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"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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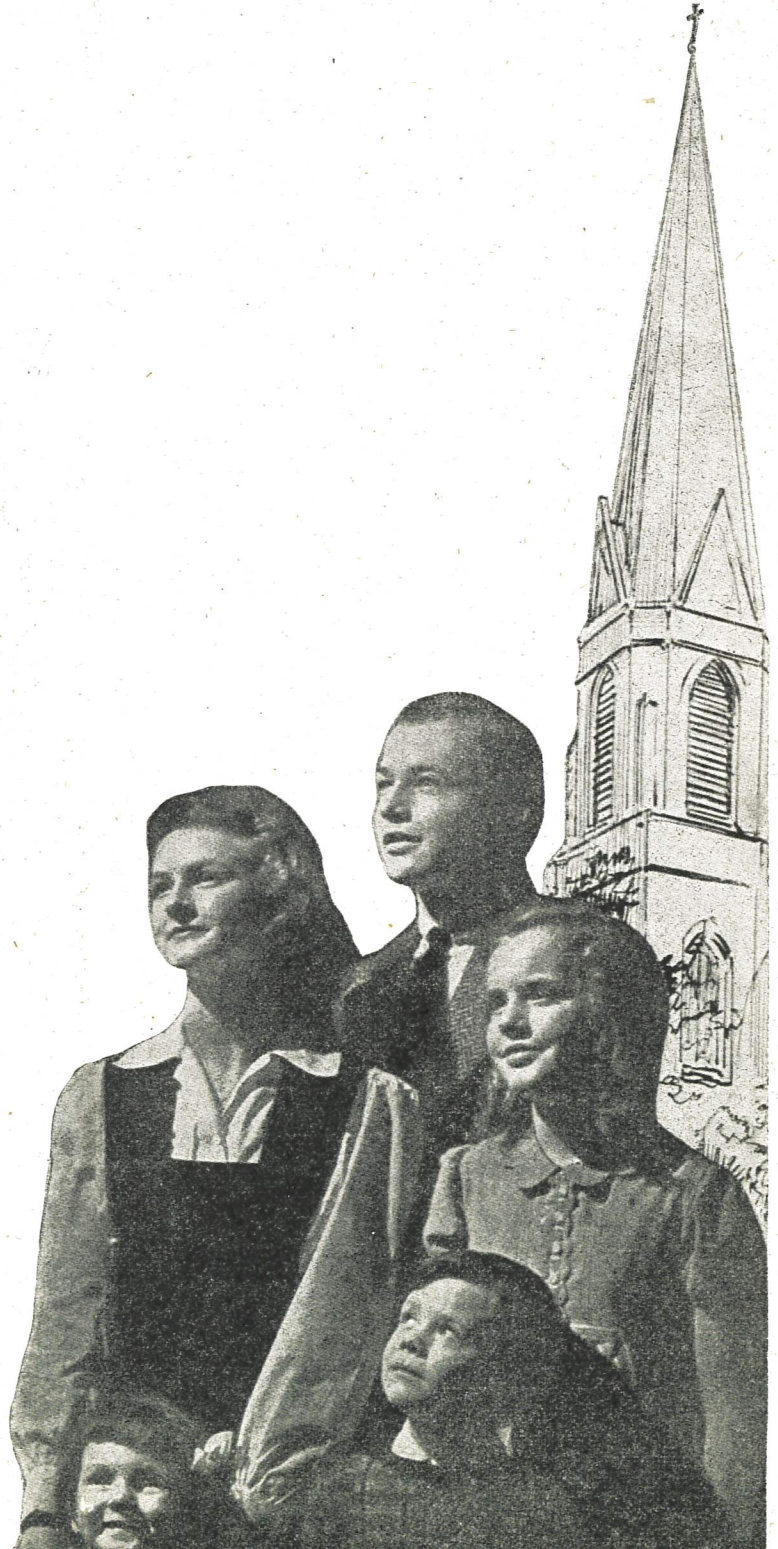
Number 17

Rev. Wm. F. Lutz, Jan. 47
1211 4th Ave. S.

How Amiable Are Thy
Tabernacles O Lord
Of Hosts!

My Soul Longeth, Yea,
Even Fainteth For
The Courts Of
The Lord

Ps. 84



GOD'S CONQUERORS, THE CHRISTIAN BELIEVERS

Romans 8,37

THE world has its conquerors, men whose names it remembers and magnifies on the pages of history for having overwhelmed great armies, nations, and countries. The greatest and most important conquerors are, however, those whom God lists as such in His Book of Life, namely His believing Christians. Every true Christian is privileged to be a conqueror, one of God's conquerors. St. Paul calls this fact to our attention in saying; "Nay, in all these things we are more than conquerors through Him that loved us."

What Makes Us Desirous to Be Conquerors

The Love of Christ Is Our Inducement Those who have set out for conquest in the realm of earthly affairs have ever had some rich domain, some great treasure, or some cherished rights and privileges in mind, which they desire to acquire, to repossess, or to preserve for themselves. As Christians we possess a treasure of supreme value which we will want to see guarded and preserved against all hostile attacks, against every effort that is being made to dispossess of it. St. Paul names this treasure when he confidently exclaims: "Who shall separate us from the love of Christ?" The love of Christ was the great prizes which made Paul desirous to be a conqueror. This love of Christ he had embraced in faith, and as he was enjoying its rich blessings he was intent upon seeing everything conquered that threatened to rob him of it. Moreover, he was confident that he would win out, that nothing would be able to separate him from the love of Christ. The love with which Christ, our Lord, delivered us from sin, death, and the devil makes every Christian desirous to be a conqueror.

Without It We Are Lost By nature and by our daily life we are all sinners, have-nots lacking in that which is most essential and indispensable for time and eternity, namely, righteousness before our God. Our own

conscience tells us this and God's word affirms it in no uncertain terms. "We are all as an unclean thing and all our righteousnesses are as filthy rags." And God's word pronounces a heavy curse for time and eternity upon such a lack of righteousness. "The soul that sinneth, it shall die."

Possessing the Love of Christ We Are Rich Beyond Measure In His love Christ, our Lord, did not wish to have us remain in this sad plight. With His holy life and His innocent suffering and death He blotted out all our sins and their merited punishment. Through His word He now offers us all that His saving love accomplished in our behalf, invites us to embrace His saving love and thus to enjoy all of its blessings. This means to have forgiveness for all of our sins, it means being at peace with our God, it means having access to his grace and power in prayer; it means being assured of the heavenly Father's gracious guidance and protection; it means willingness and strength to lead godly lives; it means a glorious resurrection to our bodies on the last day; it means a final entrance into the eternal bliss and joy of heaven. Not willing to lose any of these blessings we are desirous to be conquerors, intent upon having everything conquered that would rob us of Christ's love.

What We Are Intent Upon Conquering

As long as we cling to Christ, our Savior, in faith nothing can separate us from Christ's saving love. Only by losing our faith are we deprived of it. Thus we wish to see everything conquered that would rob us of our faith. Attacks from an array of hostile foes need to be overcome on a long and broad front.

A Bad Conscience At one end of this front our faith is assailed by our conscience with its fear and despair. When the Christian becomes conscious of the things that he has done amiss in the sight of God, of the things bidden by God that he has neglected, par-

ticularly when he finds that he has fallen deeply on this or that point of God's holy will or that he has been quite habitual in certain sins—this his conscience will try to hurl him into despair, telling him that he can no longer hope for a share in Christ's pardoning love. Such attacks of our conscience must be overcome lest we be robbed of our faith and its treasure.

Indifference When such assaults are successfully stemmed, an attack is prone to be made upon our faith at the other end of the battle front, by indifference and light-heartedness. Our flesh ever entices us to think lightly of sin and its curses, it tempts us to cling to certain sins and to fasten our heart upon them. These are attacks by infiltration which seek to undermine our faith and sap its strength. Also here we need to be conquerors.

The Troubles of This Life In between there are hostile onslaughts at various other points on the battle-line of our conquering faith. Our faith is assailed by sickness, sorrow, perplexities, reverses, hardships, disappointments. Sometimes they endanger our faith through their sudden and unexpected appearance, at other times by lining up against us with wearisome persistence. In the midst of such distresses the devil will whisper into our ears that it cannot possibly be true that we are enjoying God's love, that it is quite evident that God is not regarding us as His dear children. Thus he seeks to destroy our faith and he finds a helpful ally in our flesh, which wants to understand and grasp all things.

Cross Peculiar to the Christian At another point on our line of conquest are the sacrifices which we are to make in Christ's kingdom, the labors which we are enjoined to put forth in its behalf, the scorn and the ridicule which we are asked to bear as faithful followers of the Lord and His word. All these things the devil will try to marshal against the Christian in attacking his faith. Many draw back in defeat when they are bidden to express their faith in labors, sacrifices and cross-bearing. Also here we must conquer lest our faith be weakened.

THE NEW LIFE

GOOD TREES PRODUCING ACCEPTABLE FRUIT

Trinity VIII

Gospel By means of the true Word of God the Holy Spirit leads those He has brought saving faith into a new life "to think and do what is right." These are like good trees producing excellent fruit. The Christians therefore are to beware of the illusions of false prophets. Though these may say, "Lord, Lord," and do things which appear grand, yet cannot produce fruit acceptable to God, for they are not of God, have never been acknowledged as belonging to God, and their deception will on the last day be exposed by God.

Epistle It is of utmost importance that those whom the Holy Ghost has brought to saving faith continue to be led by this same Spirit. He alone can keep us masters of our deadly desires of our sinful flesh, can assure us of our adoption into God's family, and secure for us our heavenly inheritance.

Introit We have thought of Thy loving kindness, O God, in the midst of Thy Temple. According to Thy name, O God, so is Thy praise unto the ends of the earth. Thy right hand is full of righteousness. Great is the Lord and greatly to be praised in the city of our God, in the mountain of His holiness. "Grant to us, Lord, we beseech Thee, Thy Spirit to enlighten and do always such things as are right, that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will." (Collect) *Be Thou my strong tower for an house of defense to save me. In Thee, O Lord, do I put my trust and I will never be ashamed. Hallelujah. Give ear, O My People, to My Law, incline your eyes to the words of My mouth. Hallelujah.* (Gradual. Psalms 78.)

Create in me a new heart, Lord
That gladly I obey Thy Word
And naught but what Thou wilt desire;
With such new life my soul inspire. (398)

THE NEW LIFE

FAITHFUL STEWARDS

Trinity IX

Gospel The unrighteous steward made himself friends with the money entrusted to him. The steward was wise in a worldly way; living only for this world he secured for himself a future home. The Christian is to be wise in a spiritual way constantly seeking to make his eternal home secure. To attain this end he will be faithful also in his administration of 'mammon of unrighteousness' entrusted to him. By using our money faithfully keeping heaven in mind as our one purpose in life we not only prove our faith but will also make friends in heaven.

Epistle The Israelites were not faithful in the stewardship of the blessings God bestowed upon them in the wilderness. Instead of rejoicing in the blessings that God had showered on them, they hankered after things which were idolatrous, carnal, ungodly,—and so perished. Let him that thinketh he standeth take heed lest he fall.

Introit Behold, God is mine Helper: the Lord is with them that uphold my soul. He shall reward evil unto mine enemies; cut them off in Thy truth, O Lord. Save me, O God, by Thy name, and judge me by Thy strength. "Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and that they may obtain their petitions, make them ask such things as shall please Thee; through Jesus Christ . . ." (Collect) *O Lord, our Lord, how excellent is Thy name in all the earth who hast set Thy glory above the heavens. Hallelujah. Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. Hallelujah.* (Gradual. Psalm 8.)

Grant us hearts, dear Lord, to yield Thee
Gladly, freely of Thine own;
With the sunshine of Thy goodness
Melt our thankless hearts of stone
Till our cold and selfish natures,
Warmed by Thee, at length believe
That more happy and more blessed
'Tis to give than to receive." (442)

THE NEW LIFE

DULY WARNED

Trinity X

Gospel Jesus is weeping over Jerusalem. God had poured upon His chosen people all the fullness of His grace. Yet it was all in vain. Their guilt of rejecting God's grace offered by His prophets reaches the breaking point in their rejection of God's own Son, their Savior. Now they fall into God's judgment. The Temple which they had now been using for selfish gains would be destroyed, the city will fall. The destruction of Jerusalem is to be a constant warning for the believers to keep them faithful.

Epistle We of the Gentiles like Jerusalem have been richly blessed with manifold gifts: the Holy Spirit removed us from the blindness of pagan worship, gave us the knowledge that Jesus is our Savior, and has apportioned to each believer spiritual gifts for the benefit of others. These we are to use to the fullest extent.

Introit As for me, I will call upon God; and He shall hear my voice; He hath delivered my soul in peace from the battle that was against me. God shall hear and afflict them even He that abideth of old: Cast thy burden upon the Lord, and He shall sustain thee. Give ear to my prayer, O God, and hide not Thyself from my supplication. "O God, who declarest Thine almighty power chiefly in showing mercy and pity, mercifully grant unto us such a measure of Thy grace that we, running the way of Thy commandments, may obtain Thy gracious promises and be made partakers of Thy heavenly treasure." (Collect) *Keep me, O Lord, as the apple of the eyes: hide me under the shadow of Thy wings. Let my sentence come forth from Thy presence: let Thine eyes behold the things that are equal. Hallelujah! O Lord of my salvation, I have cried every day and night before Thee. Hallelujah.* (Gradual. Psalm 17)

Grant my soul Thy bloodbought peace.
O Thou Lord of my salvation,
By Thy tears of lamentation,
Bid my faith and love increase,
Grant me grace to love Thy Word,
Grace to keep the message heard,
Grace to own Thee as my Treasure,
Grace to love Thee without measure.

G. W. FISCHER

Editorials

Patching the Old Tent The visible church of our day is losing its perspective. It is shifting the emphasis from eternal things to temporal things. St. Paul calls this earthly life a tabernacle, a tent. Many are trying to patch up the tent of this earthly existence in order to make this world a better place to live in, but all patching does not alter the fact that it is still a tent, a temporary makeshift, which offers no adequate shelter against the heat and the cold, the rains and the storms, the insects and vermin but remains a thing of discomfort and inconvenience. Continual patching does very little good, and the only solution is a new, permanent structure.

There are many welfare agencies which are unselfishly striving for social and economic betterment. They are trying to make it impossible for one class to take unfair advantage of another, to improve working conditions, to clean up the slums, to establish higher standards of living, to protect the helpless and the downtrodden, to abolish war, and the like. Such people are animated by high ideals, and the hope of saving the world from wreck and ruin rests on such idealistic movements.

But, after all, it is like trying to patch up an old, worn-out tent. It is still a tent, and no amount of patching is going to alter that fact or prevent its complete disintegration. The intentions are good, but as a permanent solution of the problem it is futile effort. In spite of it all, the earthly house of this tabernacle is going to be dissolved, and it remains true what the apostle says: "We that are in this tabernacle do groan, being burdened."

If the Christian Church were to confine its efforts to making this world a better place to live in, it would be engaged in a cause which is doomed to failure. Just trying to patch up the old tent will not do. What is needed is a completely new structure. That was St. Paul's view of the matter. Knowing that the earthly house of this tabernacle would be dissolved, no matter how much men fought against it, he looked and pointed forward to the building of God, an house not made with hands, eternal in the heavens.

It is the way of the Christian Church and of individual Christians to ease the burdens and to supply the earthly needs of their fellow-men as they have opportunity, but that is only incidental. That is not the chief and final objective but rather to comfort themselves and others with the prospect of something better in the world to come, thanks to the blood atonement of Jesus Christ, and to direct man through the Gospel of Christ to the building of God, an house not made with hands, eternal in the heavens. Christians are not just trying to patch up the old weatherworn tent but are looking forward

to the eternal mansions which Jesus has prepared for them in the Father's house.

The church of our day is in danger of losing itself in side issues instead of keeping the eye fixed on the distant horizons.

I. P. F.

* * * *

Pollyanna Tolerance This is not entirely a new attitude in the religious world. There always have been some men in the visible church who advocate never to touch a religion differing from the one he confesses. They say, "It isn't nice, it isn't altruistic, it isn't brotherly. Who knows who is right? They might be right and we all wrong. So, let each one have his own opinion in regard to religion and religious matters and let each keep his mouth shut. The Catholic is as good as the Protestant and both are no better than the Jew. All are trying to do some good in the world. All are worshipping the same God anyhow. So why argue or why attack the religion of others." One of these men is Dr. Everett Clinchy, president of the National Conference of Christians and Jews. On the eve of his departure for London to attend the first International Conference of Christians and Jews he issued a statement in which he takes up the cudgel for the Roman Catholic Church. He tells the world that the Roman Catholic Church has been "widely misunderstood" and that the Protestant churches generally have been barking up the wrong tree when they attacked the Catholic Church and her policies. This is an old saw. We have heard that so many times that it does not disturb us greatly. This pollyanna philosophy in the churches of Protestant persuasion so-called has always been with us like the poor. This silly talk of "we are all (Catholics, Protestants and Jews) working for the same goal and worshipping the same God" we have heard no end. These people believe that is following the "*spirit of Christ*." When they make this statement we often wonder whether they ever read how Christ dealt with false teachers (the Scribes, Elders and Pharisees) in his day and by what names he called them. And not privately either but publicly. This, however, does not disturb us so much. We know this is the attitude of many of the Reformed sects, it is not new. But when we notice this spirit entering the ranks of church bodies which until recently fought error "in the spirit of Christ" without fear or favor, it is then that we fear. To be a gentleman and to be polite is a fine thing but when we are dealing in goods that do not belong to us, when we are dealing with the things that belong to God or when the truth of God is concerned, and it is manhandled or denied by some one — all Pollyanna tactics and tolerance is disgusting and sinful. Let a spade be called a spade.

W. J. S.

TABLE OF DUTIES

For Bishops, Pastors, and Preachers

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house having his children in subjection with all gravity; not a novice; holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 Tim. 3, 2ff.; Tit. 1, 6.

NOT A NOVICE, so Paul continues. He uses a word from which our English *neophyte* is derived, meaning a new convert, a beginner in Christianity.

Historical Background

In Paul's time there were congregations which had to use novices for elders, they could not have had any elders and leaders at all. In Acts 13 and 14 we are told of Paul's first mission journey, in which he and Barnabas founded congregations in Antioch of Pisidia, in Iconium, in Lystra and Derbe. Before they left this country and returned to Antioch in Syria, where they had been commissioned and sent on their journey, we read in Acts 14, 23, that they "ordained them elders in every church." Whom could they appoint here as elders except novices? All these churches were newly founded and all members were recent converts.

Also in Tit. 1, 5-9, where Paul lists the qualifications on which Titus must insist before he ordains any one as an elder, he does not mention this one: "not a novice." This was no oversight on the part of Paul. Crete, where Titus was completing the mission work which Paul had begun, was new territory. The church had just been planted. None but novices could be found.

Timothy, however, was working in Ephesus and the surrounding territory of Asia, where Paul in conjunction with the elders of these churches had ordained him as a general overseer. In 2 Tim. 1, 6, Paul says that Timothy held his position

by the putting on of Paul's hands, while in 1 Tim. 4, 14, he mentions the laying on of hands by the presbytery. These congregations were about 10 or 12 years old when Paul wrote his Epistle to Timothy.

While in the cities of Galatia and in those of Crete all Christians were novices, and none were veterans in the faith, the district of which Ephesus was the center consisted of both novices and veterans. The veterans who had heard and studied the Word of God now for 10 years, certainly had a wider knowledge and a deeper insight into the mysteries of God and His kingdom; the veterans who had tried the Gospel for 10 years under different circumstances of life had a much richer experience; the veterans who had held their ground for 10 years against the attacks and temptations from Satan, the world, and their own flesh, certainly had attained a much greater skill on the battle ground of Christianity; no novice, no matter how brilliantly gifted and how enthusiastic he might be, could be compared with them. He might eventually develop into a valuable leader in later years, if he faithfully applied his gifts as a member of the church, but for the present he must stand back modestly, and a veteran must be chosen in preference.

Paul's Meaning

After having studied the historical background of this requirement, we must pause a little and study more closely what Paul wants to say. He certainly does not refer to the age of the candidates, that a man advanced in years must be preferred to a younger one. If that were his understanding, then Paul had violated his own rule in the choice of Timothy, the very man to whom he is writing: *not a novice*. Timothy was a young man. In 1 Tim. 4, 12, Paul warns him: "Let no man despise *thy youth*." There might be some who would think that they could ignore Timothy as only a young upstart. But where Timothy was applying the Word of God, as he had been appointed to do, there he should not yield because of his youth, but must fully assert the

authority of the Word of God even against an older person.

Timothy was a young man, but Paul had not violated his own rule when he chose Timothy, because with his word *novice* he is not referring to age, but to experience. Though young in years, Timothy was a veteran in experience when Paul chose him for his companion and helper. When Paul revisited the recently founded churches in southern Galatia for the first time, he became acquainted with Timothy. He found him in Lystra. But not only the people at Lystra, also those at Iconium called Paul's attention to this young man. He "was well reported of by the brethren that were at Lystra and Iconium." (Acts 16, 2). Here was a man who had eminently proved his faith, so that not only his home congregation profited by his services, but also a neighboring congregation. Though young in years, he was a veteran in understanding, in devotion, in service. Paul chose him for a wider field.

Application

In our day there is a tendency in the business world to employ younger men. They are more pliable. It is easier to train them, and then there are prospects for a longer time of service. There may be good reasons in some fields of labor for preferring younger men; but there are others where youthfulness cannot make up for lack of experience.

Also among churches a trend is noticeable of choosing younger pastors only. If a man has passed a certain age, prospects are very remote that he will receive a call.

There are certain fields of church work where younger men are better fitted, especially if the work imposes much physical hardship on the laborer, as for instance, when widely scattered mission posts are to be served. But where such is not the case, an older man with his years of experience should have an advantage.

Experience is always an advantage, especially in spiritual matters. There is the devil to resist, that old evil foe whose dread arms in fight are deep guile and great might, who as a roaring lion goeth about seeking whom he may devour. An inexperienced leader may often be baffled by his stratagems. There are the

trials and afflictions, the crosses which Christ lays on His Christians. A heart may be sorely troubled by a cross, and an inexperienced pastor may be at a loss to find a fitting word of comfort. A congregation will face problems, and solutions may be offered that look tempting enough on the surface, but which in the end may prove very harmful to the spiritual life of the church. An inexperienced leader might perhaps not see through the situation.

Paul says, "not a novice."

Let young men be placed into smaller fields, where they can develop, where they have time to penetrate deeper into the Word of God, where they can assimilate the experience they gather. Then, after they have matured, let them be called into wider fields where their experience will stand them in good stead, and where the congregation will benefit from the service of an older man.

A Special Reason

Paul points out a special danger which lurks for inexperienced pastors. It is not reprinted in our Catechism, but in 1 Tim. 3, 6, it reads: "lest being lifted up with pride he fall into the condemnation of the devil." Paul is here not speaking of the mistakes that a novice is very apt to make, he is looking at the possible harm it may do to his own spiritual life. To be placed into a position of leadership so soon may make him proud. This is a danger which threatens also older pastors, that instead of being shepherds of their flock they act as though they were popes. How much more readily will a novice who is not warned by past experience, fall a victim to this temptation?

And this is not a small matter. Pride is the sin which caused the fall of the devil, it is the sin with which he tempted Eve: "Ye shall be as gods" (Gen. 3, 5). What judgment was pronounced and executed on him? He was cast out of heaven. He was hurled into the bottomless pit. He is being "reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). And the same judgment that overtook the devil for his pride awaits a pastor if he is lifted up with pride.

Not a novice.

J. P. M.

TENTH ANNIVERSARY OF OUR NIGERIA MISSION

Makom Fi, O Jehovah!

"HE shall see of the travail of His soul, and He shall be satisfied." As our Savior last Thursday, April 25, looked from heaven upon 3,000 members of the Evangelical Lutheran Church of Nigeria assembled in Obot Idim and heard them praying, "Makom Fi, O Jehovah" (We praise Thee, O Jehovah). He must have been satisfied. Our members were praising their Lord for the precious blessings bestowed upon them through the Biblical doctrine of the Lutheran Church during the past decade. The festival was the Tenth Anniversary of the beginning of Lutheran Mission work in this land.



The attendance was most gratifying. About 1,200 adults filled the main building of the Central School, and about an equal number were seated under the canopies of palm branches along both sides of the building. Additional hundreds filled four other classrooms or roamed about the campus. Many of my members had walked twenty-five miles to Obot Idim on the preceding day, and returned on foot the following day. The group that thrilled me most consisted of seventeen men and women from my three new stations in Urua Clan; our ninety "members" in these three villages have learned to know their Savior during the past six months, the thirty-five "members" in Eman Ukpa, all baptized, during the last ten week! Even these new-born spiritual infants walked about twenty miles to join their fellow-Lutherans in praying, "Makom Fi, O Jehovah."

I shall mention only the highlights of the service. The Rev. Daniel Ekong led the worshippers in a long prayer of thanksgiving. Gray-haired Mr. Jonah

Udo Utuk, the assistant headmaster of our Central School, who is privately preparing for the ministry, read Psalm 100. The Superintendent of our Mission, the Rev. William H. Schweppe, preached on Psalm 116, 12-14, urging our people to prove their gratitude by consecrated activity for Jesus. I must not omit a reference to the congregational singing. Several thousand African voices joining in song is an event in Lutheran mission history. But to hear them singing from the depths of their joyful hearts, harmonizing as they always do, gave us a glimpse of the glory and beauty of the angelic hymn heard by the Shepherds. In word and song our people prayed, "Makom Fi, O Jehovah."

The Rev. Jonathan Udo Ekong, in beginning the second portion of the programme, described the events that caused the original congregations to withdraw from the Qua Iboe Mission, a non-denominational faith mission from Ireland, in 1926 and to send him to America to find a Biblical church. They surely had their troubles. Mr. Nyung Etim Udo, who was their leader, outlined the developments during 1928-1935. The clerk in our Mission's office, Mr. Frank Nassa Udo, pictured the visit of the Exploration Committee sent by the Synodical Conference in 1935. Another influential leader in that day, Mr. Elijah Udo Ikpe, told the assembly about the beginning of



the work in 1936. The last speaker, the Rev. J. P. Kretzmann, described the growth of the church, 1937-1946.

The statistics Missionary Kretzmann presented are worth noting. From the original group of 16 congregations, with few communicants but many adherents,

(including polygamists, the spirit people and members of secret societies) the Evangelical Lutheran Church of Nigeria has grown to 76 congregations, with 11,000 baptized members and over 4,000 communicant members; the number of 'adherents' is beyond calculation. There are 166 teachers in 166 schools instructing over 4,000 children in the Truth of God. This phenomenal growth, the fruit of the travail of the Redeemer's soul, surely gave Him satisfaction. Do these thousands of converts cause us American Lutherans to join our African brothers and sisters in singing, Makom Fi, O Jehovah."

Our Nigeria Church even has its own mission programme supported through the offerings of its semi-annual Eno Imasit (gift of love of the heart). With these semi-annual offerings our African Christians pay the operating expenses of the Church and assist weak stations in paying their teachers. For some years already our Christians all of the Ibibio Tribe, have supported their own mission among the Iboes. To the joy of all Mr. David Esimaku, the delegate from Umualala Nau, our original Iboe station, announced that Lutheran work has been begun in the second Iboe village, Ite Afyau. "Makom Fi, O Jehovah."

There was a third portion to the programme — an African "usoro" or "function" is never short! This was "The Anniversary Thankoffering." Over 180., about \$750.00! Congregation after congregation brought their gifts to the altar. The joy in the eyes of the men who presented the congregational offerings revealed their sacrificial faith. And some stations really sacrificed beyond all expectations. The few dozen members of the Ibot Udo astonished us. They found enough love and money to give £2/1/6d, about \$8.50. The members of Eman Akpa, mentioned above, brought 10 shillings, about \$2.05. Consider that these folks, all unbaptized heathen, have been under our care for only ten weeks! On a rainy Thursday I asked them why we Christians celebrated Good Friday, Easter and Christmas. "We do not know." They are just beginning to know their Savior. Only ten weeks of Lutheranism — and I missed a few of the weekly classes because of motor

trouble — yet they brought ten shillings! "O Jehovah, we praise Thee."

These 3,000 converts of your Nigerian mission, the fruit of the Savior's suffering and of your prayers and offerings, in unison prayed, "Makom Fi, O Jehovah." Did Isaiah foresee this multitude of Africa Christians when He prophesied of the Messiah, "He shall see of the travail of His soul and shall be satisfied."?

But is the ascended Redeemer fully satisfied? Not yet! Not as long as one African soul is without the Gospel, for "God would have all men to be saved and to come to the knowledge of the Truth."

Here in Nigeria the doors are wide open. Huge areas, like Owerri and Ogoji Provinces, in which the Roman Catholic Mission is practically alone, hear seldom, if ever, about unmerited forgiveness. Whole clans are untouched. The women of some pagan tribes near Jos still wear only a few leaves. The millions of Mohammedans bowing toward the East send us their silent appeal for salvation.

Even here in Ibesikpo, our stronghold! Sixteen months ago we opened a station in Ikot Ide Akpakpan, a village bordering Nung Udoa. The only "Mission" in that large village was "The African Church," a polygamous group of pure pagans with a thin veneer of Christianity

but totally without the true faith. Here Mrs. Rusch recently rescued a pair of twins from a rubbish heap. We do not yet have communicant members in this station, but we are instructing a small group of adults. There are 65 children in our primitively equipped school, most of whom have been baptized in our Mission. Like at home, so also in this land there are many denominations, respectable and otherwise, but only two in Calabar Province, Qua Iboea and Lutheran, clearly teach salvation by faith alone, without man's cooperation. I estimate that far less than 5% of the people in this densely populated Calabar Province know their Saviour.

Dense, indeed, is the darkness of heathenism in this African bush. False are the many prophets who preach a flesh-pleasing peace, which is essentially pure paganism. Increasingly potent, strangely so, is the appeal and power of paganism. But Jesus shall yet see greater fruits of the travail of His soul — if you and we will pray daily for these dark skinned slaves of Satan. Please pray each day also for your present missionaries and for the many more messengers of light who ought to be sent. Finally, will you join us, on this Tenth Anniversary, in praying, "Makom Fi, O Jehovah."?

LUTHER VALUED THE BIBLE HIGHLY

Beware!

"When we have God's Word pure and clear, then we think ourselves all right; we become negligent and repose in a vain security; we no longer pay due heed, thinking it will always so remain; we do not watch and pray against the devil, who is ready to tear the divine Word out of our hearts. It is with us as with the travellers, who so long as they are on the highway are tranquil and heedless, but if they go astray into woods or cross paths, uneasily seek which way to take, this or that."

Danger

"The great unthankfulness, contempt of God's Word and wilfulness of the world, make one fear that the divine light will soon cease to shine on man, for God's Word has ever had its certain course."

A Glorious Thing

"Oh! how great and glorious a thing it is to have before one the Word of God! With that we may at all times feel joyous and secure, we need never be in want of consolation, for we see before us in all its brightness the pure and right way. He who loses sight of God's Word, falls into despair; the voice of heaven no longer sustains him; he follows only the disorderly tendency of his heart, and of world vanity, which lead him on to his destruction."

A Fiery Shield

"A fiery shield is God's Word; of more substance and purer than gold, which tried in the fire loses naught of its substance, but resists and overcomes all the fury of the fiery heat; even so

he that believes God's Word overcomes all, and remains secure everlastingly, against all misfortunes, for this shield fears nothing, neither hell or the devil."

God, the Author

"Is it true that God speaks Himself with us in the Holy Scriptures? Thou that doubtest this, must needs think in thine heart that God is a liar, one that says a thing and performs it not; but thou mayest be sure when He opens His mouth, it is as much as three worlds. God with one sole word, moulded the whole world. In Psalm 33 it is said, "When he speaketh it is done; when he commandeth it standeth fast'."

God's Word Is Plain

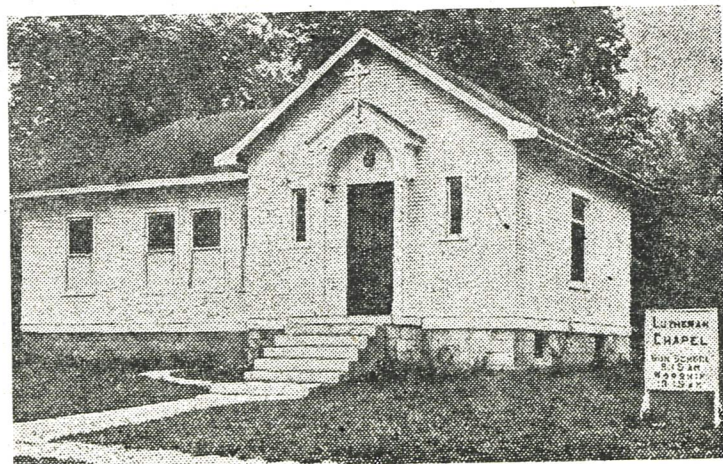
"I admonish every pious Christian that he take not offence at the plain, unvarnished manner of speech of the Bible. Let him reflect that what may seem trivial and vulgar to him emanated from the high majesty, power, and wisdom of God. The Bible is the book that makes fools of the wise of this world; it is understood only by the plain and simple-hearted. Esteem this book as the precious fountain that can never be exhausted. In it thou findest the swaddling-clothes and the manger with the angels directed the poor, simple shepherds; they seem poor and mean, but dear and precious is the treasure that lies therein."—*The Australian Lutheran*

A FEW ADDITIONS AND CORRECTIONS CONCERNING A MISSION REPORT

IN the June 23 issue of the *Northwestern Lutheran* there appeared an article concerning the new Good Shepherd Lutheran Church in Omaha, Nebraska. The article was reprinted from the Omaha

World-Herald. The undersigned did not realize that the item was to be published in the *Northwestern Lutheran* and failed to make clear that some of the statements in the newspaper account were rather exaggerated and misleading. Therefore, these paragraphs have been written in order that the readers may have a more true picture of our new mission in Omaha than appeared in the newspaper.

It was reported that our "congregation numbers sixty-three." The information given out by the Pastor was that sixty-three attended services on Easter. Our communicant membership totals only nine at present.



and one of those did not become a member until this last Palm Sunday. The other is the lay member of our Nebraska District Mission Board, Mr. Emil Martin.

It was stated that the basement is unfinished and the plumbing lacking because we are waiting for materials to become available. That is true if the "materials" are understood to be dollars and cents.

Under one of the pictures it was reported that the members of the congregation purchased the building and moved it. Actually this was made possible by a loan in the amount of \$2,500.00 from the Church Extension Fund of our Synod—from you. The cost of the project totals a little over \$4,000.00 thus far. This means that there are still bills unpaid. However, from both the adults and children have come generous offerings which are making it possible to met our obligations gradually. Since June 1 the local contributions are paying \$10.00 monthly toward the Pastor's salary.

Surely it is encouraging to see the people in our new missions so willing to do their part, but let us not expect them to do more than we who have been long blessed in knowing the Truth.

It should be remembered that mission work today is not simply a matter of gathering together people who as Lutherans already appreciate the Gospel. On the other hand, we start missions with the purpose of reaching also those who as yet think "one church is as good as another" and who "have little time for any church." Such people are easily discouraged and even repelled by dingy, di-

(Continued on page 272)

Siftings

BY THE EDITOR

Win The Youth! At a leadership school in North Carolina, Dr. Harry C. Munro of the International Council of Religious Education said that young adults or the "most unchurched" group in the nation. The next largest unchurched group, he said, is that of very young children. "The Church is failing to reach the young adults and is therefore failing to reach these children. This is serious both for the churches and for the young adults who need the church. This group is the very backbone of the church." Yes, this is a serious matter and to combat it, many churches turn the church into an entertainment hall. All the entertainment in the world will not add souls to Christ's Kingdom, but preaching the pure Gospel, according to the command of the Lord, will. When the church attempts to compete with the world, on the world's battleground, it will fail — miserably.

* * * *

President Truman Has Appointed Dr. J. Leighton Stuart ambassador to China. Dr. Stuart is a Presbyterian minister who for 41 years has been missionary, professor of theology, and college president in China. Dr. Stuart thinks that China feels a need of moral strength which the Chinese see that real Christians have. "There will be no other religion in China in the future that will have any life to it. It will be Christianity or irreligion."

* * * *

Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, deplors the tension between Protestants and Catholics, and lists several issues that are "widely misunderstood by Protestants." For example: "Catholics and Civil Liberties. Nothing more than the record of the Roman Catholics in the United States is needed to testify to the stand of American Catholics on civil liberties for Protestants, Jews and Catholics alike. Catholic support of the American Bill of Rights matches that of the Protestants from the time of Lord

Baltimore. Catholics and Patriotism. Catholicism is a church. To the church, and to the Pope as its head, Catholics give spiritual loyalty; to the United States government American Catholics give complete national allegiance." We do not want to deny that there are good Catholic citizens, but we would like to point out to Dr. Clinchy and other falsifiers of history that the pope demands not only acknowledgment as the spiritual head but also as the political head of all Catholics. He places himself above all peoples politically. Even if the pope does not press these claims as a matter of political expediency, the record still stands written into the dogma of the Catholic church and unrepudiated to this day!

* * * *

Niemoeller's Visit to America Is Confirmed. *The N. L. C. Bulletin* reports: Dr. Martin Niemoeller, vice-chairman of the Evangelical Church of Germany, will visit the United States late in November and not in August as reported recently in the daily press. Cabled information of the noted anti-Nazi pastor's plans have been received from Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, who is now in Germany. Dr. Niemoeller's visit will be sponsored jointly by the American Section of the Lutheran World Convention, the Federal Council, and the Evangelical and Reformed Church. He is scheduled to address the Federal Council's biennial meeting at Seattle, Wash., next December 3 to 6, after which he will fill speaking engagements in leading cities throughout the country. The Lutheran World Convention is also making arrangements for a visit by Dr. Hans Lilje of Hanover, Germany, who was also an outstanding opponent of Nazism. It is hoped that Dr. Lilje will be able to come to the United States during the same period that Dr. Niemoeller is here.

* * * *

Free Churches In Sweden. Greater freedom of action for religious groups seeking to secede from the State Luth-

eran Church in Sweden will be achieved if the proposed legislation of a parliamentary committee is carried out. Such new legislation would also afford greater relief from church taxation to free churches and would give free church pastors the right to officiate at weddings. Among the larger free church bodies in Sweden are the Baptist, Methodist, and Pentecostal sects.

* * * *

Jesus A Myth. Textbooks describing the life of Jesus as a "legendary myth" and asserting that man descends from the ape are being used by schools in Jugoslavia, according to a report received at the Vatican. "School books in Czechoslovakia," the report added, "do not go so far, but education and the press often work against Christian dogmas." And that, we add, puts Jugoslavia and Czechoslovakia half a century behind the textbooks which we use in the United States.

* * * *

The 1946 Convention of the Norwegian Synod adopted a resolution to establish a theological seminary department at Bethany College, Mankato, Minn. For some years this project was under discussion but not until this year did the Norwegian Synod take the final step. The plan adopted at the convention, according to the *Lutheran Sentinel*, is this: One man is being called as Dean of the Theological Seminary Department at Bethany. To him will fall the work of organizing the three-year theological course and the supervising of all teaching in this department. To assist the Dean in teaching, other theologically trained members of Bethany's faculty are being asked to conduct certain of the courses. The three-year course planned will be a full one, containing those subjects which are necessary and useful for those who are to labor in the Word and doctrine. The theological students will hold classes at Bethany and will be provided their meals at Bethany's dining room, but they will have their dormitory in another building. Pastor Madson of Princeton, Minn., has accepted the call as dean of the theological seminary. May the Lord's blessing rest upon this new undertaking of our brethren in the Norwegian Synod!

“WITHOUT ME YE CAN DO NOTHING”

WHEN Jesus spoke these words to His disciples He did not have in mind their work as apostles in particular. He had, indeed, called them to do a stupendous work for him. They were to go forth into all the world to preach the Gospel to every creature. They were to make disciples for Jesus of all nations. They were to teach them by word of mouth and in writing authoritatively till the end of time. Their message would not be welcome, it would be to the Greeks foolishness and to the Jews a stumbling-block. They would be hated and persecuted for the very glad tidings which they proclaimed. They would have to face the world like sheep that are sent against a pack of wolves. Truly a stupendous undertaking.

They certainly could not undertake the task without the assistance of the Lord Himself. He promised them His constant guidance and protection. His parting words were: “Lo, I am with you always, even unto the end of the world” (Matth. 28, 20).

However, the work which the apostles were to do in their capacity as apostles was not the thing to which Jesus was referring when He said: “Without me ye can do nothing.” He was speaking to the apostles as Christians, and the work which He expected them to do as Christians is their sanctification. Christ wants all His Christians to lead a life of consecration and sanctification.

The Time When Jesus Spoke These Words

It is well that we pay attention to the time and circumstances when Jesus said: “Without Me ye can do nothing.” These words are recorded in John 15,5.

In chap. 13 John begins his account of the last evening which Jesus spent in company with His disciples before His great suffering and death. They had observed the Passover together. He had instituted His Supper. They were now leaving the hall, leaving the city, going out to Gethsemane. The things which the disciples were to witness during the night and on the following day would shake their faith in Jesus to its very foundation. They did not expect this, but

Jesus warned them that they would all be offended in Him, and that Peter would even deny Him.

Up to this time He had been with them, had personally instructed and protected them. That would come to an end this very night. After His resurrection He would see them off and on for forty days, but after that, ascending into heaven, He would suspend His visible appearances on earth altogether. He would not leave them orphaned, indeed, He would send them another Comforter, the Spirit of Truth; yet He would no longer appear unto them, and this outward change which awaited the apostles would be tremendous.

At this time Jesus said: “Without Me ye can do nothing.”

Union With Christ Through Faith

“Without Me,” Christ says, that is, separated from Me. Outwardly a separation was soon to take place, the disciples would remain here on earth, while Christ would enter into His glory. But to be in the presence of Christ outwardly is not the main thing, and does not assure His blessings to any one. There were many who during the days of His flesh were very near Jesus, heard what He said, saw what he did, perhaps shared a meal with Him, and yet inwardly, in heart and spirit, they were separated from Him by enmity and hate.

From now on Jesus would be outwardly separated from His disciples, but their inward union must not be broken. “Abide in me, and I in you,” He urges them. He uses a parable to illustrate His point; “I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit.”

This union with Christ is open to us also. We have never seen Him with our eyes, nor heard Him with our ears, we have never touched His person with our hands: yet we are as intimately united with him as His disciples ever were. The bond that unites our hearts to Him is faith. By faith we embrace Him, and by faith He dwells in us.

Our Sanctification A Fruit of Faith

When Jesus says, “Without Me ye can do nothing,” what does He mean by

“do”? We all want to do something. If anybody is in good health and strength, he cannot remain inactive for very long. And we all want to achieve some results.

Is it something like this that Jesus has in mind when He says “do”? Does He mean that as His disciples as members of His church, we must always be *doing* something? Is He here urging all kinds of activities in the church, activities that keep a man busy from one Sunday to the next the year round?

Observe that He uses the word “fruit”: “The same bringeth forth much *fruit*, for without Me ye can do nothing.” The idea that our sanctification is a *fruit* is very important to our Savior, and hence also for us. Five times He uses the word in verses 1-5 of John 15, and once more in verse 8. What does a branch *do* when it produces fruit? We find fruit hanging from a branch, but it is not really the branch that brings it forth. Cut off the branch from the vine, and it will wither and die without fruit. So it is the vine that produces the fruit through the branches. The vine sends its sap, filled with life and strength, into the branches, and thus the fruit appears.

Just so, Jesus wants to say, is the case of our sanctification. Outwardly it looks as though we ourselves were doing our good works, but in reality it is Jesus who does them through us. If we were “without Him”, separated from Him, we could do nothing. But when we are connected with Him through faith, then He sends His life and strength into us, so that beautiful fruit will appear. “The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance” (Gal. 5, 23-24).

This is the spirit which was in Jesus and which He showed so abundantly in His intercourse with men, both in word and deed, when He walked on earth. This is the spirit which He now continues to instill and to nourish in His believers. And this is the spirit in which they are to conduct themselves among their fellow men, thus, as good branches, bringing forth the rich fruits of the vine, not by engaging in all sorts of activities, but by faithfully serving God and their neighbor in love in the station to which God has called them.

Our Sanctification Is Necessary

It is not left to our choice whether we want to bring forth fruits, or not. If a person is not connected with Christ through faith, he cannot produce a single fruit, he cannot really want to do it—"Without Me ye can do *nothing*"—no matter how hard he may seem to try. On the other hand, if a person is connected with Christ through faith, he cannot help but produce fruit, no matter how difficult it may seem to him and how meager the results may appear before men.

Jesus says. "The branch cannot bear fruit of itself, except it abide in the vine." Men may try to produce good works without faith in Christ, and they may succeed in doing works which outwardly look very good. Men may upon their own honor be honest, respectable, reverent, doing charity. These works may look good outwardly, so that even Christians will be deceived, but before God they are an abomination, since they do not flow from faith in Christ and thus rob Him of His due honor.

On the other hand, a believer in Christ must bring forth good fruit. Jesus not only says: "Every branch in me that beareth not fruit he (the Father) taketh away," He also says: "If a man abide not in Me, he is cast forth as a branch, and is withered." If a Christian ceases to progress in sanctification, it is a sure sign that his connection with his Savior has been loosened, the spirit of Christ is no longer freely flowing into him and controlling his heart, his thought and deeds. The lack of fruit is a sure sign of spiritual death and decay. "He that abideth in Me and I in him, the same bringeth forth much fruit."

God Helps Us In Our Sanctification

In v. 3, Jesus says: "Now ye are clean

through the word which I have spoken unto you."

That is the first and most important means which God employs for helping us in our sanctification: His Word. Through His Word He purifies us. He announces to us the forgiveness of our sins. He cancels our guilt. When our sins are forgiven, then are we clean indeed. And when we are no longer burdened with our guilt, when we no longer feel that we have to slave in order to pay off our enormous debt, then this feeling of relief, this new freedom, will enable us to do good with delight. And every time we hear that blessed word of pardon it will fill our hearts anew with gratitude so that we devote our life entirely to Him who spoke to us such a precious word.

By cleansing our hearts from guilt through His word of forgiveness God also purifies our minds from the control of sin. He purifies our thoughts and our strivings, so that abundant fruit shall result.

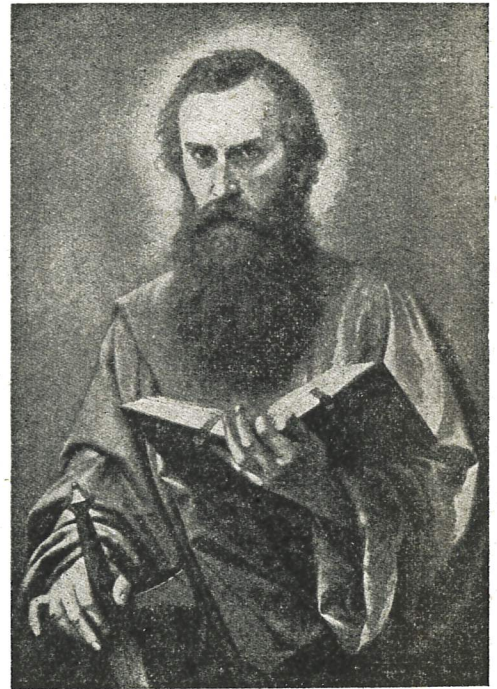
A special thing must be mentioned. When we Christians try to practice sanctification, we realize how much we are hampered by our Old Adam, who still is with us. God also knows, and He makes provisions to help us crucify our flesh with its affections and lusts. Jesus says: "Every branch that beareth fruit, He (the Father) purgeth it, that it may bring forth more fruit." God uses the pruning knife. He lays a cross on Christians to help them curb their Old Adam, to help them in their sanctification.

The question of a Christian's cross is a matter worth closer study. God granting, we shall take it up in some future issue.

J. P. M.

Holy Ghost. They became ardent defenders of the Christian faith.

The modern Jewish writer Sholem Asch also studied the same Scriptural record concerning Christ and Paul and revealed his findings in his deceptive novels: the *Nazarene* and the *Apostle*. He arrives at altogether different results from those of West and Lyttleton. In his opinion there is no essential difference between the Christian belief and that of the modern Jew. The Christian faith is to him a later, yet erroneous development of Jewish thought. The essence of the Christian religion is to be found in the law of Moses or the Golden Rule. Jesus was a great teacher, but not the Son of God and the expected Messiah. Saul



was a misguided, fanatical zealot, who distorted the teachings of the Old Testament into the present 'syncretistic' Christian religion.

That Sholem Asch does not give us a true picture can be seen very readily from a brief perusal of his line of thought. Asch informs us that Saul withdrew from the authority of his former teacher Gamaliel, the mild Pharisee, and went his own way. The Pharisees, the typical representatives of Jewish thought, are portrayed by him as being overwhelmingly opposed to Saul's persecution of the Christians, because they still worshiped in the Temple. Saul in his fanati-

IN THE FOOTSTEPS OF SAINT PAUL

BY DOCTOR HENRY KOCH,

Manitowoc, Wisconsin

A MODERN JEW'S VERSION OF SAUL'S CONVERSION

THE resurrection of Christ and the conversion of Paul have at sundry times aroused the antagonism of the enemies of the Christian religion. They

are cardinal historical facts. Their rejection as such would undermine the whole Christian religion. In England Gilbert West and Lord Lyttleton tried it and were overcome by the truth of the Scriptural record and the work of the

cism however is intent on the destruction of the sect of the Nazarene and obtains letters from the arch-enemy of the Pharisees, the High Priest, a Sadducee, for this very purpose. Saul is described as showing partiality when he hails the poor before court and refuses to summon the more influential and richer former friends. For this reason his venture against the Christians is ultimately doomed. He surrounds himself with reckless and abandoned men. He decides to change his field of activities from Jerusalem to Damascus, from where he hopes to hail the Christians into the court at Jerusalem indiscriminately.

Asch goes on to describe how Saul and his companions on their way to Damascus are overcome by the burning heat of the Syrian sun. They refuse food and shelter from the Gentiles on their journey, because they do not want to be defiled. Plagued by an unquenchable thirst they see the refreshing oasis of Damascus before them in a mirage. A thunder and sandstorm typical for the Syrian desert overtakes them and completes their exhaustion. Flashes of lightning surround them. They are dazzled, their camels flee, the companions are struck to the ground by the lightning, Saul too falls prostrate. Foam breaks out of his mouth. In a vision Stephen and his other victims in Jerusalem haunt and confront him with the words: "Why dost

thou persecute us?" In another vision he sees Yeshua (Jesus) standing before him and talking to him (page 179). The companions hear their leader speaking: "Who art thou, lord" (not capitalized!), but sees no one. The vision is gone and Saul is blinded. His companions lead him on to Damascus. They become impatient and want to report to the heads of the synagogues in Damascus. Saul will not let them. He hopes to be able to see again in a few days. In the meantime his companions are looking around for a sorcerer or healer who may restore the sight to Saul. They hear of an old man who has been doing much healing of late, Chananyan (Ananias). He is a strict observer of the law. His secret leanings toward that pietistic new teaching had not as yet become a cause for suspicion to the Jews. Ananias comes and wants to be alone with Saul. He wishes to find out how he came to his blindness. Saul answers: "I had a vision, Yeshua of Nazareth, whom you call lord." Does this sound as though Asch thought Saul was converted? Ananias places his warm hands upon Saul's eyes and the scales fall from them. He then tells him to follow Jesus and baptizes him. Saul filled with a sense of remorse and shame hurries out of the city with the letters of the High Priest still in his hands to an unknown destination in the wilderness.

How can anyone who knows his New Testament believe that Asch's story of Saul's conversion is a true transaction of the New Testament record. Asch revives the old vision theory, whitewashes the Pharisees and places all the guilt for the persecution of the Christians on Saul and the Sadducees who have forsaken the Jewish cause. Saul becomes a prodigal son of the Pharisees. He casts aside the good advice of Gamaliei and goes off on his own. Maddened by the heat of the Syrian sun, blinded by the terrific lightning, accused by his own erring conscience he thinks he has seen Jesus of Nazareth, but it is only a vision. Shrewdly Asch mixes words of Scripture with his own fiendish concoction and the brew of a sham conversion is presented for the intoxication of the gullible reader, who either does not know his New Testament or even prefers the shallow transcriptions of modern writers to the inspired record. With such modern transcriptions the masses systematically are turned away from the truth of Scripture to fables. Asch's transcription of Saul's conversion furnishes the acid test for the impurity and counterfeit of this modern product of Jewish thought. It is just another attempt to undermine the faith in the Bible. The simple record of the Book of Acts is still the most beautiful and the only truthful one.

H. A. KOCH.

WESTERN WISCONSIN DISTRICT CONVENTION

Watertown, Wisconsin, June 17-20

ACCORDING to the final count a total of 200 delegates — pastors, teachers, and laymen — were assembled in convention in the gymnasium of our Northwestern College.

President's Report

In the first session, on Monday afternoon, President H. Kirchner read his presidential report, showing a modest but healthy growth of the District. Of especial importance in this report was the fact that President Kirchner, on the basis of 2. Tim 4, 1-2 again emphasized that not only its chief work, but the church's only work, is to preach the Word. We may not have much time left

to preach the Word to a world which needs it more than it needs anything else if the sin-stricken children of men are to find peace — inner peace — and, as a possible result, outward peace in the world.

Doctrinal Essay

A timely doctrinal essay was delivered by Pastor Alfred von Rohr Sauer. Its theme was: "Malicious Desertion as a Scriptural Ground for Divorce Examined on the Basis of 1. Cor 7, 10-16." The obvious objective of the essay was to instruct and admonish us not to swim with the stream in these evil days when quick and easy divorces for almost any

reason, real or imagined, are fast becoming the order of the day; it was meant to encourage us that we counsel and act judiciously, according to God's infallible Word, when we must deal with such cases in our congregations.

Missions

The Church's work — to preach the Word — is most easily recognized in its missions. The report on our District's missions was encouraging and gave us much cause for rejoicing and gratitude. In spite of difficulties — housing of our missionaries and lack of suitable buildings for worship — our missions are reaching wider fields. The attention of our District at the present time is centered on Iowa and northern Missouri. Other fields — in the East, the Middle-West, the Far West, and also the South

— are recognized as potential opportunities for the Church to preach the Word. Also possibilities in foreign fields have not been overlooked. In view of all these possibilities one cannot but wonder how we, not many years back, could speak of an "overproduction of pastors."

Christian Education

That brings to mind also the report of the Committee on Christian Education. The striking thing in this report was this, that our committee on Christian education actually had to advise congregations contemplating the opening of Christian Day Schools to wait. So many congregations have seen and are seeing the necessity and blessing of Christian Day Schools that the demand for teachers for such schools far exceeds the available supply. The remedy, of course, does not lie in abandoning all efforts to start or to expand our schools but rather in working and praying that more young people, especially young men, be won to prepare themselves for this service of the Lord in His Church.

Finances

Because the Church, under present-day conditions, needs money to carry on its work, our finances received a good part of our attention. What the reports showed us certainly could not encourage any complacency on the part of the constituents of our District. We were told while our District did increase its contributions during the last biennium we have failed to contribute our fair share of the required funds. We were also reminded that the buying power of our dollar is smaller. This will necessitate not smaller, but greater contributions, if we would meet our obligations.

Professor E. Reim and Pastor G. Fischer were present to report to our District on the Building Fund Collection. As of June 3rd our District had contributed but \$158,422 of its allotted \$251,040 — or 63%. The District's answer to this report was that it acknowledged the sum of \$251,040 as its goal for this collection and resolved to finish the collection by October 31st this year. The need for this is so obvious that it need not be presented here again.

Publicity

It has long and quite generally been recognized that publicity is necessary for

the carrying on of our work; our Christians must be informed of the work they are doing and of the projects they are undertaking. The debate and discussion, therefore, usually is focused on the "how" of such publicity. Our District again discussed the matter at great length. The outcome was that the District, by a close vote, refused to authorize the further publication of a district paper called *The District Visitor*. The reason for such refusal was obviously this: We have a synodical paper, *The Northwestern Lutheran*, which disseminates information concerning the Synod's work. Instead of creating and publishing new periodicals let us rather be diligent in the promotion — subscriptions and **READING** — of our *Northwestern Lutheran*. To show how necessary such promotion is, we were told that in our whole district, according to the last parochial re-

First Vice- President: Pastor L. C. Kirst.

Second Vice-President: Pastor H. C. Kirchner.

Secretary: Pastor G. C. Marquardt.

Treasurer: Mr. Herbert J. Koch.

Recording Secretary: Pastor Norbert Paustian.

Mission Board: Pastor Theo. Mueller.

School Board: Pastor Wm. Baumann, Teacher J. Bremer, Mr. Kletzke.

District Board of Support: Pastor O. Kuhlow, Teacher O. Jungkuntz.

Committee on Indigent Student Support: Pastors M. Nommensen, H. Zimmerman, Walter Zank.

Auditing Committee: Mr. H. L. Zeidler, Teacher H. Ihlenfeldt, Mr. Beck.

In Conclusion

President Kirchner had requested the District to relieve him of the duties of



port, we have only 2,130 subscribers to this paper. That in turn means that it gets into only a little better than 10% of the homes.

Services

Two inspirational services were held in St Mark's Church during the convention. On Monday evening President Kirchner preached on the text, Col. 4, 2-4, emphasizing the need of diligent prayer to implore the Lord's grace to give success to our efforts. On Wednesday evening a mission and communion service was held. Pastor R. C. Horlamus, Institutional Missionary at Madison, was the preacher.

Elections

Through election the District asked the following to serve during the next biennium:

President: Pastor H. C. Nitz.

the presidency. The District did this, extending a vote of thanks to him and to the retiring Second Vice-President, Pastor Wm. Nommensen for their faithful services to the District. Likewise, the convention gratefully acknowledged the efforts of all those who in any way contributed to the needs and comfort of the delegates and the convention.

Due, no doubt, in large measure to the efficient "steering" of Pastor Wm. Baumann and his committee, the convention finished its business ahead of schedule and adjourned at noon on Thursday.

A fine convention, begun and conducted in the name of the Lord, cannot but inspire us to ever greater faithfulness in doing His work. May He grant us "to will and to do."

FRED W. LOEPER.

ACCEPTABLE RIGHTEOUSNESS

How Does the Righteousness of Christ Manifest Itself?

WHEN Jesus told His disciples that their righteousness must exceed that of the Scribes and Pharisees, otherwise they could not enter into the kingdom of God, He thereby indicated that the righteousness acceptable before God is of an altogether different kind from that which the Scribes and Pharisees boasted. The Scribes and Pharisees had, indeed, attained as high a degree of perfection in their kind of righteousness as is humanly possible. It is practically impossible to exceed them. But Jesus condemns their righteousness as utterly unacceptable, because the righteousness which God demands is of a different kind altogether. It is the righteousness which Jesus at His baptism vowed to achieve, and which on the cross He did achieve with His own blood. "It is finished," He exclaimed when He bowed His head and gave up the ghost; and He demonstrated the validity of His claim by rising from the dead on the third day.

The righteousness which Jesus fulfilled by His life, suffering and death is the righteousness which exceeds that of the Scribes and Pharisees, and which alone is acceptable before God.

The serious question now arises:

How Does This Righteousness Become Ours?

Jesus Himself answered this question for us even before He uttered His demand for a better righteousness. In the previous chapter, Matth. 5, 6, He said: "Blessed are they which do hunger and thirst after righteousness, for they *shall be filled.*" Literally the word means, *They shall be fed.*

Yes, it is as simple as all that. The righteousness demanded by God and fulfilled by Jesus is being handed out, is being "fed" by God to the poor sinners. They do not merit it, they do not deserve it, they do not make themselves worthy of it; they simply receive it, receive it by faith, by entrusting themselves to Jesus, unconditionally.

For this reason it is called the righteousness of faith. St. Paul speaks at length about it in his Epistle to the Romans. In the Gospel of Christ "is the righteousness of God revealed from faith to faith; as it is written: The just shall

live by faith" (chap. 1, 17). "The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. For there is no difference: for all have sinned and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus" (chap. 3, 22-24). "Therefore we conclude that a man is justified by faith without the deeds of the law" (v. 28). "Abraham believed God, and it was counted unto him for righteousness. . . . To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (chap. 4, 3, 5). In Phil. 3, 9, Paul announces it as his aim in life to "be found in him (Christ), not having mine own righteousness, which is of the law, but that which is through faith of Christ, the righteousness which is of God by faith."

It is really true that God gives this righteousness to sinners without price, without condition? Does He not at least demand that a sinner, though he be unworthy in the beginning, make himself worthy subsequently by a proper conduct? Yes, it is true. Without any conditions, without any reservations, without any *if's* and *but's*, Jesus invites sinners to receive from Him "grace for grace" (John 1, 16): "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matth. 11, 28). Already the prophet of old invited sinners in vivid language: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me, and eat that which is good, and let your soul delight itself in fatness" (Is. 55, 1, 2).

But if it is made so easy to acquire the righteousness of Christ, will not sinners take advantage of God's generous offer? Will they not recklessly continue in their sinful ways relying on God's promise of pardon? Will they not apply for free righteousness, only to continue their evil ways? Never, as we shall see immediately.

The righteousness which Christ won for us through His suffering and death and which God now grants to us for Christ's sake, is not a cold, inanimate thing; it is full of life, a living active power. When this righteousness is applied to a person, to a person's heart, through the announcement of the Gospel, it will thoroughly remodel that heart. The heart was by nature blind, groping in darkness: the righteousness of Christ comes as a brilliant light, driving out darkness and gloom, and filling the heart with new, hitherto unknown cheer and hope. *Rest* is a word which Jesus uses to describe the effect of His righteousness. *Peace* is another. This righteousness comes to us with the warm glow of God's love. St. Paul vividly pictures the power of this righteousness to us in Rom. 5, 1-5: "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Such is the power of Christ's righteousness, and such are the fruits it produces: it creates a new life. Can any one who has experienced this wonderful power, still entertain the least desire to continue in sin? The lust will, indeed, arise in his heart, but will he yield easily to it? will he not make every effort to suppress it? Only a person who is ignorant of the blessed power of Christ's righteousness can argue that it gives a man license to sin.

Also sin is a power. Every-day experience teaches us what a terrible force a guilt-laden conscience exercises on a man. Every-day experience also teaches us how with irresistible force evil lust drags the unregenerate man from one sin into another, one always viler and filthier than the other. A man held in the power of lust is a wretched man, as Paul called himself.

To see into what extreme misery sin

can hurl a man, we take a look at the jailer in Philippi. He carried out the order to imprison Paul and Silas with severity bordering on brutality, thrusting them into the inner prison and making their feet fast in the stocks. When upon the earthquake at midnight he assumed that all prisoners had escaped, he saw no way out for himself except by committing suicide. Stopped by Paul in his rash endeavor, he fell trembling at the feet of the two great prisoners: "Sirs, what must I do to be saved?" The keeper of the prison is a picture of what sin and guilt will do to a man.

Paul announced the righteousness of Christ to him: "Believe on the Lord Jesus Christ, and thou shalt be saved." Can you imagine that the man would now be ready to continue his life of sin? The righteousness of Christ had brought peace to his heart. He gave up his life of sin. His life from now on was governed by gratitude for the blessing which he had received. According to the best of his ability he began to lead a life that expressed his appreciation of the gift of righteousness which now was his.

How Does the Righteousness of Christ and A Man's Own Righteousness Blend?

Do we, having by faith received the righteousness of Christ, perform works of righteousness in order to pay for the righteousness of Christ? or to make it more complete, or more secure?

That was something the Galatians tried. Deceived by Judaizers they submitted to circumcision and other works of the Law in order to perfect the righteousness which they had received through the Gospel. Paul, however, told them that thereby they were turning to another Gospel, which is not another, that is, which is no Gospel at all. He warned them that a little leaven leaveneth the whole lump. He called the Galatians "foolish" and "bewitched," and pronounced a curse on any one who thus adulterated the Gospel.

Even today there are many who try to blend their own righteousness with the righteousness of faith. There are the lodges who teach "salvation by character" — and yet some lodge members want to be members in a Christian church which proclaims the righteousness of Christ.

And there are Christian congregations who would admit lodge members because they are outwardly respectable men. They seem to forget the curse which Paul hurled against such as try to blend the two kinds of righteousness. — There are the Boy Scouts, who try to build up the character of boys, not as motivated by gratitude for the righteousness of Christ and by the new life which it instills, but on the boys' own honor. And there are churches who imagine that to integrate the Scout program of youth training with their own work of Christian education will produce better results.

Just like the Scribes and Pharisees of old, who were admired by the people for the righteousness which they had attained, also the Scouts of today may achieve a notable degree of responsibility, but compared with the righteousness of faith it is nothing but "dung", rubbish that must be swept out. An attempt to blend the two kinds of antagonistic, mutually exclusive righteousness will only blur our view both as to justification and to sanctification.

Christ does not say, Graft your righteousness on that of the Pharisees, or vice versa, graft the righteousness of the Pharisees on yours. His verdict is: Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven. J. P. M.

GOD'S CONQUERORS, THE CHRISTIAN BELIEVERS

(Continued from page 258)

Then there is death trying to instill fear and dismay; there is the grave with its dissolution and decay to arouse doubts; there is the wisdom of the world which scornfully sets itself above God's word. All these things and everything else that would weaken and destroy our faith must be overcome.

What Enables Us to Be Conquerors in All These Things

The Savior's Gospel Assures Our Pardon Of ourselves we have not the power to cling to Christ in faith amidst all these attacks. It is futile to rely upon our own wisdom, prowess, and determination. We need to seek the strength to be God's conquer-

ors there where St. Paul found it: "Nay, in all these things we are more than conquerors *through Him that loved us.*" Christ himself with His saving love must make us conquerors. This He does through the Gospel in word and sacrament. There the Holy Spirit unfolds Christ's saving love to us, giving us strength, first of all, to conquer the fear and despair of a troubled conscience. For through the Gospel He assures us that Christ died for all sin and that He is even now at the right hand of God to effectually plead for us with His atoning blood.

And Strengthens Us In All Other Attacks Through the assurance of

Christ's all-embracing pardon God's word becomes an arsenal from which we can draw effective weapons to conquer also all the other assaults upon our faith. For with the certainty that our sins are forgiven we also gain the certainty that God is our heavenly Father who hears all our prayers and who makes all things work together for our good. Thus we are enabled to be conquerors amidst all the troubles of this life, having strength to trust in God's love even though we cannot fathom the unsearchable ways of His wisdom. By virtue of Christ's pardon the Gospel also makes up conquerors over death and the grave, for it lets us realize that death is no longer a door to eternal damnation but that it has indeed become for us a portal to eternal bliss and joy, a portal through which we must needs be lead in order to be cleansed of our sinful flesh in which we could not possibly enjoy eternal life. The Savior's mighty voice shall call our bodies forth from dust and decay and make them like unto His own glorious body.

Likewise does the message of Christ's saving love enable us to foil the temptations with which Satan would assail our faith when we are bidden to bring sacrifices and bear crosses as Christians. For through this message God's spirit enlightens us to see that these things are really blessed privileges, opportunities to express our thankfulness, and a salutary exercise of our faith for its strengthening. As far as God's commandments are concerned, Christ's pardon lets us realize that they are all the command-

ments of a loving, heavenly Father. Thus we gain a strong incentive to keep them; more than that, we are made confident that only what God has bidden can really bring us joy and happiness, that what He has forbidden would eventually lead to grief and misery. Thus we are enabled to resist the temptations of our flesh to think lightly of sin and to fasten our hearts upon it.

Let the word of Christ therefore dwell in you richly, so that the Holy Spirit may ever unfold Christ's saving love to you. Then your faith will ever be strengthened and renewed. Then you will remain one of God's blessed conquerors.

C. J. L.

New School Year in the Seminary

When these lines reach our readers, a special four week's course will be in progress in the Theological Seminary at Thiensville for such of our students who were called to help out in various positions in our church, chiefly as tutors and as parochial school teachers. When they left the Seminary at the beginning of the second semester last year, the understanding was that the accelerated program would be continued till September of this year, and that this would furnish them an opportunity to make up during this summer what they missed last year. Since the accelerated program was discontinued, a special survey course was arranged for the benefit of these young men, because otherwise they could not continue their studies for another semester, or even, in some cases, for a year and a half.

The survey course will come to an end on Thursday, Sept. 12. On the following Tuesday, Sept. 17, the new school year will be opened with a service in the Seminary Chapel at 10:00 A. M.

Friends and patrons of the Seminary are cordially invited to attend.

Do not fail to view the new mural, representing the Wartburg, above the opening in the partition separating the chapel from the adjoining room. The painting is a gift from Mrs. Geo. F. Mayer.

JOH. P. MEYER.

A FEW ADDITIONS AND CORRECTIONS CONCERNING A MISSION REPORT

(Continued from page 264)

lapidated buildings which missionaries must often use as chapels.

It is the power of the Gospel and nothing else which is able to bring men to saving faith in the Savior, but it is not to be forgotten that we may hinder the course of the Gospel by poorly presenting it in faulty grammar and distasteful delivery. The same holds true in the case of mission chapels. The Gospel alone is able to save, but by the use of uninviting and makeshift buildings we are placing no small hindrance in the way of God's word.

May God open our eyes to the needs of our missions and grant us hearts willing to give what is needed.

ARDEN D. LAPER.

ANNOUNCEMENT

Because the former visitor has accepted a call into another District, Pastor G. Ehlert has been appointed visitor of the Western Conference of the Dakota-Montana District.

PAUL G. ALBRECHT.

CALL FOR CANDIDATES

Prof. Martin Franzmann having accepted the call to Concordia Seminary, St. Louis, Mo., the Northwestern College Board herewith asks the members of Synod to nominate candidates for this vacancy. The candidate is to teach the Classical Languages and History.

The Board having exhausted the list of candidates for a professor for the Commercial Department, also calls for candidates for this vacancy.

Nominations for both vacancies as well as information concerning the respective candidates should be mailed to the secretary of the Board, Pastor K. Timmel, 612 5th St. Watertown, Wis. Letters are to be postmarked not later than Sept. 2, 1946.

WALTER E. ZANK
Sec. Pro. Tem.

ATTENTION

This Fiscal Office of our Joint Synod has moved its headquarters from the old address to
7623 W. State Street
Wauwatosa, Wisconsin

Be sure in writing to the office to use this new address.

CALENDAR OF CONFERENCES

MANITOWOC PASTORAL CONFERENCE

Time and Place: September 10, 1946, Maribel, Wisconsin, Paul Gieschen, pastor.
Sermon: W. Haase; A. Geiger.
Confessional: H. A. Koch; L. H. Koeninger.

Assignments: The Tenth Commandment with Special Application to Pastor and Congregation (continued), H. Eckert; Organization and Work of the Veterans of Foreign Wars evaluated in Light of God's Word, A. Roekle; Unionism, a Mixing of Law and Gospel, E. Kionka; Ordination, V. J. Siegler; Sanctification, the Call of a Christian for his entire Life, C. Thurow. Interpretation of the Passage: "They which preach the Gospel should live of the Gospel," W. Haase; The Essentials of the Celebration of the Lord's Supper, H. Kuether; An Exegesis of Mt. 11, 12, R. Ehlke;

The Northwestern Lutheran

The Causes of the Decline of the Ten Tribes of Israel, A. Roekle; Synopsis of Luther's Commentary on Gal., H. Pussehl; 1 Tim., E. Froehlich; Gal., H. A. Koch; Isaiah, W. Schink; Doctrinal Affirmation, H. A. Koch.

H. H. ECKERT, Secretary.

NEBRASKA DISTRICT SOUTHERN CONFERENCE DELEGATE CONFERENCE

The Southern Conference of the Nebraska District will meet in delegate Conference Sept. 17-18, 1946 at Plymouth, Nebr., A. T. Degner, Pastor.

Papers: I Pet. 3, 18-20, Pastor H. Ellwein.
The Book of Nehemia, its Message and Purpose, Pastor A. Hertler.
The Congregational Meeting, Pastor A. Degner
Augsburg Confession Article V, Pastor A. Habben.
Speaker: Pastor H. Ellwein, alternate A. Habben.
Opening session at 10:00 A. M.
Announcement is expected.

R. H. ROTH, Secretary.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will convene on Tuesday, Sept. 10th, 9 A. M., at St. Paul's Ev. Lutheran Church, Austin, Minnesota, L. W. Schierenbeck, Pastor.

Conference Speaker: G. Maas (H.F. Muenkel).
Essay: "Why Do We Observe Sunday?" by T. E. Kock.

Announcements or excuses should be sent to the local pastor at an early date.

H. F. MUENKEL, Secretary.

COLORADO PASTORAL CONFERENCE

This conference will meet at Mancos, Colorado, Rev. Paul Knickelbein, from September 10th, 10 A. M. to September 12th, 3 P. M.

Papers: The Confessions of the Church,
Rev. Bauman.
The Law (unfinished paper),
Rev. Wietzke.

II Thess. 2, Rev. Witt.

The Practical Exegesis on Ezekiel 33, 8-9., Rev. Krenke.

Speakers: Rev. A. Wadzinski (Rev. Victor Tiefel).

Please announce to the local pastor.

W. KRENKE, Secretary.

SOUTHWESTERN CONFERENCE

The Southwestern Conference of the West Wisconsin District will meet at Wonewoc, Wisconsin on September 9th. Starting time 9:30 A. M. The Rev. M. Glaeser, pastor.

Essays: First Letter in Revelation, Ph. Lehmann; Exegetical-homiletical treatise on the Gospel for the 6th Sunday after Trinity, A. Looek; When According to Scripture is Prayerfellowship Out of Order?, Toepel; Alternate exegesis — Titus 2, O. Kuehl

Sermon: A. Looek (E. Mahnke).

E. G. TOEPEL, Secretary

INSTALLATION

Authorized by Pastor I. J. Habeck, President of the Northern Wisconsin District, the undersigned, on the first Sunday after Trinity, June 23, 1946, installed Clayton Krug as pastor of the Church of Our Savior, Lena, Wisconsin. Pastors P. C. Eggert and W. G. Fuhlbrigge assisted.

Address: Pastor Clayton Krug, Lena, Wisconsin.
W. O. PLESS.

ACKNOWLEDGMENT OF THANKS

The class of 1921 celebrated its 25th anniversary in a reunion here at Dr. Martin Luthern College on graduation day, June 7. At this occasion its members collected \$47.00 for the benefit of the college music department.

We herewith express our heartiest thanks to the class of 1921.

EMIL D. BACKER, Music Dept.

CHANGE OF ADDRESS

Rev. Adolph C. Buenger, 5020 19th Ave. Kenosha, Wisconsin.
Rev. E. Frey, 8328 Kenney, Detroit 5, Michigan.
Rev. Lloyd Hahnke, Cortez, Colorado.