

*The
Northwestern
Lutheran*

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

1 KINGS 8:57

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COVER DESIGN

ST. JOHN'S LUTHERAN SCHOOL
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Siftings

According to the church paper of Trinity Lutheran Church, Kiel, Wisconsin, this congregation has resolved to send the *Northwestern Lutheran* to each of its members. In the church paper Pastor E. G. Behm writes: "In order to promote Christian knowledge in general and synodical news in particular, the congregation (at its annual meeting) voted to send, for this year, the *Northwestern Lutheran* into every home of the parish and to all the servicemen." We don't believe that anyone will be the loser for this resolution. We are not too far back on our heels to hope that this little rock will start a synod-wide avalanche of similar congregational resolutions. A sober, editorial salute to Trinity Lutheran Church, Kiel, Wisconsin.

* * * *

In January of this year the Graduate School of Concordia Seminary, St. Louis, Missouri, took a stride forward when the \$250,000 Graduate Hall was dedicated. It is the first building of its kind in the history of the Lutheran Church in the United States. One of the Graduate School's chief aims is to afford Lutheran scholars and theologians opportunity for further study beyond the traditional three years of seminary training. What a fortress of truth this work can become if it turns out Biblical theologians such as Walther, Pieper, A. L. Graebner, Stoeckhardt, Engelder, Fuerbringer, and many others whose voices were united in denouncing every error which robbed God of His glory, whose voices had but one message for this dreary world: the vicarious atonement. May such voices ring in those halls!

* * * *

A recent editorial brought to you our comments on the proposed prayer in New York public schools. It was to be assumed that the general public would disagree with us. Public opinion in New York was decidedly contrary. Letters from 1,502 individuals were received, of which 1,232 approved the suggestion and

240 disapproved. The principle of seeking a positive approach to moral and spiritual values in public education was approved by 28 persons who objected to the specific action. Twelve letters contained other suggestions. It is with a feeling of gratitude to Almighty God that we can say His Truth is not determined by a boxscore. It is regrettable that we cannot say the same for the First Amendment to the Constitution.

* * * *

The Church of England for these many years — it goes back to Henry VIII, d. 1547 — has been a state church, supported by the state and in a lesser degree controlled by it also. Ever since Parliament, 24 year ago, turned down two proposals for changes in the Book of Common Prayer which the Church had approved the Anglican Church has had a strong realization of the ultimate political control over its actions, and deplored it. The Assembly of this Church will meet again soon. Before it will be a report dealing with the knotty problem. The report makes clear that the Church wants to separate from the state, but it doesn't want the state to separate from the Church. This conclusion is reached by the following tangled logic: "If this relationship were broken, it would be considered a sign that England had abandoned Christianity."

* * * *

As our Synod moves toward the establishment of an African mission in Northern Rhodesia, another missionary from Africa, Dr. E. Danielson, reports that Africa offers "rare opportunity for the rapid growth of God's work at the same time that there is increasing opposition there to white people in general. . . . With world conditions what they are and knowing that Africa is being rapidly drawn into these disturbances, I feel it is a time when every effort should be made to strengthen the African church . . . so that whether we missionaries are allowed to remain or not in Africa, the Christian Church there will be ready."

The Gospel Is New And Unique

Luke 5, 37-38

II

THE Savior's parable on which our last meditation was based emphasized the truth that His precious Gospel is not meant to patch up the religious ideas of natural man but to take their place. All of man's own religious ideas center in the thought of becoming righteous before God on the basis of his own life and character. This is a vain and futile hope and there is nothing that can ever make it effective. Any attempt to enlist the Gospel in establishing such a righteousness of works will of necessity pervert and destroy this precious message which offers salvation as the pure gift of God's grace.

This time we wish to consider a further parable of the Savior in which He also warns against the other thought of trying to aid His Gospel with the rules and regulations which belong to a religion of works.

The Truth Of The Parable "And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles and both are preserved." The term "bottles" used in our English Bible version may be somewhat misleading. The Savior is not speaking of what we would ordinarily understand as bottles. He has the goatskins in mind which were commonly used in the Holy Land as containers for water, wine, and other fluids. He calls attention to the fact that no one would think of putting new wine into an old, dried-out goatskin. The result would be disastrous. Such skins would burst under the expansive pressure of a fermenting wine, and the precious new wine would be spilled and lost. New wine must be preserved in fresh and elastic containers. The old cannot serve the new. This is a truth which the Savior wants us to remember as we proclaim His Gospel.

The Precious Gospel The message that we are justified freely by God's grace through the redemption which is in

Christ Jesus is the precious new wine. We will want to see it preserved to the last drop. It is the power of God unto salvation. It gives sinners the assurance of faith that for Christ's sake their sins are forgiven, that they are at peace with God, that even in the midst of trouble and sorrow they rest securely in God's love, that they are God's dear children and heirs of His glory in heaven. By imparting such assurance of faith the Gospel then also constrains sinners to a new life of thankful love in which they are desirous to do God's will in all things. Yet Christians still have their sinful flesh clinging to them, which constantly opposes, undermines, and weakens the new life of faith which the Gospel has implanted in their hearts. Thus they are kept from fully expressing their faith in all that they say and do. They are still misled into doing many things which are not in harmony with their faith, and they still fail to carry out many of the God-pleasing things in which they have their delight according to the inward man. The weaker the faith of the individual becomes, the more will such sinful shortcomings show themselves. Christians are therefore in constant need of hearing the clear testimony of God's holy law that they may come to a full realization of their sinful imperfections and failings. Yet the power to overcome them can only come from the Gospel, from its assurance of grace and salvation. The Gospel message must continually nourish, renew, and strengthen the new life of faith in their hearts. Only thus can Christians gain strength to suppress their Old Adam wherever they have still given way to his promptings; only thus will they find joyful willingness to carry out God's will in

those matters in which they have still been sadly remiss.

The Danger Of Losing It The temptation is ever present in the church of becoming impatient in waiting for the Gospel to bring forth the fruits of Christian life. Thus the thought arises to come to the aid of the Gospel, to supplement it with human rules and regulations. When, for example, the work of the church at home and on the mission field does not receive the desired support in our congregations, we are greatly tempted to take recourse to some rigid regulations which would simply obligate all of our members to make certain contributions in order to remain in good standing. This seems so much easier than to win their thankful gifts by patiently glorifying the Savior before their hearts and showing them how He alone has help for all their needs. Since this method is effective in many earthly spheres the thought so easily arises that it would also be more effective here. Again, when we see that the Lord's Supper is being sadly neglected by so many in our Christian congregations we are tempted to remedy the situation by simply emphasizing a certain frequency of attendance at the Lord's Table as an essential requirement of a good Christian life. That, too, seems so much easier than patiently to awaken an ever deeper longing for Holy Communion in the hearts of Christians by setting forth its rich benefits and their constant need of these blessings. And outwardly it may actually be very effective in improving the record of Communion attendance. But these and similar human rules and regulations will never aid the Gospel or the new life of faith which it produces in human hearts. Such regulations belong to a religion of works. By employing them in administering the Gospel we would be making the fatal mistake of pouring new wine into old bottles. The Gospel would eventually be lost. We would be misleading Christians to place their hope and assurance in the performance of certain outward deeds and ceremonies and turn their hearts away from the Gospel of salvation as the pure gift of God's grace.

C. J. L.

Editorials

THE GREAT AMERICAN ILLUSION

Man Without God A book soon to be published, and now being offered in serial form by the *Saturday Evening Post*, is described by that magazine as "one of the great books of your life-time."

This it may well be. But it will lead the attentive Christian reader to conclusions other than those intended by the author, Mr. Whittaker Chambers. He tells the story of the famous communist spy case involving himself as the principal witness, and Alger Hiss, brilliant member of the State Department who was ultimately convicted of perjury and is now serving a term in a federal penitentiary.

Many of our readers will recall those sensational hearings and trials of 1949 and 1950. They will remember the strange, solitary figure who, by his own admission, had been an important member of the Communist Party for 13 years until 1938 and withdrew after great inner tribulation to renounce communism and take up the fight against this violent evil. His book is a record of that epic struggle.

Without a doubt, Mr. Chambers understands communism. Although he admits that "... a man can join the Communist Party and can be very active in it for years without completely understanding the nature of communism," he himself has looked into its soul and reveals its nature. He says:

"Communism is what happens when, in the name of Mind, men free themselves from God." And again:

"The communist vision is the vision of man without God. It is the vision of man's mind displacing God as the creative intelligence of the world."

Communism Nothing New under the Sun Thus Mr. Chambers, in plain language, exposes the fact that communism is actually nothing new under the sun, but an ancient satanic faith which lies inherent in the fallen, sinful mind of man — an extension of the ambition of our first parents who thought the advancement of their mental powers more desirable than their fellowship with the Lord (Gen. 3,6) — and which has merely found a new, ruthless, destructive vigor in the ideology of the communists, who are ready to carry to its logical conclusion the devilish delusion that man's only god is his mind. We see in communism, in its barbarism and violence and corruption, the end result of a civilization that defies human intelligence and acknowledges no higher master.

It is a terrifying picture. And it becomes more so when we hear Mr. Chambers define the real danger of our free democratic institutions and way of life by saying: "The crisis of the Western world exists to the degree in which it is indifferent to God."

Exactly. Because of this very fact we find ourselves much disturbed in the reading of Mr. Chambers' document; not by the description and definition of communism, but by the greater snare in which possibly Mr. Chambers and certainly many of his fellow-Americans have been entrapped.

A Religious Experience Mr. Chambers declares that "every sincere break with communism is a religious experience." He professes to have undergone an inner change. His soul revolted against the godless religion of the human mind and restored God to His place. Actually, however, Mr. Chambers seems to have exchanged one delusion for another. For he indicates that he shares the religion of the Quakers, who have revised the Scriptural doctrine of the Triune God, teach salvation through works and conduct, reject the power of the Gospel as a Means of Grace and deny the perfect, full redemption of Christ. If such is indeed the persuasion of Mr. Chambers, then he has renounced communism but, no doubt unwittingly, still travels with those who deify the human mind.

For when men profess to believe in God, but refuse allegiance to the plain teachings of Scripture, this is nothing less than homage to the supremacy of the human intellect, which rejects God when it rejects His Word and thus operates with the very same basic principle that underlies communism.

But such is the Great American Illusion — that the mere acknowledgment of the existence of a Supreme Being constitutes faith in God and is therefore a true rejection of communism and all that it represents. We call it an American illusion, not because it is peculiar to our country, but because here it receives its most vigorous expression and has reached a position of high influence. It is the militant force in lodgery, Scoutism and the unionistic movements among the churches, a force which masquerades as true Christianity but is nursed at the breast of unbelief.

While we all must penitently confess that, in sinful weakness, we periodically allow our minds to sit in judgment over God's Word and ways, this sin has widely become a professional form of religion. It dominates much of the religious thinking in our country and has become a handmaiden of government. And because of this it presents an even greater, more immediate danger than communism itself. For communism is the frank and ruthless exponent of rebellion against God; but heterodoxy and unionism are a disguised and modified version of the same destructive idolatry, the worship of the human mind, its elevation above the inspired Word.

How Great the Difference To the degree in which it is indifferent to God, our democratic way of life courts destruction. And rejection of divine doctrine in favor of human dogma is indifference to God's Word. It is a rejection of God. In this respect, unscriptural religion is spiritually not by one whit less virulent than communism.

The modern bland refusal to subject human reason to the Word of God is a brother of communism under the skin. Both sprang from the same womb of rationalistic unbelief, which swept Europe in the 19th century. Indeed, the modernistic pseudo-Christianity is the elder brother, and communism is the prodigal younger son

who carries his freedom to excess. It is entirely possible that men may come to abhor communism because of the terrible depravity which communism so frankly reveals, without actually escaping the clutches of that reasoning which enthrones itself above God's Word.

Because the subtle, disguised ungodliness of the deniers of Bible doctrine is clothed in soft garments and treads lightly in its emotional finery, it lacks the rugged strength of communism, its forthright, uninhibited brother. Yet the great illusion is the real enemy of America. More slowly and less painfully, perhaps, but

no less inevitably it can lead to the utter enslavement of men and turn their progress into ruin.

"They deny the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. 2, 1.

When we pray for our country, let us pray, not merely for the defeat of communism, but for the humbling of the proud mind of man, that it may come unto the obedience of the Gospel. Let us pray for the success of all genuine heralds of the Gospel in the world, and on our part speed our Synod's educational and mission endeavors which are dedicated solely to the wisdom of Christ.

E. S.

The Ancient Church Fathers

A wagon bearing the emblem of Empire drew up at the front of the little garden and two police officials stepped down to arrest the man who stood meditating among his flowers. Early on the following morning he appeared before the Judge.

"Are you Thascius Cyprianus? Are you he whom the Christians call their Bishop?"

"I am," replied the man who himself had once been noted in this very courtroom as an able attorney.

"Our Emperors have commanded you to worship the god," said the Judge sternly.

"That I shall never do," replied the Bishop calmly. "Do thou what is required of thee. As for me, I worship my God and hasten unto Him with all the fervor of my soul; for the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

At a signal, the clerk arose to intone the verdict: "It is ordered that Thascius Cyprianus shall be executed with the sword."

It was the year 248 A. D.

And this man, Cyprian as we know him, had only been baptized on Easter Day of 246. Born somewhere in North Africa early in the century, he was the son of a wealthy Roman official and grew up amid the usual scenes of profligacy and wantonness common among rich young Romans. Having studied Law, he became a lawyer and we would never have heard of him but for the notable work of a devoted Elder of the congregation in Carthage who, as God's instrument, brought Cyprian to a knowledge of his Savior. Immediately after his conversion, the new

child of God disposed of a large portion of his wealth by distributing it among the poor, and then turned to the study of theology which he pursued so intensively and earnestly that after three years the Christians of Carthage elected him to the highest service, that of Bishop.

This was well; for he had but little time. His years of service were few, washed with the blood of martyrs and loud with the wailing sorrows of the Church. Soon after Cyprian's appointment to the Bishopric, the Emperor Decius unleashed a furious persecution, and the turmoil extended to Carthage where the heathen, assembled at their huge games, repeatedly raised a chant demanding that Cyprian be thrown to the lions. With the mob spirit thus prevailing, the bishop thought it expedient to withdraw. For two years he directed the Church by letters from a hidden retreat.

With the death of Decius the wave of hatred subsided and Cyprian returned to Carthage, only to find severe problems confronting him. Many fine Christians members had suffered death; but others had in fear denied their faith and their Savior. These now wished to be taken back into the fellowship; but those who had been faithful and had escaped death were much opposed to readmission of the lapsed members. Since the same problem arose in other parts of Christendom, a considerable controversy developed, in which Cyprian took a leading part.

He held that those apostate Christians who showed signs of true repentance and made public confession must be accepted. In defending this position with the Scriptures, he

thoroughly expounded the doctrine of the Church and Ministry and developed thoughts which until then had not been so carefully expressed. Unfortunately, some things that he said were later misused so as to increase the power of the bishops and finally to support the popish claims of the Bishop of Rome.

Very soon, under the reign of Gallus, another persecution set in. But this time the Lord prevented it from troubling Carthage. For that region was visited with a terrible pestilence. People died so rapidly that they could not be buried in due time, and bodies lay in the streets. Then Cyprian roused his congregation and with fiery admonition persuaded the members to go out in groups, like Red Cross teams. They ignored the danger of infection, helped the sick and buried the dead. This so impressed the heathen that they were not minded to turn against their benefactors.

But the peace did not last. Emperor Valerian was enthroned and in the year 257 a wave of fury again struck Carthage. Cyprian was promptly haled into court, and the Judge imposed banishment upon him. He was interned in a small village by the sea, but continued to serve his people even from exile for almost a year. Then he was permitted to return to Carthage, where he had hardly resumed his duties when new orders, arriving from Rome, put an end to the mildness of the local authorities.

It was the year 258 A. D. Accompanied by a huge concourse of his devoted Christians, they took Cyprian out into a field. There he removed his upper garments, knelt and prayed, came erect once more, tied the hood over his own eyes and asked two of his friends to lash his hands together with the rope. And the story was afterward told that,

when the executioner approached, Cyprian ordered that of his own funds the man be given twenty-five gold pieces.

Then he knelt down for the last time, and his bare neck lay white beneath the gleaming sword uplifted.

E S.

The Message Of Jesus

WHEN God directs us emphatically to Jesus as our Prophet: "Hear ye him," when He threatens a curse to every one who will refuse to hear Him: "It shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" — then we naturally ask, What would this Prophet teach us? What is the message which God sent Him to deliver? We will also ask, What is the right way of hearing Him, so that His message may not be lost on us?

His Message Is Not The Law

There are many people who think that Jesus came as a new law giver, that His message can be summed up in the Golden Rule: Do unto others what you would have them do unto you. They think that the Sermon on the Mount presents a compendium of His doctrine.

It is true, Jesus did preach the Sermon on the Mount, but not as a summary of His message. In the Sermon He embodied also the Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" (Matth. 7, 12). — There are several things to be noted here. In formulating the Golden Rule Jesus expressly stated that it contains nothing new, that the law and the prophets have already said the same. Hence they do greatly err who would make a new law giver out of Jesus. They think that the law of Moses represents a lower standard of morality, and that Jesus came to teach a higher standard. No, the law of Moses, which commands us to love God above all things and to love our neighbor as ourselves, thereby teaches the highest standard of morality, a truly divine standard.

But, does not Jesus in the Sermon on the Mount repeatedly say words to this effect: Ye have heard that it was said to them of old — but I say

unto you? Does He not thereby proclaim Himself as a new law giver? No, with these words Jesus does not take exception to the commandments of Moses, He takes exception to the barnacles of human tradition which in the course of time had attached themselves to the law of Moses, and hampered it in its effectiveness. Jesus merely purified the law of these traditions and restored its original spiritual meaning.

We must note another point regarding the Sermon on the Mount. To whom did Jesus address it? Matthew tells us plainly that He went up on a mountain and "his disciples came unto him" (chap. 5, 1), and then He "taught them" (v. 2). The Sermon on the Mount was not delivered to the people in general, it contained specific instructions for such as were already Jesus' disciples. It presupposed that they had accepted Jesus as their Savior. Only then could they understand and use the Sermon. Otherwise they would simply confuse things. In the Sermon on the Mount Jesus shows His disciples how they can use the law of Moses as a guide in their conduct.

That Jesus did not come as a new law giver He often showed by His answer to the question: "What must I do to be saved?" If anyone wants to work his way into heaven, he will find all he needs to know in the law of Moses. The only trouble is that no one is able to keep the commandments, and that therefore the law convicts and condemns him as a sinner. If a sinner is to be saved he must hear a different message from God.

Although Jesus proclaimed the law, it was always the law of Moses which He used. He was not a new law giver.

Jesus The Prophet Of The Gospel

What then is the message which Jesus, the great Prophet come from God, was to deliver to the world?

St. John expresses this in a very brief and concise form when He compares Jesus with Moses and says: "The law was given by Moses, but grace and truth came by Jesus Christ" (chap. 1, 17). St. Mark says the same thing but presents it a little more fully: "Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (chap. 1, 14, 15).

Jesus is the Prophet of the Gospel, the messenger of God's grace and truth, that is, the publication of God's verdict that in Himself, in Christ, the status of the world before the judgment throne of God has been completely changed, reversed. Formerly God looked upon the world as an enemy camp. In the Gospel He announces that He considers the whole guilt of the world wiped out. Since the cross of Christ was interposed, and God looks at the sinners through Christ, all their sins are blotted out from view, former sinners look perfectly clean to God.

This Gospel is the message which Jesus reveals as prophet. He summed it up in words like the following: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matth. 11, 28). Or: "Son, be of good cheer; thy sins be forgiven thee" (Matth. 9, 2). He used the fact that He preached the Gospel as proof that He was the promised Messiah. To the messengers of John, who asked Him: "Art thou he that should come?" He pointed out the works of healing which He performed, climaxing His statement with the remark: "And the poor have the gospel preached to them" (Matth. 11, 5). Thus it had been foretold by Isaiah: "The Lord hath anointed me to preach good tidings unto the meek . . . to comfort all that mourn" (Is. 61, 1, 2). The Gospel is God's good news to poor sinners.

When Jesus sent His apostles into all the world to teach all nations, He instructed them to "preach the gospel to every creature" (Mark 16, 15). That is the proclamation of peace and salvation to every one who believes.

This is the message of Jesus. Through this message He saves the world from judgment, and through this message He changes the hearts of men, grants them a new birth and

makes new creatures out of them. Anything that men may try to add to the Gospel will inevitably ruin it.

"Obeying" The Gospel

It is of the utmost importance that we preserve the Gospel unadulterated. Any error, no matter how insignificant it may appear, works with the force of a leaven. Before you realize it, wide areas may be contaminated.

The Scriptures sometimes use expressions in connection with the Gospel which a careless, superficial reader may misconstrue. Thus in Matth. 7, 21 and 24, Jesus speaks of "doing" the will of His Father and of "doing" His sayings. So also in John 7, 17; 9, 31. In John 14, 21 and 23, He speaks about "keeping" His words, His commandments. St. Paul speaks of "obedience to the faith" (Rom. 1, 5) or "obedience of

Christ" (2 Cor. 10, 5). St. Peter speaks of "obeying the truth" (1 Pet. 1, 22). Sometimes they simply say "obedience" (Rom. 15, 18; 16, 19; 1 Pet. 1, 2). These expressions are misunderstood by some people as though they referred to the doing of some meritorious work. The nature of the doing, the obeying, etc., depends entirely on the nature of the word which we do. If the word is a command, then to do it naturally means to perform the commanded work. But if the word is "Be of good cheer" then the doing cannot refer to any work, it means simply to accept the good news in faith.

The message of Jesus in the Gospel is the salvation of sinners through the redemption in His blood. And this content of the Gospel message governs also the meaning of all words used in connection with it.

J. P. M.

another Mark or even Barnabas. That Silas was chosen in Jerusalem to accompany Paul and Barnabas back to Antioch was a sign that he sided with Paul in his stand against the Judaizers. Silas also would not have accompanied Paul, if he had sided with Barnabas and Mark in the controversy and had felt that Paul had acted unbrotherly in refusing to take Mark with him. We should like to add another reason for the choice of Silas by inference. In the Epistles of Paul Silas is also known as Silvanus. This was the Latin or Roman name. Can it not be inferred that Silas was a Roman citizen like Paul? Every person acquiring Roman citizenship had to adopt a Roman name. Surely such a Roman citizenship also spoke in favor of the choice. Had not his own Roman citizenship stood him in good stead already during his first journey and we know, what it meant to him at the end of his life in Rome. He enjoyed certain privileges in prison, was beheaded and not crucified. No Roman citizen could be crucified.

After Paul had chosen Silas he was "recommended by the brethren unto the grace of God." At the beginning of the first journey the brethren in Antioch laid their hands on both Paul and Barnabas. Here the singular participle speaks only of Paul. This furthermore reveals to us that the congregation in Antioch sided with Paul as far as Mark was concerned. No laying on of hands is especially mentioned, when Barnabas and Mark leave the scene quietly for Cyprus. Surely they wished them well and also commended them to the grace of God, but the public service is only recorded in connection with Paul.

Paul and Silas Confirm the Churches

Even though nothing is mentioned, and perhaps silence is the loudest argument, Silas does not seem to have filled the boots of the former companion Barnabas. During the first journey Barnabas and Paul are mentioned side by side, Barnabas even first. Later on Paul takes over the leadership. Luke practically only speaks of Paul (v.41): "And he went through Syria and Cilicia." Silas is viewed more as the personal assistant of Paul. He takes the place of Barnabas, however, and not of Mark.

Paul and Silas traveled by land. In all likelihood they followed the old

In The Footsteps Of Saint Paul

THE SECOND MISSIONARY JOURNEY

Paul Takes Silas With Him

DR. HENRY KOCH, MORRISON, WISCONSIN

NOT too long after Barnabas and Mark had left for the Isle of Cyprus Paul set out toward the north for his momentous second missionary journey. He too did not go alone, but took Silas with him. Tersely Luke informs us of this (Acts 15:40): "And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." When Paul and Barnabas accompanied by Mark began their first journey, they boarded a vessel at Seleucia, the harbor of Antioch, and sailed for Cyprus. This time Paul set out on foot (Verse 41): "And he went through Syria and Cilicia, confirming the churches."

Who was Silas?

Of Silas, the chosen traveling companion of Paul we know very little. He is introduced to us (Verse 32) as a prophet with Judas in Jerusalem. He accompanied Paul and Barnabas back to Antioch from Jerusalem with this same Judas. They had been sent by the brethren in Jerusalem to con-

firm the report of the two missionaries upon their return to Antioch. They were to exhort the brethren to accept the resolution of the mother church at Jerusalem and were to corroborate that Paul and Barnabas had taken the correct stand in their placing of Jews and Gentiles on an equal footing in the Church of Christ.

Paul Chose Silas

We are also told that Paul chose Silas as his companion. To be sure, he consulted with the brethren at Antioch in this weighty matter. Whom should he take with him after Barnabas had chosen Mark and had already left? His choice fell on Silas and divine providence guided the choice. Had not Mark played a doubtful role at the beginning of the first journey and had not Barnabas also gone over to the ranks of the Judaizers out of fear at Antioch forcing Paul to withstand Peter face to face in the critical issue? Paul wanted to be doubly sure that his chosen companion would not be

highway along the sea coast. We hear of congregations in Syria and Cilicia. The Book of Acts is silent on their origin. Some think, they were formed by missionaries sent out by the congregation in Antioch. Others think they may have been founded by Paul himself during his seclusion at Tarsus before he was called to Antioch by Barnabas. We do not know. As little as we know just how and when the many congregations in Egypt and Northern Africa were formed so little can we say anything definite here. We rejoice over the fact, over the power of the Gospel and over that first missionary zeal of lay Christians.

Paul "confirmed the churches." What do these words signify? Paul and Silas told the young congregation of the resolution of the council at Jerusalem. What a joy must it not have been to the Gentile Christians to know that they were on an equal footing with the Jews before God and Christ. They too rejoiced over the liberation from the yoke of Moses through the Gospel.

The Visitations

In the "confirming of the churches" we have the first recorded visitations. Paul had said to Barnabas (v. 36): "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Here Paul sets out without Barnabas to do just that. He desired to strengthen the brethren in their faith for the trying times lying ahead of them. To strengthen the brethren and the churches is the prime purpose of visitation. What a far cry is our present visitation or rather our lack of proper visitation from the one carried out by Paul and Silas! In our day visitors are not wanted or are only called in a grave crisis, only rarely for a confirming of the brethren in the faith. The church of today is lacking this scriptural form of visitation. We witness much highpowered missionwork with rather doubtful and often even unscriptural methods, but we forget the fundamentals, the strengthening of the faith within the congregations, who then will work as did the congregations of Antioch and expand. Paul says of himself: "Be ye followers of me." He spoke of his life. We should like to add: also in our visitation and mission work as well as methods. Untold blessings would be

ours, if that first love could be revived. Only the old Gospel can do it and still does it here and there.

Our true mission program is outlined for us in the Book of Acts and the Epistles of Paul.

Sectarian Bodies

THE BAPTISTS

THE history of the Baptists goes back to the days of the Reformation. "Heavenly Prophets" came to Wittenberg with the claim of a new, divine revelation. They rejected infant baptism and required profession of faith and a second baptism for those who had been baptized in their childhood. Due to this they received the name "Anabaptists" (ana: again; and baptizein: baptize; German: Wiedertaeufer).

Later they organized a socialistic form of government in the city of Muenster and practiced polygamy. For various offenses their leaders were taken captive and several of them beheaded. Many of the Anabaptists fled to foreign countries, chiefly to Holland and England. In the latter country they adopted the name "Baptists."

The Baptists in the United States are, historically speaking, not descendants of the Baptists in England. They trace their origin from Roger Williams, formerly affiliated with the Anglican Church, and who had gone to Massachusetts, from where he had been driven out and later became the founder of Rhode Island. The charter of Rhode Island, issued in 1644, granted religious freedom to all.

The regular Baptists are Calvinistic in their doctrine. Baptism by immersion is a requisite.

Some of the Baptist bodies are: Regular (North), Regular (South), Regular (Colored), Six Principle Baptists, Seventh Day Baptists, Free-will Baptists, Primitive Baptists, Separate Baptists, United Baptists, Old Two-Seed-in-the-Spirit Predestinarian Baptists, Baptist Church in Christ, Dunkards or German Baptists or Brethren, River Brethren.

In the following we bring the erroneous teachings of the Baptists.

Of The Election Of Grace

They teach that God's saving grace is not universal, but pertains only to the elect; that the election of grace

was an absolute act of sovereign God and was decreed without consideration of Christ and His vicarious satisfaction for the sins of the world; that the elect can not altogether fall from grace or wholly lose their faith even in spite of the most grievous sins; that the wicked are lost not through their own sin and unbelief, but because of the absolute decree of God.

Rom. 11, 32; Eph. 1, 3-6; II Tim. 1, 9; Ps. 51, 13; Matt. 26, 69f.; II Sam. 17, 27; Ps. 37, 24; John 20, 25, 29; Hos. 13, 9; Matt. 23, 37; Acts 7, 51; Acts 13, 46; John 3, 9; I Thess. 5, 9; Luke 14, 16-24; Gal. 5, 4; Ezek. 18, 26; I Tim. 1, 19.

Of Christ The Son Of God

They teach that also after the incarnation, the divine nature is not only in but also outside of the personal union (that since the exaltation, the divine nature is present on earth, but the human nature is enclosed in heaven); that the communion of the two natures is not true and real, and that the statements, "God is man," and "Man is God," are only figures of speech; that Christ's human nature received glory and majesty only through His exaltation; that since there is no communion of natures in Christ, each nature works independently of the other in the execution of Christ's divine office.

John 1, 14; I Cor. 8, 6; I Tim. 3, 16; Col. 2, 9; II Cor. 5, 19; Luke 1, 35; I Cor. 15, 47; Matt. 16, 16; Rom. 9, 5; I Peter 3, 18; Acts 20, 28; Rom. 8, 32; I Tim. 2, 5; I John 3, 8; I Cor. 15, 3; Gal. 1, 4; Eph. 5, 2, 25.

Of Christ's Work And Office

They teach that Christ has fulfilled the Law only for the elect; that Christ has died only for the elect and has made satisfaction only for their sins; that Christ sitting at the right hand of God does not signify His supreme and universal rule, power, and majesty, according to the human nature, but only limited

power, and His confinement to a certain part of heaven.

II Cor. 5, 15-19; John 1, 29; I Tim. 4, 10; II Peter 2, 1; Titus 2, 11; I Tim. 2, 5-6; Rom. 8, 32; Heb. 2, 9; Ps. 110, 1; Heb. 1, 3; Eph. 1, 20-23; I Peter 3, 22.

Of Conversion

They teach that the elect, having once been converted, can not again lose faith and fall from grace; that the non-elect are not called earnestly and efficaciously; that the grace of God in conversion is irresistible.

Gal. 4, 19; Luke 8, 13; Matt. 11, 28; Mark 16, 15-16; Acts 17, 30; Matt. 28, 19-20; Is. 65, 2; Luke 7, 30; John 5, 40.

Of Faith In Christ

They teach that saving faith may exist in the hearts of the elect together with mortal sins.

I John 2, 34; I John 5, 4; John 3, 36.

Of Repentance

They teach that faith is not an essential part of repentance.

Matt. 5, 6; John 3, 16.

Of The Means Of Grace

They teach that the Sacraments are not means of grace through which God bestows His grace and Spirit.

I Cor. 12, 13; Acts 2, 28; Matt. 26, 28; Mark 16, 16.

Of The Law

They teach that also in the New Testament Christians are subject to ceremonial laws.

Heb. 10, 1; Col. 2, 16; Gal. 5, 12; Acts 15, 10, 29; Rom. 14, 5-6; Gal. 4, 10-11; Mark 2, 27; Gal. 5, 3; Gal. 2, 3-5.

Of Holy Baptism

They teach that only truly ordained ministers of the church may perform Baptism; that immersion is the only proper mode of performing Baptism; that Baptism does not work forgiveness of sins, but is simply a sign and picture of the cleansing from sin; that those baptized in childhood must be rebaptized when grown up; that children born of Christian parents are holy in the sight of God even without Baptism; that children should not be baptized.

John 3, 5; Mark 7, 4; Luke 11, 38; Acts 1, 5; Acts 2, 16-17; Heb. 10, 22;

Acts 22, 16; Mark 1, 4; Rom. 6, 3; Titus 3, 5; II Tim. 2, 13; Rom. 3, 3-4; Rom. 11, 29; Eph. 2, 3; Ps. 51, 7; John 1, 13; Matt. 28, 20; Mark 16, 15-16; Mark 10, 13-16.

Of The Lord's Supper

They teach that the words of institution must not be taken in a literal but a figurative sense; that the bread as a symbol of the body of Christ must be broken in order to signify the breaking of His body on the cross; that Christ's body and blood are not really present in Holy Communion, and are not really given to the communicant under the bread and wine; that Christ's body and blood are received only spiritually by faith, not really; that the Lord's Supper does not offer, convey, and seal forgiveness of sins, since it is only a memorial of Christ's death; that unworthy communicants do not receive Christ's true body and blood.

Gal. 3, 15; I Cor. 10, 16; I Cor. 11, 26-28; John 19, 33; Matt. 26, 26-28; Ps. 33, 4; Luke 1, 37; Luke 22, 19-20; I Cor. 11, 27-29.

Of The Church

They teach that the Word and Sacraments are not the only marks of the true church; that Christians of the various denominations may fellowship in spite of differences of doctrine, since purity of doctrine cannot be obtained.

Matt. 28, 19-20; I Cor. 10, 17; Mark 16, 15-16; Eph. 4, 3-5; Gal. 5, 9; Rom. 16, 17-18; Titus 3, 10-11; II John 10-11; I Cor. 10, 21; I Kings 18, 21; I John 4, 1.

Of The Ministry

They teach that the office of the ministry does not belong to the whole church, but only to certain persons within the church; that the ministers of the Word cannot really and truly forgive sins, but only proclaim absolution.

I Cor. 3, 21-23; II Cor. 4, 5; Ps. 68, 13; I Cor. 4, 1; I Peter 5, 2-3; I Peter 2, 9; Mark 2, 7; Matt. 9, 8; John 20, 22-23.

In our next article we shall discuss the Congregationalists.

K. F. K.

The Ups and Downs of Zionism

THE resurgence of Zionism has made itself felt in the creation of a State of Israel in Palestine. Some of our Christians have put the anxious question: Does this not contradict Scriptures? Will the dispersion of the Jews be brought to an end? Will the temple be rebuilt? It was and still is the sin of the Zionists to establish a home and state in Palestine for the Jews living in the dispersion. Antisemitism and revived Jewish nationalistic hopes have aided in this attempt. Herzl, the father of modern Zionism had come to the conclusion that antisemitism would continue to flare up here and there. To afford the persecuted Jews a haven of refuge against this tide of hatred he labored for the creation of a Jewish state in Palestine. Today a portion of Palestine has been taken away from the Arabs and given to the Jews. This caused a new flare-up of hostilities between the descendants of Israel and Esau. The end and outcome of which is uncertain. Formerly the Balkan

states were considered to be the powder keg of Europe and the world. Today little Palestine is aflame with Jewish zealotry and Mohammedan fanaticism. A pistol shot started the first world war. Who knows but what a borderscene in the Near East may not start a more terrible third world war! Neither the Jews nor the Mohammedans have buried their pristine hopes of supremacy and world rule. History may repeat itself, be it denied ever so vehemently. Terrible wars have been fought with religious strife and fanaticism as the ultimate background. The bloodiest wars have been fought in the name of religion. It may happen again the nearer we approach the end of all time.

A regathering of the dispersed Hebrews is to be effected in the land of their fathers. A divinely commissioned prince of David is to head them as the Anointed One. Thus the original Zionists interpreted the return of the Jews as yet to come. The prophecies of Scrip-

tures, however, have been fulfilled long ago. The return of Judah to the Holy Land was brought about, when the remnant of the Hebrews returned to Jerusalem after the Babylonian exile. The prince of David is no one else than the anointed Messiah. This is the only true and scriptural interpretation of the words of prophecy.

It is not our purpose to take issue with the vain aspirations of Zionism. We should only like to mention two facts, which refute the claims and sins of the Zionists. The ancient genealogy tracing the ancestry of Jews back to their tribal forefathers have all been destroyed, when Jerusalem was destroyed by Titus in 70 A. D. How shall it then be possible for a modern Jew to trace his ancestry back to David and to claim to be the prince of David? The modern Zionist no longer expects a personal Messiah. The whole Jewish race is to assume the role of a Messiah for the whole world. False Messiahs already arose in the day of Christ. They will arise again and again, but let no man be deceived thereby.

A full restoration of the Jewish state would also demand the restoration of the Jewish Temple at Jerusalem. To the deep chagrin of the Zionists the Mohammendans are still in possession of the temple area. To restore their temple and its worship as well as freedom from any foreign yoke the orthodox Jews pray at the Wailing Wall in Jerusalem every Friday. Up until now the Mohammedans had granted them this privilege to pray at the walls of the old temple of Solomon. Today even this privilege has been taken away from them. Is not this all a far cry from the reestablishment of a Jewish state, which is to be a fulfillment of the prophecies of the Old Testament?

Let us take a glimpse at conditions in the present state of Israel in Palestine. Joseph Hoffman Cohn, the director of the American Board of Missions to the Jews, who hopes and prays for "the rebuilding of the walls of Jerusalem (Neh. 4: 6)" and for a general conversion of the Jews at the end of time, has just returned from the Holy Land. He is a converted Jew. There was a time, when he too had hoped that a general conversion of the Jews might result from the erection of a Jewish

state. Today he returns from Palestine as a thoroughly disillusioned man. He views the present leaders of Israel as godless men, who do not pray to God for guidance, but rather defy Him. During his visit to Jerusalem he noticed increasing discontent and disappointment among the inhabitants. Their one-time hope for a realization of their Zionistic dreams has been frustrated. For too many the "honeymoon" is over. He goes on to say, that if the present Israeli government would grant visas to the Jews to return to their former exile, very many of them would return only too gladly. Among those lands he mentions "the land of Hitler, Goebbels, and Goering." Black marketing is rampant. The love of the neighbor is quite forgotten. The housing problem is growing by the hour. Where formerly one house served as a home for one Arab family, today only too frequently many Jewish families have to share the same with one another. Privacy of family life is thereby ruled out. For the possible 700,000 voters there are no less than 35 different parties, from which they may choose their desired leaders. Cohn goes on to say that every Jew is a rugged individualist and that every one wants to become and be a leader. Rugged individualism, however, is not a prerogative of the Jew. This is no rare, but a rather common plant on this celestial globe of ours. Cohn comes to the conclusion that Zionism is practically dead. This is an erroneous and premature judgment on his part because of his own shattered hopes. Zion-

ism will be revived time and again until the end of all time. Judah and Rome, the two continuing powers, will ever and anew attempt to revive their aspirations for world rule. Both are held in check by God. Both serve as a warning to all Christians.

The realization of a Jewish state within Palestine is not the equivalent of a Jewish state with Jerusalem as the metropolis of the world including the temple and its worship. This was already the ambition of the nationalistic Pharisees.

We Christians desire the preaching of the Gospel to the unfortunate and misled children of Israel. Let us further the cause of Jewish missions, the most difficult of all. We deplore and abhor every kind of antisemitism, for it is contrary to the divine precept of our Lord: "Love thy neighbor as thyself." We do not entertain the vain and unscriptural hope of a conversion of all Jews before the end of time. Only a remnant of Jews and Gentiles will be saved. They constitute the invisible Church, the city of Zion and our God. Everything else is mere wishful thinking and too much of the so-called mission work of today is of that nature. Numbers for a visible organization and not souls won for Christ is the aim. Let us rather help build the walls of the heavenly Zion, the city of God. May we not be unduly surprised or even alarmed at the ups and down of Zionism or any other ism in this world! The Lord of hosts is also the Lord of the Church. His Word and His Church alone abide forever.

H. A. KOCH.

Centennial Celebration

St. Paul's Ev. Lutheran Church Court and Bond, Saginaw, Michigan

St. Paul's of Saginaw observed its centennial in a series of services from Sunday, November 25, to Sunday, December 2, giving thanks to God for the innumerable blessings which had come upon it in the past century and vowing to remain true to the God of Grace in the future.

The preliminary work toward the organization of the congregation was done in the summer of 1851 by

Pastor Frederick Schmid of Ann Arbor, pioneer Lutheran missionary in the State of Michigan. He came to Saginaw, a village of hardly 500, at the request of one of his former parishioners, Konard Kull, and promised the small group of Lutherans who had gathered around Kull that he would send them a pastor. Accordingly, Pastor Julius Ehrhart arrived in Saginaw in the month of November, founded the congregation on November 30, 1851, with 22 charter

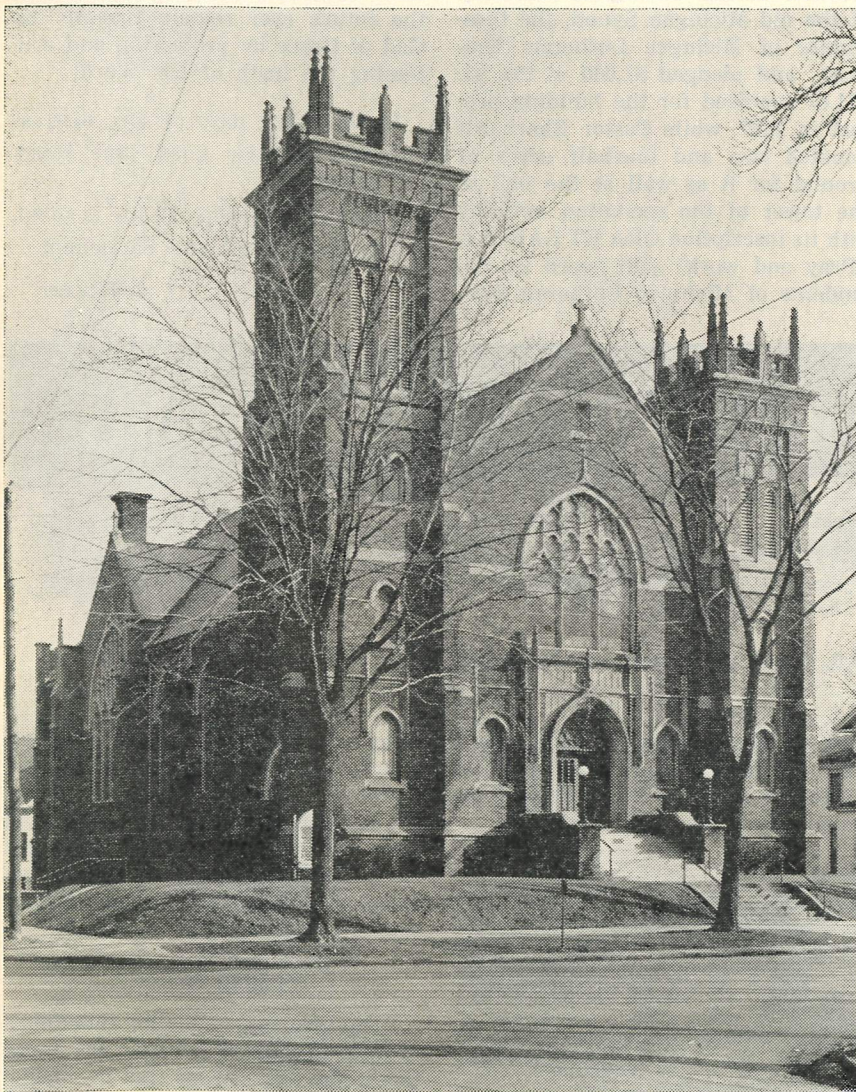
members, and became its first pastor. Ten years of struggle followed. Hardly would the members in those early days have thought that two daughter congregations of our Synod — St. John's in 1890 and St. Luke's in 1930 — would spring from the congregation they had founded and that at the end of a century its records would show 6,179 baptisms, 3,365 confirmations, 2,001 marriages,

Paul's until 1854. Pastor Ehrhart left the small flock that remained in March, 1853, after which first Pastor Schmid from Ann Arbor and then the pastors of St. John's on the East Side served St. Paul's until August of 1859 when Pastor L. Adams was installed as second resident pastor. He left the following February and again St. Paul's was served from the East Side. That was the case also

St. Paul's began. For over 31 years, until the time of his death in April, 1893, he served St. Paul's. With lumbering coming into its own, Saginaw City was growing. Among those who added to its growth were Lutherans, many of whom found a church home in St. Paul's. The small building erected in 1857 which served both as a church and a school had to be enlarged and in 1869 a new church had to be built. The school grew and prospered under Eberhardt who, like all previous resident pastors, served as teacher, until 1876 the congregation called its first teacher, Mr. C. G. Schneider. In 1883 the old church used for school purposes, had to make place for a larger school building, still used today though since remodeled and enlarged. Those were the days in which a good foundation for the future was laid also as far as the doctrinal position of the congregation is concerned; for Eberhardt unlike many in those days, Schmid, for instance, was conservatively sound in taking his position on the Scriptures and the Lutheran confessional writings, both in doctrine and in practice, and played a prominent part in bringing the old Michigan Synod, and with it St. Paul's, out of the General Council with which it was affiliated from 1867 to 1887.

Pastor Eberhardt was succeeded by Pastor F. Huber, 1893 to 1896. A vacancy of over a year followed. Then Pastor J. H. Westendorf came to St. Paul's in 1898, serving until the time of his death in 1922. During his time the present beautiful church on Court and Bond was built at a cost of about \$110,000 following the destruction by lightning of the former church on May 26, 1918. Pastor A. F. Westendorf followed his father 1922 to 1930. In 1929 Pastor O. Eckert came as co-pastor and when A. F. Westendorf left in 1930, Pastor O. J. Eckert was called and these two men are still serving St. Paul's. Since 1876 forty teachers have served in St. Paul's School. The present teaching staff consists of Mr. E. A. Backer, principal, Mr. Wm O. Winterstein, Miss Ruth Otterstatter, Miss Betty Bowden, and Mrs. Hilda Pfeiffer. A relocation and new school building program is under way.

Guest speakers for the very well attended services on the two Sundays were Pastor S. E. Westendorf, President of the Michigan District, and



and 2,424 burials, and that its bulletin would then be going into some 680 homes. A considerable number of the 22 charter members lived east of the Saginaw River. For lack of a bridge, they soon chose to worship in a house on the East Side and in July, 1852, organized their own congregation (St. John's on Second and Federal, now in the American Lutheran Church), though they continued to be served from St.

after the departure of the next pastor, H. Kuhn, who served only from August, 1860 to April, 1861. In ten years the congregation experienced eight shifts in the pastorate and had a resident pastor hardly more than one-third of the time, which greatly hindered its growth and progress.

But with the coming of Pastor Christopher L. Eberhardt in December, 1861, a new era in the history of

A. F. Westendorf, former pastor of St. Paul's. At the December 2 English communion service, chairs had to be placed in the aisles and part of the audience had to be crowded into the vestibule. The speakers for the midweek services on Monday, Wednesday, and Friday evenings were Professor C. E. Frey of Michigan Lutheran Seminary, Pastor Henry Pussehl of Wrightstown, Wisconsin, and Pastor K. E. Vertz of Owosso, Michigan. At the Monday evening service the four centennial hymns written especially for the occasion were presented by the school children in two and three part singing in connection with responsive reading of the Scripture passages on which they are based and brief applications from them. The other midweek services followed the regular pattern. The centennial celebration closed with a concert on Sun-

day evening, December 2, by the combined choirs of Michigan Lutheran Seminary and St. Paul's under the direction of Professor Meilahn Zahn, Michigan Lutheran Seminary. It was very fitting that Michigan Lutheran Seminary should have a part in St. Paul's centennial celebration, since it is due to St. Paul's and its pastor, Eberhardt, that Michigan Lutheran Seminary is located in Saginaw. St. Paul's spoke for Saginaw as the location of the theological seminary of the old Michigan Synod, the forerunner of Michigan Lutheran Seminary, and pledged \$1,000 of the \$8,871.61 required for the building project in 1887, while Pastor Eberhardt donated two and one-half acres of ground for it as well as the bell in the tower of the recitation building with its inscription *ORA ET LABORA* (Pray and work) still heard by the students of Michigan Lutheran Sem-

inary. Eberhardt was also one of the first teachers at the Seminary. With the choir of the institution so closely linked with it in its history, joining its own choir in a service of praise and thanksgiving before a well-filled church St. Paul's brought a celebration which will long be remembered by it to a close. May the Lord's blessing rest upon it as it goes forward into the second century of its history; May it hold that fast which it still has today and in the future ever remain true to the God of Grace by professing and confessing the truth of His Word!

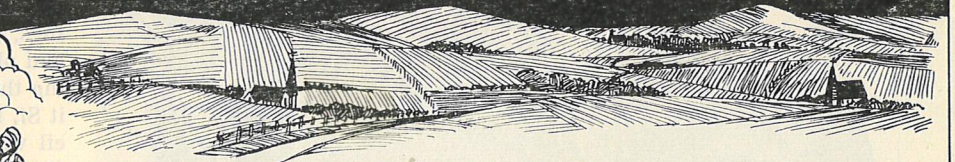
In these last days of sore distress
Grant us, dear Lord, true steadfastness

That pure we keep, till life is spent,
Thy holy Word and Sacrament.

O. J. ECKERT.



News from our Mission Fields



"Lo, I am with you alway, even unto the end of the world."

MATTHEW 28, 20

A Mission Visit to South Dakota

TAKE a map of South Dakota. Follow the northern boundary until you hit the Missouri river. Then drop down to Mobridge, the home of our Northwestern Lutheran Academy. You will find the faculty and 64 students very happy as they watch the progress of their much needed Administration Building, made possible by your gifts of love to Synod's Building Fund.

The Lonesome Prairie

At Mobridge we head due west for 115 miles. In the land of the lonesome prairie — where the earth and the sky meet in a perfect circle — this isn't reckoned to be a great distance. Before we know it we arrive at Bison, South Dakota, where we shall stop this week for our mission news. I'll rap at the parsonage door for you and introduce you to your missionary Max Herrmann, his wife and two children. In the com-

fort of the parsonage, heated by a new gas furnace, we'll ask the pastor to describe his field and the people he serves.



Parsonage at Bison

"My four years in the ministry have been spent in this mission field. Bison, population 450, is the county seat of Perkins county. The nearest big town is Lemmon, 45 miles north. The people around here are of German-Russian descent. Many of them and their parents opened this country in the home-stead days of 1910 and following.

They are mostly farmer-ranchers, which means they grow wheat and Hereford cattle, but few sheep. Farms run anywhere from 800 to 4,000 acres, which makes for great distances between homes. You can travel for miles, sometimes, without seeing a home."

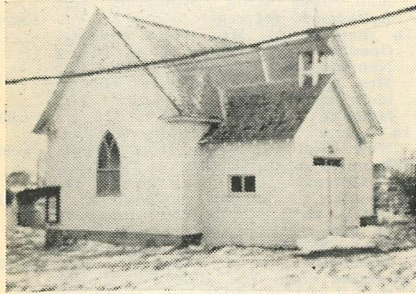
Rough Going

"The roads are gumbo; sometimes graded up and graveled, but more likely not. This means that in Spring, or after heavy rains, they are impassable. They become 'soapy' and rutted so deep that sometimes the differential of the car drags. When dry, the roads remain rough for weeks afterwards. The same applies when it snows."

"Climate is typical South Dakota: hot dry summers, with mild winters; although lately it is unpredictable. The dryness and the altitude make sub-zero temperatures of 10-20 below fairly bearable, provided of course

the wind doesn't blow, (which it does most of the time) and then it's pretty rough."

"Mission opportunities are few. This is because the population is static. Additions are made generally by marriage, or by an occasional Lutheran moving in. Congregational activities are few; this is due to roads and weather, plus the fact many members must travel from eight to twenty miles one way to church."



Christ Lutheran Church — Bison

"Bison was originally one of five preaching stations served by a Wisconsin Synod pastor from Meadow, 13 miles east. Drew, Athboy, and Coal Springs were the other stations in the circuit. Pastors Lenz, E. Behm, Neumann, and Kionka were the circuit riders."

The first resident missionary to live at Bison was the Rev. Carl Kuske. Under his direction the congregation was organized on February 17, 1924. Another eventful day was on June 1, 1938, when, under Pastor H. Wackerfuss, a union was effected with St. John's of Meadow. But it wasn't until October, 1948, that Christ congregation dedicated its first church.

There's an interesting story behind that church. You have heard of members driving 88 miles to church and of missionaries driving even farther to preach the Word, but rarely have you heard of a church traveling 88 miles. The Bison church did that. It was purchased at Reeder, North Dakota. It took two weeks to move it to Bison because of bad weather and worse roads. Members did most of the necessary remodeling work. They also did some excellent work on the home-made pulpit, altar and baptismal font. Although there are five other churches in Bison, our congregation there numbers 87 souls and 48 communicants with 28 enrolled in Sunday school.

To serve 140 souls in a parish along 55 miles of superhighway would be difficult enough. But Pastor Herrmann finds his members in

three congregations along roads already described. His parish extends 30 miles northeast to Athboy and 25 miles southwest to Date.



Zion Church, Date, South Dakota
Pastor M. Herrmann, left Mr. Rudolph Kolb, right

(To be continued)

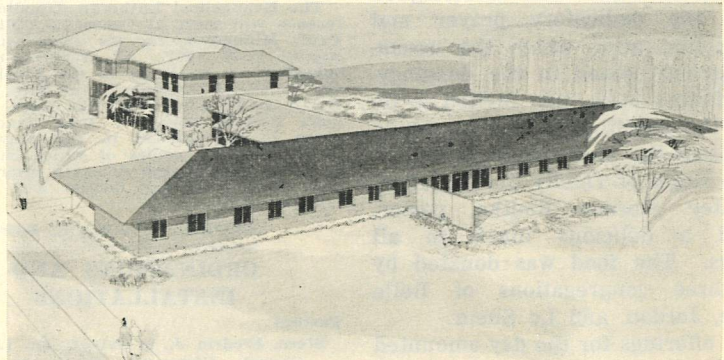
DEDICATION

**Home for the Aged
Belle Plaine, Minnesota**

A beautiful day dawned over Belle Plaine, Minnesota, on Sunday, November 11. The Lord granted us this day for the dedication of our Home for the Aged. Members of our congregations from far and wide assembled at the local high school auditorium long before the service.

with the singing of the assembly a special choir of the Martin Luther College, New Ulm, sang fitting selections.

The Rev. L. F. Brandes, superintendent of the Home for the Aged, delivered the sermon. He had chosen the words Gal. 6, 9 for his text: "Let us not be weary in well doing." He took note of the fact that the dedication of an addition to the Home was truly a work of Christian charity.



Then the residents of the Home arrived in a group. Each one was proudly wearing a boutonniere bearing name and address. These aged were the honored guests of the day.

At the service held at 2:30, the Rev. Carl Bolle, a member of the Board, served as liturgist. Along

Whatever we can possibly do to make the evening pilgrimage of our aged a pleasant one is truly a good work.

Our original Home was the gift of one Christian, Mrs. Sophia Boessling of Trinity Lutheran Church, Belle Plaine. Fifty-two years ago she set

aside a parcel of land and a sum of money to establish it. Synod gratefully accepted this gift and supported it with additional donations. Since that day it has been the haven of refuge for some three hundred and twenty aged and homeless, surrounded by friends who shared their faith in a blessed eternity through Jesus Christ their Savior. What has been done unto them in the name of Jesus, has been done unto Him. The Church needs to realize more and more the obligations it has to its aged and infirm, even as the early church set us the example.

The completion of our present unit will allow more room for the ever increasing number of our aged people seeking admission. The new one-story 200x75x48 ft. addition will provide 17 additional rooms for residents, a modern kitchen, dining room, chapel, lounge, matron's quarters, nurse's station and laboratory. The building was designed by Thorshov and Cerne, architects from Minneapolis.

The new unit, with necessary changes on the old building which includes a new heating plant, has been constructed at a cost of \$156,000.00. The furnishings for the unit are being made available through donations from our congregations. The complete furnishings will amount to some \$11,000.00, of which \$7,500.00 has been donated to date.

Following the service the board members led the procession of some 600 guests to the entrance of the new building. Supt. L. F. Brandes unlocked the door and declared the building open for use to the glory of the Triune God. The undersigned spoke the dedicatory prayer and benediction after which the assembled guests joined in the doxology. The visitors were then invited to inspect the building, guided by young men from the local congregation.

The ladies of Trinity Congregation, the Rev. Gordon Radtke, pastor, served a delicious lunch to all visitors. The food was donated by the three congregations of Belle Plaine, Jordan, and Le Sueur.

The offerings for the day amounted to \$475.00.

We wish to express our appreciation to all who helped to make our Lutheran Home for the Aged a modern and efficient reality through their personal services and generous contributions. The Wisconsin Synod may well be proud of the Home.

May God continue to bless and prosper our beloved Home!

W. J. WEHAUSEN.

PASSIONTIDE

Again we bow our heads in grateful wonder
In this most holy blessed Passiontide,
As on our Father's love we Christians ponder
And view on Calvary's hill the Crucified:
The Lord Who for our sakes came down
from heaven,
Who bore our sins that we might live above,
Whose holy Self with pain and strife was
riven,
That we may be the objects of His love.

O Savior, as we see Thee in the garden,
Wrestling with God in fervent, humble
prayer,
Securing for us sinners heaven's pardon
That we the glories of eternal bliss may
share—
May we, when round about us storms shall
gather,
Seek peace by meekly kneeling at Thy feet,
And say, "Thy will be done, not mine, O
Father,
Deal Thou with me at it for me is meet."

O Thou borest shame and stripes and taunting,
And willingly hast suffered dreadful woe,
May we with courage faithful and undaunting
Meet fearlessly our every bitter foe;
When we are mocked, jeered by world and
devil
May we ne'er be ashamed our Lord to own,
For never can the mighty powers of evil
Rob us of that which Thou for us hast won.

Upon the cross Thou hast been freely offered
As God's appointed willing Sacrifice,
Now pardon, peace, and comfort have been
proffered
For Thou hast been the Father's Ransom-
price;
May we, then, trusting fully in Thy merit,
Take up our cross and humbly follow Thee
Until in death one day we'll yield our spirit,
And join the ransomed in eternity.
DOLORES SCHUMANN.

CALENDAR OF CONFERENCES

EVANGELICAL LUTHERAN SYNOCDICAL CONFERENCE

The Evangelical Lutheran Synodical Conference will meet at Concordia College, St. Paul, Minnesota, for its 42nd convention August 12-15, 1952. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. G. Chr. Barth, D. D., 1301 Concordia Court, Springfield, Illinois, not later than June 20 in order to be included in the convention's printed agenda, copies of which should be in the hands of each delegate prior to the convention. Further details will be announced later.

GEORGE V. SCHICK, Secretary.

ORDINATIONS AND INSTALLATIONS

Pastors

Stern, Fredric J., in Calvary Ev. Lutheran Church, Glenwood, Minnesota by W. F. Dorn, assisted by Pastors Paul Kuske and H. C. Duehlmeier on the Fourth Sunday After Epiphany, February 3, 1952.

CHANGE OF ADDRESS

Pastors

Stern, Fredric J., 411 South State Street, Glenwood, Minnesota.

MISSION FESTIVALS

Nineteenth Sunday after Trinity
St. Paul's, Roscoe, South Dakota
Offering: \$1,654.55. G. W. Boldt, pastor.

ACKNOWLEDGEMENT AND THANKS

Since the latter part of last June, our Dr. Martin Luther College Library, New Ulm Minnesota, has received the following memorial wreaths and donations:

In memory of Mr. Emil Seekel, Stillwater, Minnesota, sent by Pastor P. R. Kurth.....	\$ 2.00
In memory of Mrs. August Lau, Blue Earth, Minnesota, from Prof. and Mrs. H. A. Sitz, New Ulm, Minnesota	2.00
Donations from Teacher Vernon Gerlach, Red Wing, Minnesota for Arithmetic reference books.....	12.50
In memory of Mrs. John Oelkers, Goodhue, Minnesota from Henry Nehring, Mrs. George Nehring, Sr., Mrs. Mary Moran, and Mrs. George Mehrkens, through Pastor Carl Mischke	4.00
In memory of Miss Minnie Gerlach, New Ulm, Minnesota, from friends	5.00
Wisconsin State Lutheran Teachers' Conference—G. Pape, Treasurer—in memory of departed colleagues....	25.00
From D. M. L. C. Faculty, in memory of Mrs. Erna Kaphingst—sister of Prof. H. R. Palmbach—Appleton, Wisconsin	14.00
Donation from Mr. and Mrs. Walter Seekel and daughter Lois, Wabasha, Minnesota	15.00
In memory of Prof. A. Schaller from Arnold Coppens, Wauwatosa, Wisconsin	10.00
and from Board of Education, Wisconsin Synod and Secretary Emil Trettin	14.00
In memory of Teacher Armin Rauschke, Mankato, Minnesota, from Mr. and Mrs. James Albrecht, Columbus, Wisconsin	3.00
In memory of Mrs. Emilie Baur, widow of the Rev. Jakob Baur, Minnesota, from Mr. and Mrs. Rudolph and Lillian \$10.00, Mr. Mrs. J. F. Dahlberg \$1.00, Mrs. Bernhard Pieper \$1.00.....	12.00
Our hearty thanks to all of our kind friends for these very welcome and useful gifts.	

RICHARD J. JANKE, Librarian.

ANNOUNCEMENTS

The General Synodical Conference will meet in the week of May 11, 1952.

JOHN BRENNER.

* * * * *
Pastor Arthur Wacker has been elected as Executive Secretary for African Mission has resigned his membership on the Michigan District Mission Board. Pastor Alvin H. Baer of Adrian has been appointed to fill the vacancy.

* * * * *
Anyone knowing of Wisconsin Synod Lutherans moving to Menasha, Wisconsin, please notify the undersigned with all possible haste! Rev. A. W. Tiefel, 1029 1/2 Marquette Street, Menasha, Wisconsin.
* * * * *

Pastor A. H. Baer has accepted an appointment to serve as a member of the District Mission Board. I have appointed Pastor Edward Fredrich of Detroit as Pastor Baer's successor in the capacity of Visiting Elder of the Southeast Conference of the Michigan District.

S. E. Westendorf, President.
Michigan District
* * * * *

35MM colored slides completely covering our Mission work among the Apache Indians in Arizona are available for showing in the congregations of Synod. A comprehensive lecture accompanies the slides. Bookings may be made through Rev. A. H. Baer, 242 Finch Street, Adrian, Michigan. It will be appreciated if pastors in an area will join together for a block-booking, thereby minimizing the cost of transporting the slides.

A. H. BAER.

TREASURER'S STATEMENT

July 1, 1951 to December 31, 1951

Cash Balance July 1, 1951.....	\$ 63,199.92
Budgetary Collections	\$590,085.27
Revenues	115,123.10
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Total Collections and Revenues.....	\$705,208.37
Non-Budgetary Receipts:	
Luth. S. W. C. — Prayer Book	2,473.00
Miscellaneous	3,392.06
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Total Receipts	\$711,073.43
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	\$774,273.35

Disbursements

Budgetary Disbursements:	
General Administration	\$ 34,862.43
Theological Seminary	23,315.62
Northwestern College	70,850.56
Dr. Martin Luther College.....	99,440.86
Michigan Lutheran Seminary....	72,637.15
Northwestern Luth. Academy....	16,562.58
Home for the Aged.....	11,713.02
Missions—Gen. Administration	62.28
Indian Missions	57,346.73
Colored Missions	24,537.76
Home Missions	210,276.08
Refugee Mission	15,004.71
Madison Student Mission.....	1,820.16
Lutheran Spiritual Welfare	
Commission	19,334.41
Winnebago Lutheran Academy	1,500.00
General Support	36,657.83
School Supervision	5,307.56
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Total Budgetary Disbursements....	\$701,229.74
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Cash Balance December 31, 1951	\$ 73,043.61

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO
TREASURER'S OFFICE**

For December, 1951

For Missions

William J. Ertzner, Norfolk, Nebraska.....	\$ 35.00
Memorial wreath in memory of Alvin Behn, sent in by Rev. Ph. Lehmann.....	25.00
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	\$ 60.00

For Spiritual Welfare Commission

Memorial wreath in memory of Mrs. Alfred Wag- ner from Ladies' Aid Society of St. John's Church, Pigeon, Michigan.....	\$ 10.00
Memorial wreath in memory of Mrs. Minnie Puehlmann, given by Reinhold Waach family and Mrs. E. Waach.....	2.00
Mrs. H. A. Hopp, Manitowoc, Wisconsin.....	2.00
Ladies' Aid Society of St. Paul's Luth. Church, Green Bay, Wisconsin.....	5.00
Mrs. E. F. Mangels, Treasurer, St. John's Ladies' Aid, Dempster, South Dakota.....	2.50
Mrs. Roland Steinhorst, Fox Lake, Wisconsin....	3.00
Mrs. C. Antkoviak, Treasurer, Ruth Mission Club of Siloah Church, Milwaukee, Wisconsin.....	25.00
Allen F. Thieleke.....	2.00

Mrs. Harvey Sprenger, Treasurer, St. Paul's Ladies' Aid, Sheboygan, Wisconsin.....	20.00
Bethany Ev. Luth. Church, Manitowoc, Wisconsin	5.00
Mr. and Mrs. Lothar L. Sieker.....	5.00
Lutheran Ladies' Aid, Plum City, Wisconsin.....	5.00
N. N. Watertown, South Dakota.....	50.00
Memorial wreath in memory of Frank Lewicke, given by Mr. and Mrs. M. G. Borneman.....	3.00
Oscar Frey	24.00
Memorial wreath in memory of Mrs. Ida Woldd, given by Mrs. Herman Kitzerow and Mr. and Mrs. A. Kitzerow	3.00
Memorial wreath in memory of Amilie Bolzman by: Mr. and Mrs. Herman Nieschulz, Mr. and Mr. Elmer Nieschulz, and Emil Nieschulz.....	6.00
Memorial wreath in memory of Doreen Fried- rich by Mr. and Mrs. Joseph Kuch.....	3.00
Memorial wreath in memory of Arnold Binder by Mr. and Mrs. Ernst Schuette.....	3.00
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	\$ 178.50

For Indigent Students

Robbins Flooring Co.	\$ 50.00
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For Home for the Aged, Belle Plaine, Minnesota	
Memorial wreath in memory of Mrs. Jake Wag- ner by Mr. and Mrs. Alfred Wagner.....	\$ 5.00
Fred Kuhl	1.00
Memorial wreath in memory of Walter Sting from Mr. and Mrs. Ervin Strieter.....	3.00
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	\$ 8.00

For Church Extension Fund

Memorial wreath in memory of Amilie Bolzman, given by Mr. and Mrs. Edwin Nieschulz.....	\$ 2.00
Memorial wreath in memory of Rev. August Paetz, given by Harold F. Paetz.....	25.00
Gordon Brandenburg, Milwaukee, Wisconsin.....	10.00
Memorial wreath in memory of Mr. and Mrs. J. P. Nelson, given by Mrs. A. W. Fuerstenau.....	100.00
Memorial wreath in memory of Alfred Wagner from the Ladies' Aid Society of St. John's Church, Pigeon, Michigan.....	5.00
Memorial wreath in memory of Walter Sting from Mr. and Mrs. Carl Sting.....	2.00
Memorial wreath in memory of Walter Sting from Mr. and Mrs. Arnold Schuette.....	5.00
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	\$ 149.00

For Wisconsin Building Fund

Memorial wreath in memory of Mr. Martin Bremser, given by Wilmer Pergande, Jr., Susan Pergande, Barbara Pergande, Linda Pergande, Mr. and Mrs. W. J. Pergande, and Wm. Pergande, West Bend, Wisconsin.....	\$ 25.00
Memorial wreath in memory of Oswald Krahnner, given by Mrs. G. J. Schlegel, Rev. and Mrs. I. G. Frey, Mr. and Mrs. M. Hepper, and Paul Schlegel	10.00
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	\$ 35.00

For Mobridge Building Fund

Memorial wreath in memory of Rev. Emil Mon- hardt, given by Mrs. H. Monhardt and family, and Rev. F. Monhardt and family.....	\$ 10.00
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C. J. NIEDFELDT, Treasurer.

Oct 52

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