

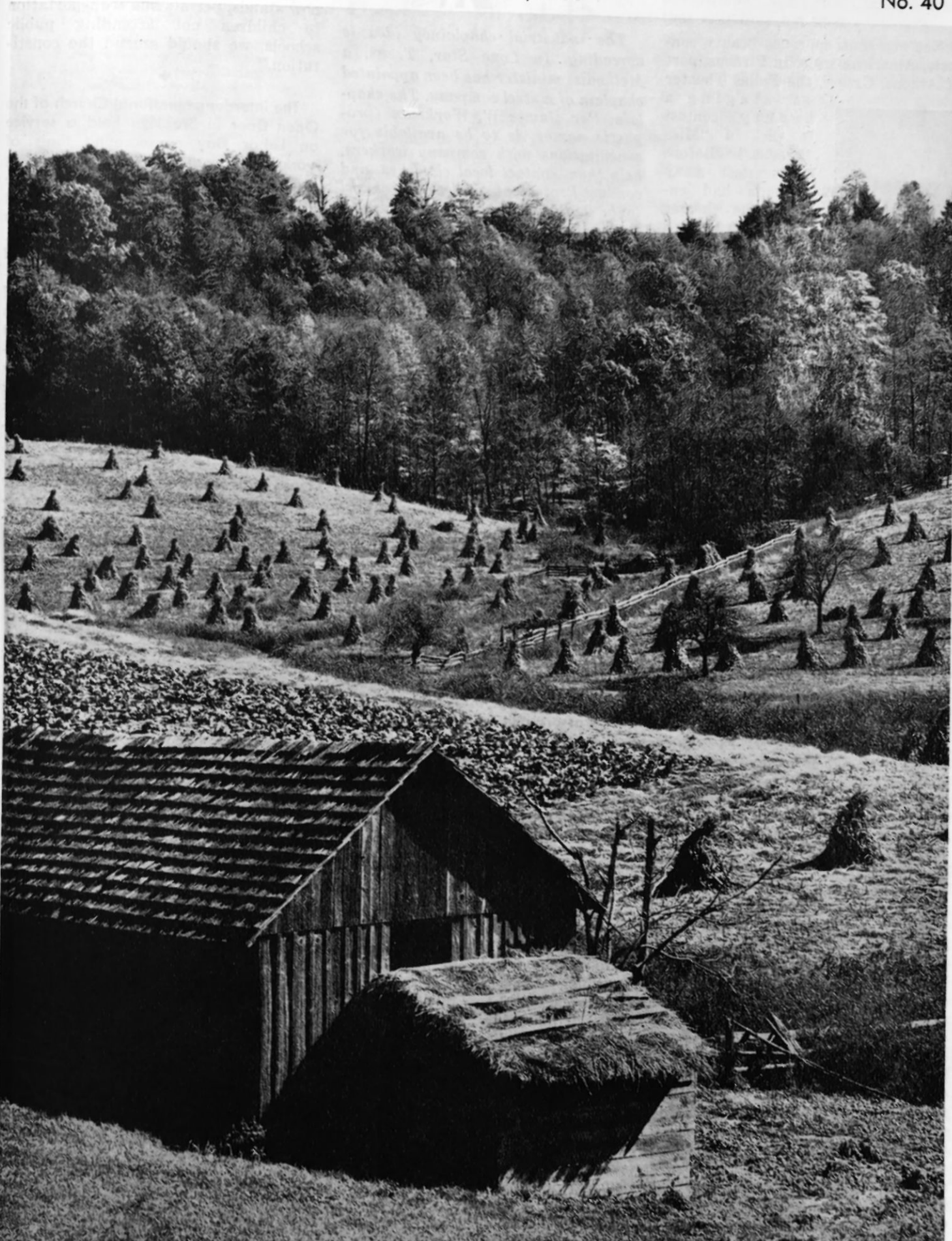
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LUTHERAN STANDARD

Vol. CXI

OCTOBER 3, 1953

No. 40



The Church Views the News

By J. A. DELL



DR. DELL

Not everyone approves beauty contests, American style. In Piraeus, port of Athens, Greece, the Pallas Theater was staging a beauty contest to pick a "Miss Piraeus." Before the contest many students had entered the theater and scattered themselves through the audience. When the first four contestants walked on the stage, the students began hissing and shouting, "Shame on you." Such a disturbance was created that the audience left, and the theater manager called off the contest. Police arrested ten student ringleaders, members of the Orthodox Christian Union of St. Athanasios. But they were released the next morning when the Bishop of Piraeus intervened in their behalf.

When the Luther League Federation of the Lutheran Free Church held its 32nd annual convention at Mission Farms near Minneapolis, it received a message from President Eisenhower. "I am happy to learn," said the president, "that this convention unites young people, not only from numerous states in our own West and Northwest, but also from sections of Canada. All of them, I hope, will return to their homes with a clearer understanding of the religious values which have contributed, not only to the strength of the two nations they represent, but also to the spirit underlying the traditional friendship and cooperation of those nations."

The General Assembly of the Church of God (New York headquarters) voted to seek control of property "taken from it during the past fifty years by carnal and unworthy leaders." They claim property at Red Bay, Alabama, where the Church formerly held its general assembly. Bishop Homer A. Tomlinson of New York, general overseer of the Church, recently announced that he had taken away the bishopric of Bishop Oliver Mills of Red Bay, former general secretary. Bishop Mills on his part replied that Bishop Tomlinson had been removed as general overseer, and that he (Mills) had been named general overseer with headquarters at Red Bay.



The industrial chaplaincy idea is spreading. In Lone Star, Texas, a Methodist minister has been appointed chaplain of a steel company. The chaplain, Rev. James W. Workman (prophetic name), is to be available for consultations with company workers, help them contact local churches, and conduct Protestant services in a chapel to be built on company grounds. In Dallas, Texas, Rev. J. Gordon Paterson, chaplain of the Dearborn Stove Co., has conducted a spiritual program, including a daily ten-minute prayer service, for nearly three years. Noontime religious services are held at the Sinclair and Shell oil refineries in Houston, and at the John Mitchell Jr. Co., manufacturers of cotton gins, in Dallas.

That suit by a Lutheran mother, Mrs. Dorothy Larson, in Johnsbury, Illinois, against six nuns and four public-school officials, because the nuns had been permitted to staff the local public school and run it like a parochial school, has been dismissed by Circuit Court Judge Bernard Decker. The judge ruled that the issue had become academic because the nuns resigned their teaching jobs in June, and the school officials promised that only lay teachers would be hired in the future. — Does a circumvention of the law become "academic" and of no interest to the courts if the transgressors quit what they are doing and promise not to do it any more? If that were true, how many violators of law would promise to be good, and how many judges could thereupon easily dispose of cases by saying that the issue had become "academic!"

The attorney-general of the State of Missouri ruled that transportation of parochial-school pupils in public-school buses, a long-standing procedure in many rural counties, is illegal. Archbishop Joseph E. Ritter of St. Louis called the ruling "undemocratic." He said, "Surely it is not democratic to discriminate among a group of children standing alongside a public highway by picking some of them up and refusing others because they do not go to state schools." The St. Louis chapter of Protestants and Other Americans United replied that subsidizing one church with public funds would be "the rankest sort of inequality." Thereupon Archbishop Ritter said: "I welcome the oppor-

tunity of further clarifying my appeal to the people of Missouri to correct the injustice of denying parochial-school children the right of bus transportation to and from schools. If the constitution of Missouri does not, as it now stands, permit bus transportation to children not attending public schools, we should amend the constitution."

The interdenominational Church of the Open Door in Brooklyn held a service on Labor Day consecrating tools of workmen. A waterworks superintendent brought a fountain pen (he should have brought a fountain); a hospital attendant brought surgical scissors; housewives brought mops and brooms, and so on. In Philadelphia a similar service was held in the chancel of Advent United Lutheran church, located in the heart of the mill district. Many of the members came in their workclothes and brought such things to be "blessed" as typewriters and pots and pans. — This thing could easily become ridiculous. What about Diesel locomotive engineers, truck drivers, elevator operators, bridge tenders, crane operators, ship captains, and a hundred other callings? Are only those tools to be consecrated which are easily portable? Or should we consecrate the hearts of the people who use the tools, portable or not?

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Harvest Hills. — Photo by Frank J. Miller

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Question Box

WILLIAM N. EMMCH, EDITOR

To receive answers to questions subscribers must include their names and addresses when they correspond with the editor of this department. Rev. William N. Emch, D.D., Route 3, Brookville, Ohio.

Is Jesus Simply Our Perfect Model?

On our recent vacation trip Mr. K and I worshiped one Sunday in a church of another denomination. The youthful minister spoke impressively of Jesus as our perfect model. He especially referred to the kind and forgiving spirit of the Master. It was all very nice, and every word was true. However, both my husband and I missed something. There was not a word about Jesus as our Redeemer and Savior. It was all exhortation and good advice, but no declaration of "good news." Is there not a tendency in our day to overemphasize Jesus as our perfect model, to the neglect of Jesus as our Redeemer and Savior?—Mrs. H. K., Ohio.

Of course, in a brief sermon (for many people in our day a sermon cannot be too brief) a minister cannot touch on everything. Yet we believe every sermon, in one way or another, should tell the good news that there are pardon and salvation in Christ Jesus for the penitent and believing. In other words, there must be some gospel in it, otherwise it is not a gospel sermon. We are to preach both law and gospel. One sermon may be primarily law and another chiefly gospel, but in no sermon should there be only law or only gospel.

Perhaps this is not clear to all our readers. I shall, therefore, try to make it more clear. The law is "every part of the Bible which forbids and condemns sin." The gospel is "every part of the Bible which offers and gives me Jesus Christ and the forgiveness of sins" (Simplified Catechism). In the law God is demanding something of me, and if I fail to meet that demand, as far as the law is concerned I am lost. But in the gospel God graciously, for the sake of the atoning blood of Christ Jesus shed in my behalf, offers me pardon and salvation as a gift if as a penitent sinner I will in trustful faith accept this Savior and by God's help remain true and faithful to Him.

In the sermon you and your husband heard on your vacation trip you found only law. You quote the pastor as saying: "Keep looking to Jesus, ever have this perfect model before you. Consider again and again His matchless kindness and the forgiving spirit which He ever manifested even toward His enemies." In your letter you say: "The word pictures the minister drew for us depicting some of the scenes in Jesus' life were beautiful and impressive. He was interesting to listen to; he had the attention of his audience,

and I confess, I felt an inner urge as a Christian to want to do better. Yet my husband agrees with me that all we heard in that sermon was law and only law. It was all right, perhaps, for people who are truly converted children of God and have a clear understanding of God's gracious plan of salvation. But, Dr. Emch, suppose an anxious, unconverted soul would have dropped into that church that day as did my husband and I: would he have received the correct answer to the question: 'What must I do to be saved?' I fear he would either have despaired, feeling that, if he must be like the perfect Jesus, there is no hope for him, or he would have concluded, 'If I sincerely try to imitate this perfect model which we have in this man Jesus I am safe.' To bring this serious mistake to the attention of the readers of our church paper, Mr. Editor, I was moved to send the above question to the Question Box."

My dear, unknown sister, you have pointed out the fault of that sermon (or should I call it beautiful moral discourse?) better than I could have done. As to the question whether

there is a trend in our day toward delivering moral lectures, pep talks, or exhortative addresses rather than preaching law and gospel, sin and grace, repentance toward sin and faith toward our Lord Jesus Christ, I fear that it is only too true.

We, of course, need both law and gospel. Law to show us our sins and our need of a Savior from sin. We also need law to teach us the works which are really pleasing to our dear heavenly Father and Savior. But we do not try to heed the law to become Christians but because we are Christians. Children of God we get to be, not because of anything we do or ever hope to do, but because of something He through Christ Jesus did for us. All that the law can do is to show us our sins and pronounce sentence upon us. But the law is to drive us to Jesus, and through confident faith in Him we find pardon and peace. Thus you see we do not become Christians by seriously trying to imitate Christ's code of ethics. Yet if we are truly His disciples, united with Him as a living branch to the vine, we will look to Him as our perfect model, we will more and more try to live as He lived and be like Him. Yet this will always be merely the fruit of our faith, the proof of our intimate relation to our God and Savior.

In comparing the account of the death of King Saul as given in the last chapter of I Samuel with that given by the Amalekite as related in the first chapter of II Samuel there is a glaring discrepancy. How do you reconcile this?—H.H.T., Ohio.

The author of the first book of Samuel gives us the true story of King Saul's sad death. In the first chapter of the second book of Samuel he truthfully records the account of Saul's death as the Amalekite related it to David. It is evident that the Amalekite told the untruth. He knew that King Saul had cruelly persecuted David and had repeatedly tried to kill him. He, therefore, thought that David would rejoice to learn of Saul's death. And, thought he, if I can make David believe that I was instrumental at least in part in bringing about his enemy's death, the new king will certainly reward me. In this he was sadly mistaken. David was deeply grieved to hear of the death of his bosom friend, Jonathan, and was also deeply moved to think that the former king of Israel had come to such a disgraceful end.

To his dismay the Amalekite soon realized that he had made a terrible mistake in telling David this trumped-up tale about Saul's death. Out of his own mouth David convicted him of laying murderous hands on the "Lord's anointed," and he was executed.



THE WEEK'S PRAYER
(Trinity XVIII)

Heavenly Father, we invoke Thy blessing upon the men of our American Lutheran Church that they may be strong in Thee and in the power of Thy might. Especially do we ask Thee to bless the plans now being made for the convention of the Brotherhood of our Church, that it may prove to be a coming together in Thy name and result in deepening the interest of our men in the things of Thy kingdom. We pray in Jesus' name. Amen.

Brotherhood Beams

All-time High Attendance Predicted For ALC Brotherhood Convention

By RAY PAGEL

THREE PROMINENT executives of the American Lutheran Church will fill important speaking roles at the Brotherhood's national convention in Columbus, Ohio, October 16 to 18.

Dr. Henry F. Schuh, president of the Church, will deliver the sermon for the convention worship service on Sunday morning, October 18.

Dr. William L. Young, executive secretary of the Board of Higher Education, is to conduct the traditional convention Bible class at 9:45 on Sunday morning.

Dr. Otto Ebert, president of the Ohio District of the Church, will deliver the sermon for the convention Communion service at 1:30 on Friday afternoon.

All three speakers will develop their messages around the convention theme, "Living Our Religion."

Registration Deadline Next Week

The registration deadline—just in case any delegates or visitors haven't attended to this highly important item—is October 10. Registration cards are not to be sent to Columbus but to Brotherhood headquarters, 3127 David Stott Building, Detroit, Michigan.

Final details have been worked out by the committees, and every indication points to a stimulating, profitable three days in Columbus. There are excellent chances, too, that this sixth biennial convention of the Brotherhood of the American Lutheran Church will set a new attendance record.

Although the convention will not open officially until Friday afternoon, the registration office in the Student Union at Capital University will be ready for business by 2 o'clock Thursday afternoon. Tours of the university campus and the Wartburg Press have been arranged for those arriving on Thursday.

Friday afternoon's Communion service, officially opening the convention, will be in Christ church, just across the street from the university campus.

The first business session will also be in Christ church and will follow the Communion service. Other sessions are scheduled for 8 o'clock Friday evening, 9 o'clock Saturday morning, and 2 o'clock Sunday afternoon, with adjournment at 4 o'clock on Sunday.

Lutheran Attorney to Speak

A noted Lutheran layman, Attorney Harold Levander of St. Paul, Minn., will deliver the address at the banquet. This social and inspirational highlight is



Dr. Otto Ebert



Dr. William L. Young



Dr. Henry F. Schuh

These three churchmen will present messages to the members of the Brotherhood of the American Lutheran Church when they assemble for their biennial convention at Capital University, Columbus, Ohio, October 16-18. Dr. Ebert will preach at the opening Communion service; Dr. Schuh will preach for the Sunday morning service; and Dr. Young will teach the Sunday school class.

scheduled for 6 o'clock on Saturday evening in the university gymnasium.

Another well-known churchman, Capital's President Harold L. Yochum, will be the toastmaster for the banquet.

Important matters to determine the future program and activities of the Brotherhood will be brought before the convention. Among them will be proposals for financial projects, evangelistic work, and youth activities. Several constitutional changes, to clarify present articles, will be up for action.

Nominating Committee Presents Candidates

A first vice-president and a secretary will be elected when the Brotherhood of the American Lutheran Church convenes in Columbus October 16 to 18.

Here are brief biographical sketches of the candidates announced by the nominations committee:

John F. Cunningham—candidate for vice-president . . . age 52 . . . married 31 years; children include Paul, Robert, and Mary . . . owner of garage and radiator repair service at Wapakoneta, Ohio . . . Brotherhood member 16 years at St. Mark Church; secretary two terms, president three terms . . . presently serving fourth year as president of Ohio District Brotherhood . . . member four years of Lima Lutheran Welfare Society, two years member of Inner Mission Society.

Clarence E. Haberkorn—candidate for vice-president . . . age 50 . . . married 19 years; no children . . . assistant to manager of accounting system and procedures, Northern States Power Company, St. Paul, Minn. . . . Brotherhood member 16 years at Hope Church; president six years . . . served as Minnesota District Brotherhood president five years . . . former treasurer of the Brotherhood of ALC; vice-president last two years . . . Sunday school teacher seven years, deacon six years, congregational treasurer five years.

Eldon A. Muir—candidate for secretary . . . age 47 . . . married 21 years; children include Mrs. James Burt (Mary Jane), Ellen Bonnie, Ruth Eunice, and Grace . . . business manager of Lutheran Crippled Children's School of Jamestown, N. Dak. . . . Brotherhood member 21 years, serving as president and secretary . . . Iowa District Brotherhood president, 1939-41; secretary of Brotherhood Commission, 1939-42; secretary of Brotherhood of ALC, 1942-49; member of Ohio District Brotherhood committee, 1942-44; president of Dakota District Brotherhood from 1950 . . . elected secretary of American Federation of Lutheran Brotherhoods in 1949 . . . member of St. John Church, Jamestown . . . choir and Bible class teaching experience . . . congregational treasurer.

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Wartburg Enrollment Climbs For Tenth Straight Year

Registration week closed at Wartburg College with another new record enrollment, marking the 10th consecutive year in which the college has registered gains. Since the close of World War II Wartburg's enrollment has increased from 175 to more than 625.

A total of 629 students had registered by Monday evening, September 14, including 280 freshmen and new students. Late registrants were expected to swell that total to slightly larger figures. This represents a gain of about five per cent over last year.

Biggest problem for Wartburg officials, according to Dean of Students Earnest Oppermann, was that of housing. The college is engaged in building a new women's dormitory at the present time, but this project will not be completed until the fall of 1954.

Three Sets of Twins

Among the record freshman crop were three sets of twins: Barbara and Marilyn Budzine of Independence, Helen and Irene Niederwimmer of Allison, and Jean and Joan Oltman of Rock Falls, Illinois.

Foreign nations are also well represented. Ola Abudu of Lagos, Nigeria, enrolled as a freshman premed student. Kamal Hanna of Jerusalem enrolled as an advanced student; and one other student, though an American citizen, traveled 13,000 miles from India to attend Wartburg. He is Donald Oberdorfer, of South India, the son of a Lutheran missionary there.

Artist Series Set

Four outstanding musical attractions are scheduled for the 1953-54 Artist Series at Wartburg, according to Dr. A. W. Swensen, chairman. The series will begin on Sunday, October 25, when the Charles L. Wagner Opera Company appears in a presentation of Verdi's *Il Trovatore*. This group, now in its 14th season, has become known as the finest of the touring opera companies today.

On Sunday, January 24, 1954, the Artist Series will present pianist Rudolf Serkin, considered by many critics as tops among keyboard artists. Since his debut with the Vienna Symphony at the age of 12, Serkin has enjoyed tremendous concert success and holds the all-time record of 57 appearances in one season with the Philadelphia Orchestra.

By popular demand the Boston Pops Orchestra, under the direction of Arthur Fiedler, will reappear this season on a date still to be set. A sell-out crowd heard the orchestra when it performed on the Wartburg stage last spring.

Final number on the 1953-54 program will be a chamber-music concert by the Amadeus Quartet, a group with an impressive record of concert performances all over the world. The date will be announced later.



Anthony J. Paness, a self-taught sculptor of Paris, Tex., is shown with an oil painting he made of his proposed 550-foot-high bust of Christ which he hopes will be erected on the site of Camp Maxey, a World War II Army post. The enormous bust would be constructed of concrete blocks and would contain an auditorium with 15,000 seats. Mr. Paness estimates the cost of the project would be between 10 and 15 million dollars and said it would require 200 workmen from three and a half to five years to complete the statue.

1,000 New Parents' Classes Expected to Begin Sunday

More than 10,000 families will begin to benefit from the Parents' Manual of the new American Uniform Sunday school lessons when the series is introduced on Sunday, October 4. According to Dr. Raymond A. Vogetley, ALC Director of Parish Education, at least 1,000 parents' classes throughout the country will meet on that day.

"A month ago," he said, "there was a mere handful of such classes in the entire American Lutheran Church."

Dr. Vogetley also predicted that many more parents will eventually use this study material, which enables parents to share in the Christian nurture of their children and to make Bible study and Christian education a regular part of daily life.

"Many have long realized that the most effective Christian training is given by consecrated parents in daily family life," Dr. Vogetley said. "The resolutions of the American Lutheran Church for many years reflected the desire of parents to help their children spiritually and the need for material which parents could use."

At six regional Triple-T Workshops and more than 65 Zone Church Workers' Institutes held during the last few months the American Uniform Series was explained to Sunday school teachers in preparation for these new classes.

"No other major denomination has

taken such an important, practical step to enable church and home to work hand in hand for Christian training in daily family life," Dr. Vogetley added. "Once again the American Lutheran Church is pioneering in Christian parish education."

New York's Screen Critics Laud Martin Luther Movie

The Martin Luther film broke a 15-year box office record and won praise from all the New York newspapers' screen critics as it began its commercial run there last month.

Most of the New York screen critics lauded the Martin Luther film in the warmest terms of praise, and even the ones who worded their reviews more cautiously found values in the religious film.

While the New York Times found that "as a fair and dignified re-enactment of history, it could hardly be surpassed," and the Herald-Tribune said, "Martin Luther's adventure of the spirit has been dramatized succinctly and capably," a few of the tabloid papers indicated the film's appeal might be limited to certain groups of spectators.

"It is a well-made, impressive film," said the Daily News, "but its special pleading is meant to appeal particularly to followers of the Lutheran Church."

However, this view was shared by only two of seven New York papers. The Times's Bosley Crowther pointed out that the screen treatment of "a tough and unusual subject" has been "squarely and intelligently embraced," and "the result is a brilliant demonstration of strongly disciplined emotions and intellects."

The dialogue, he said, "is done with such forceful delivery and in such well-assembled scenes that it commands intelligent attention and stimulates the mind." In doing so, the critic added, "it develops a sense of passion and power."

According to the Times's critic, the performance of Niall McGinnis in the title role is "splendid," the settings and production "excellent."

Otis L. Guernsey, Jr., of the Herald Tribune found the "story rolls out like the notes of the hymn 'A Mighty Fortress' in a succession of heavily accented beats with a strong underlying theme of conviction and dedication."

The characters, he said, "are like figures in some classic bas-relief: proud, significant, and telling a clear story in their changing relationships and attitudes."

The film, this critic concluded, "is a kind of adventure story as it marches across the screen in a steady cadence."

"Its incidents," he said, "are no less exciting because the adventure is one of ideas rather than of physical melodrama."

"This Martin Luther," the Herald-Tribune added, "is in effect a sample of any fight for liberty of conscience, and its ancient organ notes strike chords of modern living all the way."

Members Observe Labor Day Working on Church Property

Two congregations have reported that they observed Labor Day by "working for the Lord." About 75 men, women, and children gathered at Glendale Lutheran Church, Seattle, Wash., on Labor Day for the annual cleanup day. This procedure has been custom here since this thriving parish was organized in June, 1944, under the leadership of Pastor Robert V. Rieke. On Labor Day of that year Pastor Rieke and seven men worked to clear the ground where the church now stands. Since that time the attendance at these annual work sessions has grown to an all-time high this year. While crews worked on the new parish building now under construction, painting the trim on the main building, making repairs and refinishing doors, other crews of men, women, and children were busy inside the church, giving it a thorough cleaning and polishing from top to bottom. A potluck dinner was enjoyed at noon.

Pastor George W. Schardt announced to the members of the Holy Trinity package mission at Ankeny, Iowa, that there was some work on their new church now under construction which could be done by them. On the Sunday before Labor Day a layman explained the details of the work and extended an invitation to men, women, and children to come.

As a result, from 9 o'clock on the morning of Labor Day until 4 o'clock in the afternoon the church grounds buzzed with people "laboring for the Lord." A specialty was a slice of watermelon for each one.

IN OTHER SYNODS

Lutheran Church—Missouri Synod... With the establishment of a theological seminary in Tokyo, the Lutheran Church—Missouri Synod has adopted a policy of training only university graduates for the Lutheran ministry in Japan. Dr. O. H. Schmidt, executive secretary of the church's Board for Missions in Foreign Countries, commented, "We are keeping in mind the sensitiveness of the Japanese, as well as their cultural level. It would be looked upon as an insult by the Japanese if we offered them pastors who had less than the best kind of training. It would not be compatible with the dignity of our church undertaking to begin on a lower level, especially since these men are our first pastors trained in Japan." Dr. Schmidt pointed out that Japan has a higher rate of literacy than the United States.

SEPTEMBER 15 marked the first anniversary of the Missouri Synod's dramatic TV program, "This Is the Life," which has grown to be the most televised program in the world. It is now seen on 125 stations, by an estimated weekly audience of over 8,000,000. "This Is the Life" is the story of how a modern American family and its friends meet the problems of life with the help of their Christian faith.

THIRTY CLERGYMEN from Buffalo, N. Y., gathered there recently under the leadership of Bishop Lauriston L. Scaife of the Episcopal Diocese of Western New York to honor Dr. Henry G. Wind, Missouri Synod social welfare leader, at a farewell luncheon. Dr. Wind will arrive October 1 to open his office in the Lutheran Building in St. Louis, assuming full-time duties as executive secretary of the Board of Social Welfare of the Lutheran Church-Missouri Synod.

United Evangelical Lutheran Church Dedication ceremonies were held on September 13 for the new Lutheran Publishing House, Blair, Nebr. The modern one-story structure replaces the printery destroyed by fire last fall.

AMONG THE DISTRICTS

EASTERN . . .

THE FIRST "God and Country" award to be presented to Boy Scouts in American Lutheran churches in Florida was awarded on September 13 to Donald Carl Ohlsson, a member of Christ Church, North Miami, Fla. The award was presented by his pastor, Rev. A. E. Gysan, assisted by local Scout officers. It is the highest honor to be bestowed on a Lutheran Scout. As his special project Ohlsson constructed a miniature model of his own church.

IOWA . . .

REV. HERMAN P. SENFT was installed on August 23 as pastor of St. Matthew Church, Dubuque, Iowa, after serving 16 months as a chaplain in Korea. While he was with the Armed Forces Chaplain Senft received the Bronze Star for valor and achieved the rank of captain.

INACCURACIES crept into the statistics given about St. John Church, Corwith, Iowa, Pastor N. L. Langholz, in a feature story on several Iowa District churches that was published recently. The correct baptized membership of this congregation is 340; confirmed membership, 220; Sunday school enrollment, 152.

ILLINOIS . . .

PASTOR PHILIP NASH of Emanuel Church, Evansville, Ind., will become pastor of Grace Church, Chicago, about October 1.

FOLLOWING her installation as teacher of the primary grades of the St. Mark Lutheran School, Ft. Wayne, Ind. (rural), Miss Georgia Nocolaus of Kirchhayn, Wis., received a gift of welcome from the congregation and Pastor Willard L. Kalk. The congregation has made extensive improvements in the school building. Enrollment is now at a record number.

PASTOR EMERITUS and Mrs. Fred Seifert, living in retirement at Sycamore,

Ill., celebrated their 60th wedding anniversary recently.

PASTOR EMERITUS E. C. Barkow of Tinley Park, Ill., was recently feted by the Chicago Conference on his 50th anniversary of ordination.

REDEEMER CHURCH, Kewanee, Ill., has added new Sunday school rooms to accommodate increased enrollment. Pastor Ehme Osterbur joined the men of the parish in performing most of the construction work.

ST. JOHN Congregation, Cullom, Ill., is making extensive improvements in the parsonage, occupied by Pastor and Mrs. A. T. Buckler.

OHIO . . .

REV. J. I. SEIM, pastor of the Malvern-Waynesburg parish, has accepted a call to First Lutheran Church, Portsmouth, Ohio, and will assume his duties there in November.

REV. RUSSELL FINKENBINE, pastor of Trinity Lutheran Church, Weirton, W. Va., has accepted a call to be assistant pastor of St. John Church, Akron, Ohio. Pastor of this congregation is Rev. George C. Wagner.

CENTRAL . . .

PASTORS' WIVES of the Rocky Mountain Group of the Central District recently held their annual retreat in the mountains of Colorado. The time was spent in a variety of ways: morning devotions, hikes through the woods, conversations in comfortable chairs under the trees, group sings and piano practice, knitting, and group discussions on various phases of the subject, "How to Be a Better Pastor's Wife."

CALIFORNIA . . .

DEDICATION SERVICES for the Lutheran Church of the Master, La Habra, Calif., were scheduled for September 27. Since August 30, however, the congregation has been worshipping in the new building, according to Pastor Harry Carlson, and attendance has increased rapidly.

NORTHWESTERN . . .

HOLY TRINITY CHURCH, Port Angeles, Wash., Pastor Carl E. Fischer, opened its Christian kindergarten on September 8, with 46 children enrolled. The kindergarten is divided into two groups, one meeting from 9 to 11:30 A. M. and the other from 1 to 3:30 P. M. Instructing the children is Mrs. Robert F. Meineke, wife of the parish intern.

About 90 college and high-school students and their parents attended a "Back-to-School" banquet recently at Holy Trinity church. Sponsored by the Luther league, the program included community singing, led by Pastor Carl Fischer, and an address by Intern Robert F. Meineke.

PARISH WORKER wanted. Write: Peace Lutheran Church, Pastor F. H. Schwerin, 2201 N. Portland Blvd., Portland 11, Oregon.

League's Mission Package Flourishes

By Rev. H. DIERS, Burnaby, B. C., Canada

ONE OF THE CHIEF tasks of the Luther League is to be effective in winning souls for the kingdom of our Lord. Because of the importance of this work soul-winning is emphasized as one of the four parts of the Spiritual Growth project. Throughout the Luther League, from the international convention at Purdue to the local league activities, the emphasis for 1953 has been on personal soul-winning. There can be no doubt that this emphasis will bring rich spiritual experiences to the lives of Luther leaguers in the U.S. and Canada.

The program of the League has been concerned with winning souls through the church-at-large as well as personally. For that reason the Luther League has participated frequently in the mission program of the American Lutheran Church. Short-term missionaries went to New Guinea to reconstruct the mission field there after the war. A few years later Mission Builders went out in teams to help with the building of home mission churches.

Beyond the Majestic Canadian Rockies

One of the more recent projects of the Luther League in connection with the mission program of the Church was the mission package adopted by the League as its benevolence project in 1951. "Our Ambition—One New Mission" was the slogan for the drive. South Burnaby, a suburb of Vancouver, British Columbia, was selected as the location for the Luther League mission. There beyond the majestic Canadian Rockies along the waters of the Pacific Ocean lies the fastest-growing province in Canada. Large lumber and fishing industries as well as rich fruit-growing areas attract thousands of newcomers every year. Only one out of every ten Lutherans in the province is a member of a Lutheran congregation. Here was certainly a place where the youth of the church could plant an investment in the future of God's kingdom.

Recognizing the opportunity and the responsibility that was theirs in assuming this project, the leaguers responded generously to make this the largest benevolence offering ever received by the Luther League. What spiritual blessings have been received as a result of this undertaking?

Most important of all is the fact that the Word of God is preached in a

community in which the Lutheran Church had no congregation at all. Less than six months after the Luther League had completed its offering a suitable piece of property had been purchased, and a new church and parsonage had been built with the funds received from the Church's youth. Regular services were held immediately upon completion of the buildings, and the congregation in South Burnaby was underway.

In the first year 42 adults who had no church membership at all when Grace Lutheran was begun have now become part of its spiritual fellowship. During the first year an average of 76 people attended services each Sunday at the new congregation. Almost 100 children are enrolled in the Sunday school. There can be no doubt that the Holy Spirit has given His blessing to this project of the Luther League.

The people in the community of South Burnaby and surrounding territory were impressed with the fact that it was the contributions of young people which made it possible to establish the new congregation. The largest of the Vancouver daily newspapers carried a three-column story on Grace Lutheran, featuring the part that the Luther League played in establishing the church.

Open Christian Kindergarten

The young congregation is making use of several unique features to take advantage of some of its opportunities. On September 14 a Kindergarten was opened at the church. This is believed to be the first Christian day school ever operated by an American Lutheran Church congregation in Canada. Response to the program has

been enthusiastic, and it is felt that the first term will witness a full enrollment of 40 pupils.

This is regarded as another opportunity for the congregation to extend its outreach into the community. The Kindergarten is open to all five-year-olds, regardless of church affiliation. So far applications have been received from parents representing eight different denominations, including Mormon and Greek Orthodox families. About twelve parents have already indicated that they intend to send their children to Sunday school as well as to the Kindergarten. Members of the congregation are pooling their time and their talents to equip the Kindergarten with the proper furnishings including altar, bookshelves, tables, chairs, easels, and cupboards.

This new development was made possible because Miss Laura Kruse, regular attendee at international Luther League conventions and well-known Kindergarten teacher, has volunteered to teach the group without salary. She has already had experience in helping with the opening of four Kindergartens. She is now willing to devote a year of her life to the work of the Lord without material return. This is one of the few instances in our American Lutheran Church where a professional person is giving services to the Church without financial compensation.

Won for Confirmation through League

Another unique feature of the work of the new mission is its Luther league. Instead of being an organization of young people who have been confirmed it is a recruiting ground for the confirmation class. The local league was organized last fall with 23 young people present at the opening meeting. Only one of these had been previously confirmed. Since that time three of the leaguers have been admitted to full membership in the church through confirmation. It is hoped that six additional members will join the confirmation class this fall as a result of the Luther league program. Again the gifts of leaguers throughout the continent are making it possible for these souls to be brought into the kingdom.

Yes, the soul-winning program of the Luther League will continue to reap a rich harvest of souls. Just as the work of personal soul-winning continues through the years, so the contributions of leaguers to the Burnaby mission package will be extending the kingdom of God for many years to come. May the Lord extend some of the spiritual joy of winning souls for the kingdom to the leaguers who made the mission program at Burnaby possible.



AT HEAVEN GATE

Heaven's portal never opens
To lone petitioner;
Another voice must second
Before the hinges stir.

Unto the marriage supper
May no one enter in
But up he lead another
From out the ways of sin.

—G. J. N.

The Letter to the Christians at Colossae*

AUTHOR. Paul writing probably at the same time as he wrote the letters to Ephesus, Philippi and Philemon while in prison at Rome.

DATE. About 62.

DESTINATION. The church at Colossae, a town in Asia Minor about a hundred miles inland from Ephesus. Paul had never himself been there, and it appears that the church was founded by Epaphras. The latter was apparently imprisoned in Rome after his arrival from Colossae, and this letter was sent back by the hand of Tychicus.

THEME. This letter is plainly written to refute the false teaching which was poisoning the church life at Colossae. This false teaching was propagating two errors: first, that the universe contained a number of beings of various degrees of power and importance ranging from man to God, and that Christ was to be thought of as merely one of the superior powers. Paul combats this by his unequivocal declaration that Christ is God's "Son", the First Principle and Upholding Principle of the whole creation. The second false tendency was the attempt to force on the Colossian Christians a system of purely arbitrary observances and angel-worship, coupled with an extreme asceticism. Paul meets this by pointing out the Christian's position in God is far beyond the petty observance of man-made rules. The true asceticism, moreover, is to abstain from evil passions and evil thoughts, not to cut oneself off from the normal use of God's good gifts.

Although writing to those he had never seen, Paul writes with obvious love and interest and is sincerely pleased with the genuine Christianity which has taken root at Colossae.

I **PAUL**, Special Messenger of Jesus Christ by God's will, and brother Timothy send this greeting to all faithful Christians at Colossae: grace and peace be to you from God our Father and the Lord, Jesus Christ!

WE THANK GOD FOR YOU AND PRAY CONSTANTLY FOR YOU

I I want you to know by this letter that we here are constantly praying for you, and whenever we do we thank God the Father because you believe in Christ and because you are showing true Christian love towards other Christians. We know that you are showing these qualities because you have grasped what we call "the heavenly hope"—that hope which first became yours when the Truth was brought to you. It is, of course, part of the Gospel itself, which has reached you as it spreads all over the world. Wherever that Gospel goes, it produces Christian character, and develops it, as it has done in your own case from the time you first heard and realised the amazing fact of God's grace.

You learned these things, we understand, from Epaphras, who is in the same service as we are. He is a most well-loved minister of Christ, and has your well-being very

much at heart. As a matter of fact, it was from him that we heard about your growth in Christian love, so you will understand that since we heard about you we have never missed you in our prayers. We are asking God that you may see things, as it were, from His point of view by being given spiritual insight and understanding. We also pray that your outward lives, which men see, may bring credit to your Master's Name, and that you may bring joy to His heart by bearing genuine Christian fruit, and that your knowledge of God may grow yet deeper.

WE PRAY FOR YOU TO HAVE REAL CHRISTIAN EXPERIENCE

As you live this new life, we pray that you will be strengthened from God's boundless resources, so that you will find yourselves able to pass through any experience and endure it with courage. You will even be able to thank God in the midst of pain and distress because you are privileged to share the lot of those who are living in the Light. For we must never forget that He rescued us from the power of darkness, and re-established us in the Kingdom of His beloved Son, that is, in the Kingdom of Light. For it is by His Son alone that we have been redeemed and have had our sins forgiven.

WHO CHRIST IS, AND WHAT HE HAS DONE

Now Christ is the visible expression of the invisible God. He existed before creation began, for it was through Him that everything was made, whether spiritual or material, seen or unseen. Through Him, and for Him, also, were created power and dominion, ownership and authority. In fact, every single thing was created through, and for, Him. He is both the First Principle and the Upholding Principle of the whole scheme of creation. And now He is the Head of the Body which is composed of all Christian people. Life from nothing began through Him, and life from the dead began through Him, and He is, therefore, justly called the Lord of all. It was in Him that the full nature of God chose to live, and through Him God planned to reconcile in His own Person, as it were, everything on earth and everything in heaven by virtue of the sacrifice of the Cross.

And you yourselves, who were strangers to God, and, in fact, through the evil things you had done, His spiritual enemies, He has now reconciled through the death of His Body on the Cross, so that He might welcome you to His presence clean and pure, without blame or reproach. This reconciliation assumes, of course, that you maintain a firm position in the faith, and do not allow yourselves to be shifted away from the hope of the Gospel, which you have heard, and which, indeed, the whole world is now having an opportunity of hearing.

MY DIVINE COMMISSION

I myself have been made a minister of this same Gospel, and though it is true at this moment that I am suffering on behalf of you who have heard the Gospel, yet I am far from sorry about it. Indeed, I am glad, because it gives me a chance to complete in my own sufferings something of the untold pains which Christ suffers on behalf of His Body, the Church. For I am a minister of the Church by Divine commission, a commission granted to me for your benefit and for a special purpose: that I might fully declare God's Word—that sacred mystery which up till now has been hidden in every age and every generation, but which is now as clear as daylight to those who love God. They are those to whom God has planned to give a vision

* This translation of the Letter to the Colossians is reprinted, by special permission, from the book, *Letters to Young Churches*, by J. B. Phillips, published by the Macmillan Company. Thanks are hereby expressed to the author and the publisher for this courtesy. This volume may be secured from the Wartburg Press at \$2.75 the copy.

of the full wonder and splendor of His secret plan for the sons of men. And this secret is simply this: Christ *in you*! Yes, Christ *in you* bringing with Him the hope of all the glorious things to come.

TO PREACH AND TEACH CHRIST IS EVERYTHING TO US

I 28 So, naturally, we proclaim Christ! We warn everyone we meet, and we teach everyone we can, all that we know about Him, so that, if possible, we may bring every man up to his full maturity in Christ. This is what I am working at all the time, with all the strength that God gives me.

I wish you could understand how deep is my anxiety for you, and for those at Laodicea, and for all who have never met me. How I long that you may be encouraged, and find out more and more how strong are the bonds of Christian love. How I long for you to grow more certain in your knowledge and more sure in your grasp of God Himself. May your spiritual experience become richer as you see more and more fully God's great secret, Christ Himself! For it is *in Him*, and in Him alone, that men will find all the treasures of wisdom and knowledge.

LET ME WARN YOU AGAINST "INTELLECTUALS"

II 4 I write like this to prevent you from being led astray by someone or other's attractive arguments. For though I am a long way away from you in body, in spirit I am by your side, watching like a proud father the solid steadfastness of your faith in Christ. Just as you received Christ, so go on living in Him—in simple faith. Grow out of Him as a plant grows out of the soil it is planted in, becoming more and more sure of your "ground," and your lives will overflow with joy and thankfulness.

Be careful that nobody spoils your faith, through intellectualism or high-sounding nonsense. Such stuff is at best founded on men's ideas of the nature of the world and disregards Christ! Yet it is in Him that God gives a full and complete expression of Himself (within the physical limits that He set Himself in Christ). Moreover, your own completeness is only realised in Him, Who is the Authority over all authorities, and the Supreme Power over all powers.

THE OLD LAW CAN'T CONDEMN YOU NOW

II 11 In Christ you were circumcised, not by any physical act, but by being set free from the sins of the flesh by virtue of Christ's circumcision. You, so to speak, shared in that, just as in Baptism you shared in His death, and in Him are sharing the miracle of rising again to new life . . . and all this because you have faith in the tremendous power of God, Who raised Christ from the dead. You, who were spiritually dead because of your sins and your uncircumcision (i.e. your disobedience to the Law of God), God has now made to share in the very life of Christ! He has forgiven you all your sins: Christ has utterly wiped out the damning evidence of broken laws and commandments which always hung over our heads, and has completely annulled it by nailing it over His own Head on the Cross. And then, having drawn the sting of all the powers ranged against us, He exposed them, shattered, empty and defeated, in His final glorious triumphant act!

IT IS THE SPIRITUAL, NOT THE MATERIAL, ATTITUDE WHICH MATTERS

II 16 In view of these tremendous facts, don't let anyone worry you by criticising what you eat or drink, or what holy days you ought to observe, or bothering you over new moons or sabbaths. All these things have at most only a

symbolical value: the solid fact is Christ. Nor let any man cheat you of your joy in Christ by persuading you to make yourselves "humble" and fall down and worship angels. Such a man, inflated by an unspiritual imagination, is pushing his way into matters he knows nothing about, and in his cleverness forgetting the Head. It is from the Head alone that the body, by natural channels, is nourished and built up and grows according to God's laws of growth.

So if, through your faith in Christ, you are dead to the principles of this world's life, why, as if you were still part and parcel of this world-wide system, do you take the slightest notice of these purely human prohibitions—"Don't touch this," "Don't taste that" and "Don't handle the other"? "This", "that" and "the other" will all pass away after use! I know that these regulations look wise with their self-inspired efforts at worship, their policy of self-humbling, and their studied neglect of the body. But in actual practice they do honor, not to God, but to man's own pride.

LIVE A NEW LIFE BY THE POWER OF THE RISEN CHRIST

If you are then "risen" with Christ, reach out for the highest gifts of Heaven, where your Master reigns in power. Give your heart to the heavenly things, not to the passing things of earth. For, as far as this world is concerned, you are already dead, and your true life is a hidden one in Christ. One day, Christ, the secret centre of our lives, will show Himself openly, and you will all share in that magnificent denouement.

In so far, then, as you have to live upon this earth, consider yourselves dead to worldly contacts: have nothing to do with sexual immorality, dirty-mindedness, uncontrolled passion, evil desire, and the lust for other people's goods, which last, remember, is as serious a sin as idolatry. It is because of these very things that the holy anger of God falls upon those who refuse to obey Him. And never forget that you had your part in those dreadful things when you lived that old life.

But now, put all these things behind you. No more evil temper or furious rage: no more evil thoughts or words about others, no more evil thoughts or words about God, and no more filthy conversation. Don't tell each other lies any more, for you have finished with the old man and all he did and have begun life as the new man, who is out to learn what he ought to be, according to the plan of God. In this new man of God's design there is no distinction between Greek and Hebrew, Jew or Gentile, foreigner or savage, slave or free man. Christ is all that matters, for Christ lives in them all.

THE EXPRESSION OF THE NEW LIFE (1)

As, therefore, God's picked representatives of the new humanity purified and beloved of God Himself, be merciful in action, kindly in heart, humble in mind. Accept life, and be most patient and tolerant with one another, always ready to forgive if you have a difference with anyone. Forgive as freely as Christ has forgiven you. And, above everything else, be truly loving, for love is the golden chain of all the virtues. Let the harmony of God reign in your hearts, remembering that as members of the same body you are called to live in harmony, and never forget to be thankful for what God has done for you.

Let Christ's teaching live in your hearts, making you rich in the true wisdom. Teach and help one another along the right road with your psalms and hymns and Christian songs, singing God's praises with joyful hearts. And whatever work you may have to do, do everything in the Name of the Lord Jesus, thanking God the Father through Him.

III 1

III 12

THE EXPRESSION OF THE NEW LIFE (II)

GREETINGS AND FAREWELL

III 18 Wives, adapt yourselves to your husbands, that your marriage may be a Christian unity. Husbands, be sure you give your wives much love and sympathy; don't let bitterness or resentment spoil your marriage. As for you children, your duty is to obey your parents, for at your age this is one of the best things you can do to show your love for God. Fathers, don't over-correct your children, or they will grow up feeling inferior and frustrated. Slaves, your job is to obey your masters, not with the idea of currying favor, but as a sincere expression of your devotion to God. Whatever you do, put your whole heart and soul into it, as into work done for God, and not merely for men—knowing that your real reward, a heavenly one, will come from God, since you are actually employed by Christ, and not just by your earthly master.

But the slacker and the thief will be judged by God Himself, Who naturally has no distinction to make between master and man. Remember, then, you employers, that your responsibility is to be fair and just towards those whom you employ, never forgetting that you yourselves have a Heavenly Employer.

SOME SIMPLE, PRACTICAL ADVICE

IV 2 Always maintain the habit of prayer: be both alert and thankful as you pray. Include us in your prayers, please, that God may open for us a door for the entrance of the Gospel. Pray that we may talk freely of the mystery of Christ (for which talking I am at present in chains), and that I may make that mystery plain to men, which I know is my duty.

Be wise in your behavior towards non-Christians, and make the best possible use of your time. Speak pleasantly to them, but never sentimentally, and learn how to give a proper answer to every questioner.

Tychicus (a well-loved brother, a faithful minister and a fellow-servant) will tell you all about my present circumstances. This is partly why I am sending him to you. The other reasons are that he may find out for me how you are all getting on, and that he may give you courage. With him is Onesimus, one of your own congregation (well-loved and faithful, too). Between them they will tell you of conditions and activities here.

Aristarchus, who is also in prison here, sends greetings, and so does Barnabas' nephew, Mark. I believe I told you before about him; if he comes to you, make him welcome. Jesus Justus, another Hebrew Christian, is here, too. Only these few are working with me for the Kingdom, but what a help they have been!

Epaphras, another member of your Church, and a real servant of Christ, sends his greetings. He works hard for you even here, for he prays constantly and earnestly for you, that you may become mature Christians, and may fulfil God's plans for you. From my own observation I can tell you that he has a real passion for your welfare, and for that of the churches at Laodicea and Hierapolis.

Luke, our beloved doctor, and Demas send their best wishes. My own greetings to the Christians in Laodicea, and to Nymphas and the congregation who meet in his house.

When you have had this letter read in your church, see that the Laodiceans have it read in their church too; and see that you read the letter I have written to them.

A brief message to Archippus: God ordained you to your work—see that you don't fail Him!

My personal greeting to you written by myself.

Don't forget I'm in prison. Grace be with you.

PAUL.

THE LAYMAN'S QUILL

AN EX-COMMUNIST SPEAKS

I TAUGHT MY little boy there was no God, no heaven or hell, no such thing as truth or right, that most men outside my own party were cruel and selfish. I poisoned my boy's mind until he became a vicious little thief and liar. Now I am busy trying to extract the poison. I'm glad to say, too, that all the old barriers between my wife and me now have been broken down; . . . in my life there is real peace of mind and a joy before unknown.

"I used to think my own life was too difficult for any power to alter. I was saturated with suspicion, strife, and selfishness; but, thank God, through Christ, those voices have been cast out. I want now to spend the rest of my days in loving and unselfish service to Him on behalf of my fellows.

"I am not saying that I have ceased to feel the pressure of economic and social problems that are, deep down and fundamentally, an expression of spiritual poverty; but when you turn a man's heart to Christ, you go a long way toward settling all his problems.

You make a new man of him and put love and honesty and fair dealing in his life. For instance, it is no use clearing out slums, putting people into new houses, until you clear out from their minds the atmosphere of the slums. . . .

"I believe that the answer to all the social and economic problems in the world is to be found in Christ. I have pledged my allegiance to Him. My brothers, I ask you to do the same."—*Frank Jennings, in The Gospel of Skid Row* (Fleming H. Revell Co.)

ONE MAN'S FINE EXAMPLE

THE GENEROUS gift of one man shines out like a bright star and can be an inspiration to us. Robert Arthington, a Cambridge graduate, lived in a single room, cooking his own meals. He gave to foreign missions \$1,405,000 on the condition that it was all to be used in pioneer work within twenty-five years. A slip of paper was found after his death on which he had written: "Gladly would I make the floor my bed, a box my

chair, and another box my table rather than that men should perish for want of the knowledge of Christ."—Wm. Langholz, Whittier, Calif.

MOTHERS SHOULD PROTEST

IF EVER a protest was needed from the mothers of our nation, it is now! How men, so-called moral leaders of our country, could allow and even vote for this new liquor regulation in our Army camps is beyond comprehension. Surely our youth sees enough filth and debauchery in town without having to live with it while in training to defend his country. If this evil keeps spreading, our youth may soon wonder if all his sacrifice is merely to prolong the sinful pleasures of a drunken, corrupt nation.

So it is apparently up to the mothers to get busy and see that their boys are not further corrupted by the godless, all-enveloping liquor interests. The mothers in each community must be enlisted in this great cause and must demand a voice in this matter of national importance. And it is only fitting that the church lead the way in this belated move for decency and order.—Howard Nielsen, St. Paul, Minn.

On Reading an Inspired Letter

THIS IS Bible Study Week. And our Board of Parish Education is urging us members of the American Lutheran Church to concentrate on a study of Paul's Letter to the Colossians this week—or over a series of weeks. The board has prepared and distributed lesson leaflets and instructor's guides that do much to make the study of this inspired Letter meaningful and profitable.

I CERTAINLY THINK that the idea of selecting one of the Biblical Books as the subject for special, Church-wide study during Bible Study Week is an excellent one . . . a very excellent one. Frankly, that is one thing in which our Lutheran Church, speaking by and large, has been weak. We exalt the Scriptures as the one rule for faith and life. And we base our preaching and teaching squarely on the Scriptures. But most of that preaching and teaching centers in short, disconnected texts or "proof passages." Such fragments of Scripture are, indeed, very important—for example, there is John 3:16. But if we are truly to "know the Scriptures" (cf. II Timothy 3:15) our study of those Scriptures should include not only the study of isolated texts but the study of the 66 separate Scriptures that form the Holy Scriptures, that is, a study of the 66 "Books" of the Bible. Such a systematic, telescopic study of the Bible really ought to be the foundation of all Bible study. — And so, I am indeed happy over the idea of our Church being invited to concentrate at this time on one of the 66 great units in the Holy Scriptures.

ON ONE PAGE it is impossible to give even a brief analysis of the Letter to the Colossians. What I want to do is to set down just a few points that may be helpful in studying and appropriating the message of this inspired Letter. On top of that, the Macmillan Company, publishers of Phillips' *Letters to Young Churches*, has kindly consented to allow the LUTHERAN STANDARD to reprint in this issue the stimulating (although somewhat free) translation of this Letter found in that volume, along with the brief but very enlightening introductory notes with which Phillips prefaces his translation. Frankly, I believe that this modern translation of the Letter to the Colossians together with the introductory notes that give one the "who, when, and what" of the Letter provide one of the finest helps to the study of Colossians that could be offered you.

Now, what is to be said about the reading and the study of the inspired Letter to the Colossians? First of all, the

simple fact that it is a *letter* . . . a real letter. If this year's Bible Study Week does nothing more than to cause us to use the term "Letters" instead of "Epistles" for the 21 Biblical units that we have been calling Epistles, the week will have been a glorious success. For, you see, the word "Epistle" suggests a cold, forbidding, artificial document, written for publication in a studied, literary style . . . a bloodless, formal treatise upon which exegetes adjust their microscopes and controversialists sharpen their swords. That is *not* what these writings, especially the 13 writings of Paul, are. They are warm, appealing, living, human writings . . . real letters, written by a real man to real people for a real purpose—all under the real inspiration of the Holy Spirit. Just think of Paul's *Letter* to the Colossians and not Paul's *Epistle* to the Colossians, and you will have made the finest possible start on making the message of that Letter your own.

SO WE TAKE UP the Letter to the Colossians! And what do we do with it? Why, of course, we read it! But please don't pass over this obvious answer too quickly. We read it! That doesn't mean that first of all we read about it. No, we read *it*. Read it in your Bible. Read it carefully; read it prayerfully, read it *through at a sitting*. May I, in the interest of your own soul and of the more effective use of your Bible, lay something rather seriously on your heart? When you read this little Letter to the Colossians, please don't stop with the end of what is indicated as "chapter 1" or at the end of "chapter 2." Read this little Letter through—just as you would a letter from your husband or wife or son or daughter or sweetheart or friend. When Paul wrote the Letter the good man didn't divide it into chapters and verses (save for convenience of reference the chapters and verses in our Bible are a regrettable intrusion). Read that Letter from beginning to end just as though the chapter and the verse divisions weren't there—just as the Colossians read it when they first received it.

HOW LONG will it take you to read this Letter through? Well, although it went a little against my spiritual grain to do so, I timed myself on reading it. It took me a little less than seven minutes. Assuming that, for devotional and study purposes, one would read more slowly than I read, let us say it would take fifteen minutes to read it through. If you are really interested in learning more about this important Letter, and if you really want to receive instruction and inspiration and divine power from it,

you can surely afford fifteen minutes of each day for a week or more to read it through, can't you? Remember, the best way to study the Bible is to study *the Bible*. That means, first of all, to read the Bible.

LET ME also suggest that you read the Letter to the Colossians in at least two different translations. That is one of the reasons why we are reprinting Phillips' translation in this issue. Read the Letter first in the familiar King James Version. Then read it in any other translation which you may own—or in the translation by Phillips that this issue contains. You will find that a second, or even a third and a fourth translation throw new light on the real meaning of the Letter, thereby giving you the finest kind of help in getting from the Letter God's special message to you, intended for your instruction "that by steadfastness and by the encouragement of the Scriptures we may have hope," Romans 15:4, RSV.

Now, two special points about this Letter to the Colossians. First, you will want to remember that it was written by a man in prison, a man who was being persecuted for righteousness' sake, much as Bishop Lilje and many other courageous Christians were persecuted during the last war. You can hear the chains of Paul's imprisonment clanking as you read this Letter (see, "Remember my fetters" in the last verse). Secondly, you will want to bear in mind that this Letter deals especially with the person and the work of Jesus Christ, the beautiful Savior, King of creation, Son of God and Son of man. In fact, it sets forth the supreme Deity of Christ Jesus more fully and clearly than any other Letter. At the same time it stresses more emphatically than any other Letter the great truth that (to quote F. W. Farrar) "it is by union with Christ, not by ceremonial observances or self-mortifying practices that we can win the victory over the sinful impulses of our lower nature."

I REALLY FEEL APOLOGETIC about such a very inadequate discussion of such a truly great Letter. But I have tried to stress the most important things; primarily, the importance of reading this Letter for yourself. Part of the value and the beauty of the Letter consists in this that it combines a profound, penetrating discussion of what we today call "modernism" with some very homely, practical discussion of such everyday relationships as those of husband and wife and employer and employee. Those who lead the study of this Letter in your congregation will tell you much more about the Letter's background and its message. The lesson leaves prepared for use in studying it will be of great assistance. And, above all else, the Holy Spirit will guide and bless you as you open your soul to the message of Paul's inspired Letter to the Colossians. — God bless you in reading it! —E.W.S.

WOMEN'S DEPARTMENT



Conducted by Mrs. L. L. Belk,
200 First Ave., Le Mars, Iowa

Timely Musings

JUST A FEW DAYS AGO it was time to remove the current month's sheet of large numbered squares from my kitchen bulletin board. As I did so I was aware once again of how quickly those thirty days had sped by. Each large square on the removed calendar sheet was completely covered with scribbled reminders of each day's activities. In its place would be placed a fresh sheet—thirty-one nice, clean squares, each with its possibilities of things to come, its opportunities for service.

Consigning the castoff sheet to the wastebasket, I could not help but think how typical that action was of the units of time as they flit by. That out-of-date calendar sheet was soon to go up in flames and leave nothing but a few soft, black, flaky charred remains which no amount of effort could retrieve or remake into a printed page again. Even so go the hours, days, months, and even years of our lives.

Ticked off . . . Forever

We aren't sufficiently aware of the fact that each unit of time through which we live is gone forever. No regret, no remorse, no resolution on our part can ever bring back even one second that has passed. They have passed on into eternity.

I looked at my crumpled calendar page once more before I finally threw it into the wastebasket. As I saw the hastily written notes, the careless jottings, the brief and almost illegible reminders, my thoughts wandered on . . . back through the numerous events which the many markings indicated. Had those many opportunities which the month had brought me been carelessly used . . . as carelessly as my crude notes were made?

My thoughts spanned the wide gamut of duties, obligations, opportunities, and privileges that had been mine. All too often, I fear, had I failed to measure up to what I might have accomplished had I been constantly aware of the fact that there would be absolutely *no return* of those hours or those days again. They were gone . . . ticked off completely forever.

The classes I had taught, the organizations I had participated in, the institutes I had attended, the teachings and admonitions I had heard, the

friendly contacts I had made . . . had each one of them been given my very best?

Twenty-four Hours a Day . . . to Everyone

Each square on that castoff page had been a twenty-four-hour period. Every person in the world was given a like amount. Much as I may like to use the trite alibi, "I didn't have time," the unalterable truth remains that every one, great and small, rich and poor, teacher and student, manager and laborer, employer and employee, parent and child, socialite and housewife, governor and governed, warden and prisoner, sick and well . . . each one of us is given the *identical number of hours* in our day. The difference lies in *how we use those hours*.

Somewhere I recently read the comment that "we don't find time for anything—we take time."

A Silent Accusation

Once again I looked at my discarded calendar page of thirty twenty-four-hour days. There they were—720 won-



Eddie Dowling, theatrical producer and director, checks over a model of his unusual project—Holy Land, USA, which will be reproduced on a mile-square area near Jacksonville, Fla. The project will depict the Palestine of Jesus' day. Shown within the walled composite city will be Bethlehem, Jerusalem, and Nazareth. There will also be an amphitheater, seating 5,000, in which the Nativity and the Passion Play will be presented annually (top right).—RNS photo.

derful hours of health and strength—43,200 minutes of energy—even the very thought of those numbers became an accusation against me.

True, part of that time had to be used for the required amount of sleep . . . perhaps somewhere between 180 and 240 hours during the month. But that still left from 480 to 540 waking hours that had been mine. What kind of stewardship had I exercised over those hours?

As I thumbtacked the fresh sheet for the new month into place on my bulletin board I mused on the possible stewardship of *this* month's days and hours.

Health, strength, energy had been mine for many years. Were my approximate 500 waking hours producing fruit that reflected thankfulness and gratitude for that continued health and strength?

Spiritual blessings in abundance had been mine . . . in my community, in my church, in my home, in conventions and special groups which I had been privileged to attend. Had my 500 waking hours reflected any of those spiritual blessings?

Temporal blessings had been mine . . . abundantly more than I had deserved . . . far beyond "all the needs of my life." Had I shared my abundance in proportion as I had been blessed?

Opportunities for service had been countless, but I wondered, as I saw them arrayed accusingly against me, how far I had missed using the maximum that those opportunities offered!

My fresh sheet was all in place . . . I was beginning a new month. The next step was to take my pencil and mark the duties and the appointments I knew of in advance for the month.

A Different Kind of Time Budget

Quickly, and habitually, I began to scrawl in the first square . . . "Ladies' Aid, Choirs." But instead of letting my scribbling fill that first square as it usually did I reconsidered. This time my sheet is going to be *different*. Those two appointments are going to be more than just "things to go to." I erased my first rough markings . . . and in neater, smaller letters I wrote, "Call Mrs. D. . . . and Mrs. E. . . . and bring them to Aid." Instead of "choir" I wrote: "Talk to Miss S. . . . about choir. Contact Mr. R. . . . about singing tenor."

My next square was an unscheduled one—and there would be precious few of those. But here was a chance to “find time,” no, *take time* for some of the things that we all *want* to do. I could have filled it with endless possibilities—but I left it blank. I would wait and see what possibilities the day brought when it came.

I moved along to the next square. Here I wrote, “Children’s classes, Junior Mission Band, Children’s choir.” Here, too, I was reminded of how numerous were my opportunities through those contacts. Would I measure up in meeting those opportunities? Had I made adequate preparation, both in study and in prayer, so that I could give of my very best? For those I would be accountable . . . and that day would never return for me to amend what I had done amiss. It must be done according to my very best *right now*.

God’s Gift . . . and God’s Challenge

So on through the month—and when my sheet was completely filled, I stood aside and looked it over. What a challenge! A challenge to expend myself for those activities that were already scheduled, and a challenge to make better use of those few squares that were still unmarked.

Yes, “Time marches on” . . . “Time and tide wait for no man” . . . “Now is the time” . . . “My time is your time” . . . “time out” . . . “time and time again” . . . “time flies” . . . “time is money” . . . all of these expressions and many more come to mind when we think of familiar slogans and sayings pertaining to time.

Time . . . that one commodity that everyone has exactly the same amount of. Time . . . the most frequent topic of conversation. Time . . . that cannot be recalled, turned back, changed, improved, undone, or relived, once it has passed.

Time . . . God’s gift to me! Time . . . God’s challenge to me! How shall I have met that challenge and used that gift when once again I remove that crowded page of squares headed OCTOBER from my bulletin board and tack in its place a fresh, new sheet marked NOVEMBER? Will there still be regrets, accusations from my own conscience?

Shall I have been a better steward of my 500 hours, my 30,000 minutes? Will you? —JOANNE BELK.



HANDS OF FRIENDSHIP

The palms of the hands more friendships grow
Than the mighty knuckles can ever show.
—Rudy Schmidt.

Missionary Society in Phoenix Purchases 102 Life Memberships

The following item, sent in by Miss Lillie Prange of Phoenix, Arizona, from one of our newer societies, should challenge us to examine our participation in the Life Membership and Memorial project of our Federation through which love and care are shown to our Mexican neighbors.

“The American Lutheran Women’s Missionary Society of Phoenix was organized in October, 1948, two months after the congregation’s first preaching services were begun by Pastor Charles E. Schmitz. The society, under God’s blessing and guidance, is moving forward in its work, response, and relationships. . . .

“During the five-year period, 102 life memberships (45 honorary), one memorial, and one transfer were purchased. Those who received them were a pastor, a missionary, a parish worker, mission builders, council members, building committee members, Sunday school superintendent, Sunday school teachers, organist, choir director, Junior Mission Band leader, all of the 60 charter members who are presently active, all the Women’s Missionary Society officers and department chairmen serving since its organization, officers of other organizations . . . such as Sunday school, choir, Luther League, Fellowship league . . . pastor’s mother, pastor’s wife’s mother, and some other relatives and friends.

“Some of these memberships were purchased by members themselves, some by relatives and friends, and the rest by various organizations. Some were presented by letter, some privately. Most of them, however, were presented in an impressive recognition ceremony at a public worship service, at annual congregational meetings, at Mother’s Day programs, at Thankoffering ingathering services, and at World Day of Prayer services.

“The pins were presented with a suitable Bible verse, some words of commendation, music, song, or poetry suitable for the individual. A spouse, a near relative, or a friend pinned on the pin, reminding the donor that wearing the pin is a witness, that it is only by the way of the cross that the crown can be won.

“May God grant growth of grace, spiritual power to us all as we try to serve Him and do His will.”—LILLIE PRANGE.

Home Gardening

Into my hands one day God placed a tiny rose. It was mine to nurture and to tend. It is my task to give it tender, loving care.

In our home we shelter it, give it food to make it strong and sturdy. Much loved, this little rose grows more beautiful every day.

It must be cultivated in the sunlight of God’s grace and mercy. Weeded out

are the evils of greed and selfishness and lust. Many are the sinful weeds which must be plucked that the soft rain of the Holy Spirit may reach its tender roots.

Someday God will transplant this flower into His eternal garden of heaven where it will bloom forever. It may be when here on earth, in its fullest bloom, God will say, “Now is the time.” Perhaps it will mature to a ripe, old age before the Master Gardener comes to reclaim what is His own.

What’er God does is always best. I pray that I will have given my best, that He will be pleased with His rose, my little child. — MR. LAWRENCE KRUEGER, Madison, South Dakota.

Coming Events

MRS. J. P. BATTERSON, secretary of the Ohio District, WMF, informs us that the largest district of the Women’s Missionary Federation, the Ohio District, will have its twelfth biennial convention at the Gibson-Sheraton Hotel, Cincinnati, Ohio, November 4, 5, and 6. The program committee has obtained outstanding speakers to develop the theme of the convention, “Our Christian Life.” Inspiring music also plays a prominent part in the program. The first session begins at 2 P. M. on Wednesday, and the convention closes at noon on Friday.

OTHER DISTRICT conventions that have come to our attention are the Northwestern, which meets in Portland, October 8 and 9, and the Iowa District, which met at Wartburg College, Waverly, August 18 and 19.

“COME WITH US, and we will do you good,” Numbers 10:29. This is the invitation that goes out to all members and friends of the Women’s Missionary Federation to attend the national convention of this organization at Grand Rapids, Michigan, October 26-29, 1954. Let us begin praying and planning now for the inspirational success of this convention. —MRS. F. D. ESSINGER, Publicity, Lincoln Park, Michigan.

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+ DEATHS +

Pastor W. C. Egbert

Pastor W. C. Egbert was born near Stendal, Ind., on February 26, 1885. He was the son of Herman and Catherine Egbert.

Pastor Egbert graduated from Woodville Normal in 1910, and served as a parish school teacher in Des Moines, Iowa, from 1910-1912, and in Pemberville, Ohio, from 1912-1921. He was on the staff of St. John's Academy, Petersburg, W. Va., serving as professor there from 1921-25.

Pastor Egbert was ordained to the ministry on February 21, 1923, and served as pastor of St. Paul Church, New Rochester, Ohio, from 1925-1942; St. John, New Baltimore, Michigan, 1942-46; Bethlehem, Webster, N. Y., 1946-49; and Trinity, Fremont, Ohio, from 1949 till his death on September 10. In addition to his work as a pastor he was active as a writer of Sunday school literature and church school programs. He was active in his parish work until a few months before his death.

Pastor Egbert married Clara Krause on July 10, 1912. Survivors include his widow, a daughter, and four sons—two of whom are pastors, Waldo R. Egbert, Clawson, Michigan, and Wilson C. Egbert, Columbus, Ohio.

Funeral services were conducted on September 13 at Trinity Lutheran church, Kingsway, Fremont, Ohio, by Dr. Otto Ebert. Pastor H. E. Bruns officiated at funeral services at the grave in Stendal, Indiana, on September 15.

Pastor Emil A. Stein

Emil A. Stein, son of August and Amelia Stein, was born on April 25, 1880. On June 6, 1918, he graduated from Wartburg Seminary, Dubuque, Iowa, and, after taking some postgraduate work at the University of Minnesota, entered the parish ministry.

He served congregations in Kimball, Nebr.; Hildreth, Nebr.; Kensington, Kan.; and Loveland, Colo., where he had been living in retirement during the last few years. Pastor Stein also helped to serve congregations at Longmont, Colo.; Garden City, Kan.; and Sterling, Colo.

On November 17, 1908, he married Anna E. Moritz in Elwood, Nebr. She, along with two brothers and one sister, survive. Pastor Stein died on September 2 at the age of 73. Funeral services were conducted by Pastor C. H. Hinkhouse in Loveland. Afterward the body was taken for burial to Kensington, Kan., where a service was conducted by Pastor Anton Eggerling on September 7.

**ANNOUNCEMENTS
CALENDAR**

September 28-November 2. Zone Church Workers' Institute (one evening each week for six weeks) at Hebron, Nebr.

October 3, 5, 6. College of District Presidents at the Morrison Hotel, Chicago, Ill.

October 6, 7. Board of Foreign Missions at Capital University, Columbus, Ohio, beginning at 9:30 A.M., October 6.

October 6, 7. Commission on Home Missions, ALC, at the Morrison Hotel, beginning at 1:30 P.M. on October 6.

October 7. Joint meeting, Commission on Home Missions and Board of American Missions, at the Morrison Hotel, 7 to 10 P.M.

October 7-9. Annual conference of the Christian Day School Association of the American Lutheran Church at Immanuel Lutheran church, Watertown, Wis. (rural).

October 8, 9. Board of American Missions at the Morrison Hotel.

October 9, 10. Committee on Union and Fellowship and the Policy Committee at the Morrison Hotel, Chicago, Ill.

October 12. Committee on Union and Fellowship at the Morrison Hotel, Chicago, Ill.

October 13. Western Conference, Ohio District, at St. John Lutheran church, Celina, Ohio.

October 13, 14. Joint Union Committee at the Atlantic Hotel, Chicago, Ill.

October 13, 14. Southeast Nebraska Conference, Central District, at Trinity Lutheran church, DeWitt, Nebr.

October 13, 14. California District, WMF biennial convention at Good Shepherd Lutheran church, San Diego, Calif.

October 16-18. Convention of the Brotherhood of the American Lutheran Church at Capital

(More on page 16)

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Sunday School Lesson for October 11: "God's Design for New Men," based on Jeremiah 31:31-34; 1 Peter 1:13-16, 22, 23. Devotional Reading: John 3:1-11

God's Love Can Change Man's Heart

You dream and you struggle. You are riding in a car and going fast. Ahead is a fork in the road. One way leads down steep, sharp curves along deep gulches. And your brakes do not hold. The only salvation is to turn the car at the fork and have it run on the level, straight, and safe way. But you can't turn the car; try as you will, you can't. You struggle and you sweat. Then you awaken and are glad that it's only a dream.

But is this helplessness to do the right only a dream? Isn't it more real than dreams? The people of Israel had failed to make good in its calling, and all ten tribes were marched off by the Assyrians to disappear like water on desert sands. What a doomsday that was! The Kingdom of Judah was facing its doomsday also. Jeremiah knew that the people had failed to live up to the light of truth and life as given by the law and the prophets. Now Nebuchadnezzar of Babylon was getting set to make short shrift of king and people. Sin is followed by punishment like lightning is followed by thunder.

War was being waged, we of America remember. The atomic age was upon us, we were told. Then one day the most terrible thing ever was done. An atomic bomb was floated over Hiroshima in Japan, and in one flash a city of 350,000 was reduced to ashes. What a doomsday that was! The Japanese, who know most about it, want peace and no more such bombs. The rubble and the gutted buildings of Germany still tell of the doomsday that struck that land. Its people know that you cannot have both war and keep property and life. The simple solution to the problem is to have peace. But here we go again. Arm Japan. Militarize Germany. The realities in this world make that necessary, we are told. And any agonizing dream is but a shadow of the terrors that may again meet our eyes by day and by night.

What Jeremiah Foretold

At the eve of Judah's doomsday, just before the Babylonians struck, the helplessness and the failure of God's chosen people had been proved beyond question. Jeremiah then told that the fault lay inside each individual.—An old Negro slave, who had not been given much chance to learn, was given a watch. He used it. Day by day he came home from work earlier than he ought to have. The watch misled him. In disgust he pried the hands off and took them to the watchmaker for correction. The watchmaker told him that the hands were not at fault, but that the "insides" needed adjusting.—Jeremiah also foretold what God would do about the "insides" of the

men of Judah. "I will put My law in their inward parts, and write it in their hearts." God would work this miracle of changing the heart on a future day of the "new covenant." In that day God would forgive the sinner, and the sinner would live to shun sin.

Jesus spoke of this new covenant when He gave His Supper to be held. "This is My blood of the new testament [covenant], which is shed for many for the remission of sins." (Compare Exodus 24:3-8.) From Jeremiah to Jesus—that's all the longer it took until God had made good His word about the changed heart of man.

My Bible and I: A Study of Ecclesiastes 12:8-13

The Preacher Concludes His Sermon

The author of Ecclesiastes concludes once more that, without God and without eternity, "All is vanity." But his faith in God gives a deeper perspective and meaning to life. Therefore some "closing comments."

He refers to himself as "wise" and as one who teaches the people "knowledge, weighing and studying and arranging proverbs with great care." It was his concern effectively to teach wisdom.

His wise sayings are "like goads," sharp points on their plows just back of the ox. If the animal lagged behind his teammate, the sharp point would prick the animal and "stimulate" it into pulling more vigorously. So not only the wisdom of Ecclesiastes but that of the entire Word ought to be deeply disturbing to us at times. People often say, "I receive so much comfort out of my Bible." Good! But is that all? Unless the Bible repeatedly convicts us of our sin and drives us to repentance, to repeated spiritual housecleaning and rededication to God, we neither read nor listen carefully to the Word.

The wisdom of which the Preacher speaks is "given by one Shepherd."

What Peter Told

God does something that will make over the heart of man from hatred to love, from indifference to concern, from war to peace. See! "You were ransomed from the futile ways inherited from your fathers . . . with the precious blood of Christ" (RSV). This fact of God's giving love in Christ Jesus stands in the middle of our lesson from Peter's Letter and underlies every word of direction for the new life of Christians. God has nothing more to show us than His heart of love as it is given to the eye of your heart in the life, death, and resurrection of Jesus Christ. If that will not make you over in your heart, nothing will. It may indeed make you over to be like God, holy, loving, and obedient to His purposes. It's a real new birth by which you become "children of obedience" (v. 14), attuned to the will of God like Jesus.—A. J. SEEGER.

Therefore the writer goes on: "My son, beware of anything beyond these. Of making many books there is no end, and much study is a weariness of the flesh." There is a place, of course, for good books. Only intellectual laziness would deny this. But long after Ecclesiastes a Christian leader of our time has written: "Why write any more books? Why not say, openly and kindly, to all modern men and women: Here you have the Bible, the unique book, in fact the *only* book worth reading: The Book. That is the stern and cheering declaration which this author makes to all those who seek his advice in personal problems, personal doubts, and personal decisions. The very purpose of all our Christian advice is to get people to seek the *real* advice, the guidance of God, the Word of God. That procedure is the only possible one for a man who has read enough books to know that they are all relative and human, only too human. Therefore, read: *The Book*." May we re-accept the lesson, seriously and conscientiously.

Ecclesiastes concludes: "Fear God, and keep His commandments; for this is the whole duty of man. For God will bring every deed into judgment, with every secret thing, whether good or evil." There we have both the glory and the serious responsibility of a life in Christ. All we have, we have from Him. This knowledge fills us with thanksgiving. But it also accentuates the fact that we are accountable for the use of His gifts. May He, through His Word, give us grace daily to grow more and more into the image of His stature. —KARL T. SCHMIDT.

MY DAILY BIBLE READINGS

- S. Ecclesiastes 12:8-13.
- M. Hebrews 4:11-13.
- T. Isaiah 40:9-11.
- W. John 10:11-16.
- T. Romans 12.
- F. Romans 13.
- S. Titus 2:11-14.

and A. Meidinger. \$599. Emmanuel, Speakers, A. Meidinger and J. Huetmeyer. \$171.

ADDRESSES

Rev. William A. Anderson, Georgetown, Tex.
Rev. Maury M. Drum, 79 Lakeview Ave., Scarsdale, N. Y.
Rev. Otto G. Ehlen, from Duluth, Minn., to R. R. No. 2, Deshler, O.
Rev. Elmer L. Hoffmann, Bellflower, Calif. From 9626 E. Walnut Ave., to 14525 S. Blaine Ave.
Chaplain Reginald J. Huebner, from Maxwell, Tex., to 681 B Infantry Post, Fort Sam Houston, Texas.
Rev. Walter T. Kurtz, from Maywood, Ill., to Rabbit Lake, Sask., Canada.
Chaplain Carl G. Menger, from San Francisco, Calif., to Hq. Btry, 509th AAA Gun Bn., South Park Military Reservation, Broughton, Pa.
Rev. Vernon Rabel, 1909 Peach Ave., Bay City, Texas.
Rev. Edwin Schick, from State College, Pa., to Wartburg College, Waverly, Ia.
Rev. Roy B. Schmeichel, Eau Claire, Wis. From 209 S. Dewey St., to 1719 Laurel Ave.
Rev. Herman P. Sen t, from chaplain to 1555 Montrose Terrace, Dubuque, Ia.
Rev. Ewald E. Senst from Waverly, Ia., to R. R. No. 2, Merrill, Ia.
Rev. Rudy O. Wendel, Sagerton, Texas.

MISSION FESTIVALS

Turtle Lake, N. Dak., Pastor Waldemar Storm. Speaker, Erwin Wieland. \$331.
Zap, N. Dak., Pastor Wm. Hennig. Speaker, J. A. Roehl. \$550.
Kaylor, S. Dak., Pastor R. Lang. Speakers, H. Knoploh and A. Wagner. \$1,091.
Delmont, S. Dak., Pastor J. Schmierer. Speakers, L. Ludwig and E. Lang. \$912.
Stanton, N. Dak., Pastor E. R. Schmidt. Speakers, D. Bergstedt and William Fink. \$225.
Dowling, Ohio, Pastor Norman F. Bosse. Speakers, Missionary Leonard J. Schulz and Ernest J. Warnke. \$287.
Hazen, N. Dak., Pastor H. Bergstedt. St. Paul, Speakers, F. J. Doyen and Edw. R. Schmidt. \$414.
Luther, Speakers, Edw. R. Schmidt and F. J. Doyen. \$111. St. Peter, Speakers, J. Huetmeyer

ANNOUNCEMENTS

(Continued from page 14)

University, Columbus, Ohio.
October 19. Lake Erie Conference, Ohio District, at Euclid Lutheran church, Euclid, Ohio.
October 19. Augustana Conference at Good Hope Lutheran church, Oil City, Pa.
October 19-21. Executive Committee of the American Lutheran Church at the Church Offices, Columbus, Ohio.
October 20. Convention of the Michigan District, WMF, at the Civic Auditorium, Toledo, Ohio, beginning at 9:30 A.M.
October 20. North Central Conference, Ohio District, at Trinity Lutheran church, Marysville, Ohio.
October 20, 21. Ohio Valley Conference at St. John Lutheran church, Mars, Pa.
October 21. Columbus Conference, Ohio District, at Grace Lutheran church, Columbus, Ohio.
October 26, 27. Mason City Conference at Vernon Lutheran church, 10½ miles southwest of Dows, Iowa.
November 4-6. Ohio District, WMF, convention at Sheraton-Gibson Hotel, Cincinnati, Ohio, beginning at 2 P.M., November 4.
November 17, 18. Board of Higher Education at the Morrison Hotel, Chicago, Ill.

MEETING

Augustana Conference meets at Good Hope Lutheran church, Oil City, Pa., at 10 A.M., Monday, October 19, to 3 P.M., Tuesday, October 20. Dr. M. Rieke and Dr. Wm. Hulme will conduct the Pastors' Exchange Council. Reservations are to be made with Rev. Edw. Kuhlmann, D.D., by October 9.—G. W. Strobel, Secretary; O. Fangmeyer, President.

ORDINATIONS

Upon authorization of the president of the Texas District the following candidates were ordained: William A. Anderson in Bethlehem Lutheran church, Beaumont, Texas, September 6, by Pastor C. A. Woytek.
Vernon Rabel in St. Paul Lutheran church, Columbus, Texas, July 14, by Pastor G. Wolf.
Rudy O. Wendel in Christ Lutheran church, Cherry Springs, Texas, June 7, by Pastor J. F. Holm.

INSTALLATIONS

Upon authorization of the respective district presidents the following pastors were installed: E. H. Doerring in Our Savior Lutheran church, San Bernardino, Calif., September 6, by District President Konrad Koosmann.
Arnold A. Hoferer in Zion Lutheran church, Clay Center, Nebr., September 13, by Pastor C. G. Miller.
Lewis Holm in St. Paul American Lutheran church, Oklahoma City, Okla., September 6, by Pastor M. Stricker.
Ewald E. Senst in St. Paul Lutheran church, Merrill, Iowa, September 6, by Pastor W. K. Schmidt.
Carl W. Beyer in Prince of Peace Lutheran church, Wayne, Mich., September 13, by Pastor E. H. Schalkhauser, assisted by Pastor Lester F. Heins.

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