

The Deaf Lutheran



*Ephphatha, that is,
Be opened.*

MARK 7:34

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Number 11

Thanksgiving

O Lord, whose bounteous hand again
Hath poured Thy gifts in plenty down,
Who all creation dost sustain
And all the earth with goodness crown,
Lord of the harvest, here we own
Our joy to be Thy gift alone.

Oh, may we ne'er with thankless heart
Forget from whom all blessings flow!
Still, Lord, Thy heavenly grace impart;
Still teach us what to Thee we owe.
Lord, may our lives with fruit divine
Return Thy care and prove us Thine.

Lord, grant that we who sow to Thee
With joy in endless life may reap.
Of every heart the Guardian be;
By day and night Thy servants keep
That all to Thee may joy afford
On Thy great harvest-day, O Lord. Amen.

The Lutheran Hymnal, No. 567

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These ministers preach in more than 275 cities in our land; they conduct classes in religion at over 50 city and state schools for the Deaf. You will find them ready to serve you; call upon them or write to them. The Deaf need God's Word.

THE DEAF LUTHERAN

Official Paper of Lutheran Churches of the Deaf

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The Changing of Seasons and the Passing of Time

Our life is like the changing of the four seasons of the year: spring, summer, autumn and winter. Children are in the **Springtime** of life. They are young, healthy, strong, and growing. Their whole life is still before them. People in their teens, 20's and 30's are in the **Summertime** of life. They are still young and strong and very active and busy with their plans, hopes, and dreams. Then there are people who are in the **Autumn** time of life. Life begins to slow down in the 40's and 50's. You are not so strong or young as you used to be. You are getting weaker and older. Finally, there is the **Wintertime** of life, when people are old and weak. Then death is very close, and a whole lifetime has almost passed by.

We are all getting older. Some of us are perhaps entering the **Autumn** or **Wintertime** of life. There are not too many years left. Even young people can die at any time. No matter how young we are, we know that we are growing older and one day we must die!

But if we are Christians, children of God, then we do not fear the passing of time or the approach of death. We know the love of God. We believe in Jesus Christ, the Son of God, who came down from heaven to save us from death; from death of the body and death of the soul. We know that we have the gift of eternal life in heaven with God because we believe in Jesus, the Savior of the world.

Someone has said: "Only one life,

it will soon be past; Only what is done for Christ will last." Let us live for the glory of our Father in heaven, and let us walk with Jesus throughout life; and then, when our time comes, we will enter into the glory of God's kingdom, which our Lord has promised us in His Word. Our Lord Jesus says: "Truly, truly, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5: 25.

WM. HAUSMANN

The Ordination and Installation of Rev. Gene Edward Merrell

On August 25, 1957, Peace Lutheran Church of Deaf at Indianapolis received a new resident pastor in the person of Candidate Gene Edward Merrell. He was graduated from Concordia Theological Seminary at St. Louis in June. The service was held at Redeemer Lutheran Church, of which Pastors Wm. H. Eifert and D. A. Brockhoff are pastors. The service was held in the afternoon, enabling pastors and members of neighboring churches to attend. The Executive Secretary of the Board for Missions to the Deaf, Dr. J. L. Salvner, preached the sermon and read the rite of ordination to the ministry and installation as pastor of Peace Lutheran Church of Deaf. Besides the two pastors of Redeemer, Dr. M. F. Kretzmann and Pastors Henry Fingerlin, Howard Hilsabeck, and N. P. Uhlig assisted, and Mr. Earl J. Thaler, who had served the area as a vicar, interpreted the service.

A quartet from Redeemer Congregation rendered several anthems.

Dr. Salvner preached the sermon on Malachi 2:7. He set forth that a Christian minister is a messenger of the Lord of hosts; he brings the message of God's Word and is to be given the attention and reception befitting the ambassador of God. The date happened to be the exact date of the ordination of Dr. Salvner also, who entered into his blessed work with the Deaf fifty-six years ago, August 25, 1901. Rev. Wm. Eifert took due note of this fact and congratulated Dr. Salvner upon the completion of so many years of faithful and blessed work and wished him many more years of fruitful activity.

Rev. Merrell and his charming wife — they were married August 4 at Alexandria, Minn., by Rev. K. K. Hill — were honored after the service by a reception tendered them in the fellowship hall of Redeemer, the ladies of Redeemer serving the refreshments.

Needless to say, the members of Peace Lutheran Church of Deaf and the members of the various groups served by the Indianapolis resident pastor welcome the coming of Rev. and Mrs. Merrell. May God be pleased to bless the Indiana Deaf and Rev. and Mrs. Merrell abundantly.

Rev. Wm. Hausmann Leaves

Very regretfully the Board of Missions to Deaf granted the request of Rev. Wm. Hausmann to leave the work with the Deaf in order to continue graduate studies. The resignation is to take effect January 1, 1958.

We all with sorrow see him leave

the work at the present time. He has been doing excellent work. He understands the work very well, since he is of Deaf parentage and naturally fitted well. We trust that he will not forget the Deaf, and we wish him well in his future work.

The shortage of workers will mean that the men in the area, Pastors Gerhold and Simon and Vicar Jasper, will have to supply the New York and Connecticut field for the time being.

Christian Witness

Paper by Archie Marshall, read at the Dixie Deaf Lutheran Conference, Oklahoma City, May 11 and 12, 1957

What is a Christian? A Christian is a follower and believer in Jesus Christ, the beloved Son of God and Savior of the world. What does it mean to witness? It simply means to "tell" and to share with others what we have seen and heard. Christians should witness to the Gospel. Read Acts 1:8 and Psalm 107:2. You cannot have Christ in your heart without making it known to others in some way.

Witnessing should never be considered an obligation, but a privilege. There are two requirements for a fruitful witnessing: (1) A witness must have a firm belief in Christ's command, Matthew 28:19; (2) A witness must have a humble trust that Jesus will never let His servants down. If you have no witnessing program in your church, begin one. All pastors should encourage and assist in this work.

Always pray with a humble and believing heart that God will put the right words in your mouth when you talk about Jesus. Don't be afraid. Let the Bible speak for itself. Use these Bible verses: Romans

3:23, Romans 3:10, 1 John 1:8, Ephesians 2:8, 9, Romans 6:23, John 3:16. Take a Bible with you and read these verses from the Bible.

A Christian's personal life does in itself witness for Christ. As the saying goes: "What you are speaks so loud, I can't hear what you say." It is quite useless to witness to the Gospel if you do not live as a Christian. Christians must be the "salt of the earth." The author of the paper joined the Lutheran Church in Saint Louis while it was still segregated. His witness to his friends was useless until the churches integrated and his friends could see the love of Jesus at work. Then they came to church.

We can also witness with the printed word in the form of tracts or other inexpensive Christian literature. Sometimes this is the best way. A tract is a short pamphlet that tells the story of salvation in short but dramatic messages to direct the unsaved persons to Jesus.

Never forget to pray. We should pray without ceasing for the power to carry on and for the souls we are trying to save.

World Relief

The Board of World Relief of The Lutheran Church — Missouri Synod, through its director, Rev. Werner Kunz, 307 W. Sixth St., Royal Oak, Mich., has again made an appeal to our Lutheran Christians to help with the worthy work which has been done for a number of years now.

There are congregations, at home and abroad, who have had crippling losses from floods and tornadoes and other disasters. Pastors and other church workers are given help in extraordinary emergencies. Packages of food and clothing are needed for impoverished Lutheran pastors and families in Hungary, Poland, East Germany, Czechoslovakia, and

(Please turn to page 173)



Reviewing Bible Verses. Rev. A. E. Ferber surrounded by advanced students of his Bible class at the Kansas State School for the Deaf at Olathe, Kans. — 23,462 attend 343 schools for the Deaf and hard-of-hearing in the United States. Lutheran pastors for the Deaf teach 1,969 of these in 47 residential and 16 city public schools. — Of the Protestant pupils at the Kansas School, 87 per cent attend Rev. Ferber's Monday Bible classes; he has 120 pupils in his Bible classes there, and 20 pupils of the Greater Kansas City Oral School of Hard-of-hearing attend his class in Kansas City



Our Synod

Union and Unity

In order to do church work effectively, Christians form congregations. These groups are banded together to preserve the preaching of the Gospel in their area, so that people may hear God's Word and enjoy the use of the Sacraments. They call a pastor and erect a building for worship and provide rooms for the instruction of their children and for meetings of the various groups.

But church work is not only to be carried on at home, but the Gospel must be brought to those that have it not at other places. Home and foreign mission work must be done; workers must be trained as preachers and teachers. So colleges must be established and maintained; literature must be prepared and printed. Hospitals, orphanages, and old people's homes are needed.

In order to do these things effectively, congregations band themselves together to do such things jointly. In our Lutheran Church we call such larger bodies synods. In the *World Almanac* 258 religious bodies are listed in the United States, among them 19 Lutheran bodies, with a membership of 7,286,589 persons. The largest of these are The Lutheran Church—Missouri Synod, which at the end of 1956 had a membership of 2,271,912 baptized members; the United Lutheran Church in America, with 2,270,647 persons listed; the American Lutheran Church, with 899,078

members; the Evangelical Lutheran Church, with 982,713 members; the Augustana Evangelical Lutheran Church, with 367,417 members; the Evangelical Lutheran Joint Synod of Wisconsin and Other States, with 335,085 baptized members; and a number of smaller synods. These are of America; but the total number of Lutherans in the world is usually figured to be about 84 million.

Since it is frequently stated that "in union is strength," people often feel and say that all these church bodies should go together, and then they could do much better work. And there are being held meetings of representatives of several bodies, which are discussing if and how they could become united. Our own body, The Lutheran Church—Missouri Synod, has in recent years appointed delegates to meet with representatives of several other Lutheran synods, and a number of conferences were held.

But in accepting these invitations for discussions, our Lutheran Church—Missouri Synod has constantly stated: "We are ready to discuss with others the doctrine in order to understand their position correctly and to give testimony about our position and doctrine." But our church is not ready to join hands with anyone just for the sake of being together. The charge has often been made against us that we

are "too narrow-minded" and "separatistic"; and on the other hand have we been accused of being "too liberal" and "unionistic."

At the present time people shout for "union." There is strength in union only if there is agreement in principles and practices. There must be **unity**. An army is strong only if the units work together in agreement and recognize certain rules and observe them very carefully. Otherwise there is disorder; and the disorder is all the greater if the body is larger.

"Teaching them to observe all things whatsoever I have commanded you," said Jesus to His disciples, Matthew 28:20. The "**all**" is the point to be considered carefully. We simply cannot put aside and forget clearly stated doctrines of the Bible, nor can we join in complete fellowship with such that disregard plain Bible teachings or put an altogether different meaning into them by wrong explanations. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you," said Peter, 1 Peter 3:15. But John warns us 1 John 4:1 to "believe not every spirit (teacher), but try the spirits whether they are of God." And 2 John 9 he said: "Whosoever abideth not in the doctrine of Christ hath not God." "Avoid them," says Paul, Romans 16:17.

Nowadays people are often too willing to disregard doctrinal differences and to say that it makes no difference what we believe, and so they are willing and ready to join hands with others in spiritual fellowship when there is no agreement in, or understanding of, the doctrines of the Bible. They are ready to give

up or call unimportant clearly taught teachings of the Bible.

But the teachings of the Bible are not ours; they are God's. You cannot give away or give up what does not belong to you. They want union at all costs, union without unity. But it is neither right nor good. If you want a quart of hot water, you may add a pint of hot water to a pint of hot water, because both are hot; but if you add a pint of cold water or a pint of lukewarm water to your first pint of hot water, you will have no more hot water but only lukewarm water.

So it is in church work; join interested with uninterested groups, and soon the interested ones grow tired too, and the work does not go on. One group says that such or such a task is not necessary and refuses to help; so it is either not done or not well done; the work suffers. But if there is unity and all know and agree that the work is to be done, it will be done and done well.

The question is asked, "Don't you condemn others if you refuse to join hands with them and do not become united with them? Do you not say thereby that they are not Christians?" We do not say that they are not Christians; they must answer to God, and we must answer to God; He is the Judge. We simply respect the orders He has given and do our work and let others do their work as they see fit. If there is unity and agreement "in all things whatsoever Christ has given," we are ready and glad to join hands in spiritual fellowship and union with them.

Agreement in teachings and in practice is desirable and necessary for union of church bodies, we be-

lieve. Such points as indifference toward Christian teachings and permitting membership in secret societies (lodges) make union with other Lutheran synods impossible for our church. It is a sad fact that in some Lutheran synods men are permitted to serve as pastors who believe and teach that not all of the Bible is God's Word. No wonder such pastors consider it all right to belong to lodges and similar Christ-

denying societies, although such groups deny that we are saved through faith in Christ's atoning work, but insist that all that is necessary to be saved is to "be good."

So we are for union with unity, but not for union without unity. It may mean that we are called unfriendly and narrow; but let us be as wide as God's Word is and as narrow as God's Word tells us to be. That is the safe and wise way.

North Central Regional Conference

The annual conference of the North Central Region was held in Oshkosh, Wisconsin, Saturday, August 31, and Sunday, September 1. A banquet was held Saturday evening in the church parlors of Trinity Lutheran Church, Rev. K. R. Going, pastor. Pastor Martin Kosche of Madison, Wis., and his Oshkosh group, although small, worked hard to make this conference a success. The following pastors were present: Dr. J. Salvner and Vicar Wm. Ludwig of Minneapolis; Pastors Geo. Kraus of St. Paul, Martin Kosche of Madison, Martin Mueller of Milwaukee, and W. Ferber of Fargo. A good representation of laymen was present, considering the distance of Oshkosh from some of the

fields. **Mr. August Brueske** of Minneapolis was elected chairman, while **Mr. Harold Schrank** of Portage, Wis., served as secretary. The essays delivered at this conference were based on the booklet *The Life for You*, prepared by Pastor Herman W. Gockel. Efforts had been made to have the laymen deliver these essays, and we feel glad to be able to report that these laymen gave a good account of themselves. The next conference of the North Central Region is to be held in Milwaukee during the month of August 1958. We hope that this Milwaukee meeting will be as successful in creating interest in our church as the Oshkosh convention has been.

W. F.



North Central Regional Conference Banquet, Oshkosh, August 31



Field Gleanings

Bozeman, Mont. — At the meeting of the Montana Conference of Deaf at Billings on August 23, 54 people attended. **Mr. Victor Lyon** of Bozeman and **Miss Beulah McFarland** of Billings were re-elected to serve as chairman and secretary for the coming year. The topic of the meeting was "Witnessing for Christ." The conference was thoroughly enjoyed. Next year's meeting will be held at Bozeman.

Kansas City, Mo. — At the recent convention of the Kansas District, Rev. A. E. Ferber was given the opportunity to address the convention twice, once on the work with the Deaf and once on stewardship. At the sectional meeting of the laymen he spoke also, the topic there being the opportunity of bringing the Gospel to our friends. — He attended for two days the large Visitors Conference (Fiscal Conference) September 10 and 11 at St. Louis. On July 24 he with Pastor Reinking attended the meeting of the National Association of the Deaf at St. Louis. — Though **Mr. Gerald Graner**, president of Pilgrim Deaf Congregation, is temporarily employed in Holton, Kans., he never misses the services at Kansas City on Sundays. He assists Pastor Ferber by driving him to the Topeka preaching station. — **Mr. Fred Jordan**, Leavenworth, is recovering from his recent illness.

Jacksonville, Fla. — Sunday evening, September 1, fifteen friends were witnesses as **Blondenia Baker** and **Henry J. Slater, Jr.**, gave pub-

lic profession of faith in Jesus as their Savior and received the Sacrament of Holy Baptism. For several weeks these two Negro men had been receiving instruction concerning Baptism, and in this service the entire theme centered about the blessings we receive through this Holy Sacrament commanded by Jesus.

Atlanta, Ga. — **Steve F. Lowe**, age 84, died here July 23 at Southern Home for the Deaf and Blind, where he had lived for the last 12 years. Mr. Lowe was one of the two Lutheran members in the North Florida-Georgia Field. The Southern Home is served regularly once a month by Pastor W. O. Neisch, who had communed Mr. Lowe only ten days before he entered life eternal.

Spokane, Wash. — The weekend of September 21 and 22 was a memorable one for the Deaf of Spokane. The thirtieth anniversary of Faith Lutheran Church for the Deaf was celebrated by an anniversary dinner on Saturday evening, and there were two services on Sunday. In the morning service Pastor Geo. Ring of Portland, Oreg., was the preacher; in the afternoon Rev. Theo. Dorpat preached to a congregation of Deaf and hearing; that service was held at the new church of Pilgrim Congregation. The Deaf enjoyed a potluck meal at noon.

Niagara Falls, Ont. — August 18 was a great day for **Miss Joan Weissbach**, the daughter of Rev. and

Mrs. M. C. Weissbach, and for **Vicar Louis R. Jasper**, the son of Mr. and Mrs. R. Jasper, Bethpage, L. I., New



Vicar and Mrs. Louis R. Jasper

York, for on that day they were united in marriage in St. Paul's Lutheran Church, of which the bride's father is pastor. After the service a reception was held in the church parlors. The couple spent a week in the White Mountains of New Hampshire and then came to Boston, the headquarters of Vicar Jasper, who is this year serving the New England Field. God bless their union.

Des Moines, Iowa. — The **Midwest Lutheran Deaf Conference** met September 28—30 at Calvary Lutheran Deaf Church in Des Moines. Five fields were represented by delegates and pastors, though Rev. Mappes of Omaha could not be present; while his progress toward recovery has been good, he still is confined to his house and must be very

careful. The Des Moines, Omaha, Kansas City, Denver, and Sioux Falls areas comprise the Midwest Conference. Five pastors serve 1,062 communicant members in eight organized congregations and 38 preaching stations and work in six state schools for the Deaf. "Prayer" was the topic of the Des Moines meeting, and much inspiration was gained by the attending people from the discussions. It is always beneficial to listen to such discussions and to contribute according to ability by bringing home to the others some thought or telling some interesting personal experience. Calvary Church had been undergoing a redecorating program and has a very neat appearance; walls of nave, chancel, and narthex have been painted and the floors refinished. A banquet on Saturday evening was enjoyed very much. — Recent additions to our list of baptized members are: **Dorene Jean Sawhill**, infant daughter of Mr. and Mrs. Wilbur Sawhill, who received Holy Baptism August 12; on August 11 **Randall Lyman Baker**, son of Mr. and Mrs. Gerald Baker, was baptized; and on September 6 **Mary Ann Taylor**, daughter of Mr. and Mrs. Roger Taylor, was laid in the arms of Jesus by Baptism. May God keep these lambs safely until they reach the end of their earthly life. — July 19 **Miss Kathlene Mayrose** and **Mr. Wm. Kautzky** were married.

Fargo, N. Dak. — Rev. and Mrs. W. Ferber this last summer again conducted a vacation Bible school for the Deaf at Winnipeg August 5—16 in Immanuel Lutheran Church. Nineteen children were enrolled. Pastor and Mrs. Ferber deserve great credit for the faithful



Rev. and Mrs. W. Ferber and Winnipeg Vacation Bible School

labors done year after year by conducting summer vacation Bible schools. God blesses such efforts; and teachers as well as pupils gain His blessings. In the accompanying picture we see Rev. and Mrs. Ferber at either end of the front row.

Denver, Colo. — We can report the Baptism of five people: **Mr. and Mrs. Wayne Bell** and their daughter **Sandra Rose Bell**; **Kevin Lee Blackman**, the son of Mr. and Mrs. Lee Blackman; and **Andrew David Bailey**, the son of Pastor and Mrs. C. R. Bailey. May God keep all these in His grace.

Boston, Mass. — On September 7 **Miss Marilyn Lindberg** of Leicester, Mass., and **Mr. Oscar Hovigimian** of Worcester, Mass., were united in holy matrimony by Rev. C. Roland Gerhold. May God bless the union. — The services for the Deaf are now again being held at First Lutheran Church in downtown Boston,

as this congregation dedicated its new church on September 15. When the old church was sold, the services were held at Roslindale at Bethlehem Lutheran Church, Rev. Howard Lincks, pastor. But a central location is preferable, and everybody is glad to be back downtown. Vicar Louis R. Jasper interpreted the service, in which Rev. Karl Graesser, Vice-President of the Atlantic District, preached, the dedicatory rite being performed by Rev. Paul W. Brauer, pastor of First Lutheran Church.

Austin, Tex. — **Mrs. J. P. Seeger (Ruth Taubert)**, instructor in physical education at Texas School for the Deaf, communicant member of our Austin Lutheran group, and teacher of the Sunday school class of Lutheran children, had an unusual experience last summer. She is the first American woman athlete ever to enter the International

Games for the Deaf, also called the Deaf Olympics, which were held at



Mrs. Ruth Seeger

Milan, Italy, August 25—31. "For the fun of it" she entered, having compared her own records with those of the women winners at the 1956 meet in Belgium and feeling

that she might have a good chance. She was entered in the 200- and 100-meter dashes, high jump, and mixed doubles tennis. She won third place in tennis and sixth in high jump. The Texas School is proud of her achievement at Milan, and she enjoyed the experience and the 35-day tour of Europe that she made, visiting England, Belgium, France, Germany, Austria, Switzerland, and Italy.

New York. — **Mrs. John Heil**, one of the oldest members of St. Matthew's Lutheran Church, Jackson Heights, passed away on September 4 after a lingering illness. She was laid to rest on September 7 in Mount Olivet Cemetery, Rev. Simon conducting the service. "Blessed are the dead which die in the Lord," said He who died and rose again, who will raise up them that sleep, and who will give unto them that believe the crown of glory that He promised to them that love Him.



Church Picnic at Mattoon, Ill., August 18, 1957. Rev. Thies, seated front right, preached

World Relief

(Continued from page 165)

elsewhere behind the Iron Curtain. Refugees escaping to West Berlin need food and clothing. Our missionaries in Hong Kong, New Guinea, India, South and Latin America need funds for refugees and others in severe need. Korea, Palestine, Syria, and other sections need help. Food, clothing, and medicines are needed. These cost money.

Our church granted \$100,000 annually from its budget; but \$222,000 is needed in 1958 additionally. In many closets hang many good clothes, unused, that could be given. Blankets, bed clothes, towelings, shoes and stockings for children and adults, in short, any good articles are welcome.

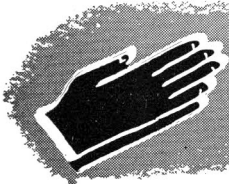
Your pastor will be able to direct your contributions and articles to

the right address of the nearest warehouse; money can be sent directly to the Royal Oak office, given above, or through the regular congregational and synodical channels.

How did many of the leaders of Israel try to build the church in the time of the prophet Micah? Micah 3:10

Because the Christians that had been heathen had received great spiritual blessings from the Jews, what was their plain duty towards the poor believers in Jerusalem? Romans 15:27

What was the income of the people of the tribe of Levi, whose members were the priests and temple workers, which tribe did not get a land inheritance in Canaan? Numbers 18:21



Devotions

"Light for Your Way"

Readings for November 1957

November 1 — 2 Corinthians 9
November 2 — 2 Corinthians 7
November 3 — Deuteronomy 5
November 4 — 2 Corinthians 8
November 5 — 1 Corinthians 16
November 6 — Galatians 6
November 7 — Ephesians 2
November 8 — Ephesians 3
November 9 — Colossians 1
November 10 — Deuteronomy 6
November 11 — Colossians 2
November 12 — Colossians 3
November 13 — Colossians 4
November 14 — James 1

November 15 — James 2
November 16 — James 3
November 17 — Malachi 2:14-16
November 18 — James 4
November 19 — James 5
November 20 — Nehemiah 4
November 21 — Nehemiah 5
November 22 — 1 Samuel 19
November 23 — 1 Chronicles 29
November 24 — Philippians 4:4-13
November 25 — 2 Chronicles 4
November 26 — 2 Chronicles 5
November 27 — 2 Samuel 22
November 28 — 2 Chronicles 6
November 29 — 2 Chronicles 7
November 30 — Psalm 24



Are We Good Stewards?

This is an important question. Is it important that we be **good** stewards, because, according to Jesus' own words, only the good stewards will go into heaven. See Matthew 25.

Does this contradict the Gospel, which teaches that a person is **not** saved by good works, but **only by faith** in Christ Crucified? No, it does not! It is true that Christ alone, on the cross, earned admission into heaven for all men. But only a true and sincere believer in Christ will be admitted, one who has proved his faith in God by his love to his fellow man, "that he who loveth God love his brother also," 1 John 4:21. "Faith worketh by love," Gal. 5:6. "Faith without works is dead," James 2:17, 26. Jesus gives all believers ample opportunity to prove their love to Him by serving their fellow men with their time, talent, and money.

It is not enough to **say** with our lips or **sign** with our hands that we believe in Jesus Christ. A hypocrite as Judas can do all that and still **not really** believe in his heart. It is not hard to get baptized and confirmed and join a church. And most churches will let a person remain a member in good standing as long as he comes to church once in a while and pays a few dollars a month to the church. Anyone can do those

outward things and still not believe in his heart.

But he who **truly** believes that Jesus bled and died for him will humbly and gladly put himself, his time, talent, and money under his Lord's direction and live only to give praise and glory to his God and Savior. Such a person will not complain about giving at least ten per cent of his income for church, missions, and welfare. You will not have to tempt such a person to give by selling him a gambling ticket on a TV set or an automatic roaster, as the hypocrites do. He who truly believes in Jesus gives gladly and generously because he really loves God and his neighbor.

It is true that he may fail from time to time, but the good steward is ashamed and sorry when he fails, and seeks his Lord's forgiveness and then tries harder than before by God's Spirit to be a good steward. Therefore he makes diligent use of God's Word and prayer. The good steward will be saved by God's mercy, but the hypocrite will be lost if he does not change. Are **you** a good steward?

AUGUST L. HAUPTMAN

Life is short,
Death is sure;
Sin the curse,
Christ the cure.



Know Your Bible

The Book of the Prophet Ezekiel

Isaiah, “the Evangelist of the Old Testament,” and Jeremiah, “the Tearful One,” are followed by the third of the Major Prophets in our Bible, and he is Ezekiel, “the Mountain Torrent.” He has been called this because he had many majestic visions and because his language is very forceful.

He was a little older than Jeremiah and about as old as Daniel, all living when the Kingdom of Judah was destroyed and many Jews were carried into captivity at Babylon; he and Daniel were among those led away. Ezekiel was a priest, as was Jeremiah, while Isaiah and Daniel were of the royalty. Ezekiel was very respected, and his house is said to have been a meeting place of the elders. He is “the Prophet of the Captivity,” and his lifework was done in Babylon by the River Chebar, the great canal connecting the Euphrates and Tigris rivers. Unconfirmed tradition has it that he was murdered and buried at a village called Kifil, which is Arabian for Ezekiel, said to have been his place of residence.

His book can be divided into four sections. After the introduction in the first three chapters, which speak of the visions of God and his call, the section, chapters 4–24, speaks of the coming destruction of the city and nation, which he, like Jeremiah, warned to turn to God from the idol

worship of the time. The day the siege of Jerusalem began, his wife would die and did die, and he was not to mourn for her.

In the second section, chapters 25–32, the heathen nations about Israel were denounced by him, and their destruction was foretold. Especially Tyre and Egypt would feel the hand of the Lord.

The third part, chapters 33–39, brings words of consolation and comfort to the captives of Israel. The leaders who had not led Israel right were told that God would raise up a leader, and the Shepherd, Christ, would lead His flock (34:23).

In the last section, chapters 40–48, Ezekiel sees visions of the coming church of the New Testament with the great new temple, the measurements of which are so great that it is clear that they refer not to a physical building but to a great spiritual, symbolic temple.

The book is perhaps read less than other sections of the Bible because its visions and symbolic acts are harder to understand. But the book was ever received as an inspired volume of the Bible, and it contains wonderful sections. Some parts are as gripping as are contained in any literature of the world. The view of the valley of bones, speaking of the hope of resurrection from the dead (37:1–14), is glorious, as are many of the other parts.



Bible Quiz

If people do not want to accept Jesus as their Savior, what can He become to them? 1 Peter 2:8.

What do you get from churning milk? from wringing the nose? from making people angry? Proverbs 30:33.

After Paul had been in Arabia three years and had returned to Jerusalem, how long did he visit with Peter? Galatians 1:18.

Why did God not permit Moses and Aaron to go into the land of Canaan? Numbers 20:12.

What should people remember who are inclined to overdo visiting their friends by seeing them too often? Proverbs 25:17.

How can one find God? Deuteronomy 4:29.

Ahithophel was considered the best and wisest adviser in David's time; when his advice was not followed, what happened? 2 Samuel 17:23.

Who is like an undefended, broken-down city? Proverbs 25:28.

What warning was Ezekiel, whom God had made to be a watchman over Israel, to give to the people? Ezekiel 33:11.

What four things make trouble on earth? Proverbs 30:22, 23.

What is the last statement that history always has made about all of Christ's enemies? Matthew 2:20 (end of verse)

Which animal could man not use to plow and harrow his field? Job 39:10

What is the mark of greatness of honorable people? Proverbs 15:33

What was the one great sin that David committed (2 Samuel 11:2-17) during his life? 1 Kings 15:5

How did the real mother of the living child show King Solomon that the child was really her child? 1 Kings 3:26

Who gave a decent burial to David's enemy, King Saul, and to Jonathan after they had died and their bodies had been publicly hanged? 2 Samuel 21:12-14

What can Christians be called because all people can see how they live and thus read their life like an open book? 2 Corinthians 3:2

What is the best advice to people that are tired and discouraged? Isaiah 40:31

When was Satan judged, losing his power for a long time, "bound 1,000 years" as Revelation 20:2 describes it? John 12:31

What will happen to those who disregard frequent warnings? Proverbs 29:1

Why should everybody respect God and His power? Psalm 33:9

What did Jeremiah correctly foretell about the prophet Hananiah, who had preached rebellion against the Lord? Jeremiah 28:16, 17

How did Daniel know what King Nebuchadnezzar had dreamed? Daniel 2:19