

Lutheran Standard

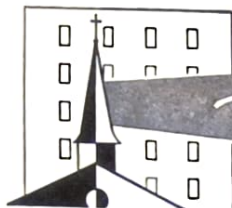


NOVEMBER 26, 1955

VOLUME CXIII — NUMBER 48



a convention snow couldn't chill — SEE PAGE 4



The Church Views the News

BY WILFRED BOCKELMAN

A lot of discussion of significance for the church took place at Cleveland, Ohio, early this month. Fifteen hundred delegates gathered for the National Conference on the Churches and Social Welfare. The four-day meeting, the first of its kind, was sponsored by the National Council of Churches. A similar, but smaller, conference will be held in January, 1957, which will have as its purpose to frame a program of policy and action "for a church welfare ministry to this generation."

Many of the things said at the Cleveland meeting were not particularly complimentary to the church. Dr. David W. Barry, director of the New York City Mission Society, scored Protestantism for neglect of the city and its problems. "We seem content," he said, "to ignore completely the changes wrought by time on the city's social fabric, and to drift along with a strategy of churchmanship that is splendidly irrelevant to the human situation of today's urban community." The delegates were told of a tendency among Americans to flee to the suburbs at an "alarming" rate, leaving the heart of big cities without an adequate number of Protestant churches. As an example of the trend the report cited one typical large city which 50 years ago maintained 278 Protestant churches in its inner area that served a population of 1,196,805 persons. Today only 91 churches remain, but the population is 1,125,683.

Another speaker, Dr. Ira De A. Reid, a prominent sociologist, told the Cleveland conference that American Protestantism is more concerned with the "safe and secure" segments of humanity than with the "suffering and submerged ones." "On the whole," he said, "Protestant churches have followed the migration of the middle class and to a large extent the migrations of the middle-class mind." Dr. Reid told the 1,500 delegates to the conference that Protestantism's biggest problem is "how to apply the ideals of Jesus to a competitive economy where there are vast inequalities in conditions and states."

Religion is dividing rather than uniting one out of every five "Protestant" families, the 1,500 delegates at

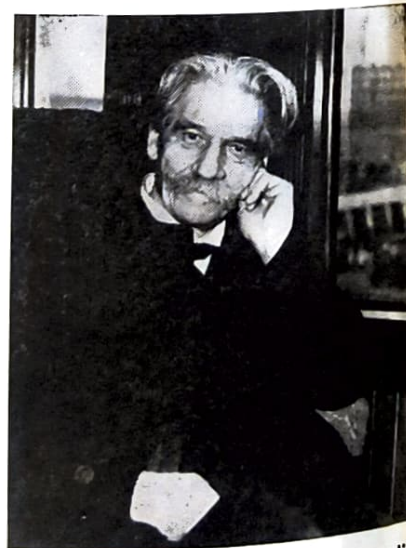
Cleveland were told. Dr. Richard E. Lentz, executive director of the family life department of the National Council of Churches, reported that 20 per cent of the families in a four-city Midwest survey of 149 congregations were split by different religious ties. The survey, which covered churches of 24 denominations with a total membership of 81,000 persons in Dayton, Ohio; Grand Rapids, Mich.; Madison, Wis.; and Cedar Rapids, Iowa, indicated two typical patterns of split religious life: families where the father and the mother attended different churches, and families where the mother was a faithful church member, but the father attended no church. "Many congregations participating in the study did not know the high proportion of split families under their care until after the survey was made," Dr. Lentz said. He suggested that churches offer "more flexible, realistic" programs to help to meet the needs of such families. Many of the churches studied had programs geared solely to the "typical" American family united in religion and complete with father, mother, and children all living together, Dr. Lentz said.

Greater dependence on faith and prayer in healing the sick was emphasized at the Cleveland meeting. Many Christian healing institutions currently are re-examining spiritual resources they neglected in past years, the conference's preparatory commission on health and medical care reported. "Spiritual healing makes the fullest use of every acceptable medical technique and therefore is not antagonistic to current medical practices." The report noted that "there are Protestant bodies which practice faith healing [prayer for healing from a specific disease or handicap]." The report also said that "there are those which practice spiritual healing [prayer for healing of the total person and for guidance to use unhealed specific diseases or handicaps to the glory of God]."

Segregation is "probably the most crucial and urgent problem facing the churches today," a study commission told delegates to the National Conference on the Churches and Social Welfare. At the same time, the commission's report said, the progress made

in erasing the pattern of compulsory racial segregation has been "one of the most far-reaching social developments in the nation in the last 10 years." According to the report, a shift has been discernible in the last decade in the nature of the concern that religious institutions have had about race relations. Whereas 20 years ago the church's concern was for justice within the existing social pattern of racial segregation, today churches are more concerned about the religious and ethical implications of segregation itself.

It was pointed out at Cleveland that Protestant churches in the United States spend more than one billion dollars annually to provide health and welfare services for 11,000,000 persons. A report disclosed that nearly 500,000 doctors, nurses, case workers, and others carry on welfare work in nearly 3,000 church-related agencies and institutions. The study, which covered a period of three years, showed that Americans in all walks of life benefit from these services. Among them are 100,000 children in orphanages and homes. Another 1,500,000 children receive indirect aid. Older people are getting direct care in 700 homes for the aged. Several hundred additional church institutions provide temporary shelters, convalescent homes, and other assistance to the aged. Millions receive care in 600 hospitals maintained by the churches. Others benefit through 65 clinics and dispensaries. A total of 175 institutions offer hospital care for special groups.



Dr. Albert Schweitzer, 80-year-old medical missionary, theologian, musician, and author, relaxes on a train ride after his arrival in England, where he was invested with the insignia of an honorary member of the Order of Merit. President Eisenhower is the only other living non-Briton given this honor. —RNS photo

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cover

After enjoying two days of ideal Colorado weather, delegates attending the seventh biennial convention of the ALC Brotherhood woke up on Sunday morning to 30-degree temperatures and snow. Nevertheless, the convention church service was completely packed. Photo by Erwin G. Krebs.

EDWARD W. SCHRAMM

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The LUTHERAN STANDARD is the official English organ of the American Lutheran Church although its editorial and business pages do not necessarily represent in every statement an official position of the ALC.

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November 26, 1955

REACTION AND REBUTTAL

Letters to the Editor

DRIFTING OR DRAWN?

Sir:

I was pleased to read the questions raised by Dr. Kauper's fine article, "Are We Drifting into Merger?" (LS, Oct. 15). I would even put it this way: Are we going to be drawn into merger by what some people think is a fine "blueprint for merger"?

When this matter comes before the next Church convention, someone is sure to say, "After we have gone to all this work and expense in drawing up these plans, surely we don't want to back down on merging now." I wish that I could be there to ask, "Why couldn't a few more people have thought of that four, or even two, years ago?"

Haven't we had the cart before the horse all along? I was looking for an announcement that a decision on merging would be reached at some time. Pretty soon along came a pretty-good-sized book of plans for the new synod. At the Beatrice convention we were not asked to vote on the question of merging. We were asked to approve or reject these tentative plans.

Now I'm afraid the cry will be raised: "We have a fine constitution set up; we have to go ahead and use it!" To me that is like saying, "Look what an elaborate cart we have; now let's get a horse and go for a ride."

I think that first we should have decided whether we wanted to go any place and, if so, where. Maybe we'll still think seriously of what we might gain by merging as planned. We might think that surely total administrative costs would be lower if three or four synods join together. If two or more farmers joined together in managing their farms, I'm quite sure that would be the case. But older pastors have told me that it has never worked out that way before when synods merged.

The proposed plans for the new church, to my way of thinking, are no indication that such a thing will happen this time. What will we have then, if we merge, that we do not have now?

One item in the LUTHERAN STANDARD sometime ago stated that all the progress we have made toward agreement with the Missouri Synod would be disregarded if this proposed merger is completed. If this is true, let's be careful lest we be

like the dog in the fable which saw the reflection of a bigger piece of meat in the brook. Let's be sure we are getting something better (and not only bigger) before we let our elaborate plans for merger draw us into merger.

(Rev.) A. R. WOLBER
Burton, Texas

COLOR COMMENT CONT'D.

Sir:

In reply to "Colored Exegesis" (LS, Oct. 8) permit me to say it was not God who cursed Canaan, but it was Noah after he awoke from his drunkenness. (Some curse always follows drunkenness).

Take note that the denunciations of the Canaanites and the Egyptians found in the Bible are no different from those God pronounced on multitudes of other tribes who lived in open rebellion against God. . . .

Commune with a Negro? Yes, of course, or I could not commune with Christ—for He communes with them. . . . EVA C. MAGNUSSON
Los Angeles

CHRISTMAS FOR CHRIST

Sir:

When our thoughts and advertisements are about Christmas shopping, I wonder if we are remembering the birthday of Jesus in the way that pleases Him.

On our birthday anniversaries we receive the honor and gifts—so why don't we give all our gifts to Jesus on His birthday? If we would give all the money we use for the exchange of gifts to the Lord's work for missions, church building funds, Bible schools, Christian radio programs, for the poor and needy, etc., I believe there would be many more souls saved for eternity. . . .

We can still have a happy and blessed Christmas by putting more emphasis on our church and Sunday school programs and our family dinners with Christmas devotions.

I'd like to know what other Christians think about our custom of Christmas giving. Our custom of giving flowers at funerals has been changed to giving memorials to worthy institutions by many people, and I believe we would be blessed if we changed some of our Christmas customs.

MRS. R. R. MARTINSEN
Bellingham, Wash.

Readers are encouraged to voice their opinions on issues discussed in the LUTHERAN STANDARD. Letters should be brief, and names and addresses must be included. Direct correspondence to: "Reaction and Rebuttal" c/o The Editor, LUTHERAN STANDARD, 57 East Main Street, Columbus 15, Ohio.



Nearly 600 men (many accompanied by their wives) attended the Brotherhood convention banquet at Denver (left). During the program Mr. Paul Busse, Central District Brotherhood president, presented a buckskin frontiersman jacket from his district to Mr. Lorenz Rueter (right) in appreciation for his services as local convention manager. —Photo by Charles A. Weishaupt

BROTHERHOOD GLOW MELTS DENVER SNOW

By C. L. Nolte

Snow fell in Denver on the Sunday morning of the Brotherhood convention. Real snow. Enough of it to blanket Denver's streets, to bring out the rubber footwear that a few provident wives of Brotherhood men had stowed away in their luggage, and to send the mercury down to 28 degrees.

Snow fell on Denver's streets. But it brought no chill to the hearts of the Brotherhood convention throng which had come to Denver from all parts of the United States for the seventh biennial convention of the Brotherhood of the American Lutheran Church, held last month. For by Sunday morning—as the convention drew to a close—hearts were beating high with joy in the Lord and were aglow with enthusiasm for the work of the Lord.

The Denver convention, which witnessed the largest attendance at a national convention in Brotherhood history, was a success. All were in accord on that point.

A SUCCESSFUL convention depends on many factors, but the most important of these, without a doubt, is cooperation. Planning, arranging for, and carrying out a convention require many willing hearts and hands—and we had them. The Executive Board of the Brotherhood of the ALC; the office of the Brotherhood through Executive Secretary Fred Landdeck and his efficient secretary, Miss Rosemarie Schick; the Brotherhood of the Central District and its convention committee headed by President Paul Busse; and, above all, local Convention Chairman Lorenz Rueter, deserve a rising vote of thanks for a job well done.

(The Central District showed its appreciation to Mr. Rueter by presenting him with a beautiful leather jacket.)

Trees and flowers in Denver and along the way were dressed in their finest autumn garb to welcome the out-of-town guests. Those of us who were privileged to spend some time sightseeing the snow-capped mountains seemed to enfold in their welcoming arms.

The convention itself was a purposeful and harmonious gathering under the capable leadership of President Herbert Hufnagel. Dr. Henry F. Schuh, president of the American Lutheran Church, started us off on the right track with his keynote sermon. He challenged us to be watchful, to stand firm in the faith, to be courageous, to be strong in the Lord, and to let all things be done with love.

At the business sessions items for decision were brought before the delegates in an orderly manner, discussion was invited, and the pros and cons were thoroughly studied before action was taken. Much was said and done which should assist the Brotherhood as it now goes forward with the American Lutheran Church as one of its auxiliaries.

ALL OF THIS was properly recorded by our efficient secretary, Dr. Edward A. Sagebiel, president of Texas Lutheran College, who was assisted at all times by Mr. Andy Iverson, a court reporter from Rock Rapids, Iowa, who had been excused by the judge of his court to attend and assist at our convention. These two gentlemen along with Miss Schick worked night and day so that a resumé of convention actions could be placed in the hands of each delegate as he left the convention.

Auxiliary status, which was adopted by a unanimous rising vote and the singing of the doxology, means that the Brotherhood is now an official "helper" of the Church.

Further evidence that the men are willing to assume additional responsibility was shown as they adopted as a project for 1956-57 a Pre-induction Training Program designed to assist Lutheran young men being inducted into the armed forces. This project now takes its place with Boy Scouting and LUTHERAN STANDARD promotion as specific Brotherhood work.

Throughout the convention three Boy Scouts were on the job trying to be helpful wherever they could. They served as ushers and pages. These boys—Garland Kneten, Texas District; Robert Emerson, Central District; and George Lambert, Ohio District—are all *Pro Deo et Patria* award winners.



Mr. Andy Iverson (left), a court reporter from Rock Rapids, Ia., assisted Brotherhood Secretary E. A. Sagebiel in taking convention minutes. —Weishaupt photo

Some fine Christian fellowship was experienced by all who were in Denver. Many came early so they would have time to visit with friends they had made at previous conventions. All found that whether they were from the North, South, East, or West, they had many things in common—especially their Lutheran faith. Just being together as Christians was a wonderful experience which they will not soon forget.

ALWAYS A HIGHLIGHT at a Brotherhood convention is the fellowship banquet. Those present really enjoyed the "prime-rib western" with all that went with it. The double quartette composed of song-loving farmers from American Lutheran Brotherhood, Gothenburg, Nebraska, and directed by A. T. Tollefson, was a tremendous hit.

Many of us are now honorary Texans, and some of us have much larger cups from which to drink our morning coffee and some real big money which is not to be spent. Bill Grandy, Texas District Brotherhood president, and his cowboys and cowgirls dressed in typical Texas garb (convention version) did the honors. Howdy, pardner!

Everything which was said and done at the banquet was capably controlled by Dr. D. B. Kraybill, Denver, master of ceremonies, whose bits of humor as he kept the program moving were real gems and crowd pleasers. An exploding flash bulb caused a little excitement, and a few of the guests had some ground glass (not requested) in their food as a result, but no casualties were reported. Dr. Edward W. Schramm, editor of the LUTHERAN STANDARD, our banquet speaker, said that in his opinion the layman is the Church's indispensable man. As the newly elected officers were formally installed by Pastor Landeck, everyone could feel the earnestness of purpose expressed by these men as they accepted their new responsibilities with the words, "Yes, with the help of God." We knew we intended to help these men carry out this solemn promise.

THE CONVENTIONERS took things in stride on Sunday morning, despite the surprise snow, and soon everyone was tending his way churchward. What a wonderful experience it was to see that church completely filled with men and women to participate in the opening service, to sing the well-known Lutheran hymns, to listen to the Central District Brotherhood Chorus, especially as they sang "Beautiful Savior," and to hear Dr. Ervin G. Fritschel's sermon! He urged us to help our Church be a growing church by continuing to believe, to pray, and to work.

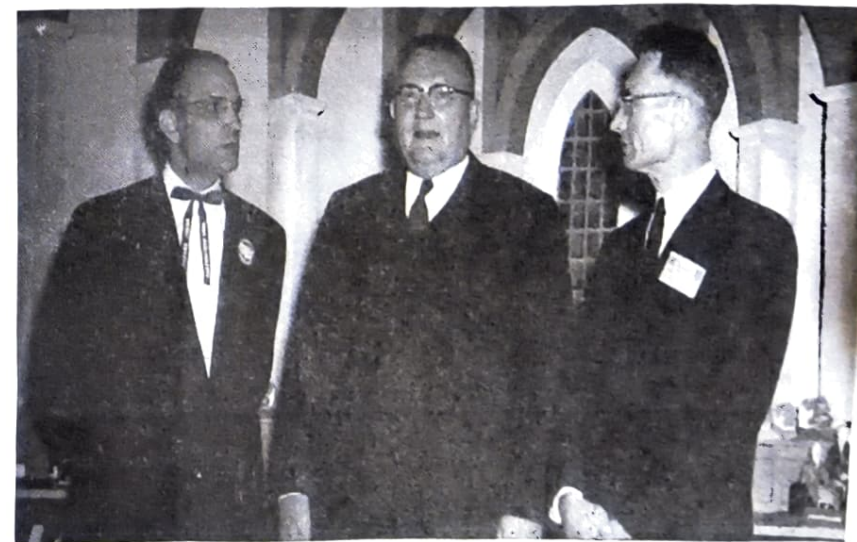
Perhaps the setting was not quite as impressive in the hotel dining-room as it would have been in Genesee Mountain Park if the snow had not come, but we had our Buffalo barbecue nonetheless. A new experience in good eating for most of us, and we liked it. I'm ready for more, thank you. Good fellowship prevailed, but now it was time to part. One said "goodbye"—all you could hear on every side was, "See you in Minneapolis in two years."



Rev. George Smith, Ohio District Scout Director, and F. C. Dunning, national Brotherhood Scout Director, appraise the Scout awards of pages Garland Kneten, Robert Emerson and George Lambert, along with Central District Scout Director George Thurman



Providing musical features at various times during the convention, particularly during the banquet, was this double quartet from Gothenburg, Nebr.—Weishaupt photo



Featured speakers at the Denver convention were, left to right, Dr. Erwin G. Fritschel, president of the ALC's Central District; Dr. Henry F. Schuh, ALC president; and Dr. Edward W. Schramm, editor of the "Lutheran Standard."—Photo by Weishaupt

Six Lutheran Churches Join In Catechism Translation

Six Lutheran Churches—Augustana, Evangelical Lutheran, United Evangelical Lutheran, Missouri Synod, United Lutheran, and American Lutheran—are working together on a new translation of Luther's Smaller Catechism through a Lutheran Catechism Committee.

Information about this project was given to the annual meeting of the Lutheran Intersynodical Committee on Parish Education, which met in Columbus, Ohio, October 27, 28.

Chairman of the Catechism Committee is Dr. Paul M. Lindberg (Augustana). All six of the boards of parish education of the respective Churches have appointed representatives on this committee. Prof. William Streng, Wartburg Seminary, and Prof. Gerhard H. Doermann, Capital Seminary, are the ALC representatives.

The Catechism Committee reported that it has established the following principles for its work: "The translation is to be based on the 1531 edition of Luther's text. It will be rendered into simple contemporary English and will be true to the meaning of Luther's text. As far as possible, the translation should be characterized by the poetic beauty and rhythm similar to that which Luther's text carries in the German language."

At its meeting the Lutheran Intersynodical Committee on Parish Education also heard a report from Dr. Arthur H. Getz (ULCA) and Dr. G. H. Doermann (ALC) on a new confirmation instruction manual for use with adults which is



In order to emphasize the idea that every member ought to be an evangelist, several young men in the field of advertising, in cooperation with the Life and Growth Committee of Divinity Church, Akron, Ohio, prepared the above display. Each week a new photograph of members engaged in some form of evangelism is shown. The title card changes with the picture and carries a variety of evangelistic inscriptions

now being edited and should be ready for distribution by next summer.

This intersynodical committee has met annually for over 30 years. The present officers—Dr. R. A. Vogetley (ALC), chairman; and Dr. S. White Rhyne (ULCA), secretary, were re-elected.

Luther and Lutheranism To Be Discussed Nov. 27

The beginnings of Lutheranism and the personality of Martin Luther will be discussed on CBS's Sunday morning "Church of the Air" broadcast, Nov. 27, 9:30-10 A.M. (EST).

The broadcast will be part of a special series of half-hour programs arranged to commemorate the 25th anniversary of "Church of the Air" on CBS Radio, the network explained.

Chief speaker on the Lutheran program will be Dr. Paul E. Scherer, (ULCA), Brown professor of homiletics at Union Theological Seminary in New York.

"Moral Issue" Injected Into State Political Battle

Edwin Denney, a Baptist Sunday school teacher, deacon, and mission board chairman, maintained during his recent campaign for the governorship of Kentucky that his race against A. B. (Happy) Chandler was "more than partisan politics; it is a moral issue."

Mr. Chandler, a Democrat, defeated Mr. Denney, a Republican, in the election. During the campaign Chandler refused about 200 invitations to share speaking rostrums with Denney. He aroused the ire of many Kentucky pas-

tors when he broke an engagement to appear with Mr. Denney at an interdenominational ministers' meeting in Louisville. The pastors asked Joseph Leary, Mr. Chandler's campaign chairman, about a \$32,800 fee Mr. Denney said his opponent received from a Lexington, Ky., whisky firm. Mr. Leary said the money was paid in fees over a period of five or six years for legal service.

Republicans described Mr. Chandler as a champion of gambling and the liquor interests and claimed during the campaign that he wanted to bring dog-racing to Kentucky. Mr. Chandler termed Mr. Denney a "candidate of the Baptist Church." Mr. Denney answered, "I'd rather be a candidate of the Baptist Church than of the liquor interests."

ABOUT PEOPLE

Rev. Julius A. DeGruyter, a missionary and representative of the World-Wide Evangelization Crusade, is recovering satisfactorily from a beating and serious wounding which he received when attacked by two uniformed police on a highway near Guamal, Colombia, South America. The National Association of Evangelicals has asked the U.S. State Department to investigate the incident.

Mr. William E. Umstatted was chosen by the public relations committee of the Lutheran Service Society of Northeastern Ohio to deliver a radio speech in Canton, Ohio, over station WHBC on Nov. 20. A Presbyterian layman active in church and community affairs, Mr. Umstatted is president of the Timken Roller Bearing Company.



Dr. Walter H. Hellman and a group of refugees board an all-Lutheran plane in Munich, Germany, to leave for the U.S. The plane left Munich Oct. 18, landed in Detroit with its human cargo the next day

IN OTHER SYNODS

Lutheran Free Church . . . Dr. John Stensvaag, one of the leaders of the LFC, recently made a pessimistic prediction concerning the fate of his synod as 360 member congregations vote on a referendum concerning continued participation in union negotiations with the ALC, ALC, and UELC. "Its passage would in fact seem like a miracle," Dr. Stensvaag said in the Oct. 11 issue of the *Lutheran Messenger*, official bi-weekly of the Church, in which he urged favorable consideration of the question. He noted that the president of the LFC, but one of the members of the union committee, and the entire seminary faculty favor the proposed union, and that the last Annual Conference recommended to the congregations the adoption of the union resolution by a vote of 31 to 202.

The local churches must report their votes by Dec. 15, and should three fourths of those reporting vote in the affirmative, "the question shall be considered carried, and the union negotiations shall be continued." However, under the method of voting, each congregation has one vote, which means, said Dr. Stensvaag, that "a congregation of less than 20 baptized members, and we have at least 10 of these, can cancel out the vote of not just one but three large congregations." He added that the smaller congregations "are most resistant about the merger."

United Lutheran Church in America . . . Dr. John Gerberding, pastor of Holy Cross Lutheran Church, Menomonee Falls, Wis., has told his congregation that he would resign as its pastor despite a vote of confidence it had given him. The congregation refused to accept his resignation by a vote of 55 to 40 in a secret ballot. Pastor Gerberding was acquitted in August of heresy charges by an investigating committee of the North Central Synod of the ULCA. But he decided to resign his pastorate after 35 Milwaukee area pastors demanded that he be retried, and Dr. Paul E. Bishop

of Minneapolis, president of the Synod, had called the reopening of his case "a necessity."

Pastor Gerberding expressed surprise at the congregation's action in refusing to accept his resignation but said in the weekly church bulletin that "the situation is unchanged." "I am still not at home in this synod," he wrote. "I might feel gratified by whatever demonstration of confidence there was in the 55-40 vote against resignation, but the 55 votes still represent [only] about one-fourth of the family, and Holy Cross needs more power than that." The ballot was taken after Dr. Reinhold Niebuhr of Union Theological Seminary was quoted as saying that Mr. Gerberding and two other Milwaukee area pastors charged with deviating from Lutheran doctrine are "not heretical at all but in conformity with the main body of Christian conviction in the church."

The other pastors involved in the trials are Rev. George P. Crist, Jr., of Durham, who was found guilty of heresy and has since turned in his ordination papers, and Rev. Victor K. Wrigley, of Brookfield.

Lutheran Church—Missouri Synod . . . Rev. Dr. Martin J. Neeb was recently installed as the first president of Concordia Senior College, Ft. Wayne, Ind., in a special evening service in Ft. Wayne's Bethlehem church. The former secretary of the synod's Board for Higher Education took office almost a year prior to the actual opening of the senior college. The college is scheduled to open next September, and 450 students will eventually be enrolled.

AMONG THE CHURCHES

Oklahoma City, Okla. . . An education building, the first of three units, was dedicated recently by Trinity Congregation with special services and an open house. Rev. H. M. Adix, Deputy executive secretary for the Board of American Missions was the guest speaker. The package mission congrega-

HONOR ROLL

Five recent additions to the Church Paper Honor Roll have boosted to 692 the total number of ALC congregations now sending the "Lutheran Standard" or the "Kirchenblatt" into every home. New Honor Roll churches are:

Trinity, South Newstead, N. Y.
John Richardson

St. John, Akron, N. Y.
John Richardson

Holy Trinity, Baltimore, Md.
Eugene W. Beutel

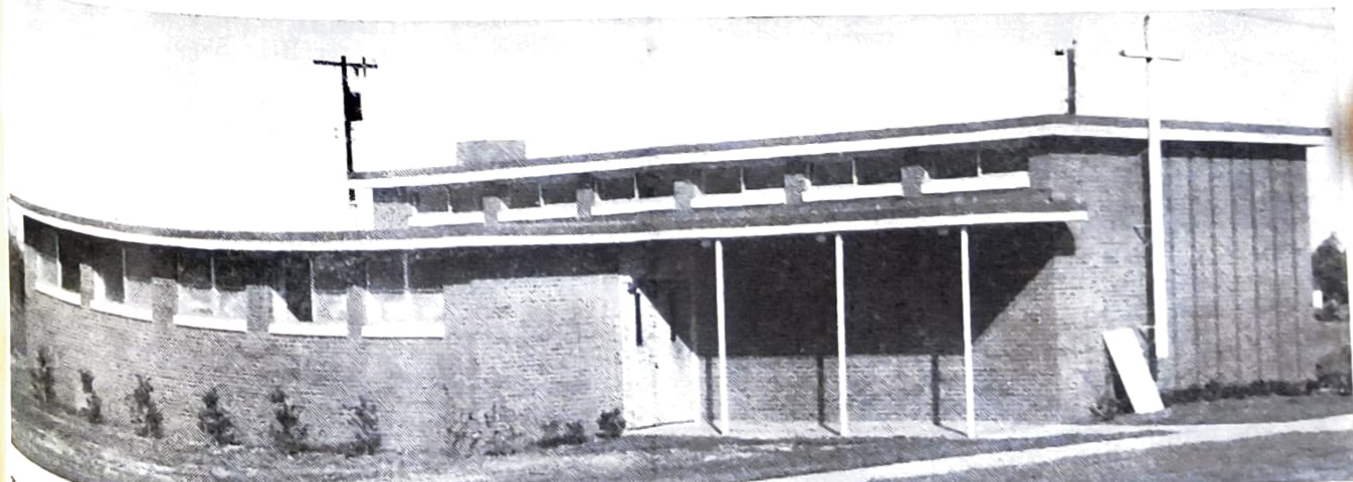
Jehovah, Marsh, Mont.
Ralph Herman

Good Shepherd, So. Wichita, Kan.
Arthur E. Schardt

tion was organized in June, 1954, with 20 members and now boasts a baptized membership of 75. The church is located in a new housing area, and prospects for growth are excellent, according to Pastor George Krumrey.

Designed by architect Donald Hollis, the building is of contemporary design. Members of the congregation helped the contractor with general labor to keep down the cost of construction.

Dayton, Ohio . . . A new \$305,000 parish hall was dedicated during the week of Oct. 23 to 30 by St. Paul Congregation (Pastor John G. Mittermaier). Two dedication services and two family nights were held. Rev. J. G. E. Mittermaier, Lakeville, Ohio, the father of the local pastor, preached the dedication sermon for the hall to open the week. Rev. Elmer Christiansen, former assistant pastor and now assistant to the director of Parish Education of the ALC, and Pastor Dobberstein, Prospect, Ohio, a son of the congregation, were the



This education building, the first of three proposed units, was recently dedicated by Trinity Church, Oklahoma City, Okla. November 26, 1955



Members of St. Paul Congregation, Dayton, Ohio, crowd into the new \$305,000 parish hall which was recently dedicated. The modern structure has elevator service

family night speakers. The local pastor preached the dedication sermon for the St. Paul Memorial Chapel.

The new building was constructed for multipurpose use and provides adequate Sunday school facilities, fellowship and recreation areas, and a modern office suite, in addition to the chapel. The structure is serviced by an elevator. The total cost of the building and its furnishings was entirely underwritten by pledges at the time of dedication. The old parish hall, built as a parochial school in 1892, will be razed to provide room for a parking area.

AMONG THE DISTRICTS

TEXAS . . .

A NEW PUBLIC-ADDRESS system was dedicated in Immanuel church, Pflugerville, Texas, (Pastor Kurt Hartmann) on Oct. 30. The gift was presented by Mr. and Mrs. Theodore Timmermann, members of the congregation.

EASTERN . . .

FOLLOWING THE INSTALLATION service of Pastor Charles Willmann in St. John church, Steubenville, Ohio, on Oct. 23, the new pastor and his family were welcomed at a dinner in the parish hall and presented with a purse. Two former pastors, Rev. R. W. Winters and Rev. M. D. White, participated in the installation service.

THE REMODELED CHURCH BASEMENT of St. Peter church, North Tonawanda, N.Y., (Pastor Merton L. Baseler) was recently dedicated along with new front doors at special services on Nov. 6. Pastor Evan Bartel, Niagara Falls, N.Y., preached the dedication sermon. The completely remodeled basement now pro-

vides adequate rooms and facilities for the Sunday school and the church organizations. Total cost of the project was over \$11,000, in addition to about 3,000 hours of work donated by the men of the church.

CANADA . . .

RECORD ATTENDANCES highlighted the celebrations of the 39th and 40th anniversaries of the St. Matthew and St. John Congregations, respectively, at Mossbank and Mazenod, Sask., (Pastor Marat M. Holobow). Rev. John Mohr, a former pastor, preached the sermon at St. Matthew church in the morning and at St. John church in the afternoon. Rev. Donald Voigts preached at the 25th ALC anniversary service in the evening, following a mass choir program.

THE 50TH ANNIVERSARY of Christ Congregation, Kipling, Sask., (Pastor C. H. Kohlmeier) was recently observed with special services. Rev. Henry Honebein, a former pastor, preached at both the morning and the afternoon services. In a special reading of the history of the congregation by the pastor it was brought out that this congregation has given five sons to the ministry.

NORTHWESTERN . . .

PARSONAGE IMPROVEMENTS by Our Savior Congregation, Almira, Wash., preceded the arrival and recent installation of Rev. E. R. Pflueger as the new pastor of the church. Rev. William A. Foege, Colville, Wash., officiated at the special service. A potluck dinner followed.

THE SOAP LAKE GRADE SCHOOL, current meeting place of Faith Congregation, Soap Lake, Wash., was the setting for the installation of Rev. Jesse W. Es-

singer on Oct. 23. Rev. Raymond E. Pflueger, Ephrata, Wash., preached the sermon and performed the act of installation. He was assisted by Rev. F. J. Ahrendt, Ritzville, Wash., and Rev. Edward Kasten, Wenatchee, Wash. Pastor Essinger is the first full-time pastor to serve Faith Congregation, organized on April 24 of this year. A reception, honoring the pastor and his family, was held following the service.

OHIO . . .

THE SANDUSKY COUNTY Men's League honored Dr. William H. Lehmann, of Fremont, Ohio, at its annual banquet meeting held recently. The surprise celebration took note of the fact that Dr. Lehmann, a member of Grace Church, Fremont, has completed over 67 years in the ministry. For a number of years he has been serving as institutional chaplain under the auspices of the Sandusky County Men's League. As a memento of the celebration the Men's League gave Dr. Lehmann a leather-bound copy of the banquet booklet.

MINNESOTA . . .

ST. JOHN-TRINITY PARISH, Jeffers, Minn., (Pastor Herman Buenting) recently dedicated a new parsonage. Speakers at the special service were District President A. H. Ewald and Rev. W. O. Langholz, a former pastor of the parish. The house is a story and a half high and has four bedrooms. Of frame construction, the building conforms in appearance with the church. Total cost was \$18,500.

CENTRAL . . .

A MORTGAGE-BURNING and a children's confirmation service highlighted the 10th anniversary celebration of American Memorial Congregation, Denver, Colo., (Pastor Paul M. Kampfe) on Nov. 6. Rev. Luther Sherer, Colorado Springs, Colo., was the guest speaker at the evening mortgage-burning service. The congregation plans to erect an \$80,000 education unit in the near future.

REFORMATION DAY held double significance for Holy Shepherd Congregation, Lakewood, Colo., (Pastor Charles A. Weishaupt) as it broke ground for its new church building after the Reformation service. Until recently the congregation had been meeting in the Lakewood Masonic Temple. However, an enlarged enrollment compelled the congregation to move its meeting place to the Eiber School the first week in November. St. John Church, Bird City, Kan., the mother church of the Lakewood mission, was represented at the groundbreaking ceremonies by Mr. Leroy Rambat. The proposed structure will accommodate 175 for Sunday school and 300 for worship services. Total cost will be about \$45,000, and the building, on a 4½ acre site, should be ready for use by this Easter.

The Christmas Song of the Shepherd-King

By SYLVANUS L. SCHILLINGER

WHAT WOULD CHRISTMAS BE without the songs of Christmas? In the hearts of most of us the season is inseparably associated with the familiar, time-honored Christmas carols, and we would not exchange a single one of them for something new, no matter how beautiful it might be.

In this series of meditations I should like to try to add to your enjoyment of the holy season by talking with you about some of the songs of Christmas. Not the familiar carols we all know and love, certainly not the silly nonreligious substitutes we hear so often, but some that we seldom think of as songs of Christmas, but which are, in reality, the first and holiest Christmas songs of all. Their words are so precious that Almighty God chose to have them included in His own inspired Word.

The first of these I am going to call the "Christmas Song of the Shepherd-King." It was written by that best-known and best-loved of all kings of Israel, David. And it is to the first verse of the last stanza of it that I would particularly direct your attention,

"Lift up your heads, O ye gates!
and be ye lift up, ye everlasting doors!
and the King of glory shall come in."
Psalm 24:7

Just to avoid the appearance of the theological illiteracy, I suppose I had better mention that I am perfectly aware that the theologians consider this a Psalm of the Ascension, and I have no intention of departing from that traditional point of view. But I think that it is equally an Advent Psalm, a Psalm prophetic of the coming of the King of heaven to dwell on earth among men. It is a Psalm anticipating the coming of our heavenly King, and so it fits perfectly with our preparation for a truly blessed Christmas.

I AM INDEBTED to a great English preacher of a century ago, Charles Spurgeon, for the outline I am going to follow in considering the one sentence I have quoted from the Psalm.

First of all, we are reminded that there are gates or doors that bar the way for the coming of the king into our heart. One of the most appealing

and most familiar pictures of the Christ that any artist has ever painted is that which portrays Him standing, lantern in hand, knocking on a door. It portrays the words that He Himself speaks in the vision that St. John saw, "Behold, I stand at the door, and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him and he with Me."

One of the details of the Christmas story that has caught the sympathetic imagination of men is that, when Joseph and Mary arrived in Bethlehem, the only lodging they could find was in a stable. "And she brought forth her first born son, and wrapped Him in swaddling clothes and laid Him in a manger, because there was no room for them in the inn." The gates and the doors were closed against Him. We think that this was heartless cruelty in the wintry night.

But to the tender heart of the Christ child that brought no sorrow like the sorrow that comes to Him when He finds a human heart with its gates locked and its doors barred against His entrance. And yet that is exactly the natural condition of every human heart—its gates locked and its doors barred against the Savior, which is Christ, the Lord.

There are so many locks on the heart! Heaviest and toughest of those locks is the lock of spiritual pride. Call it by whatever name you choose, it is that vain notion that you have no need for a Savior, that you are perfectly capable of saving yourself, that God is going to be satisfied by what you are and what you have done, that you can get into heaven on your own merits. Sometimes, with a show of modesty, we tone it down a bit and imagine that our salvation is partly by works and partly by grace; that God through Christ just makes up the difference between the good that we are and the perfect that we ought to be. But whatever form we choose, whenever we insert any of our own good works into the plan for our salvation we have closed and locked the door against the Christ child.

Sylvanus Schillinger, a frequent contributor to the Lutheran Standard, is pastor of St. Paul Lutheran Church, Hickory, N. C., and Old St. Paul Lutheran Church, Newton, N. C.

Another of those locks is the lock of worldly care. It, too, takes many disguises, but it is that vain notion that such things as clothing, automobiles, and houses are the sole ingredients from which happiness is made. Sometimes it takes the form of gross sensuality, and sometimes it takes the form of altruistic humanitarianism. But always it keeps its one distinguishing mark—its earth-bound mind. And whatever form we choose, whenever we fail to raise our eyes above the earth on which we live we have closed and locked the door against the Christ child.

We could go on to list many more of the locks on the gates of our heart, but these two are greatest, and we must hurry on to consider the rest of the song.

"Lift up your heads, O ye gates!
and be lift up, ye everlasting doors!"

First, we are urged to open the door of our heart to make room for the Christ child, and then, in the antiphon, we are reminded that, if those doors are to be opened, they must be opened for us by a power greater than our own. In this paradox we have the mystery of conversion, which no man can ever fully understand or explain. God is unwilling to overwhelm man with almighty and irresistible power to force the acceptance of Christ by anyone. And so you and I have the power, if we choose to use it, to lock the door and keep it locked so that the King of glory can never come in.

Speaking particularly of Christmas, you and I, if we choose, can fill the holiday season so completely with pagan revelry and celebration, we can consume our time and our energy so totally in the social whirl of the season, in selecting and buying gifts, in sending greetings by the hundreds, in what the world calls getting ready for Christmas, that there will be no room in the inn of our heart for the holy parents when they come on the eve of the Christ child's birth. We can crowd the inn and lock and bar the door against His coming.

BUT ON THE OTHER HAND, the opening of the door is a far different matter. Only the power of the Holy Spirit can do that. He comes to us in the precious gospel that tells us how the Christ was born. He comes to us in the star that steered the magi over desert and mountain, in the angel chorus winging and singing over Bethlehem's hills, in the Scripture explanation of what He came to do, and how He accomplished it, and how all its benefits can be made our own. He comes to us in the glorious announcement the shepherds heard, "Unto you

(More on page 10)

Young Volunteers Work Effectively In Church's Charitable Institutions

"Desiring to serve my Lord and Savior Jesus Christ and those of His children, young and aged, who now make their home in the charitable institutions of my Church, I hereby apply for admission as a Volunteer Institutional Worker."

So reads the first paragraph of an application signed by our young people who apply as volunteer institutional workers.

The program inaugurated this summer by the Youth Department and the Board for Christian Social Action has been warmly received both by the institutions that have engaged these young people for their voluntary service and by the youth themselves, who have been happy in giving their services. The program is a continuing one. Workers are always needed at all times of the year, and for varying periods of time of from three months to two years.

Still Unmet Needs

Here, for example, are some of the needs yet to be met:

ST. PAUL'S LUTHERAN OLD FOLKS' HOME, Melville, Sask., Canada. —Two young women for a term of service of one year each as general duty workers in a home for older people.

BONNELL MEMORIAL HOME, Greeley, Colorado. —Two young women for a term of service of one year each as receptionist and office helper and general duty or floor worker in a home for older people.

LUTHERAN HOMES, Muscatine, Iowa. —Two young women, one young man, for a term of service of one year each to serve as assistant to housemother in girls' and boys' departments; as assistant to matron in work with older people.

MARTIN LUTHER HOME, Sterling, Nebraska. —Two young people—either men or women—for a term of service of one year each to work as assistants in general service to mentally retarded or handicapped persons.

LUTHERAN HOSPITALS AND HOMES SOCIETY, Fargo, North Dakota. —Opportunities for girls as nurses' aides, office workers in various of the homes and hospitals of this organization.

LUTHERAN HOME OF MERCY, Williston, Ohio. —Young man or young woman for one year for general duty service in home for physically or mentally handicapped persons.

There are other opportunities, too, in various parts of our country.

Youth who are 18 years of age or

who have had a high-school education and who are willing to serve on a sustenance basis—receiving transportation, room and board, and \$25 a month—should write to the Youth Department of the American Lutheran Church requesting an application form and further information on where this service can be rendered and the type of service needed.

Six Volunteers at Work

There are at the present time six young people giving their services at various institutions. The names and the places of these workers are as follows:

Miss Marie Ulrich, of Hector, Minnesota, at Crippled Children's School, Jamestown, North Dakota.

Miss Myra Jean Carson, of Garnaville, Iowa, at Crippled Children's School, Jamestown, North Dakota.

Miss Patricia Koestler, of Oak Lawn, Illinois, at Grace Lutheran Sanatorium, San Antonio, Texas.

Mr. Norman Figey, of Riga, Michigan, at Grace Lutheran Sanatorium, San Antonio, Texas.

Miss Lois Hanke, of Defiance, Ohio, at Lutheran Orphans' and Old Folks' Home, Toledo, Ohio.

Miss Joyce Brandt, of Defiance, Ohio, at Lutheran Orphans' and Old Folks' Home, Toledo, Ohio.

In addition Miss Edna Christiansen, Columbus, Kansas, has completed three months' service at the Lutheran Children's School, Waverly, Iowa; and Mr. Allan Sager, Fredericksburg, Texas, has completed three months' service at Grace Lutheran Sanatorium, San Antonio, Texas.

A Blessed Service

The superintendents of the homes and institutions have been very warm in their praise of these young volunteer workers. And the young workers have expressed their joy in the rich blessings God has given them in this type of service.

When this story was told to the Program and Policy Council of our Church, this council unanimously passed a resolution "commending the Youth Department for so successfully appealing to our young people to give themselves for such worthy volunteer service."

The youth who apply for these services state that their goal in this volunteer service is to glorify their Lord

in the work they do, in the words they speak, and through the Christian influence they bring to bear upon their fellow workers and upon those to whom they minister. It has been a source of great joy to the Youth Department to learn from correspondence with them that their greatest desire in offering themselves is that they might find in this humble service of "foot washing" and "waiting on tables" noble opportunities for labors of Christian love.

The Youth Department is eager to receive applications from young men and young women for service of from three months to two years. There is a great need for such service in many of the homes and institutions throughout our Church. We are grateful to our God for putting into the hearts of our young people this desire to serve. May their tribe increase!

—MARCUS RIEKE.

CHRISTMAS SONG

(From page 9)

is born this day, in the city of David, a Savior, which is Christ the Lord." As those precious, familiar words reach down into our heart and work conviction there, the everlasting doors are lifted up for the entrance of the King.

As we enter the season of preparation for another Christmas, may you empty your heart, your life, and your time of enough of all these earthly cares and affairs so that you will be able to hear the heavenly voice. May you heed the call of the Christmas song of the shepherd-king:

Lift up your heads, O ye gates!
and be ye lift up, ye everlasting doors!
and the King of glory shall come in.
Who is this King of glory?
The Lord, strong and mighty,
the Lord, mighty in battle!
Lift up your heads, O ye gates!
even lift them up, ye everlasting doors!
and the King of glory shall come in.
Who is this King of glory?
The Lord of hosts,
He is the King of glory!"

Next week: "The Christmas Song of Zechariah."

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Lutheran Standard

Lutheranism in Transition

A couple of weeks ago I promised to give you a look inside Lutheranism in the United States today. More precisely, to share with you some of the intimate glimpses of the Lutheran Church in America that Dr. Oswald Hoffmann, director of public relations of the Lutheran Church-Missouri Synod, gave the Lutheran editors and publishing house managers at their recent convention, when he spoke on the subject, "Inside Lutheranism."

The Lutheran Editors' Association was running true to form in scheduling a discussion of Lutheran relationships. Ever since the organization of this association in 1913 (it is the oldest pan-Lutheran organization in America) Lutheran unity and closer and more fruitful Lutheran relationships have had a prominent and cherished place on the programs of this convention. Indeed, the Lutheran Editors' Association might claim that it is the "father" of the National Lutheran Council. For at its meeting on June 26, 1918, this association, "recognizing the need on the part of the Lutheran Church of America of presenting a united front and of taking concerted action at least in externals," suggested "to the presidents of the various Lutheran synods to get together, in the near future, and take steps and devise ways and means for bringing about such concerted action." Acting on that suggestion, the general presidents of most of the Lutheran Churches met in Chicago on September 6, 1918, and organized the National Lutheran Council as a kind of successor to and expansion of the National Lutheran Commission for Soldiers' and Sailors' Welfare.

And the minutes of the Lutheran Editors' Association show that in convention after convention one or more papers or forums were held that centered in some aspect of Lutheran unity and union. For example, at the 1933 convention, held in Chicago, the matter of closer Lutheran relations occupied most of the two-day session. And, at the editors' invitation, that convention was attended by eleven Lutheran leaders (three of them presidents of Lutheran Churches) who took part in the discussion. Let me quote what one of those leaders (the late Dr. Ralph H. Long, then executive director of the National Lutheran Council) said during that discussion:

"What is the necessity that makes closer cooperation desirable? The Lutheran Church in America, because of its various national origins, never has had unity, therefore this unity must be created. I suggest that you editors exercise the prerogatives of the free press. If it is a real conviction on your part that closer cooperation is God-pleasing, become agitation centers for this movement through a sane, sensible presentation of the problem as it relates itself to the life and polity of the church. Our people must be enlightened and informed on this subject if the movement is to be intelligently fostered."

How well the Lutheran church papers have discharged this commission to be Lutheran unity agitation centers it is not for me to say . . . but we have been at it. And Dr. Hoffmann's portrayal of what is going on "Inside Lutheranism" gave us one more opportunity to discuss our favorite subject. Our speaker gave us a penetrating analysis of developments within the Lutheran Church in America during the past decade. Calling at-

tention to the fact that the last ten years have witnessed the greatest change in American life in all the nation's history, he said that this motif of change applies also to Lutheranism. Then he noted three aspects of change within the Lutheran Church: An inner change, an internal change, and an external change.

As to the inner change that recent years have seen Dr. Hoffmann said that it can best be seen in the growing tendency *not* to emphasize the differences that exist between Lutheran church bodies. This, he said, is especially true on the national level. On the local level there is still a good bit of the "You surely don't want to join that Lutheran church, do you?" type of thing . . . and that is true in all Lutheran bodies—not simply in Missouri. But on what we like to call the "top level" there is a growing spirit of understanding and friendliness that makes it possible to focus the remaining areas of disagreement more sharply and discuss them more fraternally.

By internal changes within the Lutheran Churches of America Dr. Hoffmann referred to such things as the contemplated union of four Churches to which the American Lutheran Church is a party. He also mentioned the change in organizational structure of the United Lutheran Church in America that started at the 1954 convention of that Church and is still in progress—a movement in the general direction of greater centralization. Dr. Hoffmann spoke, too, of the growth of the Lutheran Church-Missouri Synod, which has been at a more rapid rate in the last decade than in any decade since 1879, when immigration was at its height. The Missouri Synod has enjoyed a 40 per cent increase in membership in the last ten years. Two out of seven of its members are adults who were not members ten years ago. This, said our speaker, will profoundly affect the life of the Missouri Synod. He also commented on the fact that his Church has had no merger since its organization in 1847.

In outlining the external changes that have marked Lutheranism recently Dr. Hoffmann referred to the increasing influence which this Church has brought to bear upon the world and to the influence from without upon the Lutheran Church. He referred to the great growth of population in this country (estimated to reach 190 million by 1965) and to the changes within our population. One fact that set us back on our heels was this, that whereas 59 per cent of U. S. urban population goes to church, only 40 per cent of the rural population does so. That this indicates great missionary opportunities in rural areas is obvious. Dr. Hoffmann also dwelt on the amazing mobility of our population and on the increased percentage of the population that is 65 years old or older. He called attention to the change in the status of women: 19 million women are working, more of whom are married than are single. That this confronts the entire Christian Church with a challenge and an obligation is crystal clear. And our speaker noted that the color barriers are breaking down. "The last decision of the Supreme Court to delay implementation of segregation allows the church a God-given opportunity to redeem itself and to make a real contribution on the race question," said Dr. Hoffmann.

(Continued on page 15)

Jesus Contrasts Giving with Getting

Christian discipleship is learning of Jesus Christ, from His word and from His example, how to live. We have both His word and His example in our lesson. In His word He says that we are to give ourselves to Him. In His example we see how He gave Himself for us. What the Christian life is all about, then, is the giving of self for others as Christ did. Moreover, to be tied to Jesus Christ and His way means to be free to live and to be one's true self.

Self-giving, the Christian's Life

There are two ways of doing as we go along life's way among men and under God: the way of giving one's self for others . . . and the way of getting from others for ourselves. Getting ruins us, giving makes us.

Here are Jesus' words for the getting and ruinous way: "Whoever would save his life," "gain the whole world," is "ashamed of Me." The life that is heaped over with the wares of selfishness is smothered. The arrangement of men and things that is made on the basis of selfishness is sure to go to smash. Life cannot stand up where life is destroyed by a way of living. We may call it our freely chosen way, our culture, our civilization, whatever; if it is for getting and not for giving it is doomed.

Here are Jesus' words for the self-giving and profitable way: "Let him deny himself," that is, have not selfish regard for himself. "Let him take up his cross daily," that is, devote himself to the self-giving way of Christ and as witness to Jesus Christ, no matter how painful the consequences may be. "Whoever loses His life for My sake, he will save it." A man certainly is the gainer if he loses the whole world and for that stays whole himself. He is counted among them who are fit to stand in company with God and His Christ in the age that now is and that is to come. He belongs to the everlasting kingdom of God.

Self-giving, Christ's Glory

The mount of the transfiguration stands like a continental divide in the public ministry of Jesus, for He went over it and entered into a new phase of His mission. In the time before the transfiguration Jesus scarcely mentioned His intention to give His life a ransom, after it He told that "the Son of man is to be delivered into the hands of men," and "He set His face to go to Jerusalem." We may now tarry with Jesus at that turning point in His work and learn what Luke's account of the transfiguration discloses to us about Jesus.

He was praying there. The three disciples then saw a change in His appearance. The glow of heavenly light was in and on Him. This light marked Him for the disciples as one apart from them. Besides, they saw Moses and Elijah speaking to Jesus. That fact marked Jesus as one fit to be in the company of the inhabitants of heaven. Moreover, Moses and Elijah stood for the law and the prophets, and they were giving their blessing of O K (if we may so say) to Jesus and His mission to men. And that, as Luke discloses to us, is what the three greats of Israel were talking about up

there, about Jesus' departure or going out at Jerusalem, meaning His death, resurrection, and ascension.

For Peter this was heavenly, and he was all for keeping life that way; therefore he talked about setting up camp there. His ideas were in sharp contrast with the intention of Jesus. From up there at the shining threshold of heaven Jesus would go down into the dark depths of men's enslavement to sin and death. That was the determination of Jesus.

The highest authentication and endorsement of this course came again by the "Voice," as at the baptism of Jesus, and in quite the same words. "This is My Son, My Chosen." Let us be sure, then, that Jesus is the Christ of God, and that we, too, should "listen to Him." His words are truth and life, even His words about His cross and our cross-bearing.—A. J. SEEGER.

My Bible and I: A Study of II Corinthians 4:16-5:10

Paul Fortifies Us against Losing Heart

In the preceding section Paul had written, "We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies."

It is on the background of this thought that today's lesson develops. "So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal."

Paul is speaking of the present and of the future life of the Christian. The Christian life in this world is far from being all joy. It is superficial and dangerous Christian salesmanship to promise that with the acceptance of Christ everything will go well for us. Jesus Himself said, "If any man would come after Me, let him deny himself, and take up his cross, and follow Me."

This is no promise of any easy road. In addition there often are labor, sorrow, pain, heartache. From this point of view also Christians could easily lose heart. But we have Jesus Christ. With Him we have the guarantee of the heavenly, eternal life beyond this present existence. To this Paul looks forward. It saves him from losing heart.

The apostle uses two figures to compare the present to the future heavenly life. The resurrection body will be as different and remarkable from our present body as the beauty and solidity of the Temple are different from the Tabernacle made of skins which the Israelites carried from place to place in their desert wanderings. Or again, our present state may be compared to nakedness, our heavenly state to one of being beautifully clothed. This is God's gift. "He who has prepared us for this very thing is God." His purpose is "that what is mortal may be swallowed up by life."

Paul ends on this note: "We are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please Him. For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body."

The present life also is purposeful, transitory and full of trouble though it may be. Life's purpose is to seek the fulfillment of the petition, "Thy will be done on earth, as it is in heaven." For this we shall be held accountable. Although we are saved by grace, the measure of glory will depend on the measure of good we have done out of gratitude to Him who first loved us. Therefore, "Occupy till I come," Luke 19:13.—KARL T. SCHMIDT.

MY DAILY BIBLE READINGS

- S. II Corinthians 4:16-5:10.
- M. Romans 8:31-39.
- T. Hebrews 11:1-12:2.
- W. Philippians 3:7-16.
- T. Ephesians 3:14-21.
- F. Psalm 39.
- S. Matthew 25:14-46.

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

Segregation—Is It Scriptural?

In the October 8 issue of the "Lutheran Standard" Mr. Henry F. Bredthauer, Olney, Texas, quotes several Scripture passages of the Old Testament in support of Negro segregation. Do you agree with his interpretation of the quoted passages? — D. H. P., Illinois.

I do not at all agree with the interpretation of these passages as given by Mr. H. F. B. The first passage is Genesis 9:25: "Cursed be Canaan; a servant of servants shall he be unto his brethren." Noah had three sons, Shem, Ham, and Japheth. Soon after the flood Noah indulged too freely in the wine which he had made. In his drunken stupor he disgraced himself. Ham showed great disrespect toward his erring father. Shem and Japheth did the very opposite. When Noah awoke from his stupor he must in some way have learned of what had taken place while he was intoxicated, and he said: "Cursed be Canaan; a servant of servants shall he be unto his brethren." And then the aged father made prediction concerning Shem and Japheth and their descendants.

Note well, Ham is not cursed, it is Canaan, his fourth son (Genesis 10:6). Ham had four sons, Cush, Mizraim, Phut, and Canaan. Noah makes no prediction concerning the other three sons of Ham. Since what Noah said in this connection concerning Shem and Japheth (verses 26 and 27) is prophecy, what he said concerning Canaan, too, must be prophecy. In other words, Noah was inspired to know in broad outline what would be the future of the descendants of Shem, Japheth, and Canaan. Of the descendants of Canaan he predicted that they would largely be servants.

Dr. H. C. Leupold, in his *Exposition of Genesis*, renders verse 25, "Cursed is Canaan; servant of servants shall he be to his brethren." Dr. Leupold continues: "The evil trait, displayed by Ham in this story, had, no doubt, been discerned by Noah as marking Canaan, the son, more distinctly. Canaan's whole race will display it more than any of the races of the earth. To foretell that involves no injustice. The son is not punished for the iniquity of the father. His own unfortunate moral depravity, which he himself de-

velops and retains, is foretold. . . . Of course, 'servant of servants' is a Hebrew superlative, implying something like 'lowest of slaves.' In reality, Carthage became slave to Rome, and what was left of Canaan became slave to Israel. Therefore 'brethren' is here used in its broadest sense." —The descendants of Canaan were doubtless more largely enslaved than was the posterity of any other early father. God permitted this because of their deep moral depravity. There you have the secret of divine providence in permitting them to be so largely enslaved in times past.

The next passage referred to by H.F.B. was Psalm 105:11: "Saying unto thee will I give the land of Canaan, the lot of your inheritance." At the time of Joshua the measure of the iniquity of the Canaanite tribes of Palestine was full, ripe for divine judgment. God used Israel as His scourge to drive them from the land, and He gave it to the descendants of Abraham. That is what the Psalmist is singing about.

The other passages refer to Egypt and the people of that country, the Egyptians. The Egyptians were of Hamite descent, but they were not the offspring of Canaan but of Mizraim, the second son of Ham. Thus Noah predicted nothing about them. The Egyptians were wholly given to idolatry. They befriended Jacob and his family for a while because of what Joseph did for them. But later we know how cruelly Pharaoh and his people treated Israel, and how often God's people were misled by the idolatries and other abominations of that nation. God had good grounds for permitting Egypt to be conquered by the Babylonians. The country was laid waste, and the prophecies of Ezekiel and Jeremiah regarding Egypt's destruction were fulfilled. This did not happen to the Egyptians because they were Negroes but because of their wickedness.

And now we come to the heart of the question concerning these Egyptians. Did the Egyptians of old and do the Egyptians of today belong to the Negro race? From volume I of *The Popular and Critical Bible Encyclopedia* I quote the following, under the topic "Egypt": "Egypt is designated in the old inscriptions, as well as in

the books of the Christian Egyptians of later years, as the 'Black Land,' which is read in the Egyptian as Kem or Kami. When the earliest settlers of the Nile first made the 'black land' their home is unknown. Accordingly, the question, To what race do the Egyptians belong? still remains open. Ethnologists and anthropologists have decided after long study of skulls of mummies that they belong to the Caucasian race."

When calling at our home our pastor made the claim that, if we live good, clean lives, we do not have to endure sickness such as cancer, arthritis, heart attacks, etc. He said all this comes from sin. He also said that, if you are a good person, you will live a long life. I should like to have your comment on this. — Mrs. L. S., Iowa.

You surely misunderstood your pastor. I cannot believe that any of our pastors would make such a claim. Of course, if there were no sin, there would be none of these dire results of sin such as sickness, sorrow, suffering, pain, and death. But that does not say that every acute sufferer of arthritis, rheumatism, or a like ailment is an exceptionally gross sinner.

The dread disease of cancer is taking away many people in our day, and some of them are great sufferers before they are mercifully relieved. Will you dare to say that they were the worst people of their community? Fatal diseases of the heart are cutting a wide swath in our day, and some of those suddenly cut down are quite young. Would they have grown to a ripe old age had they not been so wicked? No intelligent person would make such a claim.

(More on page 15)



THE WEEK'S PRAYER (Advent I)

O Thou Eternal God: the past year was a year of grace; the year to come will abound in rich tokens of divine grace. Thy marvelous grace enfolds us on every hand. By it we live; without it we cannot die. Praised be the grace of the Lord forevermore, through Jesus Christ, our Savior. Amen.

When We Pray

By WALTER S. LANGHANS

IN THE LIFETIME of the writer . . . and it has been a considerable length of time . . . he has never known a time when the matter of prayer has received such emphasis as during the past several years. As he has observed the wording of many prayers appearing in print and has listened to many prayers expressed in audible words he has been prompted to offer the remarks that follow, with the hope that they will help Christians, young and old, in exercising the precious privilege of prayer.

Let us begin with this fact: Christian prayer consists of words addressed to the Triune God as He has revealed Himself to us in the Holy Scriptures. This fact emphasizes the need of reverence on our part. We need to keep in mind that we are speaking to our Creator, Savior, and Sanctifier. This being so, we need to remember that what we say in our prayers should express what we mean in our mind and heart—when we talk to people we think what we are saying. We don't just spill out thoughtless, meaningless sentences.

Notice how both of these things confront us in the prayer which our Savior taught us to pray when He gave us the prayer which we know as the Lord's Prayer. He bids us to address God as "Our Father, who art in heaven." These words teach us how to address God reverently. Then our Savior shows us how to be specific in our prayers when He gives us the seven petitions we are to use.

The Publican Was Reverent

A second example of reverence and definiteness in prayer comes to mind as we turn to the prayer of the publican, recorded in Luke 18:13. Observe how this man showed his reverence toward the Lord God when he bowed his head and smote upon his breast, both signs of godly fear and of such humility as we sinful beings should have when we engage in prayer. Observe also how definite the publican was in his petition. He asked that God would be merciful to him, a sinner. Here is something which no Christian should ever fail to ask for since everyone of us commits sin every day in our thinking, speaking, and acting.

For a third example of reverence and definiteness in prayer I have

chosen the prayer of St. Paul in his inspired Letter to the Ephesians, chapter 3, verses 14-21. Observe how St. Paul showed reverence when he prayed. He bowed his knees . . . unto the Father of our Lord Jesus Christ. What an example this posture of St. Paul holds before us when we want to pour out our heart in intercession for the members of God's blood-bought family who are still living on the earth!

Observe again the specific blessings which St. Paul prayed would be granted to his fellow Christian believers . . . that they might be strengthened with might by the Holy Spirit in the inner man; that Christ may dwell in their hearts by faith; that they, being rooted and grounded in love, may know the love of Christ; that they may be filled with all the fullness of God.

As you and I consider these definite spiritual blessings which St. Paul prayed for in behalf of the saints at Ephesus, do they not show us what each of us, along with all Christians throughout the world, stand in need of in this time of tension and nervous strain? Read St. Paul's prayer over and over and use it for yourself and the members of the whole family of God on earth.

Don't Just "Say" Prayers!

Saying prayers or just repeating words as one would learn a few lines of poetry and recite them—this is not praying. God is a spirit, and our spirit must enter into communion with Him when we engage in prayer. This requires composure and thoughtfulness.

For *private prayer*, establish a place where you can be alone, with no human eye to see or human ear to hear. Do exactly what the Lord Jesus has told us to do. "Enter into thy closet, and when thou hast shut thy door pray to thy Father in secret."

Pray believingly. Believe that the Lord God will listen to you when you pray in the name of the Lord Jesus, which means that you honestly believe that the Lord Jesus Christ is true God and true man . . . that He suffered, bled, and died for you on the cross of Calvary . . . and that He arose from death and the tomb as the Author and Finisher of your salvation.

Lord Jesus Christ, teach us to pray, and teach us how to pray!



On our way to church—arguing!

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Lutheran Standard

EDITORIAL JOTTINGS

(From page 11)

DR. HOFFMANN also looked a bit to the future and spoke of two great developments that will profoundly affect the church, namely, the introduction of automation and the development of atomic energy. "Automation" is the term now used to describe the new industrial revolution in which machines are being invented to run other machines; in other words, our push-button age. That atomic energy bids fair to take the number one spot in the supply of energy (much as coal has so largely supplanted coal as a source of energy) is well known. Now, our speaker, what kind of church did we to be in this new world? Answer: One that is Christ-centered, doctrinally sound, and one that is extremely mission-minded, allowing no artificial barriers to hinder its outreach but following the promptings of the Holy Spirit in carrying the Good News to all men.

THAT THIS ENTIRE SURVEY of what is going on inside Lutheranism in this age of transition and this analysis of the mission of the Lutheran Church in such day as this bear heavily on the need for friendly, fraternal, thoroughly Christian relationships between the component parts of the Lutheran Church in America goes without saying. Frankly, it calls for a oneness in spirit, purpose, planning, and operations that still does not exist inside Lutheranism. —E.W.S.

QUESTION BOX

(From page 13)

'Tis true, a man can by living a life of dissipation bring upon himself certain ailments. The glutton, the drunkard, the dope fiend, and the sensualist are sure to bring upon themselves certain mental as well as physical weaknesses, perhaps even imbecility, senility, and premature death. When we disregard the laws of health and of hygiene we shall pay for it, perhaps dearly pay for it. But this does not say that every sore affliction is the direct result of some special gross sin. The noblest, purest, God-fearing parents may have born to them a blind, deformed, or imbecilic child. How we may wrong them by claiming that to be the unmistakable evidence of some hidden, gross sin on the part of the father or mother or both! The wretched comforters of Job were of that opinion, and how they did wrong that poor sufferer, of whom God said: "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil," Job 1:8!

On one occasion Jesus and His disciples passed a blind man. "And His disciples asked Him, saying, Master, that he did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned

[in a specially gross manner] nor his parents: but that the works of God should be made manifest in him," John 9:2, 3. St. Luke tells us that at one time eighteen people were killed by the falling of the tower of Siloam. Jesus asked His disciples the question, "Think ye that they were sinners above all men that dwelt in Jerusalem?" Jesus denied the very idea of such a thought (Luke 13:1-5).

When there is an automobile accident, is it always the worst persons in the car who are killed or severely wounded? Who can fathom the depth of God's providence? But beware of thinking that the more noble, pious, and God-fearing have little suffering and are heirs to fewer painful, agonizing diseases and sorrows in this world than are the godless and grossly wicked.

"We must through much tribulation enter into the kingdom of God," Acts 14:22. Who is meant by this "we"? The apostle Paul includes himself, and we know that he had anything but an easy, painless, and carefree life. The children of God, including the very best, must through much tribulation enter into the kingdom of God. And many of them succumb before they are very old.



LIGHT ON NEW BOOKS

TWENTIETH CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. 2 vols. Baker Book House. \$13.50, after December 31, 1955—\$15.

These two volumes are intended by the publishers to be a supplement to or extension of *The New Schaff-Herzog*

Encyclopedia of Religious Knowledge. On the basis of recent information obtained from archaeological and manuscript discovery (the Dead Sea scrolls, for instance) they offer a description of religion, especially in the first half of the present century. Wherever necessary, the material in Schaff-Herzog is corrected or supplemented to bring it up to date. The biographies of contemporary theologians are an added feature. Two new departments are found in these volumes: The Department of Practical Theology, which offers concrete advice to pastors in regard to pulpit, parish, and church administration, and The Department of Ecclesiastical Terminology, which offers brief definitions and occasional longer discussions of ecclesiastical terms, some of which are quite technical.

If you have Schaff-Herzog you will want to bring it up to date by ordering these volumes. If you do not have Schaff-Herzog you will find in this publication a rather complete and scholarly description of religion in our day. —G. C. GAST.

THE CROSS AND THE EAGLE, by Julius Berstyl, Muhlenberg, \$3.50.

In this interesting novel we meet Paul in Jerusalem just before the riot that caused his imprisonment. We follow him to Caesarea and then to Rome. There we are introduced to some of the great souls who helped Paul—Timothy, Luke, Titus, Priscilla, and Aquila. The emperor Nero is shown as the vain, brutal, and rapacious tyrant whom history knows.

Paul also meets Seneca in this story, and the conversations between this great

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Roman philosopher and Paul reveal the gap between the cross and imperial might. All in all, the story is uncomfortably close to our own times. We, too, are no strangers to the battle between the faith of those who look to the cross and those who would rest in the power of armed might.

Users of the *American Uniform Series* will find this book especially meaningful next summer when the story of the early church is told. Others will enjoy it because it's a well-told story. Good gift book. —WILSON C. EGBERT.

MOMENT BY MOMENT, by Margaret T. Applegarth, Harper, \$2.75.

Sunday school teachers who have become accustomed to hunting for choice illustrations will like this book. So will the casual reader who likes religious stories that carry a real punch. So will the soul who enjoys unusual poetry. So will the meditative soul who is stimulated by the life of God's unforgettable people—be they saints or sinners, paupers or kings.

This collection of story meditations will be a real aid to those who have the responsibility of producing program items for various societies. Although to this reviewer it did not seem to rise to the excellencies of the author's *Right Here—Right Now*, or *Men as Trees Walking*, it still makes a worth-while purchase and an unusual gift. 'Tis an exciting book! —WILSON C. EGBERT.

ANNOUNCEMENTS

CALENDAR

December 6. Board of Regents of Capital University in Schenk Divinity Hall reception room at 9 A.M.

December 6, 7. Board of Trustees of the American Lutheran Church at the Maryland Hotel, Chicago, Ill.

December 13, 14. Board of Foreign Missions in Schenk Divinity Hall reception room at 9:30 A.M.

ORDINATION

Upon authorization of the president of the Texas District, Candidate John D. O'Donnell was ordained in Emanuel Lutheran church, Marion, Ohio, November 6, by Pastor M. E. Hollensen.

INSTALLATIONS

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

Orville Boettcher in St. Matthew Lutheran church, Granger, Minn., November 6, by Pastor H. H. Adix, and in the St. Paul Lutheran church (Big Spring), Harmony, Minn., November 6, by Pastor A. H. Fritschel.

Jesse W. Essinger in Faith Lutheran church, Soap Lake, Washington, October 23, by Pastor Raymond E. Pflueger, assisted by Pastors F. J. Ahrendt and E. W. Kasten.

Alfred M. Goehle in Cleveland Hill Lutheran church, Buffalo, New York, November 6, by Pastor John H. Stender.

E. R. Pflueger in Our Savior's Lutheran church, Almira, Wash., October 23, by Pastor William A. Foege.

F. W. K. Tillmanns in Redeemer Lutheran church, Winnipeg, Man., Canada, October 16, by Pastor H. Kroeger, assisted by Pastor W. K. Rath.

MISSION FESTIVALS

Tama, Ia., (St. John), Pastor A. E. Guetzlaff. Speaker, Professor August Baetke. \$238.
Creighton, Nebr., Pastor Adolph Lillieh. Speaker,

ers, Kurt Schettler and Virgil Anderson. \$249. Duxep envelopes.

Mott, N. Dak., Pastor Rialto S. Roesler. Speaker, Gerhardt Landgrebe. \$366.

Belleville, Kan., Pastor Robert A. Herrboldt. Speakers, Harvey Burnheart and C. G. Miller. \$149.

Dawson, N. Dak., Pastor Gerald Mertz. Speaker, Intern Arthur Schmidt. \$217.

Verona, N. Dak., Pastor Marvin J. Goll. Speakers, O. H. Schaible and A. Schilling. \$223.

Damon, Texas, Pastor Wesley Baasen. Speakers, Vernon Rabel and the local pastor. \$83.—Bensley, Texas. Speakers, C. A. Woytek and the local pastor. \$127.

Jackson, Wis., (Christ), Pastor David Rath. Speakers, G. Hansler and Dr. C. A. Becker. \$283.—(St. John). Speakers, A. C. Decker and Jule Berndt. \$365.

Miller, S. Dak., Pastor Harry Ackerman. Speaker, Fred Kordewich. \$368.—Orient, S. Dak. Speaker, Gerald Koehler. \$108.

Halliday, N. Dak., Pastor Adam Meidinger. Speaker, L. G. Sailer. \$455.—Dodge, N. Dak. Speaker, E. Ketterling. \$149.

New Rochester, Ohio, Pastor G. Luther Mann. Speakers, Lester Heins and Dr. G. L. Hueter. \$1,105.

Alvord, Ia., Pastor H. W. Schmidt. Speakers, H. Bomhoff and J. Reents. \$226 (including S.S.). Emden, Ill., Pastor J. Detjen. Speakers, H. Koester and Fred Lance. \$1,036.

Logan, Kansas, Supply Pastor L. L. Dobroth. Speakers, Herbert Schiller and Luther Wachholz. \$245.

ADDRESSES

Rev. Merrill O. Herder, from Waterloo, Ia., to 2340 Naticoke, Duluth 2, Minn.

Rev. Ralph House, from Versailles, O., to 222 E. Main St., Loudonville, O.

Rev. Walter F. Koeplin, Lansing 10, Mich. From 549 E. Mt. Hope to 2408 Kensington Rd.

Rev. Arnold Wittrock, from Canby, Ore., to Madras, Ore.

Rev. Arthur P. Michelfelder, from Pittsburgh, Pa., to 6937 Warder Dr., Parkview Hts., Cincinnati 24, O.

MEMORIAL WREATHS

August 1-31, 1955

John Lohman, Sibley, Ia., \$2.50. Mrs. F. W. Henkelmann, Saginaw, Mich., \$5. Mrs. Albert H. Luetzow, Rogers City, Mich., \$10. Friedrich Tesch and August W. Voigt, both of Belle Plaine, Minn., \$11. Charles Lietzau, Hector, Minn., \$2. Mrs. Otto Keller, Mapleton, Minn., \$8.50. Bertha Freemott, Gordonsville, Minn., \$3. Anna Katherine Oelsen, Waseca, Minn., \$1. Dr. Wm. Von Fischer, Springfield, Minn., \$5. Anne Bausch, Lawrence Distelhorst, both of Columbus, O., \$15. Emma Drake and Martha Barkley, both of Marion, O., \$10. Pete Grothmann, Hillsboro, N. D., \$15. Mrs. Emma Kukul, Kansas, \$6.50. Oscar Ortmann, Orange Grove, Tex., \$49.50. Mrs. Ida Kafehl, Theodore M. Behm, Mrs. Oscar Junghans and Mrs. Martha Mueller, all of Cedarburg, Wis., \$131.75. Arthur Spar, Milwaukee, Wis., \$8.

Mrs. Oscar Junkans, Fond du Lac, Wis., \$28. Mrs. Bert Johnson, Arcadia, Calif., \$10. Rudolph Koepsell, Canova, S. D., \$62. Erbin H. Solomon, Jopla, Mo., \$8. Dr. Walter E. Schuette, Pittsburgh, Pa., \$5. Mrs. Emma Lundy, Martensdale, Ia., \$3. Milton Nuzum, Phoenix, Ariz., \$2. Fred F. Thiede, Gaylord, Minn., \$34. L. Wigens, Minneapolis, Minn., \$5. No Name, Springfield, Minn., \$4. Mrs. Ervin Lutz and Mrs. Henry Baehr, both of Bucyrus, O., \$25. Peter Nielsen, Alamo, Tex., \$1. Christlieb John Krey of Reedsburg, Wis., \$141.50. Lester West, Steubenville, O., \$3. Mrs. Nancy Schlueter, Flanagan, Ill., \$5. Mrs. Mary Knuth, Luana, Ia., \$5. Mrs. Herbert Welck, Rock Rapids, Ia., \$5. Otto Mehlberg, Richmond, Mich., \$2. Mrs. Edwin Stier, Belle Plaine, Minn., \$117.50. Herman Briesemeister, Clayton, Wis., \$24.

Edward Jarke, Clyde, O., \$3. Mrs. Bernard Slonkosky and Arnold H. Henke, both of Sidney, O., \$25. Mrs. Bessie Lutz, Sulphur Springs, O., \$16. Mrs. (Wallace) Martha D. Doen, St. Paul, Minn., \$2. Mrs. Paul A. Briest, Menomonie, Wis., \$25. Mrs. Louis Nader, Mrs. Thomas Bailey, John Wolf and Warren Fortney, all of New Lexington, O., \$21. Fred Kraemer and Mrs. Otto Lueder, both of Cedarburg, Wis., \$93. Gustave Blank, Grafton, Wis., \$2. Mollie Requarth, Lima, O., \$5. Mrs. Albert Abraham, Oshkosh, Wis., \$10.

FOR SALE: Hatchery, lots, and buildings on the main street of Ceylon, Minn., (southern Minnesota town). American Lutheran Church and very good school in that town. Contact: Rev. Em. Fuchs, Th.D., Tripoli, Iowa.



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