

LUTHERAN STANDARD

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One Great Hour of Sharing



**United Appeal for
Relief and Reconstruction
March 20, 1955**

The Church Views the News

By Wilfred Bockelman



I'm viewing the news this week from south of the Mason-Dixon Line—mostly in Texas. A Yankee visiting down here and interested in national current religious affairs naturally asks, "How do you feel about the Supreme Court decision outlawing racial segregation?" If this Yankee has any sense at all he also knows that his own opinion will not be particularly appreciated. To avoid any accusation that "this is just another Northerner who doesn't know the problems of the South or the Southern Negro," I'll try my very best to refrain from expressing any opinion. I'll give you merely what some Southerners themselves told me.

One Southerner, not a Texan, said: "I think the Supreme Court decision was a mistake and actually held up the solution to the race problem. I think the court should have given a 'separate but equal' decision and then born down like a ton of bricks on the 'equal.' Had they done that, then sooner or later the Southern states would have found of themselves that it is just too expensive to keep up a double school system, and of their own will they would have come around to desegregation."

Probably the ALC institution affected most by the court ruling in favor of desegregation is Texas Lutheran College, the only ALC college in the South. Sooner or later this school will have to face the question as to whether or not it will admit Negroes. To help to prepare for the time when a decision will have to be made the school authorities took a poll among its students a little over a year ago. Out of 195 students who answered the questionnaire, 159 said that Negro students enrolling at TLC would have no effect on whether or not they would return to TLC; 12 said it would have an effect; 24 said it might have an effect.

It was interesting to see the difference in attitude between the Freshmen and the upper classmen. Of the Freshmen 71 per cent said it would have no effect; 9 per cent said it would have an effect; 20 per cent said it might have an effect. Ninety-two per cent of the Sophomores said it would have no effect, and 8 per cent

said it might have an effect. Of the Juniors, 97 per cent said it would have no effect while 3 per cent said it would. Of the Seniors who answered the questionnaire 87 per cent said it would have no effect; 8½ per cent said it would; 4½ per cent said it might.

These same students were asked: "If colored students would be allowed to enroll at TLC next year, would their presence have any effect on whether or not your parents would want you to return to TLC?" Out of 195 students 146 said their parents would not object; 7 said the parents would object, and 31 said they might object.

The students at TLC were asked some other questions, too. "Would you object to Negro students at TLC, provided they were not in any of your classes?" No—184; yes—11. "Would you object to Negro students at TLC if they attended any of your classes but did not sit next to you?" No—178; yes—17. "Would you object to Negro students in your classes if you would sit next to one or more?" No—159; yes—26. "Would you object if Negro students would eat in the dining-room as long as they did not eat at your table?" No—179; yes—15. "Would you object if Negro students would eat at your table?" No—158; yes—37.

Although 37 students indicated they would object to having Negroes eat at the same table with them, only six objected to having Negroes prepare and serve their food for them. To the question, "Would you object if Negro students would stay in the dormitories as long as they did not stay in your dormitory?" 181 said no, and 13 said yes. When asked, "Would you object if Negroes stayed in your dormitory?" 148 said no, and 46 said yes. Seventy-seven would not object to having a Negro as a roommate while 114 would object.

One hundred-eighty students would not object to Negro students if they comprised less than 5 per cent of the student body as compared with 14 who would object. But 36 students would object if 25 per cent of the

students were Negroes while 146 would not object. Fifteen indicated they would object if Negroes would be allowed to join their home church while 177 said they would not object. This year one of the TLC education students by her own choice is doing her practice teaching in a Negro high school. Says TLC President Edward Sagebiel: "Five years ago this would have been unthinkable on the part of any student, and had any student considered it, he would have been forbidden from doing so by the local board of education."

The opinions of the students at Texas Lutheran College can hardly be taken as an accurate picture of all of Texas, much less of the entire South. Texas is in a different stage of development in the whole field of racial desegregation than are Mississippi, Georgia, and Alabama. For example, in San Antonio it is now not uncommon to see whites and Negroes in the same section on the trains whereas some years ago that would have been unthought of.

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COVER

Reproduction of "One Great Hour of Sharing" poster for the 1955 united appeal for overseas relief, to be climaxed on Sunday, March 20. (Lutherans contribute through Lutheran World Action). —RNS photo

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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: Dr. G. C. Gast, D.D.

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Lutheran Standard

Are the RSV Translators Communists?

I appreciate your view of the RSV rendering of Isaiah 7:14 as given in a recent issue of this paper. However, in the question addressed to you a reference was made to the fact that many of the translators were Communists. I would like to repeat this question and have you answer the accusation made in many quarters about the communist affiliation of many translators. —M.H.C., Florida.

Personally, I am not acquainted with a single one of the eminent Bible scholars who gave us the RSV. However, Editor Schramm is personally acquainted with one of them—Dr. Abdel Ross Wentz, formerly president of Lutheran Theological Seminary, Gettysburg, Pa., and still on the faculty of that school. Dr. Wentz has furnished Editor Schramm with conclusive evidence that the charge that many of the RSV translators are Communists is groundless and hardly deserves the dignity of a reply. Dr. Luther A. Weigle, dean emeritus of Yale Divinity School and chairman of the group of translators, and one of those accused of being a Communist, has made this specific statement on the subject:

"The charge that I am of Communist sympathy and affiliation is completely false. I am not a Communist, have never been one, and have never had any Communist sympathy or tendencies whatever. I am not a member of, have never contributed to, and have never attended a meeting of any of the organizations which are on the list of subversive organizations issued by the Attorney General or the list of subversive organizations of Un-American activities. As a matter of fact, I am a Pennsylvania-born Republican who is still a Republican. I do not believe in socialism or Communism, and I do not believe that individual initiative, free enterprise, and private property must be abolished in order to secure human cooperation. I believe in capitalism and in such a free representative democracy as we have in America, rather than in socialism or Communism."

Dr. Wentz, who communicated this statement to Editor Schramm, adds that he is willing to subscribe to it. When irresponsible prophets of discord call a man like Dean Weigle a Communist, any right-thinking person ought to realize how reckless their charges are. These charges of Communism among the leadership of the National Council of Churches as a whole have been most convincingly answered in a pamphlet published a

year or more ago and entitled, *Plain Facts about the National Council of the Churches of Christ in the U.S.A.* Whether copies of it are still available, I do not know. One could inquire of the National Council at 297 Fourth Ave., New York 10, N.Y.

Now let me add this: Although I am not personally acquainted with the RSV translators, all of whom are strangers to me, with many thousands of others I am convinced that God used them in giving us a marvelously accurate translation of the authentic Scriptures in modern English. I repeat what I have said before, if all or even a part of the men who made up the revision committee were half as unbelieving and radical as some would have us believe, our heavenly Father performed one of the greatest miracles of all time in saving for us His inspired Word and the deity of our Lord Jesus Christ.

1. Is there any Scriptural explanation for the death of an infant or a young person? Is it a form of punishment or warning, or for some other purpose? What can we say to comfort those who have suffered such a loss? Is there a way of life we may follow to avoid such tragedies?

2. How does God feel toward a man who is a Christian but thinks only of his own pleasures?



THE WEEK'S PRAYER

(Lent III)

A Holy Spirit, who teachest us the things of God: Preserve us from empty minds and hearts and from idleness which is the seed of mischief and sin. Give us ears attentive to the divine Word, hearts filled with holy zeal and love, hands willing to help, and feet walking on ways of neighborliness. Let Thy kingdom come, and Thy will be done even among us. Amen.

1. The whole human family is poisoned by the virus of sin. I did not become a sinner by coming into contact with certain people who were sinners. I was born a sinner, and that is true of you and of every other individual. "As by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned," Romans 5:12.

There you have your answer as to why babes and young people as well as old folks are subject to death. Babes are sinners by nature though they are not yet sinners by practice. Death is a result of sin; where there is no sin there is no death. However, this does not say that the death of a child is the result and punishment of some special gross sin committed by the parents of that child. It may be, of course, but, as a rule, it is not (see John 9:1-3 and Luke 13:1-5). Every serious affliction is not the result of some special grievous sin. Quite often it happens that the better people have many painful afflictions while the more wicked slip through with few misfortunes. Sin works out its distressing results in ways beyond our ability to trace or understand. Nothing occurs outside of the providence of God, but who can understand, and much less explain, the mystery of all His ways? Of course, it is a warning and a chastening when death comes, especially in the case of a babe or a young person. "Be ye also ready: for in such an hour as ye think not the Son of man cometh," either in death or for the judgment.

We know that nothing can befall us without at least the Lord's permission, and we also have His promise that He can and will make all things work together for the good of those who love Him (Romans 8:28). If these children and young people are blessed, "to die is gain." It is then not loss to them but everlasting gain; not defeat but victory. "The righteous man perishes, and no one lays it to heart; devout men are taken away, while no one understands. For the righteous man is taken away from calamity, he enters into peace; they rest in their beds who walk in their uprightness." Isaiah 57:1, 2. RSV.

2. If a man thinks only of his own pleasures he is no Christian, and he is only deceiving himself if he thinks he is. Let him who would be chief among you be servant of all. We are saved to serve, even as Jesus came into the world, not to be ministered

(Wentz on page 11)

LWF Executive Committee Notes Progress But Sees Problems at Meeting in Vienna

Reports and plans for the ongoing work of the Lutheran World Federation and proposals for the Third Assembly to be held in the United States in 1957 were discussed last month when the LWF executive committee met in Vienna, Austria. President Henry F. Schuh, a member of the committee, attended the sessions.

Reporting on the past year of activities, Dr. Carl E. Lund-Quist, LWF executive secretary, stressed the need for world-wide Lutheran cooperation in the "exchange of ideas and insights" as well as in the field of material aid to hungry people and those "who are suffering for His name's sake."

Dr. Lund-Quist pointed out that "these past 12 months have marked the beginning of a systematic and organized program of exchange of theological students, pastors, and professors" among the LWF member churches in 25 countries. The churches, he added, "have become more and more convinced that one of the most important and fruitful means of assisting one another is the personal contact that comes from visiting and observing one another."

The Lutheran churches "must now engage in a much more extensive program of contacts between persons" organized on a world-wide basis "in order to conserve the many fine results of a tremendous flow of goods and money to help those who are in need," Dr. Lund-Quist said.

Among other headline-making features of the executive committee meeting were the following:

Iron Curtain Lutherans Say Church Work Unhindered

Protestant leaders from three Iron Curtain countries, attending the annual meeting of the LWF executive committee, said their churches were able to work "unhindered by our governments."

Bishop Karol Kotula of the Evangelical-Augsburg (Lutheran) Church of Poland said his government had ended the prewar priority which the Roman Catholic Church had enjoyed "by establishing equality of all religions." He added that Lutherans recognized the new Polish borders "which Catholics have not yet done."

Dr. Wiktor Niemczyk, dean of the Evangelical Theological faculty of Warsaw University, denied reports that the Protestant institution had been closed. He said there were 220,000 Protestants in Poland and 103 pastors in 381 parishes.

Bishop Lajos Veto of the Lutheran Church in Hungary said Protestants in his country number over 500,000, and that 500 pastors are now working in 350 parishes.

Bishop Fredric Mueller of the Saxonian Lutheran Church in Romania said the number of Romanian Protestants increased from 100,000 to 220,000 after the war.

Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation, expressed satisfaction with the reports. He said they showed that the church behind the Iron Curtain was not dead spiritually "and can perform its Christian mission."

Committee Sets Theme Of 1957 World Meeting

"Free and One through Christ Alone" will be the theme of the Third Assembly of the Lutheran World Federation to be held in the United States in August, 1957.

The theme was selected by the Federation's executive committee at its Vienna meeting. In a call to member Churches to attend the assembly the committee asked that they suggest related subthemes for the various sections of the meeting. In so doing, the committee emphasized that every phase of church life is influenced by unity and freedom.

The National Lutheran Council was assigned the task of determining the assembly site. Mentioned as possibilities,



Rev. Charles S. Applegath, pastor of Lake Avenue Methodist Church, Ashtabula, Ohio, shows a youngster the "prayer plate" he designed and copyrighted to be used at dinnertime by preschool children. The plate is intended to help children memorize prayers and teach them to sympathize with the hungry youngsters of the world.—RNS photo

however, were Minneapolis, Philadelphia, and Purdue University in Lafayette, Ind.

The executive committee also decided to hold its next meeting in Madras, India, in January, 1956, coinciding with celebrations there of the 250th anniversary of Lutheran mission work in India.

Training Native Leadership Called No. 1 Mission Task

The training of native leadership for younger churches in Africa and in Asia was described as one of Lutheranism's chief foreign missions tasks at the annual meeting of the LWF executive committee.

Dr. Fridtjov Birkeli, executive secretary of the LWF Department of World Missions, said that "the present trend in the LWF mission fields is to help the churches in Africa and in Asia to become autonomous churches, but the formation of the necessary leadership has not kept pace with this development."

Dr. Birkeli reported that, in order to train indigenous leadership for the younger churches, the LWF department will promote a scholarship program involving the churches in Africa and in Asia, the home boards in Europe and in America, as well as colleges and universities. At present most churches have difficulties in finding candidates for scholarships that have been offered.

If the necessary funds are made available, the department will open a special training institute for churchmen from Africa and from Asia on an experimental basis in the fall of 1955, Dr. Birkeli reported.

Executive Committee Calls On Austrian Leaders

Members of the LWF executive committee, during their meeting in Vienna, paid courtesy calls on Austrian President Theodor Koerner, Chancellor Julius Raab, and Theodor Cardinal Innitzer, Roman Catholic Archbishop of Vienna.

In the group were Bishop Hanns Lilje, LWF president, and three federation vice-presidents—Dr. Franklin Clark Fry, president of the United Lutheran Church in America; Bishop Johannes Smemo, Lutheran Primate of Norway; and Bishop Gerhard May, head of the Evangelical Church in Austria.

Cardinal Innitzer, in welcoming the group, stressed the "necessity of cooperation" between the Catholic and the Protestant churches.

Lilje Reports Membership Rise

Membership in Lutheran Churches throughout the world has increased considerably in recent years and is now estimated at more than 75,000,000. Bishop Hanns Lilje told the LWF executive committee.

Lutherans Warned to Face Needs of Men in Service

As the United States "settles down to a garrison life of long duration," the church must "more conscientiously prepare its youth for what to many will be a life in an ideological jungle," counselors attending the 37th annual meeting of the National Lutheran Council were told. The warning was sounded by Dr. Carl F. Yaeger, associate secretary of the Lutheran Service Commission, a cooperative agency of the National Lutheran Council and the Lutheran Church—Missouri Synod.

The joint commission maintains 22 parish centers and 15 service centers and supports six local limited service programs for men and women in the Armed Forces. Dr. Yaeger urged church leaders to accept such services as a permanent phase of church work rather than an emergency program "as our nation begins to feel the new and unwelcomed experience of living in an armed camp."

He said Lutheran congregations must "more zealously cultivate the spiritual soil that largely sustains its youth during the boredom and loneliness of military life." He urged youth organizations of the church to accept a larger share of responsibility for assisting youth to "develop Christian leisure patterns and the stability of character to resist the temptations and pitfalls of military life."

Reporting on his recent inspection trips to Lutheran service centers in the Pacific area and Germany, Dr. Yaeger gave a vivid description of the "appalling" moral and social problems faced by young American servicemen in some foreign areas.

Declaring that "the sexual instinct is not the sole cause of the malignancy" among immature young people called to military service, he said that their experiences "run the gamut of human behavior from occasional moral abrasions to vicious drug addiction."

Immoral Enterprises Welcomed

"The limited control the Armed Forces exercised over the operation of vice rackets during the occupation was lost with the signing of peace treaties. Many economically depressed Oriental communities welcome the establishment of immoral enterprises to prey upon western youth," the Lutheran expert continued.

"There are smaller isolated communities in Japan where a fourth of the inhabitants are registered prostitutes. On pay day this percentage may go as high as a third. 'Shacking up,' the practice of servicemen in living with native women on a permanent or semipermanent basis, is shockingly common. The danger of emotional entanglement exceeds even the risk of exposure to disease," he warned.

"Involved in the vast and complex problem is a clash of ideologies," Dr. Yaeger went on, pointing out that, ac-



Randy Scott Lexvold, infant son of Airman 2nd. Cl. and Mrs. Ronald S. Lexvold (left), is baptized into the Lutheran faith at the chapel of Smoky Hill Air Force Base, Salina, Kan., by Chaplain (1st. Lt.) John W. Steen. Chaplain Steen, a pastor of the Lutheran Free Church, is seen at extreme right, next to Airman Donald R. Shepard (ALC), chaplain's assistant. Airman Lexvold is stationed at Smoky Hill

ording to military authorities, "Communist influences are behind the pushing of dope and the general demoralizing of our military forces."

Admitting that "the picture is not all dark," Dr. Yaeger reported that "there has been a noticeable tightening up of discipline within the overseas military establishments during the past year." He said the narcotic situation "is slowly being brought under control"; also "a tightening up of the liberal pass privilege and 'bunk checks' have cut down on 'shacking up' practices; and simultaneously religious and recreational programs within military establishments have been broadened and strengthened.

Even though fewer youth were called to military service in 1954 and a number of Lutheran service centers were closed down or their operations reduced, the attendance of 276,809 was a new high mark. Especially, Dr. Yaeger added, the past year was marked by broadening of the spiritual ministry performed through centers and congregations in military communities. The number of weekday and Sunday services at such Lutheran installations increased threefold and the attendance twofold, compared with 1953.

Dr. Yaeger voiced a strong warning against disturbing signs of a growing apathy toward spiritual service for the Armed Forces created by the termination of the shooting war, lower draft quotas, and reductions in defense spending.

East German Youth Pressed Into Atheistic Ceremonies

Church leaders in East Berlin are increasingly disturbed by reports of East Zone Communist insistence upon pressing teen-agers into participation in so-called Youth Dedication ceremonies.

The Evangelical Church of the East Zone first took an official stand against these ceremonies last December when several regional churches of the zone warned that they will bar from confirmation all youngsters who participate in the Communist-planned Youth Dedications. It was then pointed out that the Communists were reviving ceremonies which were originated several decades ago by German free thinkers and similar groups as a counterpart of confirmation and Communion rites.

The Evangelical Church of Berlin-Brandenburg declared that the Youth Dedication ceremony has always been "an affair of people who rejected the church and its message, and there can be no doubt that the newly planned ceremonies are to follow this tradition."

The statement stressed that "we agree with the adherents of Marxism-Leninism that Christian faith and Marxist theology are irreconcilable" and added that "therefore parents and children must know that the profession to the evangelical faith is equally irreconcilable with participation in the secular Youth Dedication ceremonies."

World Council Leaders Ask Emphasis on Race Relations

The World Council of Churches' Studies Division was charged by the agency's executive committee, meeting in Geneva last month, to make the relationship of the church to racial problems a "subject of continuous concern." The committee also approved plans to aid the churches in Kenya, especially in connection with the rehabilitation of former Mau Mau terrorists.

Dr. W. A. Visser 't Hooft, the Council's general secretary, said the rehabilitation of former Mau Mau was "of vital importance to the Christian work in this region."

The actions were taken following reports on conditions in Africa by Dr. Samuel McCrea Cavert, the Council's American secretary, and Miss Janet Lacey, a staff member of the World Council and the British Council of Churches.

Dr. Cavert reported on an interracial conference of Protestant leaders held in Johannesburg last December, at which he represented the World Council. The conference was sponsored by the Dutch Reformed Church. He told the committee that the Johannesburg meeting "may prove to have been the turning point in relation to the South African Churches and to the racial situation in that country."

Dr. Cavert said that, looking back at the conference, "it is clear to me that the key to the solution of the racial and ethnic tensions of South Africa is really in the hands of the churches."

Seminarians from Nonchurch Campuses on the Increase

A steadily increasing number of students for the Lutheran ministry are coming from private and public institutions of higher learning, according to Dr. Donald R. Heiges, executive secretary of the National Lutheran Council's Division of Student Service. He said a spot check in 33 publicly supported schools last year revealed a total of 122 Lutheran pretheological students.

Dr. Heiges quoted predictions that "in another ten or fifteen years 50 per cent of the students in Lutheran theological schools will have come out of non-Lutheran colleges and universities" and added that "at least one Lutheran seminary has already gone over this 50 per cent mark."

Four Protestant Women Tour World on Good-will Mission

An international team of four Protestant women is currently on a two-month globe-girdling airplane journey aimed at creating greater unity of fellowship and prayer among Christian women around the world.

The team plans to visit Christian women leaders in a dozen countries

around the world "to determine what is the call of Christ to women of this generation, face together anew the demands of discipleship, and see more clearly the responsibility of women in the church today."

The four-member team is headed by Mrs. James D. Wyker, of Mt. Vernon, Ohio, national president of the United Church Women. Other members are Miss Josefina Phodaca, of Manila, the Philippines; Miss Felicia Sunderlal, of Dehra Dun, India; and Mrs. David D. Baker, editor of the UCW publication, *The Church Woman*.

On their tour they will visit Hawaii, the Fiji Islands, Australia, Indonesia, India, Pakistan, Kenya, Uganda, Egypt, Jordan, Lebanon, and Germany. They will return to New York in mid-April.

Nurse's Part in Evangelism Discussed in New Folder

An attractive eight-page folder on "The Nurse—Her Part in Evangelism" has been published by the Committee on Evangelism of the National Lutheran Council.

Calling attention to the fact that there is a type of evangelism which may be called the "evangelism of helping," the folder points out the special opportunities which the Christian nurse has for such evangelism. "The Christian nurse," the message reads, "should be as an extended arm of the congregation and its pastor in ministering to suffering persons. She does not engage in proselytizing on behalf of her church. Often she may not even witness in word of the Christ who lives in her heart. She helps people; sick people, frightened and confused people, people confronted with eternity. She helps them in the name of Christ."

Distribution of this new folder is be-

ing made through the National Lutheran Nurses Guild. Copies of the folder (at 75¢ the dozen or 7¢ each) may be secured from the National Lutheran Nurses Guild, 2437 Park Ave., Minneapolis 4, Minn.

Two Lutheran Authors Listed in Selection of Lenten Books

The books of two Lutheran authors were listed among a selection of 26 books chosen for Lenten reading. Each year the Protestant Publishers Group invites an outstanding person to select 26 recently published books that to him are superior. This year the selector was Bishop Gerald Kennedy of the Los Angeles Area of the Methodist Church.

The list was compiled to appeal to many reading tastes. The books range from one on the Apostles' Creed, by Merrill R. Abbey, to one on the Christian ghetto, by Geddes MacGregor; from a book on freedom, by Joseph Wood Krutch, to one on the Ten Commandments, by Joy Davidman, and a sociologist's book on love in society by Pitirim Sorokin.

The two books by Lutheran authors included are *The Cross Is the Key*, by Clifford A. Nelson, and *The Dilemma of Church and State*, by G. Elson Ruff.

IN OTHER SYNODS

Evangelical Lutheran Church . . . ELC congregations raised a record sum of \$3,929,045.46 for benevolences and for Lutheran World Action during 1954. Dr. Raymond M. Olson, director of stewardship, has announced. Calling 1954 "our finest year," Dr. Olson said that the "really exciting implication" of the record receipts is the sharply rising trend of ELC giving. Contributions in 1954 were nearly a third larger than they were three years earlier, according to Dr. Olson. Furthermore, the 1955 goal of \$4,300,000 (which includes an appropriation for LWA) set by the ELC general convention last June is 58.4 per cent greater than comparable goals set for 1952.

United Lutheran Church . . . Seventy new fields were entered by the United Lutheran Church in America during 1954, according to Dr. R. H. Gerberding, secretary of the Board of American Missions. The 70 new congregations were organized in 25 states and the District of Columbia; in three Canadian provinces; and in Hawaii, Puerto Rico, and the Virgin Islands. In addition to 43 fields already waiting for assignment of home mission pastors the board is also ready to enter 14 new fields which have been approved for occupancy, Dr. Gerberding said. To man these 57 fields calls were recommended to the board for 35 board missionaries, 30 of whom are senior seminarians who will be graduated from 10 ULCA seminaries this spring.



Children in an orphanage in Yonk Dung Po, So. Korea, which is sponsored by the U.S. 665th Med. Det. Dental Service, receive their noon meal from a supervisor

ABOUT PEOPLE

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, returned to the United States from the LWF executive committee meeting in Vienna wearing the Austrian Great Silver Cross with Star, presented to him by the Austrian Government. Dr. Fry received the citation because of his leadership in raising among American Lutherans nearly \$6,000,000 for relief work in Austria since World War II.

Thurgood Marshall, attorney for the National Association for the Advancement of Colored People in the Supreme Court desegregation cases, has been named to receive the 1955 Social Justice Award of the National Religion and Labor Foundation. Marshall was chosen because of "the tremendous contribution he has made toward that social justice for which we strive together as Protestant, Catholic, and Jew alike," according to Dr. Clair M. Cook, the foundation's associate director.

Dr. Joseph Simonson, U. S. Ambassador to Ethiopia and formerly a pastor of the Evangelical Lutheran Church, has undergone a serious operation at Wiesbaden, Germany, according to word received at National Lutheran Council headquarters in New York. His condition was described as "good" following the removal of a gallstone and the gall bladder. He was flown 3,500 miles from the U. S. Embassy in Addis Ababa to the U. S. Air Force hospital in Wiesbaden for the operation.

Dr. S. Frederick Telleen, 80, a retired banker who was an active layman in the United Lutheran Church in America, died on February 15 following a lingering illness. Mr. Telleen retired in 1940 as second vice-president of the Chase National Bank of the City of New York and offered his full-time services to the United Lutheran Church on a volunteer basis, serving for more than 10 years as treasurer of the National Lutheran Council and, until a few months ago, as treasurer of the ULCA Board of American Missions.

A program honoring the memory of *Clarence A. Swoyer* (ALC), late of Columbus, Ohio, was presented by the Franklin County Historical Society, the Ohio Bell Telephone Co., and the Ohio Historical Society on February 13. Mr. Swoyer, who was employed by the Ohio Bell Telephone Co., was well versed in the history of Ohio and played a prominent part in developing a regular radio broadcast of the Telephone Company, "The Ohio Story." His contribution to this program was featured in a rebroadcast of an early "Ohio Story" over an all-Ohio network on February 15. Mr. Swoyer was a member of Emmanuel Lutheran Church in Columbus.

A special synod of the Tamil Evangelical Lutheran Church, meeting in Mathurai, North India, named *Dr.*

Rajah B. Manikam as its choice for the bishopric of Tranquebar as successor to *Dr. Johannes Sandegren*, retiring bishop. Dr. Manikam, a native Indian, is the Southeast Asia secretary of the World Council of Churches and the International Missionary Council and is president of the Federation of Lutheran Churches in India. The appointment must be ratified by Lutheran mission boards in Sweden and in Germany which sponsor the Tamil work. Dr. Manikam is a graduate of Lutheran Theological Seminary, Philadelphia, Pa., and has traveled extensively in this country.

BROTHERHOOD BEAMS

By C. L. Nolte

FOR THE FOURTH consecutive year the Brotherhood of the Illinois District is conducting a series of officer workshops. These workshops are held in different parts of the district on varying dates so that as many as possible may have an opportunity to attend. The schedule for 1955 is as follows:

March 6, 2:30 P.M.: Trinity Lutheran church, Chicago, Ill.

March 13, 2 P.M.: St. Paul Lutheran church, Gilman, Ill.

March 20, 2:00 P.M.: Zion Lutheran church, LaMoille, Ill.

April 17, 2:30 P.M.: First English Lutheran church, Peoria, Ill.

THE BROTHERHOOD of Grace Lutheran Church, West Burlington, Iowa, (Pastor W. Heinzig) really does something for its church. When a new highway was being built near the church and a mile of new fence had to be put up, they bid on the job and got it. They cleared over \$750 on the four-day project, which they gave to their church. This group also farmed 100 acres of land and gave the profit, over \$4,000, to their church.

THE BROTHERHOOD of Trinity Lutheran Church, Marysville, Ohio, (Pastor E. J. Goedeke) is centering its programs for several months on the American Lutheran Church and its work in view of the fact that this is the ALC's 25th anniversary year. Thus far C. L. Nolte, publicity director of the Brotherhood, and Dr. Edw. W. Schramm, editor of the LUTHERAN STANDARD, have spoken on Brotherhood work and the history of ALC, respectively. Other phases of the ALC's program are scheduled for later meetings. This Brotherhood has discovered that attendance has almost trebled since the experiment of beginning the meeting with a supper was begun.

MR. CARL E. SCHOCK, former executive secretary of the Brotherhood, has begun service as director of General Activities of the Detroit Council of Churches. We are happy to hear that Carl has been chosen to do this important work, and we wish him God's blessing as he enters this new field of service.

VACATION BARGAIN OF 1955

Lutheran Tour of Europe
with Rev. Vincent Hawkinson

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HONOR ROLL

New Honor Roll lists keep arriving at the Periodicals Department of the Wartburg Press. Since the last report the names of eight congregations have been added to the Church Paper Honor Roll, namely:

Grace, Howell, Mich.
Robert L. Herbon

St. James, Toledo, Ohio
Martin A. Seamon

Bethlehem, Columbus, Ohio
Paul D. Milheim

St. John, Sterling, Neb.
Herman C. Damm

Faith, Saginaw, Mich.
Paul Steingruber

Immanuel, Beatrice (rural), Neb.
J. A. Schiller

Bethany (mission package),
Tulsa, Okla.
A. C. Rueter

St. Stephen, Wausau, Wis.
Ervin Seidel



The Kingdom of Truth

By GEORGE H. MUEDEKING



DOES THE DRAMA of Calvary revolve around the conflict between good and evil? Strangely, the issue is not so stated in the Bible. Here is the tension: "My kingship is not of this world. . . . Pilate said to Him, 'So You are a king?' Jesus answered: 'You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice.' Pilate said to Him, 'What is truth?'" John 19:36ff.

The conflict of Calvary is between two kingdoms. But it is not between the kingdom of good and the kingdom of evil as much as it is between the kingdom of truth and the kingdom of power. One side has enrolled mighty Rome. Its unleashed power has conquered everything. Opposed to power is nothing but defenseless truth. Opposed, in fact, is nobody except Him who said, "I am the truth . . . he that is of the truth hears My voice."

Can anyone doubt the winner? Do you doubt the result? Take care lest in pious haste and without thought you easily respond, "Truth conquers." For really, we don't believe that. If we did believe, why should we have ever found it necessary to shade the truth? Why have I lied, even once, if I believe that truth wins? No, power wins. It won that night in Pilate's courtroom. It always wins as far as we can tell or are concerned.

CONSIDER, THEN, how astonishing it is that, in spite of the failures and the weaknesses of truth, we are convinced that our religious faith must be true. No man's religion survives the proof of untruth. In these Lenten days we must also come to grips with this fact. Our Christianity, too, must stand the test of truth. Our worship must be true. Somehow, as the Psalmist understood, this God whom we serve can never be false. "Thou hast redeemed me, Thou Lord

God of truth," he affirms (Ps. 31:5). So Pilate's question, spat out in contemptuous superiority, still challenges us in the hours we are spending together with Jesus in His Passion, "What is truth?"

The quick but entirely respectable answer to Pilate is to turn it around: "Truth is what?" That itself is the answer! Truth is a *what*, truth is a *something*. Truth is the agreement of a fact with a statement about that fact.

This understanding serves us well until we apply it in the one area of our living which counts most for us, the realm of the spirit. Since "no man has seen God at any time," John 1:18, there is no chance to know whether our faith is true, or not. Nobody can match fact and statement until the gate of eternity clangs shut behind him. But then it is too late to do anything about his discovery. While Jesus is standing before Pilate, the Roman governor must make up his mind. Today, while the humble Savior calls to me, asking for my life, I must make my decision. But I can never know whether I made the right one, can I? If truth is a "what," an agreement of fact and idea, I am barred from assurance. For no man has seen God at any time.

IF THIS SOUNDS DISCOURAGING, it at least prevents one catastrophe. Never need I accept, openmouthed and overwhelmed, the trumpeting of one who argues that Christianity cannot be true. The astronomer cannot find God at the end of his telescope, nor the biologist under his microscope, nor the psychologist, nor the sociologist, nor the physicist. Therefore, there is no God? Indeed such a conclusion does not follow! The truth of our faith lies in another world altogether.

It was the first great theologian of the Christian Church, Irenaeus, who pointed this out. He said that the truth of Christianity must be judged according to its own rules and laws.

As I cannot talk of "green music" or "loud baseballs" but must apply the rule and the law of music (tone, amplitude) to a song, and the rule and the law of objects (hardness, size) to baseballs, so I must apply the rules and laws of Christianity to itself to determine its truth.

When we do this we find the key to the truth of our faith in Jesus' own words. From Him we learn that for Christianity truth is not a *what*, but truth is a *who*. Christ tells us to look for the trueness of our faith here in this test: "I am the truth," John 14:6. This makes truth a *who*, not a *what*. Somehow, that is, truth is lodged in the very being of Christ. So it is lodged in God as the Psalmist well understood. For he said that the Lord God of "truth," or dependability, or faithfulness, is the Redeemer. None other could be a Redeemer except an absolutely true God.

And that is also why Jesus can mark off the boundaries of His kingdom of truth to Pilate, "He that is of the truth hears My voice." For if truth rests in God it will also be found inside of God's child. As God's own we are truth-ful. If not, we are not of God, for God is truth.

NOW WE MAY RETURN to our first question. To know the truth of our Christianity, then, we do not seek to match the idea within us with the fact outside us. Rather, because truth is a *who* instead of a *what*, we match the Christ who dwells in our heart by faith with the Christ revealed in His Word. Their matching without overlap is the assurance of the truth of our religion.

This comparing is not in any way difficult or theoretical. For example, does the Christ whom you have accepted as Savior interrupt your own self-esteem with a reminder of the parable of the Pharisee and the publican? Are you, for instance, literally frozen in horror when you hear a smug TV announcer say that the

(More on page 14)

In 1954 the ALC raised its budget for the first time in seven years . . . had a good year in evangelism . . . spent much time in meetings . . .

In 1955 the Church will celebrate its 25th birthday . . . put up \$2,000,000 worth of college buildings . . . open 25 Package Missions . . . possibly take on a third foreign field . . . work diligently on the merger . . .

These and other facts can be gleaned from President Henry F. Schuh's report on . . .



The State of the Church

HOW IS IT with the Church?"

This question is continually asked by people as I go around the Church. I am always glad for that question, for it indicates a sincere interest in the well-being of the Church.

It is a difficult question to answer, however. The Church includes 2,057 congregations and 1,964 pastors, 1,554 of whom are serving congregations. The Church includes the various departments such as education, home and foreign missions, evangelism, social action, publications, stewardship, administration, pensions, youth, parish education, as well as the work of other boards. It is next to impossible to give a complete picture of what is happening in all of these areas. My report will of necessity, therefore, be based on the impressions I have gained as I have come into association with pastors and laymen from all the walks of life in the American Lutheran Church.

March 12, 1955

LOOKING BACK ON 1954

One fact about 1954 no one can doubt. It was a busy year. It takes some vision to keep busy in the Church. The work does not crowd in on one. It is necessary to seek things to do and to get visions of bigger things, and this leads to keeping busy.

During the latter part of the year, when a group of executives and pastors and laymen were at a meeting, the work was so urgent and so heavy that it was thought wise to call an extra meeting. Out came the date books, but no dates were available when the entire group could meet again. Everybody was busy.

Being busy may in itself, however, not necessarily be good or complimentary. The chief thing we need to ask ourselves is, "Were we busy with the right things?" Since this report will be discussed at some of our 1955 district conventions, may I suggest that delegates and pastors could well

give some thought to the question, "Are our churches busy with the right things?"

It is my opinion that during 1954 the American Lutheran Church was busy with the right things. Pastors and congregations were busy preaching the Word, administering the sacraments, and in general showing forth the Christian way of life. One of the evidences that we placed emphasis on the essentials is the growth in our evangelism program. Although final statistics will not be available until next June, if the reports we have received so far indicate any kind of trend, 1954 will mark the largest ingathering of members that the Church has ever had.

We had a good year in stewardship. For the first time in seven years we raised our budget in full and went about \$35,000 over our goal.

Another evidence that we are busy with the right things is the fact that we have peace in the Church. When

we are busy doing the things we should be doing, there is no time for strife.

A Year of Meetings

Undoubtedly the meeting of most world-wide significance during the past year was the second assembly of the World Council of Churches, held in Evanston, Illinois. The American Lutheran Church is a member organization and shared in the blessings of the meeting. Of course, there were many other Christians from all over the world besides Lutherans at the Evanston meeting. It was most significant that so many Christians could get together and confess their interest in God's holy Word and in Jesus Christ, the Son of God. However, there was no effort to unite all into one church. The strength of the meeting was that all could confess that Jesus Christ is the hope of the world.

The American Lutheran Church had its biennial meeting during the past year at Beatrice, Nebraska. It is my conviction that seldom has a convention passed as many far-reaching resolutions as did this convention. Seldom has a convention been so of one mind as this convention was. It knew what it wanted, and it said so very definitely and firmly.

The outstanding feature of this convention was its plans for the future of the Church. Not only did it make changes in procedures for its own operation, but it spoke most clearly on the subject of the proposed merger and gave clear direction for future negotiations. (More will be said on this subject when we discuss prospects for 1955.)

The third meeting of importance for our Church during the past year was the convention of the Women's Missionary Federation held at Grand Rapids, Michigan. Here the women of our Church adopted a biennial budget of almost a million dollars to do missionary work throughout the world in addition to the amount already being spent by our mission boards.

A Year of Expansion

1954 was a year of expansion and growth in many areas. Building or remodeling is going on at all of our colleges. The mission program is going forward steadily. The Church recognized the increasing burdens in this field by approving the calling of two deputies to serve under the Board of American Missions. The Church took another forward step in the field of social action when it provided for calling a pastor for work in industrial relations.

Because of the ever-growing rela-

tionships which the American Lutheran Church has in the National Lutheran Council, the Lutheran World Federation, and the World Council of Churches in addition to the work entailed in merger negotiations, the Church most graciously provided that the president at his option might have an administrative assistant.

Surely, every one will want to sing the doxology when we look at last year. However, the real evaluation is difficult to make. A real evaluation must pertain to the spiritual life of the Church, and since the Church is made up of its members, only you can make such an evaluation. Ask yourself some of these questions, and then you will know what the state of the Church is: Did *you* grow spiritually last year? Did *you* grow in faith in the Lord Jesus Christ? Did *your* love and interest for your fellow man increase? These and other questions... ask yourself them right now. Then you will have the true answer to the state of the Church.

PROSPECTS FOR 1955

1955 ought to be a joyous year for us, for it is our 25th anniversary year. On August 11, 1930, the American Lutheran Church was formed by merging the Evangelical Lutheran Joint Synod of Ohio, the Evangelical Lutheran Synod of Iowa, and the Evangelical Lutheran Synod of Buffalo. Later the First Evangelical Lutheran Synod of Texas came in as an incorporated district of the Iowa Synod.

The motto for this year is, "Thank God for the Church." Some will ob-

This is a year of thankfulness to God for all of His blessings that the merger in 1930 was truly effective, and that no "splinter" groups were formed. The American Lutheran Church has nearly doubled in membership in this time. It has advanced financially to nearly four times the net worth at the time of the merger. The lay representation at district meetings has nearly doubled. Generally lay activity has helped materially to determine the direction and the growth of the Church.

The Church will celebrate this anniversary. A committee has made elaborate plans for a celebration which will be revealed as time goes on. Only this much about it at the present time—there will be an outstanding anniversary booklet. There will be a public celebration on the first Sunday afternoon in October at St. Paul Lutheran church, Toledo, where the merger took place 25 years ago. In the morning each congregation in the ALC is requested to have an anniversary service in its own church.

Great joy shows itself in some outward expression. There will be an anniversary offering to help the Church go forward. Since a birthday gift is not really a gift unless it is in excess of something one would normally do as his obligation, so an anniversary gift for the Church would hardly be a gift if we did not meet our regular budget. Let our anniversary offering, therefore, really be a gift. In this anniversary year we should exceed our budget by a large margin.

At our district conventions this year some real thought could well be given to the reasons for our thankfulness



ject that this is too broad a title for such a short span of life. It is true, 25 years is not a long time in the life of the church. This motto has a much wider application than to the American Lutheran Church alone. We give thanks for the church, for the Christian Church, and for the 25 years that the American Lutheran Church has been permitted to participate in the life of this universal Christian Church.

for the Church and ways in which we can show that thankfulness.

All Out for Merger

Unquestionably the item of greatest interest for the Church in 1955 will be merger negotiations. Our last convention expressed the desire to have a constitution, by-laws, and articles of agreement for the new church presented in 1956. This is a big order, and every effort is being

put forth to reach that goal. In this connection, however, several things should be remembered. While there is a two-year period between the conventions of the ALC, this does not mean that there is actually a period of two years for negotiation. Since some of the four bodies involved in the merger have their conventions in June, and since all merger documents must be printed and distributed to give ample time for discussion within the various bodies, all work on documents must be completed by January 1, 1956, if the documents are to be ready for consideration at the conventions of that year. The actual time available for negotiations during a two-year period between conventions is, therefore, only 14 months at the most. While the Union and Fellowship Committees are doing their very best to have a complete report ready by 1956, human beings do have their limitations.

There are those who desire this merger to come to pass as quickly as possible. Certainly, there should be no undue delay, but there should be enough time so that a thorough piece of work may be presented to the Church *before* the merger. We are all interested in a church which will function in the best possible way to extend the kingdom of Jesus Christ. Additional time used in carefully laying plans before the merger may save many years of makeshift arrangements after the merger. If we abide by the direction of God we may be sure that in His wise providence and good time He will bring about a merger.

One of the many problems brought up by the merger is that of the Lutheran Church in Canada. In that great country with its own sovereign rights, how should the new church come to life there? That is a problem to be solved this year.

Expansion in Missions

There is to be expansion in the field of American missions. Our package mission program is on an ascending scale. This year we hope to open 25. Our goal is 35 per year. We ought to reach that figure in not too many years. This package mission program is spectacular, compared with the methods of years ago. Now, when a mission is started, all the money necessary to establish the mission and bring it to self-support is on hand. This plan proves to be a real incentive to the mission. There is no anxiety about how this mission is to be supported if a depression should come. By the plan of a package mission all this is safeguarded. This pro-

gram has met with real favor. Now for more packages each year!

Into perspective this year comes the question of the development of our Church in Mexico. There are real problems there. The big one, of course, is language. The next one is that only native-born citizens may become pastors. Ultimately a seminary must be built in Mexico. Our work in Mexico has grown to the point where a plan for the future must be developed this year.

In foreign missions likewise there is a desire for expansion. A growing



church should have a growing foreign mission program. For 25 years we have had two fields, in India and in New Guinea. This year we shall explore the taking on of a third mission field, possibly in the Near East or in Africa.

Our evangelism program is continuing to grow. A vigorous program for pastors and congregations is going on. The number of preaching services is increasing. Many churches that were dark on Sunday evening are again lighted, and worshipers are present. The desire for souls to come into the church is growing. This is the essential work of the church. How to make this evangelism succeed should be the discussion of every conference and district in the Church. The auxiliaries of the Church—the Luther League, the Women's Missionary Federation, and the Brotherhood—are helping in an outstanding way to make this work succeed.

Our growing Brotherhood is an indication of the fact that the laymen of our Church are more and more seeing their responsibilities in the Church and are willing to assume them. The convention of the Brotherhood in Denver next October promises to give added incentive to the work our men are doing in the kingdom.

\$2,000,000 for Buildings

1955 will be a historic year for our Church's colleges. Work is to begin on \$2,000,000 worth of dormitories and classrooms. This is a spectacular feat for the Church when you think how slow we have been in building operations at our colleges. But even

this sudden expansion does not provide for the big influx of students expected in 1965. This is only catching up on what has long been necessary.

The real feature about this expansion is that we hope to have all these buildings paid for at the time of dedication so that there will not be a debt created for the new church. Fantastic as this may seem, it is possible because of the support you have given to the Forward Phase of the Church's budget, and because of the fine support generally that the Church has. It would seem that this program alone would fire the imagination of the Church and cause it to be active and busy. There is no precedent for such building in the Church. The American Lutheran Church is now making history for itself in the field of education.

All the boards of the Church are planning expansion. Our Pension Plan now includes the care of those who have been stricken with tragedy. Social action is covering ever-widening areas in its study and work. Parish education is planning more aids for the congregations. The youth of our Church are looking forward to their international Luther League convention in August in Texas. All of this implies more work in publications to back up this work with printed material.

This program of expansion is not being forced or driven. It grows out of the desire of the Church to do its duty. This is the result of the work and the prayers of the members of the Church. There is an inspiration in the Church which arises from the pews of our congregations.

There is much to be done . . . much more than we can reasonably expect to get done. But God has always been with His church and has accomplished more than we as humans could expect. To Him be all the praise and glory.

QUESTION BOX

(From page 1)

unto, but to minister, and to give His life a ransom for all (Matthew 20:27, 28). "If ye live after the flesh [just as the egotistic, self-seeking flesh dictates], ye shall die [the death of the lost]; but if ye through the Spirit do mortify [put to death] the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Romans 8:13, 14.

Q. "By their fruits ye shall know them." Need I say more?

AMONG THE CHURCHES

Tinley Park, Illinois . . . Zion Congregation, Tinley Park, (Pastor R. F. Hahn) dedicated a new \$225,000 church on February 13. Featured speakers were: District President A. W. Engelbrecht, who preached the dedication sermon in the morning; Pastor Edward Gabel, who preached for the afternoon service; and Mr. Frank C. Wichlac of the Reuter Pipe Organ Company, who spoke in the evening after an altar service conducted by the local pastor. An organ recital was presented in the evening by Mrs. Melvin Rensink.

Additional special services were held throughout the following week. Guest speakers at these services were: Mr. Luther Steinmeyer, president of the Illinois District Brotherhood, who spoke at an Organizations Night service on Monday; Pastor L. E. Heuer, who spoke at a Memorial service on Thursday; Dr. E. W. Mueller, who preached at a Community Dedication service on Friday; and Mr. Don Vetter, principal of First Lutheran School, Blue Island, Ill., who spoke at the Sunday school dedication service the following Sunday.

The new church, traditional Gothic in design, is built of Wisconsin Lannonstone and will seat 358 persons. Included are a narthex, mothers' room, cloakroom, carport, balcony for the choirs and organ console, sacristy, secretary's office, and an adjoining parish hall with kitchen, washrooms, meeting-room, and five classrooms. A public-address system includes loudspeakers in the church, social hall, mothers' room, and narthex—also hearing-aid facilities at specially designated pews. A mural above the reredos depicts the ascension of Christ, and stained-glass windows depict the apostles.

AMONG THE DISTRICTS CALIFORNIA . . .

SEVEN ALC CHURCHES of the Bay Area of San Francisco received 80 commitments for church membership during a five-day spiritual life mission last month. More than 60 Bay Area Lutheran churches participated. Participating ALC congregations and their guest missionaries were: Good Shepherd, Burlingame, R. B. Wiederanders; Christ, El Cerrito, P. L. Baumgartner; Faith American, Oakland, C. E. Schmitz; Holy Trinity, San Carlos, T. B. Hax; Holy Redeemer, San Jose, A. H. Hintz; Good Shepherd and Our Savior, San Francisco, H. M. Meyer and L. E. Reyelts. Pastor Ray Kibler, Burlingame, was chairman of the ALC participation in the mission.

FIRST LUTHERAN CHURCH, Inglewood (Pastor W. E. Thomsen) has begun holding church services for children.

PASTOR C. H. S. HUNZIKER has been called by Grace Church, Stockton, recently organized under his leadership.



Dedicated on February 13 was this new Zion Lutheran church, Tinley Park, Illinois

He began work at Grace while serving as associate pastor of Zion Church, Stockton (Pastor N. Boer). His installation was scheduled for February 20.

EASTERN . . .

THE CONFIRMED membership of Emmanuel Church, Warren, Ohio (Pastor Walter P. Schmidt) has increased from 632 to 1,382 in the last nine years, due in large measure to personal evangelism on the part of the laity. Baptized membership is now over 2,000. This corrects an erroneous statement made in a recent issue of the LUTHERAN STANDARD in which it was reported that the baptized membership had increased to 1,382.

NORTHWESTERN . . .

FORTY-TWO PASTORS of the Coast Conference, Northwestern District, met February 7-9 at Bethlehem Lutheran church, Seattle, Wash., (Pastor L. Myron Lindblom). Theme of the conference was "Our Christian Faith." Featured speakers were Pastors R. Schwindt, who preached for the opening Communion service; E. G. Wuest, who spoke for the Stewardship Committee; George Grewenow, who represented the Parish Education Committee; and Dr. J. P. Pfueger of Pacific Lutheran College, who presented a lecture on "The Epistemology of Faith." At one of the services Rev. John Kueth, a member of the conference, was installed by District President S. C. Siefkes as associate professor of Religion and Philosophy at Pacific Lutheran College. Dr. S. C. Eastvold, president of the college, spoke in its behalf.

HOLY TRINITY CHURCH, Port Angeles, Wash., recently observed the 10th anniversary of its radio ministry over Station KONP. Ever since the station opened in February, 1945, the congregation has broadcast the last half of its 11 A. M. Sunday services. According to Pastor Carl E. Fischer, listener response has been received from southern British Columbia and upper Puget Sound communities as well as from the north Olympic Peninsula area.

ABOUT 100 MEMBERS and friends of Pilgrim Congregation, Othello, Wash., surprised Pastor and Mrs. Delbert Zier on Sunday evening, February 23, with a housewarming and a potluck dinner. Mr. Verne Parson, chairman of the mission group, gave a brief talk and expressed the congregation's appreciation for having a pastor in its midst. A generous purse for the purchase of furniture was presented to Pastor and Mrs. Zier. Recently a group of members put floor hardener on the basement of the new parsonage, which is used for a chapel. A set of drapes for the chapel was given by a member family.

PASTOR ROBERT H. REITZ of Emmanuel Church, Reardan, Wash., and Doris Plaster Pfaffle were married in Emmanuel church on February 4 by the bridegroom's father, Pastor Otto Reitz of American Falls, Idaho.

ILLINOIS . . .

A SPECIALLY DESIGNED, 23-stop Haygren electronic organ was dedicated recently at Grace church, Fort Wayne, Ind., (Pastor F. W. Holtmeyer).

ST. PAUL CHURCH, Sterling, Ill., has sold its present building to the Bethel Reformed Congregation and is relocating in the northeast section of the city, where a new church will be built. Pastor Carl Kalkwarf reports that the congregation has increased 66 per cent in confirmed membership during the last decade, and the Bible school has increased by more than 100 per cent.

FIRST CHURCH, Blue Island, Ill., held a farewell gathering recently for Pastor and Mrs. Clarence G. Meyer and presented them with various gifts including a purse of about \$1,000. Later Immanuel Congregation, Golden, Ill., staged a reception for the Meyers. Pastor William Klein of Carthage serve as master of ceremonies. Pastor Meyer is ranking vice-president of the district.

ST. JOHN CHURCH, Peru, Ill., has purchased a tract of 27 acres on the north edge of the city and is developing the land as a subdivision. Three and a half

acres in a choice location have been reserved for a future church. The congregation is bearing the initial expense of completing improvements on the lots, and at present more than 30 applications have been filed for purchase of some of the 85 lots into which the area will be divided. Rev. W. C. Liefeld, pastor of St. John Church, states that with a new highway being projected through Peru, which will necessitate the relocation of some 50 families and which will open a market for the subdivision, building sites are at a premium.

ZION CHURCH, Chicago, recently dedicated a new parsonage for Pastor W. C. Burmeister and his family. The congregation also received several gifts, including paraments for the altar, vestments for the pastor, new carpeting for the chancel, and other altar equipment. A memorial presentation was made of 24 tablet armchairs for use by catechetical classes and study groups.

† DEATHS †

Rev. A. G. Ottersberg

Alke Gerdes Ottersberg was born on October 31, 1864, at Spetzerfehn, Ostfriesland, Germany, the oldest child of Gerd Alken and Elske (Hinrichs) Ottersberg. In 1893 he came to the United States and enrolled at Wartburg Theological Seminary, Dubuque, Iowa.

Shortly after his graduation Pastor Ottersberg was ordained at Eureka, S. D., on July 19, 1896. From then until 1903 he served the Hosmer, S. D., parish. Later calls took him to Parkston, S. D.; Fulda, Minn.; Coleridge, Neb.; Syracuse, Neb.; Grove Hill, Iowa; and Milford, Neb.

On May 20, 1897, Pastor Ottersberg married Julie Fritschel, daughter of Prof. Sigmund Fritschel of Wartburg Seminary. One son and five daughters were born to them. Surviving are the son, Dr. Gerhard Ottersberg of Wartburg College, and three daughters. Mrs. Ottersberg died in May, 1947, about a month after the couple had celebrated their golden wedding anniversary.

Because of failing eyesight and hearing Pastor Ottersberg retired from the active ministry in 1929 and made his home with his wife and his three daughters in Waverly, Iowa. He enjoyed good health until last October when he began to fail both physically and mentally. Later he developed uremic poisoning and died on February 13.

The funeral service was held on February 15 in St. Paul Lutheran church, Waverly, Iowa. Officiating were Dr. W. F. Schmidt, pastor of St. Paul Church; Dr. John Hiltner, professor at Wartburg College; and District President H. W. Siefkes. Burial was in Waverly.

Rev. George Daschner

Rev. George Daschner, pastor of St. John Lutheran Church, New Baltimore, Mich., died in a Mt. Clemens, Mich.,

hospital on February 16. Pastor Daschner, 72, had been hospitalized since February 1 when he suffered a heart attack.

Louis Carl George Daschner was born in Monroe, Mich., on March 9, 1882, the son of John and Louise (Rummel) Daschner. After attending Concordia College, Fort Wayne, Ind., he entered the Lutheran Theological Seminary in Springfield, Ill., and was graduated in 1906. From then until 1921, when he accepted a call to St. Peter Lutheran Church, Stratford, Ontario, Pastor Daschner served as a missionary in Brazil. His last three pastorates were all in Michigan—Burr Oak, Bridgewater, and New Baltimore.

On January 11, 1908, Pastor Daschner married Selma Hoppen. Four children were born to them, all of whom survive. Other survivors include five grandchildren. Two brothers preceded Pastor Daschner in death.

Funeral services were conducted in St. John church, New Baltimore, with District President Norman A. Menter preaching the sermon and Pastor Carl Henkelmann conducting the liturgy. An additional service was held in Emmanuel Lutheran church, Ypsilanti, Mich., with Pastors Conrad J. Buehler and Harley C. Sipe officiating. Burial was in Ypsilanti.

ANNOUNCEMENTS CALENDAR

March 31. Board of Trustees, American Lutheran Church, at the Maryland Hotel, Chicago, Ill.
April 15-19. Central District at Zion Lutheran church, Albion, Neb.
April 18-21. California District at First Lutheran church, Inglewood, Calif.

INSTALLATIONS

Upon authorization of the respective district presidents the following pastors were installed:
F. L. Bracher in St. Paul Lutheran church, Shive, Texas, and in Trinity Lutheran church, Pottsville, Texas, February 6, by Pastor John Striepe.

Karl Diemer in the Fennimore-Stitzer, Wis., parish, February 20, by District President Theo. A. Ohlrogge.

Clarence G. Meyer in Immanuel Lutheran church, Golden, Ill., February 6, by Pastor W. H. Klein.

Otto Isler in Concordia Lutheran parish, Fessenden, N. Dak., February 6, by District President Geo. C. Landgrebe.

Alvin C. Rueter in Bethany Lutheran church, Tulsa, Okla., February 6, by Pastor Lewis Holm.

Otto W. Schmitt in the Gackle, N. Dak., parish, February 6, by Pastor H. Senft.

H. G. Schuler in the Goodrich-Lincoln Valley parish, Goodrich, N. Dak., February 6, by District President Geo. C. Landgrebe.

Carl Scheffel in St. John Lutheran church, Alta Loma, Texas, February 13, by Pastor T. J. Roth.

Pastor John Kueth was installed as Associate Professor of Religion and Philosophy, Pacific Lutheran College, Parkland, Washington, February 7, by District President S. C. Siefkes.

ADDRESSES

Rev. King Bradow, West Rushville, O.

Rev. Herman Epp, from Jansen, Sask., Canada, to Christ Lutheran Church, Kelowna, B. C., Canada.

Rev. Clarence G. Meyer, from Blue Island, Ill., to Golden, Ill.

Rev. Louis Vater, from Coloma, Wis., to R. R. No. 1, Wausau, Wis.

Rev. A. K. Woelber, Los Altos, Calif. From 429 Panchita Way, to 375 Arboleda Dr.

Rev. E. William Bensch, Reading, Cincinnati 15, O. From 106 to 116 Maple St.

Rev. George F. Dirks, from Athol, Kans., to 434 S. 13th St., Clinton, Okla.

Rev. Robert B. Gronlund, Newport Beach, Calif. From 1027 to 2501 Cliff Dr.

Rev. Manno Shatto, from Manhattan Beach, Calif., to 2457 Myrtle Ave., Hermosa Beach, Calif.

Rev. George H. Vollmer, from Milwaukee, Wis., to Coloma, Wis.

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LAYMAN'S QUILL FINDS PEACE THROUGH PAIN

I CANNOT thank the Lord enough for the wonderful peace of heart and soul and freedom from all worry and fear that have come to me since being told I had an incurable disease. I realize only God can help me now, and I've surrendered my life to do His work here on earth for the remainder of my days. To have such a peace and calm is surely a gift of God that money can't buy. I truly try to live the Bible verse, "Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you," Matt. 6:33.

Many times these past months we have given the last dollar in the house toward a worthy cause for Christ's work and find we have really been blessed as I'm steadily getting better each day. Truly a miracle like in Bible days. Jesus is the same yesterday, today, and forever. "For with God nothing is impossible," Luke 1:37. If we can only believe, our prayers will be answered... according to God's perfect will. The Scriptures really mean something to me now and are spiritual food for my soul just as food is for the physical body. I could not have this peace of mind and heart if I ceased to pray and read and study my Bible. Such a comfort and encouragement to read the Bible when one really has faith in what's written there, for example, in such great passages as Romans 8:28: "We know that all things work together for good to them that love God."

We enjoy *Portals of Prayer* so much and read from it night and morning when we have family worship. My husband and I are only 34 years old but have found the way of life through sorrow and tribulation. We have a two-year-old son now that we waited for many years before our prayers were answered. He has brought so much joy and happiness into our lives.—Mrs. Norman Blachford, South Dakota.

WHERE TO BEGIN

OFTEN WE WONDER what this world is coming to, with so much crime and suffering. But there are many important things for each and every one of us to do. Let's start by clearing our own hearts and minds of all evil thoughts. Let's walk straightly and forget the crooked paths behind us. Let's throw out all hatred and selfishness and ask the Holy Spirit to fill us with love and kindness.

The question is often asked, "How can we love our enemies?" That's a proper subject for prayer to our heav-

enly Father, for through Him we can love every one. He will give us grace not to condemn but to understand and help one another throughout our lives. —MYRTLE HELMERS, Detroit, Michigan.

The Kingdom of Truth

(From page 8)

phrase, "One nation under God," can apply to no other nation of the earth as well as it does to our own? Are you at that moment horrified because you seem to hear again in your heart the solemn warnings of the Christ spoken against pharisaic pride?

Or does the Christ speak for the

Father to your own troubled heart, saying, "This is My son, who was lost and is found"? Or is He, perhaps, even now at this moment turning and looking at you as He turned and looked at Peter on the night of the denial? Are His words at this Lenten hour coming down across the centuries to you so distinctly that you can hear His voice, "Come unto Me... I will give you rest"?

If it is so, you may be assured of your Christianity. For "those who are of the truth hear My voice." His is a kingdom of truth. And truth is not a what, it is who. "I am the truth."

Next Week: "Lord, Remember Me."

YOUR Lutheran HERITAGE

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"There is a time to preach, a time to pray and a time to fight . . . that time is now!"

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We at Lutheran Mutual feel that those who founded this great Lutheran institution in 1879 showed something of this same type of courage, when they faced the necessity of sharing the financial problems of individual Lutherans during trying times in the Middle West.

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Believers Expected to Live the Gospel

We have heard of Christians who would boast about the sinfulness of the life they lived before their conversion. Most of us can tell that we did not come out of such a jungle of gross and shameful sins as did the Colossians. The typical Colossian to whom Paul wrote may have experienced a revolutionary conversion and gotten started in the Christian life with a lurch and a leap. Our conversion may have come about by such a quiet turn that we were hardly aware of it ourselves, and nobody else took notice. No matter. For us now our concern must be that we go on in our Christian living. Whether it started like the puff of an explosion or like the gentle stir of air under the wing of a butterfly, our concern must be that the new life keep going and growing from here on in.

How It Grows

The Christian life must constantly be renewed and nurtured. From Detroit has come the word automation, which stands for the working of machines quite of themselves. There is no automation of the Christian life anywhere. As the life of the body must be nourished or it turns to ashes, so the Christian life must be nurtured or it comes to nothing. This is a hard fact and as seriously to be reckoned with as the next meal. Said an old man, "If I can't eat I must die." Nutrition is what keeps the body going and growing.

It is not through the mouth that we are nurtured in our new life, to be sure; but it is through the mind, and of that we may be just as sure. There's more truth than poetry in the last word of the commandment, "You shall love the Lord your God with all your mind." There was a time when some of us had bandied about with terms of psychology until we had the mind of man shaken loose from the rest of him and got to thinking that a Christian could run by heart. St. Paul went on the basis that the mind is vitally joined to the whole person when he wrote, "You have put on the new nature, which is being renewed in knowledge." Only as the Christian knows the image of God in the person of Jesus Christ does his own person grow and become fashioned like unto the image of God.

Why It Shows

Since knowledge is so important, we must pay attention to how we get it, and how we impart it. Paul dealt with that very thing when he wrote to Timothy, "Set the believers an example." And there Paul touched upon an educational tactic that is worth a shelf of books. The Christian living that is shown is known. And if our Timothy's will show us what a Christian should be like "in speech and conduct, in

love, in faith, in purity," we are greatly advantaged by their example.

We can, of course, get knowledge from books. But as Thomas Carlyle, who himself was a writer and lover of books, said, books are cold and bloodless friends. The Christian gospel comes to us as a spoken word, and the Christian life is demonstrated to us by the persons who believe the gospel. Books only describe the message that is proclaimed and the life that is lived. The power of example puts a great responsibility upon all of us. Once we have received the gospel according to the evangelists who are they, there must be a gospel according to the evangelists who are we. "Let your light so shine before men

that they may see your good works" is Jesus' way of saying that we should simply live as mature Christians for the benefit of those who are something less.

Where It Goes

The life of the new man in us Christians goes in the same way in which Jesus walked. This does not mean that any of us are sinless and perfect. It is a gross misunderstanding of conversion to insist that a man attains perfection by it. But there is a point to be made about perfection for all of us: we must be pointed in the direction of it or we are not living in conversion at all.

The secret of success in the Christian life is to get up when we have fallen down. And, glory be! we may indeed go on from here. Forgiveness is ours by the merit and the intercession of Jesus Christ. And that spells a chance to start once more from this point to an ever-closer walk with God.

—A. J. SEEGER.

My Bible and I: A Study of Hosea, Chapter 14

God's Love Makes THE Difference

Left to himself, the story of man would read, "Sin and punishment." There would be nothing more to add. It would describe life here and hereafter. But there is God and His steadfast love. This makes the difference. This is the light, brought to focus in Christ, which lights the darkness and brings a new day.

The invitation to Israel (and to all who have strayed) is: "Return, O Israel, to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord; say to Him: 'Take away all iniquity; accept that which is good and we will render the fruit of our lips. Assyria shall not save us, we will not ride upon horses; and we will say no more, 'Our God,' to the work of our hands.'" It is not by chance that this parallels the parable of the Prodigal Son. It involves a coming to oneself in view of the nature of the Father's heart. It includes the resolution: "I will go to my Father, and I will say to Him, 'Father, I have sinned against heaven and before You.'" This is what God would have Israel do. It is what we need to do regularly. The metaphor now changes: "In Thee the

orphans find mercy." But though the imagery changes from a prodigal son to an orphan, the end result for the penitent is, "He shall have mercy." This is God's heart's desire. It meets our need.

These have been words of hope in the dark and evil day. They awaken a desire to return. It is the word of grace which invites the sinner "to come to himself" and to return to the Father's arms. God promises: "I will heal their faithlessness; I will love them freely, for My anger has turned from them. I will be as the dew to Israel; he shall blossom as the lily, he shall strike root as the poplar, his shoots shall spread out; his beauty shall be like the olive, and his fragrance like Lebanon. They shall return and dwell beneath My shadow, they shall flourish as a garden; they shall blossom as the vine, their fragrance shall be like the wine of Lebanon." Just as the father of the Prodigal Son received his son with rejoicing and decked him out in a new robe, a ring on his finger, and shoes for his feet, so God will rejoice over and bless every sinner who repents. "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love Him" (RSV), applies already in this life as well as in the world to come. For love there is nothing too good for the beloved. This is the marvel of God's grace toward us.

"Whoever is wise, let him understand these things; whoever is discerning, let him know them; for the ways of the Lord are right, and the upright walk in them, but transgressors stumble in them." —KARL T. SCHMIDT.

MY DAILY BIBLE READINGS

- S. Hosea 14.
- M. Isaiah 27.
- T. Isaiah 28.
- W. Isaiah 29.
- T. Isaiah 30.
- F. Isaiah 31.
- S. Isaiah 32.

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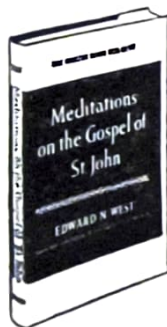
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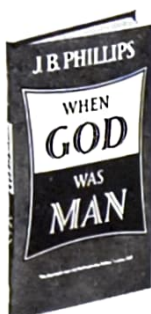
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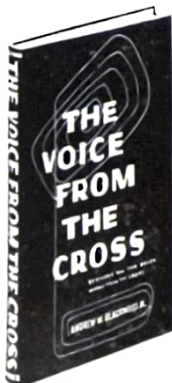
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