

CAPITAL UNIVERSITY, COLUMBUS, OHIO

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IT GREW BEYOND THEIR VISION

Capital University, Columbus, Ohio

OF CAPITAL UNIVERSITY, the largest senior college maintained by the American Lutheran Church, it can be said without fear of contradiction, that it has grown far beyond the vision of the founding fathers, who brought it into being almost a hundred years ago.

Our Lutheran leaders in the early history of the synods which now comprise the American Lutheran Church were practical men. When they got their heads together to plan the establishment of church schools, they had no intention of mobilizing the power and resources of the Church behind a program of general higher education. They were interested only in training men for the Christian ministry and such other church workers as could help in the spread of the Gospel.

Had we lived in their times we would have shared their views. For, in those days, the Christian philosophy of life predominated in educational circles. Even the faculties at state-supported colleges and universities were made up almost totally of Christian men and women. And those who were not took care not to air their views in the classroom. Those young men—for the idea of educating women was not popular in those days—who wanted to prepare themselves for the professions were perfectly safe, as far as their faith was concerned, at almost any or all professional or graduate schools.

So, even as late as 1914, sixty-four years after the incorporation of Capital University, when it consisted of four buildings, a faculty of twelve members and a student body of 166 men, the question was asked in all seriousness whether the enrollment would ever exceed 200. The answer was "No!"

In contrast with this conception, Capital University today enrolls 785 students, of whom about half are women, coeducation having been introduced in 1918. The faculty has grown to 72 members. Five of these are on the theological seminary staff, 40 are on the college staff, and the rest are in the music department. The campus consists of 25 acres, on which there are twelve college buildings, some of which are among the finest



in the land. The total property and equipment evaluation approaches \$2,000,000.

Capital University has not only grown in size and numbers, but also in academic stature and prestige. It is fully accredited by all the major accrediting agencies, foremost among which are the North Central Association, the Association of American University Women, and the Association of American Universities. This has great significance since it means that credits earned at Capital University are readily transferable to and accepted at all graduate, professional, and technical schools in the United States.

Back in 1914 the annual operating budget was less than \$20,000, which the Church subsidized almost one hundred per cent. Today the annual operating budget is about \$325,000, of which about 18 per cent is subsidized by the Church. The endowment is about \$600,000.

While Capital University is still a liberal arts institution, the curricular offerings are such as to enable practically any student, regardless of the course of study which he may wish to pursue, to obtain from two to the full four years of his undergraduate pre-professional preparation.

Capital University enjoys several natural advantages. Its location in the large city of Columbus, whether by foresight or accident, is an invaluable asset. The cultural opportunities offered by a city, added to those inherent in an institution of learning, combine to the advantage of the student. To this end, Columbus, Ohio, which is an educational, political, industrial and religious center, makes a tremendous contribution. Also there are abundant employment opportunities for those who need to help earn their way through college.

Having the fifth largest state university in the land in the same vicinity also has its advantages. Many cooperative curriculum arrangements have been worked out between Capital University and Ohio State University along arts-professional and pre-professional lines.

It is a matter of wonderment in educational circles that Capital University can offer such exceptionally fine educational opportunities at so small a cost to the student. This is the natural result of good management and liberal church support. The average annual cost of \$425 per school year for tuition, fees, room, board, and books for male students, and \$525 for women, knocks into the proverbial cocked hat the argument that it is cheaper to attend a state-supported institution. There is not—and this is a broad statement—a college in the country which can serve more ably within the scope of its curricular offerings than can Capital University, and at most of the schools the student will have to pay from one to several hundred dollars per year more for no more, and sometimes even less.

But what about the future of Capital University? To engage in prophetic speculation now would likely be just as unprofitable as it was back in 1914. The signs on the horizon pre-empt a continued growth for Capital. The times will thrust this growth on all conservative, financially sound, church schools. For schools like Capital University will be even more useful to the Church of tomorrow than they were to the Church of yesterday. While yesterday church leaders begged for the establishment of colleges to prepare men for the ministry, today already, and tomorrow in a greater measure, the constituency will insist on the maintenance of these schools so that their sons and daughters may pursue their undergraduate pre-professional preparation under Christian influence and in a Christian environment. When this demand once comes into its own, our American Lutheran Church schools will probably find themselves hard pressed for *lebensraum* to take care of all the students.

Next week: Wartburg College, Waverly, Iowa.

"TAKE US BACK TO SOLID GROUND"

By DR. JOHN HILTNER, Waverly, Iowa

UNDER THIS TITLE there appeared recently an article in the *Daily Iowan*, the paper of the students of the University of Iowa, which attracted much attention. An influential newspaper of the middle west, the *Des Moines Register*, reprinted the article and commented on it in an editorial.

"TAKE US BACK TO SOLID GROUND. That is the hope, and the plea, of American students everywhere."

The student who wrote these lines is troubled. He wants help. There are young people—believe it or not—who are worried about the future.

"We are looking forward to the America we'll have when this war is over. Who doubts that the burdens of our generation then will be the greatest in our history? What facts will we have to recognize then that you and we—of both generations—may just as well be facing now?"

Then the writer points an accusing finger at the educators of our land:

"We are speaking to the faculty and the administration of the University of Iowa, and to the faculties and administrations of universities and colleges across the land—because the American people have the right to look to you for leadership."

This student writer makes the open charge that the schools of our country have not provided the right kind of leadership.

"The rank and file of us have never been trained in how to live.

"You haven't taught us to be able to take it.

"We are not living within our means; we followed your example.

"We're afraid of hard work; you never taught us to love it.

"We can't accept responsibility; you couldn't before us.

"We don't know the meaning of discipline; you didn't discipline us.

"What are you going to do about it? You can't just let it go, and leave our generation ignorant of the means of living, to make your mistakes all over again, to muddle through other crises."

Perhaps only a few students would see it that way. Students do not usually ask for more discipline; they ask for less. They do not want more work; they want less. This writer evidently is not an ordinary student, who is out for an A. B. degree which he can quickly turn into a B.B. degree (bread and butter—a job). What this student deplores is that the schools of the nation are turning out millions of

degreeholders with a smattering of knowledge about numbers of subjects, without giving them something better. Listen to him once more:

"We have grown tired to death of smatterings of knowledge, dispensed by professors and instructors hired to teach that smattering and nothing more. We want to get our teeth into something vibrant and alive, something permanent, something which ties the present to the truths of a glorious past. We want discipline in the job of living.

"You've got to go back to solid ground again. You've got to start thinking again in terms of men and women, not in terms of degrees; in terms of knowledge, complete and directed, and not in terms of the number of courses on the curriculum."

Suffering from Spiritual Malnutrition

The writer is an unknown student who, among thousands of other students, is trotting from classroom to classroom in a school of our country. Perhaps we should not take him so seriously. What do students know about this business of education anyway?

Less than five years ago, the president of the University of Chicago said something that sounded like this student's editorial:

"The modern university is like an encyclopedia. It contains many truths, but its unity can be found only in its alphabetical arrangement. The university has departments running from art to zoology; but neither the students nor the professors know what is the relation of one departmental truth to another. There is no ordering principle. There is nothing to unify higher learning. Real unity can be achieved only by an ordering of truths which shows us which are fundamental and which subsidiary; which are significant and which are not. In the university the student must come to grips with fundamental problems."

The president of the big school did not get very far in reforming his own school. How far will an obscure student get? One thing is certain: The crisis ahead of us will find thousands and thousands, who went through our schools, spiritually bankrupt. They suffer from spiritual malnutrition.

"We are lacking today," our student continues, "sadly lacking in those qualities which make it possible for us to cope intelligently with emergency. They are the fruits of training, and American universities have missed the boat."

A Force or a Farce?

But why don't you take a course or two in religion? we ask him. There is a school of religion on your campus. Why don't you register for a course in philosophy? And there are dozens of churches close to the universities of our land. Why don't you go there for the things which you find lacking in your courses?

Our student is not impressed.

"Forget that training in the spiritual elements of life is to be found, technically, in the academic course numbers of the school of religion, or in the profound teachings of philosophy, or in the church. We want constant training in the constant things of life, the physical, mental and spiritual things which have been the foundations of humanity since the civilizations of ancient China. We want it in every course in every department in every college. We want it every day! We want it as the backbone of higher education, the thing to which all else is tied and of which all else is a part. It's in medicine and commerce and physics, too, and those of you who teach medicine and commerce and physics must teach religion as well. It isn't outside your field! That willingness to believe that it is has cost us untold unhappiness and misery. You are dealing with knowledge, not just an isolated bit of it, but all of it, whatever your field. You are training men and women—not machines—beings who think and move and react to stimuli and upon whom you have tremendous influence because of that."

Mr. Student, you have seen what a lot of teachers cannot see. A religion that has to be locked up in a classroom and cannot find its way into the rest of the school is not a force; it is a farce. You might just as well put it into the museum.

But, Mr. Student, didn't you know that there are a few schools where they honestly try to give you discipline and faith? There are some schools where they do not hire dispensers of truths, but teachers who are not afraid to witness to the truth in its fulness. The church schools are trying, under God, to give an education which means something in critical times.

It's up to all of us, young and old! This is the headline of the *Des Moines Register's* editorial. And it certainly is up to all of us in the Church to keep our schools going. People outside of the Church begin to see the need of religious education. Do our own people see it?

DEMONSTRATING THE GOSPEL IN CHINA

By CHARLES H. CORBETT

CHRISTIAN MISSIONARIES in China have always found that the more difficult and dangerous a situation is, the greater is the opportunity for demonstrating Christian fortitude and compassion. During the thirteen and a half decades in which the Protestant churches have been working in that ancient land, there has been a continuous succession of famines and floods and epidemics, interspersed with wars and revolutions. Consequently, every missionary who has been in the field long enough to win his spurs has seen some sort of emergency service.

This explains why the Christian missions rose to the occasion so quickly and efficiently when the war between Japan and China brought intense suffering to the civilian population of the invaded regions. The missionaries, as citizens of neutral nations, were freer to initiate relief measures in the occupied areas than were the Chinese. Mission compounds, being surrounded by high walls in accordance with the usual Chinese custom, were admirably adapted as a place of refuge for women and children seeking sanctuary from the oncoming soldiers. School buildings could be used for shelters and hospitals could crowd their wards and make room for the victims of air raids.

As the war spread, the missions found many other services which they could render, such as caring for children orphaned by the conflict, giving temporary aid to people who have lost their homes and places of business, starting work rooms where widows can earn their own support, initiating public projects such as building roads and draining flooded areas, thus giving refugee men a chance to support their families and retain their self-respect.

But it takes money to carry on relief measures, and though the missionaries stretch their funds to an incredible extent, they cannot meet these emergency expenses from their regular budgets. During the early months of the war they were entrusted with funds supplied by the American Red Cross or the Lord Mayor's Fund of Great Britain, but there came a time when these sources ran dry, while the needs were mounting every day.

The Agent of American Protestants

In view of this situation the Church Committee for China Relief was organized in July, 1938 by the Federal Council of Churches of Christ in America, the Foreign Missions Conference of North America, and China Famine Relief, Inc. From that time to the present the Church Committee, with national headquarters at 105 East 22nd Street, New York City, has been the trusted agent of the Protestant Christians of America in this great relief enterprise, collecting and sending to China an increasing volume of gifts which now amounts to about \$10,000 (U. S.) per week. At the present rate of exchange one American dollar brings over eighteen Chinese dollars.

There are several distinctive things about the work of the Church Committee for China Relief, as compared with other organizations working for the aid of China.

The Church Committee concentrates on work for civilians, leaving to other organizations, such as the Chinese Red Cross and the American Bureau for Medical Aid to China, the task of co-operating with the Chinese Government in caring for wounded soldiers.

The Church Committee distributes relief mainly through missionaries, using the personnel of all denominations of Christians working in China, including the Catholics who, in many cases, are the only group working in certain needy areas. The Church Committee's funds have gone, however, also to certain projects approved by missionaries, such as Madame Chiang's War Orphanages, and the Chinese Industrial Cooperatives. In the latter case appropriations have been made for feeding refugees during the time they are learning to operate machines.

The Church Committee operates mainly in occupied China, partly because that is where the greatest suffering is to be found, and partly because the Chinese Government and other Chinese agencies are either entirely barred from operations in this area or greatly restricted, whereas missionaries, because of their neutral status, experience very few restrictions. Hence it is in the occupied area that the Church Committee's most indispensable work is done. Neverthe-

less about one-fifth of its money goes to Free China.

The Church Committee is non-political. It confines its efforts to relief and does not advocate political measures either for China or against Japan.

The Church Committee receives its funds mainly from churches or from individual members of churches. The Committee does not allocate its gifts to particular projects but leaves that responsibility to the American Advisory Committee in Shanghai. The Chairman of this group, Major Arthur Bassett of the British-American Tobacco Company, is also Chairman of the American Red Cross Committee, which insures close cooperation.

Lutherans Active in Relief Work

There are many Lutheran missionaries who are active in relief work and who have been administering the funds sent by the Church Committee.

For example, Rev. J. L. Benson of the Augustana Synod is doing relief work in Hsuehchang, Honan, in an area where the Yellow River has changed its course because the dikes were cut during military operations. He wrote on October 26, 1940, "Flood conditions are the worst since the change in the course of the Yellow River. We shall need at least \$20,000 more to take care of the needs of this area. Prices are steadily mounting and the suffering of the flood refugees will be intense when the cold weather comes."

In another part of the same province is the city of Kweiteh, and there Rev. Peder Konsterlie of the Lutheran Board of Missions is serving as secretary of the Kweiteh Area Relief Committee. He wrote on October 2, 1940: "For about a month the river, or rivers, have been on the rampage again. In the Luyi district alone one report has it that one-third of the whole district is affected. Flour in the flooded parts is reported to already have reached the price of fifty cents a catty. (A catty is a pound and one third). Due to the above the local committee voted a request for \$20,000."

To have a part in the epic events in China is the opportunity of a lifetime. Every Christian with a vision of a better world will seize this opportunity to match the evil of this hour by deeds of love and works of mercy.

CHRISTIAN REALISM AS TO WAR

A Message to the Church

By DR. FREDERICK H. KNUBEL
President of the United Lutheran Church

MORE THAN a few letters have come to me from individuals in the U. L. C. A. regarding the present situation in the United States, especially the possibility of war. These letters naturally differ in their contents but all of them reflect deep distress of soul and mind. They cry out against war and appeal to me concerning the necessity that the Church speak more publicly and more clearly against present tendencies. I have answered them all to the following effect.

It must not be forgotten that our Church has spoken in such ways as the Church ought to speak regarding the dangers for the nation. As president I sent a communication to all of our people not long after the European war began, warning of the danger for America. That communication was headed "Christian Ways in War Time." Utterances have been found in our church papers likewise and calls to prayer have been frequent.

As regards the situation in the immediate present, every Christian group must exercise greatest care today lest it become actually nothing more than a political lobby. As one searches his own mind and listens to the words of others it would seem to be definitely true that we are all in a prejudiced state of mind to a greater or less degree. This applies to Christians as well as others. It seems furthermore to be quite true that a drift towards war for the United States has long been going on and steadily increases in strength. One senses the existence of a seeming conspiracy, of a planned desire, for war. One can almost name the groups of various character which have been pressing for the attainment of war as an end.

All of this prejudice in our souls and all of these conspiracies are not the will of God. War itself is never primarily the will of God. It is always primarily men's sinful will. If proof be asked us to the existence of these prejudices and of these determined conspiracies, the evidences are fully clear. One evidence is the widespread impatience men manifest with any views contrary to their own. If not impatience one can note at least a condescending pity for others' views. It is difficult to find among people generally that soberness of thought which is the evidence of a lack of prejudice.

A second evidence found is a prevailing haughtiness which crops out into boastfulness. The warring nations themselves are characterized by manifestations of this kind.

A third evidence of the faulty thoughts of men is the ever recurring manifestation of fears in their hearts. The man who knows his thoughts are true is not afraid. One need only examine the tendencies of the New York Stock Exchange in order to recognize that in spite of presumably good business conditions those who deal in securities are afraid. Probably the fear goes even deeper in that men, including the moneyed interests, are vaguely afraid of important social changes which will follow the war.

Just one more evidence of the prevailing state of mind is the ruthlessness of men's thoughts. Support is to be found easily for heartless bombings and for equally heartless unwillingness to provide food for hungry people.

All of this prejudice and this warlike sentiment comes of sin. The United States has been going farther and farther on this path and perhaps the nation has gone too far to stop "short of war." When men and nations go too far God permits them to have their own sinful will, lets them go to war. War becomes not His active will for men and nations but His passive will under their wilfulness. He lets them have their way in order that ultimately His purposes may prevail.

I believe that all of us without exception have individually had our sinful part in these developments. We must not think that we can by any theories or acts of ours suddenly and easily withdraw ourselves from our participation in the sin. National life is an intricate conglomerate. Much as we may individually repent we cannot extricate ourselves from the intricacies of the situation. We must take our part in the suffering. It becomes God's suffering will that we suffer with Him. This is the extreme horror of war. This is the extreme horror of men's wilfulness against God's primary will to bless. This is actually the Church's message in a time that moves on towards war, while the Church continues to pray in the hope that as a people we have not as yet gone too far.

OUR BIBLE

VI. Memorizing Scripture

By FRIEDA SCHNEIDER, Armstrong, Minn.

AFTER we have become thoroughly acquainted with the Bible, we should memorize portions of it. Even in Old Testament days Moses urged Israel to do this (Deut. 11:18, 32). It is of course prudent to commit to memory portions which will be most useful for our guidance and comfort.

Memorized Scripture is a priceless asset in the Christian's life. With the mind stored with memorized Scripture, we, like Christ, can ward off Satan's attacks with an appropriate passages of Scripture (Matt. 4:4, 7, 10). If Jesus used the Word of God to conquer Satan's proposals, how much more do we need the Word for a direct answer to Satan's tactics! "The Word of God is quick, and powerful, and sharper than any two-edged sword" (Hebrews 4:12).

By memorizing a little Scripture every day or week (according to our mental and physical ability) and by frequent repetition, we shall soon have a treasury of Scriptural knowledge in

our mind. This will be invaluable for our defense of the truth, for our spiritual growth, and for our comfort during dark and lonely hours. I can especially testify to the truth of this last named use of memorized Scripture.

Texts which are especially important for spiritual strength are Romans 5:1 and 8; Psalm 27:1 and 14; Proverbs 22:24, 25; John 3:16; James 1:12 and 17. Complete paragraphs—such as Psalm 103:1-5; Matthew 5:3-17 and I Corinthians 13—are appropriate selections for memorizing. Passages that serve well for prayers and are consequently ideal for memorizing are: Psalm 19:14; Psalm 51:10; Psalm 90:12 and 17; I Corinthians 15:5 and 7; Matthew 6:9-13 and John 17:17. Many more beautiful and inspiring verses could be suggested. If you are sincere in your Bible study, God will lead you to those passages which are most suitable to memorize for your individual need.

OBSERVING THE TIMES

In the Shadow of War

"A DRIFT TOWARDS WAR for the United States has long been going on and steadily increases in strength." Thus President F. H. Knubel of the United Lutheran Church in a message on "Christian Realism as to War" that is published in this issue. We assure you that President Knubel's frank, realistic, spiritually penetrating statement is worthy of the most painstaking study. We read that statement during the week in which our Congress passed the lease-lend bill, read it too while a conversation with an older pastor on the subject of the Christian's attitude towards the present situation and the imminent possibility of war was fresh in our mind. This older pastor is of the conviction that he should tell his congregation now that if our country becomes involved in the European war he cannot conscientiously support our participation in the conflict. We were glad that this pastor had faced the issue so squarely, although we were not fully satisfied that he should make that statement at this time. Then we read President Knubel's article and we got new light on the subject. We believe we see our own duty and course a little bit more clearly.

Doctor Knubel finds no proper excuse for war (war "is always primarily men's sinful will") and no justification for the claim that our nation, as a kind of knight in unsullied armor, should enter the present conflict to battle for all that is noble, convinced that our own nation is without guilt and therefore qualified to be the champion of righteousness ("all of this prejudice and this war-like sentiment comes of sin"). No, President Knubel knows too much about the cause of war, too much about the human heart, too much about America's sins and shortcomings, too much about the Word of God and the lessons of history to indulge in such vain fancies. And yet his practical advice to you and me is not to wash our hands in innocence and say, "If war comes it is no fault of ours and we shall have nothing to do with it"; but rather this, "If war comes I shall be partly responsible for it; if war comes it will be God's judgment upon my sins and the sins of my fellow-citizens in America; if war comes we must take our part in the suffering." Of course, so long as war has not actually come, it is our imperative duty to repent of our sins and to pray with all fervor that we as a people have not gone so far along the road of wilful defiance of God and His will that God cannot save us from paying the awful wages of our sin in the cauldron of blood and hate that is war.

President Knubel's analysis of the situation is in keeping with that of the inspired prophets. Read, for example, the first part of the first chapter of Isaiah: "Ah sinful nation . . . from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores" (verses 4 and 6). That applies not simply to the countries of Europe, but to our own nation; not simply to the war-mongers and international bankers but to you and to me, to us who in our lukewarmness and selfishness have helped America along the road that leads from God and peace to Satan and war.

If America becomes involved in war it will be because America has gotten so deeply into the devil's debt that there was no escaping the awful payment; it will be because we have so insisted upon following our own devices and desires that God finally had to allow us to lie in the bed that we had made for ourselves; that God, in awful judgment upon our sins, had to make our wilful choice our fearful destiny. This is not pagan fatalism, this is Christian realism.

So our first duty as Christians is not to declare what we shall do if war comes, but to confess what we have done that may make war inevitable. If war comes, it will be of hell. No doubt about that. But we cannot flee from that hell as those who have no right to be in it. "We must not think that we can by any theories or acts of ours suddenly and easily withdraw ourselves from our participation in the sin. National life is an intricate conglomerate. Much as we may individually repent we cannot extricate ourselves from the intricacies of the situation. We must take our part in the suffering. It becomes God's suffering will that we suffer with Him."

Appreciating Spiritual Privileges

FROM OUR mission field in New Guinea comes an account of what has recently been done there to help our Papuan Christians appreciate the privilege of partaking of Holy Communion. As we read this story (sent to America by Superintendent Fliehler) of a communion service held by our Bugeg Congregation at Kubal, we concluded that it would help us here in America to prepare for a worthy celebration of the Lord's Supper this coming Easter season if we gave serious thought to the way the Sacrament is regarded by our brethren in New Guinea. It may well be that in such matters as conscientious church discipline and unsparing self-examination we can learn some things from the new converts in New Guinea. At any rate, here is the story.

As most of our readers know, our missionaries considered it wise to put a ban for some time on the administration of the sacraments in our New Guinea congregations as a disciplinary measure. The object was to help root out certain old and new heathen practices that had again gained a foothold among our Christians and to stimulate them to greater Christian activity and evangelistic zeal. In midyear, 1939, the Elders' Conference lifted this ban on the sacraments from all the congregations, but it was not until April 7, 1940 that the Bugeg congregation saw fit to make use of their restored privilege. Missionary Dott served this congregation and plans were made to celebrate Communion on Easter Day, 1940. At the earnest request of the missionary and the congregation, Superintendent Fliehler came for that momentous occasion, arriving at Kubal several days prior to Easter and assisting Missionary Dott in the final preparations for the service. Writes Superintendent Fliehler: "The question of who would be permitted to partake of the Holy Sacrament was left entirely to the native congregation. In nearly all cases this had been determined in the various villages even before they gathered at Kubal. For weeks before in all villages where there were numerous baptized members it had been obligatory for all wishing to partake of Communion to attend classes in preparation for this occasion." And now follows this description of the Communion celebration, which took place late on Easter Sunday afternoon, and in which two hundred eighteen persons communed:

"When the bell rang, Bro. Dott and I went to the station and waited until a group of the main elders from various parts of the circuit came to call us. We went out to them

to inquire what they wished. They informed us that they desired to partake of Holy Communion. Bro. Dott intimated that they were perhaps not ready for such a sacred gift. They answered that for some time they had not been, it is true, but now they had prepared and after due consideration and self-examination, they truly desired to partake of the Holy Feast.

"Arriving at the church we found the doors and windows closed. Before one closed door we saw something planted, with various heathen decorations, charms and other instruments of magic hanging on it. The people were all waiting around outside. When the elders, carrying the elements, arrived at the closed door, they stopped and called out. Those who wished to enter the church were given to understand that such things as now barricaded the doors were signs of the things barricading the doors of their hearts, and that the things which were now hindering us from entering the church were the outward signs of the things which had hindered them from participating in a Communion service for so long a time. One sprang forward, took some of the things off and threw them away. That was not sufficient, we still could not enter. Thereupon the whole barricade with everything hanging thereon was torn out of the ground and flung aside. Now the door could be opened, now the elements could enter, now the people could go in and we proceeded to celebrate the first communion in this congregation in over five years."

Adds Superintendent Fliehler: "I have gone somewhat into detail in the foregoing, thinking that some of you might desire to use it in some way or another." Yes, Brother Fliehler, the account of this Communion celebration will set all of us to sober thinking and help us to a deeper appreciation of spiritual privileges and blessings which we are quite prone to regard lightly.

Harking Back to Apostolic Days

NINETEEN hundred years ago Christians met for worship in private homes and in the warehouses and shops of Christian tradesmen and artisans. During these days of the Passion season the officials and office staff of the American Lutheran Church and the personnel of the Lutheran Concern from both the printery and the offices are harking back to Apostolic days in their manner of worshipping each morning. At 8:15 each morning, Sundays of course excepted, about seventy persons gather in the large office room of the American Lutheran Church on the fifth floor of the Lutheran Book Concern building for a fifteen minute Lenten devotion. There is no free space up there large enough to accommodate in one solid group all who come, so after the chairs that are bunched together in front of the reed organ are all occupied, the remainder find places elsewhere in the room, some on chairs, some seated on tables, some standing, some remaining seated at their own desks where they have been working. Dr. C. V. Sheatsley, who is in charge of the devotions, cannot see all of his congregation because part of it is hidden by desks, filing cabinets and other office equipment. But we are all there. The printers leave their composing room, press room, and bindery; clerks leave the mailing room, shipping room, and offices; officials come out of their sanctums; and all of us join in song and meditation and prayer, all meeting on the common ground of guilty sinners in need of the redeeming grace of Christ our Savior, all finding in the sweet evangel of Him who, having loved His own, loved them unto the end, the strength and peace and power which we need to live victoriously in a world that is held in the clutches of sin.

Yes, the clerks and printers and bookkeepers and officials lose some time in order to attend these services. But are they not "redeeming" that time—buying it back by putting it to the highest possible use; dedicating to God a few moments at the beginning of the day and finding in that period of communion with God and with one another values which help them to live the entire day in a more helpful, more joyful, more Christlike way? As proof that

these moments spent in meditation and prayer do enrich the lives of those who join in these services, consider this remarkable fact: On Saturdays the printers do not work, but two of the printers have, entirely of their own free will, been getting up on Saturday morning—when they could sleep late—and coming to the building to attend this fifteen minute devotion!

The Birds are Declaring

NOT ONLY the heavens but the birds too declare the glory of God. On March 19 each year for some seventy-five years the swallows have been coming home to Mission San Juan Capistrano in California. As far back as the memory of the oldest inhabitant of this little mission town goes, the swallows have flown away on San Juan day, Oct. 23, and flown back to the eaves of the old church on St. Joseph's day, March 19. Ornithologists tell us that at the approach of winter these birds, noted for their regular migration and their ability to feed on the wing, move to warmer climates in Mexico and South America. And then by an unerring instinct with which the great Creator has endowed them they return to their Mission home on the identical day each year. When they reach the Mission, these swallows of the violet-green species oust a flock of yellow-tailed sparrows from their nests in the eaves of the building. Then the swallows set up their summer homes. Wonder if anything like that could have happened long years ago, when the inspired psalmist sang

"Yea, the sparrow hath found her a house,
And the swallow a nest for herself, where
she may lay her young" (Psalm 84:3)?

Did the sparrows once build nests in the eaves of the tabernacle or temple at Jerusalem and at a certain time each year did the swallows come and dispossess them? Or did both the sparrows find their houses and the swallows their nests near the sacred precincts and dwell together in peace? How ever that may have been, the swallows and the sparrows and all the other birds of the heavens have by their remarkable instincts, their power of flight, their gorgeous plumage, and their tuneful songs, been telling man of the power and glory of God from time immemorial. You may recall that in the Biblical drama of Job, that sorely tried patriarch was brought to a sense of the presence of God in the universe when the Lord caused to pass before Job visions of His power and wisdom in dealing with all created things (read Job, chapters 38 and 39). God called Job's attention to things in nature which man may observe but which he is unable to explain. And then the great Creator proceeded to discuss the animate things of creation and to indicate man's powerlessness and God's great power: the lions, the wild goats, the wild asses, the ostrich, the horse, and the birds.

"Is it by thy wisdom that the hawk soareth,
And stretcheth her wings toward the south?
Is it at thy command that the eagle mounteth up,
And maketh her nest on high?" (Job 39:26, 27).

When Job had contemplated all these wonders, "the man who in mighty speech and strong defiance had been of unbroken spirit in the presence of all the arguments of his friends," now said simply and humbly, "Behold, I am of small account."

The birds and all created things are declaring the unspeakable glory and power of God. Add to that revelation the more sublime revelation of the grace and love of God that is told us by the Christ of the Cross, and it becomes all of us to join Job and confess, "Behold, I am of small account. . . . I abhor myself, and repent in dust and ashes" (Job 40:4 and 42:6).

THE BLACK BOY WHO MET LIVINGSTONE

By WOUTER VAN GARRETT

HE WAS ONLY a black boy in the heart of Africa, in a day when Africa was regarded as the Dark Continent. He was the son of Sekhomo, the chief of the Bamangwato and a heathen witch-doctor; and he was expected to grow up to take his father's place in both positions.

Less than twenty years ago Chief Khama died at the ripe age of ninety-five. He had taken his father's place as head of the tribe, but he never had anything to do with the horrible ceremonies of the witch-doctor. And when he died publications in both America and England had much to say of this black chief; they referred to him as "an African prince, a great ruler, and a Christian king."

What had changed the course of the lad, and had guided him to a maturity of service to Christ, his Savior? Well, it all began when Khama was a small boy. A white man came to his village. He wore strange clothes, and spoke a strange language. Somehow Khama was immediately attracted to the stranger, and he lost no opportunity to observe his actions and habits. He soon learned to pronounce the stranger's name—"David Livingstone." At evening he saw the white man open a box, take out a curious object made of pieces of paper, and fastened together at one side.

The stranger would sit in the quiet of the evening with the strange object on his lap, and his eyes seemed to follow rows of strange black markings on the pieces of paper. It was all very strange to the black boy, and he watched the white man by the hour. An expression of peaceful joy seemed to cover the face of the stranger as he looked at this thing he held in his lap. Later Khama was to learn that the strange object was a book—The Book—and that it said wonderful things to the white man as he looked at its pages.

To Khama it seemed wonderful that the paper could say things to the white man without making a sound, and still more wonderful that it could tell Livingstone of a great God who loves all people, black as well as white. The boy never forgot the visit of David Livingstone, nor the strange book he carried in the box. As he grew taller and stronger his mind kept returning to thoughts of God and His Book. Later when other white men

came to the village, and had time to stay and teach, Khama learned to read. He actually read much of the Bible, and began to worship the same God as the white man worshipped.

All this was displeasing to Chief Sekhomo. He became very angry when Khama took no interest in learning the ways of the witch-doctor, nor in practicing other heathen ceremonies. No, the youth was not cowardly. He had proved his courage and bravery on many occasions. One time he had killed a lion single-handed; he drove away neighboring witch-doctors who came to pester the village; and he actually fought an enemy tribe that had troubled the Bamangwatos and drove them away—himself.

When his father died, Khama became the chief of the tribe, and had to face his greatest enemy. It was strong drink. For years the Bamangwatos had used strong drink, and it had done them great harm, but his father had been unable to do anything about it. Khama was determined to stamp out the evil, and he forbade his people to make strong drink. But, on one occasion, when Chief Khama had to be away from his tribe for a few weeks, he put a deputy in charge. Upon his return he found many of his people lying about in a drunken stupor; the deputy had given them permission to brew liquor.

Chief Khama called together all the men of his tribe, and told them in

plain and forceful words that he would not tolerate strong drink among his people. All who insisted on drinking liquor would have to leave the village. That seemed to solve the problem for the time being. His people gave up strong drink, and all was peaceful and quiet. Then one day some English traders came to the village and began selling brandy in fancy bottles, calling it medicine. In a short time drunkenness followed. Work was left undone, quarrels arose, and the whole tribe was disrupted.

The white traders were brought into Chief Khama's court. In a quiet and yet forceful manner he spoke to them. He wanted them to respect the laws he made. He wanted them to return to their country and leave his people alone. "I am trying to lead my people to act according to the Word of God which we received from the white people," he announced. "You are *white* people but you are setting a bad example for those who brought us God. Go! And never come back again!"

There was something about the earnestness of the black chief's appeal that made the wicked traders leave the village. And they did not return.

Khama faced a score of problems in the same courageous way, and always sought to lead his people in the light of the Gospel. It was because he was so anxious to plant into the hearts of his people a love for all those things that build better lives and a better civilization, and to uproot all the forces that tend to destroy lives, that the outside world began to take notice of his wholesome influence in far-away Africa.

At his death English and American newspapers paid tribute to his fruitful life. Khama had been a true Christian king; he had bravely fought against the forces of evil, and nobly struggled to make goodness and love the chief motives of every life under his care. And always he had sought to make the name of God sacred, and His will dominant in the lives of his people.

It all began when a little black boy met David Livingstone, and watched the white stranger hold the precious Bible in his hands in the cool of each evening.

BEFORE TIME AND THROUGH TIME—GOD

Psalm 93

God is King of the universe; He is clothed with majesty;
The Lord has robed and girded Himself with power.
Therefore the world is stable and unshaken.
Your throne stood firm before time;
You are from all eternity!

The floods are rising, O Lord,
The voices of the seas are storming;
The waves are storming and thundering.
But high above the roaring waters,
Mightier than the ocean's mountainous breakers—
God rules supreme!

Your testimonies are to be trusted:
Holiness becomes Your house on earth,
O Lord, for all time!

—ROBERT F. HEIN.

LUTHER LEAGUE LIFE

Editor: Rev. Edward F. Rice
714 W. Murphy St., Lima, Ohio

MOMENTS WITH OUR MEXICAN MISSIONARIES IN TEXAS

REV. DEMITRIO G. TEXIDOR is the second native Porto Rican on the Mexican Missions staff. His background was distinctly Roman Catholic in San Juan, Porto Rico, where he served as altar boy and choir boy. Demitrio's first contact with Protestantism was to join a boy friend and his family while they met in a cave to read the Bible and pray with other families. Despite parental and priestly threats he continued his contacts with Protestant missions until one day he happened into a Lutheran mission

and his soul cried out, "That is fine." The robed clergyman, the altar, the cross, the liturgy, all served to strike a responsive chord in his heart. He had found the Church he sought.

His first associations were with our own Rev. H. F. Richards, Negro Missions superintendent for a quarter century, who was then a U. L. C. A. missionary in Porto Rico. After Pastor Richards returned to the States, Demitrio continued his Lutheran connections with Rev. Alfred Ostrom of the Augustana Synod and Rev. A. P.

G. Anderson of the same synod. After four years of instruction, Pastor Anderson confirmed him and his future wife.

The thirst for knowledge was very active in Demitrio. At eight years he entered the Spanish school where he continued until after the Americans came. Then he entered the American school and, while working by day, finished high school at night school. Immediately after his confirmation he became Sunday school secretary and teacher. In June, 1908 he began studying theology. Ill health interrupted this pursuit several times and for several years at a time, but he completed the course, was ordained in 1926, and served two congregations for one year in his native land. He immigrated to Texas in 1927 and until 1931 he worked in the Missouri Synod field in Texas. In 1931 he contacted our Mexican Mission Board, and in September of that year he took charge of the San Juan, El Capote, Millacres field, which was withdrawn from the Edinburg parish. On August 2, 1933, he took charge of Our Savior's mission in San Antonio, which he has served until this date.

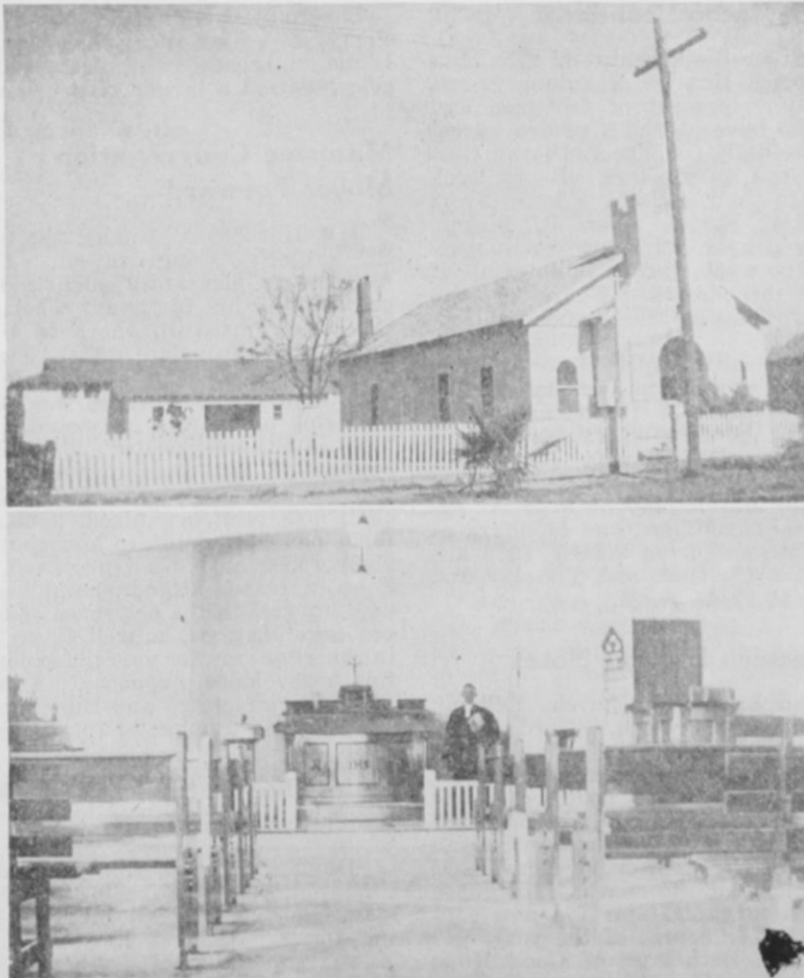
Our Savior's mission numbers 49 baptized, 36 confirmed members. The Sunday school enrollment is 69, with an average attendance of 56. There is a Luther League of 20, a Junior Mission Band of 32, and a Parent-Teachers Association of 24 members. Its first edifice was a combination chapel-school, built with Women's Missionary Federation funds, and dedicated on April 14, 1929. This was certainly a decided improvement on the first "ramshackle shed," used for the first two services, October 10 and 17, 1926, as well as the second shed, used from October, '26 to April, '29.

Now the mission is the proud possessor of a parish school building, dedicated Sept. 12, 1937, and a church, dedicated April 13, 1939. The school is under the capable administration of Miss Ruth Christiansen, principal, and Miss Sophia Pina. Both are products of our Texas Lutheran College, Seguin. In addition, Miss Christiansen has spent one year at Capital University, Columbus, Ohio.

Editor's Headache

'Twas the night before deadline, and way through my head, I hunted in vain for bits I had read. Not a thought was stirring—not even a mite. My brain was off duty, quite cold for the night.

Onward, turn onward, O time in thy flight, and make deadline tomorrow, two weeks from tonight.—*The Pano-
ply.*



Top: THE MEXICAN MISSION SCHOOL AND CHAPEL IN SAN ANTONIO
Bottom: INTERIOR OF THE CHAPEL, SHOWING PASTOR D. G. TEXIDOR

CHURCH NEWS

Editor: Dr. G. C. Gast, 536 Bulen Ave., Columbus, Ohio

"State of the Church" Report Has Been Mailed

Dr. Em. Poppen, President of the American Lutheran Church, has informed the editors that his annual report on the State of the Church was mailed from the Church office by March 20. The 1941 Report is printed, not mimeographed.

Eight copies were sent to the pastor of every parish. One copy is intended for the pastor, another for the local lay representative of the American Lutheran Church, and the remaining copies for the church council. Pastors who need additional copies, for instance, in parishes which comprise several congregations, will receive them promptly upon request mailed to the American Lutheran Church, 57 East Main Street, Columbus, Ohio.

A new edition of the Constitution and By-laws of the Church is ready for distribution. One copy is available for each parish and was included in the package of annual Reports mailed to each pastor.

Pastors who fail to receive their shipment within a reasonable time should report to the Church office so that another supply may be sent. Before doing so, pastors are requested to inquire at their local postoffice, especially if there has been a recent change of pastors, since the package may have been sent to the former pastor. If there is a vacancy in the parish which the Church's mailing list does not indicate, inquiry at the local post office should be made by members of the church council.

Writes President Poppen concerning the use of the annual Report: "Your co-operation in making the widest and best possible use of the annual Report, by discussion in church council and church group meetings, is hereby urgently solicited and will be duly appreciated."

Hospice Head Resigns

After serving as head of the Wartburg Hospice, Minneapolis, Minn., for sixteen years, Rev. F. A. Schaffnit felt constrained, because of ill health, to relinquish this office on March 1. He is now living in California with his children. The board of the Hospice conferred the title *Rector emeritus* upon him. Dr. Jonas Dressler is serving in the capacity of acting rector until a new man can be found for the position.

Lutheran Students Meet At Clifton, Texas

"Thy Kingdom Come" was the general theme of the series of lectures given by Rev. Herman Siefkes, of Monona, Iowa, at the meeting of the Gulf Coast Regional Conference of the Lutheran Student Association, held at Clifton Junior College, Clifton, Texas, March 8 and 9. Prof. Edgar Carlson, of Gustavus Adolphus College, spoke on "Kingdom Relation-

ships in a World of War and Want," and Rev. F. G. Roesener, Austin, Texas, gave "The National Picture of the Lutheran Student Association." Professor Carlson preached to a large congregation at Trinity Lutheran Church on Sunday morning.

Mr. Leo Windecker and his fine staff of officers left nothing undone to make this conference a success. The play, "In Times Like These," was given by the Clifton student group, and a film of last summer's Ashram was shown.

Lakeside Chautauqua Announces Date for Next Meeting

The Lakeside Lutheran Chautauqua will this year be held at Lakeside on the beautiful shores of Lake Erie during the week of July 7 to 13. The committee has succeeded in arranging a program of unusual merit, which will be announced within a few weeks. For over twenty years this chautauqua has offered our people opportunities for a week's vacation which combines spiritual with physical benefits.

Daily Prayers Offered for Lutheran Radio Broadcast

The Prayer Fellowship of The Lutheran Gospel Hour is a unique group. It consists at present of 667 men and women who have signed a pledge agreeing to pray daily for The Lutheran Gospel Hour and its workers. Every week they find in their mailbox a letter from the director, Pastor Allen R. Blegen, containing prayer helps, prayer suggestions for the week, and news notes about the radio broadcasts. There are no membership dues and no financial obligations.

The Lutheran Gospel Hour is now celebrating its sixth anniversary and the presentation of 645 broadcasts over WCB, Chicago and 108 broadcasts over WIBA, Madison, Wisconsin. Broadcasts are heard over WCB, 1080 kc., Monday, Wednesday, and Friday at 8:30 A. M., Central Standard Time, and Mondays at 10:00 A. M., and from WIBA, 1280 kc., Sunday at 1:15 P. M. and Tuesday and Thursday at 10:15 A. M.

Northwestern District Notes

American Lutheran Church, Kellogg, Idaho, Good Hope Church, Gifford, Idaho, and Zion of Fairfield, Wash., have introduced the American Lutheran Hymnal.

Rev. E. M. Butenshon, pastor of Peace Church, Pendleton, Oregon, is conducting Lutheran services in the Baptist Church of Hermiston, Oregon, every second and fourth Sunday of the month. He hopes to effect the organization of a new congregation in the course of the year.

Rev. A. K. Bethmann of Good Hope Church, Gifford, Idaho, has accepted the call to Peace Church, Tacoma, Wash., and expects to take up labors in his new field about April 1.

Recognition of pastorates of ten years each was given by Queen Anne Church, Seattle, Wash., to Rev. E. C. Knorr; by Faith Church of Portland, Oregon, to Rev. Chas. A. Epple, and by St. John's of Bellingham, Wash., to Rev. Carl Zimmerman.

The admittedly low salary level of the District was raised when, beginning January 1, the following self-supporting congregations granted salary increases: Good Hope, Gifford, Idaho; Emmanuel, Walla Walla, Wash.; Emmanuel, Spokane, Washington; and Zion, Oregon City, Oregon. The mission committee is gradually building up the salaries of the pastors subsidized by the Church.

Happy that it could raise its 1940 "Fair Share" to the Church in full, congregations of the District are already busily engaged to duplicate this performance on the increased 1941 "Fair Share."

District Treasurer Wm. Labes reports that the number of congregations remitting their district dues was larger in 1940 than in any previous year; indeed, is not far from one hundred per cent. This in spite of the fact that these dues are higher in the Northwestern District than in any of the other districts of the Church.

The North Pacific District of the Women's Missionary Federation will meet April 29 at Zion Church, Oregon City. The Portland Group will meet in the same church the following day. The Spokane District of the W. M. F. will meet in Emmanuel Church, Ritzville, Wis., May 13 and 14.

Plans are maturing for the 50th anniversary meeting of the District in Luther Memorial Church, Tacoma, Wash., May 6-9.

The Ladies' Aid of Luther Church of Pleasant Valley, near American Falls, Idaho, purchased and presented to the congregation a larger reed organ.

Manistee Congregation Moves Forward

Rev. Herbert A. Dimke, the pastor of St. Peter's Congregation, Manistee, Mich., was pleasantly surprised on the occasion of his birthday, when the recently organized Brotherhood presented him with appropriate gifts. Two weeks later, on the occasion of his wife's birthday, another celebration was held and a sizable purse was presented.

Since the new pastor's arrival in December of last year a number of improvements have been undertaken. A choir has been organized, a choir platform has been built in the church, and choir robes have been procured. There is an increased attendance at worship, a new interest in the activities of the various organizations, as well as an increase in contributions for current expenses and for benevolence purposes. The parish hall, the parsonage and the church have undergone a number of improvements.

Ohio Church Shakes Off Dust Of Commercialism

"During the past few years our congregation has been freeing itself step by step from commercial methods of raising funds," declares Rev. E. R. Moser, pastor of Emanuel Lutheran Church, Napoleon, Ohio, in a news letter to the LUTHERAN STANDARD that contains this striking sentence: "Even though the congregation has shaken the dust of com-

mercialism from its feet, the work of the church did not suffer in the least."

Pastor Moser relates that by the beginning of 1941 all commercial schemes for raising money had been dropped except "one Lenten tea and one ice cream social." Then the congregation's attention was called to the resolution passed by the American Lutheran Church at its Detroit convention in which "suppers, bazaars, lotteries, carnivals, sales and similar money raising devices" were frowned upon and congregations urged "carefully to restudy the principles of Christian stewardship, especially as they pertain to Christian giving." This resolution was quoted and commented on in the first issue of the LUTHERAN STANDARD for 1941 and Pastor Moser relates that as soon as that resolution was made known, "the Ladies' Aid resolved, without a dissenting vote, to put that resolution into practice immediately. So, as far as Emanuel Lutheran Church of Napoleon, Ohio, and its organizations are concerned, we are 100 per cent for the resolution of the Church."

What results have followed this emancipation from all commercial plans for raising money? "There has been a constant growth in membership, the services are attended well, all the financial obligations of the congregation have been met without difficulty. For four successive years the Fair Share has been overpaid, and in 1940 a new high of \$1,400 for all benevolences has been reached, which is over \$600 in addition to the Fair Share. Henceforth, the free will offering method, which is the Scriptural way, shall be our way of supporting our church."

For 1941 this congregation has placed a new item on its budget, namely, the placing of the daily devotional booklet, *Grace and Truth*, in every home.

Ohio District Notes

Returning from the Men's Missionary Conference at Crestline, Pastors F. J. Mittermaier and Werner Stuck and two lay-delegates were in an automobile which was completely wrecked in a collision. Pastor Mittermaier was so seriously injured that he was confined to the hospital for more than a week. For a while he was hardly expected to survive. But, praise be to God, he is on the way to recovery. While still confined to his home, his complete recovery seems to be assured.

The Miami Valley Local Conference met in Salem Church, West Alexandria, on March 11. A devotion on the basis of Acts 5 was conducted by Pastor C. A. Rhiel. Bible study of John 6:47-57 was led by Pastor E. Albrecht. An essay, "The Purpose of the Lord's Supper," was furnished by Pastor A. Beck.

The Shelby County Local Conference met in St. Mark Church, Wapakoneta, March 3. A study of I Timothy 5 was conducted by Pastor Werner Stuck. A biography of St. Augustine was read by Pastor W. Wernle. In the afternoon the conference held a Lenten Retreat, with Holy Communion. The sermon was by Pastor C. J. Kettler.

St. Paul Church, Lancaster, Ohio, Pastor F. M. Koepplin, reports 33 adult accessions.

Grace Church, Fremont, Ohio, Pastor L. S. Price has voted to call an assistant to the pastor.

Bethlehem Church, Middletown, Ohio, has sent its pastor, Dr. H. G. Schmidt,

MEMORIES of YESTERDAY

NINETY YEARS AGO.

In 1851 the Buffalo Synod issued its first official organ, *Kirchliches Informatorium*. The first issue appeared on July 15, 1851. The editor was Pastor J. A. A. Grabau. The paper was published monthly and the subscription price was fifty cents per year. The preface in the first issue contained, among other things, the following statement:

"Only reluctantly have we hitherto come forth with printed matter to defend the church of our Lord, because we know that writing for the public or publicity without definite need will not have the blessing of the Lord. If, however, there is an urgent need, then it is the Lord's will and command to testify in the open to the truth and to defend the church, in order to safeguard believers against seduction and to restrain unbelievers. The *Informatorium* is to be a true-hearted instruction for all those who call themselves Lutherans and sigh and cry with the church of our Lord in the divers troubles, dangers and afflictions of these last distressful days."

Loeche recommended the paper, although he did not agree with Buffalo's attitude towards Missouri. He thought the brethren did not differ so much in doctrine as they thought they did. "At any rate," Loeche wrote, "the paper is not insignificant, but suggestive, and inviting to consideration and reflection. We wish the *Informatorium* intelligent, searching and unprejudiced readers, who are able to discern both good and evil."

EIGHTY-FIVE YEARS AGO.

Pastor C. Schroer, grandfather of our Professor H. Leupold in Columbus, O., became pastor in Martinsville, N. Y. He was installed by Pastor von Rohr on Aug. 26, 1856.

The bitter controversy between Buffalo and Missouri induced the Ohio Synod, in 1856, to admonish both Synods to restore peace. We read the following in the official minutes of the Ohio Synod (1856): "We, as a part of the Lutheran Church in this country, ask both Synods to do what they possibly can do to restore peace among themselves, for the sake of the welfare of the church and in consideration of the great influence they would have in the Lutheran Church of America, if both Synods were united."

Under date of March 10, 1857, the Buffalo Synod sent to Professor Lehmann, President of the Ohio Synod, this reply to that admonition: "The Lutheran Synod of Buffalo thanks you and your honorable body for the admonition given to Missouri and us. Buffalo asks Ohio to support Buffalo in the principle that no church body has the right to accept excommunicated members without first consulting the church government of the excommunicated members. Buffalo wishes the Ohio Synod God's aid and blessing and success in her work." (Compiled by Dr. E. Denef.)

and Mrs. Schmidt on a vacation trip to Florida. The vacation is to enable the pastor to recover from the weakening

effects of a severe attack of the flu. During his absence the pulpit is being filled by Pastor A. K. Boerger of Hamilton.

The Fremont Local Conference held a Lenten Retreat in St. Paul Church, Lindsey, on February 25. Pastors and their families attended. The communion sermon was by Pastor W. A. Siefkes. Pastor T. J. C. Stelhorn, D.D., led a discussion of: "Christ Facing His Passion."

The Marion Local Conference met in Emmanuel Church, Marion, on February 25. In the afternoon a Lenten Retreat was held.

Rev. Henry Young has accepted a call to Trinity Church of Galion, Ohio, which was made vacant by the death of Pastor J. E. Albrecht. Pastor E. E. Zimmerman is following a call to St. John Church, Fremont, Ohio, made vacant by the retirement of Pastor W. F. Rose. Pastor Rose has been made Pastor Emeritus by the congregation.

The Columbus Local Conference met on February 24. The forenoon session was a Lenten Retreat, held in Trinity Church. The sermon was by Pastor C. W. Pflueger. The pastors and their wives received Holy Communion. In the afternoon there were group meetings for the pastors and the pastors' wives. Mrs. Proehl conducted the meeting for the ladies. In the men's meeting Dr. W. G. Sadt conducted a profitable discussion of the "Church Life and Growth" movement.

The New Lebanon Church, Junction City, Ohio, Pastor N. F. Bosse, will celebrate its 125th anniversary on March 30. There will be a congregational dinner on Friday evening, with Pastor Paul Varner presiding, and Professor Homer Cotterman as guest speaker. On Sunday, festival services will be held both morning and evening, and also on Monday evening. The preachers will be former pastors: G. C. Wagner, W. G. Dyer, A. P. Michelfelder. Pastors A. H. Bohls and A. C. Berlin will also participate in the services.

Our Navy Chaplains Need Communion Sets

We are glad to make an exception to the rule that ordinarily we do not publish special requests for items of church equipment needed by congregations and bring to our readers the information that our six chaplains in the Navy need individual Communion sets for use in their ministry to the men in the Navy.

President R. F. Kibler, of the California District, who calls our attention to this need, tells us that "the Navy does not supply our chaplains with such equipment. In the case of most denominations, the Church provides its chaplains with sets; this we have not done in the American Lutheran Church." President Kibler thinks that some of our larger congregations may have replaced their old individual Communion sets and would be glad to give the older set to our Navy chaplains. He himself will gladly see to the distribution of such sets, "beginning at San Diego," where one of our Navy chaplains is stationed.

We suggest that anyone interested in this project write immediately to Rev. R. F. Kibler, 4335 Van Dyke Ave., San Diego, California, or send an individual Communion set to Pastor Kibler and advise him that one is being sent. If action is taken at once, the sets may be used by our chaplains in their Easter services.



THE SPACIOUS NEW PARISH HOUSE AT WAVERLY, IOWA

ST. PAUL'S, WAVERLY, IOWA, DEDICATES PARISH HOUSE

The dedication of a spacious parish house on Sunday, February 23, was an occasion of great joy for St. Paul's of Waverly, Iowa. It represented the fulfillment of a hope entertained for many years. The dedicatory sermon was preached by Rev. August Engelbrecht of Mendota, Ill., a son of the congregation; the dedicatory rite was performed by the pastor of St. Paul's, Rev. R. C. Schlueter.

This dedicatory service introduced a three-day program of festivities. On Sunday afternoon the parish house was open to visitors for inspection, and many from far and near availed themselves of the opportunity. That evening a mu-

sical consisting of chorus numbers, solos, and ensembles was presented under the direction of Prof. E. G. Heist, organist and choir director of St. Paul's. Monday evening the teachers and the pupils of St. Paul's day school presented the operetta, *Boy Blue*. Finally, on Tuesday evening, a dedication dinner was served by the women's societies of the congregation to about 400 members and friends of St. Paul's. On the toast program, led by Dean Neumann of Wartburg College, representatives of seven groups and institutions appeared: the building committee, Wartburg College, the Waverly Children's Home, St. Paul's

day school, the women's societies of St. Paul's, the community, and the Iowa District of the American Lutheran Church.

The \$47,000 structure houses an auditorium with a spacious stage and a seating capacity of 700, the pastor's study and waiting room, three classrooms for the parish school, Sunday school rooms, a church council room, a society room, a Boy and Girl Scout room, a kitchen, and various cloakrooms.

May this beautiful structure serve the purpose for which it has been erected and to which it has been dedicated—to assist in building up and strengthening God's kingdom.—G. J. N.

Eastern District Notes

On March 6 Faith Church, our mission in Laurel Gardens, Pittsburgh, tendered Lay Preacher C. H. L. Schuette and his wife a reception, in honor of the tenth anniversary of his assumption of the work there.

Trinity Church, Sheraden, Pittsburgh (Pastor H. T. Grabau), has organized a Junior Mission Band and established a Teachers' Training Course accredited by the American Lutheran Church.

At the request of its editor, Pastor J. Bauman, Salem, O., is furnishing a Lenten prayer for every day in the *Salem News*. The prayers are not mere sentence prayers, but are given three inches of space daily. Salem is a city of over 10,000 population.

At the meeting of the Youngstown Local Conference March 10, Pastor P. A. Adams read a paper on "The Place of the Sunday School in the Religious Life of the Congregation," and Pastor C. L. Rush, Warren, a paper on "The Lutheran Minister and Civic Affairs." The district president presented various district and synodical matters for information and comment.

St. Mark's, Hudson, N. Y. (Pastor C. G. H. Mengerling), has bought a piece of property 70 x 150 feet, a corner lot located on a main thoroughfare. With a growing building fund, this congregation expects to have a house of worship on this property before the end of 1942, its tenth anniversary year. At the request of a nearby congregation, Pastor Mengerling is also serving there, preaching for this group twice each month.

Pastor W. J. Adix Called Home

On February 28 Pastor W. J. Adix, Manchester, Iowa, was called to his eternal rest after a lingering illness. The deceased brother was born at Buck Creek, Iowa, on March 1, 1880, the son of Rev. W. C. Adix and his wife Maria, nee Kunder. He received his collegiate training at Wartburg College, Clinton, Iowa, and his theological training at Wartburg Seminary, Dubuque, Iowa. In September, 1903 he was ordained a Lutheran pastor at Eureka, South Dakota, and on September 24, 1903 he was united in marriage with Miss Katherine Defries

of Andrew, Iowa. To this union three children were born.

He served the following parishes during his active career as a pastor: New Salem and Richardson, North Dakota; Dows, Iowa; Jubilee, Iowa, and Guttenberg, Iowa. While serving this last charge he withdrew from the active ministry upon the advice of his physician and removed to Manchester, Iowa, where he resided until the time of his death. He also served the church at large in various offices.

Funeral services were conducted at Manchester. Dr. E. J. Braulick of Wartburg College officiated, and Dr. M. Reu preached the sermon. Interment was made at Manchester.

Capital University Notes

Students in the seminary have been conducting the regular morning college chapel exercises at Capital university during the special series of Lenten services.

In line with the church's desire to keep men serving in army camps in close touch with former associations, Capital

university students are setting up plans to send regular correspondence to such men. A committee of three has been appointed to compile a list of students and former students now in the service and to direct activity culminating in wholesale letter writing. The plan also includes sending regularly the *Capital Chimes*, bi-weekly student publication, the *Spectator*, creative arts magazine, the *Alumni Bulletin*, and the *Capitalian*, bi-annual college book.

The university speech department succeeded in capturing the only debate cup not already in its possession in the state of Ohio. The event was the annual meeting of the Ohio Men's Intercollegiate Debate Tournament, held yearly on the Capital campus. The men's teams, under the direction of Prof. J. Garber Drushal, took top honors from an entry of 40 teams, with a total of nine victories in 12 debates. Previously the women's debate team won the cup in the annual tournament for its class, and the men captured the WBNS radio debate cup.

ANNOUNCEMENTS

CALENDAR

- April 15, 16.** Northern Conference, Wisconsin Dist., at Ladysmith, Wis.
- April 15-17.** Kansas-Oklahoma Conference at Clinton, Okla.
- April 16, 17.** Kansas Nebraska Conference in St. John church, Gothenburg, Nebr., W. Borchardt, pastor.
- April 16, 17.** Columbus Conference in Clinton Heights church, Columbus, O.
- April 21-23.** Des Moines Conference at St. Paul church, State Center, Iowa, Pastor H. C. Kumpf.
- April 22, 23.** Central Conference, Dakota District, at Napoleon, N. Dak.
- April 22, 23.** Peoria Conference at St. Petri church, Flanagan, Ill., Pastor E. V. Schroeder.
- April 22, 23.** South Dakota Conference at Redfield, S. Dak.
- April 22, 23.** Northeast Iowa Conference at Rockwell, Iowa.
- April 22, 23.** Southeast Minnesota Conference at Walters, Minn.

April 22, 23. Lake Erie Conference at St. John church, Akron, Ohio, Geo. Wagner and Gordon Huffman, pastors.

April 22-27. Texas District at St. Paul church, Brenham, Texas, Theo. R. Streng, pastor.

April 23, 24. Southwest Minnesota Conference at Springfield, Minn.

April 29-May 1. Western Conference, Minn. Dist., at Morris, Minn.

April 29, 30. Minneapolis Conference at Bethlehem church, St. Paul, Minn.

April 29-May 2. California District at Messiah church, Los Angeles, Calif.

April 30-May 1. St. Paul Conference at Lake Elmo, Minn.

April 30-May 1. Alberta Conference at Eaton, Sask., Canada.

MEETINGS

The Kansas-Oklahoma Conference meets in Trinity church, Clinton, Okla., Pastor Wm. J. Hummel, April 15-17. Kindly announce intention to be present or absent to local pastor.—WM. J. HUMMEL, Sec.

The Columbus Conference meets April 16, 17, in Clinton Heights church, Columbus, Ohio, Pastor H. Moench. *Sermon:* W. S. Langhans—C. T. Langholz. *Papers:* Relation between the Church and Social Agencies, C. W. Pfueger; Making the most of Music in Church Worship, H. Moench; Modern Trends in Religious Education, W. P. Hieronymus, Ph.D.—WALTER F. SODT, Sec.

The Central Conference, Dakota Dist., meets April 22, 23 at Napoleon, N. Dak., Pastor J. Kammerer. *Sermon:* Haase—Hoyer; *confessional address:* Jung—Hinrichs. Copy of program mailed to each pastor.—J. KAMMERER, Sec.

The South Dakota Conference meets April 22, 23 in Immanuel church, Redfield, S. Dak., Pastor Amos Keller. Programs have been mailed. Kindly announce your coming to the pastor loci.—W. BURRACK, Sec.

The California District meets April 29 to May 2 at Messiah Lutheran church, Los Angeles, Calif. *Papers:* The Care of Souls, John Plueger; Is the Church Overorganized? Wm. Hertel; and papers by three laymen under the title, How our District may be Improved: The Ideal Pastor, Geo. Kettner; The Ideal Congregation, W. Gaede; and The Ideal District, A. H. Behrens.

Pastors and laymen of the District and the officers of the Church who plan to attend should notify the pastor loci, E. E. Brideweser, 1148 W. 85th St., Los Angeles.

R. F. KIBLER, Pres.,
E. E. BRIDEWESER, Sec.

The Alberta Conference meets April 30, May 1 in Eaton, Sask., Canada, Pastor C. H. Kohlmeier. *Sermon:* R. Wulff; *confessional address:* H. Brandt. Programs have been mailed.—W. TRELLE, Sec.

INSTALLATION

Upon authorization of the President of the Eastern District, Rev. Albert W. Glessner was installed in St. Paul church, Wilson, N. Y., March 9, by Pastor H. W. Eibling, assisted by Pastor Henry Beutler.

WITHDRAWAL

Rev. H. C. Westphal, of Marinette, Wis., has withdrawn from the American Lutheran Church.—K. A. HOESSEL, Pres., Wisconsin District, A. L. C.

APPLICATION FOR MEMBERSHIP

The Silver Spring Lutheran Church of Milwaukee, Wis., makes application for membership in the Wisconsin District of the American Lutheran Church.—K. A. HOESSEL, President, Wisconsin District, A. L. C.

NEED MONEY—Sell "REXCO" Scripture Greetings for EASTER and 27 other purposes; also many other articles. More profit; no investment; returnable samples; FREE catalog and calendar. Rexco, Millmont, Pa.

AMERICAN LUTHERAN CHURCH

Treasurer's Monthly Cash Report — February 28, 1941

District	Yr. to Date Receipts	Yr. to Date Budget	Receipts Yr. to Date	Disbursements Yr. to Date	Balances
California	\$286.88	\$791.64	\$2,867.88	\$34,078.81	\$32,285.62*
Canada	221.07	2,166.66	6,888.01	23,546.73	21,893.73*
Central	1,855.62	8,333.34	1,022.23	8,729.66	5,161.33
Dakota	690.79	6,000.00	1,287.14	5,700.00	8,685.56*
Eastern	7,333.40	16,999.98	1,599.27	\$2,784.24	85,034.60*
Illinois	3,712.61	13,333.32	29,833.60		29,833.60
Iowa	5,756.69	11,500.02	2,200.50	6,568.97	4,368.47*
Michigan	5,346.79	16,666.68	3,520.94	6,404.61	3,855.88*
Minnesota	3,842.34	11,666.64	4,615.02	1,049.39	19,371.51
Northwestern	369.56	2,333.34		1,092.28	29,551.48
Ohio	9,901.09	23,833.32	2,205.47	93.94	2,111.53
Texas	2,902.25	9,833.34	5,101.93		5,101.93
Wisconsin	2,287.02	15,499.98	825.00		655,712.64
Total	\$44,006.11	\$138,958.26	7,735.92	1,726.15	1,045,756.70
Other Sources	25,196.80				
Total Income	\$69,202.91		\$69,202.91	\$121,774.78	\$1,836,451.32
Pension Reserve	13,497.49			55,115.00	112,530.71
Other Items	114,570.67		10,497.49		181,143.29
Total Receipts	\$197,271.07		114,570.67	57,085.32	
			Total Cash	\$197,271.07	\$233,975.10
			Liabilities for Funds		\$121,628.92
			Current Cash Debit		\$18,575.26
			Normal Appropriations Past Due		\$11,178.02

*Overdraft.

AMERICAN LUTHERAN CHURCH
DEPARTMENT OF STEWARDSHIP AND FINANCE

CONFIRMATION FOLDERS



No. 126L. Large Size (D)

No. 645. Large Size
No. 646. Small SizeNo. 648. A six page folder, each of the folds
3 1/2 x 7 inches

Per 100 net	\$1.00
Per 500 net	5.00
Per 1000 net	9.00

No. 520L. Large Size
(For Confirmation)

No. 671. Small Size

EASTER ENVELOPES

No. G@W. Easter Offering Envelope with
slot, worked in colors.

Per dozen, net	\$0.25
Per hundred, net	1.75
Per five hundred, net	8.00

EASTER FOLDERS



No. 580. Large Size

No. 830. Large Size
No. 831. Small Size

Prices of Church Season Folders

	Large Size 8 1/2 x 11	Small Size 5 1/2 x 6 1/2
Per 100, net	\$1.50	\$0.75
Per 250, net	3.75	1.85
Per 500, net	6.00	2.50
Per 1000, net	10.00	4.00

No. 163. Easter Offering Envelope with slot.
Dozen, net \$0.30
Hundred, net 2.00
Five hundred, net 8.50

THE LUTHERAN BOOK CONCERN
55-59 EAST MAIN STREET
COLUMBUS, OHIO

OR

WARTBURG PUBLISHING HOUSE
2018-20 CALUMET AVENUE
CHICAGO, ILL.

Easter Cards, Folders and Crosses

EASTER POST CARDS

No. 172. Easter Greeting and Bible Verse.
Per dozen \$0.25
Per hundred 1.25



No. 1173. Easter Greeting and Bible Verse.
Per dozen \$0.25
Per hundred 1.25



No. 1176. Easter Greeting and Bible Verse.
Per dozen \$0.25
Per hundred 1.25

No. 49W. Forgetmenots, lilies of the valley, landscape scenes. Without Bible verse.

Per dozen \$0.10

No. 1102W. Pretty flowers and angel designs. Hand colored. Per dozen \$0.15

No. 47W. A pretty Easter postcard. With Easter design. Per dozen \$0.15

No. 1103P. An Easter postcard with Easter angels, in colors, with Bible verse. Per dozen \$0.15

5-CENT EASTER FOLDERS

These "Sunshine" Easter folders, 4x5 inches, with Easter greetings, appropriate Scripture texts and envelopes:

No. 558.
An
Easter
Prayer



No. 560
A
Blessed Easter



No. 564
Joy to You
at Easter



No. 565
An
Easter
Thought
of You



10-CENT EASTER FOLDERS

Size 4½x5 inches

No. 1042
Easter Greeting.
Floral design.



No. 1043
A Joyous Easter.
Church window scene

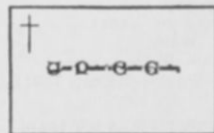
EASTER CARDS FOR PASTORS, SUPERINTENDENTS AND TEACHERS

No. 1187. An exclusive folder, in color, printed on fine paper stock. Size, 4½x3½ inches. (W)
Per dozen \$0.35
Per hundred 2.50



No. 1134. (W) "Happy Easter—The Lord is risen, Hallelujah!" A beautiful design of a stained church window, printed in full colors. Also contains four lines of religious sentiments.

Per dozen \$0.35
Per hundred, net 2.50



No. WPH. A plain white folder, with "Your Pastor's Easter Greeting" and a small cross in upper left hand corner inclosed with blue border on first page. Bible verse, Ps. 17:15 on second page. Easter message with space for pastor's name on third page. Bible verse, John 11:25 on last page.
Per dozen \$0.05
Per hundred30

EASTER CROSSES



No. 1E. (Gib.) Assorted designs of Easter flowers printed in six colors with Bible verse. Size 2½x4 inches.

Per dozen \$0.20
Per hundred 1.00



No. 1T. Same as the above but with tassels.
Per dozen \$0.25
Per hundred 1.60



No. 2E. (Gib.) Two designs of churches, printed in colors. An Easter greeting and Bible text is printed on each cross. Size about 5½x4 inches.
Per dozen \$0.40
Per hundred 2.40



No. 50 and No. 51. Easter Crosses.
Per dozen, net \$0.20
Per hundred, net 1.00



No. 52 and No. 53. Easter Crosses.
Per dozen, net \$0.20
Per hundred, net 1.00

THE LUTHERAN BOOK CONCERN
COLUMBUS, OHIO
OR
WARTBURG PUBLISHING HOUSE
CHICAGO, ILLINOIS

A HIGH-CLASS SANATORIUM FOR THE TREATMENT OF TUBERCULOSIS

Grace Lutheran Sanatorium

SAN ANTONIO, TEXAS

NEWS ITEMS

Feb. 15, 1941:—In 1940 we had 119 patients. —There were 10,894 nursing days. (\$590 of these for Lutherans). Our expenses for charity were \$13,003.61. —Remittances have been received so far on 692 Christmas Seal Orders and have brought \$8,170. —Reports concerning 172 orders are still being awaited. If their average will equal that of the remittances received so far, the total income from the seals of 1940 will provide about \$10,500 for this year's charity work. —Please send in delayed reports now, so we may have a complete account by April 1st.

The Largest Legacy our Sanatorium has received in the twenty-seven years of its existence is that of the late Mrs. Mary Emma Miller, a member of our St. John's Church of Petersburg, Ohio, of which Rev. Arden W. Surbey is the pastor. The kind lady departed this life the latter part of February, 1940. In her last will she remembered a number of relatives and friends with gifts and named three of our church institutions to share in the residue and remainder of her estate. These institutions are:

The Old Folks Lutheran Home, Mars, Pa.
Grace Lutheran Sanatorium, San Antonio, Tex.
Wernle Lutheran Orphans Home, Richmond, Ind.

A week ago we received from the Executor, Mr. George E. Knesal, \$6,561.36. God bless her memory, and may her gift glorify our Lord and Savior.

"Hands Across the Sea." Heartfelt greetings and thanks to our Lay Missionary, Brother Wm. Siemers of Lutheran Mission Madang, New Guinea.—He sent us a Christmas gift of \$25 for

Institution of the American Lutheran Church

Noted for
Christian Character and Atmosphere
Ideal Climate
Excellent Medical and Nursing Care
Beautiful Individual Bungalows
Attractive Rooms and Grounds

Very moderate rates to the general public.
Special concessions to needy members of our Church.

the support of our work of benevolence. It came by air mail across the waters and is the first gift received from so great a distance and from across the oceans. God bless him.

For other kind gifts received from January 18 to February 15, 1941, we also extend our heartfelt thanks to the following donors:

For Various Purposes: From St. John's Cong., (disbanded) Bassett, Ia.: Mrs. Scott Channer, \$25; Rev. L. Hoefer, Byron, Neb., \$1; Im. Ladies' Aid, Golden, Ill., Miss Anna Gronewald, Treas., \$10; Rev. E. R. Moser, Napoleon, O., by relatives and friends, in memory of Mrs. Carl Daman, \$25.50; Am. L. Ladies' Aid, Kellogg, Idaho, Mrs. John A. Tisdall, Treas., \$5; Wm. M. Ott, Hamilton, O., \$5; N. N., Shawano, Wis., \$5; Mr. and Mrs. H. Reinking, Ia., Rev. E. A. Bischoff, \$1;

Dan Heppe, Peoria, Ill., \$1; Zion's S. S. Sr. Class No. 2, St. Marys, O., \$15; Dr. E. J. Braulick, Waverly, Ia., \$4; Martin Luther Sewing Soc., Canton, O., Mrs. Ada Miller, Treas., \$10; Mrs. Ida Prange, New Douglas, Ill., \$5; Christ L. Ch., San Antonio, Tex., Mrs. Lloyd Rawls, Treas., \$5; Rev. Wm. Feller, Tescott, Kans., \$3; Rev. Theo. M. Haag, Bethany Cong., Fredericksburg, Tex., \$10; Rev. Hugo Beyer, Sioux Center, Ia., Peace Cong., \$6; Beasley L. Lg., Rosenberg, Tex., Arthur Engeling, Treas., \$3.35; Lake Creek Ladies' Aid, Cole Camp, Mo., Mrs. Amos Vajen, \$2.50.

For the Chapel Fund: From Mr. and Mrs. F. Wiechert, Ft. Wayne, Ind., \$5; Mr. and Mrs. Oscar Kunitz and daughter, Helen, Appleton, Wis., \$5; Elbert A. Yagow, Milwaukee, Wis., in memory of his father, Herman W. Yagow, \$2; Miss Auguste Eggert, Saginaw, Mich., \$5; Interest earned, \$8.75; Mrs. E. Harle, San Antonio, Tex., 25 cts., Unnamed, Oil City, Pa., \$25; Interest earned, \$8.15. Total in fund to date, \$3,445.90.

Bedding, Linens, Etc.: From W. D. Woodroof, Sr., Edinburg, Tex.; Im. Miss. Soc., New Douglas, Ill., Mrs. L. F. Knop, Spec. Needs Chm.

The Lord's Blessing to You All!

In His Name you help to relieve suffering and distress by a Gift or Legacy to your Sanatorium and the purchase of its Christmas Seals, offered in our congregations during the Season, (Oct. 1 to Dec. 25).

Consult your pastor or address:

PAUL F. HEIN, Supt. and Pastor
523 E. Quincy St., San Antonio, Texas

Come

to see your sanatorium.—Our eight American Lutheran churches in San Antonio also invite you to worship with them while you are here. Names and locations will gladly be given you by the sanatorium office. Telephone Fannin 6287.



No. 29—5c

No. 29—A Prayer for Your Confirmation
To pray that God
May bless your heart today
And shower you
With blessings on life's way.

(EK)

Text—Num. 6:24.



No. 407—10c

No. 4007—15c

No. 407—A Confirmation Wish

The Lord bless you and keep you
And may the brightness of His love
Shine down on you all the days of your life.
(EK) Text—Rev. 2:10.

No. 4007—A Confirmation Wish for You

May the grace of God possess you
On your Confirmation Day,
And the love of Jesus bless you
In a very special way;
May the Holy Spirit, giving
Faith and love and peace of heart,
Fill you with the joy of living
That will never from you part.
(EK) Text—I Cor. 16:13.

INVITATION TO CONFIRMATION
REUNION

No. 1374. This card is just what you were looking for. The design and message are appropriate for the occasion.

Per dozen \$0.25
Per hundred 1.25

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Responsive readings, songs and recitations for the Sunday school Easter Service.

Christ Revealed in Prophecy. 1930.

Easter Days. 1933.

It Was for Me. 1935.

Lord of Life. 1939.

Single copy \$0.06
Per dozen 0.75
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EASTER PROGRAM HELPS
PAGEANTS, PANTOMIMES, AND PLAYS

Dawn, The. By Carona Rayle Cook. Play.
Net \$0.35

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Net \$0.30

Easter Story in Pantomime, The. By J. H. Kuhlman. Pantomime. Net \$0.25

Easter Testimony. By J. H. Kuhlman. Pantomime. Net \$0.25

God So Loved the World. By Karin Ashbrand. Play. Net \$0.50

I Believe. By J. H. Kuhlman. Pantomime-pageant. Net \$0.25

Little Easter Journeys. By J. H. Kuhlman. Pantomime. Net \$0.25

Portal, The. By Karin Sundelof-Ashbrand. Play. Net \$0.35

Three Gardens—and a Fourth. By J. H. Kuhlman. Pantomime-pageant. Net \$0.25

Way of the Cross, The. By Karin Sundelof-Ashbrand. Play or pageant. Net \$0.35