

The Lutheran
SPOKESMAN



“THE SCRIPTURE
CANNOT
BE BROKEN.”

John 10, 35

**FEBRUARY
1959**

A Lamb Goes Uncomplaining Forth

Gems of Scripture

II Corinthians 5:21--

The Record of John

When John the Baptist cried, "Behold the Lamb of God, which taketh away the sin of the world," he was **not** pointing at the people in his audience. He was directing his hearers to Jesus Christ.

True Christianity has not changed one whit in these nearly 2000 years. The Truth today is that Jesus Christ, and He alone, is the Lamb of God, which taketh away the sin of the World.

The godless world rejects the Lamb of God, which taketh away the sin of the world. When the message of John strikes the worldling's heart he winces in pained indignation. Oh, what a calamity it arouses within the breast of unregenerate man when he is told that himself he cannot save, but that Christ, the sinless Lamb, is His salvation by His bloody death.

The godless world insists that it is its own Lamb. Natural men presume to be able to pay for the sin they have done. They need no Savior to make them good and holy. They are good and holy enough as they are. The Lamb of John the Baptist is a gross insult to the sinful pride of natural man.

If John the Baptist had pointed with his finger to the people in his audience, calling them lambs of God and giving them credit for taking

"He made Him to be sin for us--" away their own sin, his head undoubtedly would never have endured such shameful treatment.

If Jesus Christ had tolerated the self-righteous and work-righteous Church of His day, He would never have been crucified as our wondrous Substitute Savior and King.

If we today remain faithful to Christ our Savior, then we will also point at Jesus Christ and evermore seek to have men everywhere-- **BEHOLD THE LAMB OF GOD!**

The Lamb--an act of God

No man can argue with God. If God has created the world, God has created it. That is how it is.

When the Lord of life and death takes the life of a man, it is taken. There are no ifs, ands, buts, or maybes. The man is dead. At the time of death people know that God is almighty. They realize how useless and futile it is to argue with an act of God. No amount of human acting, thinking, wishing, or dreaming can change an act of God almighty.

When Jesus Christ, the Lamb of God, comes with His holy angels to judge both the living and the dead, then shall every soul that has lived, lives now, and shall live know of a certainty that Jesus Christ--and not another--is indeed the Lamb of God, which taketh away the sin of the world.

Then shall the unbeliever's heart faint for fear. In that great day there

shall no amount of human acting, thinking, wishing, or dreaming alter the fact that only those who possess Jesus and His righteousness have eternal life. Then shall those who have in their lives passed by the cross unheeding, know that they have passed by life eternal. Then shall those who have slaved doing good to earn for themselves a place in heaven learn what it means to have spent a lifetime slaving to earn the torment of hell.

On the great day there shall be no argument. When the Lord of eternal life and eternal death doles out eternal death to man, the verdict is final. All shall realize how useless and futile it is to argue with an act of God. But when the Lord gives life eternal to souls washed white in the Blood of the Lamb, then shall every soul know the Truth of God's gracious act--His act in making Jesus the Lamb of God.

He made him to be Sin. Jesus Christ, as the Lamb of God, was made Sin. Since it was God who made Him sin, that is an act of God. God did **not** make Jesus a **sinner**. God did **not** make Jesus **sinful**. God made Jesus sin. That is simply all that there is to it, because that is what God did. It is the most gracious act of God ever.

When devout and pious Old Testament Jews brought a lamb without blemish and spot to the priest for sacrifice, it was to make that lamb sin. The peoples' sin was transferred to the innocent lamb. By this the lamb was made to be sin, was considered or

reckoned as though it was now the sin taken away from the people. The lamb, though innocent and by rights not under God's commandments, was made to be the sin of those that brought him! When it was sacrificially killed for the sin it was made to be, the peoples' sin was killed or removed also. Sin and its punishment was removed in the old Testament sacrifice made by the lamb made sin. The sacrificial life of the Old Testament Church had no other purpose than to engender faith in Jesus, the Lamb of God, made sin for us.

When God tells us that Jesus as the Lamb of God was made such sin, then we can in no wise doubt this. It is so, for God has acted. God has done it. When God saw Jesus Christ in Gethsemane, He saw sin. God saw sin on the way to Calvary's Hill. Sin was carrying a cross. That is simply so because God made Jesus to be sin. And God was furious at that sin. Nailed upon the cross, the Lamb was squeezed to death by the wrath of the Almighty. You see, sin hung there. God so hated this sin that He darkened the very sun as His Godly scowl and fierce wrath beclouded the One made sin upon the cross. God extracted every last drop of payment from the Lamb, yea, all the bitter pains of hell, and when the sin that Jesus was made to be was extinguished and paid, the Lamb had shed His blood and hung limply upon God's great sacrificial altar, Calvary's Hill and a bloody tree.

All this He bore for us

Calvary was not another Sinai! On the Mount Sinai, when God gave His Holy Ten Commandments into Moses' hand, the wrath and fierce anger of God against the sin of men was shown. Sinai stands forever as the billowing smoke and thunderous judgment of God against sin. Sinai with its terrors is a foretaste of how God deals with the damned in hell. Calvary, upon which hung the Lamb of God made to be sin, is like an extinguished fire. The dead Savior is the mute evidence of the wrath of God against sin. But there is quiet, peace, and rest in His agonizing death. For sin is no longer on Calvary's Cross. The mighty sacrificial altar of God is washed clean and sparkling pure. The crimson from the Savior's veins has washed away the stain of sin and the sting of death.

We Christians shall forever rejoice that all this He bore for us. Of a truth, the sin He was made to be was our sin, since He was made to be sin for us. Our vile and wicked life our Lord did bear to that great altar of sacrifice. God transferred our sin to

Christ. Our sin is removed; our debt is paid. We can be divinely certain of this for the Lord tells us that He made Jesus to be sin for us. And you and I are indeed included in us!

May we not then approach the coming lenten season with deep devotion and humble faith? Surely we would not miss even one portion of the great story of the Lamb of God made sin for us. We have an intimate relationship to the history of Jesus in Lent. The greatest comfort possible is to see our sin carried by our innocent Lamb into the Garden of Gethsemane, atoned for before the high priest and Pilate's court, scourged and lacerated, cruelly tormented with a crown of thorns, inflicted with nail-wounds, assailed by the fierce anger of God, and finally bringing the death blow to our sin and to our Innocent Substitute-Lamb. How could we ever thank God sufficiently that our sin was there with Him on the tree so that we need not pay its eternal penalty!

— O. W. Eckert

JAPAN FURLOUGH FUND

Total in Japan Furlough Fund, January 10, 1959	-----	\$732.62
Minimum required for Round Trip coach plane fare between Tokyo and Milwaukee for Pastor and Mrs. Tiefel	-----	2500.00
Balance to be raised by April 1st	-----	1767.38

We have the confidence that those interested in the Japan Mission will do everything possible to make this planned furlough a reality. It will be the first furlough for Pastor and Mrs. Tiefel.

M. J. Witt

BOOK REVIEW

WHAT AMERICANS BELIEVE AND HOW THEY WORSHIP

By J. Paul Williams (Harper & Brothers, \$5.00)

This is an exciting book. It is also an edifying book. And it is a very dangerous book. In fact it may be hard to determine from this review whether we are warning our readers not to touch it or whether it is being recommended as "must" reading. That is the kind of book it is.

It is **exciting** because the author takes us behind the official position of the major church bodies in America and by painstaking research arrived at his answer to the question implied in the title. The treatment throughout is factual, fair and understanding. His evaluations are perhaps as accurate a picture of people's belief as is possible to determine. According to his preview the author is trying to determine the actual status of the religious thinking of the American people. "What are the spiritual forces now playing an important role in the United States?"

J. Paul Williams is chairman of the department of religion at Mount Holyoke College. He describes himself as "a Protestant: reared a Methodist, ordained a Congregationalist, and now worshipping with the Quakers as often as I have opportunity."

Williams devotes chapters to each of the following groups with his terse characterizations: the Roman Catholic Church - defender of a revelation; Protestantism (in general)-

which reaffirms the faith; Lutheran Churches - guardians of orthodoxy; The Protestant Episcopal Church - which emphasizes ritual; Presbyterian Churches - at the theological center; Congregationalists and Unitarians - theologically liberal; Baptists and Disciples - defenders of religious freedom; Quakers - practicing mystics; The Methodist Church - evangelical organization; Judaism - the mother institution; Some Recent Religious Innovations - experimentalists; Some Non-ecclesiastical Spiritual Movements - which deny kinship; and finally, a chapter on The Role of Religion in Shaping American Destiny.

We claimed this was exiting. For though theologians must indeed study monumental works as that of the late F. E. Mayer, "The Religious Bodies of America," and thoroughly comprehend the doctrines held by various bodies, yet it is most practical and essential to know to what extent these creeds are held, what the people are really thinking. He demonstrates conclusively that each of the non-Lutheran Protestant bodies have departed to a great extent, tho' in varying degrees, from the tenets which they officially hold. This, he writes, cannot be said of the Lutherans. I wonder if anyone is so well disciplined that he reads this type of a book without looking at the section on his own church first? Such a look in this case will best demonstrate how Williams did his work. A few quotes: "Lutherans believe that their Church is the Church of Christ and the Apostles...

Lutheran logic at this point is simple: the Bible is God's revelation; the Bible reveals one religion; the meaning of the Bible is clear - any church which deviates from the Bible is in error; Lutheran Confessions faithfully reflect Biblical teachings." Later he notes that Lutherans are unique in still adhering to salvation by grace alone, for even "faith is simply the channel through which God offers salvation; faith, too, is the direct gift of God." He continues: "All liberal Protestants today, and most conservative Protestants as well, have abandoned belief in any theory of predestination. They now put as much emphasis as do Catholics on the necessity for salvation of doing good works... Salvation by character is at present the typical Protestant point of view. But this Statement is not true of the Lutherans. They still hold to the "unaltered" Augsburg Confession. Salvation, they say, comes from on high and good deeds will get no one to heaven. Lutherans hold "mere morality" in special horror." Speaking of the Apostles' Creed he is amazed at what we take for granted. Non-Lutherans, he explains, do not take the Creed literally in all its sentences nor accept in faith all its teachings. But "among Lutherans... it is taken for granted that clergyman and layman alike believe just what the Creed says."

In addition we are given a history and a picture of our music and liturgical forms, followed by a section on polity. The writer takes note that the United Lutheran and Augustana

Synods are the most liberal as opposed to the "Intransigent spirit of the Synodical Conference." He was however alert enough in 1952 to include the thought that the Missouri Synod will ultimately have membership in confederations of more liberal Lutheran bodies. "It is just a matter of time."

It is also **edifying**. The reader cannot help but gain a far clearer insight into his American neighbor and how he is struggling painfully with his religious needs. Especially informative are the sections on astrology, humanism, nationalism, and hedonism (the worship of pleasure). An excellent quote from Laski points out the extent of American pleasure seeking: "No church in America which urged the desirability of asceticism had any hope of influence or much hope of survival -- The schools . . . are almost wholly devoted to the exposition of a faith which makes "getting on in the world" practically an article of religious creed." We can readily say that every reader of this book will better understand the spiritual poverty of our country, and the importance of holding high the Gospel of complete forgiveness of sins, which the Lord has placed into our hands. The night comes when no man can work.

But it is a **dangerous** book, as you may have ascertained. Though the author condemned nationalism, love of country, as a bad religion of which admirals and generals are high priests, he is not conscious that nationalism is his religion. His entire interest in

producing the book is the survival of our country and its democracy. His concern is with the "national faith." Do we have enough faith to preserve democracy and to play a democratic role on the world stage? Though he is quite right in having a pessimistic viewpoint as he surveys the religious scene, he fails to realize that a strong nation is a blessing from God to that country in which the Word is being taught in its truth and purity. For Williams good government is not a temporal blessing to be listed in the 4th Petition with good health and neighbors but is rather included in the 2d Petition of our Lord's Prayer. Democracy is a religious goal. "Democracy must become an object of religious dedication." "The democratic ideal (is) the Will of God." This devotion to democracy is the "spiritual core of American religion. The churches which do not make teaching democracy one of their major objectives" are pointed out as being harmful to the nation. As you might expect the worst culprits are some orthodoxies which conduct parochial schools "preventing children from seeing in an honest light (sic) the full range of American religion and culture . . . Religious exclusivism threatens American unity and American democracy." Of course this condemns any exclusivism which obeys our Lord Jesus and "comes out from among them" or "avoids them."

His solution to the problem of a weakening democracy in this poor religious climate is twofold: 1) to

appeal to the layman in these orthodox sect to bring their churches to a less rigid exclusivism; and 2) to have the public schools teach the democratic ideal "as religion." Unfortunately this program is being carried out all too efficiently.

We must urge you to read this book, but label it properly as you do certain items in the medicine chest. It will help all to realize how far creeds have been dropped by all major faiths; how a community religion with a common denominator is rapidly being developed; and to realize to what extent forces are being marshalled to wipe out the last vestiges of religious exclusivism, including those who worship the true God as He would be worshipped. Our generation will more and more be pressed by every neighbor, indoctrinated in every school, and finally impelled by government to give up their beliefs "in the interest of the nation." The beginning is the constant appeal that churches devote themselves not only to the eternal matters but more and more to raising the morality of the nation, to strengthen public morals. How successful these pressures are is best illustrated by the sorrowful fact that the largest part of conservative Lutheranism, the Lutheran Church - Missouri Synod, has sold its birthright and capitulated to this demand with its endorsement of military chaplaincy and its use of Scouting. All, it seems, are in the grip of the fear that unless one moves along with the trend and demands

of the people, one's organization cannot prosper. They are certain that they are doing invaluable service to the nation, forgetting that as each day this general rebellion against the authority of the Word God grows, the day of destruction for our beloved nation comes that

much closer. The country is spared because of the few who are proclaiming the Truth of the Gospel of Jesus. And when the last witnesses are stilled, then what? Jerusalem had plenty of morality but rejected Christ. Then came Titus in 70 A.D.

W.S.

The Bread of Life

Very suddenly the season of Lent is here. An early Easter has the effect of bringing the Christmas and Passion Seasons very close together, which emphasizes for us the one important reason for the coming into this world of the Son of God. He came to die. And since only in His death do we find life this death of Christ is for all of us the center of all worship.

And that we may profitably enrich our faith in this Passion Season we have attempted to keep our Lord's suffering and death before us each day with brief readings from the Passion History. By using selections from all the Gospels, we have tried to keep the history moving from step to step without losing any of the thoughts recorded for us. May the Spirit take us all to Jerusalem in order that we relive each precious moment with our Savior, who was bruised for our iniquities, who suffered in our place.

We continue the practice of supplying verses from our Lutheran Hymnal with the readings. Many have expressed pleasure with this. And it is cer-

tainly in the Passion Chorales that our music and poetry reaches its greatest heights. This is due to the material which is treated, "His holy, innocent sufferings and death," and to the depth of emotion experienced by the writers. There can be nothing superficial when a Christian writes from a heart burdened with the load of sin but trusting in His Savior who took that entire burden upon Himself.

It is our hope that as we sing or read these stanzas in connection with the Passion History they will cause us to experience and appropriate to ourselves all that the Lord did for us. May they further help us not only to understand with our minds the story of redemption but also that we respond with ever increasing love and devotion to our Savior. And finally we feel very strongly that it is just through the chorales that we can avoid the very great danger of thinking of our religion in terms of doctrines to be learned with the mind. Knowledge there must be. But unless the heart is moved and filled with these truths,

the knowledge is useless and dead.
Sing unto the Lord a new song!

- 2-15: Matt. 26: 1-5; 140, 3
 2-16: Luke 22: 3-5; 140, 4
 2-17: Mark 14: 12-17; 146, 1
 2-18: Luke 22: 24-30; 140, 6
 2-19: John 13: 1-11; 157, 1-2
 2-20: John 13: 12-20; 412, 1
 2-21: John 13: 21-30; 140, 5
- 2-22: John 13: 31-35; 163, 1-3
 2-23: Mark 14: 22-25; 163, 4-6
 2-24: Luke 22: 35-38; 150, 1-2
 2-25: Matt. 26: 30-35; 150, 3-4
 2-26: Matt. 26: 36-45a; 148, 1-4
 2-27: Matt. 26: 45b-50; 152, 1
 2-28: John 18: 2-9; 152, 2
- 3-1: Luke 22: 49-53; 152, 3-4
 3--2: John 18: 11-14; 143, 1-2
 3-3: John 18: 15-18; 143, 3-4
 3-4: John 18: 19-24; 143, 5-6
 3-5: Luke 22: 58-62; 143, 7-8
 3-6: Mark 14: 55-65; 143, 9-10
 3-7: Luke 22: 66-71; 143, 11-12
- 3-8: John 18: 28-32; 143, 13-15
 3-9: John 18: 33-38; 172, 1-2
 3-10: Luke 23: 5-12; 172, 3-4
 3-11: Matt. 27: 3-10; 172, 5-6
 3-12: Luke 23: 13-16; 172, 7-8
 3-13: Matt. 27: 15-23; 171, 1-2
 3-14: Matt. 27: 24-25; 171, 3-4
- 3-15: John 19: 1-11; 171, 5-6
 3-16: John 19: 12-16; 171, 7-8
 3-17: Luke 23: 26-31; 168, 1-3

- 3-18: John 19: 17-22; 168, 4-6
 3-19: John 19: 23-24; 173, 1-2
 3-20: Luke 23: 34-37; 173, 3-4
 3-21: Luke 23: 39-43; 148, 5-8
- 3-22: John 19: 25-27; 182
 3-23: Matt. 27: 45-49; 171, 9-10
 3-24: John 19: 28-30; 171, 11-12
 3-25: Matt. 27: 50-56; 172, 9-10
 3-26: John 19: 31-37; 169, 1-5
 3-27: John 19: 38-42; 167, 1-4
 3-28: Matt. 27: 62-66; 167, 5-7
- 3-29: Matt. 28: 1-15; 192, 1-2
 3-30: Mark 16: 1-11; 190, 1-3
 3-31: John 20: 1-10; 190, 4-7
 4-1: John 20: 11-18; 195, 1-2
 4-2: Luke 24: 13-27; 195, 3-5
 4-3: Luke 24: 28-35; 194, 1-2
 4-4: John 20: 19-23; 192, 3-4
- 4-5: John 20: 24-29; 192, 5-6
 4-6: John 21: 1-8; 192, 7-8
 4-7: John 21: 9-14; 206, 1-2
 4-8: John 21: 15-19; 206, 3-4
 4-9: John 21: 20-25; 206, 5-7
 4-10: 1 Cor. 15: 1-11; 206, 8-10
 4-11: 1 Cor. 15: 51-57; 198, 1-4

W.S.

"THE TESTIMONY OF A FORMER SCOUT" — available in booklet form, mimeographed, and revised by Pastor Carlson. 10 cents per copy. Order from: The Rev. N. R. Carlson, 612 S. Pecos Street, Denver 23, Col.

Things To Guard Against In Our Approach Toward Realignment

(continuation)

In addition to these references to the example of our patient Lord (which were presented in the December issue) there are also given, for the sake of fortifying us further against the dangers about which we are speaking, many other Apostolic injunctions. But surely, none goes into the matter more thoroughly, and none appeals to the heart more strongly, than Paul's great Hymn in Praise of Christian Love, AGAPE. And what can be of greater practical value than the section that describes this love in action. -Verses 4 - 7-

CHARITY SUFFERETH LONG, AND IS KIND. In the face of severe trials and opposition, of injustice and malice, of injury and persecution, it does not give way to anger, does not aim at reprisal, but reveals something of that MAKROTHYMIA which is most often attributed to God in His patient and forbearing way of dealing with sinners. It shows something of that kindness, that CHRESTOTES that was characteristic of the ministry of Christ. In short, it shows something of a spirit of which the human heart is utterly incapable save when it has been transformed by the gracious work of the Spirit, where a spark has been kindled that has its origin in the pure flame of the Love of God, the God whom we love because He first loved us.

CHARITY ENVIETH NOT, is not given to jealousy, even where there is such a wide difference in the distribution of what are commonly called "the good things in life," as in the case of Dives and Lazarus.

CHARITY VAUNTETH NOT ITSELF, IS NOT PUFFED UP. The thought of proud boasting is utterly foreign to it, even as it always must be when we remember the example or Him who made Himself of no reputation, but took upon Him the form of a servant. It does not become enamored of its own reflection as seen in a sort of mental mirror, it aspires to no place on a pedestal. It is a very sober thing, having both feet on the ground the solid base of God's Holy Word.

(Charity) DOTH NOT BEHAVE ITSELF UNSEEMLY, SEEKETH NOT HER OWN. Even in what are often considered the minor matters of common courtesy, of polite conduct of good manners, Charity has no difficulty in conforming to the pattern that constitutes the accepted SCHEMA of the life that brings us into daily contact with countless other men. It has no difficulty here, because it has discovered the secret of all true courtesy: **not seeking her own**. To be considerate of others - how different things become when viewed from this perspective! And how many doors are opened that might otherwise have been barred only the more firmly by

the lack of these qualities!

(Charity) IS NOT EASILY PROVOKED, THINKETH NO EVIL. The "easily" of the AV may be misleading, as though grave provocation would justify stern retaliatory measures. The Greek is simple: OU PAR-OXYNETAI. Charity is not enraged, does not react violently to insult and injury, nor is it embittered thereby. OU LOGIZETAI TO KAKON. It does not brood over the evil that it may have suffered. It does not keep book on these things, taking each separate incident that has occurred, each wrong that one may have suffered, and entering it, as it were, in a voluminous ledger with indelible ink! How wonderful that in the one account book that includes the sins of all the world, God is ME LOGIZOMENOS, not in putting their trespasses unto them. Let that serve as the cure for bitterness on our part.

(Charity) REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH. Just when it seems that Charity must be a weak and ineffective weapon against evil and error, as though it were simply yielding the verdict by default, there comes this turning point. Charity does not abdicate in the face of evil. It does not weakly condone what has occurred. It does not fail to react, does not yield to indifference. When confronted with wrong, with ADIKA, it is fully capable of recognizing this for what it is, namely an affront to, and a denial of,

the righteousness, the DIKE of God. It is grieved as indeed it must be, particularly when this ADIKA is threatening to disrupt, or has perhaps already disrupted, a very precious bond of fellowship. And therefore Charity is ready to go into action, as was the case when Paul took the Corinthians to task for their disorderly conduct at those feasts that were dedicated to the cultivating of AGAPE, but which had nevertheless degenerated until a true observance of the Lord's Supper was made impossible thereby (1 Cor. 11). We see it when Paul reproved this same congregation for its default in a serious matter of church discipline (ch. 5), as well as for their factionalism (ch. 1). He did it likewise in the case of the seducers of the Galatians, even as he had done to a fellow-apostle, Peter, withstanding him to the face, because he was to be blamed. (Gal. 2:11.) For Charity knows the lone remedy for such a situation, the one way of restoring what once was and removing the occasion for grief. It rejoiceth in (with) Truth. It does not trust in the skillful use of human reason, it does not operate with the argumentum ad hominem. It invokes the Truth, the absolute Truth of God's Word - that Word of which our Lord said, "Thy Word is Truth." That is the one measure which under such circumstances can alone be effective.

Yet in all this Charity is still Charity. Love has not ceased to be Love. But it is Love bound by the

Word of God. It is Love together with the Truth. SYNCHAIRETAI DE ALETHEIA. The two go hand in hand. If Charity would forsake this Truth, it would cease to be Love, AGAPE, a love that is a reflection of the Love of God. If, therefore, this Word of God prescribes stern measures, Charity does not hesitate to apply them, for it knows that they have their origin in God's desire that all man be saved. It may shrink from the thought of a separation, and yet will accept it nevertheless, if God directs it. It has but one thing to go by, and that is the Word, to which it resorts ever again - for its own enlightenment, as well as for the means of restoring the joy that was. And it is in the use of this weapon against ADIKIA that God's grace has put into our hands that Charity meets its final test.

(It) BEARETH ALL THINGS, BELIEVETH ALL THINGS, HOPETH ALL THINGS, ENDURETH ALL THINGS. Yes, it is no light task that Charity is undertaking. There will be many difficulties with which to cope, mountains of misunderstanding to be removed, pangs of disappointment to be endured. Nor will it be easy to gain even a few successes, for there will be failures without number. Yet Charity assumes the burden, for it has not lost sight of the goal. This is why it is also so ready to believe the best, so unwilling to let its efforts be undermined by suspicion or doubt. Charity really works and speaks "in all good faith." It has no time for pes-

simism. It hopeth all things not with a fatuous Pollyanna type of optimism, but because it has committed matters to the grace of God, because it trusts in the power of his Word. That is why it endureth all things. It has learned to wrestle with God like a Jacob, and and like an Abraham interceding for Sodom and Gomorrha it has learned to win one concession after another with its unabashed pleading. It has a tenacity that time and again has snatched victory from defeat- and will do so again.

That is Charity! We need it!

Without it --

THOUGH I SPEAK WITH THE TONGUES OF MEN AND OF ANGELS, AND HAVE NOT CHARITY, I AM BECOME AS SOUNDING BRASS AND A TINKLING CYMBAL. AND THOUGH I HAVE THE GIFT OF PROPHECY, AND UNDERSTAND ALL MYSTERIES, AND ALL KNOWLEDGE, AND THOUGH I HAVE ALL FAITH, SO THAT I COULD REMOVE MOUNTAINS, AND HAVE NOT CHARITY, I AM NOTHING. AND THOUGH I BESTOW ALL MY GOODS TO THE POOR, AND THOUGH I GIVE MY BODY TO BE BURNED, AND HAVE NOT CHARITY, IT PROFITETH ME NOTHING. But with it --

NOW ABIDETH FAITH, HOPE, CHARITY, THESE THREE; BUT THE GREATEST OF THESE IS CHARITY.

God grant us a full rich, ever increasing measure of His Love!
AMEN

E. Reim

OUR CONGREGATIONS

Immanuel Lutheran Church, the oldest congregation in Mankato, Minnesota, dates its beginnings to the pioneer days of 1867.

That year, the Rev. William Vomhof organized the congregation. He had been called by a church corporation formed the year before by German settlers.

Starting with the church was the Christian day school. This was conducted during the early years in the church building by the pastor .

In 1883, the congregation decided to build a new church on other property about a block away. School continued to be held in the old church until 1887 when a new school was built at that site.

The congregation called its first fulltime teacher in 1885 and in the ensuing years enlarged the staff to meet increasing needs. By 1903, a larger school was necessary, and a two-story structure was erected at the location of the old building.

In 1913, the congregation built its third and largest church. This building, with some interior modifications, serves the Immanuel congregation at present.

Unionism and related practices have been a matter of increasing concern for the congregation during the past decade. In 1949, it saw about one-tenth of the membership, preferring liberalism, break away to

form a separate church group which was eventually accepted by the Missouri synod. Immediately following this, about $\frac{1}{4}$ of the remaining Immanuel Congregation also left to join the liberal congregation.

Those that remained stood firm in their stand and in October of 1955, with deep concern for the confessional position of the congregation and synod in the matter of applying Romans 16: 17-18 to the Lutheran church -- Missouri synod, suspended active fellowship with, and support of, the Joint Synod of Wisconsin and other States .

Withdrawal of the congregation from the Wisconsin synod followed on October 30, 1956. The decision to leave followed four years of failure by the Wisconsin synod to take decisive action in severing relations with the Missouri synod because of that synod's persistent adherence to its unionistic practices -- Common Confession, joint prayer, scouting, chaplaincy and others.

Pastors during these latter years were the Rev. G. W. Fischer and the Rev. Gordon Radtke. Pastor Fischer served the congregation from 1949 until his death on June 10, 1958. Pastor Radtke was called as assistant pastor in July, 1955, and as associate pastor in April of 1956. He presently serves the congregation alone.

The congregation currently has a

membership of about 950 communicants. The day school this year has 135 pupils in its eight grades and kindergarten.

The size of the faculty has increased to five teachers. They are Principal Robert Rehm, seventh and eighth grades; Mr. Martin Garbrecht, fifth and sixth grades; Mrs. Esther Heinze, third and fourth grades; Miss

Lorna Schweim, first and second grades; and Miss Margaret Woods, kindergarten.

Immanuel Lutheran Church maintains that strength from and in the Word of God must come before the outer strength of organization.

—By Mr. Lowell Schreyer
Immanuel Luth. Church
Mankato, Minnesota.

THE MANKATO CONFERENCE

From January 13th to 15th our conference met as guests of Immanuel Lutheran Church whose gracious hospitality will not soon be forgotten. About 60 persons were in attendance at most sessions, including many observers and guests.

The work could best be described as deliberate. The confusion so rampant in the past decades among Synodical Conference Lutherans was recognized by the patient deliberation on all doctrines affected in the recent controversies. The confession concerning Church Fellowship was presented in revised form and given full discussion. Suggestions from the floor were noted and the text was received and given into the hands of an editing committee whose work shall be to prepare the document in its final form. Since the discussions on the Church were not completed it was resolved to conduct seminars for smaller groups

on this area of doctrine prior to the next convention in August.

Pastor G. Barthels and Pastor P. Prueter were added to the Mission Committee. Mission money is to be sent to the Treasurer, E. Neubert of Mankato, who under the direction of the Committee will disburse the funds to Japan, and when possible, to missions in our land.

About ten teachers were in attendance who met informally as a teacher's conference. They presented an essay to the convention on Christian Education, written by Prof. A. Fremder, which was warmly received by all.

Prof. E. Reim was again chosen interim chairman and Pastor Radtke was elected secretary. The invitation of the congregation at Winner, S.D. for our next meeting was accepted.

W. S.

REDEEMING THE TIMES

On October 28, 1958, the pro-dean of the Roman Catholic College of Cardinals appeared on the balcony of St. Peter's basilica at Rome and proclaimed, "I announce to you tidings of great joy. We have a pope!" (Compare Luke 2:10-11.)

Thus the pro-dean announced the election of "The Most Reverend Lord Cardinal Angelo Giuseppe Roncalli" as the new pope. --- And the throngs shouted, "Viva il papa!" ("Long live the Pope," or more literally, "Long live the Father.")

It is a bit ironic that the new pope chose the name John XXIII. Another John, speaking by inspiration of the Holy Spirit, had something to say on the matter. (Read 1 John 2:15-20, 4:1-6 and 2 John.) (See also 2 Thess. chap. 2.)

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We read recently of a Gospel Tabernacle congregation in Milwaukee whose zeal even for a corrupted gospel should give us pause for thought concerning our zeal for the Truth which God has preserved in our midst. The paster of this group received and accepted a call to Phoenix, Arizona, and they were informed that a replacement would not be available. Consequently, the entire eighty members, with the only exception being one lady whose husband is not a member, sold their homes and businesses and made preparations for moving to Arizona.

And yet we hear people whom the Lord has given the Gospel in all its truth and purity say, "I know I should attend the Services of an orthodox congregation, but the nearest one is several miles away." Incidents such as this should also cause us to stop and think, when for business or other reasons we are contemplating a move to another city. When such a move is planned, what is the first consideration? Is it always first in our minds to ask whether or not there is a place in the new city where we will be able to go to church with our fellow believers also holding the Truth of all of God's Word, or do not other considerations often gain a wrong prominence? "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

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Another note in the public press informs us "The Church of Sweden has now voted to permit women to become ordained ministers." Despite the Lord's clear word, "I do not suffer a woman to speak in the Church," we continue to hear of such things in the "Lutheran" Church. We also received recently an advertisement concerning a book written by a Missouri Synod pastor stating that God's Word and the historic Lutheran position in this matter are wrong. Indeed the days are very evil.

N.R.C.

The Lutheran Spokesman

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The Rev. R. Reim
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Editors:

The Rev. N. R. Carlson
612 S. Pecos Street
Deaver 23, Colorado

The Rev. W. Schaller, Jr.
1906 Garrett Avenue
Cheyenne, Wyoming

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