

LUTHERAN STANDARD

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TRUTH IS MIGHTIER
THAN FLOQUENCE

The Church Views the News



Writer Tom Donnelly is disgusted with what he calls sacrilegious treatment of religious songs. "Blaring out of the juke boxes and rasping out of the radio," he said, "is an increasing stream of songs about lovers meeting within sound of mission bells, ladies left sobbing in chapels and . . . the serenity to be found in the little church in some quaint little Mexican fishing village." He criticizes the synthetic piety of singers who announce that they are "now going to sing a great and beautiful song which means a very, very great deal to all of us in these difficult and dangerous days." The *Washington Post* printed Donnelly's article on its front page with the following editorial note: "We don't know what sort of reaction we'll get to this article and we don't much care, except that we hope it's vigorous. We think that Tom Donnelly says something that has needed saying for some time, in spades."

Bishop Donald H. V. Hallock, of the Milwaukee Episcopal Diocese, also had something to say about songs. "Songs such as 'I Love You Truly,' 'Oh, Promise Me,' and 'Sweetheart of Sigma Chi' simply are not acceptable at weddings, nor 'Beautiful Isle of Somewhere' at funerals," he declared. "A modern institution which may well perform a useful service somewhere is the professional wedding arranger, who does everything including telling the bridesmaids how to walk," he said. "However, the prayerbook rite for the solemnization of matrimony is, I find, quite adequate to the occasion, and the parish priest thoroughly capable of ordering the ceremony without outside assistance of this professional nature. Its offer may be firmly but kindly refused."

Much world anxiety could be eliminated if younger men were in charge of affairs, in the opinion of Dr. Franklin Clark Fry, President of the United Lutheran Church in America. Dr. Fry, in addressing Marshall College students at Huntington, W. Va., said that until De Gasperi retired in Italy, the total of the ages of the prime ministers of England, Germany, and Italy was 225 years. Several of the masterful eras of history, Dr. Fry said, "were dominated by young people, and one of them was the time of Jesus. The most glaring offense of Jesus and His disciples was that they were young men in a nation that revered gray beards."

The root of many modern marriage problems is the uncertainty of husband and wife as to their "role in the home," said the Rev. Gerard Murphy, S. J., in an address before a Cana Institute in New York. "Woman today does not know what her role is because society doesn't know, and her husband is not clear about it," he stated. "She doesn't know what her husband expects of her—to be a mistress, a glamour girl, a part-time business assistant, or a mother to him." The Cana movement is a Roman Catholic institution whose purpose it is to strengthen and to protect family life.

Speaking to 2,000 persons in Chicago, J. B. Matthews said: "I did not attack religion, the church, or the clergy. I believe religion is the greatest single force arrayed against the Communist menace in the United States today." He claimed he was widely misquoted in his article in the *American Mercury*. He denied having said that the "largest single group supporting the Communist apparatus in the United States is the Protestant clergy," but rather that "the largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen." He added, "That could mean 10 or 100." He explained that he had said: "Seven thousand Protestant clergymen had supported the Communist apparatus over a period of 17 years. Not just today."—It seems that these days nobody ever has to retract anything. A skillful post-mortem on words can seemingly prove that, even though a great majority of people understood an article as saying that something was black, it really said that it was white.

The Council for Social Action of the Congregational Christian Churches, which has been under fire, has been cleared of any "subversive, pro-Communist" taint by a special Board of Review composed of business and professional men. The Board of Review warned, however, that, while acting "within the Christian view," the Council for Social Action "had not always recognized that an opposing or differing view existing at the time may also be Christian." The council ought to do more talking to the churches than talking for the churches, the board felt. Rep. Walter Judd, a member of the Board of Review, recommended the closing of the council's Washing-

ton office. The best way to get Christian social and political action, he commented, "is not by pronouncements or pressures by church bodies, but by inspiring Christian men and women to become politicians."

Since its publication a year ago the Revised Standard Version of the Bible has broken all sales records in the book-publishing business and still remains on the nation's best-seller book lists after 48 consecutive weeks. By selling close to 2,500,000 copies during the past twelve months the RSV has achieved a record sales figure for all time unequaled by any other book in U. S. publishing history—fiction or nonfiction. The initial order last year for 1,100,000 copies was the largest ever placed for a full-size, hard-cover book by a commercial publishing house. These copies were sold in advance of actual publication, another unprecedented first edition sales record not even remotely approached by any single book in American publishing history.

LUTHERAN STANDARD

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Luther Statue at the Lutheran Seminary, Gettysburg, Pa.—
Photo by Eva Luoma

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Question Box

WILLIAM N. EMMCH, EDITOR

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

Where Do We Stand on Liquor?

There has been some discussion in our Sunday school class about the liquor question. Our pastor does not seem to be either for or against it. What is the stand of the American Lutheran Church? — W. E. P., California.

What stand does the Word of God take on the liquor question? That is the more important question. We are seeking to do God's will. He is the supreme authority and not the American Lutheran Church. What was the attitude of the Lord Jesus toward liquor? Did He ever make any use of it as a beverage?

I am convinced that in a moderate way Jesus did make use of wine. I believe that He made real wine, with the usual alcoholic content, at the marriage of Cana, and He made a very generous portion of it. The use of wine was very general in Palestine at the time of Christ. He did not hesitate to mingle freely with the people. He attended social festivities to which He was invited. He must have partaken of what was placed before Him, both food and drink. The scribes and the Pharisees, in their self-imposed legalism, found fault with Him for this. They denounced Him as a "gluttonous man and a winebibber." They certainly could not have spoken thus of Him if He abstained from all rich food and absolutely never touched wine. The austere, rigorous manner of life of John the Baptist was more to their liking. Yet they faulted also him, for in their opinion "he hath a devil" (see Luke 7:33, 34).

The proper and moderate use of liquor is not forbidden, but the excessive use of it is a gross sin in itself and readily leads to all manner of other sins. There is, hence, doubtless grave danger even in the moderate use of alcoholic drink as a beverage. Moreover, we are not to give offense to the weak. To insist on one's liberty even though he thus be a stumbling block to the weak is unbrotherly and therefore unchristian. Against this St. Paul earnestly warns. "Therefore, if food [or a certain drink] is the cause of my brother's falling, I will never eat meat [or drink that beverage], lest I cause my brother to fall," I Corinthians 8:13, RSV.

But when does the strong uncharitably give offense, and when does the weak brother uncharitably and unnecessarily take offense? On this question there will never be full agreement on

this side of heaven. The liquor traffic in our day is a gigantic evil. Who would want to give it any encouragement and support? Therefore, I shall far, far sooner cheerfully forego my liberty, not only lest I be the cause of some weak brother's falling, but lest I give support to one of the worst evils of our day. Were Jesus still with us in the flesh, I am convinced this would be the stand He would take.

The new church we are building is nearing completion. Now the question is: Where to put the organ and have the choir: in the balcony or up in front where they will better be able to lead the congregational singing? My question is: Where is the proper location for the choir in the Lutheran Church? — J. H. K., Iowa.

I am in no position to give a worthwhile answer to your question. I know nothing about the architecture of your church. Since it has a balcony, I surmise that it is rectangular in shape as were most of our churches in years gone by. In the days of my youth, if a church had a balcony, you would almost invariably find that to be the location of the organ and the choir. However, to my knowledge you will

find it thus no more today. The modern church edifice, as a rule, is anything but rectangular in shape. But even if there is a balcony, I believe that in our day you will very seldom find the organ and the choir located there.

The members of the congregation will have to decide this. Do so deliberately and in Christian harmony.

At the dinner table last evening there was an argument about conscience. Some thought conscience should always be obeyed. Others said conscience sometimes errs and in that case should not be followed. We are looking to you to help straighten us out. — P. L., Ohio.

Conscience is that function of the soul which commends us if we do that which we believe to be right, and which reproves us when we do that which we believe to be wrong. We sometimes say that conscience is the voice of God implanted in the human soul. This is not altogether true. My neighbor's conscience may condemn him if he eats meat on Friday. My conscience does not reprove me when I make meat a part of my diet on Friday. Are my conscience and that of my neighbor both the voice of God? That cannot be, for that would mean that God contradicts Himself. Conscience functions according to the knowledge and the convictions of the individual. If a person's knowledge and his convictions are in accord with eternal truth, conscience is a good and dependable guide. But if man is in error as to his convictions, conscience will be equally in error and wholly a false guide.

If a person follows his conscience he will always do right according to his convictions. But if his convictions are false, conscience will be equally false and will lead into error. Still a person must always obey his conscience. If he does not heed the voice of his conscience he is wilfully doing that which he believes to be sin. To him, therefore, it is sin. Never encourage anyone to act contrary to his conscience, for you are thus encouraging him to sin. If, for instance, you are convinced that your neighbor is in error when he has conscientious scruples about eating meat on Friday, enlighten him through the Word of God, but tell him to follow his conscience until he sees clearly that he has been binding himself where a merciful Father has given him liberty. Then his scruples about eating meat on the sixth day of the week will be gone. It is not conscience that errs; it is man's understanding and convictions. Conscience must ever be followed, but it must be a conscience enlightened and regulated by the Word of God.



THE WEEK'S PRAYER
(Reformation)

O God eternal, who dost ever keep the church in Thy loving care; we thank Thee for the great company of prophets, apostles, and reformers whom Thou hast raised up, whose witness has ever confronted the world with the gospel. We beseech Thee to give us grace in this our day to hold high the torch which they have handed to us that the light of the everlasting gospel may bring a new day of hope to the world; through Jesus Christ, our Lord. Amen.

Wisconsin Synod Breaks with Missouri; Final Action Set for 1954 Meeting

The Evangelical Lutheran Joint Synod of Wisconsin and Other States formerly charged the Lutheran Church-Missouri Synod with breaking the relations which have existed between the two conservative church bodies for 81 years.

Years of bitter criticism of Missouri Synod practices, denounced as "religious unionism," were climaxed at a special national convention of the Wisconsin Synod, which met in Milwaukee, Wis., on October 8 and 9. The special convention was called after the regular convention in August failed to reach a decision on what to do about the Missouri Synod, after a day and a half of debate.

The 150 delegates who met drew up a six-point "indictment" and course of action. In summary, they branded the Missouri Synod as a "persistently erring church body," with which they will sever all relations if it does not change its ways.

They agreed to wait until they have debated the charges at the 1954 convention of the Lutheran Synodical Conference before breaking off completely.

The indictment charges that the Missouri Synod has "brought about the present break in relations that is now threatening the existence of the Synodical Conference and the continuation of our affiliation with the sister synod."

The Missouri Synod has done this, the Wisconsin Synod charged, by adopting and reaffirming its acceptance of the Common Confession, a statement of joint belief subscribed to by the Missouri Synod and the American Lutheran Church.

It criticized the American Lutheran Church as "a church body whose official position is that it is neither possible nor necessary to agree in all matters of doctrine." It contended that the American Lutheran Church allows a latitude of belief in doctrinal matters which is unscriptural.

Unionism Charged

The Missouri Synod was also held guilty of "unionistic practice" for tolerating Boy Scouts, allowing its pastors to be military chaplains, allowing its members to engage in joint prayer with persons of differing belief, negotiating with lodges to remove objectionable features of lodge ritual, and "cooperating with unorthodox church bodies."

The Wisconsin Synod voted further to make its declaration of a break in relations known to the presidents of the synods in the Synodical Conference; endorse its protest on the same basic issues drawn up in 1952; ask the president of the Synodical Conference to devote all regular sessions of the 1954 meeting to these charges; and acquaint its congregations with the issues involved during the coming year.

When delegates raised the question of whether Wisconsin Synod members must immediately sever relations with Missouri Synod members, the convention decided to adopt this resolution of explanation:

"During the period up to the next meeting of the Synodical Conference we . . . shall anxiously and prayerfully await some indication that the Lutheran Church-Missouri Synod will not persist in its present stand. . . . We remain in the state of confession."

This was explained as meaning that, although a break in relations had been proclaimed, the Wisconsin Synod would wait until after the 1954 meeting to put it into effect.

Delegates agreed that they had come to the stage where Romans 16:17 was in effect: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them."

Behnken Denies Charges

The convention was highlighted by the appearance of Dr. John Behnken, St. Louis, president of the Missouri Synod, and Dr. Arnold H. Grumm, Fargo, N. D., Missouri Synod first vice-president. Both were received courteously and were given time to deny the charges against their synod. They received sharp rebuttals after they spoke, however.

Dr. Behnken, after denying that the Missouri Synod had "rebuffed" the Wisconsin Synod when it made its false doctrine charges, proposed a top level conference to consider the charges. He suggested that the presidents, vice-presidents, and equal numbers of district presidents from the two synods take part.

The Rev. A. P. Voss, Milwaukee, answered him in these words: "After 15 years of negotiations the time has come that the Wisconsin Synod, after much deliberation and many rebuffs, should take a stand. We should begin to tell our sister synod a few things. We should make a statement to the church and the world and say: 'This is Wisconsin Synod doctrine. Take it or leave it.'"

Later, however, Dr. Behnken's proposal found some support from the Rev. John Brenner, Milwaukee, president of the Wisconsin Synod for 20 years. Pastor Brenner objected to debating the charges at the 1954 Synodical Conference sessions and said Dr. Behnken's plan was actually preferable.

"What can the Synodical Conference do?" Pastor Brenner asked. "We have declared that Missouri has disrupted the unity of the synods in the Synodical Conference. Are we going to discuss those issues? We are outvoted about five to one in the Synodical Conference. We suffered grievously at the last convention. Nothing we could say or do had any influence on that body. Are we going to

trust delegates to the Synodical Conference to decide that the offers of the Missouri Synod are satisfactory?"

Naumann Asks Order

The Rev. Oscar J. Naumann, St. Paul, elected at the August convention to succeed Pastor Brenner as synod president, urged the delegates to follow normal channels and submit the dispute to the Synodical Conference.

There was virtually no support for a conciliatory approach toward the Missouri Synod. Only one delegate voiced such views, and he was sharply reprimanded by others.—*NLC Bulletin*.

Foreign Missions Board Asks Aid In New Guinea Reconstruction

A new program for short-term reconstruction workers in New Guinea was approved by the Board of Foreign Missions during its meeting in Columbus on October 6 and 7. Lutheran Mission New Guinea, realizing that a sizable construction program lies ahead of it, appealed for young men to do the job.

Remembering with joy the excellent work done by Luther League Mission Builders in 1946-49, the mission suggested that such a project might be repeated. Six men would be needed for the task in view. The International Luther League, at its convention at Purdue University in August, voted to accept the project of recruiting such volunteer workers. Now the Board of Foreign Missions has approved all plans and will provide the \$15,000 to equip, send, and support the six men for a two-year period.

While there they will work under experienced carpenters in erecting homes, churches, schools, and other buildings on the mission field. They will serve for only a token compensation, but all expenses will be paid by the board. Young men interested are asked to contact the Youth Department.

The first group of Mission Builders consisted of 11 young men. Seven of them decided to make missionary service in New Guinea their life work. Clarence Wegenast is now a teacher; Arthur Fenske is a ship's captain; Charles Pfarr is a medical assistant; Louis Winter is a plantation manager; Henry Voss is a carpenter; Douglas Kohn, of Australia, is teaching in the Baitabag Technical School; and Leon Phillippi is in his senior year at Capital Seminary and will leave next summer as an ordained pastor.

Also discussed at the Foreign Mission Board meeting was the need for more full-time missionaries. Ordained pastors especially are needed, and an urgent call is sent to men who can qualify for this service to volunteer now. The necessity for ordained missionaries exists in both India and New Guinea. Additional personnel being sought are a nurse and airplane pilot-mechanic for New Guinea and two Bible women for India. Those interested are requested to contact the Board of Foreign Missions, 57 East Main St., Columbus 15, Ohio.

Union Committee Works on Blueprint For Proposed Lutheran Merger

Four Lutheran church bodies of America, at present negotiating merger, came one step closer to their goal when they adopted a sizable portion of a "blueprint" for the organizational setup of such a church at a Joint Union Committee meeting in Chicago on October 13 and 14.

The bodies involved are the American Lutheran Church, the Evangelical Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church. All four of these bodies adopted a United Testimony on Faith and Practice at their 1952 conventions.

Since 1952 a Joint Committee on Polity and Organization has been at work, developing a blueprint for the organizational structure of such a merged church. At the Chicago meeting the Joint Committee on Polity and Organization reported to the Joint Union Committee through which some definite proposals are to be made to the 1954 conventions of these church bodies.

Agreement on General Principles

Of the 82-page blueprint presented to the Joint Union Committee there was tentative agreement on general principles of church polity, the authority of the local congregation as well as the synodical body, and the program of Evangelism, American Missions, and World Missions.

According to the blueprint the proposed merged church would carry on its program through the following divisions: American Missions, World Missions, Education, Charities and Social Action, Publication, Pensions, and Auxiliary Activities. Other divisions may be added.

Invite Proposal from LFC

The Lutheran Free Church had requested that it might be permitted to enter the proposed merger as a non-geographic district retaining ownership and operation of Augsburg College and Seminary. The Joint Union Committee at its Chicago meeting expressed it "as our earnest desire that the Lutheran Free Church might find it possible to join in the merger on terms identical with those of the other bodies." The Joint Union Committee stated, however: "Should the Lutheran Free Church find it impossible to join on this identical basis, we earnestly invite and request the Lutheran Free Church to submit for consideration a more detailed proposal for a nongeographic district or an alternate proposal of a different nature to make it possible for the Lutheran Free Church to become a part of the merged church body."

The chief points recommitted to the Joint Committee on Polity and Organization for further study include the following: the feasibility of having a ple-

nary convention (every congregation represented) every six or ten years; financial matters such as the investment of endowment funds and the extent to which the church may borrow; and the organization of the stewardship department.

On these points the Joint Committee on Polity and Organization is to report to the Joint Union Committee on December 7-9. Also under discussion at the December meeting will be the relationship of the proposed new church to its segments in Canada and the relationship of these Canadian districts to other churches in Canada. A subcommittee of two members from each body in Canada will study this problem. The relationship of the proposed Church to non-Lutheran agencies such as the World Council of Churches and the National Lutheran Council as well as to other Lutheran bodies will also be up for discussion at the December meeting.

The ALC members of the Joint Union Committee are Dr. H. F. Schuh, Dr. E. J. Braulick, Dr. E. C. Fendt, Dr. Bernard J. Holm, Dr. H. W. Siefkes, Dr. L. Ludwig, Dr. William L. Young, Mr. L. E. Fisher, and Mr. Fred Lentz. Also attending the Chicago meeting were Rev. George Schultz and Dr. H. C. Osterman, members of the Joint Committee on Polity and Organization, and Rev. Wilfred Bockelman, representing the LUTHERAN STANDARD.

Thanksgiving Clothing Drive Planned by Lutherans

Lutheran World Relief, material aid agency of the National Lutheran Council, will hold its annual Thanksgiving Clothing Appeal from November 22-29. Theme of the appeal is, "Let Your Clothing Speak for Christ."

Bernard A. Confer, the agency's administrative secretary, urged the more than 10,000 congregations of the church bodies cooperating in the National Lutheran Council to make immediate plans for the drive which is to be conducted basically on a congregational level.

The campaign will be promoted also on state and area levels by a number of synods, Lutheran welfare societies, pastors' associations, and lay groups.

Mr. Confer said last year's appeal yielded a record supply of more than two million pounds of used clothing. In the 12-month period preceding September 1, 1953, the agency shipped a total of 3,457,822 pounds of clothing to needy people abroad, he added.

Countries to which Lutherans are sending substantial clothing gifts under the current program are Germany, Austria, Yugoslavia, Syria, Jordan, Korea, and Formosa. Limited amounts are

shipped to refugees in France and in Trieste. Clothing needs are particularly acute in Germany, Korea, and in the Arab refugee camps of the Middle East, Mr. Confer said.

"Our brethren in predominantly Lutheran East Germany live under steadily deteriorating circumstances; those who come west must flee empty-handed," he said.

"In Korea the cessation of hostilities should bring more opportunities for serving the millions who have endured so much suffering. In Jordan and Syria, Arab refugees in their tent camps and caves and hovels need that which we have to share."

LWR will receive the anticipated clothing gifts at its main warehouse at 202 Shafer Avenue, Phillipsburg, N. J., as well as at the additional warehouses in Los Angeles, Calif., New Windsor, Md., and Oakland, Calif. Temporary receiving depots will be open in Minneapolis, Minn., and Nappanee, Ind.

All types of clothing are needed with the exception of military wear. Because governmental regulations require extensive alterations prior to export, LWR does not desire military clothing. Mr. Confer added that shoes should be in good repair and tied securely in pairs.

Canton Group Launches Kick-off For LWR Clothing Campaign

The 1953 Lutheran World Relief drive in Canton, Ohio, was launched recently at a kick-off banquet at Zion Lutheran church (ULCA). Last year Canton gathered 33,000 pounds of used clothing for the campaign.

Principal speakers at the dinner, sponsored by 29 Lutheran pastors of Stark and Carroll Counties, were Dr. W. E. Van Almsick, German consul of the Detroit consulate, and William E. Umstattd, president of the Timken Roller Bearing Co. of Canton. All Protestant pastors of Canton were invited to attend the dinner.

Dr. Van Almsick said that the reelection of Konrad Adenauer as chancellor of West Germany shows the feeling in the hearts of the German people and their approval of America's extension of the hand of friendship.

"If we are ever going to achieve peace in this world, something tangible and constructive must be done," he said and pointed out that the Lutherans through their Lutheran World Relief are doing something tangible in the clothing drive. He suggested that this year's goal ought to be set for 99,000 pounds.

Carl Wise, mayor of Canton, has offered to set aside Thanksgiving week by proclaiming it "Bundles for Europe Week" and to make available all fire stations as receiving centers for the clothing.

The Junior Chamber of Commerce, which has invited Pastor Herbert E. Troge of First Lutheran Church (ALC) to speak on behalf of the appeal, has assured the group of its assistance in making the drive a success.

ALC Pastor Commissioned for South American Work

Pastor and Mrs. Edward F. Rice were to be commissioned as missionaries of the World Mission Prayer League to South America in a service in Ascension Lutheran church, Los Angeles, Calif., on Sunday night, October 25. On that morning Pastor Rice completed a ministry of over five years in this church.

After spending the balance of this year in deputation work in Ohio, Pastor and Mrs. Rice and their two children plan to go to Mexico City where the parents will spend a year in the study of the Spanish language at Mexico City College. Soon thereafter they expect to leave for Bolivia, where Pastor Rice will probably be stationed in La Paz, the 12,000 foot high capital of that land-locked country. There Pastor Rice expects to minister to the Spanish-speaking nationals, the Indians, and Lutheran refugees as the Lord directs.

The World Mission Prayer League, under which the Rices will be working, is a Lutheran foreign mission "faith" organization with headquarters in Minneapolis. Its first aim is "to undertake a ministry of prayer . . . for 'laborers' for the needy harvest fields of the world." It also aims to "provide a missionary agency through which volunteers may go out to the fields to which they have been called by the Lord." Its program is not intended to compete in any way with the regular official missionary of the church but to "complement and supplement the regular work of the Lutheran synods by making available to any lay Christian as well as to pastors and professionally trained people the opportunity to go and preach the gospel and labor for its fruitful acceptance where Christ is not known as Savior and Lord."

Scheduled to participate in the commissioning of the Rices were President Konrad Koosmann, of our California District, and Evangelist John Carlson of the ELC, who has seen service as a pioneer to Bolivia.

During his Los Angeles pastorate Pastor Rice saw his congregation initiate double services, and its Christian elementary school grow from two to four full-time teachers and from 35 children to 115. In leaving this pastorate for missionary work in South America Pastor Rice stated:

"The need in that great continent for the evangelical witness is appalling. Many intelligent Latin-Americans have totally given up any regard for or connection with the Roman Church. And in South America it is definitely either



Pastor and Mrs. Edward F. Rice and their two children are about to prepare for missionary work in Bolivia. Pastor Rice has served ALC congregations for 20 years.

Christ or Communism. . . . We feel that the Lord has called us, and since we can go we must go, come what may. If congregations here in the homeland will support us with their prayers and love, we believe that there will be a rich harvest of souls to be garnered."

All correspondence with the Rices may be addressed to World Mission Prayer League, 902 Hennepin Ave., Minneapolis 3, Minnesota.

ON THE CAMPUS

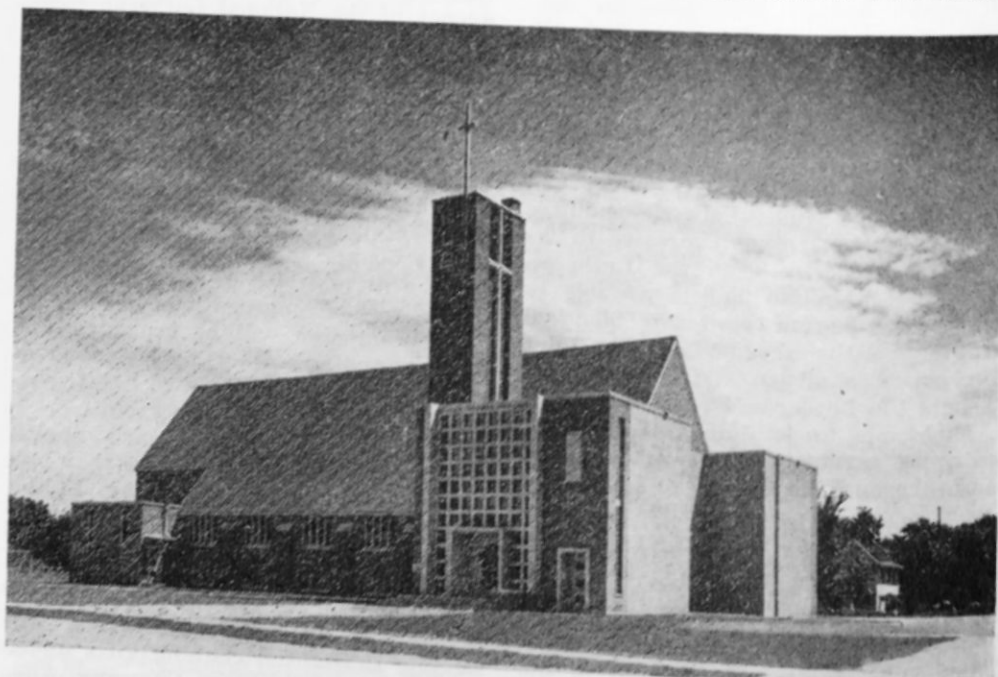
Texas Lutheran College . . . Plans have been completed for the construction of a new campus chapel at Texas Lutheran

College, President W. F. Kraushaar has announced. Ground-breaking ceremonies will be held on October 31 in connection with the college's 24th annual homecoming celebration. Construction of the chapel, which is expected to take about 140 working days, was made possible by a gift of \$100,000 from Mr. and Mrs. H. H. Weinert of Seguin. Mrs. Weinert, chairman of the TLC Board of Regents, has been a member of the board since 1936. Funds raised by the Ex-Students Association during the past few years and memorial gifts received recently will be applied toward the total construction cost of \$134,958, Dr. Kraushaar said.

AMONG THE CHURCHES

Spring Valley, Minnesota . . . A month-long series of dedication festivities began on September 27 at Our Savior church, Spring Valley, an ALC-ELC congregation which merged in 1950, when a new \$200,000 church was dedicated. Local Pastor Walter J. Pilgrim performed the dedication rites. Pastor B. R. Biorn (ELC) of Northfield, Minn., preached in the morning, and Dr. A. H. Ewald, president of the Minnesota District, ALC, preached in the afternoon. During the noon hour a dinner was served to the group of about 800 present for the occasion. A vesper service was held in the evening. Other dedication events held throughout the month included Men's Night, Ladies' Night, Youth Week, a Bible Study and Evangelism program, and a closing Communion service on October 25.

The new structure is a masonry building, faced with brick and trimmed with Indiana limestone. Measuring 75 by 121 feet, the church has a seating capacity of 600 and is so constructed that an overflow addition can be attached later when a proposed education annex is built. Plans for the new church were formed



Dedicated recently at Spring Valley, Minn., was this new Our Savior church, one of the results of a merger of an ALC and an ELC congregation.

shortly after the merger, and ground was broken in the spring of 1952. At the present time Our Savior Congregation does not have official connection with either the ALC or ELC. "However," said Pastor Pilgrim, "the members have no trouble in this . . . They are looking forward to the day when the larger bodies will be able and ready to get together and do their work as one group just as this congregation of different synods has found it feasible to do on their local congregational level."

AMONG THE DISTRICTS

CALIFORNIA . . .

ST. LUKE CHURCH, Sacramento, Calif., Pastor Arnold C. Schultz, sponsored a booth at the California State Fair in Sacramento, September 3-13. Workers at the booth reported that they distributed a "tremendous amount" of literature and ran out of material. "We believe our exhibit received as much public interest as any of the others," they said.

TEXAS . . .

ST. PAUL CHURCH, Freeport, Tex., Pastor R. L. Fackler, has organized a branch Sunday school in Angleton, Tex., a rapidly expanding town 15 miles away. The first meeting of the Sunday school was attended by 54 children and adults, including four staff members. Pastor Fackler said Angleton offers a "brilliant future" for mission work, and that St. Paul Congregation hopes to establish a new Lutheran mission there soon.

CENTRAL . . .

PASTOR EDWARD HILLER, Versailles, Ohio, has accepted a call to begin a new mission congregation in Dodge City, Kan., and will begin his work there in a few weeks.

IMMANUEL CONGREGATION, Lodgepole, Nebr., Pastor Elmer Ihrig, has begun construction of a new church.

TRINITY CHURCH, Gordon, Nebr., Pastor Arnold Imbrock, recently organized a choir and an 11-member Luther league which is rapidly gaining membership. One of the league's first projects was a float which it entered in a community parade.

THE CENTRAL DISTRICT Mission Committee has purchased some lots in Lakewood, a suburb of Denver, Colo., for a new American Lutheran church.

A LUTHERAN STUDENT FOUNDATION for the state of Colorado was organized on October 9 in Denver. The new organization will eliminate the necessity of having a separate foundation on each campus. The ALC is entitled to five representatives on the board.

ST. PAUL CHURCH, Herington, Kan., recently observed its 45th anniversary with a special service of praise. Speakers were District President E. G. Fritschel and Pastor A. H. Roesener, a former

pastor of the congregation. Recently installed as pastor was Rev. John Voelk.

STUDENTS FROM Trinity Lutheran Seminary, Blair, Nebr., are conducting services at the mission congregation in Hill City, Kan., which has been served by Pastor Wayne Bohling of Wakeeney, Kan.

IOWA . . .

EMANUEL CHURCH, Strawberry Point, Iowa, Pastor S. J. Meyer, observed its diamond jubilee on October 4 with two special services attended by nearly 1,200 persons. District President H. W. Siefkes spoke in the morning, and Pastor L. A. Stumme, superintendent of Lutheran Homes, Muscatine, Iowa, spoke in the afternoon. Rev. Stumme was formerly pastor of this congregation. Three sons of the congregation—Pastors Arnold H. Jahr, Clifford Burrack, and James Hughes—spoke briefly at the afternoon service.

In preparation for the celebration the congregation completely redecorated the church, laid new carpeting, and installed a new \$10,000 Reuter pipe organ with Deacon chimes. Dr. Albert A. Jagnow of Wartburg Seminary served as organist for both services. Since Emanuel Church was organized in 1878 by a group of 13 persons it has been served by Pastors E. Barkow, G. Graf, G. Fritschel, M. O. Jahr, L. A. Stumme, and the present pastor. Membership includes 558 communicants and 835 baptized members.

ST. JOHN CHURCH, Belmond, Iowa, Pastor Leo Widdel, celebrated its 50th anniversary on September 27. District President H. W. Siefkes preached in the morning, and Pastor R. J. Huck of Sheffield, Iowa, a former pastor of St. John Congregation, preached in the afternoon. Pastor W. E. F. Meier of Fort Dodge, Iowa, gave a review of the history of the congregation and led the congregation in a reaffirmation of the confirmation pledge. Pastor Meier is a former pastor of this church.

ST. PAUL CONGREGATION, Rockwell City, Iowa, Pastor Paul G. Bauer, observed its 45th anniversary on October 4. Guest speakers were Dr. L. L. Belk of Le Mars and Pastor Bruno Schlachtenhaufen of Waterloo, both former pastors of the congregation. The offering, designated for a new parsonage, amounted to \$1,714. Last year the congregation purchased a lot adjoining the church for the future parsonage.

FUNERAL SERVICES were held on October 5 at Jesup, Iowa, for Mr. Albert John Widdel, father of Pastor Leo Widdel of Belmond, Iowa. Mr. Widdel died on October 2.

ST. JOHN CHURCH, Boyden, Iowa, Pastor Henry J. Knoploh, celebrated its 75th anniversary recently. Speakers for the day included two former pastors of the congregation—A. Hein of Tripp, S. Dak., and William Striepe of Holstein, Iowa—and two sons of the congregation—Pastors H. Woelber of Loveland, Colo., and

August Baetke of Wartburg College, Waverly, Iowa. Neighboring pastors and friends brought greetings.

OHIO . . .

CHRIST CHURCH, Columbus, Ohio, Rev. Robert Long, pastor, recently celebrated its 75th anniversary with several services. On Sunday, October 4, Dr. Otto Ebert, president of the Ohio District and a former pastor of the church, was guest preacher. On Wednesday, October 7, an anniversary banquet was held, with Dr. William L. Young, executive secretary of the ALC Board of Christian Higher Education, as master of cere-

(More on page 14)

What can the church do for laymen?
What can laymen do for the church?

THE CHURCH WE LOVE

Wilbur La Roe, Jr.



Here is a dedicated layman's call to laymen and women everywhere for greater love for their church and greater diligence in its service.

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* * *

"I am thrilled by *THE CHURCH WE LOVE*. . . It is a very effective and well-written book."—Judge Luther W. Youngdahl. \$1.25

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THE WARTBURG PRESS

Luther Reforms the Divine Service

By WALTER G. TILLMANN

W E LUTHERANS take for granted the Common Service in our hymnals which we follow more or less closely every Sunday in our churches. Most of us are rather proud of its beauty although some stubborn conservatives complain about "too much standing and too much singing." But they are few and far between. By and large we are always trying to make it just a bit more elaborate and more colorful than it used to be. The words of the liturgy, however, remain the same. They have been in our hymnals, with few and insignificant variations, since Luther reformed the divine service more than four hundred years ago.

Few people realize that the reformation of the divine service from the Roman Catholic Mass to our Evangelical Service was a most difficult task. In the course of the centuries before the Reformation the simple, Christ-centered service had been gradually changed into something completely different. The saving grace and the saving faith were all but forgotten during the long night of papal supremacy. Holy Communion which had been instituted by our Savior as a means of grace for the strengthening of believers had been perverted into a holy sacrifice offered by the priest before the altar. Salvation was gained, as one Reformation scholar puts it, "through the correct celebration of the Holy Liturgy, by strict adherence to the Order of Service." In this way even the slightest slip of the tongue could be fatal. A person's personal faith was of value only insofar as it found expression in connection with the words of the Mass. Above all, this overemphasis on man-made observations placed the priest in a key position as mediator between God and man. He conducted this "saving service" whether a congregation was present, or not. He alone partook of the cup. Worst of all, he made it a sacrifice.

LUTHER RECOGNIZED early that the church had left out Christ. As early as 1516—a year before he published the Ninety-five Theses—he said in a sermon that "the hearing of the Word of God is more important than the hearing of Mass." He insisted that Jesus Christ is our only Savior and Mediator. The idea that the correct celebration of a mere service or the mediation of a sinful human being could give us salvation was an abomination in his eyes.

Two years after the beginning of the Reformation he went a step farther. In the treatise "*On the Venerable Sacrament*" (1519) he demanded that "all people should receive both elements of the Sacrament like the priests" although he counseled churches to go slow in making any radical changes for the "sake of the weak in faith." The words of the Mass are mere words if faith is not present among those who worship. "Bread and wine," he said, "can do nothing but harm if they are not used in the right way. . . . It is not enough that the Sacrament is celebrated; it must be celebrated in faith."

LUTHER WAS especially worried about the many unnecessary additions to the original Communion. He deplored the fact that people did not know the meaning of Christ's sacrament. The need of explaining the saving grace of Christ in a sermon was emphasized for the first time in his "*Treatise on the New Testament*" (1520). Later in the same year Luther wrote: "We have to remove above all things one offense. . . viz., that many people believe that the Mass is a sacrifice. . . . If we do not keep the Mass as a promise and testament of Christ we are losing the whole gospel." This testament of Christ is given to everyone who comes to Him in faith and believes "that you have been given by grace and freely what the words" in the Sacrament proclaim. This was the beginning of placing the sermon into the center of the Communion service.

The realization of this plan had to wait, however. The next year after the Diet of Worms (1521), Luther disappeared on the Wartburg. For a while his friends did not even know whether he was still alive. In the meantime some rash enthusiasts, who would not wait for his return from the Wartburg, made radical changes in the Communion service which they tried to force upon a reluctant laity. People were not ready for these changes. Luther's onetime friend, Professor Carlstadt, introduced a completely new Mass in Wittenberg on Christmas Day 1521, distributing both elements to all people. The reactions were violent. Many souls were troubled, and for a while it seemed as if the cause of the Reformation would be lost in violent battles. Wild-eyed, self-styled "prophets" who preached a strange gospel descended upon Witten-

berg. Clerical vestments, church furniture, and everything that reminded these people of Roman "idolatry" were thrown out of the window. Luther had to make a quick reappearance in Wittenberg in order to save the Reformation.

Immediately upon his return Luther went into the pulpit of the Town Church and during the next eight days preached eight of his most important sermons. In these so-called *Invocavit Sermons* (March, 1522) he set forth some of the most important principles of Christian and evangelical liberty. Those fanatics who had taken over the Reformation during his absence had merely substituted another reign of terror and coercion in the place of the Roman dictatorship from which Luther had just freed the church. Luther again insisted that there must be "no violence to the weak consciences among us." He proclaimed that, even though many of the ideas of the fanatics were sound, yet "faith without love is worth nothing." In matters of our faith we must be steady and firm, but love commands us to do what is good for our neighbor. The changes which the Reformation had to make in the divine service were so great that it would take time to lead those who were weak in faith to accept them. As a result of Luther's preaching the self-styled "prophets" disappeared from Wittenberg (to do harm elsewhere), and the old colorful vestments, the organs, the chants, and even the censuring appeared again in the service. But Luther left out most words and motions in the Roman Catholic Mass which were not in agreement with evangelical teaching. This he could do easily since the entire Mass was in Latin, and no one understood the words anyway.

IN THE MEANTIME other reformers had introduced "New Masses"* in different towns of Germany. Some of these Masses were indeed "good Masses" and were quickly approved by Luther. But since he was so very slow in producing his own version of the Mass, there was a great variety of liturgies, which soon led to more serious consequences as unevangelical or at least un-Lutheran words and interpretations crept into the service. Therefore, Luther was forced again and again to take a hand in the reform of the service. He was a very reluctant

*At the time of the Reformation, Luther and the other reformers retained the word "mass" to designate what we Lutherans today call "The Order of Service." As pointed out, the Lutheran "masses" or Orders of Worship eliminated all the "idolatry of the mass" that was incorporated in the Roman Mass.

reformer because he did not want to offend the people who were "weak in faith." One must understand Luther's concern about these people: For over a thousand years the Mass had been a sacrifice, offered by the all-important priest for the people. Now suddenly the complete change!

Late in 1522 Luther wrote "*On the Use of Both Elements of the Sacrament.*" The dust which had been stirred up by the fanatics had settled somewhat, and Luther felt safe in permitting a gradual change from the Roman Catholic form of Communion to the form which Christ Himself had commanded. He also advised all pastors to "do away with all words . . . which indicate that the Mass is a sacrifice. . . . This must be done no matter who is offended." As said before, this was comparatively easy because no one understood the Latin words, and suitable Psalm passages and collects were put into the place of the "vain additions."

Early in 1523 Luther introduced daily preaching services in Wittenberg (March 23) and wrote to a congregation which had asked him for help: "As we do not want to do away with the office of the ministry, but want to put it in its proper place, so it is also not our intention to abolish the divine service but give it the right meaning." Once more he enumerates the "abominations" of the Roman Church: 1. They have silenced God's Word in the service; 2. They have added unchristian stories and outright lies in the liturgy of the Mass; and 3. The service has become a good work whereby a person may gain God's grace and salvation. Faith has perished. Over against these abuses he asserts the Christian principle: "The congregation shall never meet unless God's Word is preached and prayed . . . even though it may be a brief service." Luther advocated that portions of Scripture should be read immediately before the preaching, not merely the customary lessons for the day, but "if possible several chapters." All weekday Masses were abolished, including also Masses for the dead, so-called Low Masses, and all other types of Masses which were not clearly a celebration of the Sacrament of the Altar by the assembled congregation. The emphasis was on the Word of God, "all else must pass away no matter how much it may trouble Martha. Amen."

THE "*Form of Mass and Communion for the Wittenberg Church*" which Luther published in the fall of 1523 is the first complete order of service from his pen. Dozens of orders had been published by others before him. He now added his form. It was essentially the form which was later to become

our Common Service although the Latin language for the liturgy was still retained, and Luther was forced to write a final "*German Mass*" three years later (1526). The service begins with the Introit ("which we preserve . . . although we would prefer a Psalm"), followed by the "Kyrie" which is chanted nine times. The "Gloria in Excelsis" is optional. The Prayer or Collect which follows immediately (the Salutation is omitted) must be Christ-centered.

Then follow the Epistle and the Gradual with the Hallelujah which is to be sung even in Lent, for "the Hallelujah is the perpetual voice of the church, even as . . . Christ's passion and victory are perpetual." The Roman Catholic Mass had inserted so-called "Sequences" after the Hallelujah which Luther prohibits. Then follows the reading of the Gospel "where we prohibit neither candles nor censuring. But we do not demand it; let it be free." The Creed may be chanted because "chanting of the Nicene Creed is not displeasing." Then ordinarily the Sermon is preached although at times it was given before the service because Luther considered it "the voice calling in the wilderness."

The Offertory is omitted. Luther wrote sharply against it. He called it "that complete abomination, into the service of which all that precedes in the Mass has been forced." The Preparation of the Elements takes place during the Creed or after the Sermon. In the preparation "wine may be mixed although I rather incline to the preparation of pure wine. . . . Pure wine symbolizes beautifully the purity of the teaching of the gospel." Salutation, Preface, Collect, and the chanting of the Words of Institution follow.

The Elevation of the Elements is retained for the sake of the weak in faith. But Luther does not like it. The Lord's Prayer and the "Peace be with you" lead to the Distribution of the Elements. The choir sings "Lamb of God." The pastor communes himself, then the people. Instead of the Catholic "*Ite, missa est*" he proposes the Post-Communion Service as we have it today, closing with the Aaronitic Benediction.

While the publication of the "*Form of Mass and Communion*" brought some order into the prevailing disorder and helped to weed out certain doctrinal aberrations which had cropped up in some parts of Germany, it was not until 1526 when Luther published his "*German Mass and Order of Divine Service*" that the work

of the reform of the service was on the whole completed. There were changes later on, but in the main the service remained as Luther fixed it in 1523 and 1526. From then on the whole service was in the language of the people although the Latin liturgy continued to exist side by side for many years after the Reformation.

In the "*German Mass*" Luther shows an almost unbelievable independence in liturgical thinking. Instead of the Introit he would rather sing a German hymn or a German Psalm. Instead of the Gradual he inserts another German hymn, "Now pray we all the Holy Ghost." Even the Creed is versified, and Luther's "Creed Hymn" is used. The Lord's Prayer is paraphrased. The Sanctus is also changed into a German hymn. The remainder of the hymn is sung after the distribution. It seems that Luther went a bit too far in his desire to have the congregation take part in the service. Later the more conservative reform of 1523 prevailed, and the hymns were all but forgotten. (They were not the best of Luther's hymns!)

Luther has been attacked by some—including Lutheran—liturgists who say that he did not know much about the liturgy. They are wrong: Luther knew more about liturgy than they. He grew up with the liturgy. He was a monk, a priest, a Catholic professor of theology. For years he paid the most conscientious attention to every iota of the liturgy. Whether he appreciated the "sacredness of the liturgy" is not debatable. The liturgy was not sacred to him. The Word of God alone was sacred. Liturgy to him was merely a means to an end, to beautify the service in God's house, to edify the people, and to establish order in the service throughout the land. On the whole he retained as much of the traditional liturgy as he could. It is interesting to note that there are just as many people who accuse Luther of being too liturgical as there are the others who bemoan his lack of appreciation. The old story: He is attacked from both sides because he took the middle road.

We Lutherans can be thankful to him that he carried out the necessary reforms and still preserved to us the beauty of the service. We know that he did not do it rashly but very slowly and gradually. We appreciate his motives: To put Christ into the center of the service and to instruct people in the way of salvation. We may have our preferences for a more elaborate service or for a more simple service, but as long as we call ourselves evangelical Christians we, too, will put all emphasis on Christ as the center of our service and on the teaching of His Word in the same.



What's Your "Ruling Passion"?

By H. H. SMITH, Ashland, Va.

FOLLOWING THE RECENT DEATH of Dr. Rankin, foreign missionary secretary of the Southern Baptist Church, an editorial in the Richmond *Times-Dispatch* paid this great missionary leader a fine tribute, referring to him as a man to whom "missions were his life." This gifted man of scholarly attainments was possessed of a "ruling passion," which was this: to make known to the uttermost parts of the world the eternal truths of God as revealed in the Bible. When a man of such high ideals passes on, whether it be in youth, middle-age, or old age, we count his life a success.

Frightened by His Wealth

This brings to mind the case of a layman and businessman who made money so fast that it frightened him. Changing his mode of living, his "ruling passion" was no longer simply to be a rich man but to make money and to use it to spread the gospel and help his fellow men. Briefly, this is the story:

It was the last day of the year, and as he left the office, his secretary handed him a check representing the profits for the year. He stuffed the check into his pocket without looking at it, but on his way home, "as he passed under a street gas light he glanced at the check and could hardly believe his eyes. The check was many times larger than he expected it to be."

Relating the incident later, he said: "I realized I must do one of two things: either give up the careless way I had been spending my money, or else God only knew what the result would be, with so much money at my disposal." The thought sobered him, and instead of going to meet "the boys" and have a lively New Year's celebration, as he had planned, he remembered that a watch-night service was being held in the church where his mother worshiped, and he went to that meeting. They were praying as he entered. His own mother was kneeling at the altar. He went without special invitation and knelt beside her. "It was an hour of great heart-searching and the beginning of a great change," says his pastor.

His conversion was not of the spectacular type, but it was deep and abiding, leading him to serve God from principle rather than from impulse. He united with the church and endeavored to make the most of every opportunity to serve the church and his fellow men. Though he was a man

of large business interests he found the time to give attention and aid to many organizations that had for their aim the welfare of others. On a cold winter's night he would call up Water Street or Hadley mission and say: "This is a very cold night; see that all the men there are given food and shelter, and send the bill to me." That was fine, but he did more; he regularly visited the missions, often took part in the services, and it was not unusual to see him kneeling by the side of some outcast, trying to lead him to the One who alone can restore the fallen.

More Than a "Tither"

He earnestly endeavored to be a "good steward of the manifold grace of God." In the disposition of his money he was more than a "tither." He began by giving a tenth, later he gave a fifth, then a fourth, and then a half. "After that," he said, "I ceased to keep account." He marked his checks "M. P.," which he explained as follows: "The money I give belongs to My Partner, who loved me and gave Himself for me. I am simply His agent in passing it out to the people." His private secretary said that in one year 17,000 men and women had passed his desk seeking aid from this man, and few of them left without it. His pastor said that during the last ten years of this man's life his benefactions aggregated more than a thousand dollars a day.

With him, giving away money was "great fun." After hearing a sermon on the Good Samaritan at a church he visited he said to the pastor at the close of the service, "I rather enjoyed that sermon this morning, and it may be possible that you would like to be a Good Samaritan this week and live up to that sermon, and this may help you." Then he slipped two ten-dollar bills into the preacher's hand. Once coming into a trustees' meeting a little late, he said he would have to penalize himself for being late and wrote a check for \$20,000 as a penalty.

Preachers Don't Ask for Enough

One day he said to his pastor, "I don't like the way you preachers come to me for money." His pastor, with a tone of apology, interrupted and said, "I know we call upon you pretty often, and . . ." Mr. H. broke in and said: "Oh, I don't mean that. I mean that you don't come often enough and ask for as much as you should. I'm a very

busy man and can't always know just where the greatest need is."

When this brother passed on, the official board of his church paid him this tribute: "His spiritual earnestness was an inspiration to us all, and his zeal for the work of the church was unbounded. His gifts were munificent, but his greatest gift to us was the gift of himself."

Such is the brief story of John S. Huyler, wealthy candy manufacturer of New York City, as related years ago by his pastor, Dr. Charles L. Goodell, pastor of Calvary Methodist Church of that city.

LAYMAN'S QUILL

AS ONE WOMAN TO ANOTHER

AT THE RISK of sounding Pharisaical I write this plea.

We WMF women spend much time attending meetings and conventions all over the U.S. They are happy, inspiring occasions. Some of these conventions are held in hotels. As we, as a Christian group, throng the hotel and the restaurants . . . and perhaps the department stores . . . let us be at least "ladylike" . . . quiet, courteous, gracious, considerate. Let us treat accommodations at our disposal as though we were in our own homes.

Let us be happy, even gay, but when we enter the convention hall may we be aware of our purpose and our calling and be *quiet*, prayerful, sincere, and attentive. Let us hear the organ prelude. Perhaps then we can be commended for our behavior.—M.M.

ONLY FAITH SAVES

MUCH HAS BEEN said about "keeping the Ten Commandments," but it's faith in Jesus Christ that saves the soul. Our Lord says: "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die," John 11:25, 26.

If we fear the Lord we will keep His commandments. The Scriptures admonish us to "love not the world, neither the things that are in the world," I John 2:15; and, "Set your affections on things above, not on things on the earth," Colossians 3:2. There is no danger that we shall be too religious in evil days like these, for the devil as a roaring lion goeth about, seeking whom he may devour. "Hold that fast which thou hast, that no man take thy crown," Revelation 3:11. —Mrs. Lillie Klamfoth, Columbus, Ohio.

POSITION open for secretary. Typing and book-keeping. Write: Wernle Children's Home, Richmond, Indiana.

"Stripped of Every Excess Ounce"

By KURT HARTMANN

WHY DID Charles A. Lindbergh succeed in his nonstop flight from New York to Paris? Why did he arrive three hours in advance of the time he had set?

Many answers might be given. Chiefly, Lindbergh got to Paris because he applied in the physical realm what the Holy Spirit admonishes us to do in the spiritual world: "Lay aside every weight." "Run with perseverance the race that is set before us." "Look to Jesus." (see Hebrews 12:1, 2 RSV.)

Have you read the story of "The Spirit of St. Louis"? You cannot but have been impressed with these three factors, which, more than any others, brought the pioneer Lindbergh from New York to Paris 26 years ago.

Others had tried to make the same flight. Only shortly before Lindbergh succeeded a certain Captain Fonck crashed in a big Sikorsky biplane. It did not gain enough speed to rise from the runway and went up in flames. Lindbergh studied the case and calculated that there had been *too much weight*. There were four men in the plane, the cabin had been expensively finished in red leather. Among other *things* there was a bed, and there were gifts for friends in Europe. From this Lindbergh reasoned that a plane which is to break the world's record in non-stop flying has got to be "stripped of every excess ounce of weight."

That's the answer! Simon simple. In all his preparations for the flight Lindbergh was *weight* conscious. The lighter the better. Three motors? Why three? One is lighter, and one is safer. *Range* had to be put above every consideration. Stability was not as important as range. Every extra ounce of equipment, including lights and a twenty-pound parachute, were cut out. (What a comfortable feeling to have a parachute! He laid it aside). After Lindbergh was on his way he continued to be weight conscious. Once he thought he had too much fuel. At another point the ice was forming on the wings of the plane. Too much ice weight would bring disaster. He recalled a blizzard in Minnesota, and although he was on a horse in that blizzard he finally had to get off and lead the horse because he was *too much weight* for the back of the pony.

As for *perseverance*. Oh, that Lindbergh had! Without that constant determination to keep himself awake and alert he would never have made the flight. He slapped himself, held his

eyelids up, acted as though he were running a foot race, first with his feet, then with his hands, and then I suppose mostly with his mind. Anything to keep awake. What about eating? He almost forgot about that until he neared the end of his flight. When temptations came to him to turn back or to land, he beat them down and out of his mind. And so he got to Paris! Because he threw off all excess baggage, persevered, and continued looking toward his goal: Paris!

Do we want to win the race that is set before us, the race of the Christian life, that is? Do we want to reach our goal? Do we want to be *true Christians*? is what the question means. Then "lay aside every weight, and sin which clings so closely, and let us run with perseverance." Our Christian living is not as Christian as it ought to be. *We are not Christian enough*. We have our heart set on too many *things*, and we have too many *things* hanging around on our heart and our mind.

These prevent us from running the race, from living the Christlike life. We are looking too much to *things*, and they blind us so that we cannot look to Jesus. We are in a *thingy* generation. The athletic coaches counsel their players, "Keep your eye on the ball." Keep your eye on Jesus if you would get somewhere in the Christian life.

How remarkable, that Lindbergh flight! Because he was willing to do without all excess ounces (*ounces*, mind you, not *pounds*), determined to stay awake, to persevere to the end of his flight, and because he kept in mind the goal—Paris—he succeeded.

Christian, would you be Christlike? Do you want to be like Jesus? Do you want to reach the goal? This is the counsel of the Holy Spirit: Lay aside every weight and sin, everything which hinders you from being like Jesus. Persevere! Endure! Stick to it! Keep at it! Be determined in the power of the Spirit of God to be like Jesus. And, keep your eye on Jesus.

Anything less than this may be a certain type of Christianity, but (to use another sports term) it's *sloppy*. It will be neither hot nor cold, and Jesus will spew us out of his mouth, cf. Revelation 3:15, 16.

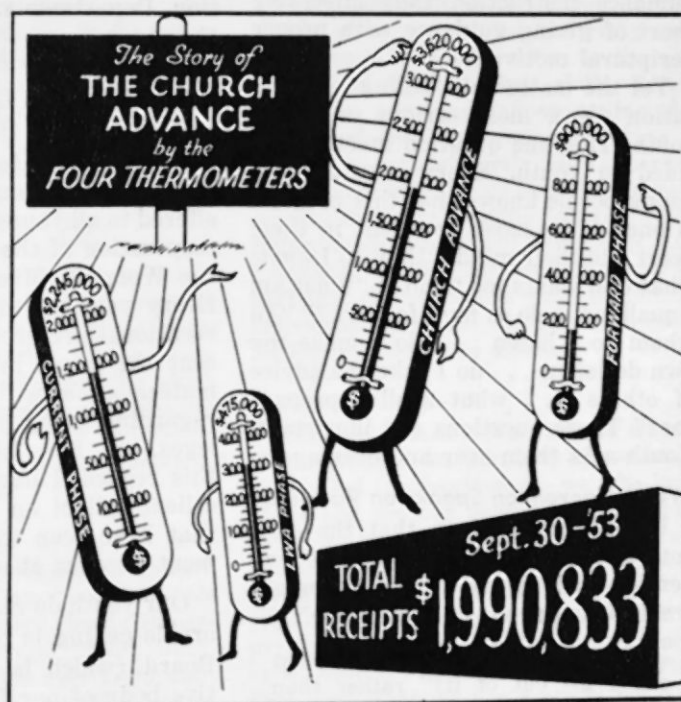
Church Advance Nears Two-million

The benevolence gifts in the American Lutheran Church at the end of nine months almost reached the two-million mark. That is the story as told by the Church Advance thermometer on September 30.

The indicator of the large thermometer marked "Church Advance" stands at \$1,990,833. This is an increase of 10.6 per cent or \$191,670 over 1952. The three small thermometers show that the total of \$1,990,833 will be divided as follows: \$1,488,939 Current Phase, \$315,777 Lutheran World Action Phase, \$186,117 Forward Phase.

It should be noted that during the month of September loving and thankful hearts placed \$236,553 on the Lord's altar for the advancing of the kingdom through the American Lutheran Church. Thus steadily the Church Advance thermometer climbs toward its final reading of \$3,620,000.

"Will we reach that goal?" "Will



\$1,629,167 flow into the American Lutheran Church benevolence treasury during the last three months of 1953?" Everywhere members of our Church are asking these and similar questions.

This is no time to become weary or discouraged. God has enabled us so far to set a fine record in 1953. His promise not to leave or forsake us is sure and certain.

Youth Asks Guidance on Vocation

By MARCUS RIEKE

ONE OF THE GREATEST JOYS in youth work is to see how God calls our young people to serve Him in all callings. I have known numerous young men and young women in our Church who have given up what seemed to be lucrative and promising occupations to serve God and fellow man in more direct capacities. They changed their course at school or entered a less-lucrative job because they believed they could serve God more directly in another field. This should be mentioned because so often the charge is made that our young people seek their vocations almost exclusively on the basis of, "What do I get out of it?" or, "How can I make the most money and get healed the quickest?"

There can be no doubt that in these days there is a real temptation to choose a calling on purely mundane and monetary standards. Once in a while you hear young people say such things, too. The world doesn't set a very good example in setting forth the proper standards and basis for choosing a life work. It is also true that in some cases our high-school vocational guidance instruction falls miserably short of giving guidance with proper Scriptural motives.

Yet the matter of "calling" or "vocation" is a most serious one with youth. This one question must be decided in youth. Every counsellor to young people knows that this problem is one of the most prevalent in their heart and their mind. "How do I know what God wants me to do?" "What am I qualified to do as my life work?" "To whom do I listen . . . do I make my own decisions . . . do I take the advice of others . . . what shall I prepare for?" Those questions are important. Youth asks them over and over again.

Youth Convention Speaks on Vocation

Little wonder, then, that the eleventh international Luther League convention had as one of its important resolutions the one on VOCATION.

WHEREAS, The question, "What can I get out of it?" rather than "What can I give to it?" guides more and more people in answering calls to service; and

WHEREAS, Our youth, too, are being corrupted by this worldly attitude so contrary to the spirit of the Christ who came, not to be ministered unto, but to minister, saying, "Whosoever would be chief among you, let him be your servant," Matt. 20:27; and

WHEREAS, Our honored Lutheran doctrine of vocation is immensely practical as a guide in making important life decisions since it causes us to weigh each opportunity before us as an evidence of God calling us to possibly greater service in His kingdom; therefore, be it

Resolved, That we, the Luther League of the American Lutheran Church, re-emphasize for our members a Christian's reason for aspiring to positions of honor or influence among men—positions of authority are to be desired only because they afford a greater opportunity for service and ministry to others, as to God; and be it further

Resolved, That we ask our pastors and teachers to help us to understand more fully the practical meaning of "vocation" so that we may come to see every opportunity in life as a call from God to serve men to His honor.

This was the resolution. The League instructed our district presidents to send this resolution to vocational guidance directors of the various state boards of education. They also sent it to our Parish Education and Publication Departments.

WMF Cooperates in Guidance Program

Our American Lutheran Church has started to offer this help. There is a growing and quite effective system of vocational guidance program that is offered to all young people through the cooperation of the Luther League and the Women's Missionary Federation. Every year youth are asked to sign vocational preference cards. They are sent the latest in tracts and helpful materials that will explain and educate regarding many professions. Our colleges, too, have been most helpful in this regard. I have seen the very excellent syllabi on various professions that have been worked out by placement bureaus at our colleges.

Our youth do realize that every honorable calling is of God. The General Board (which is the interim legislative body of our Luther League) had discussed the resolution previously. They wanted to know what our Lutheran position was. They asked about the writings of Dr. Martin Luther on this subject. They discussed what Luther had written. They agreed that, because they are God's children, and because they believe that as His children they will be guided by God's Word and will, they can trust Him

eventually to put them into the place where they can best serve Him and their fellow men.

Luther Speaks on Vocation

Luther wrote (the reference is Walch VI 1319): "Everyone should adopt a manner of life that has God's Word back of it, and of which he knows that it is pleasing to God—that is, to which he is called even though it be despised and lowly. To be a servant, a maid, a father, a mother—these are all ways of life which are instituted and sanctified by the Word of God, and which are pleasing to God." Our youth agree with this. However, because the problem is so acute and so pressing, they ask "pastors and teachers to help us to understand more fully the practical meaning of 'vocation' so that we may come to see every opportunity in life as a call from God to serve men to His honor."

Every convention brings some dramatic and definite decisions to serve Christ. The convention at Purdue was no exception. There was the girl who, led by the Holy Spirit, cried: "Jesus does forgive my sins. I know it. Now what do I do to serve Him? I must serve Him. He loves me so." There was the boy who gave up his studies in medicine and, on the spot, decided to enroll in one of our colleges in the pretheological department. There was the pastor who said: "One of my leaguers . . . definitely made up his mind for the ministry while at Purdue. Thank you for the help and the convention that helped this boy decide on his calling."

18 Volunteer for New Guinea

There were eleven young men who signified their interest in a possible two-year voluntary mission builders' program in New Guinea. Since then seven others have indicated a similar desire. There were numerous other decisions to honor God more fully and more completely in life and calling whether it be with the gang, at school, or already in the professions.

The point of the whole matter is simply this: Youth of our Church do want to serve God and their fellow man. They do want to learn all they can about how better to do it. Our youth are enlightened and persuaded by the Word and the will of God. For them the Scriptural admonition that has been taught for ten years at leadership training school, "Whosoever will be chief among men, let him be servant," is true. That truth will become more and more evident in their life as they continue to serve God as faithful members of their congregations and of their beloved Church.

Comes Reformation Day

EACH YEAR it comes—the festival of the Reformation—and we celebrate it. In increasing numbers joint Reformation rallies are being held by Lutherans throughout the land. Indeed, the most recent development is an increasing interest and participation in Reformation rallies by non-Lutheran Protestants. All of this is fine, particularly because no commercialization has invaded the observance of this festival. We are not urged to celebrate the day by drinking the beer that made Wittenberg famous or by using the kind of ink that was in the inkwell that Luther allegedly threw at the devil. In short, the day has been kept a spiritual preserve . . . for us to make the most of it.

QUESTION THEN IS, How shall we celebrate Reformation Day? What shall we do to derive the greatest blessing from this important festival? Before trying to give a specific answer to these questions I think one observation is very much in order, namely, that the showing of the great motion picture, "Martin Luther," will help thousands of us to a more intelligent and a more spiritually enriching celebration of Reformation Day than ever before. If you have seen this picture—and I hope you have—you will know what I mean. That picture brings so powerfully and so vividly before the viewer the real heart and meaning of the great spiritual truths involved in the Reformation that one feels he has been to church after he has seen the picture; more than that, he feels that he has been in the presence of the living God.

INDEED, the dramatization on the screen of Luther's personal soul struggles and rediscovery of the gospel suggests the first thing that we shall be constrained to do if we want to get the greatest possible blessing from our Reformation Day celebration. That is, to look within our own heart. Luther was deeply concerned about the state of his own soul. It was, in fact, his concern about who he was and how he stood in God's sight, and who God is and how he, a condemned sinner, might be forgiven and united with God that opened his eyes to the sad state of the church, and that gave birth, in God's providence, to what we now call the Protestant Reformation.

THE FIRST THING, then, that you and I will want to do on Reformation Day is to examine our own heart and life; indeed, to pray the ancient but ever timely prayer of the Psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there

be any wicked way in me, and lead me in the way everlasting," Psalm 139:23, 24. If Wesley once prayed—at least, I think it was Wesley—"Lord, send a revival, *beginning with me*," should not we Lutherans pray on Reformation Day, "Lord, reform the church, *beginning with me*"? In other words, the festival of the Reformation calls for self-examination, for godly repentance, for honest confession of sin. Not first of all the sins of the Romanists or of the modernists or of the Calvinists or of the synergists . . . but *my* sins. Nehemiah, a godly layman, was a great reformer long before Martin Luther was born. And the reformation under Nehemiah began with this prayer from the heart of Nehemiah: "Let Thine ear now be attentive . . . that Thou mayest hear the prayer . . . which I pray before Thee now . . . and confess the sins of the children of Israel, which we have sinned against Thee: *both I and my father's house have sinned*," Nehemiah 1:6.

A LOOK WITHIN that leads to repentance and confession. And after that a look upward that will lead to the assurance of forgiveness and to a rich experience of the joy of our salvation through Jesus Christ, our Lord. Such a look, too, is an indispensable part of a worthy celebration of the Reformation festival. Our forgiveness comes, our hope lies, not in us but in God. That fact is the quintessence of the Reformation, of the teaching of the Evangelical Lutheran Church that harks back to the Reformation. We usually put the truth in more theological language and say, "We are justified by faith and not by our own works." But what "justification by faith" means is simply this, that the way to forgiveness and heaven has no tollgates on it; that our salvation is not something which we earn but something which God offers us freely because He loves us; that Jesus Christ is the Way, the Truth, and the Life, and that no man cometh to the Father but by Him.

IF WE TAKE this Spirit-guided upward look on Reformation Day we shall be able to understand a bit more clearly the secret of Luther's life and of his work. Once he had turned his eyes from himself and his own strivings to God and to His matchless grace; once he found himself in Christ, Luther became a new man; he experienced the peace that passeth all understanding. Reformation Day should bring you and me to a new appreciation of the unspeakable love of God as revealed in the Christ who died for us and rose again. And in so doing Reformation Day will bring us to a joy in the Lord and to gratitude to Him for all His blessings that will transform our

life and make us more than conquerors through Him who loved us.

BUT THERE IS a final look that Reformation Day will surely constrain us to take, namely, a look about us. We are sinners: that the look within reveals. God loves us and has freely forgiven us and made us His own: that the look above reveals. God calls us to live under Him in His kingdom and serve Him in everlasting righteousness: that the look about us reveals. This means that the Reformation call is not to a monastery or to a nunnery. It is a call to serve God right where we are. It is a call to look upon our daily work—whatever it is—as a *Christian* calling, as a God-given opportunity for holy living and constructive service. It is a call, as St. Paul so strikingly puts it in his Second Letter to the Corinthians, to "live no longer for ourselves but for Him who for our sake died and was raised" (see II Corinthians 4:15).

PERHAPS TWO WORDS summarize this final call of Reformation Day. They are the words "love" and "witness." We are justified by faith alone. But faith is never alone. It is always working by love. And what an opportunity—what an urgent call from the Lover of men's souls—to us children of the Reformation to engage in the labor of love! I refer, of course, to the opportunity to serve our distressed brethren in Europe and in Asia through Lutheran World Relief and Lutheran World Action. I refer to our Lutheran welfare work at home. I refer to the opportunities for loving service within every community and every congregation. But I also refer to the call that comes to all children of the Reformation to love our fellows within the Church of the Reformation; putting it plainly, to love sincerely all Lutherans of whatever antecedents or synodical persuasion they may be. The festival of the Reformation cannot but remind us Lutherans of our divisions and of the large part that Christian love plays in uniting individual Christians, not only with their Savior, but with one another.

AND WITNESSING! We who look within—and repent; we who look above—and thank God for forgiveness; we who look about and see our neighbors living and dying without Christ: how can we fail to hear the call of the Christ of the gospel, of the Christ of Martin Luther, of your Christ and mine, to witness to His pardoning love and to His saving grace as we have opportunity and ability? The final proof that we are grateful for our heritage as evangelical Lutherans is not to prate of our "pure doctrine," not to sit in judgment upon other Christians, but to incarnate the saving truth in our own life . . . in a life that is so radiant with Christlike love that others are drawn to us, so that we are in a position to bear effective witness for Christ. Let such loving witness be the very consummation of our celebration of the Reformation festival! —E.W.S.

AMONG THE DISTRICTS

(Continued from page 7)

monies, and Dr. Edward Schramm, editor of the LUTHERAN STANDARD, as guest speaker. On October 11 the Rev. Fred Bernlohr, pastor of Euclid Church, Euclid, Ohio, one of the sons of the congregation, was guest preacher. In the afternoon a reunion service was held, with the Rev. John R. Wannemacher, pastor of Stewart Avenue Church, Pittsburgh, Pa., another son of the congregation, as guest preacher.

REV. FRED KLOPPER, pastor of Grace Church, Greenville, Ohio, and Miss Doris Geissman, former employee of the Stewardship and Finance Dep't. of the ALC were married in St. Paul church, Sulphur Springs, Ohio, on October 10. Rev. Paul Klopfer, pastor of Salem Church, Fremont, Ohio performed the ceremony, and Rev. Edwin J. Cornils gave a sermonette. Rev. Fred Klopfer is the son of Mrs. Frederick Klopfer and the late Rev. Frederick J. Klopfer.

Rev. E. E. Mutschmann, pastor of St. Paul Church, Cleveland, Ohio, celebrated the 50th anniversary of his ordination on October 11. Dr. Otto Ebert, president of the Ohio District, spoke at the morning service and at an evening vesper service.

FAITH CHURCH, Columbus, Ohio, Dr. Alfred M. Wagner, pastor, held cornerstone-laying services for its new church on September 27. Rev. Louis W. Mielke, pastor of Linden Church, Columbus, was guest speaker.

REV. CARL HACKER, pastor of Divinity Church, Cleveland, Ohio, has accepted a call to become student pastor at the University of Texas, Austin, Tex., and will assume his duties there soon.

MINNESOTA . . .

Concordia Lutheran Congregation, Albert Lea, Minn., welcomed Pastor and Mrs. E. G. Gaede at a reception following Pastor Gaede's installation on October 11. The district president, Dr. A. Ewald, and neighboring pastors participated in the program. The couple received a purse from the congregation.

+ DEATHS +

Dr. Walter E. Miesel

Dr. Walter E. Miesel, pastor of St. Mark Lutheran Church, Pittsburgh, Pennsylvania, died of a heart attack following surgery for gallstone on October 12. Funeral services were held on October 15. A more complete obituary will follow.

MEMORIAL WREATHS

SEPTEMBER 1-30, 1953

Rev. C. F. Betz, Strassburg, O., \$110. Sister Marie Munz, Philadelphia, Pa., \$10. Mrs. Edgar Wazler, Saginaw, Mich., \$50. George Maezolf, Nauvoo, Ill., \$10.50. Ronald Jordahl, Glenville, Minn., \$11.50. Emma Schilling, Myrtle, Minn., \$5. Mrs. Marie Bennett, Mrs. Hudson, Mrs. Anna Svendsen and Mrs. Selen Rotcliff, all of Los Angeles, Calif., \$16. John Heidingsfelder, Belle Plaine,

Minn., \$2. Waldemar Tietz, Cuero, Tex., \$2. L. Hansen, B. V. Gross, both of San Antonio, Tex., \$14. Herman Haeling and Mrs. Otto Behn, both of Reedsburg, Wis., \$5. Jacob Kemler, Springfield, O., \$28. Harry Bathaser, Columbus, O., \$5. Dr. Jacob T. Sheatsley, Columbus, O., \$35. Ferdinand Moeller, Edwin Nierschulz, and Rudolf Niedick, all of Pigeon, Mich., \$110.

Mother Christina Freymiller, Fennimore, Wis., \$20. R. J. Mueller and Mrs. Emilie Weber, both of Springfield, Minn., \$14. W. M. Kelley, Hagerstown, Md., \$8. P. W. Fields, A. L. Bass, Mrs. Bert P. Willis, Dr. E. R. Lochte, Wm. H. Balzen, Mrs. Mary Roessler, Mr. and Mrs. O. J. Bonnet, all of San Antonio, Tex., \$28. Son of Mrs. Gertz, Fremont, O., \$10. Hugo Devantier, Niagara Falls, N. Y., \$26. Peter F. Hansen, New Hampton, Ia., \$5. George F. Heckenhauer, Bucyrus, O., \$14. Elizabeth Salzmann, Iona, S. Dak., \$15. Clarence A. Kries, Marietta, Minn., \$13. Rev. F. Altpeter, Chicago, Ill., \$5. Dora Schefflein, William Doenges, and Elizabeth St. Clair, all of Baltimore, Md., \$19. Mrs. Amanda Wolf, Attica, O., \$26.50.

Dr. J. A. Dell, Columbus, O., \$40. Mrs. Christ Durtschi, Galion, O., \$5. Rev. W. C. Egbert, Fremont, O., \$15. Edward Neugebauer, Dimock, S. Dak., \$50. Esther Erickson, New Baltimore, Mich., \$5. Mrs. Henry Miller Sr., Somonauk, Ill., \$15. Kenneth Wilcox, Dearborn, Mich., \$20. Edward Charles Nienow and E. Johnson, both of Mapleton, Minn., \$10. Wm. Lange, New Richland, Minn., \$10. Chas. Slouffer, Sibley, Ia., \$2.50. Tebbe Diekmann, Clara City, Minn., \$13. Mrs. Margaret Boyesen, Clara City, Minn., \$21. John Johnson, Maple-

ton, Minn., \$29.50. Paul Yandt, Connell, Wash., \$5. Floyd Welch, Deer Park, Wash., \$20. Mrs. Emma Scheffler, Dixon, Ill., \$4. Ernest Dietz, Indianapolis, Ind., \$5. Clarence A. Schimpf, New Washington, O., \$56. Mrs. C. Umhau Wolf, Toledo, O., \$5. Frieda Schmeiser, Oregon City, Ore., \$5. Adam Hodel, Oregon City, Ore., \$5. Samuel Rarick, North Lexington, O., \$5. Mrs. Margaret Williams, Marysville, O., \$6. Mrs. Rudd Alvis, Stratsville, O., \$5.

ANNOUNCEMENTS

CALENDAR

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

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 15, 16. 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.

(More on page 16)



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Sunday School Lesson for November 8: "Stronger Churches—Better Communities," based on Acts 2:41-47; Philippians 1:27-30; 1 Peter 2:4, 5, 9, 10. Devotional Reading: Psalm 122

The Church, a Nation within a Nation

At the time of this writing special study sessions are being held at many places in our land. Lutheran Seminars they are called. The topic is, "Lutheran Participation in Contemporary America." If we were to ask, "Why this effort, and why this topic?" we might get for answer that Lutherans should have more to do with the goings-on in our nation. If they hold beautiful ceremonies inside the walls of their churches and render small service to men outside those walls, then they have become "cultists." The heathen have always been that. The Quaker, who shies away from cult for its own sake as from the pest, has a saying, "The service begins when the meeting's over."

Christians, Look to Your Churches!

The Communists are children of the world who are wiser in their generation than the children of light (alluding to Luke 16:8); they have their cells or compact groups of men who study the cause of Communism and plan hard to promote that cause. The Christians, too, are to live and to work in groups. "Where two or three are gathered together in My name," was Jesus' way of describing a Christian cell, if we may so speak. But what if the members are only enrollees or mere "cultists"? What if they do not study the cause of Christ nor plan hard how to promote that cause? They may be an aggregation of a sort but hardly a Christian congregation or church.

The purpose for which Christians meet in large or small groups is given in our 1 Peter passages. Peter had entered a new life of hope by the resurrection of Jesus Christ from the dead. And so he could tell his fellow Christians how to be Christians alive. They were to enter into living relationship with the living Lord and so be built up as living stones into the spiritual house of God.

Paul, writing to the Philippians, also gave the purpose for which Christians meet to hear the gospel of Jesus Christ, namely, that their whole manner of life be made to match the gospel of Christ, and they then think, wish, pray, speak, do that which will help to save men who are lost from God and to bring them back to life with God.

The congregation in Jerusalem achieved a compactness of persons together that was exemplary. "All that believed were together." Togetherness of persons in purpose of living is a mark of the Christian congregation. They were wrong in Jerusalem if and when they pooled their possessions and each gave up his means of further income, but they

were right in their heart as each had concern for the welfare of the other.

Churches, Look to Your Communities!

When Peter writes of Christians as being "a holy nation, a peculiar people" he sets down the fact that Christians collectively are a nation within the nation. In that position they are to "show forth the praises of Him who hath called them out of darkness into His marvelous light." The light of God's truth as it is in Christ Jesus must be held up to every problem in community life; and Chris-

My Bible and I: A Study of 1 John 3:1-10

God's Love Leads to Victory over Sin

"See what love the Father has given us, that we should be called children of God; and so we are," RSV. The love of God for us is the motivating force of the Christian life. It "constrains us," not by outward compulsion, but by giving motivation. "We love Him, because He first loved us." Such love moves to the right response in thought, word, and action.

This is something the world never understands. How can it since it does not know the God of love! And so it misjudges the Christian. The more sincerely Christian we are, the more we shall most likely be misjudged. Then, too, there is the fact that we are still so imperfect when the world demands perfection in us. To this John says, "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when He appears we shall be like Him, for we shall see Him as He is." Today we are both sinners and saints; too often more sinners than saints. Thank God for the purification which is ours daily through the forgiveness of sins. This forgiveness in Christ is the central gift of God's love. We who experience such love are moved toward a better life. But who does not look forward to the day of which John speaks, "We

tians must do it or it will not be done.

The congregation in Jerusalem trained the light of Christian truth upon the city by word and by deed. And Luke could write that they were "praising God, and having favor with all the people." It was so only for a while. Stephen was too soon stoned, and all were agonized by persecution. In many a place Paul's Christian congregation came into conflict with the synagogue crowd. In Philippi, Paul and Silas came into a bitter clash with heathen businessmen. Later he advised the brethren there that they be not terrified by the opposition. Christians are opposed in this world.

When Christians are thoroughly accepted in a community they may have given up their role as a nation within the nation; they may have stopped being a holy nation and, for the sake of peace, have blended themselves in with the secular.—A. J. SEEGER.

know that when He appears we shall be like Him"? That day will free us from negative, sinful emotions and thoughts; from words dictated by pride rather than by sincerity and love; from actions which contradict the measure of love which we have received. Paul is thinking of this when he cries: "Wretched man that I am! Who will deliver me from this body of death?" He, too, looked forward to the Great Day.

The apostle goes on to emphasize that God's love motivates a break with sin. "No one who abides in Him sins; no one who sins has either seen Him or known Him." These verses are misconstrued by perfectionists, who claim that they no longer sin now that they are "saved." This position leads either to the deception called self-righteousness or to despair, for an honest person knows himself to be sinful and so could only conclude, from perfectionist doctrine, that he is "not saved." 1 John 1:8-2:2 ought to keep our thinking sober. We shall be sinners so long as we live in this body and in this world. But through the power of Christ's redemptive love we shall also make progress in the battle with sin, proving ourselves more and more "a people of His own, zealous of good works." In as far as we listen to the flesh and the world and Satan we are not yet God's. But in so far as we follow Him in faith and in obedience we are His. Obviously, God has the right to expect us to fight with increasing victory the good fight of faith over against doubt and sin. It is the giving of ourselves more and more wholly to Jesus' invitation, "Follow Me."—KARL T. SCHMIDT.

MY DAILY BIBLE READINGS

- S. 1 John 3:1-10.
- M. Titus 2:11-14.
- T. Matthew 5:10-12.
- W. 1 John 1:8-2:2.
- T. Romans 6:12-14.
- F. Luke 15:11-32.
- S. Matthew 9:9.

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Rev. John R. Houck, from Fullerton, Md., to
9538 Bel Air Rd., Perry Hall, Baltimore 6, Md.
Rev. August Kelpke, from Hebron, Nebr., to
Glenvil, Nebr.

Chaplain E. H. Knitt, from Tulare, Calif., to
Q 3225 A, Ft. Lewis, Wash.
Rev. Kenneth W. Kohl, from Phillipsburg, Kans.,
to 435 S. Park St., Richland Center, Wis.
Rev. Paul T. Rueckwald, from Zelenople, Pa.,
to 1150 Varner Rd., Pittsburgh 27, Pa.
Rev. Lawrence O. Sanger, from Rosendale, Wis.,
to Mazomanie, Wis.
Rev. John A. Scherzer, from Oceanside, L. I.,
N. Y., to 3375 Denver St. S. E., Washington 3,
D. C.
Rev. Manno Shatto, from Poth, Tex., to Nord-
heim, Tex.
Rev. George E. Smith, Dayton 10, O. From 1260
to 1250 Oakdale Ave.

Top-Notch Books for Children



ANNOUNCEMENTS

(From page 14)

MISSION FESTIVALS

Brunsville, Iowa, Pastor A. F. Zenk. Speakers,
J. Kamper and W. K. Schmidt. \$133.
Beatrice, Nebr., (Emmanuel), Pastor J. A.
Schiller. Speakers, J. C. Schiller and E. W.
Phillippi. \$654.
Wilton, Wis., Pastor Carl F. Schulte. Speakers,
Henry J. Kurtz and Paul Wietzke. \$683.
Walters, Minn., Pastor Herbert Hafermann.
Speaker, Dr. L. L. Ludwig. \$400.
Filley, Nebr., Pastor J. H. Reents. Speakers,
Dean T. Jensen, W. Fruehling, and Elmer Beck-
mann. \$1,397.—Adams, Nebr. Speakers, B. C.
Wiebke, Johannes Schiller, and Arnold Hoferer.
\$675.
Brandon, Wis., Pastor L. R. Westphal. Speak-
ers, Loren Buelow and Louis Vater. \$428. Duplex
envelopes.—Lake Emily, Wis. \$240.
Hubbell, Nebr., Pastor C. N. Andersen. Speak-
ers, Karl Fullgrabe and W. H. Hanselmann. \$263.
Fairview, Kansas, Pastor E. O. Baack, Sr.
Speaker, Roland Hanselmann. \$186.
Montra, Ohio (Emmanuel), Pastor C. J. Kettler.
Speaker, Dr. Edw. W. Schramm. \$215.—(St.
Mark). Speaker, Dr. R. D. Lechleitner. \$525.
Wymore, Nebr., Pastor C. Weber. Speakers, E.
Baack and F. Kumpf. \$351.
Sugar Island, Wis., Pastor E. J. Boerger. Speak-
er, Dr. Carl Becker. \$377.
Akron, Iowa, Pastor Luther A. Meyer. Speakers,
Ewald Senst and Henry Foege. \$224.—Chatsworth,
Iowa. Speakers, Eldor Fruehling and Student
Roland Hansen. \$91.
Carthage, Ill., Pastor W. H. Klein. Speakers,
Arnold Raabe and Ernst Staehling. \$762.
Eureka, S. Dak., Pastor P. A. Hinrichs. Speak-
ers, G. J. Krebs, M. Obst, and P. C. Hinrichs.
\$2,438.
Fort Wayne, Ind. (St. Mark), Pastor W. L.
Kalk. Speaker, F. E. Schoenbohm. \$830.
Malcom, Iowa, Pastor G. C. Wiegand. Speaker,
Max Diemer. \$175.
Eaton, Colo., Pastor Alvin R. Zeilinger. Speakers,
R. Beckman and H. Becker. \$210.
Byron, Nebr., Pastor O. Reeg. Speakers, Mis-
sionary E. Hannemann, A. Jungmeyer, E. Prange,
and Pastor Kreier. \$1,209.
Royal, Ill., Pastor O. E. Doesken. Speakers, B. A.
Loeschen, Dr. E. W. Schramm, and Albert Heid-
mann. \$3,081.
Britt, Iowa, Pastor Paul W. Adix. Speakers,
A. Wuertz and E. Biedermann. \$622.

ADDRESSES

Rev. Marvin Ackerman, from Paris, O., to R. R.
No. 4, Box 2A, Gibsonia, Pa.
Rev. Walter F. Danneman, from Fulda, Minn.,
to Fessenden, N. Dak.
Rev. Carl M. Doermann, D.D., from Columbus,
O., to Tirupati, Chittoor District, Madras Presi-
dency, South India.
Rev. P. J. Doyen, from Mercer, N. Dak., to
Eureka, S. Dak.
Rev. Russell C. Finkbine, from Weirton, W.
Va., to 874 Manitow, Akron 5, O.
Rev. Peter A. Hinrichs, from Eureka, S. Dak.,
to 1948 Ottawa St., Regina, Sask., Canada.

The Christmas Promise

By I. B. Stolee

In this simple, beautifully written story
the child experiences all the glory and won-
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The Little Serving-Maid

By Grace Noll Crowell

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maid in the inn where Jesus was born. The
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cious possession to the Christ child. 40 pages.
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The Littlest Christmas Tree

By Flora Strousse

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the left-over Christmas trees? This is the
story of just such a tree. Because it is so small
nobody buys it, but in this story the little
tree attains even greater honor than the
larger boastful ones. Here is a story that is
appealing and heartwarming, as it reflects
the true spirit of Christmas. For ages 10
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