pastors C. Toppe, H. Pankow, T. Zarembo, G. Fischer, R. Giesmann, R. Mueller and L. Lambert.

Please announce to Pastor E. J. Otterstatter as soon as possible. L. J. Koenig, Sec'y.

### CENTRAL PASTORAL CONFERENCE

The Central Pastoral Conference will convene at Doylestown, Wisconsin (Pastor Elmer Rimpler), May 1 and 2, 1945.

Order of Business — Tuesday, 10 A. M., Opening and Roll Call. 10:15, Exegesis of Galatians, chapters 3, 21ff, Prof. M. Franzmann. 11:45, Financial Report. 1:30 P. M., Opening. 1:45, The Divine Call and the Divinity of the Call. 4:00 Round

Table Discussion: Our Attitude Toward Contributions by Non-Lutherans, Pastor F. Loeper.

Wednesday, 9 A. M., Opening. 9:15, Sermon Criticism. 10:00, Sermon Study, Phil. 1, 12-21, Pastor A. J. Engel. 1:30, Opening. 1:45, Exegetical Study of Acts 19, 1-7, Pastor Walt. Zank. 3:30, Casuistry or Miscellany and Routine Business. Sermon (English): Pastor Fritz Miller, Pastor Erwin Schewe. H. Geiger, Sec'y.

## INSTALLATIONS

Authorized by President Im. P. Frey, I installed the Rev. Ernest Kuehl, as pastor of Grace Lutheran Church of Pueblo, Colorado, on the third Sunday after Epiphany. May the Lord bless shepherd and flock.

Address: Rev. E. Kuehl, 2410 2nd Place, Pueblo, Colorado. W. H. Siffing.

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Authorized by President Herbert Kirchner and assisted by Pastors W. Schumann, A. Mennicke, and L. Bleichwehl the undersigned installed the Rev. Richard Stiemke as pastor of Lutheran Mission Congregation at La Crosse, Wisconsin.

Address: Rev. Richard Stiemke, 2928 Losey Boulevard, La Crosse, Wisconsin. Theo. J. Mueller.

## WANTED

Cross or crucifix and candlesticks to be sold or donated to the mission in Ellconté, Wisconsin. Kindly communicate with Pastor C. Toppe, Elmwood, Wis.

## TREASURER'S STATEMENT

July 1, 1944 to March 31, 1945

### Receipts

Cash Balance July 1, 1944		\$ 49,161.53
Budgetary Collections:		
General Administration	\$162,705.40	
Educational Institutions	59,068.42	
Home for the Aged	4,158.72	
Spiritual Welfare Commission	48,222.09	
For Other Missions	247,881.75	
Indigent Students	3,252.10	
General Support	12,986.40	
School Supervision	915.41	
To Retire Debt	3,674.51	
Revenues	69,580.84	
Total Budgetary Collections and Revenues	\$612,445.64	
Non-Budgetary Receipts:		
From Debt Retirement Committee	3,780.20	
Total Receipts	\$616,225.84	

### Disbursements

Budgetary Disbursements:		
General Administration	\$ 21,456.83	
Theological Seminary	23,795.76	
Northwestern College	58,891.88	
Dr. Martin Luther College	53,094.80	
Michigan Lutheran Seminary	22,404.74	
Northwestern Lutheran Academy	13,093.66	
Home for the Aged	7,716.32	
Missions — General Administration	216.79	
Indian Missions	29,326.59	
Negro Missions	11,444.72	
Home Missions	162,343.76	
Poland Missions	5,510.50	
Madison Student Mission	990.65	
Spiritual Welfare Commission	50,740.57	
Winnebago Lutheran Academy	1,350.00	
General Support	22,963.00	
School Supervision	2,757.42	
Total Budgetary Disbursements	\$488,077.99	
Non-Budgetary Disbursements:		
Institutional Missions — Parsonages	1,117.56	
U. S. Government Bonds Purchased	149,952.50	
Total Disbursements	\$639,148.05	
Cash Balance March 31, 1945	\$ 26,259.12	
Budgetary Reserve Fund	\$550,000.00	

P. S. Collections from the Nebraska District, for March, was not received in time for this report. C. J. NIEDFELDT, Treasurer.

## DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For March, 1945

### For Spiritual Welfare Commission

Mr. and Mrs. Wm. Rusch, Manitowoc, Wisconsin	\$ 1.00
T/Sgt. Elmer C. Horstman	10.00
Mr. and Mrs. Milton Wulf, Egg Harbor, Wisconsin	5.00
Memorial Wreath in memory of Mrs. J. Treuden given by the Staff of the Lutheran Children's Home, Wauwatosa, Wisconsin	5.00
Cpl. Zelda A. Georg, Ft. Leonard Wood, Missouri	5.00
Memorial Wreath in memory of Mrs. August Keller given by Mr. and Mrs. John Krueger, Mr. Herman Schauwitzer, Mr. and Mrs. Fred Paepke, Tess Corners, Wisconsin	6.00
Ladies' Aid, St. Paul's Lutheran Church, Tess Corners, Wisconsin	25.00
Sgt. Lawrence Kapelke	2.00
Sgt. George Lochr	3.00
Mr. Carl J. Greif, Mesa, Arizona	1.00
Rev. B. R. Hamm, Aurora, South Dakota	5.00
S. B. Club, Mrs. W. H. Buending, Treasurer, Watertown, Wisconsin	5.00
Pfc. Wm. G. Lesselyong, Clinton, Iowa	1.00
T/Sgt. and Mrs. Harold A. Nehls, Kearney, Nebraska	5.00

Cpl. L. Mund	10.00
Memorial Wreath in memory of Eddie Manske given by the Employees and A. M. Slichter, A. J. Ehne of the Pelton Steel Casting Company, Milwaukee, Wisconsin	20.00
Mrs. Hubert Kutz, Fort Atkinson, Wisconsin	1.60
Pvt. Clarence J. Fenner	1.50
Rev. M. A. Haase and Family, South Haven, Michigan	1.00
S/Sgt. Erdmann Haase	4.00
Women's Organization, St. John's Lutheran Church, Faith, Nebraska	10.00
Memorial Wreath in memory of Ph. Lemke given by the Ladies' Aid of Zion Lutheran Church, Morrison, Congregation, Brillion, Wisconsin	10.00
Memorial Wreath in memory of Elton R. Lenz given by the August Lenz Family, Manitowoc, Wisconsin	5.00
Mr. and Mrs. Ado. Riemer, Manitowoc, Wisconsin	1.00
Cpl. Roy Erickson, Dyersburg, Tennessee	2.00
Robert R. Miller	5.00
Cpl. Carl L. Galoff	2.00
S/Sgt. Clifford E. Wahl, Camp Livingston, Louisiana	1.00
Cpl. Ruben S. Hachmann	25.00
Memorial Wreath in memory of Melvin Born by Mr. and Mrs. Reuben Sieben, Manitowoc, Wisconsin	1.50
Mrs. Fred Griese, Kenosha, Wisconsin	3.00
Memorial Wreath in memory of Russell John Amacher given by the following:	
Friends and Neighbors	\$5.00
Green Acres School	6.50
Mr. Carl Harder and Family	1.00
Mr. Paul Harder and Family	1.50
Mrs. Clara Klimeck	1.00
Mr. and Mrs. Floyd Esterbrook	1.00
Mr. and Mrs. E. E. Gruber	.50
Memorial Wreath in memory of Mrs. B. Martens given by the Pastor and Mrs. G. O. Krause, Stetsonville, Wisconsin	1.00
Pfc. Fred Kleveter, New York	2.00
Mrs. H. A. Hopp, Manitowoc, Wisconsin	2.00
St. John's Ladies' Aid, Rising City, Nebraska	5.00
Memorial Wreath in memory of Emil Kopplin given by Relatives	5.00
C. W. O. Lawrence W. Misfeldt	1.00
Mrs. Edwin Lutze, Manitowoc, Wisconsin	1.00
S/Sgt. Jacob E. Abig	50.00
Memorial Wreath in memory of Mrs. George Bushman given by Mr. and Mrs. John A. Bushman, West Bend, Wisconsin	2.00
Memorial Wreath in memory of Mrs. Emma Wallschlaeger given by the Ladies' Aid of St. Peter's Congregation, Schofield, Wisconsin	5.00
St. John's Junior Walther League, Centuria, Wisconsin	2.50
Mr. Walter Dobberphul, Rockfield, Wisconsin	30.00
Mrs. John Kubehl, Markesan, Wisconsin	5.00
	\$ 290.60

### For Missions

N. N., South Milwaukee, Wisconsin	\$ 5.00
Memorial Wreath in memory of Mrs. Martha Kube Veto by Mrs. Pauline Bosse, Leola Bosse and Mr. and Mrs. P. A. Manz, Winona, Minnesota	2.00
Memorial Wreath by Mr. and Mrs. Frank Kuhe in memory of Mrs. Martha Kube Veto	2.00
A Thankful Giver	10.00
N. N., South Milwaukee, Wisconsin	5.00
	\$ 24.00

### For General Administration

Mr. and Mrs. Arnold Ahrens, Mosinee, Wisconsin	\$ 10.00
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### For Church Extension Fund

In memory of Mrs. C. Fuhrmann, Sr., of Marshall, Minnesota, from Mr. and Mrs. Maxwell, \$1.00; Mr. and Mrs. Fligge, \$1.00; Mr. and Mrs. P. Marks, \$1.00; Mr. and Mrs. H. B. Spong, \$1.00; Mr. and Mrs. Christopherson, 50c; Mr. and Mrs. D. Tubbs, 50c; Mr. and Mrs. G. Stelter, 50c; Mr. and Mrs. Ladurig, 50c; Mrs. Emma Snyder and Family, \$1.00; Mrs. Elsie West and Larry, \$1.00; Mr. and Mrs. A. Klabunde and Son, \$1.00; Mr. and Mrs. Martin Streich, \$1.00; Mr. and Mrs. Peter Wiese, \$1.00; Mr. and Mrs. C. Jensen, \$1.00; John Klabunde, \$1.00; Mr. and Mrs. John Klabunde, \$1.00	\$ 14.00
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C. J. NIEDFELDT, Treasurer.