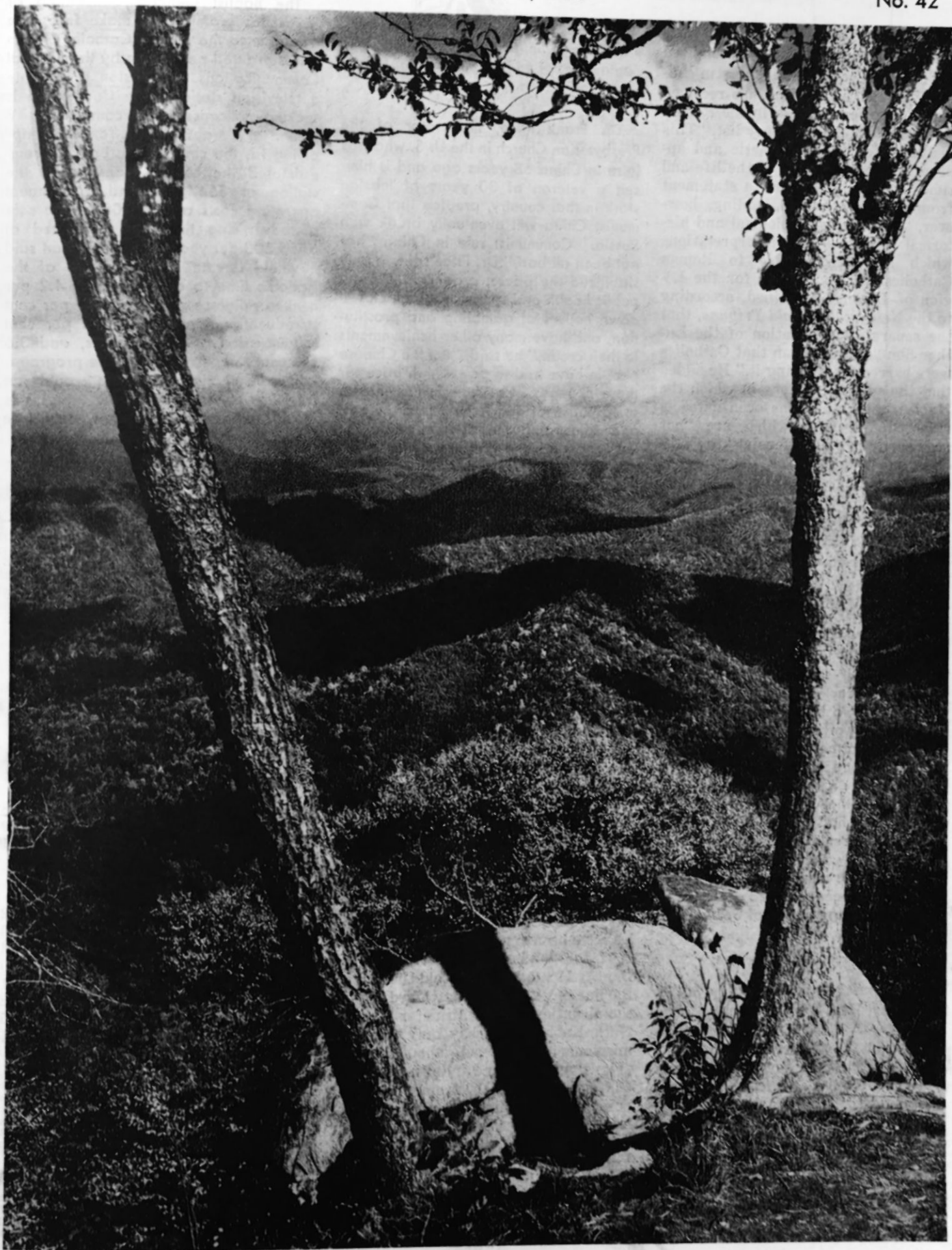


LUTHERAN STANDARD

Vol. CXI

OCTOBER 17, 1953

No. 42



The Church Views the News



Roman Catholics with "specialized training" may see the "Martin Luther" movie. The picture has received a separate classification in the Roman Catholic Legion of Decency list. "This picture offers a sympathetic and approving representation of the life and times of Martin Luther," a statement from the Legion said, adding, however, "It contains theological and historical references and interpretations which are unacceptable to Roman Catholics." A spokesman for the Legion of Decency explained, according to the New York *Herald Tribune*, that the separate classification of the Luther film "did not mean that Catholics were barred from seeing it." He added that the special category in which the Martin Luther film has been listed is reserved for films which are "not necessarily morally offensive" to Catholics but "require, for their proper interpretation, specialized training."

state for subsidies and pensions, yet pay our taxes and help our neighbors."

Dr. Frank Price, moderator of the Presbyterian Church in the U. S. who was born in China 58 years ago and is himself a veteran of 30 years of mission work in that country, predicts that Communist China will eventually break with Russia. Communist rule in China "has not been all bad," Dr. Price said. "They stabilized the prices, organized a good public health and sports program, closed down houses of gambling and prostitution, and have many other achievements to their credit," he said. "But the Chinese people have had to pay a high price for these changes. Communism has left an atmosphere of fear, gangsters, purges, and spies, and the people resent the Russians and the present Chinese regime's foreign policy."

A total of 30,618 Goodwill Christmas Bundles for needy boys and girls overseas are awaiting shipment at the Mennonite Central Committee's headquarters at Akron, Pa. During the holiday season committee workers overseas will distribute the goodwill bundles in Austria, England, France, Germany, the Netherlands, Jordan, Korea, Japan, Hong Kong, Formosa, Java, and Paraguay. Each of the bundles is stamped with the committee's motto, "In the Name of Christ," and is valued at about \$2.50. Bundles going to the boys contain a New Testament in their own language, a pair of trousers and a shirt (a dress for the girls), a sweater, washcloth, bar of soap, towel, handkerchief, and a toy.

Three foreign Christian missionaries have been expelled from India since 1947 for "undesirable activities," the Deputy Home Minister told the Indian Parliament. When questioned about the situation, Home Minister Kailash Nath Katju would say only that the missionaries "moved about among primitive tribes and indulged in various activities which, from a national point of view, were not considered satisfactory." Questions about foreign missionaries have been frequent in Parliament this year. Last spring Dr. Katju described the government's policy of limiting the foreigners to medical, educational, and "uplift" work and insisting upon the use of native In-

dians as evangelists. —Thus far the American Lutheran Church has had no difficulty getting missionaries into India.

The Baptist General Convention of Texas has promised to make free time available to the Roman Catholic Church if it is granted permission by the Federal Communications Commission to operate a television station. The Convention is seeking a license for a commercial TV station at Corpus Christi, Texas. In applying for the channel the Baptist group estimated the cost of constructing the station at \$567,000 and the annual operating costs at \$370,000. The sale of advertising time was estimated at \$358,000 per year. The Convention said it would devote 71.2 per cent of the station's time to entertainment, 4.2 per cent to religious programs, 3.3 per cent to educational programs, 3.6 per cent to discussion of public issues, and 3.6 per cent to community service programs. Roman Catholics and Jews would get free time every week. Other Protestants would alternate for their weekly free time.

LUTHERAN STANDARD

October 17, 1953

PAGE

COVER

The cover photo was taken at the mile-high elevation in the Smoky Mountains, near the Indian village of Cherokee. It shows storm clouds hovering one early autumn morning over the Smokies.—Photo by Frank J. Miller.

FEATURES

- Oklahoma Mission Gets New Lease on Life 8
- Anent Social Security for Pastors 9
- It Happened in St. Louis . . . Again 11

DEPARTMENTS

- The Church Views the News 2
- Question Box 3
- Church News 4
- Layman's Quill 10
- Editorial Jottings 11
- Youth Department 12
- Sunday School Lesson 15
- My Bible and I 15

The Lutheran Standard is published weekly by The Wartburg Press, 55 East Main St., Columbus 15, Ohio, at \$2.50 per year in advance for the United States and Canada; foreign countries, \$3.00. Editor: Rev. Edw. W. Schramm, D.D. Assistant editor: Rev. Wilfred Bockelman. Consulting editor: Rev. G. C. Gast, D.D.

The Lutheran Standard is the official English organ of the American Lutheran Church.

Entered as second-class matter July 21, 1913, at the post office at Columbus, Ohio, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 10, 1918.

The Roman Catholic Church has long been recognized as doing an excellent piece of work in labor relations. Some of its priests have specialized in that field. Rome is of the opinion, however, that some of this specialization has gone a little too far. In France at the end of World War II seminarians and priests went into the factories, to the docks, and to other jobs to labor side by side and live with the workers. Their goal was to put an end to the distrust of priests and Christianity and win the workers back to the fold. In Paris, however, there was distress that some of these young worker-priests had let their zeal for social justice lead them into conflict with church doctrine. Now the training of French Roman Catholic seminarians as "worker-priests" has been ordered stopped by the Sacred Congregation of Seminarians and Universities at Rome.

Four Amish fathers went to jail at Lancaster, Pa., for failing to send their 14-year-old children to school. A spokesman for the Amish said at the hearing: "If there is no remedy and protection for these afflicted, we advise them to accept the penalty in a humble, submissive way. . . . We love and honor all virtuous persons that differ from us, and hope God will have regard for every such one according to his sincerity. We feel obliged to teach our children by doing, teaching them self-support, and not to depend on the

Question Box

WILLIAM N. EMCH, 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 a Lawgiver or a Savior?

A brother workman and I usually eat our noonday luncheon together at the factory. Yesterday we got on the question of religion. He accepts Jesus as the great Teacher sent of God. But he seems to think of Him only as the dependable interpreter and fulfiller of God's holy will. He has no conception of Jesus as the Redeemer and Savior of mankind. Jesus is, indeed, man's Savior, but according to his opinion it is only because this divine Teacher shows and thus helps us to save ourselves. Will you please give us a clear and concise explanation of the true Biblical teaching on this matter so that I can get my friend to see that he does not know the sweet gospel?—M. C., Pa.

Here we again have the very topic which has of late been repeatedly discussed in this column. So many good people look upon Jesus merely as another Lawgiver and know Him not as the sinner's Redeemer and Savior. All they know is law, and of that they have a very shallow understanding. They do not realize that the law demands perfection, absolute perfection. If a man breaks the law, though it be but once, in thought, word, or deed, he is lost as far as the law is concerned. "All who rely on works of the law are under a curse; for it is written, 'Cursed be every one who does not abide by all things written in the book of the law, and do them,'" Galatians 3:10. RSV.

Where, then, is man's hope since we are all sinners? It is in the gospel and never in the law. "No human being will be justified in His [God's] sight by works of the law," Romans 3:20. Where, then, can you and I find help? Not in the law. The law is to open our eyes so that we see our sinful, helpless condition. It is to drive us to our knees pleading, "God, be merciful to me, a sinner." If I have no other way of being saved except to keep that holy law I am lost! I can't, I just can't attain unto that high standard of perfection. "O wretched man that I am! who shall deliver me?"

When through the law, by the divine Spirit's help, man comes into such a state of mind and heart, he is ready to listen to the gospel . . . and, what "good news" it is! "In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace which He lavished upon us," Ephesians 1:7, 8 RSV. "The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners,"

I Timothy 1:15, RSV. Christ came to save me. Bless His holy name! I am safe. He came to save sinners; that includes me. He will not fail me. He will accomplish that for which He came into this world.

"The wages of sin is death." That is the wage which we earn, and that is all we do and can earn—death! Not only bodily death—separation of body and soul—but eternal banishment and exclusion from God and all blessedness, which is called "the second death." But while the wages of sin is death, "the free gift of God [say it again] the free gift of God is eternal life in Christ Jesus our Lord," Romans 6:23, RSV. This free gift of God is offered full and free, but it is always on the basis of the atonement made for us by Him who gave Himself as the ransom price of our redemption. There is no coming to God apart from Christ. "I am the way, and the truth, and the life; no one [that includes you] comes to the Father, but by Me," John 14:6. Trying to come to God and to deal with Him apart from this divine Mediator is a snare and a delusion.

Jesus is not a new Lawgiver, a second Moses. 'Tis true, He is the final interpreter of the law. He found in the divine law what no one else ever found in it. But it was there all the time. Men had simply failed to reach

HIS WAY

He will not grapple your waist and hale
You up against your will,
But still implores you, "Take My hand,
And we will climb the hill."
And you must reach and hold it fast
If you would enter heaven at last.

—G. J. N.



the full and complete meaning of the law as given to mankind already at the time of Moses. The letter of the law men understood quite well and so interpreted, but of the spirit and the deeper meaning of the law they were largely ignorant. Jesus did at one time say: "A new commandment I give unto you, that ye love one another." But that was simply a new and concise way of summing up the whole law of God. Love was always the fulfillment of the law, supreme love to God and perfect brotherly love to all mankind. No, Jesus is not a new Lawgiver. He came to rescue us from the curse of the law.

Jesus minutely interprets God's law for us that we may understand its full meaning and thus be impressed and oppressed by the number and the grossness of our transgressions. He desires to rid you and me of our sins, and He does so and will do so in a threefold way. First, He pardons us, frees us from the stain and the guilt of sin. And as we confidently believe in Him we have pardon full and complete, morning, noon, and night. This first step we call justification, which is perfect in every true believer. A man either has perfect pardon or he has no pardon at all.

But those whom Christ has won and whom He has justified he also seeks to wean away from sin more and more. The power of sin in us is to be broken. By His help we put away this evil habit and that bad fault and overcome this weakness and that shortcoming. This is a process, a growth—very salutary and absolutely necessary for one who wants to be faithful and hold out until the end. This growth in holiness of conduct and life is known as sanctification. It is never perfect in this life. Even the best need daily pardon.

Finally, Christ will rid His true people and followers of every vestige of sin and all its dire fruits and consequences when He takes us out of this world unto Himself in heaven. Then we shall be as free from all sin and its evil effects as though we had never been sinners.



THE WEEK'S PRAYER
(Trinity XX)

To God the Father, who first loved us and made us accepted in the Beloved; to God the Son, who loves us and washed us from our sins in His own blood; to God the Holy Spirit, who sheds the love of God abroad in our hearts, be all love and all glory, for time and for eternity. Amen.—From Thomas Ken.

Australian Lutherans to Stay In World Federation

By a large majority the United Evangelical Lutheran Church in Australia decided at its general synod meeting last month not to sever its connection with the Lutheran World Federation. The relationship of the UELCA to the Lutheran World Federation had been called into question as a result of negotiations which have been going on with the Evangelical Lutheran Church in Australia. The ELCA is an affiliate of the Lutheran Church—Missouri Synod and, like the Missouri Synod, is not affiliated with the Lutheran World Federation.

Also involved was the relationship of the UELCA with the American Lutheran Church in the support of Lutheran Mission New Guinea. Due to the fact that the ALC and the Neuendettelsau Mission Society (through the Bavarian State Church) are members of the World Council of Churches the question was raised whether the Australian Church (UELCA) could remain in association with the members of these churches in Lutheran Mission New Guinea. Considerable time was devoted to these matters, for it was understood that, until these relationships were defined, the union of the two Lutheran synods in Australia would be held in abeyance.

The unanimous vote of the convention, however, was to continue its support of the New Guinea mission field and to approve the mission's newly adopted constitution.

As a result of years of study the intersynodical committees of the two Australian synods have reached doctrinal agreement and are now discussing several matters of church polity and practice. The decision of the UELC to remain in the Lutheran World Federation and to continue support of Lutheran Mission New Guinea will now be referred to the intersynodical committee for further study and for recommendations to their respective synods.

The cause of the Lutheran World Federation was presented by Dr. C. E. Lundquist, its executive secretary. Dr. John Kuder, president of Lutheran Mission New Guinea, also attended the synod convention.

The synod elected Rev. M. Lohe, president of the Queensland District of the UELCA, to succeed Dr. Johannes J. Stolz as president-general. Dr. Stolz has served as president-general for over 28 years. The president-elect is a descendant of a brother of William Loehle, who founded the famous deaconess and mission institutions at Neuendettelsau, Germany.

Hanson Resigns as President Of Lutheran Bible Institute

Dr. Oscar C. Hanson resigned as president of the Lutheran Bible Institute, effective February 1, 1954, to become a preaching evangelist of the Evangelical Lutheran Church. For the past five years

Dr. Hanson has served as president of the Lutheran Bible Institute in Minneapolis and has supervised the work of the three branch schools in Seattle, New York, and Los Angeles. Besides the work of the day schools Dr. Hanson has been responsible for the entire program of the Lutheran Bible Institute, including evening classes, the Home Study Correspondence department, the Psalm of Life radio broadcast, the Bible Conference work, and the Mount Carmel summer program.

Lutheran Pilot Commissioned For Service in New Guinea

The commissioning service for Thomas Johnson in Central Lutheran church, Salem, Oregon, on September 13, proved to be an intersynodical event. Dr. S. C. Siefkes, president of the ALC's Northwestern District, conducted the service; Rev. T. M. Gebhard, pastor of Christ Lutheran Church (ALC), Salem, preached the sermon; and Pastor G. B. Rundstrom of the Lutheran Free Church, pastor of the church in which the service was held, brought greetings.

Mr. Johnson, a member of the Lutheran Free Church, is going to the New Guinea mission field of the American Lutheran Church to be a pilot of one of the mission planes. Mr. and Mrs. Johnson and their family are members of Central Congregation.

Mr. Johnson, 37, is an Air Force veteran of World War II and the Korean War. He first began flight training in Fargo, N. D., in 1940 and has over 500 hours flying time as a pilot. It was during his three and a half years' service in the South Pacific during World War II that he consecrated his life to serve God as a pilot in the mission field. The American Lutheran Church now has two planes on its New Guinea field.

Accompanying Mr. Johnson to the field will be his wife and two children, Joel and Timothy.

Rural Life Day Conducted In Oklahoma Congregation

Peace American Lutheran Church, Bessie, Oklahoma, Pastor L. R. Schulz, held its second Rural Life Day last month. More than 100 members and friends of the congregation heard Dr. E. W. Mueller, director of the Rural Life Program of the National Lutheran Council; Dr. O. D. Duncan, head of the department of sociology and rural life at Oklahoma A and M College; and Frank Dunaway, chairman of the Oklahoma county soil conservation district board of supervisors.

"Those who protect and improve the land in order to make more money may save the soil, but those who do it because it is the will of God will also save the man," said Dr. Mueller. "Christianity is a way of life which we may work out on our rural stage in the ordinary arts of farming and living. We must learn that exploitation of the land is a sin," he added.

Dr. Duncan pointed out that a family farm should be one of such size and productivity that it will utilize the work of the whole family and will give enough returns that the family will be well provided for, and this without damage to the land. He said this balance would be for the advantage of both the land and the family.

Dr. Duncan listed four criteria by which to judge if the family farm is adequate: 1) The farm must maintain the family in health. 2) It must provide educational and other advantages to the children. 3) It must supply enough to take care of the old people in the family without taking from the younger. 4) It must be of such size and productivity that it is not overused in providing these needs—that is, that the family must be able to apply needed conservation measures, including fertilizers, etc.



Standing before a plane like the one Mr. Johnson will fly in New Guinea are Pastor T. M. Gebhard and Mr. and Mrs. Thomas Johnson and sons, Joel and Timothy.

Brotherhood Beams

By RAY PAGEL, Box 532, Green Bay, Wis.



Care, Share on Brotherhood Sunday

"If You Care—You Will Share."

John Cunningham, president of the Ohio District Brotherhood, is using this theme in promoting Brotherhood Sunday in his district. They are a meaningful six words, warmly recommended to each of the 11 other districts. Brotherhood Sunday this year falls on October 18, coinciding with the general convention of the Brotherhood of the American Lutheran Church in Columbus, Ohio.

This paragraph from Carl E. Schock, Brotherhood executive director, is more than worth quoting:

"Wherever pastors and laymen work together a new and deeper spirit within our churches is found. Brotherhood Sunday may well mark the beginning of this new work relationship, or it can highlight the cooperative Christian endeavors already carried on by the pastor and laymen."

The primary purpose of Brotherhood Sunday is to bring men into the church and to encourage them to share Christ with their fellows. This is the reason so many congregations have a special Brotherhood Sunday service, with the Brotherhood members occupying a special section in the church.

Another purpose of Brotherhood Sunday is to secure financial support for the ever-growing program of the Brotherhood. Last year this offering amounted to more than \$17,000.

Brotherhood Sunday can be an occasion for calling attention to the role of the organization in the work of the local congregation and the community. It should focus the spotlight on the responsibility of laymen to the work of the Church at large. Some congregations have conflicts in their schedules and will have their Brotherhood Sunday service at another time. Regardless of the date, Brotherhood Sunday is an event that ought not be overlooked.

Massillon Host to Easterners

Faith Church and Brotherhood in Massillon, Ohio, were host to the annual convention of the Eastern District Brotherhood. It was the best convention, said many delegates, that the district has ever held.

Carl E. Schock, executive secretary of the Brotherhood, emphasized the convention theme, "Needed—More Mission-minded Men," in his address on Saturday afternoon.

Carl E. Landis was re-elected vice-president while Harry Shoup was retained as secretary. Jack Boyll, Boy Scout director, presented a report on the

Lutheran Scouting program through films, pictures, and posters. The district increased its annual budget from \$1,900 to \$2,800.

The convention adopted a resolution approving the general Brotherhood loan of \$5,000 to the American Lutheran Church but urged the Brotherhood to use some of its funds to build a more dynamic and comprehensive Brotherhood and Scouting program.

The delegates disapproved the proposed allocation of 24 per cent of the Brotherhood Sunday offerings to the districts. They memorialized the Brotherhood of the American Lutheran Church to establish a fund to assist worthy, needy young men in preparing for the ministry.

The large banquet hall of Faith church was filled for the banquet on Saturday evening. Rev. Oscar R. Smith, of Castle Shannon, Pa., described love as the motor which drives men to action in the church. His subject was, "The Greatest Thing in the World," which he declared to be love.

Six states and the District of Columbia were represented at the convention.

Rev. Henry Hoesman, director of evangelism for the American Lutheran Church, preached the sermon at the Sunday morning Communion service.

Dayton Takes Steps to Put Christ back in Christmas

Steps to "Put Christ back in Christmas" this year were taken recently in Dayton, Ohio, when a group of civic, religious, and business leaders met at the Gas and Electric Building.

The group, composed of members of the Church Federation of Greater Dayton, the Dayton Chamber of Commerce, the Junior Chamber of Commerce, the Greek Orthodox Church, the Rike-Kumbler Co., and the Otterbein Press, passed motions favoring:

- 1) A religious display in every Dayton store window—a full window in the bigger ones, posters in the smaller ones.
- 2) A religious downtown parade in 1954. (The group decided not to undertake such a parade this year because of lack of time.)

- 3) A life-size nativity scene at some centrally located spot.

- 4) A promotion campaign urging the sale of Christmas cards with a religious rather than a secular motif.

Efforts will be made to recruit representatives of all faiths and groups to participate in the campaign.

Colombia Protestants Grow Despite Severe Persecution

Although 27 per cent of the Protestant Churches of Colombia and 38 per cent of their preaching places have been closed since 1948 by action of National Police and fanatical Roman Catholics, the Protestant Church membership during that time has increased by 51 per cent. These figures were released recently by the Office of Information of the Evangelical Confederation of Colombia.

The report stated that 42 church buildings have been completely destroyed by fire and dynamite, and 31 other buildings used by Protestant churches have been damaged. During the same five-year period ten structures on church properties were confiscated by government officials or civilians backed by National Police.

Since 1948, 110 Protestant primary schools have been closed, 54 of them by government order, the others because of violence against Protestants. As there are in Colombia approximately 1,000,000 children of school age for whom there are no public-school facilities, this arbitrary closing of Protestant primary schools has aggravated an already critical educational problem.

Fifty-one Colombian Protestants have been murdered because of their faith during the five-year period under study. This midtwentieth-century list of martyrs includes men, women, and children. Twenty-eight of the deaths occurred at the hands of the National Police and government officials.

The financial loss sustained by churches and missions in Colombia is equivalent to about \$148,000 in buildings destroyed, damaged, or confiscated. This figure represents but a fraction of the total property loss suffered by the Protestants of Colombia, many of whom have lost farms, cattle, harvests, homes, tools, clothing, books, etc.

Over 50,000 Colombians and about 750 foreigners attend Protestant religious services each week. There are now 202 organized Protestant churches open in Colombia.

The growth in church membership was from 7,908 members in 1948 to 11,958 in 1953. The Protestant churches do not count children as members until they have reached an age of understanding (usually in the teens) and make a voluntary profession of faith. There are 14,991 Colombians enrolled in Protestant Sunday schools.

WANTED: Administrator for new thirty-bed Lutheran hospital to be opened January 1, 1954, in Hermiston, Oregon. Write to Mrs. Wm. O. Peterson, 515 N. W. Sixth St., Pendleton, Oregon, giving qualifications.

PROBLEM PARENTS

or Parent Problems? No need for either!

Read **THE CHRISTIAN PARENT**, a magazine for families—daily devotions, educational features, helpful articles on family living. Be a REAL parent to your children! Order **THE CHRISTIAN PARENT** today! \$2.50 per year.

THE CHRISTIAN EDUCATION COMPANY
Box WP Highland, Illinois

AMONG THE CHURCHES

Brighton, Michigan . . . St. George Congregation, Brighton, Mich., Pastor Paul W. Geiger, dedicated a new education building and parish hall during two special services on September 13. District President Norman A. Menter performed the rite of dedication and preached the dedication sermon at the morning service. Preaching the sermon in the afternoon was Rev. G. F. Shoup, Oak Harbor, Ohio, a former pastor of the congregation. Pastor William G. Wacke of Detroit was the liturgist. As part of the week's dedication events the Ladies' Aid and Missionary Society celebrated its 80th anniversary on Thursday night, September 17. Pastor Leonard Schulz, missionary on furlough from India, gave the address.

The new building, which adjoins the church and thus serves to accommodate overflow attendances, is 95 feet long and contains 10 individual classrooms, space for four church-school departmental assemblies, visual-aids facilities, a new chancel, church office, overflow space to seat 150, and a transept for choir and pipe organ. The modern-design building with Gothic influence was erected on a cost-plus basis for about \$90,000. This advantage, together with many hours of donated labor, resulted in a saving of about \$25,000. The contractor was a member of the congregation. Future plans call for a new church to replace the one now in use. St. George Congregation is one of the oldest American Lutheran congregations in the state of Michigan, having been established on St. George's Day, April 23, 1845.

Moses Lake, Washington . . . Five years of meeting in the Ritz Theater for Sunday school and worship services came to an end for Immanuel Congregation of Moses Lake on September 6, the dedication day for the first unit of its new church building. The rite of dedication was performed at the morning service by Local Pastor Arthur Baehmann, and the dedication sermon was preached by

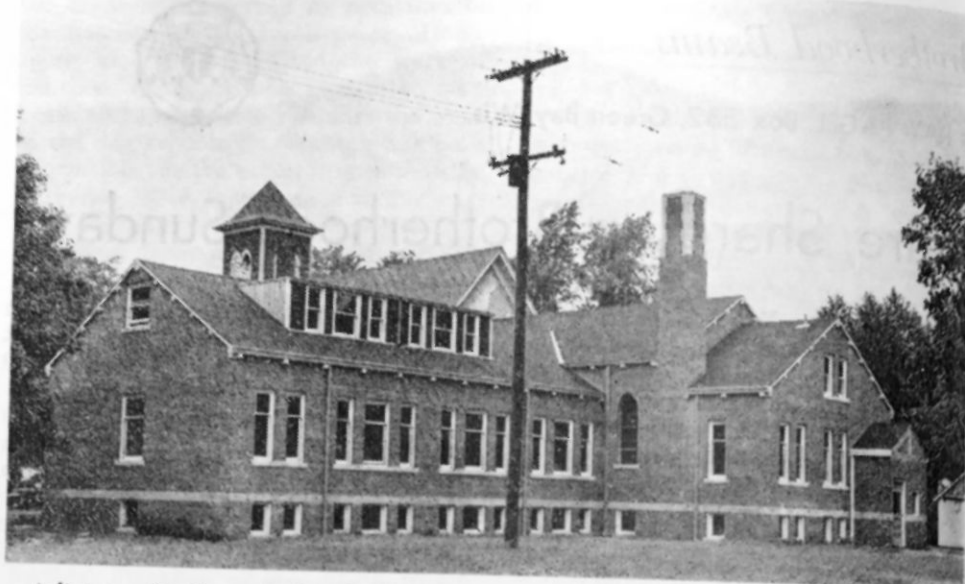
District President S. C. Siefkes. Pastor F. J. Ahrendt, Ritzville, Wash., preached the sermon in the afternoon.

Immanuel Church, a mission with 154 confirmed members, did much of its own work on the project. Some evenings as many as 40 persons turned out to help.

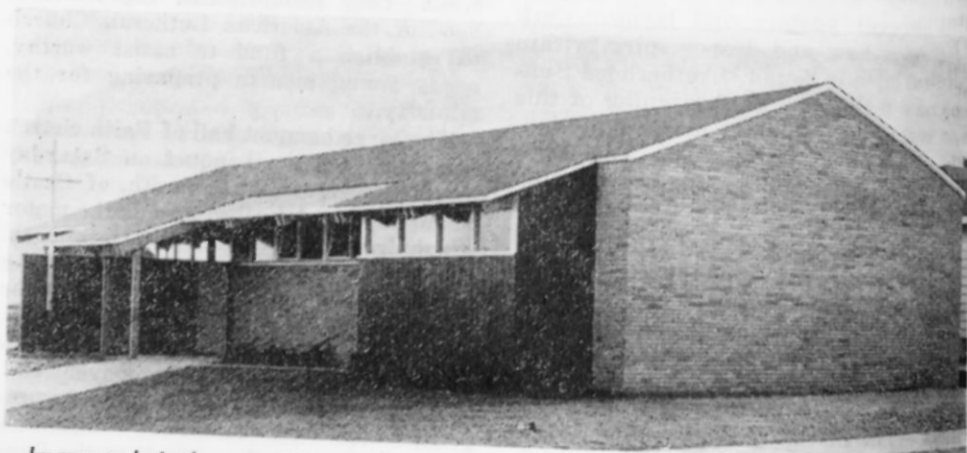
The first unit, which will later be used for parish education, will seat 300 and is constructed of brick. Moses Lake has grown from a town of 200 to a thriving young city in the newly irrigated Columbia Basin area. Immanuel Congregation was organized there in October, 1948.

Akron, Ohio . . . When St. John Lutheran Church, Akron, Pastor George C. Wagner, dedicated a new building for educational and organizational purposes on Sunday, September 20, the outstanding feature of the event was the convincing proof which it gave of the fact that this congregation had decided to remain at its downtown site rather than abandon that site and relocate in a growing residential section. The members had voted by a substantial majority to retain the present location. Organized in 1891, St. John's has always been a downtown church although at several different locations.

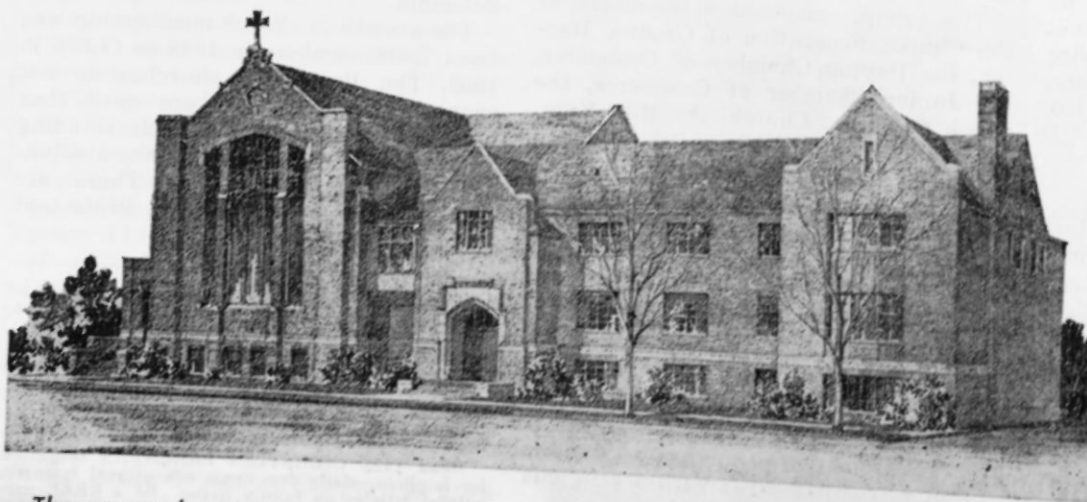
The new building is attached to the old edifice and is of brick construction that matches well



Adjoining St. George church, Brighton, Mich., is this new education building and parish hall, dedicated on September 13.



Immanuel Lutheran Church, a mission congregation in Moses Lake, Wash., recently dedicated this new church, the first unit of a proposed plant.



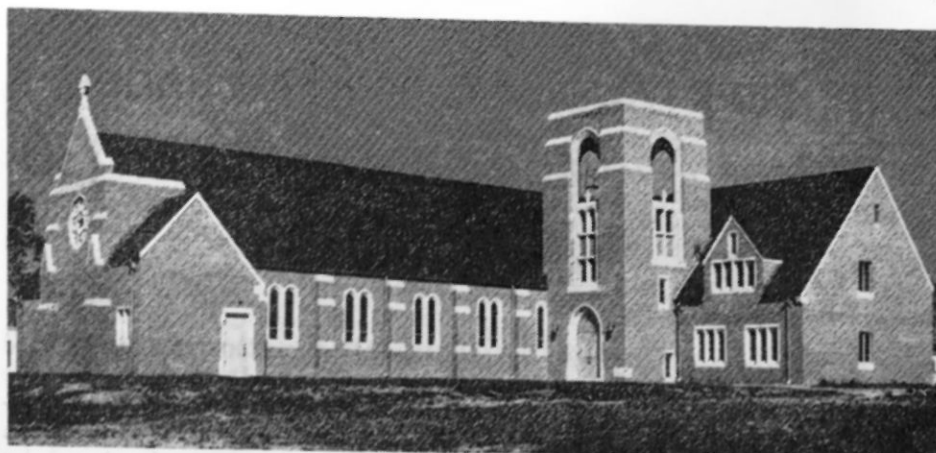
The new education and organization building of St. John Lutheran Church, Akron, Ohio, is attached to the old edifice. The new building is of red brick trimmed in white stone. The stone entrance opens to a spacious lobby.

with the construction of the church edifice. The building, which measures 85 by 120 feet, has 21 rooms, and will accommodate 700 scholars. All the floors are covered with asphalt tile. The total cost of the building, including some remodeling and redecorating in the church, was \$217,000. The ground floor of the education building contains an auditorium that will seat 420 persons and can seat 100 more when the room directly behind it is utilized. During the building and the remodeling operations a small chapel was provided at the rear of the sanctuary. The church offices and pastor's studies (an assistant pastor is soon to be installed), a record room, and a mothers' room from which mothers may see and hear the church services are features that are incorporated in the second floor of the new building. Special nursery and kindergarten rooms, with suitable equipment, are found on the ground floor.

Speakers at the Sunday school session and the services on Sunday morning, afternoon, and evening were Drs. C. E. Linder, R. D. Lechleitner, E. W. Schramm, and Otto Ebert, and Pastor Chester Patten, all of Columbus, Ohio. At an anniversary banquet on September 23 the guest speaker was Congressman Wm. Ayres of Akron. On October 3 and 4 the Luther League presented a play in the new building.

Peoria, Illinois . . . First English Church, Peoria, dedicated its new church on September 13 with a service of dedication in the morning and a service of praise in the afternoon. The rite of dedication was performed by Rev. W. C. Langholz, pastor of the congregation. Dr. W. F. Schmidt, Waverly, Iowa, preached the dedication sermon, and Pastor Walter H. Ruth, Blue Island, a former pastor of First English, preached the sermon in the afternoon. During the week's program following dedication Sunday a special service of confirmation was held on Wednesday evening. ALC Youth Director Marcus Rieke preached the sermon, and 12 young people, including two Chinese boys, were confirmed.

The new church, the first unit of a long-range plan, is built in the form of a T—with the parish unit attached to the nave. The nave will seat 300, and the overflow parlors on the first and the second floors of the parish unit will accommodate an additional 150. Other features of the parish unit are the church offices, Sunday school rooms, and rest-rooms on the first floor, and a kitchen, serving-room, and fellowship hall on the second floor. The building is of traditional Gothic architecture with interior walls of celocrete block laid in the Ashler pattern. The exterior is of red brick with Indiana limestone trim. Art-glass windows symbolize the life and the work of Christ. Total cost of the structure completely furnished, including architect's fees, was held to about \$165,000 because of the many hours of work donated by members of the church.



First English church, Peoria, Ill., which was dedicated last month, includes a parish unit which permits an additional 150 worshipers to see the entire service.

ON THE CAMPUS

Enrollments up . . . All enrollments at our schools are up as compared with last year, the total being 2,706 as compared with 2,610 last year, an increase of approximately four per cent.

Capital Seminary has an enrollment of 197 as compared with 186 last year; *Wartburg* 175 as compared with 165; *Saskatoon* 8 as compared with 9; total 380 as compared with 360.

The college of *Capital University* has an enrollment of 980, which is 20 more than last year; *Wartburg College*, 632, which is 30 more than last year; *Texas Lutheran*, 322, which is 7 more than last year; *Luther*, Regina, 260, which is 12 more than last year. At *Pacific Lutheran College* 132 ALC students have enrolled to date (out of a full-time enrollment of 855) which is 7 more than last year.

This is an all-time high for either total college or seminary enrollment although one of our colleges, *Capital University*, did have an enrollment of 1,081 in 1948 as compared with 980 this year.—Wm. L. Young.

Wartburg College . . . Prizes ranging from \$10 to \$50 will be awarded for acceptable manuscripts for a drama, "The Wartburg," which is to be presented for the first time at the annual Reformation Day rally in 1954. The contest is being sponsored by the religious activities committee of Wartburg. Entries must be in by next December 15. The story is to center around the old Wartburg Castle in Germany. All those wishing to enter manuscripts are urged to choose one of the following episodes in the history of the castle: 1) Founding of the castle in 1067 by Count Louis the Springer, and the origin of the name; 2) Famous *Sängerkrieg auf der Wartburg* (the contest of the Minnesingers), which took place at the Wartburg about 1206; 3) Story of St. Elizabeth, wife of Landgrave Louis II, who lived at the Wartburg from 1207-31; 4) Highpoint in 1521-52 when Martin Luther used the Wartburg as a hiding place; and 5) Today's Wartburg—behind the Iron Curtain.

A NEW FOUR-YEAR CURRICULUM, Christian day-school teaching, has been added

to Wartburg's education program to meet the increasing need for instructors in the elementary schools of the American Lutheran Church and other Lutheran groups. The curriculum will include the regular four-year teaching requirements, plus courses in religious education, Bible, and church-centered subjects.

Texas Lutheran College . . . Garfield Kiel, Seguin businessman, will join the Texas Lutheran College staff sometime after January 1 as director of public relations. President W. F. Kraushaar has announced. He will succeed Herbert Woytek, who recently submitted his resignation to the board of regents. Kiel, 37, is publisher of the *Seguin Enterprise*, president of Station KWED, and a partner in the South Texas Printing Co. He served as public relations director at TLC from 1940 until 1944, when he entered military service. He has served as a member of the executive committee of the board and of the athletic committee.

You'll want to read these books when you see the full length feature film **MARTIN LUTHER** this fall.

By Heinrich Boehmer

ROAD TO REFORMATION

A significant biography treating Martin Luther in his formative years—Catholicism to Reformation. 468 pages. \$4.00

Compiled and translated by M. Steiner and P. Scott

DAY BY DAY WE

MAGNIFY THEE

Daily meditations from Luther's writings arranged according to the year of the Church. \$2.50

Elsie Singmaster

MARTIN LUTHER

A popular biography of Luther. The author has made the book notable for its keen character delineation and the faithful adherence to authenticated data. \$1.25



at all book stores
MUHLBERG PRESS

Oklahoma Mission Once Disbanded Now Has Average Attendance of 130

By A. K. WOELBER

MISSIONS DON'T just happen. They are planted.

In 1948 the American Lutheran Church planted a mission in Enid, Oklahoma. Work had actually been done before then, for Pastor C. Bunge, who served at Covington, Oklahoma, began work in the early forties in Enid among a small group of Christian families who were without a pastor. These families joined the American Lutheran Church and in 1941 called Pastor A. J. Rueter to serve them.

This was during the years of World War II. Many of the families moved, the young men were in military service, and the congregation, located in one of the most unfavorable areas of the city, did not prosper despite the labors of Pastor and Mrs. Rueter and those of the members. A new building site was purchased, but building material restrictions made construction impossible. In 1945 Pastor Rueter received another call, and the congregation, unable to secure another pastor, disbanded.

In 1947 the Home Mission Board called Pastor E. Duerschner to make a new survey of the Enid field. He recommended that a church be planted in Enid in the area formerly chosen by Pastor Rueter. Construction of a small chapel was completed in 1949, and a call was sent to A. K. Woelber at Wartburg Seminary to be the first resident pastor of the new mission.

One Child in Sunday School

People did not flock to the church upon the arrival of Pastor and Mrs. Woelber. For two Sundays only one child attended Sunday school. But Christ did not fail in His blessing. A Sunday school attendance of 120 and a church attendance of 130 are now average, and a junior church of 40 to 50 youngsters gives added interest and activity on Sunday mornings. Last summer a vacation Bible school of 125 youngsters crowded the limited facilities. There are also regular services on Sunday and on Wednesday evenings. These were poorly attended in the beginning. A Wednesday evening service was held for one adult on one

occasion and a Sunday evening service for two adults on another. Today an attendance of 50 or more is not uncommon.

Over a year ago the facilities became much too small for this growing church. To meet increasing needs another parsonage was rented, and the former parsonage was turned into a parish house to provide additional Sunday school rooms. But even with these added facilities there is not enough room, and plans are being made for a new building. Making future plans is not easy, for the community has a rapidly shifting population.

One of the latest community services provided by the church is a Kindergarten for five-year-old children, which meets each day, Monday through Friday, in the parish house. The school is taught by Mrs. Woelber, a former elementary, high-school, and college teacher. It is the only Protestant Kindergarten in the city of Enid and has already received public recognition and acclaim.

Contributions Average \$126

Numerous activities and expanding facilities naturally place a heavy financial responsibility on this mission. The people have taken the program in stride. In 1952, for example, the average per member gift to Christ and His church was \$126. Of this amount a total of over \$1,800 was given for benevolences. There were no "wind-fall" gifts. The money was largely given by those families and members



These five-year-old kindergartners who of American Lutheran Church, Enid, Okla. in Enid. Mrs. A. K. Woelber, left, is the teacher.



Every week some of the members of American Lutheran Church have a "mow-down," taking care of the lawns and the properties of the sick, widows, aged, and shut-ins in the church and the community.



met five days a week in the parish house
form the only Protestant Kindergarten

who give "tithes and offerings" as their expression of love and gratitude to Christ. According to the present "pattern of progress" this mission should be self-supporting next year.

The success of this mission is largely due to the exceptionally active lay leadership in the church. Men of the Church and Women of the Church alike perform community services to help the sick, the aged, and the shut-ins. A vast amount of manual work has been done by the Men of the Church. Through the summer months they set aside one evening each week to care for the lawns and the properties of the sick, widows, aged, and shut-ins in their church and the community.

Future Looks Bright

The future looks bright for American Lutheran of Enid, Oklahoma. The Sunday school is growing each week, and Pastor Woelber is convinced that with the new American Uniform Sunday School and Parent's Class materials the program will be unexcelled. People in the community have gained confidence in the church. This has taken time, for the Lutheran Church is virtually unknown in Oklahoma, there being only twelve National Lutheran Council churches in the entire state. Today the church is established, and more and more people are becoming interested in the wonderful heritage and the teachings which the Lutheran Church offers.

The church was planted and watered, replanted and watered again, and now Christ is giving the increase.

Anent Social Security for Pastors

Here are a letter and an answer that are an aftermath of the discussion, by Dr. G. E. Lenski, of the matter of Federal social security for our pastors. Dr. Lenski's comments on the subject appeared on the Washington Comments page in the Lutheran Standard for September 12.



THE LETTER

Evidently, Dr. Lenski does not like the idea of a pastor going in for the Federal Old-Age and Survivors' Insurance, wrongly called Social Security. He is worried that it might "soften the ministry and take away the Pauline initiative." Let the good doctor cease worrying. That measly pension will not soften anybody. It will not end "the financial worries in the parsonage." There will be plenty of room for "walking by faith." What about the men with the fat salaries and the prospect of a real pension? Are only the poor men tempted?

Let us start worrying about the hundreds of men 60 years old and over who are still in the active service. Some of them simply have to hang on because they could not possibly exist on any old-age pension, and certainly not on the minimum pension of the Church. Why not open the door for them to the Government pension and supplement it by the small church pension? The Church can do it for its lay workers. Why draw that unscriptural and un-Lutheran line between the ordained men and the other church workers?

Something must be done about our older pastors who will never see the full benefit of our pension system, and who will soon be pushed out by the large number of young men coming in now. Most of our congregations do not want a man over 60. Let us remember James 2:15, 16. —JOHN HILTNER, Waverly, Iowa.

THE ANSWER

If I can be allowed the privilege of answering Dr. Hiltner's letter to you relative to my comments on pastors' pensions through federal aid I feel sure that what he has said together with what I would like to say may help in a cause in which, quite obviously, he is deeply interested.

With Dr. Hiltner I agree that salaries for our pastors have been inade-

quate, and that such pensions as are provided by the Church are pitifully small. On various occasions I have expressed such sentiments in my column, and you have been good enough to publish them. I was once pleased to start a movement toward paying back something to those home mission pastors and others who took such severe cuts in those bitter "pay-as-you-go" days. This effort came to naught, but I still feel that as a Church we were remiss. Those men who went along with us in our adversity should have been remembered in a better way in our day of prosperity. I trust that both my feeling and my record are clear on that point.

This leads me to the point I would like to make in reply to Dr. Hiltner. Quite plainly he feels that this neglect, now being felt so keenly by many of our pastors who are in their sixties, should be cared for by pensions or something of the sort from the government. I dare to disagree. The problem at this level, at least, should be cared for by the church. Our own American Lutheran Church is once more prosperous. She could care for these men who have served her interests so well and who now need something more. To throw the load back on the government and to excuse the church is worse than unwise. It is to do something that is contrary to the spirit of the very religion for which the church stands.

Dr. Hiltner bids me have no worry that financial security will "soften the ministry and take away Pauline initiative." I am not so sure Dr. Hiltner's advice is sound. I know a little about what has happened to the clergy when subsidized by the state. Again I come back to my point that preachers should be properly cared for—not by the state—but by the church.

I am not against pensions. Nor would I oppose some well-considered plan by which our pastors might enjoy some of those benefits which the government provides. But while all this is being done I would still want to put the chief responsibility where it belongs—on the church—not on the federal treasury. Too many of us look to a paternalistic government to do the good thing we have failed to do. Let Dr. Hiltner continue to work for increased federal aid. Let me, as a pastor, continue to ask my Church to meet her rightful responsibility in this matter. Together let us try to solve this difficult problem. —GERHARD E. LENSKI, Berkeley, California.

"Visualizing Luther's Catechism" . . .

A Lesson in Unity

By ARNOLD H. JAHR, Secretary, Committee on Visualizing Luther's Catechism

AND WHAT BRANCH of the Lutheran Church do you men represent?" asked the kindly Northern Baptist lady sitting across the table from Dr. John Hiltner, after learning that we were Lutherans attending the Visual Aids Workshop of the International Council of Religious Education at Green Lake, Wisconsin, in September, 1947.

With a characteristic twinkle in his eye and with a disarming smile Dr. Hiltner replied, "We have neither a 'Northern Lutheran' nor a 'Southern Lutheran'!"

The friendly Northern Baptist lady took the remark good naturedly and laughed in appreciation of the good doctor's remark that reminded her that her own denomination has its "branches," which often give evidence of deep differences.

Unity Demonstrated

Later that same week at the ICRE Visual Aids Workshop it was the privilege of all the Lutherans in attendance to demonstrate their basic unity by projecting on the auditorium screen the first public showing of the "Ten Commandments Visualized," filmstrips produced by the Lutheran Intersynodical Committee on Visualizing Luther's Catechism.

Now, six years later, this committee, by marketing the filmstrip on the Lord's Supper, has successfully completed the visualizing of Luther's Catechism, an undertaking which had never before been attempted, and which was a much greater and more satisfying venture than the participating groups had thought it would be when in April, 1945, the committee was formed.

The American Lutheran Church, the Augustana Evangelical Lutheran Church, the Evangelical Lutheran Church, and the Lutheran Church—Missouri Synod organized and supported this special committee and continued to work in complete harmony on this project throughout all these years.

This project was so completely different from any which a group of Lutheran synods had ever undertaken—and so basically important for the teaching programs of the respective bodies—that progress was necessarily slow. But not once was this due to any disagreement on either doctrinal content or teaching procedures. Rather

the work progressed slowly because of the great care with which the committee has carried on its assignment and the fervent desire to offer to the church visual teaching tools which would best do the job for which they were intended.

The filmstrips of the Ten Commandments reached the market in September, 1947. The Apostles' Creed filmstrips were ready for distribution in May, 1950. The Lord's Prayer filmstrips reached the market near the end of November, 1951. In September, 1952, the Holy Baptism filmstrip was ready, and now, a year later, the final filmstrip in the series . . . the one on the Lord's Supper . . . has been finished. There are 23 filmstrips in all, containing more than 700 illustrations.

Forty-seven meetings and \$47,000 were required to complete this project. Between meetings the committee members (Mr. William A. Kramer of the Missouri Synod, Dr. Paul Lindberg of the Augustana Lutheran Church, Pastor Constantine E. Nestande of the Evangelical Lutheran Church, and myself representing the American Lutheran Church) worked on their assignments, preparing scenarios and rewriting them until they met with the full approval of the entire committee.

Non-Lutherans Use Films

The production and the distribution of the filmstrips are under contract with Church-Craft Pictures, Inc. Approximately \$250,000 worth of these filmstrips have now been sold through the national setup of Church-Craft dealers. The amazing part of the sales story is that slightly more than one half of this sales volume has been outside the circles of the four supporting synods. Churches of practically every Protestant denomination are using these filmstrips. The filmstrips have also made their way into many corners of the world including the Scandinavian countries, Germany, England, Australia, New Guinea, and India.

As the members of this committee have discovered, and as the supporting synods represented by these men have made manifest through the harmonious working of the Committee on Visualizing Luther's Catechism, it has become clearly evident to all that we have neither a "Southern Lutheran" nor a "Northern Lutheran." On such a basal thing as the teaching of Luther's Catechism by means of filmstrips no

doctrinal differences have kept us apart. Where such Lutheran unity is found at the grass roots, surely there is every reason to believe that by the grace of God other differences may also be resolved in God's way and in God's time.

LAYMAN'S QUILL

WHY NOT A POSITIVE POLICY?

IN THE AUGUST 8 issue the LUTHERAN STANDARD reports the policy established by our Church regarding cooperation with other Christian bodies, including the World Council of Churches. I quote:

"Resolved, that we emphasize the responsibility of our Church to bear effective witness so long as our cooperation does not involve a compromise or a denial of our Christian faith. And be it further

"Resolved, That if such cooperation implies a compromise or denial of our Christian faith, it is our duty to state the position of our Church and to withdraw courteously."

Such a negative policy appears unworthy of our Christian heritage. Christ says, "Who is not for Me is against Me." Does our Church now claim it our Christian duty to cooperate effectively with bodies merely because they do not deny Christ?

At the Amsterdam meeting of the World Council of Churches we had the strange spectacle of Christian church leaders listening to expositions of Communism and capitalism by advocates of both systems and then solemnly passing a resolution condemning both. Do our church leaders, under the above policy, have in mind committing our Church to a definite stand on controversial economic and political issues of the day?

In reading about Bishop Oxnam one is led to believe that this presently prominent churchman follows the policy of joining any and every organization that appeals to him, lending them the prestige of his high office, until they are found subversive and then quietly withdrawing. Do our Church leaders have similar practices in mind? Is our Church to dissipate its resources and energy by joining this and that for no other reason than that the movements in question have high-sounding objectives? Can a body escape responsibility for the actions of organizations to which it belongs merely by quietly withdrawing after such actions are taken?

Cannot our Church follow a positive policy of joining or cooperating with other agencies only when such joining or cooperation permits evangelism to be carried on more effectively and more efficiently than can be done through its own organizations?—A. H. DIERKER, Columbus, Ohio.

Editorial Jottings

It Happened in St. Louis . . . Again

CONSTITUTIONALLY I am allergic to church conventions. To speak more plainly, I don't like them. From the strictly human or physical standpoint they are a weariness to my flesh. That is, the usual type of convention—with its endless rigmarole of business and deadly succession of committee reports. I get curly inside when I think of them. Strange, then, that I can set about this morning—in all truthfulness and with joyful enthusiasm—to tell you in an informal way about a delightful convention. But I can.

IT WAS like this. Once a year we Lutheran editors and managers hold a convention. A family get-together would be a better name for it. No kidding. It's just that friendly and that intimate. This latest get-together (it happened on September 19 and 20) was number thirty-two. And it was the first one of those thirty-two to be held in St. Louis. I'm sure it won't be the last. We had such a delightful time in St. Louis—every minute and in every way—and our hosts (the Concordia Publishing House) found such real joy in making us happy that it stands to reason such a gathering will happen in St. Louis again one of these years, God willing.

I DIDN'T put quotation marks around these two paragraphs even though they are quoted. You see, they are quoted from the LUTHERAN STANDARD for October 13, 1945, and were written by the editor of this paper. My reason for reprinting them becomes plain when I tell you that the identical thing happened again in St. Louis. One need change only a few words in the two paragraphs and every word in them applies 100 per cent to what happened again in St. Louis. This latest convention took place on September 23 and 24, 1953. And, of course, it was the second one of this forty-year-old organization to be held in St. Louis. —To be sure, there have been significant changes during the past eight years, not the least of which has been the death of four of the St. Louis men who helped to entertain us eight years ago—Doctors Theodore Graebner, M. S. Sommer, and W. G. Pollack (all editors as well as professors) and Dr. L. J. Sieck, then president of Concordia Seminary.

Now, WHAT happened at this latest St. Louis gathering to make it such a profitable and memorable meeting? Nothing sensational. Nothing to make the newspaper headlines. I suppose the total time needed to transact our business was less than twenty minutes. We elected officers; adopted a program for next year; passed

a resolution of tribute and condolence on the death of Dr. J. A. Dell, a member of our association; accepted the invitation of the Lutheran Free Church Publishing House in Minneapolis to hold our 1954 convention there; and again reaffirmed a resolution to the effect that serious consideration be given to using the RSV for the Epistle and Gospel lessons in the new hymnal. —That was about it . . . so far as business went. Not a single "whereas," which was such a sweet relief to my soul that I concluded that one of the minor differences between the church on earth and the church in heaven is that in heaven there are no "whereases."

OF COURSE, we heard some papers and informal presentations . . . some very good ones. I can't even give you a synopsis of the entire program, but I can at least list the items on it. Here they are: "The Use of District Supplements in the Lutheran Witness," by Editor L. Blankenbuehler of the *Lutheran Witness*; "A Missouri Lutheran Looks at the Lutheran Unity Movement," by Dr. L. W. Spitz, of the Concordia Seminary faculty; "English Hymns in the New Hymnal," by Editor E. E. Ryden of the *Lutheran Companion*; "The Christian's Relation to the State," by Dr. Elson G. Ruff, editor of *The Lutheran*; "TV and Religion—an Analysis of the Program 'This Is the Life,'" by Dr. Leonard Wuerffel, dean at Concordia Seminary and a member of the Missouri Synod's Committee on TV; "The Church of the Augsburg Confession and the Fine Arts," by Dr. Arthur Karl Piepkorn, of the Concordia Seminary faculty; "Lutheranism in Russia and the USSR," by Dr. John A. Scherzer, who has been secretary of the European Desk of the National Lutheran Council but who is leaving that post to accept the pastorate of our St. Matthew Church in Washington, D. C.

SPACE WILL PERMIT only two or three brief comments on this excellent program. It might be in order to tell you, first of all, that Dr. Ruff's stimulating paper on "The Christian's Relation to the State" was not read by him in person but by his associate, Editor Albert P. Stauderman. Dr. Ruff could not come to St. Louis primarily because he is head-over-heels in work on the manuscript of a new book, soon to be published by the Muhlenberg Press and bearing the title, *The Dilemma of Church and State*. The paper which he sent to our convention was a portion of one of the chapters in what promises to be a brilliant and valuable volume on church-state relationships. What we heard dealt with Luther's conception of the relation of church and state. Luther held that the church must

not be captive to the state or it becomes indifferent to the needs of the people. The church's front line is where there are those who suffer injustice. The soul is not Caesar's property; and the church, as the conscience of the state, must continually testify to these things.

AS A CONCRETE EXAMPLE of church-state relationships and of how Christians have suffered under a tyrannical state we heard an excellent presentation by our own Dr. Scherzer on Lutheranism in Russia. Dr. Scherzer traced the beginnings of Lutheranism in Russia, which go back to Luther's own lifetime. He then showed how Lutherans came in large numbers to Russia from Germany and the Scandinavian countries during the reign of Catherine the Great, who encouraged such immigration. He then dwelt on the later and sadder events in the history of Lutherans in Russia, bringing the story up to the present moment. Scherzer pointed out that the people of Russia, including the younger element of the Lutheran settlers there, did not understand the real import of the Bolshevik revolution of 1918. Because of this lack of understanding they at first supported it to some extent but were soon sadly disillusioned.

DR. SCHERZER then told the tearful, bloody story of the terrorist campaign against the church which the Russian government initiated in 1919, and which it carried through so mercilessly that first the pastors and then even the prominent Lutheran lay leaders were liquidated or banished to Siberia. He estimated that at the height of its strength the Lutheran Church in Russia included between four and five million active members. On the basis of the best information he can get Dr. Scherzer is convinced that there are still between two and two and a half million Lutherans left in Russia—all of them "underground." These Lutheran brethren of ours are unorganized and unreachable. But they still know the great Bible passages that outline the way of salvation, the cardinal truths of Luther's Catechism, and some of the great Christian hymns. Pressure against the church, Dr. Scherzer said, has not been removed in Russia. It is still the policy of the Russian government to liquidate the church and its influence. In the Eastern Zone of Germany the Russians used the same methods of trying to liquidate the church that they had used in Russia.

THAT IS NOT a cheerful note on which to end these echoes from our editors' convention. But perhaps it is well for us to end on such an unresolved minor chord in order that we may be moved to more earnest intercession for our brethren who are still in the fiery furnace of affliction, and in order that we may more highly prize and more effectively use the priceless privileges which are ours.

Youth Department

Our Youth Dedicate Themselves to God

WHEREAS . . . WHEREAS . . . WHEREAS . . . Sometimes these "Whereases" become the source of jokes. No convention seems complete unless it has plenty of "whereas" clauses to introduce the resolutions.

The eleventh international convention of our Luther League had lots of "Whereases," too. Yet, there was no one joking about them. Youth seemed to know that this was the time to "stand up and be counted," as was told them by Dr. Schuh, the president of our Church. Youth of our Church were in dead earnest about the resolutions they were discussing. In all seriousness and sometimes with real emotion they voted and even caucused as districts to refine wording and make exact the expressions of their hearts. The resolutions of the eleventh convention were part of their witness, and our youth meant to live them in the power and the grace of God.

There were lots of ways in which our young folk wanted to implement these resolutions. One of them was to ask their youth director to share them, and the thinking back of them, with the whole Church through the pages of the LUTHERAN STANDARD. Hence we are going to run the major issues our youth discussed in a series in the STANDARD and hope that through this means all who read will be inspired to "Live Christ." Such a noble endeavor . . . live Christ . . . was the theme of their convention.

Much Work Behind the Resolutions

Long before the convention proper our executive committee, acting upon the instructions of the whole general board (the governing body of the League) had discussed the major issues of life as they pertain to youth. They set down the issues they thought to be most urgent and asked the youth directors to counsel with our Board for Christian Social Action's executive secretary, Dr. Carl F. Reuss, and with his help to set down the first drafts of such resolutions as were vital to youth. This was done. Prior to the convention the general board members were sent the resolutions. Some of the members of this board had the opportunity to take the preliminary resolutions to their district meetings, and when it came time for the general board meeting, immediately prior to the convention itself, the members of our general board were ready to speak. They deleted, amended, reworded, and



prayed over the resolutions. Many hours were spent with special committees in getting the resolutions "just right" before they came to the convention itself. This is undoubtedly the reason the resolutions were so meaningful.

With that background our readers will better appreciate the significance of the six discussions that are to follow in subsequent articles. Our readers will remember, too, that these resolutions are to be further implemented by thorough discussion at the local league level. Some of them are to be acted upon by local leagues calling on their city and school officials, stating their position, and bringing their own witness for Christ to bear upon these keymen.

RESOLUTION ON DEDICATION TO GOD

WHEREAS, Our days are times of stress, as St. Paul foretold in his Second Letter to Timothy, chapter 3; and

WHEREAS, We each are guilty of many of these same faults of the flesh; and

WHEREAS, We all at times lack the strong faith that enables us to withstand anxieties and defy frustrations; and

WHEREAS, The Word of God provides us the foundation for living at peace with ourselves, our neighbors and our world; therefore, be it

Resolved, That we as individuals and as a Luther League humbly confess and repent of our sins and ask our Father's forgiveness for doing what we should not have done and of not doing what we should have done; and be it further

Resolved, That we entreat God's grace and guidance for strengthening still further the program of our Luther League and of our beloved American Lutheran Church toward their prime task of winning and keeping souls in His kingdom; and be it further

Resolved, That we dedicate ourselves anew, with God's sustaining help, to daily and diligently study His Word, to seek His counsel and guidance through fervent prayer, to regularly attend divine worship services, and to renew and refresh ourselves at His Communion table, for only thus will we in the months and years ahead be able to produce the fruits of the spirit in lives that "Live Christ"; and be it further

Resolved, That each of us become a living letter of testimony to carry this resolution to the world.

Living in Frustrating Times

Our youth do realize that the day in which they live is a frustrating one. They are often torn between the things of this world and the things of God. It is significant that they called to mind the description of the enemies of the truth as described by St. Paul. "In the last days perilous times shall come. Men shall be lovers of their own selves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy . . . trucebreakers, despisers of those that are good, traitors . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. . . ."

Caught in this mesh of the world and feeling most keenly the pull of such worldly pleasures . . . even seeing themselves in the description the apostle had written, our youth did what every Christian should do . . . *repent . . . confess . . . and turn again to the Word and the Sacrament.*

In the discussion of this resolution at the general board meeting it was heart-warming to hear our youth leadership speak about the main task and the opportunity of Christians. That, of course, was soul-winning and soul-keeping. This thought was basic. Our youth found in this resolution the reason for their existence and the goal of their organization and of their own personal life. They were to be "about the Father's business" in soul-winning.

Surely a church can thank God that its youth are interested and concerned at this point. More than that . . . a church that has a rising generation that is eager to take its stand upon the Word, to nourish its faith and its life with the means of grace, that understands it must be "fervent in prayer" and to "live Christ" cannot but rejoice that its future is secure in the will and the power of God through such young men and women.

We feel sure that, when our young people discuss this basic resolution in their local leagues, it will take on new and added meaning. When they get to the part that reads, "*Resolved*, That each of us become a living letter of testimony to carry this resolution to the world," there will be some earnest and serious examination on the part of every individual. We believe that our young people will quickly sense the significance of a League of 40,000 members dedicated to God and His Word. We believe thousands of them will "Live Christ."—MARCUS RIEKE.

AMONG THE DISTRICTS

TEXAS . . .

AT A SPECIAL afternoon service recently St. Paul Church, Freeport, Texas (Pastor R. L. Fackler) dedicated a new parsonage. Pastor George Reck of Houston preached the dedication sermon. Open house and a family night supper followed the service. The new parsonage is located on a large piece of property adjoining the church. The old parsonage has been converted into a parish house and education building.

MORE THAN 1,000 persons attended the 50th anniversary services of Grace Church, San Antonio, Texas, on Sunday, September 20. Pastor John E. Meyer of St. John Church, San Antonio, preached at the early Communion service; Dr. John Scherzer, a former pastor of the congregation, delivered the sermon at the regular morning worship service; and Pastor V. A. Mohr of St. John Church preached at the vesper service. After the vesper service a reception hour was held for members, guests, and visiting clergy. Auxiliary organizations and individual members gave anniversary gifts to various causes, including the proposed chapel, which is part of the future expansion plans of the congregation. Pastor of Grace Church is J. Edward Marshall.

ILLINOIS . . .

IMMANUEL LUTHERAN CHURCH, Thomaspboro (Flatville), Ill., Pastor H. H. Diers, laid the cornerstone for its new Sunday school in a special service on Sunday afternoon, September 20. Guest speaker was Pastor Elmer Nelson, Rantoul, first vice-president of the Illinois District. The local pastor officiated at the laying of the cornerstone. Much volunteer labor is being done on the building.

WISCONSIN . . .

A NEW THREE-MANUAL pipe organ was dedicated on September 13 in St. Stephen church, Wausau, Wis., Pastor Ervin Seidel. The organ was built by the Schantz Organ Co., of Orrville, Ohio, at a cost of about \$30,000. The original organ was installed in the church in 1910. The dedication service was held in the morning, and in the evening Mr. John Schantz of the Schantz Organ Co. presented an organ recital. The organ has a total of 2,030 pipes and includes a set of Koch memorial chimes.

EASTERN . . .

ST. JOHN Church, County Line, N. Y., celebrated the 30th anniversary of Pastor A. F. G. Daechsel's ordination on September 13 with special morning and afternoon services. Speakers were District President H. C. Osterman and Pastors Martin Pempeit and John Stender.

TRINITY CHURCH, Wolcottville, N. Y., Pastor Herman Ewald, celebrated its 100th anniversary on September 13 during a special service. Guest speakers

were Dr. H. C. Osterman and Pastor Evan Bartell.

ON SEPTEMBER 20 Pastor John Bauman celebrated his 20th anniversary as pastor of Emmanuel Church, Salem, Ohio.

ST. LUKE CONGREGATION, West View, Pittsburgh, Pa., Pastor Luther P. Spoehr, celebrated the 25th anniversary of the dedication of its present church building recently. Special recognition was given to the Quarter-Century Club, whose members planned and built the church.

PASTOR B. E. WALCK has accepted a call to St. Paul Church, Manchester, Pittsburgh, Pa.; and Pastor Marvin Ackerman one to Trinity Church, Gibsonia, Pa.

OHIO . . .

A BEQUEST of \$12,033 from the Louisa Shrader estate has been received by Grace Church, Fremont, Ohio, Pastor Lawrence S. Price, D.D. This bequest will enable the council to meet the cost of the extensive repair and reconditioning of the church roof which amounted to about \$6,800. During the summer the first floor of the parsonage was carpeted. Some decorating remains to be done in the parish house. These costs, together with the cost of new choir vestments, will be met with the funds provided by the Shrader estate.

ZION CHURCH, Sandusky, Ohio, honored Missionary and Mrs. Carl Doermann at the late service on September 20. The Doermanns received a cash gift from the women of the church, and both addressed the congregation briefly. Special prayers were offered in their behalf for a safe journey back to India and success in their work there. Mrs. Doermann is a daughter of Zion Congregation. Pastors at Zion are Dr. T. J. C. Stellhorn, Theodore Stellhorn, Jr., and David A. Wolber.

A \$2,335 REDECORATING job was done recently on St. Mark church, Delaware, Ohio, Pastor K. L. DeWalt. The walls of the church and the chancel were finished with Arvon texture paint. All the woodwork was darkened to blend with the pews, and the Sunday school auditorium and the classrooms were finished with oil paint. Radiator cabinets, a gift from one of the members, were installed on all the radiators. All money was pledged on a voluntary basis without any individual solicitation.

NORTHWESTERN . . .

FAITH CHURCH, Seattle, Wash., Pastor Orrin Consear, has added another event to its list of achievements during 1953 by dedicating a newly purchased parsonage on Sunday, September 13. The newly constructed building is a four-bedroom house, which includes a pastor's study with a private entrance. Since October, 1945, the parsonage family has occupied an apartment in the church plant. This space will now be reconverted to classrooms for the rapidly growing Sunday school.

MICHIGAN . . .

DEDICATION of Bethel church, St. Clair Shores, Mich., a mission package of which Rev. William H. Range is pastor, took place on September 20, with Dr. N. A. Menter, district president, and Dr. W. H. Nies, pastor of near-by Mt. Zion Church, preaching at the main worship services. The new building has a maximum seating capacity of 200. Membership of the congregation has already passed the 200 mark, and there are 180 children enrolled in Sunday school.

THE CORNERSTONE for Faith Church, Metamora, O., a mission congregation of the Michigan District, was laid on September 20. The local pastor, Rev. Ralph W. Hanusa, officiated. Rev. A. J. Lucht, Blissfield, Mich., preached.

CATECHISM CLASSES in several Toledo churches were dismissed early on October 3 to permit the children to go in a body to the showing of the "Martin Luther" motion picture showing in a Toledo theater.

ST. JOHN Church, Capac, Mich., Rev. Bruno Brueckner, pastor, has completed a major repair program on its church edifice at a cost of \$4,600. A mission rally, consisting of three worship services on September 13, featured the presence of Pastor and Mrs. Herbert Schaefer, missionaries from India. Offerings totaled \$600.

Just Published!

VOLUME 2

Leviticus • Numbers • Deuteronomy
Joshua • Judges • Ruth • Samuel

THE INTERPRETER'S BIBLE

12 VOLUMES

The only commentary using the complete texts of both the Revised Standard and King James Versions of the Holy Bible.

Volume 2—1,192 PAGES
6 7/8 x 10 INCHES • \$8.75

Previously Published

Volume 1—General and Old Testament Articles; Genesis, Exodus

Volume 7—New Testament Articles; Matthew, Mark

Volume 8—Luke, John

Volume 10—Corinthians, Galatians, Ephesians

Each 6 7/8 x 10 inches, \$8.75

If you do not have the complete prospectus of THE INTERPRETER'S BIBLE, the coupon below will bring you one without charge.

MAIL TO YOUR BOOKSELLER

Please send me the prospectus of THE INTERPRETER'S BIBLE published by Abingdon-Cokesbury Press:

Name _____
Address _____
City _____ Zone _____
State _____

THE WARTBURG PRESS



ANNOUNCEMENTS

CALENDAR

- September 28-November 2. Zone Church Workers' Institute (one evening each week for six weeks) at Hebron, Nebr.
- October 16-18. Convention of the Brotherhood of the American Lutheran Church at Capital 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. Pastors' Conference, California District, at Bethel Lutheran church, Roseville, Calif.
- 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.

October 27. Eastern District, WMF, convention at St. John Lutheran church, of North Side, Pittsburgh, Pa.

November 4-6. Ohio District, WMF, convention at Sheraton-Gibson Hotel, Cincinnati, Ohio, beginning at 2 P.M., November 4.

November 5. Board of Regents of Wartburg Seminary at the seminary, 8 A.M.

November 8, 9. Miami Valley Conference, Ohio District, at Cross Lutheran church, Cincinnati, Ohio.

November 17, 18. Board of Higher Education at the Morrison Hotel, Chicago, Ill.

December 10. Committee on Higher Education, Iowa District, at the Iowa District parsonage, Waterloo, Iowa.

NOTICE

The Committee on Higher Education of the Iowa District will meet December 10, 10 A.M., at the District parsonage, 184 Graceline Blvd., Waterloo, Iowa, to consider applications for student aid, or for renewal of such aid. Application forms for student aid from the Iowa District (original application or renewal) may be obtained from the undersigned, and must be returned before December 10. —Professor Albert A. Jagnow, Wartburg Seminary, Dubuque, Iowa.

INSTALLATIONS

Upon authorization of the respective district presidents the following pastors were installed:

Karl A. Ufer in Trinity Lutheran church, Pullman, Wash., and as Lutheran student pastor of Washington State College, Pullman, September 20, by District President S. C. Siefkes.

Louis Kramer in St. John Lutheran church, Prairie Hill, Tex., September 13, by Pastors Arthur Mohr and P. Gogolin.

MISSION FESTIVALS

Pickrell, Nebr., Pastor John Hieronymus. Speakers, Herbert Hafermann, J. A. Schiller, Paul Weltner, and Elmer Beckmann. \$3,005.

Cullom, Ill., Pastor A. T. Buckler. Speakers, Max Culver and George Frederick. (Duplex envelopes.)

Cedar Rapids, Nebr., Pastor Vernon Fasse. Speakers, local pastor and Kenneth Franzen. \$161.

Grundy Center, Iowa, Pastor Kenneth Tjornehoj. Speakers, A. G. Schardt and Bruno Schlachtenhaufen. \$385.

Wykoff, Minn., Pastor E. A. Hanff. Speakers, A. Fritschel and S. M. Schreitmüller. \$302 (Immanuel), \$90 (Dr. Martin Luther, Spring Valley).

Arthur, N. Dak., Pastor George Unruh. Speakers, O. H. Schaible and Alvin Keller. \$1,223.

Auburn (Hickory Grove), Nebr., Pastor H. A. Kolm. Speakers, L. C. Pretty and Erwin Janssen. \$1,227.

Beatrice, Nebr., Pastor John F. Streng. Speakers, Dr. C. C. Madsen, Emil Hannemann, Hans Schwarz, L. C. Lentz. \$2,836.

Richfield, Iowa, Pastor H. S. Diemer. Speaker, Karl Schmidt. \$330.

Stockton, Ill., Pastor Ralph R. Radloff. Speaker, Dr. A. Jagnow. \$324.

Dickinson, N. Dak. (rural), Pastor Otto W. Schmitt. Speaker, R. W. Gloetz.

Lebanon Twp., Wis., Pastor George Diemer. Speakers, George Vollmer and Kenneth Hoffmann. \$842.

Crescent City, Ill., Pastor Robert Spenn. Speakers, Elmer Nelson, W. G. Hoffmann, and the local pastor. \$738.

Albany, Minn., Pastor R. Taeuber. Speaker, Dr. Emil Hannemann. \$228.

Edgar, Wis., St. John Church, Pastor, J. H. Kolberg. Speakers, Fred Ohlogge and H. F. Leschensky. \$330.

Edgar, Wis., Peace Church, Pastor J. H. Kolberg. Speaker, Karl Schmidt. \$225.

New Douglas, Ill., Pastor E. F. Klingensmith. Speakers, W. C. Liefeld and Don R. Bachman. \$678.

Ellis, Kan., Pastor C. Meyn. Speakers, Erwin Rode and Emil Mueller. \$510.

Thomasboro (Flatville), Ill., Pastor H. H. Diers. Speakers, Ontke Ihnen, John Detjen, and Max Culver. \$5,422, inc. S. s., \$502.

Stettin, Wis., Pastor Werner Trelle. Speakers, Fred Marohn and H. F. Leschensky. \$189.

Chase, Wis. Speaker, Dean Kilgust. \$69.

New Leipzig, N. Dak., Pastor R. C. Jakober. Speakers, H. Meske, E. W. Mueller, A. Schilling, and H. Bomhoff. \$1,043. (Duplex envelopes.)

Belgrade, Nebr., Pastor Kurt G. Schettler. Speaker, C. Landdeck. \$273.

Pocahontas, Mo., Pastor E. C. Elzey. Speaker, W. C. Burmeister. \$459.

Logan, Kansas, Pastor Kenneth Kohl. Speakers, Wayne Bohling and Harold Tesch. \$305.

Flanagan, Ill., Pastor Merritt L. Bomhoff. Speakers, Dr. Paul Leo and Max Culver. \$2,643.

Ramona, Kansas, Pastor A. L. Meyer. Speaker, Wayne Bohling. \$258.

Alma, Nebr., Pastor Albert F. Jungmeyer. Speaker, O. Reeg. \$204.

Ashippun, Wis., Pastor August Quandt. Speaker, (More on page 16)

The most practical improvement in church seating in the last 75 years!



ENDICOTT'S

Cushion-Eze
CHURCH PEWS

FOAM CUSHIONING

at its luxurious best!

Why not be comfortable in church, too? You enjoy "easy chair" comfort in the home . . . theaters provide it . . . and it's a "must" in modern transportation seating.

Cushion-Eze is an aid to worship. This soft, resilient foam cushioning provides a new kind of comfort . . . makes for a more relaxed and attentive congregation.

Endicott's exclusive cushioning method. Soft foam rubber is covered with colorful Naugahyde, a soil-proof, plasti-fused fabric. Four individual sections are tacked, glued and splined to Endicott's form-fitting pews. Rugged Naugahyde outwears ordinary fabrics and leather, doesn't crack, peel or scuff. Guaranteed for 15 years.

Cushion-Eze seating adds new beauty to your church. Fabric available in many colors. Select the color that harmonizes with the decorating scheme of your church.

Clean, cool, economical to maintain. Cushion-Eze pews are wiped free of dust with cloth. Smooth surface washes easily with soap and water.

WRITE TODAY for illustrated brochure on Cushion-Eze pews. Free catalog showing complete line of Endicott church furniture also sent on request.

Endicott

CHURCH FURNITURE
WINONA LAKE • INDIANA

The church they know is where they'll go...



"Carillonic Bells"* beckon people all week long—

making the church a well known source of spiritual life in the community. They actually promote church growth. The tonal beauty of "Carillonic Bells" is unmatched by any cast bells or chimes. Every church can afford them—no church should be without them.

Hundreds of installations throughout the nation! Learn how your church may have the world's finest bell music, write to—

"Carillonic Bells"*

SCHULMERICH CARILLONS, Inc.
26358 Carillon Hill, SELLERSVILLE, PA.

*"Carillonic Bells" is a trademark for bell instruments of Schulmerich Electronics, Inc.

Sunday School Lesson for October 25: "The Bible Speaks out against Drunkenness," based on Isaiah 5:11-14; Matthew 18:6; Romans 13:11-14; James 4:17.

Use Wine for Better or for Worse?

Oh, the glory and the shame of wine! When Christians hold their most solemn feast of fellowship with God and are granted a dignity that partakes of divinity they use wine. Oh, the glory of wine! On the other hand, when men disgrace themselves below the dumb animals and grovel about lower than the reptiles of the slough they have let their lifeblood be infiltrated by the wild forces of wine. Oh, the shame of wine!

The liquor problem is a personal one. As each person solves it, so it is solved for the family, for the community, and for the nation. And personally the problem is pointed up in this question: "Will I use wine for better or for worse?"

Dizziness for the Bewildered

The most important fact to get at in the case of a man who keeps on drinking himself to drunkenness is the why of it. Is it merely a bodily disease with him? Does he lack courage to face his tasks? Is he so disgusted with his lot in life that he seeks escape through the hole in a bottle? In any case, liquor brings nothing good; it only spells dizziness for the bewildered.

In Israel, Amos observed the drinkers. They were the rich who had gotten rich by taking unfair advantage of the people. They lived in luxury because that was all they needed to do, and in their luxurious living they "drank wine in bowls." The rich of Israel were bewildered about their purpose in life. On a later day Isaiah observed the same in Judah. There were those who had nothing more to do all the livelong day than to stuff themselves with food and to swill themselves with liquor. For Israel the result was captivity. For Judah it would be the same. One hardly needed to be an Isaiah to see that, but it took an Isaiah to tell it.

Offense to the Innocent

Nothing but harm could come to the people by the dizzy whirl of irresponsible conduct of leaders. The innocent suffer with the guilty. Honorable men lack food, the people generally lack beverage. Life is shortened. Death has an unusually good inning. In the land of Judah it was so, on the march to Babylon it was so. What harm, what grief, what death spring from the sparkling cup!

The only statement of Jesus that is adduced by our lesson to the liquor problem does not directly concern itself with that problem. It is surprising how little Jesus had to say on the problem. But this, "Whoso shall cause one of these little ones that believe on Me to stumble,"

singles out among others the drunkard. What harm and offense come to believing wife and children when the father drinks down the earnings which they need, and which they would like to use for causes of Christ's kingdom! Offense to simple, sincere believers in Jesus Christ, any act which causes them to stumble as they walk in faith—ah, but Jesus would have you know that He wants it stopped. For the offender it were better "that a millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

But how shall any man escape the

viscous grip which the claws of the demon of drink has on his flesh? The answer does not come with another look into the bottle. But it does come with a look.

Victory through Vision

Wake up to what you are to be, man. Wake up to the fact that you are not to be a swine but a saint of God, a brother of Jesus Christ who for the sake of your wholeness as man drank to the dregs of death His bitter cup of suffering. Wake up to your worth as measured by the life, the death, and the resurrection of your Savior Jesus Christ. Look, see, get a vision of what you can be in this Perfect Person. He stands ready right now to live in anyone of us. "Put ye on the Lord Jesus Christ." Pray, "Come into my heart, Lord Jesus." There's victory in giving yourself over to Jesus Christ.—A. J. SEEGER.

My Bible and I: A Study of 1 John 2:1-17

John Describes Walking in the Light

Only as we believe in and follow the whole Christ with the whole self do we walk in the light. The ground floor of this life is the forgiveness of sins. John then goes on to emphasize characteristics of this life in the light.

1) We must break with all sins, open and secret, v. 1, 2. Not that John teaches perfectionism. He would agree with Chad Walsh: "Christianity is medicine, and the Church is a hospital. Both are for hypocrites, double-talkers, and phonies like you and me. The one big difference between a genuine Christian and anybody else is that the Christian is sick and knows it; everybody else is sick and thinks he is well." But on the strength of forgiveness John can admonish "that you may not sin." Where we fail, discouragement need not follow. There is forgiveness. But with joy and faith in our heart there will be "partial victories."

2) We will keep Christ's commandments, v. 3-6. When Jesus says, "Follow Me," and we, like Matthew, "Follow Him," it is in a faith that works through obedient love.

3) Further evidence that we are Christ's consists in the activity of such

love, v. 7-11. To love our brother and neighbor was commanded from the first. It is also a new commandment: "A new commandment I give to you, that you love one another. . . . By this all men will know that you are My disciples, if you have love for one another," Jesus says (John 13:34, 35, RSV). In Christ the old commandment takes on new content and life. Christ's initial love for us is the source of our love for Him and for one another. John writes: "He who says he is in the light and hates his brother is in darkness still." For us to go our selfish, loveless way, in the face of physical or spiritual need of our neighbor, is evidence that our faith is mere profession, and that our life does not rest in the redemptive love of Jesus Christ.

4) To walk in the light (to be a Christian) means separation from the world, v. 12-17. John begins by calling attention to the fact that what he has to say applies to all Christians, young or old. What he asks is expected, not alone of mature Christians, but also of beginners. "Do not love the world or the things in the world." Wrong friendships, a yielding of the heart to greed, sensuality, or the search to satisfy one's selfish pride . . . these things do not harmonize with a walking in the light. They lead to "two-timing" Christ and to separation. However, to a separation in which the individual, and not Christ, is the guilty party. The end of such a one is destruction. "But he who does the will of God abides forever." The application calls for much prayer and consecration.—KARL T. SCHMIDT.

MY DAILY BIBLE READINGS

- S. I John 1:1-17.
- M. Luke 7:36-50.
- T. John 14:18-24.
- W. John 13:31-35.
- T. Colossians 1:9-23.
- F. Luke 16:19-31.
- S. Psalm 32.

CALL FOR NOMINATIONS

The Board of Regents of Capital University hereby issues a call for nominations for the professorship of Homiletics and Liturgics in the Department of Practical Theology of the Evangelical Lutheran Theological Seminary of the Capital University. According to the rules of the Church any confirmed member of our congregations, any pastor, or congregation, or conference, or group of a congregation of the American Lutheran Church may nominate. Such nominations should be in the hands of the undersigned by midnight, October 27, in order to be published four weeks before the board meeting of December 15, when action will be taken.—Rev. Arthur P. Michelfelder, 3104 W. Liberty Ave., Pittsburgh 16, Pa., Secretary of the Board of Regents.

Plainfield (West Douglas), Iowa, Pastor R. E. Burrack. Speakers, A. Fredette and E. Roesler. \$157.

Windsor, Colo., Pastor L. Fabrizius. Speaker, Carl Rembold. \$329.

NEW . . .

Christian Art Lamp

Featuring—

- Sallman "Head of Christ" Picture
- 3-Way Switch
- Translucent Shade
- Gold-Screened Scripture Text
- Polished Brass Metal Parts
- Six-Foot Electric Cord



DESIGNED especially for those who want a distinctive and unique table or desk lamp of utility value. The ever-inspiring Sallman picture of Christ enhanced with a delicate gold screening on an off-white translucent background will radiate an atmosphere of Christianity and reverence throughout the room.

No other gift will please so much or find such instant use. There is a place for this dignified, inspiring, Christian Art Lamp in every home, office, church library, waiting room, or pastor's study.

A THREE-WAY SWITCH permits lighting only the base, which comes complete with a seven-watt bulb. Ideal as a night light for a child's room. Use the top or shade section for general use, or both the top section and base for maximum light. All parts including the long, safe-type six-foot electric cord are Underwriters approved.

Height of lamp is 13¼ inches; maximum width of shade is 9 inches. Simple three-piece construction makes it easy to assemble. Nonbreakable. Lightweight, yet durable. Metal parts are lustrous, polished brass. Individually boxed in reinforced protective shipping carton.

Order No. V9900

POSTAGE: Charge invoices will include actual postage. On cash orders, add postage and packing costs at the rate of 5c on the dollar.

The Wartburg Press

316 South 18th Street
Omaha 2, Nebraska

26 Fourth Street N.E.
Calgary, Alta., Canada

57 East Main Street
Columbus 13, Ohio

ANNOUNCEMENTS

(Continued from page 14)

- ers, H. C. Neeman and James Behrens. \$212.
Alden, Minn., Pastor Arnold A. Wuertz. Speaker, Dr. Oscar C. Hanson. \$506.
Hosmer, S. Dak., Pastor M. F. Amelung. Speakers, J. Mertz and A. Elmer Moe. \$1,155.
Milford, Ill., Pastor Herman J. Koester. Speakers, Marvin Schroeder, O. E. Doeskin, and Harold Knappe. \$1,003.
Oregon, Ill., Pastor C. G. Althoff. Speaker, E. W. Mueller. \$202.
Tripp, S. Dak., Pastor Albert F. Wagner. Speakers, E. Hannemann and A. Duminsch. \$511.
Luckey, Ohio, Pastor Leo P. Heintz. Speakers, Dr. Theo. P. Fricke and George L. Hueter. \$1,030.
Mt. Olive, Ill., Pastor H. Hofhenke. Speakers, M. Krueger and A. Nicholson. \$838.
Dows, Iowa, Pastor K. Winterfeld. Speakers, Grover Weber and Norman Langholz. \$301.
Hedrick, Iowa, Pastor Carl Ganschow. Speaker, L. A. Stumme. \$161.
LeMars, Iowa, (Christ), Pastor Eldor M. Fruehling. \$1,703.
Elizabeth, Ill. (St. John and Zion), Pastor P. E. Alberts. Speakers, Dr. Paul Leo and Missionary Ralph Tews. \$502.
Northwood, Iowa, Pastor Otto C. Staehling. Speaker, E. M. Moeller. \$260.
Jud, N. Dak., Pastor R. W. Schwarz. Speaker, A. R. Walth. \$127.
Eldorado, Iowa, Pastor George Goeken. Speakers, Elmer Jacobs and Sig. J. Meyer. \$222. S. S. offering, \$28.
Woden, Iowa, Pastor E. R. Sommerfeld. Speakers, M. Wiederanders and Paul Adix. \$311.
Bridgewater, S. Dak., Pastor Arthur Duminsch. Speakers, Reuben C. Land and Fred Kordewich. \$581.
Russellville, Mo., Pastor J. J. Haberaecker. Speaker, Dr. G. P. Krebs. \$556.
Smithfield, Nebr., Pastor John Northwall. Speakers, C. G. Miller and C. Ide. \$444.
Loveland, Colo., Pastor Arthur E. Schardt. Speakers, Otto Matthias and O. R. Graham. \$322. S. S. offering, \$22.
Otis, Kansas, Pastor E. Rummel. Speakers, John Streng and Hilmar Mostul. \$922.
St. Francis, Kansas, Pastor J. B. Cronek. Speakers, A. Heine and A. A. Krause. \$1,045.
Kensington, Kansas, Pastor A. Eggerling. Speakers, H. Tesch and W. Bohling. \$1,175.
Byron, Nebr., Pastor K. J. Graf. Speakers, G. J. Kitzelmann, W. H. Hanselmann, J. L. Hoefer, and G. J. Meyer. \$1,022.
Napoleon, N. Dak., Pastor A. R. Walth. Speakers, C. F. Turmo and P. A. Hinrichs. \$604.—Tappen, N. Dak. Speaker, Theo. H. Judt. \$897.
Palmer, Kansas, Pastor H. Roloff. Speakers, F. K. Kumpf and N. E. F. Prange. \$436.
Kimball, S. Dak., Pastor William G. Fink. Speaker, E. Theilen. \$174.
Brownton, Minn., Pastor E. W. L. Lehne. Speakers, Max von Fischer, Carl Hochradel, and Ernest Klawitter. \$879.
Pocahontas, Iowa, Pastor H. Foege. Speakers, A. H. Geske and Luther A. Meyer. \$576.
Churchtown, N. Dak., Pastor E. Ketterling. Speaker, E. Schmidt. \$137.
Rockford, Iowa, Pastor W. G. Weber. Speaker, Karl Winterfeld. \$160.
Carson, N. Dak., Pastor H. G. Schuler. Speakers, Albert Schilling, H. Bomhoff, and H. Meske. \$516.