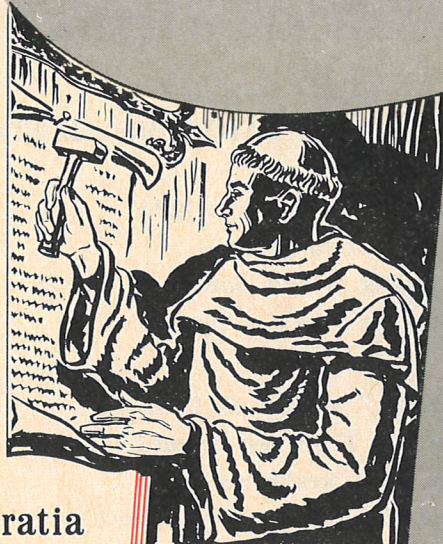


the just  
shall live  
By faith



Sola Gratia  
Sola Fide  
Sola Scriptura



Lord,  
keep us  
steadfast  
in  
thy word

reformation

450TH ANNIVERSARY



THE NORTHWESTERN  
**Lutheran**

October 29, 1967

IN TREMBLING HANDS, LORD GOD, WE HOLD

In trembling hands, Lord God, we hold  
Our heritage, Thy gift of grace —  
Thy Gospel, bringing wealth untold:  
All blessings here, in heav'n a place.

"In trembling hands," we say, O Lord,  
For what are we that Thou hast deigned  
To make us rich with wealth restored  
Through Luther? Thy pure mercy reigned!

"In trembling hands," for how could we  
Retain Thy Gift by our own pow'r?  
The Pearl of priceless worth would be  
Soon lost. Attend us ev'ry hour!

"In trembling hands" — with joyous awe,  
Like Luther, we behold Thy Son:  
For us He kept Thy holy Law,  
In dying full salvation won!

"In trembling hands" — and yet we cling  
With grip of steel which Thou dost give  
To Christ, our All, our Ev'rything,  
To Christ, the Life in whom we live.

"In trembling hands" — the treasure won  
We only hold through Scripture, Lord.  
Then keep us all, till life is done,  
As men who tremble at Thy Word.

"In trembling hands" — if it be so,  
How can our hearts remain unstirred  
While fellow men in tatters go,  
Nor yet of wealth in Christ have heard?

In trembling hands, Lord God, we hold  
Our heritage. Now give us hands  
That gladly share Thy heav'nly gold  
With needy men in many lands!

[This may be sung to the tune of "Erhalt Uns, Herr," Lutheran Hymnal 265.]

WERNER H. FRANZMANN

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

*The Northwestern Lutheran*

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October 29, 1967

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# Editorials

**The 95 Theses** The publication of the 95 Theses in 1517 is accepted as the beginning of the Reformation and of a new era in the history of the Christian church. These Theses do not, however, appear in either of Luther's Catechisms or in any other of our Lutheran Confessions. Not many Lutherans can say that they have ever read the 95 Theses, and it might be hard to find a pastor who can quote one of them from memory.

There is a good reason why the Theses occupy a less prominent place in the Confessions of our church than in its history. They do not express Luther's mature understanding of the Gospel and, by contrast, of the nature of Roman Catholic doctrine. The Theses still treat of purgatory as though it really existed. They still recognize indulgences as good and wholesome and denounce only the abuse of them. And they still look upon the pope at Rome as being the voice of Christ speaking to His Church.

Even so, the Theses did contain a clear statement of the nature of true repentance and vigorously denounced the salesmen of indulgences who went about the country hawking their wares and deceiving the people into believing that if they paid their money and received a signed statement of indulgence that their sins were thereby forgiven and they were protected against purgatory and hell. They then saw no need for repentance or other forgiveness. Indulgences had to be sold to raise the huge sums that Cardinal Albert had to pay when the pope made him archbishop of Mainz. The archbishop got half the proceeds to pay his debts to the bankers and the pope got the other half to help pay the cost of building the great church of St. Peter in Rome. When Luther attacked the shameless fraud being practiced on the people and proclaimed that every true Christian has part in all the blessings of Christ and the Church, and that this is granted him by God even without a letter of pardon and without any payment, that struck home. That started the storm.

The Theses contain much that is pure Gospel, but they are also still shot through with the beliefs of a pious Roman Catholic monk, which is what Luther was in 1517. The violent attacks of the bishops and theologians that followed the appearance of the Theses drove Luther ever more firmly to take his stand behind the rampart of Scripture, where he attained to that clear understanding of the truth of the Gospel that we find in his Catechisms and in the Smalcald Articles.

ERWIN E. KOWALKE

\* \* \*

**A Good Memory and a Watchful Eye** Few men have had more honor heaped upon them posthumously than Martin Luther. The practice of honoring his memory seems to be gaining momentum, even though some of his modern admirers exalt his name for the wrong reasons. In Lutheran circles special Reformation services, in which Luther's name is always mentioned prominently, are multiplying.

Non-Lutheran Protestant bodies which formerly had little to say about him have in recent years gone all out to proclaim him as one of the heroes of the faith. Even an occasional Roman Catholic theologian or historian will nowadays have a kind word to say about him. Short of canonizing Luther, if we were presumptuous enough to do that, not many honors remain to be accorded him.

Commemorating the Reformation and reviewing the lives of its leaders can be most edifying. But for us today it is much more important to continue the work than to perpetuate the memories.

The battle fought by the Reformers still continues. The strategy of the enemy, however, has changed to fit the times. Infiltration rather than open opposition is being employed as a strategic tactic against the church today. And all the enemies are not found under the flag of the pope. They are found even in bodies which call themselves "Lutheran."

Early in 1966 *The Northwestern Lutheran* printed a communication to the editor under the title, "An Open Letter To the Members Of the Wisconsin Ev. Lutheran Synod." In it a Lutheran lady recounted the frustrations and near-despair which she experienced in a church which bears Luther's name and which would be expected to uphold and teach the divinely inspired truths which he proclaimed and fought for. It is a frightening story, especially so because many others are encountering the same thing in similar congregations today. A careful reading or rereading of this letter, which was later published in pamphlet form, will be wholesomely disturbing to those who love the truth.

A good memory and a watchful eye on this significant anniversary of the Reformation will help us to appreciate what we have inherited and to be aware of what we are still up against. Without them the God-wrought Reformation will be of no more value than a legend, and the work of Luther will hardly exceed that of the Jolly Green Giant in influence upon our generation.

IMMANUEL G. FREY

\* \* \*

**A Measure of Their Spirit** We remember Martin Luther as a Reformer with many accomplishments as a liturgist, a hymnologist, an educator, a preacher, a theologian. In each role he left our church a rich doctrinal legacy and a priceless spiritual heritage.

Today, 450 years after the Reformation began, these blessings are still ours for the taking. His hymns are still in our hymn books, his order of service still guides our own, his educational principles are still taught in our schools, his ethical counsel is still regarded, his sermons are still studied, and his doctrine is still proclaimed from Sunday school to the Seminary, from the periodical to the pulpit.

All this we have, but we need one thing more—the spirit of the Reformation. Luther and his associates

(Continued on page 361)

**For by grace are ye saved through faith; and that not of yourselves. It is the gift of God, not of works, lest any man should boast (Ephesians 2:8, 9).**

Many serious-minded people, including more than a few religious leaders, seem to be of the opinion that the church would fare much better in the world today if it were outwardly united. If, instead of being divided into dozens of different denominations, the church were one, they imagine, much more could be accomplished and much less waste and confusion would result.

It seems often to be forgotten that the Church, as the Bible describes it, is one. Professing Christians confess their faith in THE holy Christian Church, the communion of saints. Lost sight of, too, is the fact that, when historically the church had once attained a considerable measure of external unity, the hearts of men were steeped in the most abysmal spiritual darkness and ignorance.

Martin Luther was born into an outwardly united church in the fifteenth century, but for all his sincere activity within the church and loyal devotion to the church, he was not conscious of the one vital and essential thing that he sought in the church — God's way of saving sinners like himself. What he ultimately discovered in the Bible on this point was hardly the position of the united church of his day. Luther discovered, and thereafter treasured and taught, what had always been God's truth in this matter, that He saves sinners by His grace, through faith in the merits of His Son, Christ Jesus.

### By Grace

Grace is a concept that staggers and overwhelms us when we view it in the light of the Fall and its tragic consequences. If we underestimate man's fall into sin and the implications of it, we are apt to minimize the grace which God extended toward

fallen mankind. Likewise, if we fail to recognize the gravity of a serious physical condition, we may think lightly of the prescribed treatment, look upon it with disdain, or even consider it superfluous.

When God made Adam and Eve and gave them His marvelous creation to use and enjoy, they were wholly without the slightest taint of sin or anything evil. Their minds and hearts were completely in harmony and conformity with the will of God, and they enjoyed a beautiful, intimate relationship with Him. But when sin entered into the picture; when they first doubted God, then mistrusted Him, and, finally deliberately disobeyed Him, then the situation was changed altogether and that wonderful, harmonious relationship with God was tragically spoiled. They placed themselves under the wrath of God and under the curse of the Law. They doomed themselves and the whole human race to eternal perdition. For, "by the offense of one judgment came upon all men to condemnation" (Rom. 5:18), and "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

It was pure grace on God's part that desired not death and damnation, but life and salvation for His rebellious creatures. He had no obligation to rescue us sinful mortals from the fate which we rightly deserved, except as it was assumed for the sake of His mercy and compassion. It would have been perfectly fair and just for Him to banish us one and all forever from His sight and to consign us eternally to the torments of the damned in hell.

It was grace alone which moved Him to send His only-begotten Son into this world of sin and sorrow to deliver us out of our desperate predicament. It was grace alone which prompted His dearly beloved Son to take our place under the Law, to be made a curse for us, and to

make the supreme sacrifice for us on Calvary's cross, thereby to reconcile us forever unto God.

By the grace of God our redemption is a finished product, having been completed long before we got the notion that something could still be contributed towards it, before we were born in fact. Therefore, we are saved by grace

### Through Faith

When God announces to us in His holy Word that our redemption is an accomplished fact, that our sin-debt has been paid in full once and for all, why, there isn't much that can be done with a declaration like that but to accept it or reject it. If my bank informs me that all of my loan or mortgage payments have been made in advance by another, and also issues me a receipt acknowledging payment in full, again, there's nothing left but to accept the fact, or to disclaim it. I may be utterly foolish not to believe it, but the fact remains that it is the only alternative to accepting the good news with joy and gratitude.

Unfortunately, however, if it were left strictly and entirely to us, and God's grace did not work overtime on us, we would most certainly reject as utter nonsense what God offers to us as established fact. In our natural spiritual ignorance and blindness we would believe almost anything except the simple Gospel truth that we are "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). This is so because "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

Faith, too, is thus a gift of God's grace. Through the power of the Gospel He quickens us who likewise were dead in trespasses and sins. He

*(Continued on page 364)*

# OUR REFORMATION HERITAGE

*to Have, to Hold, and to Share*

## THE ISSUE IN 1517

### **The Desperate Need of Funds in Rome**

It had been the ambitious dream of powerful Pope Julius II to build a new Cathedral of St. Peter's at Rome. He wanted at the same time to add to the Vatican—already an impressive set of buildings—its now-famous museum. Though work on the project had been begun with vigor, the execution of that dream ground to a sudden halt with the death of Julius in 1513, and the work remained at a standstill for some time.

This was so, not because of a lack of taste and determination for the completion of such a project on the part of the pope who now ruled the Catholic Church. Quite the opposite was true. This new pope, Leo X, was a member of the illustrious Medici family. This family is well known to the student of medieval history because of its interest in the arts and the generous support it granted to the fostering of the same. Leo, too, cherished Medici dreams of grandeur and was most determined to complete what Julius had begun.

There were reasons, however, why Leo did not find it possible to proceed at once upon his accession with the execution of Julius' plan. One reason was that he was in desperate need of funds. His early years as pope were given to extreme extravagance. He squandered his family's wealth, as well as the resources of three papal predecessors, on carnivals, war, gambling, and the chase.

### **Indulgences to the Rescue!**

But a reckless ambition such as that of Leo was not to be thwarted even by a desperate lack of money. There were ways of getting around that situation. One of these ways was an old custom in the church. We refer to the church's custom of selling indulgences.

For many centuries the church had claimed that it possessed a 'treasury of merit.' This treasury, they said, contained the merits of the good deeds of living men and saints in heaven, as well as the inexhaustible merits of Christ. The church claimed that the right to dispense these merits among men had been placed in the charge of the pope as head of the church.

### **The Doctrine of Purgatory Devised**

Under which circumstances, however, might the pope dispense the merits of this treasury among his followers? The church had long taught that through the 'Sacrament of Penance' the guilt of sin was removed and with it eternal punishment due to mortal sin. But, they said, there still remained the temporal punishment required by divine justice. And this requirement had to be fulfilled either in this present life or in the world to come. Since it was hard to conceive of death's coming to

people at a time when the temporal punishment had already been borne for the most recent sins, the church devised an early station in the life to come, namely, purgatory, in which almost all would have still to endure that remnant of temporal punishment.

That false doctrine suggested the occasion for the church's dispensing the treasury of merit. Let people buy indulgences, that is, let them buy pardons for temporal punishment, and let the church grant them merit from the treasury. Two kinds of indulgences might be sold—plenary, or full indulgences, which assured the remission of all temporal punishment, and partial indulgences, which gave to the buyer pardon only for a part of the punishment. Such purchases might be made either in behalf of the buyer himself or in behalf of some deceased loved one whose soul was thought of as still being in purgatory. Quite naturally, the latter kind of purchase became woefully popular during the dark ages of ignorance and superstition which preceded the age of the Reformation.

### **Indulgences to Repay Huge Loans**

Hand in hand with that unfortunate practice went another. The precedents of this latter practice suggested a very ready solution to Leo's problem. When the church needed money, it was known to have made huge loans from large banking firms, like the Rothschilds or the Morgans, and then special indulgences were put on sale so that the debt might be paid.

### **Indulgence Money to Buy a Church Office**

About the time that Leo was making his plans for the use of such a procedure, another opportunity fell into his lap. The office of Archbishop of Mainz fell vacant. This was the office of the leading churchman in Germany. It was at the same time the position of ruler over one of Germany's large states. Surely, Leo could expect a handsome sum from the man to whom that coveted office would be given.

Such a sum was indeed forthcoming. The candidate who wanted to be Archbishop of Mainz, Albert of Saxony, was an unlikely candidate for two reasons, in spite of the fact that he was a member of the great House of Hohenzollern. For one thing, he was too young for the office. In the second place, he already served as bishop of two German dioceses. Surely, he could be made to pay heavily!

### **Albert and Tetzel**

Albert, too, was lacking in funds. Like Leo, he also had to borrow. The Fuggers of Augsburg, another large banking firm of the day, advanced him the huge sum which Leo demanded, approximately 100 thousand dollars in our money. This sum Albert, too, as archbishop would collect through indulgences. Albert was authorized by Leo to issue a plenary indulgence to be sold among the Germans.

The salesman chosen to conduct this sale was a man quite in keeping with the indecent business at hand, Tetzel by name. With no mention of Albert's arrangement with the Fuggers, who were supervising the sale like a present-day collecting agency, he spoke of 'the need of St. Peter's.' He illustrated that need by referring to the state of the blessed Apostles Peter and Paul and of innumerable martyrs and saints whose bones lay moldering, subject to constant desecration of rain and hail. He assured his subscribers that they would enjoy a plenary and perfect remission of all sins. They would be restored to the state of innocence which they enjoyed in Baptism and would be relieved of all pains of purgatory. To make his wares even more enticing, he assured his buyers that, if they were purchasing indulgences in behalf of the dead already in purgatory, they themselves would not need to be contrite or confess their sins.

Although Tetzel was barred from Saxony by Elector Frederick, at whose university in Wittenberg Luther was an instructor, Tetzel did come within a bridge's distance, carrying on his sales immediately across the Elbe. Of course, many of the Wittenbergers crossed the river, attracted by Tetzel's cry: "Will you not then for a quarter of a florin receive these letters of indulgence through which you are able to lead a divine and immortal soul into the fatherland of paradise?"

For as soon as the coin in the coffer rings,  
The soul from purgatory springs."

#### **Too Much for Luther!**

Surely, all of this was too much for Luther! In earlier articles in this series you have read how the Lord prepared him for an hour just as this. What a long, prayer-filled road he had traveled since the days of his diligent efforts as a monk to find peace with God.

What a happy occasion it had been for Luther when he came to know the true meaning of the 'righteousness of God'! By now his joy in the atoning Savior and his freedom in the Gospel of Christ had begun to show so clearly through his sermons and lectures that he had become more than a professor of theology. He had become a power in Wittenberg. The university had literally grown up around him, with students flocking from all parts of Germany. The Gospel tone of his sermons attracted people from far and near to the foot of his pulpit.

Surely, the hour was far too late for Luther to remain silent when brought face to face with the disgusting sale of indulgences as Tetzel perpetrated it. He had to speak out!

#### **Luther Not Hasty and Radical**

Luther did just that in his well-known 95 Theses. It has often been said of Luther that he was a hasty and radical man. Let it be noted that, when he wrote his Theses, he meant them only for academic discussion of the problem at hand. In fact, he felt that he was doing the pope a favor, calling only for a correction of the abuses practiced against the custom of indulgences. At this point his only thought was of correcting the church from within. He had no thought of breaking with the church.

Whatever the consequences might be, however, there were principally three thoughts which begged for ex-

pression on Luther's part. He felt compelled to warn that no expenditure of money, no matter how great, could effect what the sellers of indulgences claimed. Furthermore, although he was not as yet condemning the papacy, but rather trying to defend it, he was compelled to deny the power of the pope over such an institution as purgatory. And finally, he could not leave his concern for the welfare of the sinner unexpressed. To be assured of forgiveness where there was no forgiveness left the sinner in a ruinous confidence which could only plunge him more deeply into sin.

In keeping with his desire to reform the church from within, Luther saw to it that his Theses were brought to the attention of the archbishop. Doing so, he thought, would lead to an academic discussion of the matter at hand. Quite the opposite was the result. Luther soon found himself involved in a controversy from which his devotion to the truth knew no escape. He, for his part, was driven by an ardent desire to share the truth which he came to know and love so dearly. His opponents, for their part, men like Tetzel, Pope Leo, John Eck, Prierias, and soon many others, felt as strongly that Luther's 'heresy' should be crushed before it could cause further damage. The Reformation was under way!

#### **Just a Quarrel Over Indulgences?**

What was the issue of 1517? Some hasty observer might say that it was a quarrel over indulgences. It was much more than that! The strife over indulgences was but the point at which the infection of long and ever-increasing development finally broke open. It was the addition of one more abuse to a long list of others which together threatened death for a church which had once known the beauty of apostolic doctrine. To secularism, formalism, and religious indifference this church now showed itself fully ready to add rank commercialism! And just as the practice of indulgences, even so all of these abuses struck at the one precious target, forgiveness of sin. Actually, then, the issue in 1517 involved the very purpose and calling of the Church, salvation itself!

#### **Salvation Itself the Issue**

Is that not usually the case? Where false doctrine and false practice make their appearance, it does not remain isolated long. Soon the very source of salvation itself is obscured.

How could one who had come once again to know the beauty of full and free pardon in Christ keep silent under such circumstances? How could one who had under God's gracious guidance been led into the light and joy of knowing the full and ready source of the true righteousness of God in Christ, the Word and the Sacraments, allow that source to lie buried beneath the debris of falsehood?

Wherever and whenever such precious blessings begin to be denied or concealed from our fellow men, the confessing child of God must speak. That was the issue for Martin Luther in 1517!

ERWIN SCHARF

[*Erwin Scharf is professor of history and religion at Northwestern College, Watertown, Wisconsin.*]

## A HISTORIC STONE

### Zion Lutheran Church Rhineland, Wisconsin

Zion Ev. Lutheran Church, Rhineland, Wisconsin, has a meaningful, cherished keepsake of the Reformation in its Luther Memorial Stone. When its present church building was erected in 1929, this stone was cemented into a corner of the inside walls.

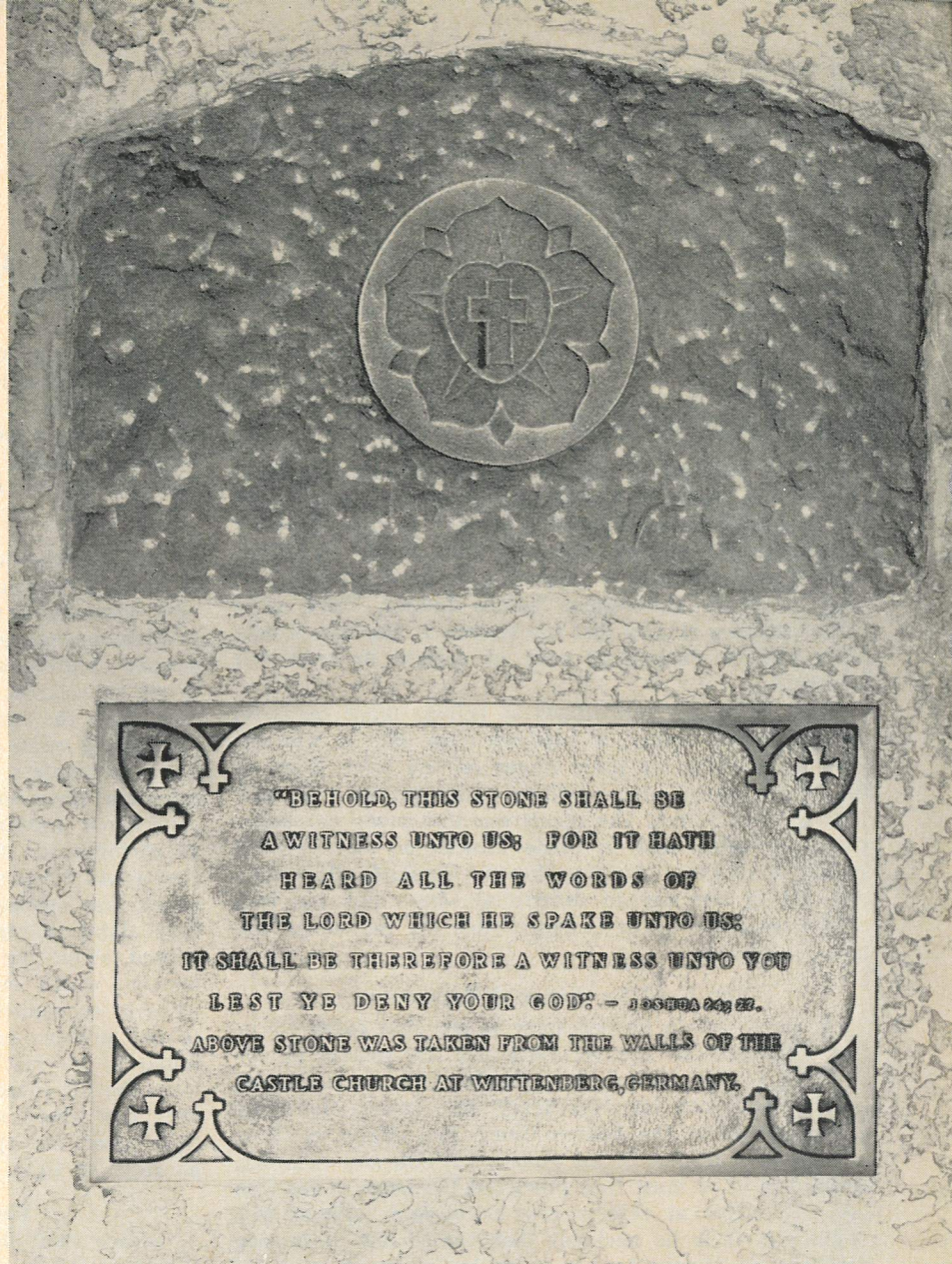
Regarding the source of this stone, the pastor of Zion at that time, Paul G. Bergmann, wrote in the dedication booklet: "When the writer in 1925 was touring Europe, he begged Dr. D. Riemer, the present ephorus [overseer] of the Castle Church [in Wittenberg], to allow him one stone of the great historic church, should he ever be favored to build a church in the United States. Dr. Riemer promised the American pastor a stone as a memorial of the Reformation and also as a tribute of thanks to America for the help that was extended to the starving German children after the World War.

"Due documents, signed by Dr. Riemer and witnessed with the seal of the Theological Seminary of Wittenberg, give truthful evidence that this stone is indeed taken from the foundation walls of the old Castle Church."

The same writer has this comment on the meaning the stone should have for the members of Zion: "Like the stone which Joshua erected in Shechem near the sanctuary of the Lord, so this memorial stone is to testify to us of the past mercies of God shown to our fathers. And what the Lord has done for them He is willing and eager to do for us.

"It would witness the marvelous tales of several centuries of church history. Before Columbus discovered America, in the Middle Ages, this rock was built into the walls of that medieval church, which still stands today in the little German village. This stone heard the voice of the Reformer; it listened to the pounding of Luther's hammer, when he nailed his famous protest on the church door; it saw the peasants of those days in revolution; it witnessed the dark days of the Thirty Years War. In 1546 this stone heard the bells of the Castle Church tolling in solemn dirge the death of Luther. For more than 400 years this stone rested not more than 75 feet away from the grave of Dr. Martin Luther, who was buried within the walls of the Castle Church."

OCTOBER 29, 1967



### Luther's Own Explanation of the Luther Rose, His Coat of Arms

First, there was to be a black cross set on a heart. The heart was to have its own natural color, in order to remind myself that it is faith in the Crucified which saves. For if a man believes with the heart, he is justified. True, it is to be a black cross, one that kills the Old Adam and is intended to cause pain. Yet it leaves the heart in its true color, for the cross does not destroy the Christian's new nature; it does not kill, but keeps alive. For the righteous lives of his faith, that is, faith in the Crucified.

This heart is to be set in the center of a white rose, to indicate that faith brings joy, comfort, and peace. I repeat: it [the heart] is set in a white rose, a rose that gladdens the eyes, for faith gives peace and joy, but not as the world does. For this reason the rose ought to be white and not red, for white is the color of the spirits and of all the angels. This rose should be in a field of heavenly blue because such joy born of the Spirit and of faith is a beginning of the future, heavenly joy—a joy which even now is a part of such faith and is laid hold of through hope, though it has not as yet been revealed.

Around this field there is also a golden ring, to show that such blessedness in heaven endures eternally and knows no ending. Its joys and treasures are precious far beyond those of earth, even as gold is the most highly prized and precious of all metals.

# OUR REFORMATION HERITAGE

## *to Have, to Hold, and to Share*

### THE ISSUE IN 1967

Every perceptive student of church history must realize that there is something desperately wrong with the church of the mid-twentieth century. Laymen in many denominations, sensing that something is out of kilter, wonder out loud what is happening to the church. In that same way, for generations before Luther, there were many who saw clearly that the church of the late Middle Ages was in compelling need of reform in head and members.

As one studies the efforts at reform made by those who preceded Luther, it becomes clear that it was not easy for men to lay their finger on the basic cause of the ecclesiastical decay which characterized the pre-Reformation church. The result was that many dissipated their reforming zeal in futile attacks on the outward symptoms of the underlying disease. Similarly, it is often difficult in our day to determine where lies the root of the infection which is responsible for the ills of the modern church.

#### **The Need for Personal Repentance**

It ought not to be necessary to say that every Christian's concern for the recovery and the reform of the church as a whole ought to begin with an individual inward look into his own heart. The inborn depravity of our own souls, the Adamic illness that infects us all, is at least a hindrance to the church's health and recovery. Every one of us must first pluck out the beam in his own eye. No effort at reform can be blessed without this beginning. It is no accident that behind the reforming activities of Martin Luther there lay years of personal soul-searching rooted in a deep sense of his own guilt and unworthiness before God. His concern for the church began with a concern for his own salvation. The call to repentance, with which he began the 95 Theses in 1517, is a call which the church and all its members still need to hear and obey in 1967.

#### **Doctrinal Deterioration**

But when this has been said, it remains for us to seek the specific cause of the church's modern ills. When one listens closely to the message of many churchmen in our day, it sometimes seems that the task of the church has become a sowing of the seeds of doubt rather than the building of the citadel of faith. We hear professors at nominally Christian seminaries, supported by the gifts of pious children of God, advocating what they call "Christian atheism." We hear them deny the historicity of much of the Old Testament and casting doubt on such basic doctrines as the Virgin Birth and the physical Resurrection of our Lord. They chant the creed in church services on Sunday morning, and in the classroom on Monday they teach their students that the Virgin Birth, the Resurrection, the Ascension and the

Second Coming are not actual historical events but only mythical expressions of some vaguely defined truth. Even at some of the more orthodox seminaries, which still cling to some of the fundamental doctrines of the Scriptures, doubt is cast on those parts of the Biblical record which are considered to be trivial or unimportant.

#### **Moral Decay**

Not only the doctrine but the life of the church stands in need of reformation. There are churchmen in our day who advocate a new morality divorced from the Ten Commandments, even asserting that adultery may under certain conditions be a spiritually healing experience. Other churchmen, in the name of nonviolence, lead the mob into the streets, where violence will eventually erupt. And when cities are burned and policemen killed, the same leaders piously protest that this was not their intention when they called up these spirits. Still other churchmen dishonestly use their positions of leadership as springboards for exerting political pressures which they could never sustain if they would submit the things which they advocate to a vote of the membership which they claim to represent. Seemingly ignorant or unconcerned about the teachings of the Bible, they preach sermons which entertain but do not edify, posing as experts in economics and politics and advocating solutions to our present problems which will in many cases be found to be just as detrimental to human welfare as were the ills these solutions were designed to cure. And over the whole sordid picture of the church's shame there floats the specter of a false ecumenism, posing as an angel of light.

#### **The Seat of the Infection**

Where shall this many-headed monster be attacked? Where is its nerve center? We have already indicated that this question is difficult to answer, and the answer may be far more complex than we imagine. But surely one of the chief roots out of which the church's decay has grown is to be found in a new attitude toward the Bible which has been adopted by the majority of the leading spokesmen of the modern church.

Today the greatest enemies of the Bible wear clerical collars and carry certificates of ordination. The old frontal attacks on Scripture which came from blasphemers, who wanted no part of the Christian church or the Christian name, have today been replaced by an undermining from within which outwardly wears the hypocritical veneer of reverence for the Word of God. Large segments of the visible church [including also much of that part of Christendom that bears Luther's name], have surrendered the doctrine of the verbal inspiration, the truth, and the inerrancy of Scripture. Churchmen are no longer convinced that the words of the Bible are really the words of God, holy, true, and unbreakable. Instead the Bible has become for them a depository of the wisest words of enlightened men who recorded in this book their deepest insights into the nature of God and His dealings with the world. Their



opinions do not necessarily represent the truths of God. The Bible is still the greatest book ever written, worthy of our study and respect, so they say, but they refuse unquestioningly to accept its statements and its teachings as the very truth of God.

#### The Way to Recovery

If men would somehow recover their faith in the Bible, many of the modern symptoms of decay would disappear. It is difficult to see how a Lutheran professor at the University of Chicago could advocate fornication for some Christians if he really believed that God Himself has said, "Thou shalt not commit adultery." The whole new morality would be recognized as immorality if men would see the moral code of the Bible as God's own revelation of what is good and right. The materialistic preoccupation with social problems, which the modern church seems to regard as its highest function and its greatest glory, would certainly diminish if men really believed that it is God who said, "Seek ye first the kingdom of God and His righteousness." Churchmen would have less reason to complain that the church is

losing its power and its influence if they had the courage to stand before men with a clear "Thus saith the Lord."

The whole modern ecumenical movement would collapse if men really believed that the teachings of the Bible are God's own truth. The opinions of those who openly deny the plain teachings of the Bible could then no longer be considered valid Christian opinions which have a right to be heard in the church, and the men who proclaim such Bible-denying doctrines would not be regarded as men who have a right to teach in the church.

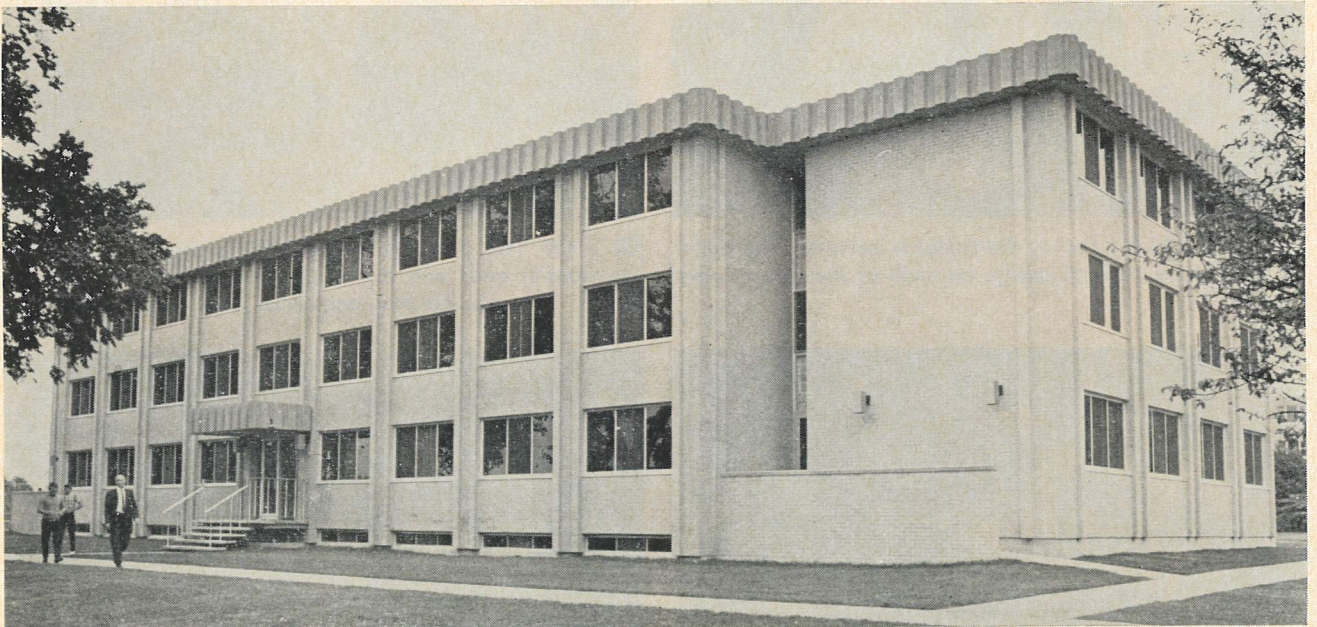
In the centuries before 1517, the Bible had lost its place of centrality and authority in the church. In the very first of the 95 Theses Luther came to the church with a single word from Scripture and insisted that it meant what it said. In our time, again, the basic need of the church is a return to the words of the Bible as the very words of God, which mean what they say and say what they mean.

SIEGBERT W. BECKER

[*Dr. Siegbert W. Becker is professor of religion at Wisconsin Lutheran College, Milwaukee, Wisconsin.*]

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## DEDICATION OF RESIDENCE HALL AT NORTHWESTERN COLLEGE



THE NEW RESIDENCE HALL FOR MEN at Northwestern College, dedicated on September 11, 1967.

The dedication of the new residence hall at Northwestern College on September 11, 1967, was a pleasant occasion. Part of this pleasure was a feeling of relief because the handicap of overcrowding in the college department was overcome and the problems attendant upon it were reduced. Part of it was also the pleasure of pride in possessing an attractive and comfortable residence hall that invites comparison with those on other college campuses. The privilege of dedicating these bright new quarters was altogether a happy one.

The greatest pleasure was one of gratitude. At Northwestern College we are grateful to those who planned

and designed the building, and to those who constructed it. We are grateful also to everyone who brought his *Missio Dei* gift for the building, and to those who brought special gifts. Our first gratitude, however, goes to the Lord who made everything possible by giving us the young people who strained the capacity of our facilities, and who then gave our Synod's members the incentive to furnish the gifts needed to provide for the growing number of students. Giving thanks for these benefits was a welcome obligation and a pleasure.

In his sermon at the dedication service on the opening day of the new school year, the 11th of September, the

president of our Synod, Pastor Oscar J. Naumann, expressed this gratitude and encouraged a due appreciation of the facilities this new campus building provides. A goodly audience of students, parents, faculty personnel, and friends of the College was on hand for the dedication service in the gymnasium and for the dedication rite at the entrance to the new residence hall. Professor Carleton Toppe, president of the College, served as liturgist for the service. Pastor Reginald A. Siegler, chairman of the College Board, read the rite of dedication.

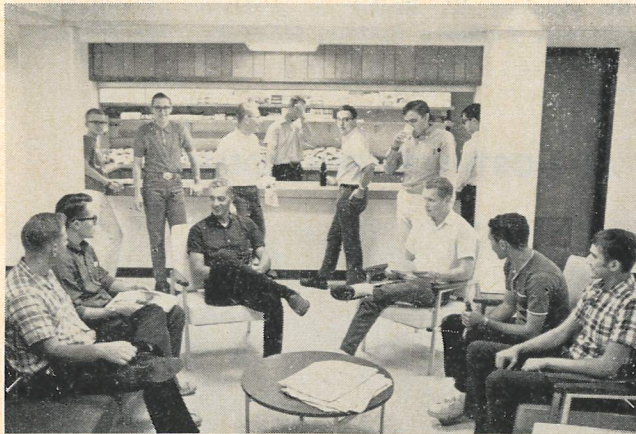
The three-story residence hall was ready for occupancy on opening day. One hundred and forty-six college men — Seniors, Juniors, and a number of Sophomores — have been placed into the 73 rooms available for student housing. In addition, there are an outer office, the Dean's office, living quarters for the resident tutor-house fellow, and three student lounges, the lounge on the first floor also serving as a public lounge. The basement contains

several large recreation rooms, a hobby room, two rooms specially arranged and equipped for group study, a canteen, and other dormitory facilities.

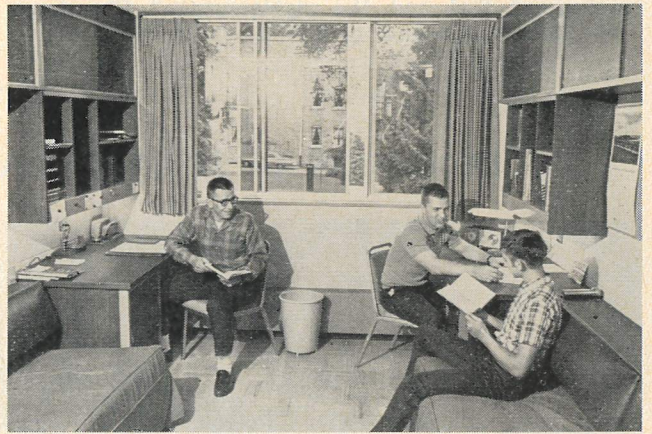
The members of the Building Committee were Board members Mr. Arthur Hintz, Pastor Walter Schumann, and Mr. William Schumann. Faculty representatives were Professors Carl Leyrer, Edgar Pieper, and William Zell. President Carleton Toppe and Mr. Erwin Bilse served as advisory members.

The cost of the building, including the architects' fees, was \$596,513. The furnishings, exclusive of built-in features, cost an additional \$16,421. The architects were Law, Law, Potter and Nystrom, of Madison, Wisconsin; the general contractors, the Precor Construction Company, of Oshkosh, Wisconsin. Both firms designed and constructed the refectory, the chapel-arts building, and East Hall, from 1954 to 1956.

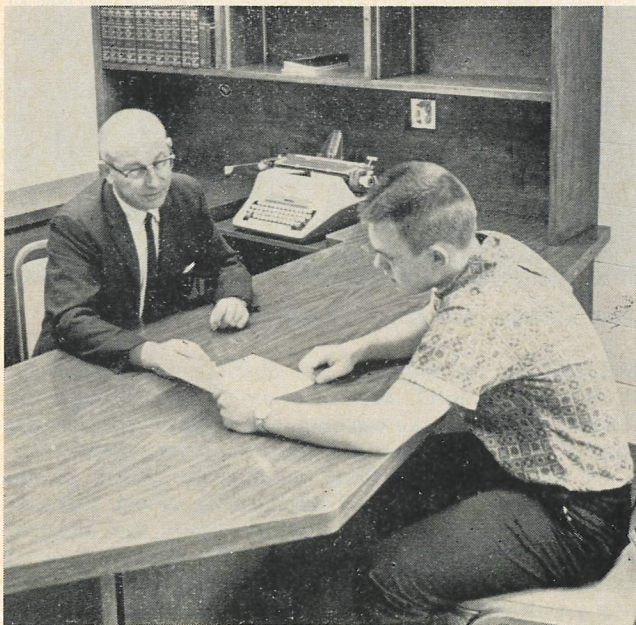
CARLETON TOPPE



THE CANTEEN is a facility the students welcome. The building also has a student lounge on each of the three floors.



ONE OF THE STUDENTS' ROOMS is shown here. Note the built-in beds and the ample bookshelves and storage space. Through window one sees the "prep" dormitory.



IN A CONSULTATION ROOM Dean Carl Leyrer discusses a problem with one of the students.



"PERSONALIZED" MAIL DELIVERY is a something new in this dormitory. Each student has his box.

# OUR REFORMATION HERITAGE

## to Have, to Hold, and to Share

### THE MASS, THE HEART OF ROMANISM

If one were to ask, "What is the heart of Roman Catholicism?" one would not find any disagreement between Luther and the spokesmen for Rome.

In 1522 Luther wrote, "Once we have triumphed over the Mass, I hold that we have triumphed over the entire papacy. For upon the Mass, as upon a rock, the entire papacy is founded."

Rome concedes that the sacrifice of the Mass is the heart and core of its entire system. Pope Pius XII said, "The mystery of the holy Eucharist is the culmination and center of the Christian religion" (*New Catholic Encyclopedia*, 9:414). The Second Vatican Council, which was concluded December 8, 1965, spoke of the Eucharistic Sacrifice as "the fount and apex of the whole Christian life" (Abbott, ed., *The Documents of Vatican II*, p. 28). It called the Eucharistic Action "the very heartbeat of the congregation of the faithful over which the priest presides" (*Documents*, p. 542). It declared, "Priests fulfill their chief duty in the mystery of the Eucharistic Sacrifice" (*Documents*, p. 560).

#### Rome's Claims

Why, we may ask, is the Mass the very cornerstone of the papacy? The answer lies in the claims Rome makes for the Mass. Vatican II put it very plainly when it asserted, "In it the work of our redemption continues to be carried out" (*Documents*, p. 560)!

According to Rome, in the Mass the priest offers Christ's body and blood to God as a propitiatory sacrifice. This sacrifice, it claims, takes away sin. The *Sunday Missal* calls the Mass "the unbloody renewal of His death on the cross" (Hoever, ed., p. 42). Christ's death on Calvary is supposedly re-enacted. Christ is re-sacrificed at the hands of the priest. A *Catholic Catechism* explains, "The sacrifice of the cross was a bloody offering; that of the Mass is not. The sacrifice of the cross happened only once; that of the Mass happens again and again" (p. 228).

The sacrificial character of the Mass is brought out clearly in the officiating priest's Offertory Prayer: "Accept, O Holy Father, Almighty and Eternal God, this spotless host, which I, Thy unworthy servant, offer unto Thee, my living and true God, to atone for my numberless sins, offenses, and negligences; on behalf of all here present and likewise for all faithful Christians living and dead, that it may profit me and them as a means of salvation unto life everlasting" (*Sunday Missal*, p. 31).

#### What About Vatican II?

The recent Vatican Council was summoned to update the Roman Church. It made some sweeping changes. For example, it permitted vernacular languages to be used more extensively in the Mass in place of Latin.

Some may, therefore, wonder: Were any of Rome's basic doctrines changed? Was the Mass changed to eliminate the unscriptural sacrificial element? The answer to these questions is a simple No.

Vatican II declared, "As often as the sacrifice of the cross . . . is celebrated on an altar, the work of our redemption is carried on" (*Documents*, p. 16). While the Council allowed communion to be given under certain circumstances, it made a special point of stressing that the dogmatic principles which were laid down by the Council of Trent remain "intact" (*Documents*, p. 156).

#### What Did Trent Say?

In the Council of Trent, which met intermittently from 1545 to 1563, Rome with a solemn curse condemned Lutheran, Biblical doctrine. With regard to the Mass, Trent asserted, "The holy Synod teaches that this sacrifice is truly propitiatory . . . Wherefore, not only for the sins, punishments, satisfactions, and other necessities of the faithful who are living, but also for those who are departed in Christ, and who are not as yet fully purified, it is rightly offered, agreeably to a tradition of the apostles" (Session XXII, Chap. II).

#### The Most Outrageous Sacrilege

Rome may deny, as it did at Trent, that "by the sacrifice of the Mass a blasphemy is cast upon the most holy sacrifice of Christ consummated on the cross" (Session XXII, Can. IV), but this does not alter the fact. The sacrifice of the Mass is nothing less than the most outrageous sacrilege. It is an abomination to God because it dishonors, disparages, and detracts from the all-sufficient sacrifice which Christ brought on Calvary.

The Epistle to the Hebrews tells us, "Christ was *once* offered to bear the sins of many" (9:28). It assures us, "We are sanctified through the offering of the body of Jesus Christ *once for all*" (10:10). It reminds us, "By *one* offering he hath perfected *forever* them that are sanctified" (10:14).

There is no need, then, for any additional sacrifice like that of the Mass. There is no need to repeat Christ's sacrifice. Indeed, it cannot be repeated, not even in an unbloody manner. On the one hand, "without shedding of blood is no remission" (Heb. 9:22), and, on the other hand, Christ is the Lamb of God, who has taken away the sin of the world (John 1:29). "With his stripes we are *healed*" (Isa. 53:5).

#### A Denial of the Gospel Itself

The contention, then, that Christ's sacrifice was insufficient for our salvation and needs to be supplemented with the sacrifice of the Mass is the very height of blasphemy. It is, in fact, an outright denial of the Gospel itself.

If Rome's claim is true that in the Mass "the work of our redemption continues to be carried out," then the Savior's words were not true when He from the cross cried out, "It is finished" (John 19:30).

### The Lord's Supper A Sacrament, Not A Sacrifice

The Lord's Supper is no sacrifice. It is, rather, a precious, life-giving *Sacrament*. There is a vast difference between a sacrifice and a Sacrament. In a sacrifice something is given to God. In a Sacrament, on the other hand, God is the Giver, bestowing on us the forgiveness of sins.

When Jesus instituted the Lord's Supper, He was not instituting a sacrifice to be offered "until He himself returns," as Rome claims (*Documents*, p. 535). He speaks, to be sure, of His body as given for us and of His blood as shed for us. But with these words He wants to assure us that in, with, and under the bread and wine He is giving us the very same body and blood which He offered for us on the cross. These are seals to us of the "new testament," that is, of the forgiveness of sins, which He obtained for us by His sacrificial death.

Jesus did not say, "Sacrifice my body and blood to God that you may merit forgiveness for your sins." "This do in remembrance of me" is no command to re-enact His death. It is, rather, an exhortation to celebrate this Sacrament often, calling to mind the high price our Savior paid to obtain the forgiveness of sins, life, and salvation for us.

What a perversion the Roman Mass is, therefore, of the precious Sacrament which Jesus has given us!

### "A Vermin-Brood of Idolatries"

As Luther points out in the *Smalcald Articles*, "This dragon's tail, the Mass, has begotten a numerous vermin-brood of manifold idolatries" (II, II, 11). We can here only indicate briefly some of these related errors and abuses.

#### Transubstantiation

Vital to Rome's conception of the Lord's Supper is its error of transubstantiation. According to this teaching of Rome, the priest by consecrating the bread and wine miraculously changes them into the body and blood of Christ. The bread and wine supposedly disappear, and Christ Himself is thought to be present on the altar. This accounts for the adoration which is offered to the host. This explains why Catholics genuflect [bend the knee, as in worship] before the tabernacle of the altar, in which the consecrated hosts are kept, and before the monstrance when the host is carried in a procession, as on the *Corpus Christi* festival.

That no such transformation takes place is clear, however, from I Corinthians 10:16, "The cup of blessing which we bless, is it not the *communion* of the body of Christ?" In I Corinthians 11:26-28, we note also that Paul three times speaks of eating the *bread* and drinking the *cup* in the Lord's Supper.

### We Need No Priest But Jesus

Also closely associated with the error of the Mass is the Roman claim that Jesus established a priesthood in the New Testament to offer these sacrifices. His Apostles, Rome teaches, were vested with this authority. Then they by ordination supposedly conferred it on their successors. Thus, it is alleged, it has been handed down to the pope, archbishops, bishops, and priests of today.

But not a shred of Scriptural evidence can be brought for the distinction Rome makes between the clergy and

the laity. On the contrary, Scripture designates *all* believers as a "royal priesthood" (I Pet. 2:9). It invites us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). It does not breathe a syllable about our need for any priest except Jesus, our great High Priest, the one and only Mediator between God and men (I Tim. 2:4).

### Purgatory, A Devilish Invention

The sacrifice of the Mass, "a pure invention of men" (Sm. Art., II, II, 2), is closely related to the equally devilish invention, purgatory. By buying Masses for the dead, Rome claims, one can shorten their time of suffering in the flames of purgatory.

But how many Masses are needed to release the soul of a loved one from those torments? The question is never answered!

What a cruel club the Antichrist here holds over his followers! How the sale of Masses has lined the pockets of Rome! Is it any wonder that when Luther attacked the "cursed traffic" in Masses, Rome decided that the Lutheran "heresy" must be stamped out?

### "Anathema!"

"To eliminate from holy Church" Luther's doctrine, which posed such a grave threat to the papal pocketbook, the Council of Trent drew up a battery of "canons." We can here give but a sample or two: "If any one saith that in the Mass a true and proper sacrifice is not offered to God, . . . let him be anathema (damned) . . . If any one saith that the sacrifice of the Mass is . . . not a propitiatory sacrifice . . . and that it ought not to be offered for the living and dead for sins, pains, satisfactions, and other necessities, let him be anathema" (Sess. XXII, Can. 1, 3).

This verbal blast was followed by political pressure, bitter persecution, and outright warfare in an attempt to re-establish the pope's power in territories and lands where the Reformation had taken root. In many parts of Europe this effort was, sad to say, successful. What untold bloodshed and suffering this entailed!

### Our Priceless Heritage

How completely the Roman fiction of the sacrifice of the Mass, overthrows that precious, central doctrine of Scripture which is our Reformation heritage to have, to hold, and to share! We mean the doctrine of the justification of the sinner by grace through faith in Christ Jesus! How it belittles our Savior's great work of redemption! How it robs Christ of His honor by requiring men to perform supposedly meritorious works in order to be saved! Indeed, without the Mass, as has been said, Rome would no longer be Rome.

May we who are sons and daughters of the Reformation, however, ever cherish the priceless heritage we have in the Gospel! May we joyfully and thankfully share with others the good news of that forgiveness which Christ won for all by His one, all-sufficient sacrifice on the altar of the cross!

WILBERT R. GAWRISCH

[Wilbert R. Gawrisch is professor of systematic theology and homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin.]

## THERE ARE NO ROSES WITHOUT THORNS

In an article in *The Northwestern Lutheran* (April 16, 1967), Missionary Wendland spoke of "missions in trouble." With that article appeared a picture of Missionary Raymond Cox with "some of the faithful members of our church in Malawi." This same picture is included here. These six men were the first communicant members received into our church in Malawi. That was back in May of 1964. On that day those men made a promise which many of us have made. They vowed to remain faithful, until death, to their Lord Jesus Christ and to the teachings of God's Word as taught and confessed by the Lutheran Church.

### Serious Setbacks Occur

What has happened to those first converts? Satan has indeed sifted them like wheat! They have been tried with fire, but sad to say, some have come forth wanting. How true the Spanish maxim, "There are no roses without thorns!" Among blessings, there is often a sprinkling of sorrows.

Why not pack up and go home? If those people do not all appreciate the Gospel, then let's shake the dust off our feet and go elsewhere. If that is the attitude of some, and if, at times, even a missionary becomes despondent, then is the time to remember the mercies of God. Did He withhold His mercy from Adam and Eve when they fell? Did He destroy the Children of Israel when they worshiped the Golden Calf? Did God withhold His Son from you and me because we, by our sinful nature, were His enemies?

To be sure, mission work, at times, has its setbacks and frustrations. But is that any different from the ministry of our pastors back home? Whether men be black or white, isn't the word of the Apostle Paul applicable to all: "There is no difference; for all have sinned"? Realizing this, each of us should be filled with an ever greater sense of urgency to work while it is day.

Satan seems to be working overtime in Africa, as well as in America. We must redeem the time. We who have promised to be faithful until death must take those weapons which God has placed into our hands and use them to the best of our God-given ability. We must take the Word, and use it to win souls for Christ and to keep them with Christ.

### Editorials

*(Continued from page 351)*

were men who were passionately concerned about truth, consumed by a zeal for the holiness of God, caught up in a vision of faith, mastered by a conscience for integrity in spiritual matters. To Luther and his men the Church was nothing if it was not militant and triumphant. The Church militant and the Church triumphant were worth living and dying for. The entire Reformation was a matter of life and death.

To accept merely with quiet satisfaction and placid contentment, not to speak of apathy, the benefits of the Reformation, wrought by blood and toil and sweat and

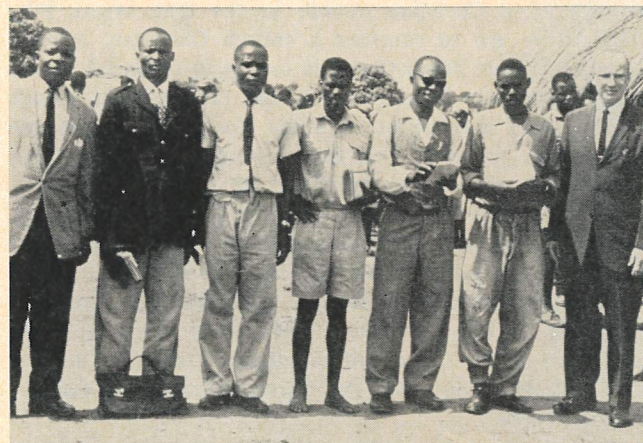
### There Are Roses, Too!

Are there no other facts to report from this Chiradzulu District? Three years have gone by since that first class of converts. What about the roses—or are there only thorns?

In the Chiradzulu District, about 25 miles from our homes in the city of Blantyre, there are now two organized congregations. There are about 100 members in these two congregations. Every Sunday God's Word is being preached. Little children are being brought into Christ's kingdom through baptism. Instruction classes are being conducted.

Recently we buried a 90-year-old lady. She became a member of our church just two years ago. There was a time when she did not know Christ and did not believe in Him. But on the day of her burial we could testify to the 300 people who stood around the grave out in the bush, "She died in the Lord."

Yes, Satan is at work. He brings the thorns. But we can be sure that through Christ there will also be victory. Every time another soul is brought into God's kingdom of grace, we can declare with the Apostle, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Missionary RAYMOND G. COX



The first communicant members of our church in Malawi with Missionary Raymond Cox. Read their story in the accompanying article.

tears (the Lord God providing the grace and strength), is to have lost the spirit of the Reformation.

We need to immerse ourselves in the Scriptures, from which Luther drew his living strength. Through the Scriptures is produced that true reverence for God that called forth the enormous power of faith and the fearlessness of the Reformers. In the Scriptures we find the meaning of sin and grace, the source of strong doctrine and vital theology. The Word of God supplied the Reformers' deeply spiritual firmness of will to which we heirs of the Reformation owe so much.

The spirit of the Reformation: we remember Luther for it; we must go to the Scriptures to gain it. May God ever preserve it to us!

CARLETON TOPPE



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

**Topic: Is the Roman Catholic Church a Christian Church?**

"If the Pope is truly the Antichrist of which the Bible speaks, how can we still classify the Roman Catholic Church as a 'Christian' church?" This question of a reader is of particular interest to us in this 450th anniversary year of the Reformation, for it was at the time of the Reformation that the pope was revealed as "the Antichrist of which the Bible speaks."

### **When May We Call a Church 'Christian'?**

This raises the question: When can we speak of a church as Christian? The mere fact that an organization calls itself Christian does not make it so. We cannot consider the Christian Science Church as Christian. Also the Church of Jesus Christ, Latter Day Saints (Mormon), although it uses the name of Jesus Christ, cannot be considered a Christian church in the true sense. Why not? If we are to consider a church Christian, it must be evident that Jesus Christ is taught in its midst as the Savior from sin. Where that is still taught, even though many errors may be present, the Gospel is present and still is the power of God unto salvation. A church that administers baptism as instituted by Christ for the forgiveness of sins is still Christian. The Holy Spirit through the Means of Grace is working faith. All denominations that proclaim salvation through the blood of Christ will contain Christians and so are "classified" as Christian churches. If these churches teach error along with the truth, we in our Catechism call them "false," or "heterodox churches," but they are Christian churches, containing believers.

### **Rome Teaches the Atoning Death of Christ**

Does the Roman Catholic Church teach that Jesus died for the sins of man? A Roman Catholic Catechism for Adults has this series of questions and answers: "Why did God become man?" "God became man in order to save man from his sins and to open again the gates of heaven." "How did Jesus save man?" "Jesus saved man *by His death on the cross*" (emphasis in the original.) We can only say: We hope that many people who hear this proclaimed in the Roman Catholic Church will believe this with all their heart. And whoever does so is indeed a member with all other believers in the Holy Christian Church and an heir of eternal salvation.

### **Rome's Baptism Is Valid**

Then too, when in a Roman Catholic church children are baptized in the name of the Father, Son, and Holy Ghost, as Jesus commanded baptism to be administered, we believe that the Holy Spirit works through this Sacrament. For this reason we do not rebaptize any Catholic who wishes to become a Lutheran. Such a person has a valid baptism. It need not be repeated.

That is why we will consider the Roman Catholic Church a Christian church.

### **A Large But: Work Righteousness**

But—and there is a large BUT. The errors of the Roman Catholic Church are many. And they are serious errors. The same Catechism for Adults that shows the presence of the Gospel and gives the same answers to the questions about Jesus that any Lutheran would give also contains this: "Will I not be saved by accepting Jesus as my personal Saviour?" "No, I will not be saved *merely* by accepting Jesus as my personal Saviour or merely by believing in Him." "What, then, must I do in order to be saved?" "In order to be saved, I must be baptized in the Catholic Church, belong to the One True Church established by Jesus [this means the Roman Catholic Church], obey the Ten Commandments, receive the Sacraments, pray, do good works and die with no mortal sin on my soul." Here the free Gospel of forgiveness through Christ is being opposed by work righteousness. The rejection of salvation by grace alone through faith alone is clearly anti-Christian. There are also many other errors that might be pointed to.

### **Another But: the Pope Revealed as the Antichrist**

But we need to note particularly what is said about the Antichrist in II Thessalonians 2:4, where the Antichrist is described, although he is not mentioned by name. He is described as one "who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God." Again we quote from the Catechism for Adults: "Do all Catholics have to obey the Pope?" "Yes, all Catholics all over the world have to obey the Pope *because he has the authority of Jesus to rule the whole Church*" (emphasis in the original). By claiming for himself the authority of Jesus, the Pope is setting himself up in the church as having the authority of God. In view of this, our Lutheran Confessions correctly refer to him as the Antichrist.

But isn't this a contradiction, to say that Roman Catholicism is a Christian church and at the same time to call the head of it the Antichrist? To us it might seem so. Yet that is exactly what Scripture tells us to expect. In the passage from II Thessalonians quoted above it says that the Antichrist will sit *in the temple of God*. That is the church. It is in the midst of Christianity that he was to arise. So it is just because he is active within Christianity that the Pope corresponds to the prophecy in Scripture.

ARMIN SCHUETZE

## SCHOOL OPENING: NORTHWESTERN COLLEGE

Northwestern College began its 103rd school year on September 11, 1967, with a service of dedication for the new dormitory. President Oscar J. Naumann preached the sermon. Three dormitory and classroom assistants were inducted into office: John Braun, St. Paul, Minnesota; Larry Joecks, Lannon, Wisconsin; and Paul Ziemer, Coleman, Wisconsin. Tutors Braun and Ziemer are Seminary undergraduates; Tutor Joecks is a graduate of Dr. Martin Luther College.

The enrollment for the 1967-68 school year is 531, 258 in the preparatory department and 273 in the college. This is an increase of 23 students over last year.

Two new members of the faculty were installed in an evening service in the college chapel on September 17. Pastor Karl A. Gurgel, a member of the Board of Control and the former pastor of both new professors, was the speaker, and Pastor R. A. Siegler, chairman of the Board of Control, performed the rite of installation. The new faculty members and their teaching assignments

are Professor Leland Dahlberg, mathematics; and Professor Jerald Plitzuweit, Greek. They replace retired professors Theodore Binhammer and Walter Schumann, respectively.

Although Professor Schumann has officially retired from his position at Northwestern College, he has been pressed into service as a replacement for Professor Erwin Scharf, who is on duty as contact pastor in Vietnam. Professor Scharf is expected to resume his classes the second semester.

The new member of the Board of Control is Mr. Forrest Winter, of Fort Atkinson. He replaces Mr. William Schumann, who served Northwestern College well as a member of the executive committee of the Board of Control and as a member of the Building Committee.

With all established professorships manned and with a new dormitory relieving the bind in student housing, we look forward to a satisfying year, God willing and providing.

CARLETON TOPPE

### Do You Wish to Remember Them At Christmas?

#### Our Foreign Missionaries

##### AFRICA:

Pastor E. H. Wendland  
P.O. Box 1971, Lusaka, Zambia, Africa

Pastor Richard Mueller  
P.O. Box 1141, Lusaka, Zambia, Africa

Mr. Elmer Schneider  
P.O. Box 1971, Lusaka, Zambia, Africa

Dr. Wm. Scheweppe  
P.O. Box 1904, Lusaka, Zambia, Africa

Pastor Theodore Kretzman  
P.O. Box 1904, Lusaka, Zambia, Africa

Pastor R. G. Cox  
P.O. Box 120, Blantyre, Malawi, Africa

Pastor John Janosek  
P.O. Box 120, Blantyre, Malawi, Africa

##### PUERTO RICO:

Pastor Rupert A. Eggert  
1623 Ozama, Rio Piedros Heights  
Rio Piedros, Puerto Rico 00929

Pastor Roger Sprain  
P.O. Box 234, Trujillo Alto, Puerto Rico 00760

##### JAPAN:

Pastor Richard Poetter  
4022 Ishikawa-Cho, Mito City, Japan

Pastor Norbert Meier  
1134 Minimisawa, Kurume Machi, Tokyo, Japan

Pastor Kermit Habben  
Komatsu 620 Tsuchiura, Ibaragi-Ken, Japan

#### Our Military Contact Pastor in Vietnam

Pastor Erwin Scharf  
Wisconsin Ev. Lutheran Synod  
Box 25, APO 96243, San Francisco, California

### † Prof. Max Lehninger †

On May 10, 1967, the Lord in His grace called Professor Max Lehninger to his eternal rest at the age of 94. He had served more than 58 years in the public ministry of the Wisconsin Ev. Lutheran Synod, 23 of them on the faculty of Wisconsin Lutheran Seminary, Mequon. Of the students whom he was privileged to instruct in his Seminary classes, about 340 are presently serving in the public ministry of our own Synod.

He was born on September 4, 1872, at Torgau, Germany, and baptized in the territorial church of the Evangelical Church Province of Saxony. After preliminary schooling he entered the theological seminary at Kropp in Schleswig-Holstein to pre-

pare for the Lutheran ministry. Upon graduation in 1893 he entered the public ministry of the Lutheran Church in America within the fellowship of the Synodical Conference. He preferred this fellowship for confessional reasons.

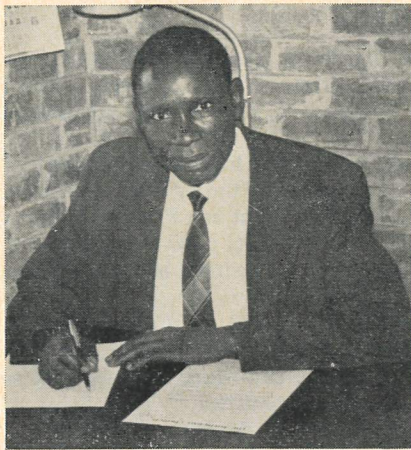
Coming to America, he accepted a call to St. John's Lutheran Church, Firth, Nebraska, and was installed there in November 1893. In 1896 he accepted a call to St. Paul's, Gresham, and in 1903 to St. Paul's, Plymouth. He served this congregation until 1929 when he accepted a call to the Seminary to teach church history, New Testament interpretation, and hermeneutics. In 1952 he retired from the Seminary.

During his 36 years in the parish ministry Pastor Lehninger served the Synod in various capacities, as

visiting elder, as District president, as a vice-president of the Synod, and as a member of the Board of Trustees.

In 1896 he was united in holy wedlock with Anna Maria, nee Kramer. This marriage was blessed with twelve children, of whom five died in infancy and childhood. Among the four sons and three daughters who survive their father, one son, Ernst, is serving in the public ministry of our Synod. Mrs. Lehninger preceded her husband in death in 1947.

Burial services for Professor Lehninger were held on May 13 at Atonement Lutheran Church, Milwaukee, where he held membership during his retirement. His pastor, the Rev. James P. Schaefer, officiated and Professor Carl J. Lawrenz, who was both student and colleague of the deceased, preached the sermon on Acts 20:21.



Mr. Deverson Ntambo, first Bible Institute student from Malawi, writer of many Christian hymns in the African style. His anthem, "We Are Workers of the Lord," was sung in Chinyanga, Mr. Ntambo's mother tongue, by a male chorus at the closing service of our WELS 1967 Convention in Saginaw, Michigan.

Copies of the anthem (with music) are available at five cents each from Prof. Martin Albrecht, 11840 N. Luther Lane 65W, Mequon, Wisconsin 53092.

**NIAGARA FALLS—BUFFALO, N. Y., AREA**  
Names Requested

Anyone living in the Niagara Falls and Buffalo, N. Y., area interested in the establishment of a Wisconsin Ev. Lutheran Synod mission please contact:

Mr. Robert McGall  
159 Englewood Ave.  
Buffalo, N. Y. 14214  
(Tel.: 716 834-8462)

**MISSION SERVICES BEGUN**  
Guymon, Oklahoma

Please send names of interested people in the Oklahoma Panhandle area of Guymon to Pastor David Plocher, 907 Wilbur, Wichita, Kans. 67212. Exploratory services at 7:30 p.m. and Sunday school at 6:15 p.m. have been started at Guymon, Okla., in the church building at 17th and East Streets.

**A REQUEST: COMMUNION SET**

A communion set is needed by the Wisconsin Synod Lutheran Mission at New Berlin, Wis. Communicate with: Pastor John Raabe, 1080 Alfred St., Brookfield, Wis. 53005.

**EXPLORATORY SERVICES**  
Hartford, Conn.

The exploratory services in the Hartford, Conn., area are being held in the Sunset Ridge School at Silver Lane, East Hartford, Conn. The school is approximately one-quarter mile south of I-84, exit No. 91. Pastor Gary Baumler conducts services every other Sunday at 7:00 p.m. Our next service will be on Oct. 22. Anyone desiring additional information or directions may contact Mr. Walter Peters, 13A Howard Court, East Hartford, Conn. 06108. Ph: 203 528-3555.

**NOTICE**

The next regular meeting of the full Board of Trustees is scheduled for Dec. 4 and 5, 1967.

Business to be acted upon should be in the hands of the chairman of the Board of Trustees or its Executive Secretary at least 10 days before the meeting.

Norbert E. Paustian, Secretary  
Board of Trustees

**Studies in God's Word**

(Continued from page 352)

opens our eyes to behold and believe the simple, saving truth of our completed redemption. When God speaks to us now, we take Him at His Word. When He tells us that all our sins have been removed from us as far as the east is from the west on account of the Savior's atoning sacrifice, that in Him we have redemption through His blood, even the forgiveness of sins, according to the riches of His grace, we know that this is most certainly true and that we dare not doubt it.

When God speaks the word of forgiveness, faith says "Amen" and receives the forgiveness the word conveys. When God proclaims the word of salvation, faith says "Amen" and seizes the salvation the word bestows.

MILTON BURK

**HOSPITAL CHAPLAIN**

The services of a Wisconsin Synod pastor are available to our members who are patients at St. Joseph's Hospital, Marshfield, Wisconsin. It is imperative, however, that one of the undersigned be notified directly, either by the patient or his pastor.

Pastor Kent Schroeder  
Route 4—Box 156  
Marshfield, Wis. 54449  
Phone (715) 384-3822

Pastor Gerhard Lambrecht  
Route 2  
Marshfield, Wis. 54449  
Phone (715) 676-3980

**CALENDAR OF CONFERENCES**

**WISCONSIN STATE  
TEACHERS CONFERENCE**

Wisconsin Lutheran High School  
Milwaukee, Wisconsin

November 2 and 3, 1967

Nov. 2, 9 a.m. to 4:30 p.m.

Opening Service, Pastor Reuel Schulz; 450th Anniversary of the Reformation, Prof. E. Kiessling; Education Under the Communist System, Prof. R. Voss; Proclaiming the Gospel in Vietnam, Pastor L. Voss.

Nov. 3, 9 a.m. to 4 p.m.

The Modern Approach to Science and Math, Panel; (Kindergarten-Reading Readiness, Mrs. Mittelsteadt); Commission for Christian Literature, Pastor H. Bergholz; Duties of the Synod President, President Oscar J. Naumann.

A. Wentzel  
Secretary of the  
Program Committee

**DAKOTA-MONTANA**

**EASTERN PASTORAL CONFERENCE**

Place: Ascension Church, Moorhead, Minn. (Vicar Dennis Hayes).

Dates: Nov. 7 and 8, 1967.

Time: Opening at 10 a.m., CST.

Preacher: W. Herrmann (D. Nimmer, alternate).

Agenda: Exegesis of I Tim. 1, L. Ellenberger; The Hypostatic Union of Christ, D. Nimmer; A Study of the Degrees of Glory in Heaven, E. Habermann; Where Should the Pastor Draw the Line in Civic Activities? E. Werner; A History of Mary's Elevation in the Roman Catholic Church, H. Ellwein; An Isagogical Study of Jonah (Spe-

cial Emphasis for Pastors Today), L. Schroeder.

D. Nimmer, Secretary

**MINNESOTA**

**ST. CROIX PASTORAL CONFERENCE**

Date: Nov. 14, 1967.

Time: 9 a.m.

Place: Pilgrim, Minneapolis.

Preacher: M. Hanke (M. Bradtke, alternate).

Agenda: Planning the Hymns for the Service, P. Siegler.

P. Siegler, Secretary

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**ST. CROIX CONFERENCE**

**CHURCH MUSIC WORKSHOP**

Date: Nov. 12, 1967.

Time: 2 p.m. Registration; 2:30 Session.

Place: St. James, West St. Paul.

**NORTHERN WISCONSIN**

**FOX VALLEY PASTORAL CONFERENCE**

Date: Nov. 14, 1967.

Time: 9:00 a.m.

Place: St. Paul's Ev. Church, Algoma, Wis.; A. A. Schabow, pastor.

Agenda: Exegesis: Heb. 12, Unke; Heb. 13, A. Voigt; Exegetical-Homilectical Study of the Standard Gospel for the First Sunday in Advent, L. Koenig; Does Scripture Allow Membership in Secular Organizations? O. Sommer; Various reports.

Substitute paper: Isagogical Study of Hosea, J. Mattek.

A. A. Schabow, Secretary