



*The
Northwestern
Lutheran*

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."
I KINGS 8:57

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BY THE EDITOR

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COVER PHOTO

By
REV. W. KEIBEL

According to statistics released by our government, 1950 was a banner year for spending. It surpassed every previous year on record. For clothes, dwelling, eating and drinking, etc., \$1,400,000,000 more was spent than in 1948. For luxuries, smoking, for example, \$119,000,000 more was spent than in 1948 and \$2,000,000,000 more was spent for autos than in 1948, while \$114,000,000 more was spent for recreation. Only 2 per cent of all personal expenditures was contributed for religious purposes. Even though \$78,000,000 more was given for this purpose in 1950 the total is comparatively little enough. It is a sad commentary on the spiritual consciousness of our people.

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The Lutheran Standard reports, "At Salem, Oregon, a Christian grade school was opened this fall. It is an interdenominational venture resulting from the Supreme Court's ban on religion in the public schools. Six local churches are represented on the board. There is also a high school called Salem Academy with 200 students in junior and senior high school grades. The academy is in its sixth year. A Christian kindergarten was started last year. — We can have Christian education for our children if we want it enough to pay for it." But how can they educate together unless they are agreed?

* * * *

From an evangelist to an Hollywood actor may be the course that the noted Billy Graham may follow. He has had an offer from a Hollywood film company to take the step. Billy Graham is not altogether disinclined. His remarks are, "If we can direct the film from the beginning to end and can be assured absolutely that the preaching of the gospel of Christ will be furthered, we will give the offer thorough consideration. We have fine Christian technicians doing religious work in Hollywood, and their use would insure topnotch

handling and sympathetic production." We wonder!

* * * *

Professor Kenneth S. Latourette of Yale Divinity School declared in a lecture that "The Roman Catholic Church is not dying, nor will it disappear for many centuries if at all, but if the future of Christianity rested with that church, the outlook would be grim." Very grim, indeed. This observation was supported by the fact that the Roman Catholic Church centers about the church of Rome and that there are inherent threats in its history and position. In Europe, the professor claims, the Roman Catholic Church has lost its pre-eminence; Latin America where the greatest number of nominal Catholics live, outside of Europe, there is no spiritual vitality. In the United States, he argues, that though the Roman Church is gaining in wealth and numbers it is losing to Protestant churches more members than it is gaining from them, and is losing even more to secularism.

* * * *

According to an article in the *Christian Century* a group within the Episcopal Church which became affiliated with the newly organized National Council of Churches and one of whose bishops is the elected president of the National Council of Churches — "are preparing a protest against the published statement that the National Council of Churches represents '29 Protestant and Eastern Orthodox denominations.' The ground of the protest is the implication that Episcopalians are Protestants, which this group denies." They believe that "Episcopalian" ought to be added after "Protestant." This group denies the right to the Roman Church to preempt for itself the title "catholic," meaning universal or general. They believe they have as much right to that designation as the Roman Catholic Church has. Well, what of it? It's not important by what designation men know us, but by what name God knows us.

How Jesus Deals With Weak Faith

Matthew 8, 23-27

THE disciples were crossing the Sea of Galilee with Jesus, their Lord and Savior, asleep in the stern of the ship. He had found needed rest after a strenuous day in His humble ministry of preaching and healing. Suddenly and unexpectedly a storm overtook them. They soon found great difficulty in controlling their frail vessel as it tossed about between the crests and valleys of mighty waves churned up by the fury of the tempest. The danger of capsizing seemed to increase with every moment. The water dashed in fore and aft, faster than the disciples could bail it out. Ever new waves threatened to sweep over them and to bury them in the deep. Terror and despair seized the hearts of these experienced fishermen. They finally approached the Lord and awakened Him with the frightened plea: "Lord, save us; we perish." St. Mark tells us that in their great fear they let even somewhat of a censure creep into their appeal: "Master, carest thou not that we perish?" Yet the Lord did not condone their fear, neither did He let their censure stand. He rebuked them, saying: "Why are ye fearful, O ye of little faith?" Yes, it is a picture of weak faith which is held before us in this Gospel account. Yet more important is this that it shows us how the Lord Jesus deals with weak faith.

He Lets Also Weak Faith Experience His Help

The Disciples Were Weak In Faith The weakness of their faith is evident from the despair which entered their hearts during the tempest, from the fear with which they thought of death, from the fact that only in their extremity did they turn to the Lord and then not without traces of doubt as to His loving concern. A strong faith ever clings firmly to Christ's power and willingness to help in need and therewith keeps fear and despair out of the heart. A strong faith does not lose sight of the fact that all things rest securely in the mighty hand of the

gracious Savior though there be no outward evidence of it. A strong faith attains calmness even in the face of death, confident that it is ever the Lord's will that is being done and that His will never leads to any real harm. A strong faith does not turn to the Lord as a last resort in danger and distress but from the very start commits the outcome to the Savior's power and grace. Such a strong faith the disciples did not reveal amidst this mighty tempest at sea. In a weak faith they struggled with doubts and fears.

Yet The Lord Heard Their Plea The Lord recognized also their weak faith as true faith; He did not reject it as unbelief. It was faith that they finally turned to the Lord and pleaded: "Lord, save us; we perish." In that plea they momentarily triumphed over their doubts and fears and laid hold on Christ's power and grace. The disciples did not call upon Jesus in vain, even though they did so in a weak faith. Jesus let them experience His help. "He arose and rebuked the winds and the sea, and there was a great calm." St. Mark describes it even more vividly: He "said unto the sea, Peace, be still." In an instant the fury of the tempest was hushed and the turbulent sea was turned into a serene expanse of quiet waters. So astounding was this miracle that "the men marveled, saying, What manner of man is this, that even the winds and the sea obey him!"

Our Weakness Of Faith We almost hesitate to say that the disciples should not have permitted panic to have entered their hearts as they battled with the angry waves, that they should not have been terror-stricken as the sea threatened to engulf them. It also seems so very natural that they first thought of the Lord and turned to Him when their own efforts had proved futile. It almost surprises us that the Lord under these circumstances should chide His disciples as

men of little faith. That we feel this way only goes to show, however, that we, too, often face our troubles and dangers with a weak faith, losing sight of the Savior's grace and power and taking refuge in it only in extremity. That is why anxious cares and worries, fears and apprehensions seem so unavoidable. Yet we need to confess that they are really signs of sinful weakness in our faith. Christ has revealed Himself to us in His Word as the gracious and mighty Savior who has conquered sin, death, and hell for us, who has taken all wrath away from us, who has made us partakers of God's love and heirs of His glory. Thus we have no real reason for anxious worries and terrorizing fears in the midst of distress and peril. It behooves us not only to let the Lord's rebuke of His disciples stand but also to apply it in all humility to ourselves.

Our Comfort Just because our own faith is often weak like that of the disciples, it is a great comfort for us to see that Jesus lets even weak faith experience His help. It lets us know that we are not calling upon Him in vain, though we may be battling with fear and doubt in the very moment that we lay hold on His grace and power. We are reminded that it is never too late to seek the Savior's help in need of body and soul, though for a long time we have lost sight of it and needlessly deprived ourselves of its comfort.

He Seeks To Strengthen Our Weak Faith

The Faith Of The Disciples Though the Lord lets also weak faith experience His help, He is not pleased to see our faith weak. For a weak faith is in constant danger of dying out altogether and thus of losing the rich blessings which it still enjoys. Like a smoking flax it is apt to be quenched at any moment, like a bruised reed it may be broken by any new gust of temptation. That is why the Lord was also not content with the weak faith in which His disciples had finally turned to Him in their distress; that is why He called it to their attention and sought to strengthen it. "Why are ye fearful?" With this

(Continued on page 22)

Editorials

"Shadow Church" From far off India came a woman, Miss Sarah Chakko, to meet with the United Council of Church Women. They met in Cincinnati, Ohio. The Council claims to represent 10 million women in 70 Protestant denominations.

Miss Sarah Chakko is president of Isabelle Thoburn College in Lucknow, India. In her remarks before this body she warned the women that "unless the place of women in their activities is reconciled, the Protestant churches are in danger of becoming shadow churches." All this because women have been excluded from holding official positions in the churches. She also believes that in this age of the "emancipation" of women the churches should clearly state their position on church women's rights "before they can help the world find the right pattern for women's changing relation to society." She says that the church must give an unequivocal answer to such questions as:

Should women be ordained ministers?

Is the church losing out in refusing to accept women on policy making bodies?

Is it wise to have separately organized, powerful women's organizations in the church?

Her questions are well taken. However, Miss Chakko has forgotten or does not know that her first question: "Should women be ordained ministers?" is not open for debate or for decision by the various church bodies because the Lord has decided this issue. 1 Corinthians 14:34, the Lord says: "Let your women keep silence in the churches: for it is not permitted unto them to speak" (in the churches). 1 Timothy 2:12, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." The quoted passages will also answer Miss Chakko's second question, whether the church is "losing out in refusing to accept women on policy making bodies."

Her last question interests us most: "Is it wise to have separately organized, powerful women's organizations in the church?" Perhaps one could broaden the question to read: *Is it wise to have separately organized powerful organizations in the church?* "Many women," Miss Chakko said, "have made their church women's society more the center of concern than the church itself, thereby creating *shadow churches*." We agree with Miss Chakko in this observation. Separate organizations within the church, especially if they become powerful enough, will disintegrate the church by taking over functions, duties, and obligations that belong to the whole body. In such cases the church becomes a mere shadow while the organizations occupy the limelight. The Scripture knows of no separate organizations within the church. When the Bible speaks to the churches it speaks to all its members as a unit. Only where the church — men, women and children — work together in the "same mind and in the same judgment" will there be a lasting blessing. In that case the church is never in danger of becoming a "shadow."

W. J. S.

Deceptive Language Religion, God, even Jesus Christ are mentioned so much today by men in various walks of life that many take for granted these men mean the religion, the God, the Lord Jesus Christ revealed in the Scripture. Many Christian men and women share this opinion. Very often deep deception underlies their confession. Not that it is done consciously and purposely by them. Usually they are men who have studied the Bible to some extent but without the Spirit-given incentive to find in it Him of whom all the prophets have spoken as the Redeemer and Savior of the world from all sin, from death and from the power of the devil. And unless we find Him, even though we may be able to quote the whole Scripture from memory, we do not know the Scripture as the revealed Wisdom of God. Not a man's ability to quote Scripture saves but to believe Scripture does it. This can not be achieved by any man by way of natural abilities that he may possess — wisdom, knowledge, a keen mind, etc. "No man can say that Jesus is the Lord, but by the Holy Ghost," 1 Cor. 12:3. If man will not receive this gift, — to understand the Bible — from the Holy Ghost but attempts to do it by his own will and reason, he must fail.

To get back now to our premise — not every one who speaks in glowing terms of the Bible, God and Jesus is to be trusted. Today we find that men of high rank and positions in our country — leaders of our nation, educators, and literary men — all seem to be agreed that unless America shows a greater concern for "religion," our nation is doomed. Mrs. Alice Cox Wood, the wife or widow of a Presbyterian minister, has written to many leaders in America asking them to answer the question: "What does the Bible mean to you?"

Their answers are all very complimentary to the Bible, to God and Jesus Christ. They all agreed that there is no book that surpasses the Bible in "influencing and formulating the thinking and feeling" of Christians and men generally than the Bible. To quote one of them who is held in high esteem: "The church exists for one supreme purpose — namely, to inject into human society the spirit of attitude of altruistic idealism, which is the sum and substance of the teaching of Jesus. Since it is in the Bible that the origins of the Christian religion, as well as the record of Christ's life and teachings are found, it is obvious that not only all professed Christians but also all thoughtful and educated men feel the need to keep well versed in and inspired by the Christian Bible." Beautiful words these, flattering the Bible, putting it high on the pedestal — but note the vagueness of his appraisal of the Bible. Not one word that it is the inspired Word of God, that its one purpose is to reveal to sinners the grace of God in Jesus Christ our Savior, that the Bible requires *faith* in the redemption of Jesus Christ and that through faith in Him we become "new creatures." Not one word or slightest indication that Christ and His redemption is the very heart and core

of the whole Bible and that who does not know Christ as the Savior, though he know the whole Bible by heart, is still in the grip of Satan and darkness.

That is the deception that lurks in their evaluation of the Bible. They say such nice things about the Bible,

they say it in such a nice way that their words deceive many Christians to believe that these men are speaking their language and confessing their faith. Let us beware and read their words carefully.

W. J. S.

From A Wider Field

White House Conference on Children and Youth

A MOST interesting story is found written in the reports that have come from the five-day sessions of the Mid-century White House Conference on children and youth, held in Washington early in December.

This was the fifth of a series of such meetings held approximately every ten years since 1909, when they were originated under President Theodore Roosevelt. This Conference brought together five thousand delegates representing many organizations that deal with youth and educational problems — educators, physicians, probation officers, clergymen and parents. The purpose and goal of the meeting was in part expressed in the following:

"To consider how we can develop in children the mental, emotional and spiritual qualities essential to individual happiness . . ."

With such a goal before the delegates, it was self-evident that they would find themselves confronted with the key question in education: The importance of religion in the child's development.

As was likewise to be expected, the conference found itself sorely divided on the approach to this problem. After hearing youth representatives bear witness that they needed spiritual guidance which was not offered them in the schools, after hearing the Rev. Dr. Buttrick warn that our education is secular and that young people were becoming corrupted by a philosophy of materialism, and after agreeing that religious education is a *must* for every child, the delegates received a resolution calling upon the schools to offer community-wide religious education "in keeping with the laws of the state and the desires of the parents" — and promptly voted it down.

Then, by a vote of 1181 to 682, the Conference adopted a substitute resolution which reads as follows:

"Recognizing knowledge and understanding of religious and ethical concepts as essential to the development of spiritual values, and that nothing is of greater importance to the moral and spiritual health of our nation than the work of religious education in our homes and families and in our institutions of organized religion, we nevertheless strongly affirm the principle of separatism of Church and State which has been the keystone of our American democracy and declare ourselves unalterably opposed to the use of the public schools directly or indirectly for religious educational purposes."

Victory for Advocates of Religious Liberty

The adoption of this resolution was a notable victory for the forces of constitutional democracy. Advocates of religious instruction sponsored by the State and the public school system has taken to excusing the loss of the first resolution by saying that it was hastily drawn up and poorly worded. While this may be true, the overwhelming adoption of the second resolution, as quoted above, leaves no doubt as to the mind of the assembly. It realized that religion is essential in the education of the child, but that the public schools cannot offer this necessary factor without destroying themselves and the religious freedom which is more important to us than secular learning itself.

If it is true, as has been said, that these White House Conferences have in the past exerted a profound influence on child life in this country, we have reason to hope that this conference by its action will help prevent the success of those who are

determined to make the public schools an agent of religious training. It is gratifying to see that, in this age of utter religious confusion, when not a few even of the nation's religious leaders quite evidently do not know what true religion is, there can be found a huge assembly from all walks of life and shades of religious thought whose majority remains sober enough to realize that only the Church, never the State, must seek to offer training in spiritual truths and values.

The Tragic Problem of Public Education

At the same time, the conflict at the conference points up the tragic dilemma of public education. It must, and yet it cannot, truly educate. Men must denounce education without religion, yet must offer the very thing they reject as futile and dangerous. The conference was warned that "the United States is in danger of raising a generation of atheists" in its schools; yet it cannot offer the power which will prevent this. It cannot offer the Gospel of Jesus Christ, partly because this would be a denial of the rights of non-Christian citizens, and partly because the Gospel would certainly be corrupted and made worse than useless if administered by governmental agencies and under their regulations. And so the conference, keenly aware of its failure in achieving the goal set, must suffer itself to be condemned by Cardinal Spellman as "antireligious," when actually it wrestled with an impossible purpose and a problem insoluble by the means at its disposal.

Are the Churches Failing?

The charge of the conference "that the churches are failing to reach the nation's children with adequate and effective religious education" sounds

a bit plaintive; its appeal that "churches of various faiths coordinate, strengthen and expand their religious services and activities for people of inadequate income" does not touch the real heart of the difficulty. For the failure of the churches lies not merely in their limited coverage of the nation's youth, but also in the crazy-quilt training program which the dominant position of the State in the educational field has forced upon the churches. This program tries to make an educational success of the often contradictory combination of Sunday-school, release-time instruction and public schooling, a system which so easily departmentalizes religion, makes it a secondary consideration and hinders it from permeating the entire life of the child.

But at least the eyes of the conference delegates were gazing in the right direction.

The State has erred in assuming that it can discharge the task of education. The churches have failed in surrendering that responsibility to the State. Of approximately 1400 protestant parochial schools in our land today, almost 90% are found within the Synodical Conference. It is in this department that the churches most need to "expand their religious services and activities." To the extent that public education of the young can be taken over by the Christian Church, to the extent that the Savior Jesus Christ is its center and object, to that extent only will America be able to train future generations to meet life and death with the weapons and bulwarks of the spirit.

The Failure of Many Churches

But such a prospect, unfortunately, seems remote. Too many churches have forsaken the revealed Gospel, the power of God, for a synthetic religion of social uplift and economic betterment; they have embraced fanatically the causes of race relations, United Nations policy and atomic warfare strategy. They have devoted themselves to the mint, anise and cummin, but have abandoned the weightier things of God's Word. It is not likely that they will renounce their present devotion and give themselves expensively to the enormous

assignment of rearing a nation conscious of the One Thing needful.

Nevertheless we testify to the desperate need of Christian education in the hope that some may listen; and we value the force with which the debates and resolutions of the Mid-century Conference gave expression to that need.

E. S.

How Jesus Deals With Weak Faith

(Continued from page 19)

searching question he purposed to call to their remembrance the rich revelation of His Savior's love and power which they had been enjoying, which left no room for fear. Had He not spoken words of gracious pardon and eternal life to them? Had He not manifested Himself in word and deed as the God-sent Savior, willing

and able to deliver them from all evil? This faith-strengthening revelation of His Savior's glory He then confirmed anew as He arose and graciously rebuked wind and sea in their behalf.

Our Own Faith The Lord also seeks to strengthen our faith. He comes to us through His Gospel and lets us behold Him in the fullness of His Savior's love and power, in all that He has done and is still doing for us to deliver us from every evil. This will also be His gracious purpose in the coming Lenten season. To strengthen our faith and to cast out fear and doubt He would have us behold through His Word how He willingly humbled Himself unto death for us that, ransomed from sin and wrath, we may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness.

C. J. L.

Examples Of Faith

IN THE CHRISTMAS STORY

(Continued)

CONCERNING the faith of Mary and the original unbelief of Zacharias we asked the question, What function did faith perform in the promises of God? We saw that God's promise was not conditioned at all on faith. It stood on God's mercy and truth, as do all God's promises. Our faith does not add anything to them, nor does our unbelief in any way stop God from carrying out His plans of love. This does not mean that God is indifferent toward our faith. He rejoices when we respond to His promise by accepting it in faith; and our unbelief grieves Him.

God Is Pleased With Our Faith

Unbelief is an insult to God. We see this from the example of Zacharias. When he refused to accept God's promise and demanded proof whereby he might know that the promise was reliable, the angel very sternly rebuked him: "I am Gabriel, that standeth in the presence of God"

(Luke 1, 19). A man may make a mistake, a man may even deliberately lie and deceive. When dealing with a man it may be in place to demand security. But to question the word of a holy angel is inexcusable. Particularly is this so when the angel is not speaking his own, but is delivering a formal message from God. In that case, to doubt the angel's word will be calling God Himself a liar. Gabriel continued: I "am sent to speak unto thee, and to show thee these glad tidings" (v. 19).

God showed his displeasure with Zacharias' unbelief by striking him dumb. Zacharias had asked for a sign. He got one, but a very unpleasant one, and a shameful one. He was a priest. His office was to teach the people God's promises, and to lead them to faith in God's promises. Since he had used his mouth to speak unbelief, he was deprived of the use of his mouth for a while. When he came out of the temple he could not even pronounce the blessing. All he could do was to make a few gestures with his hands — and remain speechless.

God was very much displeased with the unbelief of Zacharias. True, it did not interfere with His plan of salvation. God went ahead with that plan, whether Zacharias or anyone believed it or not. But Zacharias got to feel the displeasure of God — a warning for us. — In Mary's case we see how pleased God was with her faith. Her faith did not contribute anything toward His plans. In her faith she merely yielded herself to Him to bless her according to His promise and good pleasure. God is good. He is the fountain of goodness. Every good and perfect gift comes from Him. It is His pleasure to bless. And when He sees us ready to accept His blessings and to enjoy them, that pleases Him. That is the greatest honor which we can do Him. But if we try to merit His favor, or pay Him for His blessings, or to supplement His work: that is idolatry, we are trying to take the place, or at least a part of the place, which belongs to God alone.

HOW DO WE GET FAITH?

A Gift of God

Faith is the empty hand into which God places His ready blessings. But what must we do to develop such faith? Where do we get it? How do we get it? Where did Mary get her faith? The angel came to her and announced God's promise, and Mary believed his words. She did not do anything to generate faith in her own heart. The very message itself which the angel brought to her kindled a spark of faith within her. She did not do anything about it, faith was given to her by the wonderful message which Gabriel delivered.

That is God's way. That is the way we get that empty hand to hold God's blessings. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10, 17). For the Gospel of Christ "is the power of God unto salvation" (chap. 1, 16). How this happens, we do not know. Jesus told Nicodemus that he must be born again of water and the Spirit; but when Nicodemus wanted to know how this might be, then Jesus simply said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit" (John 3, 8). Just as little as we

can contribute by our faith to God's blessings, just so little can we do to kindle faith in our hearts. It is a gift of God, a creation of God. We are God's workmanship, God's new creation.

A Man Can Refuse to Believe

God created faith in the heart of Mary through the very promise which He spoke to her. The wonderful promise which He spoke to Zacharias was filled with the same faith-creating power. Zacharias, however, did not come to faith at once. Gabriel rebuked him because he did not believe. Why did he not believe? Was the word of God filled with less power in his case than in that of Mary? Evidently not. God is not to be blamed for Zacharias' unbelief. God had used the same word on Zacharias that He used on Mary. Mary believed, and Zacharias did not. Gabriel plainly put the blame on Zacharias himself.

What was the cause? To put it bluntly, it was Zacharias' own fault that the wonderful message which he received failed to kindle faith in his heart, to arouse the same echo from him as it did from Mary. Look at his reaction. He asked, "Whereby shall I know this?" Mark that word *know*. He wanted proof, so that he could grasp, understand, and see what God was doing. He did not want to *believe*, accept the offered blessing on God's mere promise: he wanted to *know*. If you accept a proposition because when you analyze the proof you find it sufficient, airtight, without any loopholes — then who is building up your "faith"? Why, you are doing it yourself. You have examined the proof and found it satisfactory. Therefore you are willing to accept. Such a "faith" is no faith. Such a faith

which demands proof from God really makes Him out to be a liar, whose word one cannot accept with proof. Such faith is unbelief. To Zacharias the word would apply which Jesus later spoke to doubting Thomas: "Blessed are they that have not seen, and yet have believed" (John 20, 29). — By substituting sight for faith, by demanding proof of God for His word, by trying to build up a conviction on our analyzing the validity of the evidence, a man will prevent God from creating true faith in his heart. Faith is a gift, not a product of man's efforts.

God's Patience

To demand proof from God, to refuse to accept His promise on His word, is an insult to God. It is blasphemy. It questions God's truthfulness, His power, His wisdom, His love. How will God punish the unbeliever? Oh, for the wonderful love and patience of God toward unbelieving sinners! He did not strike Zacharias dead on the spot. He made him dumb. His tongue had uttered blasphemy. He was deprived of the use of his tongue for a reason. Every time he tried to speak — and could not — he was forcibly reminded of his unbelief. His shame became known publicly — as a warning to others — when, instead of pronouncing the blessing, he could merely make a few gestures. Instead of joyfully talking over the wonderful promise with his wife, he had to resort to writing on a tablet. In this way he learned to repent of his unbelief and to accept God's promise without question.

What would happen to us if God were not so patient about our unbelief?

J. P. M.

(To be concluded)

Guidance In Godliness

THE ENEMY WITHIN

THERE is no sin more prevalent today than selfishness, self-idolatry, self-love. The Bible predicted it would be so (II Tim. 3, 1-2). Everyone can see that it is true.

It is this selfish spirit in the hearts of men which makes our times so evil. Self-love always brings disaster. When men are lovers of themselves, no good can be expected of them. When covetousness generally pre-

vails, when all are out for what they can get, and for keeping what they have, perilous times are sure to follow.

When the lawyer asked Jesus: "Master, which is the great commandment in the law? Jesus answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22, 36-39.

Where such love dwells in the heart, there will be no room for selfishness, no room for dealing unjustly and dishonestly with the neighbor or coveting that which is his.

The Ninth and Tenth Commandments strike at the very root of all sins, prohibiting the selfish, sinful desires from which spring all sinful acts. Yes, selfishness is man's worst enemy.

How different our Lord Jesus Christ! He "came not to be ministered unto, but to minister, and to give His life a ransom for many." (Matt. 20, 28.) His whole earthly life was one of unselfish service. Not for Himself, but for others, He lived and loved and labored — and laid down His life.

Is there victory for those who desire to overcome this self-idolatry? Can the enemy within be conquered? Yes, thank God! but never in one's own strength. Only by the grace of God can the victory be won.

One thing that will help tremendously in this battle is that we ask God for the grace of giving. Someone has said: "Continual giving will starve covetousness to death." Constant, self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness. Whether it be of your talents or your treasures, the habit of sharing these blessings with others will be the divine counteractant against this dangerous and deceitful sin.

The prophet Isaiah assures us that when we minister to the needs of others we shall be greatly blessed: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward" (Is. 58, 8). Those who show mercy will find mercy. "Give, and it shall be given unto you; good meas-

ure, pressed down, and shaken together, and running over" (Luke 6, 38).

* * * *

THE SOFT ANSWER

"A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15, 1). It is not an unusual thing to hear someone, in rather a boastful manner, tell how he gave an individual a tongue-lashing for an unkind deed or unpleasant experience. "I certainly gave him a piece of my mind," he says.

Such an experience is surely nothing to boast about. Anyone can speak sharp, sarcastic words. When one becomes angry, it is not difficult to be harsh and say cutting things. But it takes character, grace, and mercy to bear and forbear. One must be long-suffering to suppress anger and not lose his temper when others treat him unkindly. When individuals do us injury, it is the natural tendency to avenge ourselves; but this is not pleasing to God. Whatever men do to us, we must do good to others and think the best we can of everyone. This is the way Christ has treated us, and Christians will follow His example.

Nothing stirs up anger and sows discord like "grievous words," such as calling others cruel names and belittling them in the presence of friends and acquaintances. No Christian will do it. Those who do are only placing themselves on a lower level than are those they are upbraiding. Certainly there is nothing to glory about when we speak impatient or unkind words to anyone. "Let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord which exer-

cise loving kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord" (Jer. 9, 24).

Oftentimes there is wonderful power in silence. Anger met with silence in a tender, forbearing spirit, quickly dies away. St. James says: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3, 2).

"Overcome evil with good." "Be patient toward all men." "Put aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." You will be happier!

* * * *

ON CONDEMNING ERROR

So often, when pastors expose and condemn error, they are criticized as being loveless and accused of "running down other churches."

Read your Bible and you will learn that no one more consistently and persistently condemned error than our Lord Jesus Christ. To controvert false opinion in the cause of a cherished conviction is altogether honorable. To contend for a faith that is dearer to us than life is a mark of strength rather than weakness. To "withstand to his face" the man who denies and defies some treasured truth of Christianity is a divine duty.

Some people, too many people in these days, speak of "the bitterness of controversy" as though the two words were inseparable. They are not. In all our controversy we should have the spirit of Christ, but with perfect loyalty to Him we should condemn error in all its forms, and wherever and whenever we come on its poisonous, soul-destroying influence.

K. F. K.

In The Footsteps Of Saint Paul

The Apostolic Council In Jerusalem

BY DR. HENRY KOCH, MORRISON, WISCONSIN

TO our missionaries, Paul and Barnabas, the journey from Antioch in Syria through the coastal regions of Phoenicia and through Samaria to Jerusalem must have seemed like a triumphal march of con-

querors. In truth they were more than conquerors. They had not fought their battles with swords of iron, but with the sword of the Spirit, which is the Word of God. Their report of the success of the Gospel

message in the Gentile world was received with great joy everywhere. "Wherever they declared the conversion of the Gentiles, they caused great joy unto all the brethren." (Acts 15:4.)

How Will Jerusalem receive Paul?

Luke's tone is less jubilant, when he speaks of the reception of the missionaries in Jerusalem. "They were received of the church, and of the apostles and elders, and they declared all things that God had done with them." This is not surprising. The Judaizers had charged the air with suspicion, had accused Paul above all of teaching a false way of salvation through faith in Christ Jesus alone, of loosening and even breaking down the rigid requirements for the entry into the church. Paul was aware that a hard and bitter struggle for the truth and liberty of the Gospel was awaiting him in Jerusalem. He knew the bigotry of his countrymen. He also knew, how they were disposed toward him, the former persecutor of the Christians and now the foremost champion of a dangerous emancipation from the law of Moses. They did not deem it to be sufficient unto salvation that one trust in the grace of Christ alone. According to their own personal conviction the strict observance of the law of Moses would have to be added to ensure salvation.

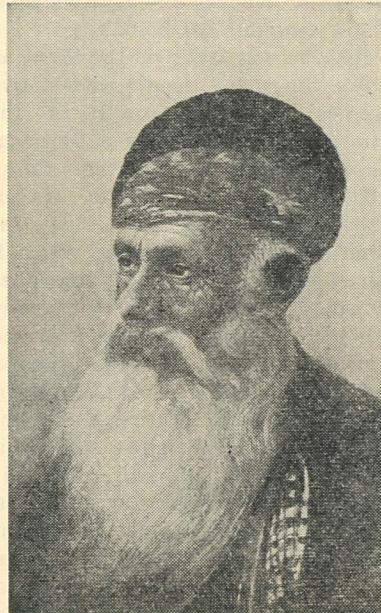
Luther Like Paul

In the days of the Reformation this controversy flared up anew. Luther contended for salvation through faith alone with Paul, while the Church of Rome insisted that the deeds of man would have to be added to their faith in Christ, which was purely intellectual. Only then could salvation be guaranteed. The religion of the Judaizers and that of the Church of Rome both stem from a false conception of the purpose and the power of the Law and the Gospel. For Rome and its Protestant satellites Paul wrote and taught in vain. He is not their man. The veil of Moses still blinds them (2 Cor. 3:14).

Paul's Third Journey to Jerusalem

Already for the third time after his conversion Paul was returning to Jerusalem. The first time Barnabas, his present companion, had introduced him to Peter and James. After a stay of only two weeks he had

to flee before the wrath of his kinsmen who sought his life. Again in those days, when Herod vexed the church and a famine threatened to engulf the whole world, Paul and Barnabas brought gifts from the brethren in Antioch to those in Jerusalem. At that time James, the brother of John, was beheaded by Herod, and Peter, who had escaped out of the prison cell through the help of the Lord had to flee out of Jerusalem before the fury of Herod. When Paul visited Jerusalem for the third time, peace reigned. Herod was



fact that Paul and Barnabas had brought with them Titus, a converted Gentile. To be a Jew unto the Jews Paul had consented to the circumcision of Timothy, whose mother was a Hebrew, while his father was a Gentile. There was not a drop of Jewish blood in Titus, however. Both of his parents were Gentiles. Why should he be forced to undergo the dreaded circumcision? Was the avenue leading to heaven only open through the portals of Judaism? That was the question, which had to be decided once and for all. Paul had refused to have Titus circumcised to prove the emancipation of the New Testament Christian from the law of Moses. He remained firm and thereby with the help of the Lord effected one of the most momentous decisions of all times for the Church of Christ. Luke has given us the verdict of the church at Jerusalem based on the evangelical counsel of Peter and James, after they had heard the wonderful report of Paul and Barnabas. They had come to Jerusalem to defend the liberty of the Gospel. The fifteenth chapter of the Book of Acts portrays this council and gives us the unqualified decision of the Church. The Lord of the Church had guided their hearts and minds. How thankful cannot we of Gentile extraction be for this wonderful evangelical decision!

Paul, the Champion of Christian Liberty

Paul himself has given us the background of this controversy in his Letter to the Galatians. Here he stands forth as the true champion of Christian liberty from the bondage of the law of Moses. Of Galatians his great student Luther wrote: "The Epistle to the Galatians is my epistle." The English scholar Farrar calls it "the Magna Charta of Spiritual emancipation." Luther walked in the footsteps of the greater Paul. He took his weapons for the battle against the papal giant from the arsenal of Paul's Epistles to the Romans and Galatians. He dealt the death blow to the institution of the papacy with the sword of the Spirit, which is the Word of God.

The Pillars of the Church Convinced

The momentous question of the liberty of the Gospel could not be decided by a mere majority vote. It

no more and the Jews did not dare to stir up a revolt against the Nazarenes. Some of the Pharisees had even joined the church in Jerusalem, but they had not discarded their former legalism. Once Stephen had battled with the Pharisees outside of the church in the synagogues. Now the battle with the Pharisees was raging within the church.

An Evangelical Verdict

As soon as Paul and Barnabas "had declared all things that God had done with them," certain of the sect of the Pharisees (Acts 15:5) arose to oppose Paul saying: "It is needful to circumcise the Gentiles and to command them to keep the law of Moses." The coming of Paul and Barnabas was viewed with grave suspicion by these Pharisees. The eggshells of the former leaven of the Pharisees still clung to them. Especially aggravating to them was the

had to be studied carefully. Luke tells us that the apostles and elders assembled privately with Paul and Barnabas after the Pharisees had voiced their objection against Paul's unprecedented method and way of salvation in the open assembly. In this private meeting Paul and Barnabas defended their stand anew and yielded in no way. They convinced the pillars in Jerusalem, Peter, James, and John that no yoke should be placed on the Christians coming from the Gentiles. The addresses of Peter and James as recorded by Luke (Acts 15) bear this out. As little as Peter demanded circumcision of the Roman centurion and the male members of his household, as little did Paul yield to the demands of the Judaizers to have Titus circumcised.

Paul's Own Account

The English scholar Farrar has strangely assumed that Paul first convinced the pillars in Jerusalem that a circumcision of Titus was not necessary, that it was an adiaphoron, an indifferent thing, a matter of Christian liberty. He then goes on to claim that Paul for the sake of gaining the good will of the Jewish Christians had finally consented to the circumcision of Titus in order to obtain the approval of the Jewish Christians for the greater issue of Christian liberty as a measure of appeasement, and that the apostles were all the more willing to compromise in the later "decree" of the council, after Paul had shown his willingness to meet them half-way. Unionists seek their goal by appeasement and compromises. Paul was no theologian of that type. The clear words of Saint Paul in Galatians prove very definitely that Paul was no man of compromise in principal matters involving the liberty of the Gospel, and that he yielded in no way to the demand of having Titus circumcised. As a proof we shall let the words of Paul speak for themselves (Gal. 2:1-5): "Then fourteen years after I went up again to Jerusalem with Barnabas and took Titus with me also. And I went up by revelation, and communicated unto them the gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who

was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which

we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, *no, not for an hour*, that the truth of the gospel might continue with you."

"Africa Still Calls"

THE new color film in 16 mm sound, telling the story of the 7,000 mile African mission tour of Pastors A. Wacker and E. Hoenecke, is now available for bookings.

The film was taken on the tour and shows the many scenic and native oddities of Africa, south of the Equator, an area almost as large as the United States. The West Coast, seldom visited by tourists, is featured. Here you will visit the primitive Bushmen, a tribe which is almost extinct; the proud, unspoiled Ovambos, whose territory is forbidden to tourists; and the fine mission establishments of the Rhenish and Finnish Lutherans in this region. The picture will show you the lion and herds of other game still roaming over bush and veldt. You will be carried by the film through beautiful Portuguese Angola, the humid Congo, Rhodesia with the baboons and the Victoria Falls of the great Zambezi, and into the great cities of Africa with their wretched native "locations," such as the notorious "Reef" of Johannesburg. You will see the late Jan Christian Smuts on the day when he inspected our "fabulous" house on wheels.

The sound faithfully transmits to you the native chants and music of the wild areas, as well as the singing of trained, native choirs. You will hear "A Mighty Fortress is our God" sung by the natives of the Bushman country. The "living" voice of Mr. John Moffatt, Northern Rhodesia's Commissioner for Native Development, will present that government's favorable policy and the present opportunity for Christian missions. All these were picked up on the spot by tape recorder and incorporated by General Motors Photographic Studio with a running narration into the sound film.

Running time of the film is 94 minutes with an intermission at the end of the first 1,600 foot reel.

Bookings

Prior consideration will be given to "block bookings" by groups of neighboring congregations who will book the film for a series of consecutive evenings. Application forms for such bookings have been forwarded to the CONFERENCE SECRETARIES. This is done to speed up the circulation and to cut down the cost and delay.

Requests by individual congregations will be considered in the order of their application and with an eye to coverage of all conferences with at least one booking as soon as possible. If you have already requested a booking, please, renew your request, indicating THREE acceptable dates for your booking. Confirmation of your booking will be made promptly. Address these requests to the undersigned.

The film will be booked only upon written assurance that it will be run by an EXPERIENCED OPERATOR in a projector which is in GOOD CONDITION. Be sure to report any breaks at once.

The Joint Synod Foreign Missions Committee authorized the production of this film at considerable expense only upon the condition that an OFFERING will be taken at each showing and that this offering will be forwarded to Mr. C. J. Niedfeldt, Treasurer, 3624 West North Avenue, Milwaukee 8, Wisconsin, accompanied by the Offering Statement, as provided, to insure correct entry and credit. The film will not be booked to raise funds for any other purpose, such as the synodical budget. It has been produced exclusively to help defray the cost of the film itself and of the mission tour.

REV. EDGAR HOENECKE,
261 Spring Street,
Plymouth, Michigan.

LUTHERAN SPIRITUAL WELFARE COMMISSION

SERVING MEN AND WOMEN IN U. S. ARMED FORCES



THE historical background of the Lutheran Spiritual Welfare Commission covering the years of its existence from 1940 to the present time might be of interest to those not familiar with this department of our Synod's Mission endeavors. However, our purpose at this time is, not to give that historical background, but to bring some pertinent facts and needs to your attention.

Many inquiries of late would indicate a prevalent impression that the L. S. W. C. ceased to operate at the so called end of World War II. At no time was such the case. Even during the years 1945 to 1950 a considerable number of Wisconsin Synod men were in military service and were being served as formerly, although the frequency and quantity of spiritual literature mailings were decreased proportionately. Also the office personnel was dispensed with during this period and much of the office equipment disposed of, in doubtful but hopeful anticipation that there would be no further need of our efforts.

International relations during the summer and early fall of 1950, with which everyone is familiar, made necessary a planned program of preparedness and expansion for the L. S. W. C. Immediate steps were taken to purchase office equipment and supplies for such expansion. August, 1950, already demanded larger office operating quarters, which were found in the Northwestern Publishing House building, to which the office moved in September. However, the old office address, 900 E. Henry Clay Street, Milwaukee, Wisconsin, has been retained for various good reasons, and it is requested that the 900 E. Henry Clay Street address be used until further notice.

As expected, the increased number of men entering the armed forces effected our mailing lists, so that by January 1, 1951, our lists showed about 2,000 men from our churches again in uniform. Daily these lists grow. Not all of our congregations are availing themselves of our efforts to serve those in the armed forces. Many congregations, although they have men in service, have not forwarded their names and addresses to us. Others again are giving their full cooperation in this matter and thus help us to give service to those we seek to serve. Here we would plead for the use of the various form cards for listing names, addresses and address changes and Communion Identification cards which our office will promptly provide upon request.

Our Synodical Conference Contact Pastor list now numbers well over 200 and every effort is made, in a number of ways, to keep the individual serviceman in touch with the Church and Contact Pastor nearest his military address. Judging from replies already received, many are availing themselves of these opportunities. As concentrations of our men in given areas warrants, full time Contact Pastors will be called to operate in assigned fields.

Self-evidently our printing and mailing of pertinent spiritual literature at regular intervals will keep step with the demands of expansion and needs. Already materials of various types are in process of lay-out, in print, or in stock ready for mailing. "Portals of Prayer" will again be sent, as issued, and personal correspondence with the servicemen as occasion requires has been resumed.

All this leads to some troublesome thoughts. Our Mission Treasury will immediately feel the impact of expansion costs. Of course, the purchase of office equipment is but a "once" item. The steady drain, however, comes from the cost of printing, postage, salaried clerical help, office supplies, Contact Pastors' expenses, full time Contact Pastors' salaries when called, etc., etc., all of which are in excess of similar expense items during World War II.

How can these regular expenses be met? Only by replenishing Synod's Mission Funds, and to this end we are ready to supply special L. S. W. C. offering envelopes in any quantity. These offerings are then to be sent through the regular channels, so that the congregations may receive budgetary credit for the same. L. S. W. C. offering envelopes, Memorial Wreath cards, Form cards for listing names and addresses, and Communion Identification cards will be sent promptly upon receipt of a postcard stating quantity desired. Address:

Lutheran Spiritual Welfare Commission
900 East Henry Clay Street
Milwaukee 11, Wisconsin

E. R. BLAKEWELL.

Appearance

“THIS really is quite a surprise! I have been by your church quite often. But always I was led to believe that this building was not any more in use. The long grass and weeds, the peeling paint, the cracked windows, the rubbish strewn about the buildings, etc., made me think so. But now as I view the interior of your church — what a surprise! Why, this is a beautiful little church! Too bad, that not all passersby see especially the interior and not only the exterior of your church!” Thus quite recently spoke a business man to one of our pastors upon entering into one of our churches. This church, incidentally, is located along one of our busiest transcontinental highways!

The criticism of this outsider was not unfair. What else did he have to go by but what stared him in the face! The dilapidated condition of the church property was due to someone's neglect. The unnecessary criticism was provoked by carelessness and miserliness.

This brings to mind not only the disgrace, which members thus heap upon themselves, the entire congregation, yes on the Gospel, but also some of the ridiculous arguments, which often are advanced, when improvements on church property are under discussion: “Do it as cheaply as possible, make it do for another year, etc.”

In all honesty let us ask ourselves: Is that the way our God did and does to us? E. g., when God created the Garden of Eden: did He place into it only the barest necessities for man? Moses relates (and only God Himself could have given to him this information, since Moses was not there!): “And out of the ground made the Lord God to grow every tree that is *pleasant to the sight*, and good for food.” When David drew the plans for the temple in Jerusalem, which subsequently were accepted by God, he did not figure on getting by as cheaply as possible. Only the best of materials were used! E. g., imported cedars from Phoenicia, entire rooms overlaid with pure gold (what staggering figures the value of this would make today!). And the decorations? Carvings and more carvings! Etc. Read the account in I Kings 6 and 7.

Why all this apparent extravagance in building material, interior and exterior beauty? David says, “I dwell in an house of cedar, but the ark of God dwelleth within curtains.” David was living in a palace, but God in a tent. From chapter 7 of 2 Samuel one gets the impression that David felt highly honored that the Lord wanted him to build a house for Him, and nothing was too good for this house of his Lord. To him the temple was really the house of the Lord!

Have we received less from the Lord than David? “who forgiveth thee all thy sins?” Have we less reason to show our appreciation to our Lord? Ought we not rather be con-

cerned that we do for our Lord is not good enough? Ought not our reply be, “the love of Christ constraineth me” that I make the house of my Lord as beautiful as possible?

How humiliating, when we come to the realization of our dilapidated church property only by a chance-remark of an outsider! Rather let us apply also to the outward appearance of our church property the words of the Savior, “Let your light shine.” Let the outsider know also by means of the external appearance of our church property that the property means more to the members than its worth in dollars. To this end let us beautify our buildings, keep them in good repair, keep the surroundings well-kempt, etc. Also in the outward appearance of our church property let our slogan be “The best is none too good for my God in His house.”

T. H. H.

That Word “Challenge”

THESE past summer months have been convention months for church bodies of every denomination. Newspaper accounts of some of these conventions constantly speak of the “challenge” facing this or that synod or church group. In fact, that word “challenge” has been used so often that one cannot help but become very much aware of it. One begins to wonder whether or not that word “challenge” has any relation at all to the work of the church, whether or not it is actually applicable.

Actually Scriptures do not know the word “challenge” in relation to the work of the church. There is no challenge mentioned or implied by our Savior when He commissioned Christians to carry on that work which constitutes the church's duty here upon earth. Our Savior simply commanded that the Gospel be preached, the Sacraments properly administered, that souls might be led to Christ and thus to salvation.

That word “challenge” implies some ability in man to meet the challenge. Nothing could be farther from the truth as far as our work is concerned. Let us ponder some facts. In the work of the church we do not use tools of our own inven-

tion. The tools of our profession are the tools with which our Lord equipped us, namely the Means of Grace. The success of our mission work does not depend upon us or our ingenuity. The Scriptures declare, “The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Heb. 4, 12. Again the Lord reminds us, “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Is. 55, 11. Again we read, “Faith cometh by hearing, and hearing by the word of God.” Rom. 10, 17.

Certainly all of us are engaged in the “business” of our heavenly Father. But thank God the work and growth of the church does not depend upon us otherwise it would certainly be doomed to complete failure. The Apostle Paul was very much aware of this fact when he wrote, “Who then is Paul, and who is Apollos; but ministers by whom ye believed, even as the Lord gave to

every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; But God that giveth us increase." I Cor. 3, 5-7.

That word "challenge" appeals to man because he feels that it indicates that he posses power and ability to assist the Lord in His great work. That is why that word is so very popular among the sectarian churches. An able speaker can make use of that word and whip up a revivalistic mission fervor in the hearts of his hearers. But it is of the flash-in-the-pan nature and consequently of short duration. It cannot be otherwise because it is based wholly upon man.

These thoughts are worth considering as we enter into our Mission Festival or Mission Sunday season. That word "challenge" will hardly have any place in our discussion of the work that lies before us. Rather we are faced with the divine command of our Savior that we carry on His work with the obligation that we resort to no other methods or tools than those that the Lord has given us. Our Mission Festival Season should serve the purpose of impressing upon our hearts the blessed privilege that is ours. God in His wisdom has decided to make us tools, He has included us in His great plan to lead souls to salvation. Love for Him who first loved us is our one and only incentive in our work. We must be careful that we do not grow lukewarm and slothful in that work.

World conditions essentially are no different now than they were one hundred years ago when our Synod came into being, or nineteen hundred years ago when the Christian Church was founded. Read the descriptions in the Bible, insert the year of our Lord 1950 and the name of your locality and that description fits perfectly. We need not feel that we must try to devise means and methods of a human nature to meet what men would like to call "A New Challenge" in our era.

The times are difficult but the Lord is still the one who works powerfully through His Word. There is one who is challenging. He has done so since he began his evil work in the garden of Eden but he is not challenging us. He is challenging God. God overcame him through his Champion whom He sent into the world and

who handed Satan a thorough defeat. He challenges today and we can do nothing of ourselves. It is our God who must fight. He has made us His soldiers in the Church Militant but He provides the armor and the ammunition. Our Savior said, "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Lk. 21, 12-15.

Let us meet our Mission Festivals with a true humility, avoiding all boastful talk. Let us resolve to place ourselves entirely into the service of our Lord to an evermore faithful service. And "finally, my brethren,

be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against power, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6, 10-17.

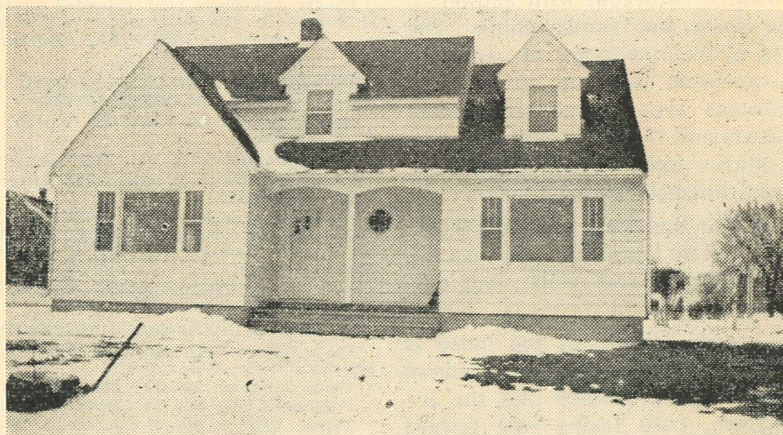
JOHN F. BRENNER.

PARSONAGE DEDICATION

St. Paul's Congregation
Marshall, Wisconsin

In the Centennial Year of our Wisconsin Synod, St. Paul's Congregation of Marshall, Wisconsin, with a mem-

bership of 300 communicants, not only completed its collection of \$1,500.00 towards Synod's Building Fund but also its own \$15,000.00 parsonage, both as a memorial to God's grace.



bership of 300 communicants, not only completed its collection of \$1,500.00 towards Synod's Building Fund but also its own \$15,000.00 parsonage, both as a memorial to God's grace.

Sunday morning, December 10,

and as his theme: "The First Parsonage." The Glee Club of Northwestern College, Watertown, Wisconsin, under the direction of Mr. Kermit Biedenbender rendered hymns of praise and Mr. Robert Haase of Concordia Teachers' College, River For-

est, Illinois, presided at the organ during the service.

After the service in church the congregation assembled in front of the new parsonage. Ideal winter weather prevailed. The dedicatory act was in charge of the undersigned. The chairman of the building committee unlocked the doors, whereupon open house was held to the public. The women of the congregation served a family style dinner.

Since extensive repairs were necessary on the old parsonage, amounting to several thousand dollars, it was decided by the congregation in a special meeting on Sunday, April 23, 1950, to build a new one. The old parsonage was sold and moved off the lot. The excavation for a new foundation began a month later.

The plans for the new parsonage were in the hands of a building committee. Ernest Ratzlow, a member of the congregation for fifty years, was engaged as general contractor. He erected a one and a half story bungalow of frame construction, 28x38 feet. There are five rooms downstairs, a vestibule with built-in coat and hat rack for guests, a spacious study with built-in bookcases and closet, a combination living and dining room with two corner cabinets, a kitchen fully equipped with Youngstown cabinets, built-in broom closet, a bedroom and a lavatory.

The second floor contains three bedrooms, each having a closet of its own, a bathroom with shower, a linen closet, and laundry chute. The floors of the rooms are of oak, with the exception that the kitchen and bathrooms are covered with inlaid linoleum and the study with lino-tile. All interior wood work is of the same natural finished material.

The full basement provides room for the silent automatic oil furnace, the laundry, a root cellar and cupboards.

A special feature of the home is the two large thermo-pane windows which adorn the study and the living room, both facing east toward Highway 73. The heavy draw drapes are a donation of the two societies of ladies within the congregation. The steel office desk with a typewriter compartment and chair to match is a dedication gift from a young lady who hold membership in a sister congregation.

In general the new parsonage is comfortably arranged and adequately furnished with modern appliances and conveniences. May the zeal of St. Paul's Congregation at Marshall provoke others in Synod to do likewise.

WILLIAM A. BAUMANN.

APPOINTMENTS

To fill the vacancy created by the resignation of Pastor H. Koch, I have appointed Pastor Emil E. Kasischke, Bay City, Michigan, a member of the Board of Directors of Michigan Lutheran Seminary.

Professor E. E. Kowalke has consented to serve as the chairman of the "Washington Committee." The other members are Prof. C. Frey and Pastor E. R. Blakewell.
JOHN BRENNER.

ELECTION RESULTS

Prof. Wm. H. Kampschmidt of Immanuel Lutheran College, Greensboro, North Carolina, was elected to the presidency of I. L. C. Pastor Walter H. Ellwanger, superintendent of the Alabama Field, was elected to the presidency of Alabama Lutheran Academy, Selma, Alabama.

The Missionary Board of the Lutheran Synodical Conference, Edwin L. Wilson, Secretary.

CALENDAR OF CONFERENCES

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

Host: Grace Ev. Lutheran Church, 786 Buss Avenue, Benton Harbor, Michigan, Rev. E. J. Berg, pastor.

Date: Monday and Tuesday, January 29 and 30, 1951. Opening session, 10 A. M.

First Order of Business: At the request of the Conference Presidents through our District President — A discussion of the "Common Confession" according to the Quartalschrift, April, 1950, pages 148-176. Discussion Leader: Pastor H. J. Zink.

Papers — Exegetical: Revelation 1, Pastor A. J. Fischer; Ephesians 2, Pastor R. A. Gensmer; Ephesians 3, Pastor Wm. Krueger.; Isagogical: Joel, Pastor L. Meyer; Doctrinal: What Constitutes a Fruit of Faith, Pastor Wm. Krueger; Present Day Pietism, Pastor E. H. Wendland.

Sermon: Pastor L. Meyer, Pastor W. W. Westendorf, alternate.

Kindly announce your intended presence or absence to the host pastor in due time.

JOHN F. BRENNER, Secretary.

NORTHERN MICHIGAN PASTORAL AND TEACHERS CONFERENCE

Place: Trinity Ev. Lutheran Church, Bay City, Michigan.

Time: January 29, 30, 1951, 9:00 A. M.

Preacher: Pastor M. Schroeder; alternate, Prof. A. Schultz.

Please announce to the host pastor, E. Kasischke, 1613 Broadway, Bay City, Michigan, before January 12, 1951, if you desire quarters or not.

NORMAN MAAS, Secretary.

MANITOWOC PASTORAL CONFERENCE

Place: Grace Lutheran, 17th and Wisconsin, Manitowoc, Wisconsin.

Time: Tuesday, January 30, 1951, 9 A. M.

Preacher: O. Heier (E. Bode, alternate).

Topic: "The Common Confession."

Kindly notify Pastor W. W. Gieschen if unable to attend.

V. J. WEYLAND, Secretary.

TWIN CITY MIXED PASTORAL CONFERENCE

The Twin City Mixed Pastoral Conference will meet at Minneapolis, Minnesota, in Fairview Lutheran Church, 51st and Colfax Avenue North, the Rev. H. Theiste, pastor, January 23 and 24. Communion Service Tuesday morning 10 A. M. Pastoral Sermon, the Rev. T. Daniel. Topics: "The

Absolute Authority of the Scriptures," Prof. Carl Lawrenz; "What Does Acceptance of the Common Confession Mean?", Dr. A. Grumm; "The Bible Concept of Human Suffering," the Rev. A. Frey; "Unionism and Education," the Rev. H. Schweigert.
S. E. LEE, Secretary.

SOUTHERN NEBRASKA DELEGATE CONFERENCE

Place: St. John's Ev. Lutheran Church, Firth, Nebraska.

Time: January 29, 30, 1951, 10 A. M.

Preacher: Henry C. Gieschen; alternate, A. B. Habben.

Papers: Article VII, Augsburg Confession, Kugler; The Book of Malachi, its Message and Application, Kruschel; Christian Questions 13-20, Gruendemann; The Use of the Bible in the Home, Weindorf; The Spirit of the 'Variata' Breathed in Modern Lutheran Confessions, Habben; The Difference Between Chastisement and Punishment, Hahnke.

Please announce your intentions to the host pastor.

A. B. HABBEN, Visitor.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet at Mount Olive Lutheran Church, Appleton, Wisconsin, on January 23 and 24, 1951.

CONFERENCE PROGRAM

Tuesday

10:00 A. M. Opening Devotions, Roll Call, Minutes.
10:15 Exegetical-Homiletical Treatise on 1 Sam. 17, 42-51, Brick.
11:15 Visitor's Report.
11:50 Noon Intermission.
1:30 P. M. Devotions and Minutes.
1:40 Condition of the Seven Churches of Asia Minor Applied to Churches of Today; Pergamos, Rev. 2, 12-17, Heidemann; alt. Thyatira, Rev. 2, 18-29, C. Henning.

2:30 Biography of Dr. Ernst, W. Gieschen; alt. Epigraphy of Wrede and Weinman, Lehnlinger.

3:15 Recess.
3:30 A Study of the Lutheran Confessions in the Matter of Justification, Fuhlbrigge.

4:15 Is the Pastor a Member of the Congregation?, K. Toepel.

4:55 Announcements.
5:00 Adjournment.

Wednesday

9:00 A. M. Devotions and Minutes.
9:15 Discussion of Sermon and Liturgy.

9:30 An Exegesis of Galatians, Chapter 1, Im. Boettcher.
10:30 Recess.
10:45 Divorce According to the Gospel (St. Matthew) with Reference to Lenski's Interpretation, Thierfelder.

11:50 Noon Intermission.
1:30 P. M. Devotions and Minutes.

1:40 Adventism, Brandt.
2:20 Isagogical Treatise of Micah, Hinnenthal; alt. on Zephaniah, Johnson.

3:00 Recess.
3:10 Mormonism, Croll.

3:45 What Shall Be Our Attitude Toward Congregations Willfully Organized in Reputations of Our Fellowship in the Synodical Conference?, Pankow.

Pastoral Problems on Conference Business.
Adjournment.

Alternate papers: Baccalaureate Services, Sippert; The Liturgy, Reier.

Communion service on Tuesday evening: Ph. Th. Oehlert, preacher; alt. W. Pankow.

Please inform Pastor R. E. Ziesemer, 112 W. Franklin Street, Appleton, Wisconsin, as soon as possible if you will attend and if you desire lodging.

DELMAR BRICK, Secretary.

EASTERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

Time: Wednesday, January 31, 1951, 10 A. M., Communion Service.

Place: Nain, South 57th and W. Mitchell, W. Keibel, host pastor.
 Chairman: H. Vogel.
 Preacher: H. Shiley.
 Alternate: T. Thurov.
 Paper: Exegesis of Genesis 9 (continued), H. Shiley.
SIGMUND HILLMER, Secretary.

ROSEBUD DELEGATE CONFERENCE

Time: 10 A. M. — January 30 and 31.
 Place: Colome, South Dakota. — M. Volkman, host pastor.
 Assignments: "A Mutual Discussion of the 'Catechism of Differences'", M. Volkman; "Isalah 40," A. K. Hertler; "How we should properly make Pastoral Calls," E. Ploetz; "A Short Review of the History of the Canon," R. Kleist; "The Abiding Efficacy of Holy Baptism," M. Volkman.
 Speaker: H. Lietzau (alternate: K. Molkenin).
 Don't forget a brief summary of your essay for the minutes.
 Please announce for yourself and your lay-delegate to the host pastor.
A. K. HERTLER, Secretary.

REDWOOD FALLS PASTORAL CONFERENCE

St. Matthew's Ev. Lutheran Church, Danube, Minnesota, H. Schnitker, host pastor, February 2, 1951.
 The conference opens with a Communion Service at 9 A. M. S. Baer, speaker; J. Stehr, alternate.
 The morning will be devoted to discussions of the "Suggested Program for Circuit Conferences Concerning Education," J. Bradtke and G. Zimmermann will lead the discussions.
 The afternoon will be taken up with the study of the "Common Confession." Those leading discussions are: Theo. Bauer, E. R. Gamm, S. Baer, O. K. Netze, W. F. Dorn, W. H. Zickuhr.
 Please notify the host pastor if you cannot be present.
N. E. SAUER, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

The Southwestern Pastoral Conference will meet January 30, 1951, at St. Paul's Ev. Lutheran Church at Tomah, Wisconsin, J. Dahlke, pastor.
 9:30 A. M. — Communion Service. — Speaker, A. Dobberstein; alternate, H. Kirchner.
 10:45 A. M. — "Review of the Common Confession." — Pastor A. Werner will lead the discussion.
 Papers: Exegesis: Col. 1, A. Stuebs; 2 Tim. 3, G. Albrecht; "What Shall be the Congregation's Attitude Toward a Member Who Embraces Communism?", J. Petrie; "How Can we Stimulate More Frequent Attendance at the Lord's Table?", E. Mahnke.
A. W. LOOCK, Secretary.

ESCANABA CIRCLE OF SYNODICAL CONFERENCE

The Escanaba Circle of Synodical Conference Pastors will meet on January 30, 1951, at 10:30 A. M. (C. S. T.) at Powers, Michigan. Preacher: A. Schabow; alternate: J. Hoenecke.
 Works: Exegesis of Heb. 10, T. Hoffmann; Article IV of Augsburg Confession, A. Schulz; Study of Common Confession, W. Lutz, leader.
 Kindly announce to host pastor.
F. C. DOBRATZ, Secretary.

DELEGATE CONFERENCE OF THE COLORADO MISSION DISTRICT

Place: St. Luke's, Denver, V. Tiefel, pastor.
 Time: January 30 to February 1, beginning Tuesday, 1 P. M.
 Essays: The Finality of Scripture, W. Siffring; Romans 4-6, O. Kreie; The Urgent Need of Today of Parochial Schools, W. Schaller, Jr.; The Person of the Holy Ghost, a) in the Old Testament, b) in the New Testament, W. Wietzke; The Book of Jonah, Its Message and Application, R. Unke.
 Speaker: R. Vollmers (O. Kreie).
 Please announce yourself and delegate to Pastor V. Tiefel, 3891 Vrain Street, Denver 12, Colorado.
W. SCHALLER, JR., Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet January 29 and 30 at St. Peter's, 52 East 1st Street, Fond du Lac, first session starting at 9 o'clock. By conference resolution, members are to provide for their own meals. Members wishing to stay overnight are asked to inform Pastor G. Pieper. The Communion Service will be held the evening of the 29th.
 Topics: Engagement in the light of Scriptures, M. Schwartz; Releases and Transfers to and from Sister Congregations, C. Koepsell; Whom May I Call a Brother in Faith and a Christian According to the Scriptures?, T. Mittelstaedt; The Book of Nahum, P. Eggert; The History of Preaching, C. Krug; The Doctrine of the Church with Special Reference to Congregation and Synod, B. Kuschel; Some Phase of Church Music, T. Zuberbier; Hebrews 9, H. Kleinhans; Does Rom. 10, 4 refer to the Moral Law?, H. Kahrs; Common Confession, O. Siegler; What Shall Be Our Attitude Toward Congregations Willfully Organized in Repudiation of our Fellowship in the Synodical Conference?, to be assigned; Boys' Brigade, W. Wichmann.
 Preacher: C. Krug; alternate, H. M. Schwartz.
OSCAR SIEGLER, Secretary.

SOUTHEASTERN PASTOR-TEACHER-DELEGATE CONFERENCE OF THE MICHIGAN DISTRICT

The Southeastern Pastor-Teacher-Delegate Conference of the Michigan District will convene on January 29 and 30, 1951, at Immanuel Lutheran Church, Findlay, Ohio, A. R. Gallert, pastor.
Monday, January 29
 10:00 Devotion and Roll Call.
 10:15—11:45—Exegesis of 1 Cor. 16 (G. Press).
 12:00—1:30—Dinner.
 1:30 Devotion and minutes.
 1:45—2:45—What Can be Done to Promote a Christian Day School in those Congregations Which Have None? (T. Sauer).
 2:45—3:00—District and Foreign Missions (A. Wacker).
 3:00—3:15—Indian Missions (H. Engel).
 3:15—3:30—Recess.
 3:30—4:30—A Study and Discussion of the "Common Confession" in the Light of Controversies within the Lutheran Church. (E. Hoenecke, leading a round-table discussion.)
 7:30 Divine Service with Communion (Preacher: A. Bloom; Substitute: R. Timmel).
Tuesday, January 30
 9:00—9:15—Devotion and minutes.
 9:15—10:30—Practical Lesson in Geography (G. Mueller).
 10:30—10:45—Recess.
 10:45—11:00—Refugee Mission (A. Maas).
 11:00—11:30—Finance, Synod Building Fund etc. (R. Timmel).
 11:30—1:00—Dinner.
 1:00—1:15—Devotion and minutes.
 1:15—2:30—Continuation of Discussion on "Common Confession."
 2:30—2:45—Delegate from Michigan Lutheran Seminary.
 2:45—3:00—Closing and Roll Call.
A. R. GALLERT, Secretary.

NEW ULM PASTORAL CONFERENCE

Place: St. John's Ev. Lutheran Church.
 Time: January 31, 1951, 9:30 A. M.
 Communion service at 11:00 A. M.
 Preacher: Pastor F. Kempfert; Pastor G. Hoenecke, alternate.
 Papers: Exegesis of Philipians 3, 4ff., Pastor E. C. Schmelzer; The Church Life and Apostolic Days According to Acts, Pastor A. Birner.
E. C. SCHMELZER, Secretary.

MANKATO PASTORAL CONFERENCE

The Mankato Pastoral Conference will meet at St. Paul's Lutheran Church, North Mankato, Minnesota, R. Haase, pastor, on Monday, January 29, 1951, at 10 A. M. Holy Communion will be celebrated before the noon recess. This special conference will hear the pastoral reports on the article of the Common Confession preparatory to a joint meeting of congregational boards, pastors, and teachers.
G. RADTKE, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastors

Lehninger, Ernst F., in Grace Church, Oshkosh, Wisconsin, by M. Lehninger, assisted by I. J. Habeck, T. J. Mittelstaedt, W. L. Strohschein; First Sunday after Epiphany, January 7, 1951.
Walther, Herbert, in St. Paul's Church, Oconto Falls, Wisconsin, by Egbert Albrecht; First Sunday in Advent, December 3, 1951.
Koepsell, Marcus O., in St. Paul's Church, Remus, Michigan, and Zion Lutheran Church, Town Broomfield, Michigan, by A. W. Voges; Third Sunday in Advent, December 17, 1950.

CHANGE OF ADDRESS

Pastors

Raabe, John, 226 Ramsey Ave., S., Litchfield, Minnesota.
Reim, Rollin A., 1105 S. Cornelia St., Sioux City 20, Iowa.

ACKNOWLEDGMENT AND THANKS

Dr. Martin Luther College gratefully acknowledges receipt of the following donations, which will be used for furnishings for Centennial Hall:
 The Rev. E. R. Berwald, Buffalo, Minnesota, through District Treasurer, \$10.00; Immanuel Ladies' Aid, Medford, Wisconsin, \$10.00; Trinity Ladies' Aid, Hoskins, Nebraska, \$5.00; Mr. and Mrs. A. W. Coppens, Wauwatosa, Wisconsin, \$35.00; Mr. and Mrs. I. Lenz and Family, Olivia, Minnesota, an electric clock for Centennial Hall in memory of their son Phillip.
CARL L. SCHWEPPE.

MISSION FESTIVALS

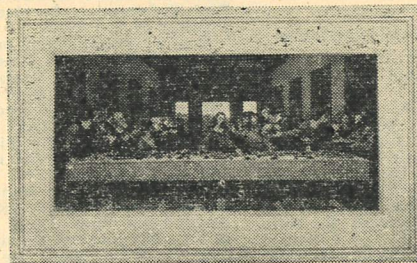
Twelfth Sunday after Trinity
 St. Paul's Church, Marquette, Wisconsin. Offering: \$100.46. W. Wadzinski, pastor.
Fourteenth Sunday after Trinity
 Immanuel Church, Tp. Farmington, Wis. Offering: \$1,140.75. Kurt Eggert, pastor.
Fifteenth Sunday after Trinity
 St. Paul's Church, Manchester, Wisconsin. Offering: \$578.80. W. Wadzinski, pastor.
Twenty-third Sunday after Trinity
 St. John's Church, Riga, Michigan. Offering: \$348.81.

BOOK REVIEW

Lange's Commentary on the Holy Scriptures. Print, Zondervan, Grand Rapids, Michigan. Price: \$3.95 per volume.
 This commentary on the whole Bible is well known to most Lutheran pastors. Last year Zondervan decided to re-publish this monumental work of Lange's in the English language, which heretofore was available in the German language only. The translation is well done and robs it of none of its value. The complete work will comprise 24 volumes. The New Testament is now on the market and the Old Testament will soon follow. Three volumes — Genesis, Exodus, Leviticus, Numbers, and Deuteronomy are now available. This commentary is so well known that it needs no special introduction or recommendation. At the end of each chapter or division the author treats it exegetically, doctrinally and homiletically thus giving the student an exhaustive analysis. Though we can not agree with the author on all points yet he is conservative and evangelical. Whoever uses and studies this commentary will be well rewarded for his labors. The complete set may be had for \$100. We believe that to be very reasonable.
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