

LUTHERAN STANDARD

Vol. CXII

MARCH 6, 1954

No. 10



The Church Views the News

By Wilfred Bockelman



"Should a doctor pray for the recovery of a patient? Should a Christian salesman sell a product he himself is not 'sold' on? What should a church-going lawyer do when a client asks him to win a case, right or wrong?" These were some of the questions discussed when more than a hundred Dayton, Ohio, business, professional, and civic leaders met to determine how they can put Christian beliefs to work seven days of the week. Attending the meeting were doctors, salesmen, lawyers, factory hands, scientists, supervisors, and government employees, who had been selected by their pastors from a group of 250 nominations.

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The managers of the five liquor stores in McPherson, Kansas, are quite confident of their popularity in town. Church-backed groups in town circulated petitions to put a local option measure on the April 6 city election ballot. In a protest against these petitions the five liquor store managers handed over their keys to the police. "We just wanted to show this city what it would be like without liquor stores," said one manager. The nearest such stores are 25 miles away. —We hope we can tell you after April 6 how the election came out.

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Church building specialists were warned that "the revolution in church architecture sweeping America today urgently needs harnessing" by architects who know Christianity and clergymen who understand "the new look" in architecture. The warning was sounded by Dr. C. Harry Atkinson of New York, director of the National Council of Churches' Bureau of Church Building. Dr. Atkinson called for "a marriage of architecture and theology rooted in university and seminary training" in order to avoid the "twin pitfalls of, on the one hand, modern designs that have no spirituality and, on the other, new churches that ignore modern trends." Dr. Atkinson said: "A great religious architecture can arise only out of a great religious faith. It is a major task of the churches to encourage our architects . . . to use new materials and new methods and apply them to forms of edifices that express honestly the religious faith of our times. Our church leaders might well open their minds to understanding the difficult and challenging problem which this presents to the designing architect."

A new publication is about to appear on the market. It will be a kind of "Russian Review" and is being planned by a Jesuit priest, Rev. Andrei Ouroussoff of the Russian Center at Fordham University. The magazine is to contain digests of articles and illustrations from 68 contemporary Soviet magazines and 30 monthlies, published by Russian emigres in many parts of the world. Designed to be circulated through the English-speaking world, the review will aim at presenting the day-to-day life of people living under the Soviet government with a view to a better understanding of "what Russians think and do behind the prison bars of Communism." Father Ouroussoff was born in Moscow but was forced to flee in the October, 1917, Bolshevik revolution.

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The main job in editing this proposed review will be "sorting out propaganda from reality," but Father Ouroussoff believes he is equipped to do it. "Some day you will find that the Russian people will be your greatest allies—provided you get to know them and understand them," he said. "For a long time I have felt distress because nobody here thinks of the Russians as people. But they are people just like the rest of us. . . . We, as priests, have only one aim. It is to bring God back to Russia. That means we must bring Him souls. To do this, it is most important to know what the Russians think, and how they think. In no other way can one deal realistically with the problem." Father Ouroussoff alluded to Communism as "a dreadful sickness that will pass." "There will remain always," he continued, "the eternal elements of a race and nation that has produced heroes. Once you know the mind and psychology of a people, you know how to deal with them—even when there is a barrier like the prison walls of Communism."

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The Lutherans are not the only ones talking merger. The Presbyterians are doing it, too, and according to predictions they may accomplish it quite soon. Members of the Joint Negotiating Committee of the three major Presbyterian denominations in the United States predicted that their three bodies would be united into one church by May, 1956. The committee has put the finishing touches on a 313-page Plan of Union. If the plan

is approved, as the churchmen expect, the Presbyterian Church in the U.S.A., the Presbyterian Church in the U. S. (Southern), and the United Presbyterian Church will unite in a single Presbyterian Church of the United States. The new Church would have 3,500,000 members. The plan will be printed and mailed to the 14,000 clergymen of the three churches next month. It will be placed before the three General Assemblies in May and June and, if approved by them, will be voted on by the local presbyteries in 1955.

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Today's "glamor trend" in evangelism was criticized by Dr. M. R. DeHaan, a Grand Rapids, Mich., physician who conducts a radio Bible class. Speaking at the opening session of the 48th annual Founders Week conference sponsored by the Moody Bible Institute, Dr. DeHaan said: "This is the glamor age of evangelism. Everything must be big, super, exciting, stupendous, breath-taking. I cannot help but wonder what will come of it. We measure a man's ministry today in terms of his popularity, his success, his ability to get a crowd. But I do not find a single Bible verse that gives any reason to expect anything but sacrifice for those who will follow Jesus."

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The chapel at Valley Forge, Pa.—
Photo by Eva Luoma

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

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

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

LUTHERAN STANDARD

Why Is a Public Judgment Necessary?

1. After listening to many funeral sermons and reading your article, "No Second Chance for the Lost," I have been wondering why in the Creed we confess: "From thence He will come again to judge the quick and the dead." If the souls of the departed go at once to either heaven or hell, why is a second judgment necessary?

2. Sometime ago I read an article in the "Standard" on the evils of strong drink with which I heartily agree. I have often wondered about the turning of water into wine at the marriage of Cana. Why did Jesus make so much? Did He not thus encourage over-indulgence since the guests had already "well drunk"? — H. P. B., Wisconsin.

1. There is a private judgment of the individual at the time of his death. "It is appointed unto men once to die, but after this the judgment," Hebrews 9:27. But there will also be a general judgment of all humanity at the end of time. Now the question naturally arises: "Why have a general public judgment on the last day if each individual at the time of his death has already received an unchangeable verdict?"

Keep in mind that, when the Lord comes suddenly as judge, there will be millions on earth, just as if He were to come today. They will not yet have had their individual, private judgment. For their sake there will have to be a judgment at that time. However, the following reasons for a general, public judgment at the end of time have been given by Bible students.

1. *The manifestation of divine glory.* In this world there are those who find fault with the providence of God because the righteous often suffer more than do the ungodly. On the last day God will display His supreme justice in dealing with the ungodly and His supreme mercy in claiming as His dutiful servants the penitent and believing. And this will be done publicly before all devils, angels, and men.

2. *The glorification of Christ.* Jesus came to this world to seek and to save that which was lost. Though Lord of all, He permitted Himself to be judged and condemned as though He were the very offscouring of the earth. Throughout the centuries untold numbers have impudently treated Him as though He were a deceiver or a self-deceived dreamer. When they see Him in infinite majesty on the throne of His glory, pronouncing final sentence on all humanity, they will know that

He spoke words of truth when He said, "All power is given unto Me in heaven and in earth."

3. *The exaltation of the godly.* In this life the children of God are often mocked, jeered, and persecuted for their faith's sake. Will it not be proper and right that before friend and foe at the final judgment they be pronounced and crowned as victors?

4. *The completion of rewards and punishments.* From the time of death until the day of final judgment it is only the soul that is either in perdition or in heaven. That is only the beginning of condemnation or of blessedness. However, when body and soul are reunited, it is fitting that on the entire man sentence be pronounced, bringing the completion of punishment or reward.

2. God forbid that I should have the audacity to find fault with anything my divine Savior did. That He turned water into wine, and that He made a large quantity of it, and that it was of the very best quality, there can be no doubt. Why did Jesus provide such a generous portion of wine? Certainly not to encourage overindulgence. The very thought of such a thing is brazen impudence. Why does the good Lord often shower upon you

and me such a superabundance of good things? Because He is divinely gracious, and He wants us to be appreciative of His generosity and manifest true gratitude in the way in which we use it. While Jesus and His disciples were very welcome guests at that wedding, it would seem that they arrived from Judea quite suddenly and unexpectedly. Should not Jesus in a very substantial way show His gratitude? He did that very thing. He not only helped the family out of an embarrassing situation, but He provided the young couple with wine for months to come, and they could, perhaps, even convert some of it into cash. A welcome wedding present, indeed!

Wine need not be a curse in itself, but it becomes a great curse when it is used to excess. It is intended as a blessing and doubtless was a great blessing in Palestine where pure and uncontaminated water was so scarce. Scripture surely takes note of the gross sin of drunkenness and warns in no uncertain terms of the terrible fate of the drunkard. However, it is a mistake to go to the other extreme and to curse all wine to the lowest hell. I am happy to state that I can get along very well without any alcoholic drink of any kind, and have all my life. But God forbid that I should condemn my sainted father because he kept wine in the cellar at all times, and there were, perhaps, few days in the year that he did not take a few swallows.

At that time no one of our community took offense when a little wine was thus used in a Christian home. It is different now. I hate the liquor traffic of our day; it is a tremendous evil. But it is certainly a serious mistake to want to compare conditions in the Holy Land nineteen hundred years ago with those in America today.

If one is about to break the Second Commandment but stops before uttering the words, is that just as bad as actually saying them? — Mrs. R. H., Iowa.

I have often heard this claim made, just as you have, but it is certainly not true. If I were about to curse but checked myself just as my lips were about to open, what induced me not to go on in my wickedness? Was it the devil that held me back? It was a good impulse that came to me on the spur of the moment from a different source, and I did well to obey that impulse. It is wrong to think evil, but it is adding sin to sin to permit those evil thoughts to manifest themselves in evil words or conduct. If all would thus suppress the evil that springs up in the wicked heart, how much profanity would we hear in the shops, on the streets, or anywhere else? God speed the day when all will have the grace to keep the evil from coming to the surface.



THE WEEK'S PRAYER
(Invocavit)

Give us men, O Lord, to man our foreign mission fields. Fill the heart of those whom Thou dost give us with zeal to serve Thee, with courage to face dangers and vicissitudes, and with gratitude to thank Thee for Thy continual presence. Give them success in their ministry, and let many souls be gathered in from fields now white unto the harvest; through Jesus Christ, our Lord. Amen.

Roman Catholic Editor Protests Ban On "Martin Luther" Film in Quebec

Action of the Board of Censors of the Province of Quebec in refusing a license for the "Martin Luther" film was a "political decision," motivated by the idea of "paternalistic protection," Murray Ballantyne, literary editor of the Roman Catholic paper, *The Ensign*, a teacher at Montreal's Loyal College, historian and writer, declared as the controversy over the ban spread across North America.

Mr. Ballantyne's denunciation of the censors' action came during a public panel discussion of the "Martin Luther" film held at the Catholic Campion Book Shop Library in Montreal last week. Participating in the program were two Anglican clergymen, a Jesuit priest, and Mr. Ballantyne, a Roman Catholic layman.

The decision of the censor board was "probably motivated by the desire to avoid scandal," Mr. Ballantyne said, "but the opposite happened."

"The action of the board has reverberated across the continent, and every pulpit in Toronto last Sunday probably echoed with the 'blasts' on the ban," Mr. Ballantyne said. "This decision was a civil action. I personally do not approve of the government controlling my thoughts."

"The great menace of our time," he continued, "is not any controversial film,

upon which every individual could pass judgment, but the spread of authoritarian government and the loss of personal liberties."

"The film producers will have a profitable heyday and the rest of the country a bad impression as long as Quebec continues its present censorship policy."

In opening his remarks Mr. Ballantyne said that it was important to remember that the action of the censors was a civil action and not the decision of any religious body.

"Censorship of Ideas Impossible"

"Censorship is desirable to ban obscenity, blasphemy, and sedition," he said, "but when it tries to ban any ideas it just does not work. The board has tried to stop argument by banning this film, but what has, in fact, happened is that Roman Catholics and Protestants have been arguing ever since." Mr. Ballantyne is a convert from the Presbyterian Church.

Earlier in the controversy Mr. Ballantyne, in two public statements to the *Montreal Gazette*, struck hard at the ban against the Luther film.

"As for the Board of Censors," he wrote, "they would do well to realize that neither the Protestants, nor the Jews, nor the Catholics of the Province are in need of paternalistic protection of their alleged sensitivities. If the members of any of these groups might feel wounded by a film they have but to stay away from it." He suggested that the government, which appoints the censorship board, make it "more representative and more responsible."

In another statement he said, "It is not by championing intolerance that one can promote the cause of tolerance."

While he criticized the judgment of the Board of Censors in banning the film, Mr. Ballantyne said he did not imply that he himself approved of it. "On the contrary," he wrote after viewing "Martin Luther," he had found the film to be "inexact and unfair" from the Catholic viewpoint.

The decision of the board in refusing a license will be appealed, and, in one way or another, the film will be shown in Canada, Henry Endress, an associate producer of the film and executive secretary of Lutheran Church Productions, declared in New York City. "Martin Luther" was listed among the ten best films of 1953 by the National Board of Review of Motion Pictures, the *New York Times*, the *Philadelphia Inquirer*, and the *Buffalo Courier-Express*. Endress estimated that more than ten million persons have seen the film in the U. S. and in other Canadian provinces.—*ULCA News Bureau*.



Private Gaisma Kovals, a Latvian, holds certificate presented to her at Fort Lee, Va., as the outstanding trainee of her basic training class at the Women's Army Corps Center there

Lutheran Refugee from Latvia Named Outstanding WAC

Private Gaisma Kovals, a native of Latvia who came to the U. S. through the services of the Lutheran Church, has been selected as the outstanding trainee of her basic training class at the Women's Army Corps Center, Fort Lee, Va.

At her recent graduation from basic training Private Kovals was presented a Certificate of Achievement from the WAC Training Battalion Commander, Major Charlotte I. Woodworth. She has been selected to attend the leaders' course, also held at the WAC Center, where qualified women are trained as potential noncommissioned officers.

Private Kovals and her mother, Mrs. Anna Sotskis, of Middletown, Conn., were brought to the United States by the Resettlement Division of the National Lutheran Council. They had fled from Latvia when the Russians came there in 1944 and lived in labor camps until the close of the war when they were sent to a displaced persons' camp in Germany.

It was here that they learned of the Lutheran Church's resettlement work, and in 1949 they were sent to the United States. They were taken care of by an Augustana Lutheran Church in Avon, Mass., until Gaisma's mother found a position. Private Kovals plans to become an American citizen as soon as possible.

WANTED: Used choirbooks with German and English words. Would prefer "Neue Chor Lieder No. 4" by Gabriel & Rosche. Contact Rev. F. Radons, Eatonville, Sask., Canada.

Anyone interested in lending money at 5% interest for at least two years to erect a new ALC church in a fast-growing community please write to: Pastor Paul Wenske, 1610 Acacia Ave., Torrance, Calif.



Dr. D. Elton Trueblood, head of the philosophy department at Earlham College, Richmond, Ind., stands before a 100-year-old handmade ox yoke which has been taken as a symbol by a new national organization of Christian laymen known as "The Yokefellow Foundation." Dr. Trueblood, a Quaker, is the founder of the movement, described as "a reformation of lay religion."

Hjortland, Nehrenz Named Chief Speakers at Lakeside

Dr. E. S. Hjortland, pastor of the large Central Lutheran Church in Minneapolis, has been named the chief speaker at the Lakeside (Ohio) Lutheran Chautauqua, according to an announcement by the Lakeside Committee. The dates for the chautauqua are July 12-18. Dr. Hjortland will speak at the eleven o'clock Chaplain's Hour every morning with the exception of Thursday and preach the sermon at the all-Lutheran service on Sunday morning, July 18. Dr. Hjortland appeared on the Lakeside program some years ago and is being brought back this year by popular request.

The Bible teacher for this year's chautauqua will be Pastor William E. Nehrenz, of Bethlehem Lutheran Church, Toledo, Ohio. Pastor Nehrenz was formerly a professor at the Lutheran Seminary in Saskatoon, Canada.

Another speaker who will appear on the program is Mrs. O. G. Malmin, of Minneapolis. She will address the ladies' group on Thursday morning and the entire assembly on Friday and Saturday mornings. Mrs. Malmin is the wife of Dr. O. G. Malmin, editor of the *Lutheran Herald*, official weekly publication of the Evangelical Lutheran Church.

More information about Lakeside will be provided as the program is completed. This chautauqua annually attracts many members of American Lutheran Church congregations in the Michigan, Ohio, and Eastern Districts. For quite a nominal sum a family is able to enjoy a week's vacation together with a spiritual uplift. The mornings are devoted to inspirational lectures, Bible study, group discussion, etc., for all age groups, and the afternoons are reserved for recreation. Lectures on world affairs, concerts, movies, and various kinds of entertainment held in the Lakeside auditorium every evening during the summer are open to the Lutherans attending the chautauqua.

ABOUT PEOPLE

Dr. Billy Graham, American evangelist, has been invited by the German Evangelists' Conference in Berlin to include Germany in his current preaching tour of Europe. The evangelists said they would like Dr. Graham to speak in Duesseldorf and in Berlin.

Administrators of church-related hospitals must answer President Eisenhower's challenge to extend medical care to more persons through voluntary means, the American Protestant Hospital Association was told at its 33rd annual convention in Chicago. Ritz E. Heerman, association president and president of the California Lutheran Hospital, said:

"Mr. Eisenhower has given us notice to come up with some solutions in the health field within our voluntary framework. I do hope we will not let our opportunity to save the voluntary way go by default. Who can quarrel with his statement that no man should be denied access to proper health care because of where he lives, the money he makes, his color or his creed? To disavow this would be to disavow the teachings of Christ."

Dr. E. E. Ryden has completed 20 years as editor of *The Lutheran Companion*, official church paper of the Augustana Lutheran Church. Prior to his editorship Dr. Ryden was the pastor (for 14 years) of Gloria Dei Church, St. Paul, Minn. Dr. Ryden, an authority in Lutheran hymnody, is a member of the Commission on a Common Hymnal that has prepared manuscript for the new common Lutheran hymnal and service book.

Pastor Carl H. Mau of Lutheran World Relief has returned to his post in Hannover, Germany, after a three-month furlough. He was accompanied by his wife and two children. Pastor Mau, who has already served in Germany for three and a half years, will remain for another assignment of two and a half years.



President Eisenhower joined top government leaders at a prayer breakfast in Washington. Vice-president Richard Nixon is shown as he read the Scripture of the morning from the New Testament. Seated at the head table next to the President are: Conrad Hilton, hotel executive, who was host to the breakfast, and Chief Justice Earl Warren of the U. S. Supreme Court. Also present were more than 100 Congressmen, several members of the Cabinet and White House staff, as well as a number of other government officials.—RNS photo

Brotherhood Beams

By C. L. NOLTE

997 Elsworth Ave., Columbus 6, O.

SEVEN HUNDRED MEN from all over Iowa attended the one-day workshop held at Wartburg College, Waverly, Ia., last month. The institute was the seventh in a series and was sponsored jointly by Wartburg College, the Iowa District Brotherhood, and St. Paul's Church in Waverly.

Rev. Theodore B. Hax, Los Angeles, Calif., was the guest speaker in the forenoon, when he spoke not only to the Brotherhood members but also to the students and the faculty of the college. Pastor A. C. Schumacher, of Des Moines, Ia., spoke in the afternoon on "New Challenges to Laymen." Elmer Luloff, president of the Iowa District Brotherhood, also spoke in the afternoon, after which the institute broke up into small discussion groups of a workshop nature.

The Lutheran Mutual Life Insurance Company was host to the men for the evening meal. The Wartburg concert band and other college organizations entertained at various times during the day. In the evening the men made up a mighty rooting section and helped the Wartburg Knights defeat Loras College in a conference basketball game.

Local Brotherhood Stresses Projects

THE BROTHERHOOD of St. Peter Church, Emden, Ill., serves its church and its community through many projects. During the Lenten season the men of the church decorate a window in one of the local stores with an altar, miniature churches, and appropriate placards as a means of urging church attendance. At the recent two-day celebration of the Emden homecoming the Brotherhood sponsored a booth which displayed interesting pictures of past and present as well as many items of a religious nature. Appropriate souvenirs were given to more than 1,500 persons who registered at the booth.

When the foundation for the new church and parish house was laid, 120 men of the church did all the work in one day. They also gave 100 new hymnals to the church. At a recent CROP drive the men collected \$350 worth of grain and cash. They also collected and packed for shipping 640 pounds of clothing for Lutheran World Relief.

Northwestern Has New Brotherhood

FROM THE Northwestern District comes an announcement of a new Brotherhood. Emanuel Lutheran Church, Cornelius, Ore., Pastor Erwin H. Jahr, organized a Brotherhood on January 31. Glenn Applegate, president of the Brotherhood of the Portland area, assisted in the organization. Representatives of the Brotherhoods of the ALC congregations in the area attended the meeting.

ON THE CAMPUS

Wartburg College . . . In connection with its expanding educational program Wartburg College recently added a new major to its curriculum, a combination English-speech-journalism course. Requirements for the major, which is intended primarily for students preparing for high-school teaching, include 20 hours of English, 10 of speech, and four of journalism. Of the English hours required 12 must be taken in upper level courses. The 10 hours of speech include classes in play production, play direction, speech correction, public speaking, and oral interpretation.

Wartburg Seminary . . . Arrangements for the 16th Luther Academy, to be held at Wartburg Seminary, July 13-22, have now been completed, according to Professor William D. Streng, dean of the academy. Lecturers engaged for the program are: Dr. Richard Syre, Dr. E. G. Homrighausen, Dr. George W. Forell, Dr. D. A. Flesner, Dr. Julius Bodensieck, Dr. Adalbert Kretzmann, Dr. Dwight H. Shelhart, Dr. R. R. Belter, Dr. F. M. Norstadt, and Mr. Albrecht H. Reu. Last year the Academy had a 90 per cent increase in attendance because many congregations financed the trip for their pastors.

AMONG THE DISTRICTS

CALIFORNIA . . .

SUMMER BIBLE CAMP dates have just been announced. For families, senior youth, and junior youth there will be three weeks (July 24 to August 14) at Camp Seeley. A second family week will be held September 6-12 at Forrest Home.

PASTOR WILLIAM HUMMEL, ill since October, 1952, is again in General Hospital, Los Angeles, and reported in serious condition. He was formerly pastor of First Church, Inglewood, Calif.

MISS VIOLET C. STEINKE of Los Angeles and Rev. Harry C. Carlson, pastor of Lutheran Church of the Master, La Habra, Calif., were married on February 14. The ceremony took place in the La Habra church and was performed by Pastor Henry Scherer of Advent Lutheran Church (ULCA), Los Angeles, where Mrs. Carlson had been a member.

THE NORTHERN PASTORS' CONFERENCE of the California District met February 1 and 2 at Holy Trinity church, San Carlos, where Conference Chairman E. H. Beilsten is pastor. Speakers were: Pastor Ray Kibler, Burlingame, who preached at the Communion service at which every pastor was present; District President Konrad Koosmann, who presented his report; Pastor Werner Gamb, Oakland, who gave an "Evaluation of the Common Confession, Part II"; Pastor Erwin Walz, San Jose, who presented a study of II Thessalonians; and Pastor A. H. Hintz, Woodland, who presented a paper on "Improvements of Confirmation Stand-

ards." Dr. Gerhard E. Lenski, professor at Pacific Lutheran Seminary, Berkeley, preached at one of the services.

A NEW BAPTISMAL FONT was dedicated on February 7 by the Lutheran Church of the Good Shepherd, San Francisco, Pastor Darrell K. Schultz. The font is a gift from the S. J. Hafermann family.

A NEW SUNDAY SCHOOL building is under construction at First Church, National City, Calif., Pastor Theodore Abelman. The 24-by 32-foot structure is being built entirely by volunteer labor. It will contain four classrooms and a garage for the pastor. From February 21 to March 2 the congregation conducted a funding campaign for further improvements.

MINNESOTA . . .

A \$15,000 REMODELING PROGRAM has just been completed at St. Petri church, Minneapolis, Pastor Paul Bredow. Exterior repairs included tuck pointing the church and the annex, painting woodwork, and installing new gutters. In the basement the floor under the old part of the church was lowered to conform with the new part; asphalt tile flooring was laid; the walls were finished in knotty pine; an acoustical ceiling with built-in fluorescent lighting was added; a new gas-oil combination heating system was installed; and the kitchen was revamped and new stainless steel equipment installed.



In this unusual photo Baltimore clergymen in white gowns and masks watch an operation at City Hospital as Dr. Otto Brantigan, the operating surgeon, explains the procedure. The demonstration was part of the sixth annual Institute of Religion and Health, sponsored jointly by the Council of Churches and Christian Education of Maryland-Delaware and the Lutheran Inner Mission Society. RNS photo

MICHIGAN . . .

THE WILLISTON-BLACKBERRY parish, for many years consisting of two congregations served by Pastor G. E. Ferne, has voted to separate. Pastor Ferne will serve St. John Church, Williston, and a new pastor will be called to St. Peter Church, Blackberry. St. John Church has more than 600 confirmed members, and St. Peter Church more than 300. Steps are being taken by the latter to secure a parsonage.

A NEW SLOGAN, "St. John's, where worship is a family affair," has been adopted by St. John Congregation, East Toledo, Pastor G. E. Heidmann. Emphasis is on the church attendance of entire families, and cards are signed by families that have all members in attendance. On a recent Sunday 110 such cards (from a total attendance of more than 600) were turned in. Attendance is more than 20 per cent above that of comparable Sundays a year ago.

REV. KARL MIX, for 14 years institutional pastor for the Lutheran Welfare Service in Toledo, has accepted a call to St. Luke Church, Detroit. He will begin his work there after May 1.

ABOUT 75 LUTHERAN pastors from Michigan and Northern Ohio attended a conference for National Lutheran Council pastors at the Lutheran Student Center at the University of Michigan in Ann Arbor Feb. 14-16. The conference . . . the first of its kind . . . was

sponsored by the Lutheran Student Foundation and the Lutheran Student Association at the University of Michigan. Speakers for the occasion were Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill., who spoke on the subjects, "The Lutheran Church and Higher Education" and "The Lutheran Church and the Ecumenical Movement"; Prof. Paul G. Kauper of the Law Faculty of the University of Michigan, who spoke on "Church and State"; Prof. Gerhard Lenski of the Department of Sociology of the University of Michigan, who spoke on "The Lutheran Church Faces Current Social Problems"; and Dr. George Mendenhall of the University's faculty of near East Studies, who addressed the pastors on "The Dead Sea Scrolls and Their Relation to Biblical Research."

EASTERN . . .

THE EASTERN DISTRICT recently concluded its Ambassadors' program, covering 15 meetings. A total of 186 Ambassadors signed project cards with an average of 3.6 projects per person. These laymen will be placed on the mailing list to receive the project materials and the *Commentator* regularly.

A BUILDING PROGRAM is underway at Faith Church, Youngstown, Ohio, Pastor A. W. Glessner. Bids for the new church were received recently, and the contract is to be awarded within 30 days after the bids are returned.

THE INCORPORATION of St. Martin Church, a package mission in Webster, N. Y., has been completed. The congregation has also purchased land for its church buildings.

A PARSONAGE-NOTE-BURNING service was held recently at Peace church, Greenock, Pa., Pastor Henry Young. The congregation plans to install a new organ by Easter.

A FUND-RAISING DRIVE for a new church

will begin soon at Christ Church, Pittsburgh (Knoxville), Pa., Pastor Paul T. Rueckwald. Architects' drawings have already been approved.

CHRIST CHURCH, North Miami, Fla., Pastor A. E. Gysan, dedicated a new \$10,000, six-classroom Sunday school building on February 14.

ST. PETER CONGREGATION, Baltimore (Colgate), Md., has purchased the lot directly behind its church for \$5,000.

TEXAS . . .

A SUCCESSFUL Parish Education Training Institute, sponsored by the three National Lutheran Council churches of Galveston, Tex., was completed on Monday night, February 8, after a series of five weekly meetings. Although final tabulation of the number receiving Parish Education Department credit for the courses is not yet available, it is estimated that about 60 of the 90 persons who attended will receive credit cards.

Courses taught at the institute were Old Testament History, by Mr. James A. Siefkes, vicar at First Lutheran; Biblical Teachings, by Pastor A. L. Pfennig, St. Paul Church; Introduction to the Bible, by Pastor Melton Bulgerin of First Lutheran; Church History, by Pastor Charles Hansen, Zion Lutheran (Aug.); Introduction to Sunday School Teaching, by Mrs. Raymond Snyder; and Adolescent Psychology, by Carl Hansen. Both lay teachers are from First Lutheran Church. A number of members of the Augustana congregation participated in the study sessions, which marked the first joint effort of this type. The group voted to back a similar training institute early this fall.

CANADA . . .

TRINITY CHURCH, St. Boswells, Sask., Pastor David Schaefer, has undertaken an improvement program. A new base-

ment has been built, and the church will soon be moved onto it. An automatic oil heating-air conditioning system will be installed as well as electric lighting. Rededication services are being planned for some time in June. It is hoped that Pastor H. Sandermann, who organized the congregation in 1908, will be able to participate. He is now living in retirement at Regina, Sask.

A TOWER MUSIC SYSTEM was dedicated on January 31 by Christ Congregation, Waldersee, Man., Pastor Henry Holzhausen. The system, a Schulmerich "Recordabell," is a gift from the Ladies' Aid (the German Mission Aid and the Mary-Martha Society).

THE WOMEN'S MISSIONARY SOCIETY of Christ Congregation, Vancouver, B. C., Pastor Emery T. Rohde, is purchasing a set of candelabra for the church.

GRACE CHURCH, Carman, Manitoba, a congregation of only 18 families, reduced its debt by \$2,000 in 1953. In addition the church was able to buy a \$1,000 lot and build a \$9,000 church without any loan or assistance from the building fund of the American Lutheran Church. Pastor of Grace Church is Rev. P. H. Kohlmeier.

ST. PAUL CHURCH, Brunkild, Man., served also by Pastor Kohlmeier, will soon enlarge and beautify its cemetery at a cost of \$1,500. The decision was made at the congregation's annual meeting. At the same time the congregation decided to give its pastor six or more weeks of vacation next summer in order that he may visit his mother in Germany for the first time in 53 years. Individual members will assume part of the expense as a token of gratitude on the pastor's 20th anniversary of service to the congregation.

ST. JOHN CHURCH, Strasbourg, Sask., Pastor Robert A. Herrboldt, recently dedicated chancel furniture, pews, dorsal cloth, and altar paraments. District President Karl Holfeld preached the dedication sermon. Cost of the improvements was \$4,000, which was raised through voluntary contributions.

PASTOR HENRY KRIKAU resigned from his charge at Moosehorn, Man., and conducted his farewell service on January 17. He plans to continue studies at Capital Seminary.

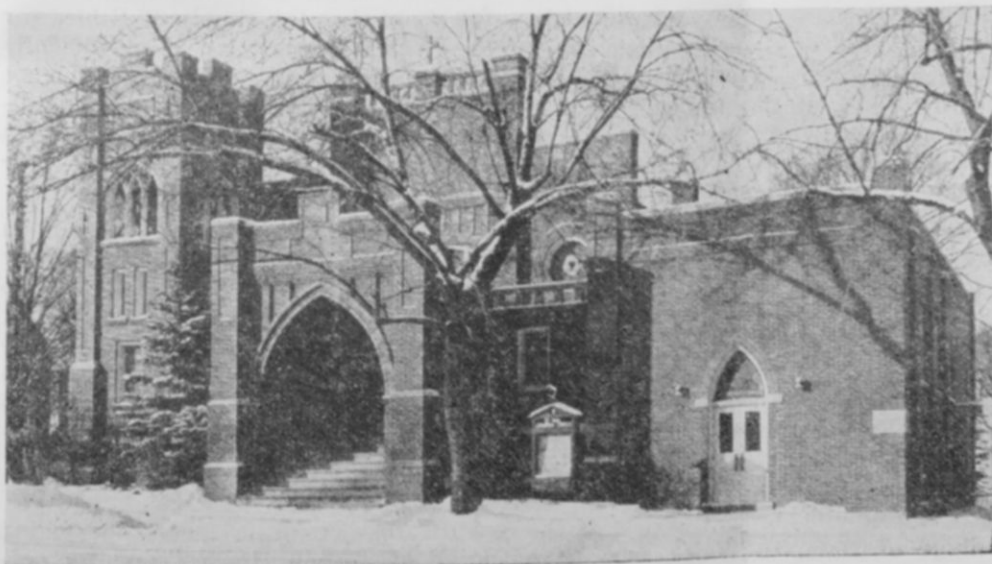
PASTOR THEODORE Becker, East Kildonan, has been appointed Manitoba representative on the District Youth Committee.

GRACE CHURCH, Burnaby, B. C., Pastor Herman W. Diers, has voted to carry its current budget without subsidy in 1954.

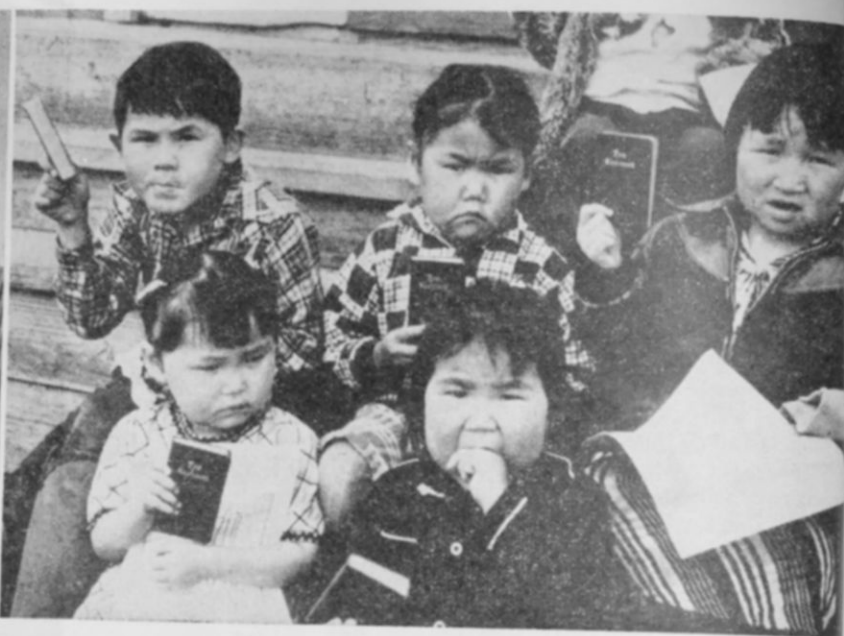
MR. AND MRS. Henry Voss, lay missionaries to New Guinea, arrived in Vancouver on January 21 for a year's furlough.

CONSTRUCTION WORK is nearing completion at St. Paul's Home, Melville, Sask.,

(More on page 14)



Adjoining St. Paul church, Reed City, Mich., is this new education unit, dedicated recently (see *Lutheran Standard*, February 27). The unit is seen at right



In virtually every country of the world Scripture reading has been made possible as a result of the Bible Society movement, now in its 150th year. At left, Aymara Indians of Bolivia read aloud from the Scriptures. At right, Eskimo children at a home maintained by the U. S. Department of the Interior in Wrangell, Alaska, display copies given them by the American Bible Society

An Idea that Caught Fire

A billion Bibles in a thousand languages have gone to all parts of the world because a Welsh minister dreamed a big dream



Boon Mark, a colporteur in Thailand, captures the interest of a Buddhist priest

A LITTLE MORE than a century and a half ago a girl's craving for her own Bible opened a new field of Christian endeavor which has had no parallel in history.

Then—as now—millions were without the Word of God. But little Mary Jones, daughter of a Welsh weaver, did not think of the problems of millions. She knew only that she wanted a Bible as her own, and that it was her own personal problem.

The story of Mary, and how she got her Bible, is one of the most heart-warming tales of faith. First she had to learn to read, then spend six years saving. When at last she had accumulated enough for her purchase Mary trudged barefoot for 25 miles to learn that Bibles no longer were being published in her native Welsh, and that none was obtainable.

It was Rev. Thomas Charles, of the village of Bala, in Wales, who gave the girl her Book in the year 1800. From that small incident in a remote hamlet sprang a movement which has

seen the publication and the distribution of more than 1,200,000,000 copies of the Scriptures in more than 900 languages and dialects.

To the minister it had been evident for years that the supply of Bibles for the Welsh people had been pitifully inadequate, and every effort to get more had fallen upon agencies already overburdened with other duties or had resulted in prices too high for the scanty means of the people.

In that same year, 1800, an edition of 10,000 Bibles was exhausted in four months, and whole districts failed to receive any. Two years later Mr. Charles tentatively suggested to some friends on a committee of a Religious Tract Society his idea for a new society. The society would supply Scriptures for the people of Wales.

THE IDEA CAUGHT FIRE. The alert mind of Joseph Hughes saw its possibilities. "If for Wales, why not for the kingdom? Why not for the world?" Why not, indeed?

On March 7, 1804, the British and Foreign Bible Society was launched. This year people of at least 60 nations commemorate its 150th anniversary. There are now 24 national Bible societies, all joined in the United Bible Societies, and they are currently distributing 20,000,000 volumes of Scriptures each year.

Other Christian organizations, in Britain and in Germany, had undertaken some responsibility for Scripture supply prior to 1804, but they had only signaled the coming event. With rare foresight the British committee realized it could not accomplish its task alone. Representatives were dispatched to other countries in Europe and in America, and 48 Bible societies were formed in the next twelve years.

In America the first Bible society was formed in Philadelphia in 1808. A hundred others followed quickly until, in 1816, a national body, the American Bible Society, was established. Today the American society provides more than half of the total world distribution.

THE ENTIRE YEAR of 1954 will be a year of observance, but five dates will have special significance.

On Saturday, March 6, children in Britain will attend a giant "birthday" meeting in Royal Festival Hall, London. The Lord Mayor of London will officiate and cut a tremendous birthday cake. Funds which children have contributed for the distribution of Scriptures and signatures of the

World Goodwill Book will be collected.

On May 5 two great mass meetings will take place. The first, a morning meeting, will be held in Westminster Central Hall. The evening meeting is scheduled for the Royal Albert Hall. Delegations from Bible societies will be present.

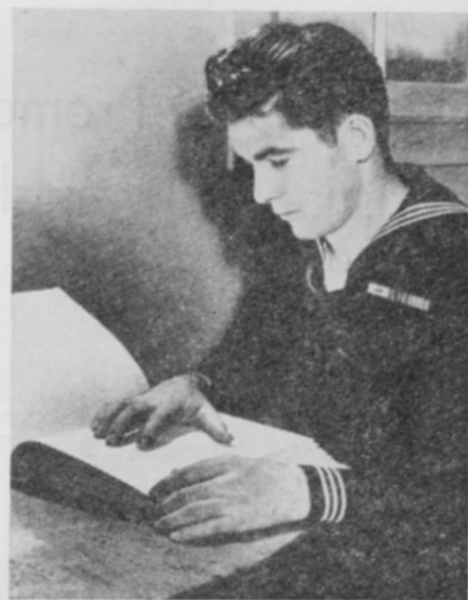
On May 14 a jubilee concert, commemorating the anniversary, will be given in Royal Festival Hall by the London Symphony Orchestra with Sir Malcolm Sargent conducting.

On June 16 a Women's Rally will take place at Westminster Central Hall.

On December 4 special anniversary and thanksgiving services will be conducted by the Archbishop of Canterbury at St. Paul's Cathedral.

ALTHOUGH THE JUBILEE YEAR will be observed with proper appreciation and thanksgiving for the accomplishments of the past, it is also a period for serious reflection on the work still to be done. Hundreds of millions of people are still without their copies of the Scriptures, and the number grows greater rather than less each year.

Despite the amazing record of twenty million copies of Scriptures and Scripture portions distributed in 1953, the total did not even keep up with the birth rate—much less keep up with the needs of replacements and the needs of the newly literate. In the year 1953, twenty-five million persons were added to the earth's population while only twenty million copies of



A blind sailor reads from the Braille Bible given him by the American Bible Society. More than 400,000 copies of raised-letter Scriptures in 37 languages have been made available by the Society in its 119 years of service to the blind

Scripture were being distributed by the societies.

The first aim of the societies will be to increase distribution during 1954 to 25,000,000 copies, a total designed to keep pace with the birth rate. By 1960, it is hoped that 50,000,000 copies will be distributed annually.

The second goal is to bring about a mass statement of faith in the Scriptures—the greatest mass statement in human history. All who believe in sharing their Scriptures with those who want a copy of the Word of God—as Mary Jones wanted her copy—will be asked to sign their names in a World Goodwill Book as a testimony to their love for the Bible, their faith in its teachings, and their desire to share it with others.

Throughout the world, in remote villages and in giant cities, people will sign the book.

To Mary Jones, sobbing before Rev. Thomas Charles, it was small comfort that a copy of the Bible was available in English. She could read only Welsh. A century and a half later, as whole nations become suddenly literate, and as the art of printing explores new horizons, the goal, "To each in his own tongue," becomes a realizable accomplishment, and 1954 becomes a year of rededication.

ALWAYS

Greet the devil so fair and fine,
Tomorrow he'll have you in to dine,
But always—that is the devil's way—
Always the guest will have to pay.

—G.J.N.



King Paul of Greece signs the World Goodwill Book as Daniel A. Burke, president of the American Bible Society (left) and the Hon. Ray Lawson, Consular General of Canada, look on. The book will be signed by people all over the world

District GFO Promoters Attend Christian Stewardship School



Here are the "students" and the "faculty" at the School of Stewardship, held at Wartburg Seminary. Front row, l. to r.: Dana Quade, California; Pauline Bremer, Illinois; Joyce Weiss, Texas; Phyllis Reeck, Luther League office secretary. Second row: Oscar Sommerfeld, Canada; Robert Wessels, Iowa; Marion Bolton, Wisconsin; Dr. Marcus Rieke, youth director. Third row: Erwin T. Janssen, Central; Erika Theuke, Michigan; Arthur Woelke, international GFO promoter; Rev. Chester M. Patten, assistant to the youth director. Fourth row: Arlen Bunn, Dakota; Judith Jaglowski, Minnesota; Wilfred Sager, International L. L. president; Rev. T. A. Krueger, Stewardship Department. Fifth row: A. C. Sander, Jr., Eastern; Richard Jones, Ohio; George Utech, first vice-president, International L. L.

Something new in the history of the Luther League of the American Lutheran Church took place last month when a School of Stewardship was held at Wartburg Seminary, Dubuque, Iowa, February 5 to 7.

Attending the school were twelve district Luther League Good Faith Offering (GFO) promoters or representatives; Arthur Woelke, Pigeon, Mich., the international GFO promoter; and representatives of Luther League headquarters and of the Youth and Stewardship Departments of the ALC.

The school was conducted by the Church's Department of Stewardship and Finance at the request of the General Board of the Luther League. Purpose of the school was to help district GFO promoters to place the emphasis in giving where it belongs . . . on hearts and lives dedicated to God.

Not a Project but a Life

In welcoming the group Youth Director Marcus Rieke said: "Our job is to teach Christian youth Christian stewardship. We should not look upon GFO as a project but as a life to be

lived—the expression of our faith. As GFO promoters we must do our work with deep consecration and prayer. God wants us at this school. He knows our problems better than we. We have to trust Him for results."

Pastor T. A. Krueger represented the Department of Stewardship and Finance at the school. He gave three lectures on the general subject, "Partners with God." Said Pastor Krueger, in part:

"This partnership is not a figment of our imagination. It rests firmly and squarely on God's Word (John 15:1-5; I Cor. 3:22, 23; I Peter 2:9). It has been established by God. In baptism we were made His own; in confirmation we have renewed our baptismal vow; and the Holy Spirit has called us by the gospel and enlightened us with His gifts. This partnership with God requires our all. We cannot shirk, we cannot cheat."

Pastor Krueger called attention to the God-given gifts of time, talents, and possessions which underlie our stewardship. Speaking about proportionate giving, Pastor Krueger said:

"In the final accounting the Lord will not ask how much we made but how much we gave, and why we gave. If our heart

is right with God, our giving will be right. We shall give prayerfully, thankfully, proportionately as God has blessed us. The distribution of our gifts as God's trustees will be right, too. When the youth of the Church have been touched and moved by the love of God in Christ Jesus, their giving, whether it be for GFO or for any other kingdom cause, will be pleasing to the heavenly Father and blessed by Him."

Group Sees Film

Miss Phyllis Reeck, Luther League office secretary, explained office procedure and accounting at Luther League Headquarters. The group also saw the film, "All That I Have," and the Purdue convention filmstrip, "Live Christ."

Miss Reeck, together with the officers of the International Luther League took part in a panel that gave a preview of a possible 1955 Luther League budget. Emphasis was put on the fact that we should think of budgeting as a guide for spending rather than for giving.

On Saturday afternoon the promoters were divided into groups, each of which discussed the work of GFO promoters in officers' training clinics, leadership training schools, Bible camps, etc.; the preparation of visual aids and other materials for GFO and stewardship; and kindred subjects. The secretaries of the groups brought the findings to the entire assembly for discussion. On the basis of this discussion the promoters adopted a worksheet for 1954.

Worship in Seminary Chapel

On Sunday morning the entire school worshiped in the beautiful chapel of Wartburg Seminary. Mr. Wilfred Sager, president of the International Luther League, was the liturgist. Rev. Chester M. Patten, assistant youth director, preached on the basis of I Cor. 13:1-8, stressing the fact that God's love for us enables us to love Him and to serve Him with our time, our talents, and our gifts.

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Do You Have an "Anxiety Heart"?

The Bible study in this week's issue of the LUTHERAN STANDARD is based upon one of the most familiar . . . and helpful . . . of our Savior's sayings, namely, that section of the Sermon on the Mount that deals with worry and anxiety. "Consider the lilies . . . and don't be anxious!" "Consider the matchless, limitless love of your heavenly Father . . . and quit your worrying!" That is the gist of the Savior's blessed message in this precious section. By all means you will want to read carefully . . . and meditate deeply . . . upon Professor Schmidt's treatment of this priceless Scripture.

I am moved by more than one consideration to devote the editorial page this week to this subject of anxiety. I suppose, to make an honest confession, that my own need of the sovereign remedy for anxiety prompted me to write on this subject. And then I notice that this subject, which is often discussed in books and in magazines, has recently received nation-wide publicity. For one thing, there was an article in a recent issue of the *Reader's Digest* that bore the title, "How to Relax." And the country's newspapers carried a story about a Texas doctor who discussed the "anxiety heart" at the recent St. Louis meeting of the American Medical Association. It seems that the doctors of the nation are of the opinion that this particular ailment may be recorded in history "as partially symbolic of twentieth-century life." Last year 51.6 per cent of the deaths in this country were caused by heart ailments.

If the ailment of "anxiety heart" is becoming more and more prevalent in our modern life, and if the Scriptures and our Savior Himself have a pertinent message about the treatment and the cure of "anxiety heart," then certainly there is a basis for editorial discussion of this matter in a church paper. Let me begin the discussion with a brief reference to the doctors and their interest in this ailment. A few weeks ago I tried to point out on this page that we are deeply indebted to the lawyers for their excellent services, and that it is unchristian to brand the legal profession as "crooked" simply because there are a few crooked lawyers. This week I am constrained to say that the American public is deeply indebted to the doctors and the surgeons for their excellent, self-sacrificing services, and that it is a slander to think of the medical profession as a "bunch of money-grabbers" simply because there are some in the profession who merit such a characterization.

If the doctors are paying increasing attention to "anxiety heart" ailments, pointing out their underlying causes—from a medical or psychological standpoint—and learning more about the best way to treat them, that is all to the good. Let me add that this is undoubtedly a field in which the physician and the Christian pastor may and should cooperate. It is most encouraging to note that in increasing measure and numbers doctors are realizing this, and pastors are becoming more aware of the importance of their own contribution to the cure of the worries and anxieties and fears that plague the people who live in this hectic twentieth century.

Naturally, when a pastor . . . or a Christian layman . . . sets out to deal with anxiety in himself or in others he turns first of all to the Scriptures. If I were to assay the role of a doctor of souls in this little editorial I should pre-

scribe for everyone troubled with an "anxiety heart" the reading each day, for a period of at least thirty days, of at least two sections of Holy Writ: Matthew 6:24-34 (on which this week's Bible study is based) and the entire twelfth chapter of Luke's Gospel.

Professor Schmidt has commented on the Matthew passage. Let me say a word about Luke 12. If you will study that chapter carefully you will discover that it contains a number of our Savior's "blessed don'ts": Don't be a hypocrite, don't be afraid, don't be covetous, don't be anxious, don't be stubborn. And, of course, the Savior gives telling, convincing reasons for these "blessed don'ts." For example, He says: "And do not seek what you are to eat and what you are to drink, *nor be of anxious mind*. For all the nations of the world seek these things; and your Father knows that you need them. Instead, seek His kingdom, and these things shall be yours as well," RSV. —I need not add that to get the benefit of this prescription you must take it for yourself.

Because there is such power in even one word of Scripture, and because the Scriptures were written to meet every life situation, including "anxiety heart," I want to refer to a few more Scripture passages that are invaluable in this connection. The women who read this page will know that there are "kitchen-tested" recipes. May I share with you some "hospital-tested" Bible passages? I have before me a Bible that was used in a hospital room several years ago. In it there are several marked passages in the Book of Isaiah. These passages were used at a time of sickness and trial that might easily have produced tension and "anxiety heart."

You may take my word for it that the passages I am about to list are effective in helping one to carry out our Savior's "blessed don'ts" and to entrust our well-being—both physical and spiritual—to Him. There are, of course, scores of other equally helpful Bible passages, but I shall list only those that were marked and used over and over again at that particular time. I know of no better way to end an editorial on this subject than to let the great prophet-statesman-pastor Isaiah, writing by inspiration, editorialize on the matter of anxiety and fear. This is what he says:

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength," 26:3, 4.

"He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint," 40:29-31.

"Fear thou not: for I am with thee: be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness," 41:10.

"But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine," 43:1.

Try these . . . and see what they do to your "anxiety heart"!



Will You See the King?

I STEPPED OUT of the Union Station in Chicago one evening last fall and proceeded to get a taxicab to take me to the Illinois Central Station where I would board the train which would take me to a little town in western Iowa that has become home for me.

As I entered the taxi and gave my destination, the driver said, "If we hurry we can see the king and queen."

"See whom?" I asked, not having had any contacts with news reports on the radio, nor having read a newspaper for the past couple of days.

"The king and queen of Greece," the cab driver answered. "They're pulling in at the Illinois Central Station in ten minutes. I sure hope we can make it."

In a way which only taxicab drivers have we darted in and out of traffic at what seemed to be more than the allowed speed, but we always managed to get through—and I gathered from his attempt to hurry that this driver was far more anxious to see royalty than I was.

Something Big Was in the Offing

About three blocks from the station I was suddenly aware of the fact that there really *was* something unusual going on. Six and eight extra policemen had been placed at every intersection, carefully alerted for any emergency.

When we arrived nearer the station, the cab driver volunteered the information that nearly 400 extra policemen had been put on duty in this immediate area for this occasion. In a few seconds I had no reason for doubting his statement.

We were confronted with some of these uniformed officers every few feet . . . stopped . . . sent on . . . then stopped again. Almost a block from the station the cab driver was told, "No farther, buddy . . . no cars allowed in here now."

I paid my fare, got out, took my baggage, and started to make my way to the station. This sounds like a simple procedure . . . who would mind walking a block or so on a nice fall evening? But it was not so simple as that.

Every few feet another policeman stopped me with, "Where to, lady?" or, "Where you think you're goin', lady?"

or, "You're sure you've got to make a train?" I was beginning to feel like an undesirable being kept out of a country.

Thousands of people surrounded the station—all for one purpose, to see the king! Many of them had stood there for hours in order to have a "front-row view." Now I began to see why they needed their 400 extra policemen. In fact, for a while I felt certain they should have had at least another 400!

These several thousand people were waiting restlessly for the big moment when they would see (so they thought!) royalty face to face. Perhaps some even had fond hopes of shaking hands with them, provided they could get near enough in that front row.

Gets a "Front-row" View

All unintentionally I, too, was to have a "front-row view"—for as I stepped up on the entrance platform of the station after having been stopped and queried dozens of times in that one short block, the last policeman said, "No farther now, lady, you'll have to stay right here."

With that remark I found myself in the front row of that surging mass of humanity that I now could see was held in check by a whole row of officers—the biggest and huskiest of the force, I was sure, as I looked them over.

There we stood—the back rows pushing and crowding as close as possible in order to get a glimpse. During those last moments of waiting I began to appreciate those policemen more than I had earlier in the evening's events, for I noticed that it was only their strong human wall that kept that seething crowd from surging forward



THE WINDS OF GOD ARE BLOWING

Faith is a vessel builded
Under the Master's eye
And worthy all the terrors
Of ocean to defy.
The winds of God are blowing—
Fearless unfurl the sail,
And you will drop your anchor
In Heaven without fail.

—G.J.N.

and crushing anyone who was not strong enough to hold his own.

Then the "big moment" arrived—the coming of the royal party. Hundreds of men and women and children of Greek extraction began singing their national anthem. Greek flags waved. This would really be *something*! But I was in for a terrific "let-down."

The royal party emerged through the doors—and at this point it took all the strength and the bodily bulk of those hundreds of officers, forming a human chain, to keep the frenzied fans from forging through to the platform.

The People Were "Let Down"

But in spite of my "ringside seat" there in the front row, next to the protective policemen, I saw no royalty.

I saw neither the king nor the queen nor their attendants. I saw neither their hats nor their shoes. For the entire royal party was so completely surrounded by news reporters, by photographers, and by policemen that one could no more see the king and the queen than one can see the ball carrier who is at the bottom of a pile of football players.

The whole solid mass—reporters, royalty, and all—moved in one solid, quick formation to the waiting cars—were whisked in under cover of policemen, and that was all.

I thought how disappointed and sad those thousands of people must feel, who had stood in line that night for several hours, expecting to see a king and a queen.

As that incident recurred in my thoughts the other day, I thought, "How true that is in another sense." Thousands, yes, millions, of people will gather during Lent. But do they see the King?

A Greater than Solomon Is Here

During the Lenten season we, too, prepare to meet Royalty far greater than a royal party from any earthly nation. Do we really see Him? Or do we, as did these thousands of spectators at the Illinois Central Station in Chicago, return from Easter disillusioned, disappointed?

I am certain that the king and the queen of Greece did not order it thus for their Chicago arrival. But their would-be admirers' view was completely shut off by camera men, reporters, and policemen.

The King who arrived among us at

Easter does not want our view of Him obstructed; but so it often is. Our view of the King becomes hidden by the countless interferences of earthly things.

We become engrossed in so many, many things—household chores, our own activities, our business, spring fashions, social events, and a host of other things; so that for us, too, as for the station spectators there is no King to be seen. We return from Easter unmoved, having missed the thrill of seeing the King.

A six weeks' preparation period is given us before the King arrives in triumph. Throughout the Lenten season we can draw closer to Him in many ways. Let us as Christian women make use of this Lenten season to prepare ourselves for His triumphal entrance.

Through our midweek Lenten services, in our Lenten study groups, in our personal reading, in our family devotions, in our way of living let us draw closer in spirit to the King.

By so doing we shall find that at the end of our period of waiting our view of the King will not be obliterated by a confused throng of work, worry, and weariness. Instead we shall find ourselves refreshed and strengthened in mind and in body because we have drawn closer to Him through our studying, our reading, and our meditation on His suffering for our sins.

As I further reflected on this incident of keen disappointment for those many admirers who had gathered to see the king I also thought of the part played by "the interference."

Do We Shut out a View of the King?

Those photographers, reporters, and police guards . . . so bent on performing their assigned duties . . . became obstacles for those who wished to see the royal party.

How is it with me? Does my job become a hindrance which prevents others from seeing the King through me? Do my interests, my activities, my habits become a barricade that shuts out the view of the King for others?

In this Lenten season let us examine ourselves in the light of our relationship to the King, but also in the light of our relationships to others. Perchance we may find ourselves in the same situation as was the barricade of protection around the king and the queen of Greece: the protectors were ever so close, and they themselves saw the royal pair; but *because of them* we who were looking for the royal party could not see it.

Let the light of your Christian service so shine that through you others may truly see the King. —JOANNE BELK.

This Is The Life

(The following poem by Mrs. Grace Sturken of the Women's Missionary Society of the American Evangelical Lutheran Church in Phoenix, Arizona, was

used as the preface to the yearbook for 1954. Because we all are using that theme, and because it merits reading by all, we are printing it here for others.)

"This is the Life" is our theme for fifty-four;
Our chances for service lie right at our door.
What does it mean to you? Let's study it and see;
It should mean a lot to both you and me.
Let's forget all selfish aims, gossip, hate, and pride,
Apply ourselves to helpfulness and labor side by side.

One of our topics is, "Why don't we?"
If we think on that a little, I'm sure we'll see
There's work for the Master wherever we live
If we're willing our time and our talents to give.
Let's live with a purpose from day unto day
And do things for others the Christlike way.

There's work to be done both at home and afar.
Although we can't go we may serve where we are.
There's New Guinea sewing, India missions, too,
And our Mexican project where workers are few.
As stewards of God may we strive this new year
To use time and money for things He holds dear.

Executive Board Plans 1954 WMF Convention

January 24-28 were planning days for the executive board of the Women's Missionary Federation as it met at the Pantlind Hotel in Grand Rapids, Michigan. All members of the board were present except three, who were excused because of illness.

Planning of all kinds was on the agenda, but a good portion of the time was spent in planning for the biennial convention of the Women's Missionary Federation which will be held in Grand Rapids, Michigan, October 26-29.

The Michigan District convention committee also arrived for part of the board meeting, and on Wednesday afternoon a joint planning session gave us a bird's-eye view of the many interesting highlights in store for conventioners in October. News releases of these features will appear soon.

The executive committee, six department chairmen, two editors, and fifteen district presidents shared in the inspiration and the information of this four-day meeting under the guidance and the direction of the national president, Miss Dorothy Haas.

Some of the major items which the board considered, in addition to the 1954 convention, were the revised constitution, visual aids materials, budget considerations, preparation of the ballot, and departmental materials.

Following the general board meeting, the literature committee met on January 27 and 28 and prepared the

study topics and packet materials and considered authors for 1955 materials. The theme for the year will once again coincide with that of the American Lutheran Church namely, "My Christian Church."

EVENING PRAYER

TO THEE, O LORD, I bring the bouquet of a finished day. The bright blossoms were culled amid thorn and brush of inconsideration, to be used in darkened days for self-discipline.

As the day comes to an end, I tenderly store these for others less fortunate than I in hope; for those lost in a heart's grim purpose; for those weary of a restless soul.

Give me the peace of Thy Eternal Spirit to scatter with diligence the petals of kindness in the garden of fellowship—

Not for vaingloriousness.

Not for self-satisfaction.

Not to judge others uncharitably.

But as a curative power for someone's dim faith.

If there be left one blossom, O Lord, however crushed and forlorn, please grant it for the salvation of my own unhallowed heart. Amen.

—JUNE LSKO, Youngstown, Ohio.

YOU LIKE COMIC BOOKS?

A boy read a comic, got his red jacket, said, "I can fly, too," jumped off the cliff, died. Children caught in robbery said, "We read it in a comic book."

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MY CHUM — BOX WP — HIGHLAND, ILL.

AMONG THE DISTRICTS

(Continued from page 7)

and the new wing will be occupied soon. Various societies and congregations have contributed liberally to the project.

DAKOTA . . .

SPECIAL SERVICES were held on February 7 in St. John church, Arlington, S. Dak., in recognition of the 10th anniversary of the ordination of Pastor S. E. Stein. Members of the three-congregation parish (Arlington, Badger, and Bryant) were present. Pastor Fred Mueller, vice-president of the Dakota District, preached the sermon, and Pastor John M. Rohde of Ramona, S. Dak., read the Scripture lessons. At a reception following the service members and friends presented an anniversary gift to the pastor.

ILLINOIS . . .

REDEDICATION services were held on February 7 at Emanuel Church, Evansville, Ind., following the completion of a renovation program. Additions to the church and the school annex included a tile floor, new entrance, altar, lectern, altar appointments, new furnishings and equipment, and dossal curtain. Some repainting was also done. Pastor of Emanuel Congregation is Rev. Karl Landgrebe.

+ DEATHS +

Mrs. E. H. Kempfer

Mrs. Friedericka (Hagelberger) Kempfer, 43, wife of Rev. Ernest Kempfer, pastor of Epiphany Lutheran Church, Toledo, Ohio, died unexpectedly on Saturday night, February 13, in Toledo Hospital shortly after she suffered a heart attack in her home.

Mrs. Kempfer was born in Botkins, Ohio. Before moving to Toledo 11 years ago she lived in Port Clinton and Rocky Ridge, Ohio, where her husband was pastor.

Funeral services were conducted in Epiphany church on February 17 by Dr. Norman Menter, president of the Michigan District. Services were held also in St. Paul Lutheran church, Botkins, with Pastor J. J. Schick officiating. Burial was at Botkins.

Surviving, besides her husband, are a daughter, Charlotte, a student at Capital University; a son, Myron; also her father and a brother, of Botkins.

Pastor Johannes Werner

Johannes Hans Werner was born in Germany on December 18, 1878, the son of Mr. and Mrs. Gottlieb Werner. After completing his elementary and secondary education he enrolled at the Hermannsburg Anstalt in Germany to prepare himself for the ministry. After several years of study there he emigrated to America in 1902 and enrolled at the St. Paul Luther Seminary from which he was graduated in 1907.

Pastor Werner served parishes in Canada, North Dakota, Iowa, Wisconsin, and

Minnesota. After serving in the active ministry for nearly 50 years he retired four years ago and made his home in St. Peter, Minn.

In 1907 Pastor Werner married Rosina L. Tolzmann. Three daughters and one son were born to this union, all of whom together with Mrs. Werner survive Pastor Werner's death. Death came suddenly and unexpectedly as the result of a heart attack on February 9. Funeral services were conducted on February 12 in St. Peter, Minn., and at the St. Paul Lutheran church of Vivian Township by Pastor Herman Schmitt. Pastor Paulus Pilgrim conducted the committal service at the grave.

Pastor Harold E. Hoff

Harold E. Hoff, youngest son of Pastor and Mrs. H. E. Hoff, was born at Treynor, Ia., on August 24, 1905. He received his college training at Wartburg College, Clinton, Ia., and Midland College, Fremont, Nebr., from which he graduated. He graduated from Wartburg Theological Seminary in 1930. After serving as pastor of Zion Church, Tipton, Kansas, for two years he accepted a call to St. John Church, Randolph, and Hope Church, McLean, Nebr., where he served until the time of his death.

In 1931 Pastor Hoff married Bessie Peterson, of Fremont, Nebr.

Death came to Pastor Hoff on December 19, after several months of failing health. Funeral services were conducted on December 22 in St. John church. Pastor H. Niederwimmer preached the sermon, and Pastors C. E. Schaff and A. Lillich assisted in the service. The burial service was conducted in Treynor, Ia., by Pastor L. G. Fritschel.

Surviving are the widow, one son, one daughter, four brothers, and three sisters.

Pastor Fred G. Schalkhauser

Rev. Fred G. Schalkhauser, 89, who had lived in retirement in Toledo, Ohio, since 1945, died there on January 31. Funeral services were conducted at St. John church, East Toledo, by Pastor G. E. Heidmann. Burial was in St. John's cemetery, Toledo.

Pastor Schalkhauser was born in Nuernberg, Germany. He came to America in 1887 and began mission work in the Dakota Territories under the auspices of the former Iowa Synod. From 1896 to 1903 he served congregations in Capac, Imlay City, and Goodland, Mich. From 1903 to 1934, when he ended his active ministry, he was pastor of St. Peter Congregation, Loganville, Wis. He served as secretary of both the Dakota and Wisconsin Districts of the former Iowa Synod.

Surviving are his widow, Mrs. Ida Schalkhauser; one daughter, and eight sons, three of whom are pastors of the American Lutheran Church: Rev. Harry Schalkhauser, superintendent of the Lutheran Orphans' and Old Folks' Home, Toledo; Rev. Carl Schalkhauser, Grafton, Wis.; and Rev. Erhard Schalkhauser, home missions executive for the Michigan District, Detroit.



PREACHING FROM ISAIAH, by John P. Milton, Augsburg Publishing House, 1953. Cloth, 187 pages, \$2.50.

This is a book for preachers only. In it are text selections for each Sunday and festival in the church year. On a page or two the author gives the theme of the day, the reference to his Isaiah text, a suggestion for a sermon theme, an explanation of the text, basic teachings of the text, and New Testament echoes of the text, if there are any.

We took samplings at odd places where we knew the themes of the Sundays: Fourth Sunday after Epiphany, Seventh and Thirteenth Sundays after Trinity. And sure enough, Dr. Milton is right there with a text and a treatment which fit the day like a custom-tailored suit.

Preachers will reach for this book because it gives them a new series of texts, and because it is a unique series in that all texts are in the same book. In the year that this series is used the congregation can read and reread Isaiah and be enriched in the knowledge of the truth. Preachers will be disappointed in this book if they expect to find prefabricated sermons in it—as they ought to be.

There are also aids to topical preaching on 25 given topics and references to 52 "great texts" in Isaiah.

—A. J. SEEGER.

LIVES THAT GLORIFY GOD, by Amos Lundquist, 374 pages, Augustana Book Concern, \$2.50.

The teaching value of true stories from lives of men and women has long been realized and utilized. Here an effective series of devotions and meditations has been constructed by relating an experience from the life of some world-famous person to the text chosen for the day. The author has a happy faculty of keeping the stories simple and convincing, yet making the moral or spiritual point clear and compelling.

It is no small achievement to keep in mind the date best associated with the person concerned, the church year, and the specific incident most useful for his purpose. Yet the author does exactly that. And he rises above the level of "moral lessons" to be applied to our life by indicating how these are "lives that glorify God," and how our own life can glorify God. Popularly written yet theologically sound, brief yet thoughtful and inspiring, these daily meditations are sure to benefit those who use them for private or family worship.

—H. L. YOCHUM.

FOR SALE: 40 used pews, also pulpit, altar, and lectern. Send inquiries to Mr. Richard Hoge, 305 5th Street, Watertown, Wisconsin.

WANTED: Relief Housemother. Must be willing to live in. Write: Hubert O. Peterson, Supt., Lutheran Home for Children, Andover, Illinois.

LUTHERAN STANDARD

Jesus Realizes that His Hour Has Come

At the wedding in Cana Jesus said to His mother Mary, "My hour is not yet come." At a feast in Jerusalem the Jews sought to arrest Jesus, but no one laid hands on Him because His hour had not yet come. Again, when Jesus had proclaimed Himself the light of the world and charged the Pharisees with ignorance of God the Father, some had a notion to have Him arrested, but no order was given to the police "because His hour had not yet come." This frequent reference to Christ's hour betokens plan and purpose, timing and tactic in the work which He had come to do. At last this hour, so charged with cosmic meaning, came; and Jesus recognized it.

The Signal of the Hour

After Jesus had raised Lazarus from the dead, the Jewish leaders felt called upon to put a stop to His activities lest every one believe in Him. Then followed the triumphal entry into Jerusalem and the great acclaim of Jesus by the crowds. That gave the leaders more jitters as they had bad dreams of all the world going after Him. An hour of crisis was in the offing.

Then came the signal of the hour. It was nothing more than some men asking to see Jesus. They were Greeks, that is, non-Jewish worshipers of the God of the Jews. Jesus and His disciples were evidently mingling with the people in the Court of the Gentiles. These Greeks made their approach to one of the disciples who had a Greek name, Philip. He went to another disciple, Andrew. They consulted with each other in the matter. In the request of the Greeks something new had come up, and the disciples would move cautiously. They did make bold though to tell Jesus about the request. Philip and Andrew must have been as surprised as we are at the exclamation of Jesus, "The hour has come for the Son of man to be glorified."

The Tactic of the Hour

What happens now when Jesus is glorified? Out of the political ambitions of the disciples the advice might have come that an international congress be called, and Jesus be acclaimed king of the nations.

The tactic was quite another as Jesus told it in the illustration of the planted grain of wheat. The grain sacrifices itself in order that more grain may be gained by its death, so to speak. Exactly that is what Jesus proposed to do: sacrifice Himself and go into death so that He might make gains of life for men. The way was clear to Him. But was it also as easy for Him to go as it was to know that way?

Here is John's portrayal of Jesus' Gethsemane agony when He struggled to keep

Himself on the course of suffering and of dying. He prays, "Father, save Me from this hour," and with the same trembling breath He takes it all back with, "No, for this purpose I have come to this hour."

Now the startling fact is that we Christians are to go the same way. "He who loves his life loses it, and he who hates his life in this world will keep it for eternal life." This is a word of success in failure. As we unhitch our personal ambitions and are ambitious for Christ and His cause we are glorified with Him.

The Outcome of the Hour

The hour is to be one of battle. The Lord of hosts girds Himself to vanquish the forces of this world, the Captain of salvation takes His stance to strike rulership from the hand of the ruler of this world. God in Christ tilts

directly at the devil with mind and might to break his strangle hold on men.

It is interesting to see how the men who walked in the ages and, as we see them, in the pages of the Bible came to see ever more clearly who is the troublemaker in God's universe. The closer these men stood to Jesus both in point of time and of guidance, the more clearly they discerned the devil. Jesus saw him in clearest focus and dealt with him as the tempter and the liar from the beginning. In St. Luke the story of Jesus' activities is framed in accounts of two onslaughts of Satan: at the start in the desert, at the last when "Satan entered into Judas." Jesus fought and won the decisive battle in "His hour"; hence we may be sure to win the war against the forces of evil. Who are we? Reginald Heber gives the answer in this stanza:

The Son of God goes forth to war
A kingly crown to gain;
His blood-red banner streams afar—
Who follows in His train?
Who best can drink his cup of woe
Triumphant over pain,
Who patient bears his cross below,
He follows in His train.

—A. J. SEEGER.

My Bible and I: A Study of Matthew 6:25-34

Jesus Wants to Know Why We Worry

Fear, worry, anxiety can be hard masters. Peaceless days, sleepless nights, nervous hands, exhausted bodies! Only those who know anxiety also know the burden it can be. To say to them, "Don't worry," will be of no help. The problem is too deep-seated. But if one suffers under it he can take stock of the situation, face his fears honestly and realistically, and with the help of God arrive at a new pattern of thought and attitude. This is the point at which Jesus has much to say to us in these verses.

He tells us that anxiety is 1) unnecessary, v. 25ff. Why? Not only because we are God's creatures, but because we are also His children. Why be anxious! He who already provides so well for the birds of the air and the lilies of the field, will He not with even more concern care for you? As each of us looks back over his or her life, shall we not have to admit that God cared for us? Have we ever lacked anything which was really needful for our life? Why then those worries?

Anxiety is 2) useless, v. 27. Whether we translate this verse to read that we

cannot add one inch to our stature or one hour to the length of our life by worrying about it, in either case the lesson is the same. Anxiety will not change the thing one bit. In speaking with those who are troubled we find a readiness to admit the uselessness of worry. "But," they say, "we can't help it that we worry." This is partly true. But an honest recognition of the uselessness of one's anxious cares is a step toward the solution of the problem.

Anxious cares are 3) a form of self-torture, v. 34. The original Greek word carries the picture of thinking in a circle. But "thinking in a circle" leads nowhere. It is self-torture. Why, then, do we do it? Is it because we permitted worry to become a habit? Or are we getting some satisfaction out of self-torture? What possible good can come of it?

Finally, anxiety is 4) irreligious, v. 32, 34. It is understandable in the unbeliever. His heart is anxious because it has not found its rest in God. For the believer worry reveals a lack of trust in the loving, saving care of God. We shall note this fact only to examine our own heart, not to judge our neighbor's. Do we give in to worry because we fail to yield our own person and our life to the loving arms of the Father? Faith is a gift of God. It is also a matter of practice.

Last of all and most important: "Seek first His kingdom and His righteousness, and all these things shall be yours as well," v. 33. This is the real secret of a released, joyous life. —KARL T. SCHMIDT.

MY DAILY BIBLE READINGS

- S. Matthew 6:25-34.
- M. Psalm 46.
- T. Genesis 12:1-7.
- W. The Book of Ruth.
- T. Romans 8:28-39.
- F. Psalm 90.
- S. Psalm 91.

Lesson study based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching." Scripture quotations from the Revised Standard Version of the Holy Bible. Both the Lessons and the Bible translation are copyrighted by the Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

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ANNOUNCEMENTS

CALENDAR

- March 23.** Board of Trustees, ALC, in Chicago, Illinois.
April 20, 21. Board of Foreign Missions at Capital University, Columbus, Ohio, beginning at 9:30 A.M. on the 20th.
April 20-23. Texas District convention in St. Martin Lutheran church, Austin, Texas, Pastor Edward V. Long.
April 23-27. Central District convention in St. John Lutheran church, Bird City, Kansas, Pastor Luther Sherer.

INSTALLATIONS

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

Robert J. Connor in Good Shepherd Lutheran church, Canton, Ohio, February 7, by District President H. C. Osterman.

George W. Krueger in St. Peter Lutheran church, Hallettsville, Texas, February 7, by Dr. A. G. Wiederaenders.

MEETING

The convention of the Central District will be held April 23-27, in St. John Lutheran church, Bird City, Kansas, Pastor Luther Sherer. Pastors and duly elected lay delegates are kindly requested to use the form of announcement to be forwarded to each pastor by the district secretary. The preliminary committee will meet on the day previous to the convention. The convention will begin with the celebration of the Lord's Supper on Friday evening. Requests for time by representatives of various church causes must be in the office of the district president at least 30 days prior to the opening of the convention.—Erwin G. Fritschel, D.D., President; John F. Streng, Secretary.

ADDRESSES

Rev. F. M. Bunge, from Chicago, Ill., to 200 Colona Ave., Bartonville, Ill.

Chaplain Donald J. Fallon, from Pine Castle A. F. B., Fla., to 4930th Test Support Group, APO 187, ½ PM, San Francisco, Calif.

Rev. H. E. Giese, from Goshen, Ind., to R. R. No. 1, Rockford, O.

Rev. Walter B. Heber, from Cincinnati, O., to Malvern, O.

Rev. Donald Hesterman, from Montpelier, O., to 6835 Commonwealth, Cleveland 33, O.

Rev. Robert C. Jacoby, from Ravenna, O., to 952 Vandebilt Ave., Niagara Falls, N. Y.

Rev. Robert G. Konzelman, from San Francisco, Calif., to 5820 West Blvd., Los Angeles 43, Calif.

Rev. Henry Krikau, from Moosehorn, Man., Canada, to Capital University, Columbus 9, O.

Rev. Henry J. Kurtz, from Platteville, Wis., to Maniwa, Wis.

Rev. Carl Schneuker, from New Guinea, to 1432 Ward St., Saginaw, Mich.

Rev. J. L. Sealing, from Melbourne, Fla., to Gilman, Ill.

MEMORIAL WREATHS

January 1-31, 1954

Mrs. August Schuette, Reedsburg, Wis., \$3. Edward Urbanek, Gillet, Wis., \$21.50. Charles Sill, Valier, Mont., \$3. Mrs. Eilert Ross, Sterling, Nebr., \$5. James Pickering, Ashville, O., \$15. Mrs. Peter Hoffman, Circleville, O., \$5. John H. Beckmann, Sterling, Nebr., \$15.50. Peter Knapp, Sibley, Ia., \$7. Roy Moody, Ashlin, Ia., \$2.50. Mrs. Johanna Grewe, Sibley, Ia., \$2.50. Mrs. William Zorn, Sr., Yorktown, Tex., \$2. Hedwig Nau, Yorktown, Tex., \$41. James C. Whitaker, Memphis, Tenn., \$2. Mrs. Albert Bade, Mapleton, Minn., \$41. Mrs. Arthur Buchop, Napoleon, O., \$10. Jesse Logue, Warren, O., \$15. Albert Krenke, Meriden, Minn., \$11. William Sachs, Bucyrus, O., \$25.

Rev. Carl Ganschow, Hedrick, Ia., \$10. Carl Stern, Manor, Tex., \$16.50. Joe Schubert, San Antonio, Tex., \$4. Jane Swanbeck, Springfield, Minn., \$212.85. Charles Mandelko, Harmony, Minn., \$30. Mrs. Catherine Schmidt, Duluth, Minn., \$25. Mrs. Louis Goldenstein, Danforth, Ill., \$3. Marvin Larson, Wesley, Ia., \$18. John H. Beckmann, Sterling, Nebr., \$1. Adolph Lechner, Waseca, Minn., \$15. Mrs. Agnes Prechel, Minneapolis, Minn., \$1. Mrs. Emma Wittorf, Marysville, Wash., \$2. Mrs. E. L. Kemery, Spencer, O., \$5. Mrs. Fred Stoppelmann, Belle Plaine, Minn., \$25. Gustav Meisner, Alden, Minn., \$8. Owen Wooley, Columbus, O., \$9. Mrs. Mabel Rarey, Amlin, O., \$13. Hattie Vogler, Fall Creek, Wis., \$6. Grandma Jakob Blehm, Hooker, Okla., \$1.

William Meyer, Waverly, Ia., \$5. Herman Theel, Madison, S. D., \$4. Mrs. Wilhelmina Pank, Mrs. Fred Schmidt, and Christ Schmidt, all of Albert Lea, Minn., \$57.50. Carl Blech, Comfrey, Minn., \$18. Mrs. Alvina Hartje, Elkton, Minn., \$625.50. Mrs. Herbert G. Schaefer, Chelsea, Mich., \$534.49. Mrs. Marguerite Buck, Norwood, O., \$7. T. Hagen, Grenora, N. D., \$10. Mrs. Alvina Hartje, Elkton, Minn., \$625.50. Mrs. Herbert G. Schaefer, Elkton, Mich., \$354.49. Mrs. Elizabeth Maudice, Pittsburgh, Pa., \$5. Mrs. Geo. Mayer, Bucyrus, O., \$3.50. Danny Joe Miller, Sibley, Ia., \$2.50. Sidney Stingel, Saginaw, Mich., \$25. Mrs. Marie Dannan, Fulda, Minn., \$38. Herman Kreamer and Leonard Bacher, both of Warren, O., \$30. Samuel C. McKinney, Petersburg, O., \$10.

LUTHERAN STANDARD

Vol. CXII

MARCH 13, 1954

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