

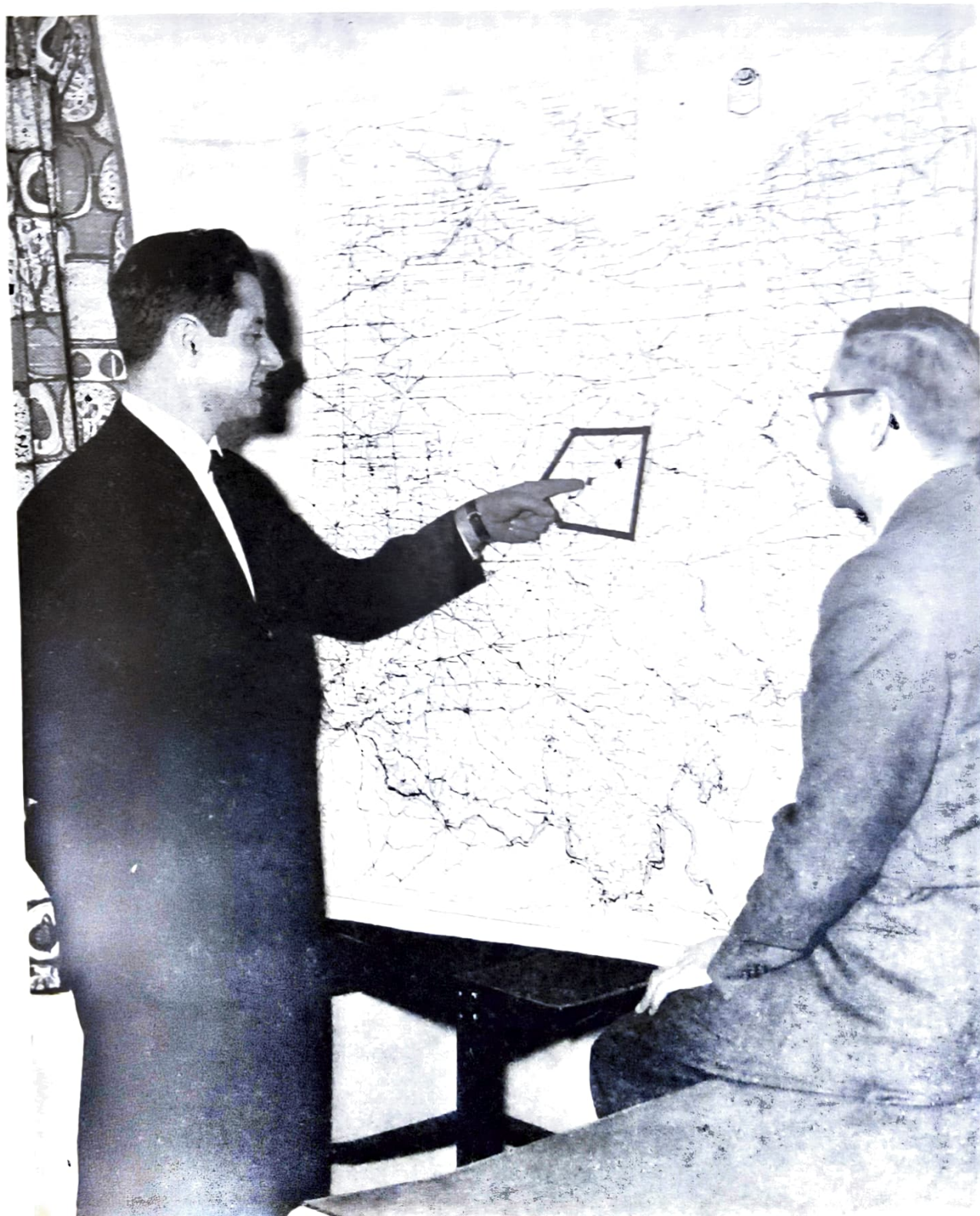
Lutheran Standard



FEBRUARY 26, 1955

VOLUME CXIII — NUMBER 9

Pastors G. Edward Wolf (left) and Luther Heyde study Mission Strategy (see feature section).



The Church Views the News

By Wilfred Bockelman



Within a week's time 13 news releases dealing with bingo have come to my desk. These releases represent seven states in which bingo legislation—either pro or con—is being introduced. In most cases a probingo bill has been introduced in the state legislature while Protestant forces have opposed it. In Indiana a bill with antibingo implications was defeated. Roman Catholics claim that gambling in itself is not wrong, but Protestants are of quite the opposite opinion. In Connecticut a Committee Opposed to Legalized Lotteries issued a 3,000-word statement branding gambling as immoral. The committee said, however, that the bingo question should not be regarded as a Protestant-Catholic dispute and pointed out that many prominent Roman Catholic scholars and clergymen have condemned gambling in strong terms. Governor Averell Harriman, who wants bingo legalized immediately in New York, feels that it is not a moral issue at all.

A number of state legislatures are also considering bills dealing with the home. A 1953 Illinois law that would have provided for a 60-day "cooling-off period" in divorce action was declared unconstitutional by the state Supreme Court. The bill will probably be introduced again during this session. In New Mexico legislation is being sponsored that would try to avert hasty marriages by requiring a three-day waiting period and a physical examination before issuance of a marriage license. In the New York legislature a six-point program has been launched which is designed to plug loopholes in the state annulment law and head off marital breakups with a system of conciliation. A Wisconsin bill would make divorce easier by enabling a man and a wife without minor children to obtain a divorce outside the county in which the couple lives. An Ohio bill would require parties to a divorce action to attend weekly court-sponsored clinics for 26 lecture periods during a six-month period before the suit is heard.

Another moral problem legislatures will be dealing with is birth control and artificial insemination. A bill having to do with the latter has been introduced in the Ohio General Assembly and is

believed to be the first proposed legislation of its kind in the nation. The bill would outlaw artificial insemination if the donor is other than the husband. It provides a penalty of \$500 and one to five years in prison for both persons participating in the illegal insemination. Dr. Abraham Stone, a noted authority on marital relations, told the members of the Washington Ministerial Union that scientists are on the verge of perfecting a birth control pill which, when taken by women twice a month, will make pregnancy virtually impossible. Dr. Stone said clergymen will have to be prepared to deal with problems of immorality which may ensue from the development of such a contraceptive.

Religious factors in the placement of children for adoption were stressed at a workshop held in Chicago as part of a four-day National Conference on Adoption. Marshall Field, president of the Child Welfare League of America, which sponsored the conference, pled for the liberalization of adoption practices. Mr. Field said that too many adoption agencies have striven too long for perfection in their placements. "Nature isn't nearly as fussy as we've been," he said, "and she's been in the business [of creating families] a lot longer." Mr. Field urged less dependency on developmental tests in deciding the adoptability of a child. Similar flexibility, he said, might well be used in determining the eligibility of would-be parents.

While most people probably heard something about General MacArthur's speech in California at the unveiling of a statue in his honor, perhaps not so many people are aware of the fact that he addressed 1,200 clergy and laymen at a luncheon while in Los Angeles. "Although I am of Caesar I did try to render unto God that which was His," MacArthur said. He confined his remarks to the spiritual regeneration of postwar Japan under his leadership. Speaking of the American soldiers when they entered Japan, the general said: "They had come through against all odds and were duly thankful to a merciful God. They were spiritual to the highest degree—the most spiritual army of modern times . . . men who prayed before they fought." MacArthur said he

faced a dilemma: "Should he impose his own faith, Christianity, upon the Japanese and decree its adoption as the national religion?" The Japanese might outwardly comply, but their compliance would have been superficial, he believed. So he decided to free all religions from political domination and attempt to weld Christian concepts into Oriental faiths instead of imposing the "conqueror's creed."

A charge that advocates of universal military training are using "steamroller tactics" in Congress to force passage of the bill before opponents from the ranks of churches and from farm and labor organizations can marshal their forces was voiced by E. Raymond Wilson, executive secretary of the Friends Committee on National Legislation. Mr. Wilson made the charge after the House Armed Services Committee scheduled hearings on UMT to open on February 8 and indicated that opponents may be given only two days in which to state their case. "Universal military training may reach the floor of the House for a vote in less than a month," Mr. Wilson predicted. "It is apparent that its advocates are determined to gavel down opposition and pass the measure in the heat of the crisis that has been engendered over Formosa." "Religion groups which oppose UMT have very little time in which to make their sentiments known and felt," he added.

LUTHERAN STANDARD

February 26, 1955

COVER

There are mission opportunities on the map of Ohio. (See story, "Mission Strategy," in "Through Church Windows")—Photo by Phil Cring

FEATURES

Jesus Prays for Me 8
Our Sin and Our Shame 9
It Surely Can't Be I, Can It? 10
Through Church Windows (special feature)

DEPARTMENTS

The Church Views the News
Question Box
Church News
Editorial Jottings
Sunday School Lesson
My Bible and I

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

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

Lutheran Standard

Whence Came All the Flood Waters?

The Old Testament came up for discussion today. Two of our group said they could not believe all that is contained in it. Here are some questions the group would like to have answered:

1. Why did God find it necessary to send cherubim and a flaming sword to guard the tree of life when there were only two people who might be tempted to approach that tree?

2. What was or what is "the tree of life"? Is it a symbol of Christ?

3. What was the "flaming sword" a type of?

4. How could there have been room in such a small ark as Noah built for so many animals and a whole year's supply of food for all of them as well as for Noah and his family?

5. Where did all the water come from if it covered even the highest mountains? These two doubting men of our group figured out that the water would have to rise 750 feet per day to cover the mountaintops. What became of all the water after the flood?

6. Was Nimrod, the mighty hunter, one of the leaders who planned and urged the building of the tower of Babel? Were these people Negroes? — Mrs. J., California.

1. It is certainly childish to think that God manifested weakness and was unduly alarmed when He thought it necessary in addition to the revolving, swordlike flame to send a guard of cherubim to keep two weak human beings away from the tree of life. God was dependent on neither the flame nor the guard of angels. That was simply God's way of impressing upon Adam and Eve the importance of not eating of the tree of life at that time.

2. It was mercy that moved God to keep Adam and Eve away from the tree of life. That tree—not because of any inherent natural qualities but because God willed it to be so—had power to impart imperishable physical life, and had our first ancestors, in their sad, lost condition, eaten of that tree they would have remained in that sad state forever.

The tree of life may symbolize the gospel, the fruit of which is eternal life, i.e., salvation. Or it may symbolize the Holy Spirit who bestows this life, or the Lord Jesus who redeemed us and made it possible for us to be restored to God's favor and life everlasting in the regained paradise of God (Revelation 2:7).

3. It is doubtless a type of the righteous wrath of God because of sin.

4. No one knows for certain what

the size of Noah's ark was from the simple fact that we do not know the length of a cubit at the time of the Flood. There was never any definite length of the cubit in ancient days. Most common in the latter days of Israel was the cubit of the elbow, that is, the distance from the elbow to the tip of the middle finger. But we are told there was also the cubit of the arm pit or the distance or length of the whole arm and hand. Moreover, no one knows how many animals were in the ark. There are many varieties of the species *dog*, but all of them could have sprung from one original pair. Lions, tigers, leopards, panthers, jaguars, cougars, pumas, etc., are all of the feline species and could all have sprung from one pair. But above all, do keep this in mind: The Deluge was largely supernatural. The animals did not have to be gathered from the various parts of the earth and driven into the ark by man. God took care of all this with little or no help whatever by man. Why could He, then, not largely in a supernatural way have preserved and cared for both humans and animals during their stay in the ark? Was God not equal to the task?

5. "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of

the great deep broken up, [all the fountains of the great deep burst forth, RSV] and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights," Genesis 7:11, 12. What is meant by "all the fountains of the great deep burst forth"? The water came from below as well as from above. Do keep in mind that the Deluge was a terrible act of judgment upon the earth because of the wickedness of man. Did God follow all the regular laws of nature in carrying out this judgment? Perhaps many of the laws of nature were operating, but in the overruling providence of God, in a way they had never operated before or since. The ocean broke out and poured over the land. But the question is, "What caused the water to burst forth?" Was it that many volcanoes erupted at the same time? No doubt the earth heaved and trembled in its very foundations. If all the fountains of the great deep burst forth, as Moses relates, we have reason to believe that great changes took place in the earth's surface at the time of the Flood. Large areas of the earth's surface may have sunk when these volcanic convulsions were taking place and then later rose again to heights which never existed before. Who knows whether the mountains before the Flood were of the same altitude as are those of today? Get the recently published book, *The Flood*, by Dr. Alfred M. Rehwinkel, professor of theology, Concordia Seminary, St. Louis, Missouri. Read it carefully and you will get a different idea of the Flood than you have now. Your questions like, "Where did the water come from, and what became of it?" will be answered. Buy the book of the Wartburg Press, 57 East Main St., Columbus 15, Ohio (\$4.75 the copy).

6. "Cush begat Nimrod," we are told. And Cush was a son of Ham, so Nimrod must have been a grandson of Ham, the son of Noah. We are told that the name Nimrod means, "Let us revolt." Nimrod was a leader, a tyrant, a leader in revolts; a hunter of men rather than a hunter of beasts (Leupold). Nimrod could well have been one of the leaders who planned and urged the building of the tower of Babel as well as the ancient city of Babylon (Genesis 10:10). Nimrod was a Hamite, and this was doubtless true of most, if not of all, of the ancient Babylonians. Ham is the ancestor of the Ethiopians, and they are Negroes. "Can the Ethiopian change his skin," which is naturally black? Jeremiah 13:23. Thus the early Babylonians may well have been Negroes.



THE WEEK'S PRAYER

(Lent II)

Lord Jesus Christ, who wast tempted even as we are but didst remain without sin: Help us in every temptation to look to Thee for wisdom and guidance and courage so that our trials may not cause us to fall but may increase our faith and lift us nearer to Thee, who livest and reignest with the Father and the Holy Spirit forever and ever. Amen.

Benson, Schuh Re-elected NLC Heads; \$1,000,000 to Go for Refugee Program

Dr. Oscar A. Benson and Dr. Henry F. Schuh were re-elected president and vice-president respectively of the National Lutheran Council at the Council's 37th annual meeting at Atlantic City, February 1-4. Dr. Benson is the president of the Augustana Lutheran Church, and Dr. Schuh is the president of the American Lutheran Church.

The American Lutheran Church was officially represented by six councilors, three clergymen and three laymen. They were Dr. Schuh, Dr. Norman Menter, Dr. H. C. Osterman, Dr. William L. Young, Mr. Herbert C. Engelbrecht, and Mr. R. W. Miottel. Dr. Menter was elected to the executive committee of the council.

Eight church bodies with a constituency of four and one-half million members, or about two thirds of American Lutheranism, are represented in the Council. The Council came into being in 1918 when cooperation in the Commission for Soldiers' and Sailors' Welfare during World War I convinced many church leaders that the various bodies could work together, and that large responsibilities—too great for any single group—could easily be borne by a common cooperative agency.

Refugees Get Attention

An interview with Dr. Young upon his return from the four-day meeting disclosed that much attention was given to the difficult problem of resettling refugees. The Refugee Relief Act passed by Congress in 1953 was designed to admit 209,000 refugees and homeless people as nonquota immigrants over a period of three years. However, governmental red tape caused such a bottle neck that as of December 1, 1954, only 9,704 refugees had actually been admitted. Of this number only nine were Lutherans. The number of Lutherans admitted by January 1, 1955, was only 111, despite the fact that there were over 5,000 completed assurances from sponsors on hand.

The Council urged Congress to revise the immigration act to make the resettling of refugees easier. Dr. Paul C. Empie, executive director of the NLC, informed the Council that government officials have given assurances "that the bottlenecks in the operation of the Act have been opened, and that the flow of refugees in 1955 will increase considerably."

In view of this assurance the Council voted to contribute \$600,000 toward a \$1,000,000 three-year program designed to expedite the resettlement of refugees in this country. During the same period the Lutheran Church—Missouri Synod will contribute \$400,000.

The Lutheran Church—Missouri Synod is also cooperating with NLC bodies in the ministry to military personnel. Dr. Young reported that the NLC meet-



Dr. Oscar A. Benson, president of the Augustana Lutheran Church, was re-elected as president of the N. L. Council

ing gave evidence that friendly relations exist where the Council and the Missouri Synod cooperate.

Another example of cooperation between the NLC and the Missouri Synod was the filming of the Martin Luther picture. The Council at its 37th annual

meeting heard the report that American moviegoers have paid more than \$2,000,000 to see the Luther picture. An estimated 10,000,000 persons have seen the picture in showings at some 3,000 theaters in the U. S. and in Canada. A clear return of \$700,000 has been made to Lutheran Church Productions after deducting the heavy distribution fees and promotional costs. Various Lutheran bodies had made an original investment of \$450,000 in the picture.

Robert E. A. Lee, executive secretary of Lutheran Church Productions, Inc., said that figures are not available as yet on the financial return from international distribution of the film, begun on a broad scale last fall, and that he could not estimate the receipts.

He said also that he had no explanation of the fact that "Martin Luther" has registered only nominal success in predominantly Lutheran countries, namely, Norway and Sweden, while it has been "outstandingly successful" in places where Lutherans are a numerical minority, including Australia, New Zealand, Scotland, and Holland.

In West Germany, where the picture was filmed, an estimated four million persons have seen it with a German language sound track. There the film has been booked into almost half the country's cinema houses.

Mr. Lee pointed out that present distribution contracts prevent any immediate distribution of "Martin Luther" in 16mm., but he predicted "great possibilities" for the presentation of the picture by congregations and educational institutions when the current release's potential is exhausted.

\$2,835,218 Raised for LWA; Goal Topped by over 9%

Lutheran World Action, the annual financial appeal sponsored by the National Lutheran Council for emergency activities at home and abroad, raised more than 109 per cent of its 1954 goal of \$2,600,000, with receipts totaling \$2,835,218.53. Announcement of the successful completion of the special campaign, held for the 14th consecutive year, was made at the 37th annual meeting of the National Lutheran Council by Dr. Paul C. Empie, executive director.

In the last 14 years the Council has raised nearly 40 million dollars among its 10,000 local congregations, in addition to 38 million dollars' worth of food, clothing, medicines, and other supplies which

have been shipped to 28 countries—all this in addition to the regular ongoing work of each of the eight constituent synods.

The funds raised in 1954 will be devoted to interchurch aid in Europe, refugee resettlement in the U. S., and service to refugees in various parts of the world; orphaned missions; Lutheran World Relief; ministry to the Armed Forces; Latin-American missions; and cooperative work with other Protestant agencies. A large share of the funds will be administered through the Lutheran World Federation.

The final report of the 1954 LWA appeal follows:

| | Goal | Cash Received | Per cent |
|---|-----------------------|-----------------------|---------------|
| United Lutheran Church in America..... | \$1,225,106.00 | \$1,383,899.98 | 112.96 |
| Evangelical Lutheran Church..... | 528,868.00 | 554,554.12 | 104.85 |
| American Lutheran Church..... | 453,709.00 | 453,709.00 | 100.00 |
| Augustana Lutheran Church..... | 294,354.00 | 328,146.89 | 111.48 |
| Lutheran Free Church..... | 37,470.00 | 37,900.00 | 101.15 |
| United Evangelical Lutheran Church..... | 28,012.00 | 30,813.20 | 110.00 |
| Suomi Synod..... | 19,557.00 | 14,696.97 | 75.14 |
| American Evangelical Lutheran Church.. | 12,924.00 | 15,269.20 | 118.15 |
| Undesignated..... | | 16,229.17 | |
| Totals..... | \$2,600,000.00 | \$2,835,218.53 | 109.05 |

Racial Prejudice Is Sin, National Council Declares

Racial prejudice is a sin, the National Council of Churches declared in its annual message for Race Relations Sunday, which was read in many Protestant churches on February 13.

Condemning such prejudice in any and all forms as contrary to the will and the design of God, the statement said it "is not merely bad, unfortunate, unrighteous—it is sin."

"As one child of God," the declaration continued, "a man is a member of one family. . . . Any and all attitudes, moods, concepts, feelings, customs, practices, laws, personal and collective acts that arbitrarily separate men are against the human family."

"If they are against the family they are opposed to the will of the Father. If they are against God, then, whatever may be the basis for them—ignorance, fear, prejudice, or aught else—they are sin."

The statement suggested a course of action designed to help to eradicate segregation and discrimination on the local level. The Council said churches should:

- ✓ Make church membership, church attendance, membership in church organizations, and the use of facilities open to all regardless of race.
- ✓ Re-examine continuously their Christian responsibility in race relations and interpret its meaning to the church membership.
- ✓ Consider whether racial practices in the churches impair the full attainment of Christian unity.
- ✓ Urge groups within the churches to develop Christian attitudes about race, sponsor interracial activities, plan a year-round race relations' program, and work for the removal of restrictive practices in their communities.

ABOUT PEOPLE

Pastor Edward F. Rice and his family reached La Paz, Bolivia, early this month. Pastor Rice, who has gone to La Paz on assignment from the World Mission Prayer League, is the first ALC pastor to go to South America as a missionary. In La Paz, a city of 400,000 population, Pastor Rice will seek to organize a congregation and build a church. Since the altitude of La Paz is 12,500 feet this church will probably be built on a location higher than that of any other Lutheran church in the world. La Paz is the central headquarters of the World Mission Prayer League in that part of the world. The League already has mission property in La Paz but has not yet secured an adequate plot of ground on which to build the proposed church.

February 26, 1955



This new Hope Lutheran church, Smithfield, Neb., was dedicated on January 23

Chaplain (Capt.) Paul W. Dickman (ALC), depot chaplain at the Marine Corps Recruit Depot, Parris Island, S. C., since October, 1953, has been transferred to Fleet Marine Force, Pacific, at Pearl Harbor. He was expected to leave for Hawaii on February 15. Chaplain Dickman is a veteran of nearly 18 years in naval service.

Dr. Wynn C. Fairfield, honorary chairman of the American Council of Volunteer Agencies for Foreign Service, has been honored by Queen Juliana of The Netherlands. In recognition of the assistance given by American churches and other sources of voluntary aid to the flood-stricken people of Holland during the disaster of 1953, the queen conferred upon Dr. Fairfield her Order of Oranje Nassau, in the degree of Officer. At the time the assistance was given Dr. Fairfield was chairman of the council.

Dr. John R. Mott, "elder statesman of Christianity," died at his home in Orlando, Fla., on January 31. He was 89. A member of the Methodist Church but a man who took the world for his parish, Dr. Mott played a prominent role in many phases of Christian work. He was one of the founders of the International Missionary Council and its chairman for over 20 years. For many years he was general secretary of the national council and the international committee of the Young Men's Christian Association. In 1946 he won the Nobel Peace Prize for humanitarian work.

Dr. Paul G. Kauper (ALC), professor of law at University of Michigan Law School, has authored a monumental book, *Constitutional Law*, that contains cases and materials covering the Supreme Court's decisions through the 1952-53 term of court, plus the 1954 school segregation case. The volume, prepared primarily for law students, was published by Prentice-Hall and is part of the Prentice-Hall Law School Series. Mr. Kauper's 1,118-page volume takes note not only of the majority opinions but also, in many cases, of the extremely significant concurring or dissenting opinions. Last summer Dr. Kauper contrib-

AMONG THE CHURCHES

Smithfield, Nebraska . . . Hope Congregation, a rural parish near Smithfield, Neb., dedicated a new church on January 23. Dr. E. G. Fritschel, Central District president, preached the dedication sermon, and local Pastor John Northwall performed the rite of dedication. Guest speakers at the afternoon service were Rev. F. H. Vetter, of Sugar City, Colo., a former pastor of Hope Church, and Rev. Elwin Bergstraesser of Hill City, Kan., a son of the congregation. Speakers at the evening service were former Pastors Lewis Holm, Oklahoma City, and Karl Fenske, Byron, Neb.; and Dr. John Streng, Beatrice, Neb., son of the pastor who founded the congregation in 1891.

The new church is of contemporary design and is built of Colonial red brick. The nave will seat 242 persons, and the parish hall provides seating space for an additional 200. Also included in the building are kitchen, stage, mothers' room, church office, choir robing room, restrooms, and nine Sunday school classrooms. Stained-glass windows symbolizing the twelve apostles and the growth of the Christian life are to be installed in the nave. Total cost of the project was \$96,000.

Fremont, Ohio . . . "The Descent from the Cross," an original oil painting by Carl Rakeman of Washington, D. C., has been added to the fine-art objects of Grace Church, Fremont, Ohio, according to Dr. Lawrence S. Price, pastor. While worshipping in Grace church last summer, Mr. Rakeman felt that he would like to give one of his paintings to the parish and arranged for the presentation of the gift. The painting, measuring 41 by 45 inches, has been hung in the Chapel of the Heavenly Rest. Mr. Rakeman has done mural decorations in the U.S. capitol, paintings for the U. S. government, and portraits in numerous public buildings including the State House in Columbus, Ohio.

uted an article on the segregation decision to the LUTHERAN STANDARD.



Old Mariner's Church in Detroit, for 108 years a spiritual retreat for Great Lakes seamen, is moved from its waterfront site by steel rails and rollers to a new location in the city's Civic Center now under construction. The 6,000,000-pound stone structure will be moved about 700 feet east at the rate of 50 feet a day to make room for a highway and building improvement project

BROTHERHOOD BEAMS

By C. L. Nolte

Rev. Fred J. Landdeck was officially installed as executive secretary when the Brotherhood's executive board met in Chicago February 4-6. The installation service was conducted by Rev. Carl Rembold of Chicago, pastor adviser of the Brotherhood. Attendance at the meeting was excellent, with all members except one present.

Annual reports were made by President Herbert Hufnagel, Treasurer Dr. H. E. Luck, Scout Director Dunning, and Publicity Director C. L. Nolte. Pastor Landdeck reported informally on the current operation of the Brotherhood office at 57 East Main St., Columbus, Ohio.

Action of the board centered on plans for the 1955 general convention in Denver, Colo., and on a revised constitution. Named to important convention posts were Secretary Landdeck, general manager; Central District President Paul Busse, board representative; and Mr. Lorenz J. Rueter, local convention chairman. Assignments of specific duties were made, and final plans will be ready for discussion at the June board meeting.

Scout Director Frederic Dunning suggested that each district choose one outstanding Boy Scout who has earned the *Pro Deo et Patria* award to be sent to the Denver convention as a guest of the district. These Scouts would serve as page boys and orderlies for the conven-

tion. The Board recommended this suggestion to the districts.

A revised constitution, submitted by the Constitution Committee, was discussed at length and accepted by the board. It will be recommended for adoption at the Denver convention. A revised handbook also was discussed at some length. It was placed in the hands of Secretary Landdeck for final editing and printing and will be made available as soon as possible.

AMONG THE DISTRICTS EASTERN . . .

USING THE MAIN auditorium of its recently dedicated Sunday school building for the first time, Oceanside Church, Oceanside, N. Y., (Pastor William Toedtman, D.D.) celebrated its 25th anniversary January 16-23. Highlight of the celebration was the anniversary banquet on Thursday evening, January 20. Candles on the birthday cake were lit by Mrs. Anna Hahn, founding member of the congregation, who, 25 years ago, persuaded the late Dr. Fred Meyer to come to Oceanside and conduct the first Lutheran service. Featured speaker was Pastor P. F. C. Schnizler, who supplied the congregation during its first year while Pastor T. Rene Meyer was on a leave of absence for study. Guest preachers on January 16 and 23 were Pastors Charles Sandrock of Detroit and Robert W. Long of Columbus, Ohio, both former pastors. Present baptized membership of the congregation is 1,002, of whom 439 are confirmed. The new two-story Sunday school building is filled every Sunday morning with as many as 361 pupils and teachers. The men of the congregation are working nights and on Saturdays to finish the kitchen and stage of the Sunday school building.

CORRECTION: In the LUTHERAN STANDARD of January 29 it was erroneously reported that St. John Church, Ravenna, Ohio, surpassed its pledge goal of \$65,000 for its building fund. The item should have said: St. John Church, Petersburg, Ohio.

CENTRAL . . .

TRINITY CONGREGATION, Clinton, Okla., welcomed Pastor and Mrs. George Dirks with a dinner-hour reception and grocery shower on Friday evening, January 21. Rev. Gilbert Mueller, Hobart, Okla., supply pastor during the vacancy, was master of ceremonies. Pastor Dirks was installed on January 23. Before leaving St. John Church, Athol, Kan., Pastor and Mrs. Dirks were honored at a farewell reception and potluck dinner. Guest speakers were neighboring Pastors John J. Minneman of Kensington, and Hugo Rentz of Gaylord, Kan. A cash gift was presented to the parsonage couple. Earlier a surprise program was given by the Women's Missionary Aid, the Brotherhood, and the choir. Several farewell gifts were presented.

WISCONSIN . . .

WISCONSIN'S FIRST state-wide Lutheran Rural Life Institute will be held at Immanuel Lutheran church, Cedarburg, on Sunday, March 13. Sponsored by the Brotherhood of Immanuel Church, the institute will feature talks by prominent agriculturalists and an opening address on "The Lutheran Church and the Farmer" by Pastor Arlin Adams of Stratford. All Lutheran farmers in the state are invited to attend. Featured speakers will be Tom Kelly, Milwaukee, nationally known conservationist; Carl C. Gilman, Port Washington, county agricultural agent; Richard Haeuser, Waukesha, president of the Wisconsin State 4H Club Agents; and Myron Johansen, state farm planner.

AVERAGE ATTENDANCE at Immanuel church, Cedarburg, (Pastor Carl A. Becker) has increased by 250 during the last year, bringing the total average

HONOR ROLL

The addition of 13 new honor roll congregations since January 25 brings to 667 the total number of churches now sending the church paper into every home. Latest entries are:

Grace, Centerburg, Ohio
Luther Heyde

Zion, Hull, Iowa
William Meinen

Immanuel
Cole Camp-Braversville, Mo.
R. Kranz

St. Stephens, Hamler, Ohio
Paul D. Koehler

Immanuel, Ionia, Iowa
R. E. Burrack

St. Peter, Emden, Ill.
John Detjen

Trinity, Endicott, Wash.
Fred Schnaible

Cross, Sacramento, Calif.
A. F. Mees

St. James, Leola, S. D.
J. Schmierer

Christ, Stamford, Tex.
R. Wendel, B. Gaskamp

Our Savior, Spearfish, S. D.
R. L. Schlack

St. John, Warrenton, Tex.
W. E. Doerr

Zion, North Canton, Ohio
R. E. La Fontaine

attendance to more than 600. Sunday school enrollment increased by 126, and a parents' class for each of the departments was started. At present the congregation's board of education is planning the addition of a third, fourth, and fifth year of confirmation instruction.

MISS LAURA KELLER was honored recently by the Lutheran Parents' and Teachers' organization of First Church, Beaver Dam, Wis., (Pastor Alfred J. Wittmann) for 60 years of teaching in the Sunday school. A sizable check and 60 silver dollars were presented to her.

MINNESOTA . . .

THE ANDERSON CORPORATION of Bayport, Minn., nationally known manufacturers of windows, recently presented a \$1,000 check to St. Paul Church, Stillwater, Minn., (Pastor R. D. Freseman). In a letter to Pastor Freseman, Fred C. Anderson, president of the corporation, stated that similar checks were sent to a few other churches in the Bayport-Stillwater area that have building indebtedness and have large numbers of Anderson employees in their congregations. "Our company enjoyed good business last year," Mr. Anderson said, "and in this small way we want to share our prosperity. The splendid church life in our community makes for a better place to live and to work." Mr. Anderson is a member of the Congregational Church of Bayport. A goodly number of the members of St. Paul Church are among the employees, who total about 1,100 persons.

OHIO . . .

ST. PAUL CHURCH, Reading, Ohio, (Pastor E. William Bensch) dedicated a new parsonage on February 6. The old parsonage will be used for social and educational purposes. It will house the church office and provide additional Sunday school space.

PASTOR NELSON TROUT of Trinity Church, Montgomery, Ala., has accepted a call to Community Church, Los Angeles, and will take up his work there in the near future.

PASTOR HARVARD W. STEPHENS of St. Paul Church, Birmingham, Ala., has accepted a call to organize a package mission in Robbins, Ill. He will assume his duties there soon.

NORTHWESTERN . . .

MEMBERS of St. Matthew Lutheran Church, Beaverton, Ore., held a reception for Pastor and Mrs. T. P. Brueckner on Sunday afternoon, January 30. Pastor E. R. Baseler, Gladstone, Ore., was in charge of the program. Pastor W. J. Fritz, Newberg, Ore., first pastor of St. Matthew Church; and District President S. C. Siefkes brought greetings.

REV. RAYMOND PFLUEGER, pastor of Holy Trinity Lutheran Church, Ephrata, February 26, 1955

Wash., was named "man of the year" by the Ephrata Junior Chamber of Commerce. The recognition was made because of Pastor Pflueger's "outstanding leadership in church and civic affairs."

TEXAS . . .

A NEW MISSION congregation—Christ Lutheran Church—has been organized in Stamford, Tex., as a result of the work of Pastors Bruno Gaskamp of Trinity Church, Haskell, and Rudy O. Wendel of St. Paul Church, Sagerton. The two men will continue to serve the mission until it is able to call a pastor of its own. The new congregation has already joined the LUTHERAN STANDARD Honor Roll.

IOWA . . .

A LARGE BRASS altar cross, given as a memorial to Magdalene Groth by her brothers and her sisters, was dedicated recently by St. Paul Church, Palmer, Iowa, (Pastor R. Wagner). Dr. H. W. Siefkes, president of the Iowa District and a brother-in-law of Miss Groth, officiated at the service. Magdalene was the daughter of the late Pastor U. F. Groth, former pastor at Palmer.

DAKOTA . . .

THE CHURCH COUNCIL of Trinity Lutheran Church, Miller, S. D., presented its pastor, Rev. Harry Ackerman, a new automobile on Sunday morning, January 30. On the previous Sunday the congregation had voted unanimously to buy the car. Pastor Ackerman has served Trinity Church since June, 1954.

IN OTHER SYNODS

Lutheran Church—Missouri Synod . . . A Missouri Synod pastor whose congregation is predominantly Negro has been honored by Jewish leaders in Kansas City, Kan. On February 15 Beth Horon lodge of B'nai B'rith presented its annual Julius H. Rabin Interfaith and Interracial Award to Pastor Martin E. Nees of Faith Lutheran Church.

A NEW MEN'S DORMITORY housing 322 students and costing nearly a million dollars will be in operation at Valparaiso University in Indiana by next fall, President O. P. Kretzmann has announced. The school's board of trustees gave the building contract to the Hagerman Construction Co. of Fort Wayne on January 15. It will be the first permanent men's dormitory to be erected on the campus since 1912.

Augustana Lutheran Church . . . Christ the King Lutheran church in Chicago's Loop officially opened its doors on February 20. Shortly before the opening worship service a brief service of consecration of space was held at the leased quarters on the second floor of the 327 S. LaSalle Building. Open house continued throughout the day.

Fairlawn Hospital

A Lutheran Institution
for the Aging and Mentally Ill

10404 S. E. Foster Road,
Portland, Oregon

Owned and Operated by

Lutheran Homes
and Hospitals, Inc.

For Information Contact:

The Rev. Otto F. Keller,
Director

517 Governor Bldg.,
Portland 4, Oregon
BEacon 1023

Thought-provoking books

HINGES OF DESTINY

By Dr. Ralph W. Loew

Choices are the hinges of destiny. Dr. Loew, one of America's rising younger preachers, presents a collection of sermons that deal with the continuous and important choices man must make in everyday living. \$2.75

WE LIVE BY FAITH

By Ruby Lornell

A look at the Christian faith for lay people. Explains religious beliefs in terms of the basic questions men and women ask themselves, such as: Who am I? What Is the Word of God? How does God Work? Politics and the Will of God? Does God Speak Today? \$2.00

GRUGAN'S GOD

By F. Emerson Andrews

"I make gods when I need them." And needing a god, Grugan created one. What happened to Grugan and his god in a strange country in a forgotten time is the intriguing subject of this unusual novel. \$3.00

MUHLENBERG
PRESS Philadelphia





Jesus Prays for Me

By GEORGE H. MUEDEKING



LUTHER SAID that the Gospel of John was the most beautiful book ever written. Most of us would agree. The heart of this Gospel is the precious quartet of chapters fourteen through seventeen. "Let not your heart be troubled. . . I am the vine, ye are the branches. . . When the Spirit of truth comes, He will guide you into all truth. . . This is life eternal, to know Thee . . . and Jesus Christ."

We may add that the heart of the heart of John's Gospel is the seventeenth chapter. There Jesus takes the role of the Great High Priest. He prays for His disciples and His people. Whose soul has not throbbed in aching wonder when he has read these words, "I do not pray for these only, but also for those who are to believe in Me through their word"? For this means that Jesus had my own name in His great heart that night.

It is through the word of the disciples as we find it in our Bibles that we have become believers. How matchless the Savior's love, that beyond the terror and madness and death that lay athwart His own next hours He looked down the long corridors of history until in the dim distance He found my own name along one wall! He spoke it. He prayed for me. Was ever love like this? Could I ever disbelieve one of His good promises again? "I pray for those who are to believe in Me through their word."

AT THIS POINT, however, one of the most serious temptations assails us. It is that we are held inescapably to believing through the word of the disciples. If only Jesus had spoken to us as He spoke to them, how much easier it would have been for us to believe!

But we are to "believe through their word." We are what Kierkegaard called so understandingly "the disciple at second-hand." We are forever restricted to being the disciple of

a disciple. We are held to being the believer of a believer. Does this not mean then that I can never be altogether confident that I can believe in Jesus all down the line of His promises? For I am not really believing Jesus, am I? Am I not believing a believer of Jesus?

In the generation which followed the apostles this doubt became most serious. The "Apostolic Fathers" as we call them had not seen Jesus. They had seen and believed only the twelve men who claimed to have been with Jesus. So the Apostolic Fathers were like us. They felt the doubt we feel when we are asked to believe our pastor because he tells us that Jesus is the Savior. How does the pastor know? How did the Apostolic Fathers know that the apostles knew? If only they had seen Jesus!

WHAT CAN BE DONE to make Christianity absolutely certain? "Would this help?" asked the Apostolic Fathers. "If men could be made to go through the same religious experiences which were true of the Twelve, then Christ could be expected to show Himself as real to them as He had to the original disciples." This had to mean, in turn, that men must follow the laws and the commandments of God more perfectly. For God comes only to those who obey Him, does He not? And was not this the reason Jesus came to the Twelve, because they had obeyed Him? Thus these Apostolic Fathers reasoned. They ended up by saying that Christ's chief purpose for coming to this world was to bring us "The New Law." If a man would follow Christ's commandments, His New Law, he would experience Christ as truly as had the Twelve.

We may try to solve our temptation in much the same way. "If I will but set about to follow more laws of Lenten behavior, then Christ will come to me in a new living way." Let me not confuse myself now with a discussion of the Lenten laws of other denominations. Let me but remember to tell

myself this: "During this Lent I will attend every service; I will read my Bible more faithfully; I will make a daily self-denial offering." Back of our eagerness to take such wearisome restrictions upon our shoulders is the hope that, if we follow this New Law, Christ will meet us. Then we shall not have to believe a believer. We can meet Christ Himself.

THE APOSTOLIC FATHERS could have found a better answer. If they had, the church would not have been sent down the pathway that ended only when the Reformation came to tell us again that Christ has saved us "without the deeds of the law." And we ourselves, in turn, can find a better answer than the fruitless effort to claim Christ's presence by the form of our Lenten piety.

How can I meet Christ face to face? The Bible answers this most important query. It assures me that no one has to be a "disciple at second-hand." Instead, I can literally and truly kneel in the very presence of Jesus. I do this when I accept the Word of God into my heart. When the Word comes, Christ comes. For Christ is the Word of God. "In the beginning was the Word . . . and the Word was God." So sings the great apostle. And have we not also sung this same confidence in these words,

"Come, Thou Incarnate Word,
Gird on Thy mighty sword,
Our prayers attend."

It is Christ Himself to whom we sing in that prayer. Christ is the Word of God. "Behold," He invites us. "I stand at the door and knock." When we get up and go to the door of our heart this Lenten season and let the Word of God in we let Christ in. For Christ is the Word of God.

SO, THEN, if I would meet Christ face to face I must repair to the Scripture, written for me and spoken to me, in these Lenten hours. "The

(More on page 9)



KNOW YOUR CHURCH

through its

**AMERICAN MISSIONS
PROGRAM**

A MAGAZINE ABOUT THE AMERICAN LUTHERAN CHURCH FOR ALC PEOPLE

through CHURCH WINDOWS

a feature section about the
AMERICAN LUTHERAN CHURCH for
AMERICAN LUTHERAN CHURCH PEOPLE

Published by the
Department of Stewardship and Finance
in Cooperation with the Lutheran Standard

THE Lutheran Church is the largest Protestant denomination in the world. It is composed of about 80,000,000 persons in 54 different countries.

The Lutheran Church is the third largest Protestant denomination in North America, numbering about 7,000,000 members. The American Lutheran Church, a part of these groups, is composed of 850,000 members.

Certainly none can deny that numerically we are an impressive group when multimillions will stand muster when the Lutheran roll is called.

Yet would it not be folly to glory in numerical strength alone? Numbers mean nothing unless they represent something. If, on the other hand, these numbers give truth to the hymn verse, "Like a mighty army moves the Church of God," then the Church is true to her trust.

The Board of American Missions and its Executive Director, the Rev. Dr. R. D. Lechleitner, are constantly striving to conquer new fields and thus extend the kingdom of Christ.

As members of the American Lutheran Church we owe them our support through our prayers, encouragement and contributions.

To plant the cross of Christ through an aggressive American mission program must be our high and noble goal. We have the numerical strength. We have the potential. We have the opportunity. Let us carry our banners high and surge forward in the name of the Lord:

With the dawn of the Anniversary Year, the editors of "Through Church Windows" deemed it appropriate to redesign the cover page of this monthly feature section to help celebrate this happy occasion.

While the anniversary motif will prevail on each cover page during 1955, the purpose of "Through Church Windows," which is to inform our membership of the work of the Church, will continue as heretofore.



Rev. Dr. R. D. Lechleitner
Executive Director
American Missions



MISSION STRATEGY

By
Wilfred
Bockelman

ANYTHING but good strategy." is what many people would have said had they heard that the American Lutheran Church planned to start a mission in Centerburg Ohio, about eight years ago. Centerburg was a town of around 900 people, and it already had five churches. When there were so many huge population centers without any churches throughout the country, why should the Church use its funds to start a mission in Centerburg?

When several years later the American Lutheran Church began talking about starting a mission in Mount Vernon, about 15 miles northeast of Centerburg, that seemed a little more sensible. But even here some could have questioned that it was good strategy. While Mount Vernon with its population of around 15,000 was indeed larger than Centerburg it already had about 25 churches, some of them quite large. Furthermore, Lutherans had tried to establish a church in Mount Vernon three times

and had failed. What kind of mission strategy would prompt the Church to try again?

Take a look at the map on this page and you will begin to see something about mission strategy. Until 1946 there was no Lutheran church within the 20-mile radius area outlined. True, there were Lutheran churches at Westerville, Delaware, Cardington, Mt. Gilead, Bellville, Jelloway, Vanatta, and Newark; and all of these churches had a sphere of influence reaching into this area otherwise devoid of Lutheran churches. But toward the center of this non-Lutheran area is a cluster of little towns: Olive Green, Rich Hill, Bloomfield, Mount Liberty, Sparta, Miltordton, Brandon, Croton, Condit, Fargo, and Centerburg. Not a Lutheran church in any of those towns, nor in Johnstown or Sunbury.

In 1946 Pastor Melvin Ochrtman, then serving St. Paul Lutheran Church near Westerville, Ohio, began seeing the need for a Lutheran

church in this area. A previous attempt at organizing one at Johnstown had failed. Pastor Oehrtman felt the location should be at Centerburg. St. Paul's Church graciously allowed its pastor to devote some time to a survey of this area, and so the seed for the Centerburg church was planted.

For the first several years students from Capital University Seminary conducted the services in Rich Hill church, located in a cemetery near Centerburg. A nucleus of faithful Lutherans had the courage to keep the congregation going. Finding a full-time pastor was difficult. Call after call was extended, but accepting a call to this seemingly difficult field required more than usual courage. In 1951 Student Robert Garbrecht of Capital University Seminary spent an entire year serving Centerburg as an intern pastor. It was under his leadership that the new church was built. Rev. Luther Heyde, the present and first full-time ordained resident pastor, was the fifteenth man to serve this congregation within the first six years of its existence.

A town used to having part-time ministers come in from neighboring

towns and conduct Sunday services is not too well acquainted with the Lutheran conception of a pastor who is available for consultation concerning personal problems. Nor does such acquaintance come quickly. Pastor Heyde feels that the greatest need of Centerburg is a long continuous pastorate in which over a period of years a pastor can become an integral part of the community.

The Centerburg congregation will probably not grow rapidly. The mission committee was aware of this fact when it approved funds for it. The ALC Mission Board is following a long-range strategy here. While the Centerburg church may grow slowly it will grow solidly. As, one by one, families from surrounding villages are drawn into the church, the influence of the church will spread. It is not unreasonable to think that in 20 years there may well be a good, strong church of 400 or 500 members here which can become the backbone of Lutheranism in this area.

THERE IS ANOTHER aspect of mission strategy. That mentioned thus far is the over-all, national strategy con-



Writer Bockelman gets some facts from a local source in his busy practice to help lay the ground.

The Laurel Hellwig family were the prime movers behind the organization of Faith Church in Mt. Vernon. Pastor Heyde, left, visits them at their greenhouse as they recall the time when they used to be members of the Centerburg church



Steps in Strategy . . .

. . . There are several major steps in establishing a church. First, a place of worship must be found. And finally, a permanent structure, must be erected. In all this there must be the many hours of work by many people who are "fervent in spirit, serving the Lord." The pic-

An American Legion hall served for several years as the





F. O. Haberman, who found time in
establishing the Centerburg mission

all of them evident in the found-
church. There must be an individual
living a church in their midst. A
parent church, or at least a first unit
these steps as pictured on this page
without credit or personal glory
these pages illustrate these steps

Worship for Faith Church



Until a permanent church of their own could be built the Lutherans of Centerburg
worshiped in this chapel, located in the Rich Hill cemetery just outside of town

Photos by Phil Cring



In 1951 the future of Grace Congregation was assured when members of neighbor-
ing congregations provided sufficient loans to enable the building of this church

On Pentecost of 1954 the Mount Vernon Mission dedicated this new house of worship



cerned with using a million and a half dollars of home mission money to the best advantage. But mission strategy lies basically and finally in the young mission congregation and its persistence and its faithfulness in doing God's work. It's the strategy and the spirit of a congregation which keep a struggle going in spite of smallness and difficulties . . . when the absence or presence of such a few makes such a tremendous difference . . . where the presence or absence of two or three can mean the difference between having a choir or not having a choir on Sunday. . . . It's the strategy and the devotion of the faithful few and the really sacrificial stewardship of some to keep things going until the day when the strength of numbers will take off a little pressure. . . . It's the spirit that causes people to say, "We'd like to take a trip this week end and go to church with our friends, but we feel that we must be in our own church."

It's the spirit of the men who built the church, and who quietly go about making repairs on it on their own time and with their own money. (Both of the principal builders are now members of the church.) It's the spirit at the two or three volunteer workdays each year when from 15 to 20 adults gather for a half or a whole day of work. This is real mission strategy.

Nor is the pastor's work easy. Members live in five counties. If he wanted to call all his members he would have to use six telephone exchanges, four of which would be toll calls. If he wants to schedule something for his young people he must try to fit the meeting into the schedules of the six schools represented in his district. But it is not impossible as is shown by the fact that the Luther League at Centerburg started with a possibility of eight members and now has an active membership of 20.

One should not underestimate what the church has done already despite the handicaps under which it labors. As of January 1, 1955, Grace had a confirmed membership of 104. During 1954 it gained 24 members, 18 of whom were won from outside the church. The congregation became self-supporting on January 1, 1954. While in 1951 it had a debt of \$22,500, by the end of 1954 it had a debt of only \$8,500.

THE ESTABLISHING of Faith Lutheran Church in Mount Vernon is likewise a part of the Church's over-all mission strategy. Faith Church is another example of a neighboring pastor who saw the vision of what could

be done and of a congregation willing to share its pastor to meet the challenge. The pastor was Rev. G. Edward Wolf of Zion Lutheran Church, Jelloway. Even though Pastor Wolf devoted about half of his time to the Mount Vernon mission, the Jelloway congregation continued to pay two thirds of his salary.

The pattern for the beginning of the church in Mount Vernon is much the same as is the pattern for beginning a church anywhere. First there must be someone on the local scene who wants a church and wants it badly enough to be willing to work for it. In the case of Centerburg it was Dr. F. O. Haberman, a young veterinarian, a former member of St. Paul Lutheran Church in Westerville. When he established his practice in Centerburg he was the guiding influence in gathering a group of Lutherans together to form a nucleus. In Mount Vernon it was the Hellwig family. They had become members of the Centerburg congregation before it had a full-time pastor of its own, but right along they felt that Mount Vernon was big enough to have a Lutheran church of its own. Since Centerburg had no full-time pastor of its own at that time, they talked with Pastor Wolf about the situation, and he told them that, if they could find enough others who thought so too, he would hold services for them.

The church in Mt. Vernon was organized on Pentecost, 1950. After worshiping for several years in a local American Legion Hall the congregation was able to dedicate a new church on Pentecost of 1954. The church has an excellent location in a new housing development in town. It has a confirmed membership of 130, and the 150 mark is already in sight. As soon as possible this church would like to get a full-time pastor of its own.

The story of Mount Vernon and Centerburg could be repeated in many places in the country. The details would not be exactly the same, for mission strategy will work itself out according to the individual needs of the different places. In the larger cities missions will probably grow more rapidly and so may not need as large a subsidy. However, here also property and building costs may be higher, thus necessitating a larger building loan.

The average cost of establishing a new mission in the ALC is about \$55,000. Of this amount, \$40,000 is allotted to building site, church, and parsonage, and \$15,000 is the subsidy. This \$15,000 is really the only actual

cost to the American Lutheran Church inasmuch as the balance is a loan which is repaid into a revolving fund and then used to build other churches.

Centerburg and Mount Vernon are excellent examples of the flexibility of this package mission program. For example, at Centerburg it was obvious that the growth would be slow, and that the mission would have to be subsidized longer than is the average mission. It received a subsidy of \$22,000. However, this mission received a property loan from the ALC of only \$500. The cost of the church building was kept down because only a comparatively small building was necessary at the time, and because much volunteer labor was given. Furthermore, the congregation was able to borrow money for its building from interested Lutherans in surrounding congregations.

In Mount Vernon little subsidy was needed. Zion Church at Jelloway supplied the pastor, and Zion Church at Loudonville paid three fourths of the rent for the temporary meeting place. The actual cost to the ALC of establishing the Mount Vernon mission was the \$3,000 subsidy it received. It received a \$37,000 loan, but this will be repaid.

Mount Vernon and Centerburg are a part of the mission strategy of the American Lutheran Church. They also offer an example of how this strategy could be much more effective if more people would have the vision that the neighboring congregations had.

Throughout the United States there are many unchurched areas, both rural and urban. If the American Lutheran Church were to have to spend the full \$55,000 on each mission it would establish only about 25 or a little more than 30 missions during 1955. However, if there were many more churches like Zion in Jelloway, Zion in Loudonville, St. Paul of Westerville, and others who are willing to cooperate with the Board of American Missions by being alert to mission possibilities in their community, being willing to share their pastor to do some of the initial work, and being willing to assist the board in supplying funds, the American Lutheran Church could start 50 or 100 churches in 1955.

The church must be planted in the New Yorks and the Seattles of this country, in the Mount Vernons and the Centerburgs. The Church has the mission strategy to do it. What it needs is more Christians to see the vision of what can be done.



Memo

from the desk of the director of Stewardship and Finance

\$4,584,781.00
ALC approved
expenditures for '55

\$3,825,000.00

to come from congregations
(minimum goal)

| | |
|---------------------|---------------|
| 3,169,781 | Current Phase |
| 515,000 | LWA Phase |
| 900,000 | Forward Phase |
| <u>\$ 4,584,781</u> | Total |

$\frac{1}{3}$ of total


1,549,673 to be
applied to American
missions

It can be done!

If every member were a proportionate
giver we could double-triple-quadruple
our work of kingdom building!

THE CHURCH IS BEING BUILT

Through their benevolence contributions the members of the American Lutheran Church make possible a thrilling advance in the cause of Christ.



During the past eleven years the American Lutheran Church has brought to maturity, on the average, one new mission every eleven days.

The American Mission program of the American Lutheran Church counts as its field the entirety of the North and South American continents.

In addition to our work among the Negroes and Mexicans in North America, through cooperative effort with the National Lutheran Council Churches, we engage in mission work in Venezuela, Colombia, Peru, Ecuador, Argentina, Chile, Brazil, Uruguay, in South America.

During 1954 the American Lutheran Church supported 145 missions. During that same year 35 became self-sustaining congregations.

When the American Lutheran Church establishes a new mission under our "package mission" procedure, an average of \$55,000.00 is set aside immediately to fund the mission completely.

Generally this money is apportioned in the following manner: \$30,000 for a chapel and land, \$10,000 for a parsonage, and \$15,000 is subsidy money. The money designated for chapel, parsonage and land is repayable and so makes possible other missions.

At the American Lutheran Church convention held last fall the Church approved expenditures of \$4,584,781 for 1955. Of this amount, over one and a half million dollars are earmarked for the American Mission program.

Our Sin and Our Shame

By H. H. SMITH, Ashland, Va.

ON THE FIRST DAY of January, 1954, it was a city of 36,000 souls; on the first day of January, 1955, there was not a living soul in that city. Where buildings once stood was now a vast cemetery, a city of the dead.

Earthquake? Bombs?

No . . . only an effort to bring home to us America's sin and its shame—the annual slaughter by motor vehicles of enough people throughout the country to populate a good-sized city!

Heavy Toll among Youth

One of the most deplorable things about the daily toll of death by automobile accidents is the large number of young lives sacrificed. In reporting motor vehicle casualties the daily paper usually notes the ages of the victims. Impressed by the youthfulness of so many of these unfortunate ones, a few months ago I began to take note of these reports to find out, if possible, the average age of those who die in traffic accidents. At intervals, week ends especially, the daily paper reports the number of casualties occurring throughout this state (Virginia) for that period of time—usually two days. Below are samples of reports collected in November and December, 1954, and January, 1955:

Six deaths: oldest, 55, youngest, 17, average age, 27.

Nine deaths: oldest, 64, youngest, 21, average age, 35.

Ten deaths: oldest, 57, youngest, 10, average age, 31.

Nine deaths: oldest, 54, youngest, 8, average age, 28.

Fifteen deaths: oldest, 72, youngest, 3½ months, average age, 41.

Eleven deaths: oldest, 84, youngest, 18, average age, 37.

Seven deaths: oldest, 30, youngest, 5, average age, 21.

Traffic officers reported that at least two of these deaths occurred while the drivers were racing on a highway.

Summary: number of deaths noted, 110; oldest victim, 84, youngest, 3½ months, average age, 32.

What a sad spectacle! An 84-year old man, an infant of 3½ months . . . and, most tragic of all, the vast majority were young people—average age 32! (These figures may have only slight statistical value because of the small number of cases, 110, but they do give some idea of the large number

of young people who die in motor vehicle accidents).

God Did not Plan This

There is no "mysterious providence" about this awful record of deaths by automobile accidents. The highway safety officials say that there is human fault *somewhere* in 999 out of 1,000 so-called automobile accidents—recklessness, carelessness, drunkenness, indifference, lack of skill or physical condition on the part of drivers and pedestrians.

Horace Bushnell, a distinguished American preacher of the last century, was the author of a notable sermon titled, "Every Man's Life a Plan of God." It is impossible to believe that it is a part of God's plan that every year thousands of His children should die on our streets and our highways by traffic accidents that are preventable through proper care and foresight.

An editorial in the *Christian Century* (January 12, 1955) calls upon the church to be more outspoken against the awful toll of death in automobiles and reminds us that "fewer Americans perished in the whole Korean war than die each year on our streets and highways in automobile accidents." The church can help, says the editorial, "by showing reverence for life as the gift of God, respect for others as the children of God, obedience to laws as the will of God."

The Slaughter of the Innocents

In 1952, throughout the country, more than two thousand children under five years of age lost their life in motor vehicle accidents. We know that God had a different plan for the life of these little ones. They had a right to live, but were not the majority of them robbed of that right by incompetent, careless, reckless, or drunken drivers? It is more than a great misfortune, it is a sin that cries to high heaven. Have we not been remiss in emphasizing the sinfulness of preventable accidents that take a heavy toll of death? Memory may be at fault, but it appears to me that fifty years ago the church spoke out more strongly against the sin of prize-fighting, because of its brutality, than it does today against the slaughter of thousands of lives through traffic accidents, most of which could have been prevented. Perhaps we have become

so used to this great evil that we have become insensitive to the enormity of it and its moral implications. We should ever keep in mind the sacredness of the life which God has given us. In one of his hymns James Montgomery speaks of "the soul of man—Jehovah's breath," as "the thing of greatest price, the whole creation round."

It is easier to point out a disease than it is to provide a remedy. What can each of us do that might be of practical value in solving this great problem of this great mechanical age? One answer might be: "We can do better!" If we have always been careful drivers, we can be more careful still. Perhaps even the most careful of drivers can look back upon a long experience of driving a car and see where at times there was a "close shave." Maybe it was caused by pre-occupation of mind or distraction while talking to a fellow passenger. This much at least we can do: we can set a good example for other drivers. And if every driver would do that—well, the problem would be largely solved!

JESUS PRAYS FOR ME

(From page 8)

Word of God incarnate in Christ commits itself in and through Scripture and confronts us there in order that we may be judged by it and redeemed by it," is the way in which Dr. Paul Sherer puts it for us.

Jesus began His own Lenten days with the word, "Tell the householder, 'The Teacher says to you, 'Where is the guest room where I may eat the passover with My disciples?'" "What joy there must have been in His heart to realize that in hostile and indifferent Jerusalem He knew at least one man of whom He could say, "He will show you a large upper room furnished."

The same joy will move the Savior again if He can say it once more: "There is a large upper room furnished and waiting for Me. It is the room of the heart of the man who is reading these words." And Jesus can say that. For in the room of my heart I can receive Him, by receiving His Word. For the Word is Christ. And then it will be true that His prayer for me, spoken in the night of His suffering, has been answered. For then I am one who "believes through their word." For their word, the word I know as the Scripture, brings Christ Himself to me.

Next Week: "May I Pick My God, Please?"

It Surely Can't Be I, Can It?

IT IS Martin Luther who has called attention to the amount of religion contained in the personal pronouns. "God, be merciful to *me*, a sinner!" "I believe; help Thou *mine* unbelief." "Lord, remember *me* when Thou comest into Thy kingdom!" There you have expressions of deep personal spiritual experiences: one soul confronted by its saving, loving Lord.

And certainly it is such a deeply personal experience that our heart and our soul crave during Passiontide, this season of repentance and heart-searching. That intimately personal element is found in the familiar story (see Matthew 26:14-25) of Jesus' announcement that one of the Twelve would betray Him. Read that story, and you will catch its haunting cry, "Lord, is it I? . . . Lord, is it I?" And finally the Savior's awful affirmation, "Thou hast said."

Our familiar English translation does not give the full flavor of the question which the twelve disciples, gathered there in the upper room, asked the Savior after His solemn declaration that one of them should betray Him. What they really asked—to translate their question a little more accurately—was, "It surely can't be I, can it, Master?"

It surely can't be I, can it, Master? I, Ed Schramm, the editor of the LUTHERAN STANDARD? I, Otto Ebert, president of the Ohio District? I, Henry F. Schuh, president of the American Lutheran Church? I, Pius XII, vicar of Christ and spiritual head of the Roman Catholic Church? It surely can't be I, can it?

You see, that is what we are inclined to do with this question: Shake it off with thoughts of who we are, of what our position or our reputation is among men. No matter who else it may be, Lord, surely it can't be I!

NOW LET'S FACE our question in all honesty and see just where it leads us. Our text takes us first of all into the church headquarters of Jesus' day. This is the way Matthew describes the scene and what happened:

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver."

God's chief priests, including the high priest or rather the two high

priests who shared that office at that time! The leaders of the church, the spiritual rulers of God's people! These men, solemnly anointed and set apart to mediate as priests between the sinful people and the holy God: they bargained with Judas for the betrayal of Jesus. Had they been accused of conspiracy to murder the Son of God they would at once have said, "It surely can't be I, can it, Lord?" But the indictment is written against them: With thirty pieces of silver they bribed Judas to betray the Messiah. The lesson is plain: Spiritual treason is possible in the very headquarters of the church.

I must, therefore, address myself first of all to us who are ordained men, holding positions in the Church's headquarters or standing in the pulpit as preachers to our flocks. We are called to positions of leadership. It is our high and solemn office to summon others to run the Christian race and to run it steadfastly and victoriously. But Paul, the greatest of all the spiritual leaders whom God ever gave the church and the greatest of all human preachers who ever heralded the gospel to men, tells his congregation at Corinth that he finds it necessary to give due heed to himself lest, having acted as a herald to summon others to the Christian contest, the Great Judge disqualify him from entering the contest himself.

Three things, among others, are especial temptations to us who stand in the pulpit or who sit in church headquarters. There is *pride*, the sin that was the undoing of the devil, and that is the peculiar temptation of men who have a more than average intellectual knowledge of the Scriptures and of Christian theology. There is *cold professionalism*, the awful blight that can stealthily envelop the soul of a man who is constantly using the precious Word of God and who, for the very reason that he becomes familiar with it, must guard himself diligently lest familiarity breed contempt. And there is *cowardice*, the sin that the blessed Savior referred to when He spoke of hirelings who, when they see the wolf coming, leave their sheep and flee; the sin that the Twelve were guilty of but a few short hours after the happenings recorded in our text when they forsook Jesus and fled.

It surely can't be I, can it? ask we who stand in the pulpit. And all the light of sacred story cautions us not to ask that question with such danger-

ous self-assurance. The apostle Paul gives us good, needful advice when he says, "Let him that thinketh he standeth take heed lest he fall."

AND NOW the trail of our text takes us from church headquarters to an upper room that served as a simple place of worship and into the midst of a Christian congregation. In short, we go from the pulpit to the pew.

True, we cannot say that the twelve men who constituted the congregation there in the upper room where Jesus celebrated the Passover feast with them and then proceeded to conduct a solemn service of Holy Communion—we cannot say that this is a typical congregation. We could properly call these twelve men "ordained" men. But on this particular occasion, since the Twelve were gathered not as teachers but as disciples, *learners*, we do no violence to the Gospel story to think of that little band as a Christian congregation and of those men as laymen in the pew rather than preachers in the pulpit. Here is the way Matthew describes the next episode in this moving narrative:

"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with My disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, He sat down with the twelve. And as they did eat, He said, Verily I say unto you, that one of you shall betray Me. And they were exceedingly sorrowful, and began every one of them to say unto Him, Lord, is it I?"

What a very human and very lovable little congregation that was! Our hearts warm to that group of men: plain, ordinary men of toil, fishermen from up Galilee way, men whose clear eyes and tough, weather-beaten skin and gnarled hands showed that they had lived intimately with all kinds of weather and had known the stress and strain of hard work. Good hearty men, kindhearted men, men who wanted to do the right thing, men to whom Jesus once said, "Ye are the salt of the earth."

I want to be utterly frank with you, my brethren in the pew, but I don't want to be unchristianly uncharitable about it. By and large you are a good

lot, a very lovable group of people, the kind of company one feels good in, and that one desires for his children. We know that Jesus felt that way about the little congregation that gathered with Him on that Holy Thursday night. "I have greatly desired to eat this passover supper with you before I suffer" (Luke 22:15), He told them.

But in that select company of church members Jesus made the shocking announcement that one of them would betray Him. And what we are particularly interested in is that question that each of those twelve church members asked in turn, "It surely can't be I, can it, Lord?" Yes, I know, so far as the special act of betraying the Master to the chief priests was concerned, only one out of the twelve was guilty. But if you think that means that only one out of every twelve of those of you who read this message is in any danger of spiritual defection from his Lord, read this entire 26th chapter of Matthew. You will find that shortly after the little band left this upper room Jesus foretold that all of them would desert Him that night. And, in spite of the solemn protestation of all those good church members that they would die with Him rather than disown Him,

a year, that we do all these things . . . and hence surely it can't be I, can it, Master, who will ever betray Thee or forsake Thee?

Don't you know that the same tempter who tempts the man in the pulpit tempts the man and the woman and the boy and the girl in the pew? Don't you know that it is quite possible to have a form of godliness—a very lovely, impressive form of godliness—but to deny the power thereof? To be like the fig tree that Jesus once cursed because it had leaves . . . beautiful leaves . . . but nothing but leaves?

"Surely it can't be I, can it, Lord?" Yes, brother in the pew, it can be you. Better think about these things while the opportunity to repent is still yours.

OUR TEXT SUGGESTS a stop not only at the pulpit and in the pew with the question, "It surely can't be I, can it, Master?" but also a very brief stop to look at the man bearing a pitcher of water. At this point in our text Mark goes into greater detail than does Matthew. Writes Mark:

"And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man

who went with Paul and Barnabas on their first missionary journey. If that be the case, the room in which the Lord's Supper was instituted was the large upper guestroom in the home of John Mark's mother in Jerusalem, a room which we know the early disciples used frequently in the days after the Lord's ascension.

This young man who was quite willing to do a good turn for a group of churchmen, quite willing to join his mother in providing accommodations for a church meeting, charging the group no rent and putting himself out to make them comfortable, this young man at this point in his life (I realize that he was later an ardent Christian believer) suggests a third group of people who are wont to raise the question, "It surely can't be I, can it, Master, who will betray You?"

I refer to the men and the women who do not belong to church but who pride themselves upon their goodness and their morality. They belong to one or more service clubs—Kiwanis, Big Brothers, Charity Newsies, Red Cross chapter, secret order, or what not. They go about bearing pitchers of water, and they are quite ready to give some thirsty fellow traveler a drink from their pitcher. They donate their time and their money to any "good cause," and they find joy in serving.

By no means all of them, but some of them, may regard most preachers and most church members as hypocrites and the Christian religion itself as something of a racket. But as for themselves, they practice the Golden Rule, and surely it can't be they who are guilty of betraying the Master, whom they regard as a model Man, indeed?

One cannot but love and admire such misguided folk for their kindly deeds just as Jesus Himself loved the rich young ruler who came to Him asking what he must do to be saved. But unless all the Scriptures are a lie and the Savior of men a gross deceiver, all the righteousnesses of these moralists are as filthy rags so long as the men and the women have not first given their heart to Christ.

The man who would save himself by his own good deeds has rejected, disowned, despised the Son of God who came to seek and to save that which was lost. He has denied the fact that he needs a Savior and has scorned the Lord's loving offer of forgiveness and salvation. No matter how beautiful his life may seem to be, if that man is not joined to Christ as the branch is to the vine, he will be cut off as a branch and be gathered for the burning.



Matthew, who was one of them and who remembered the events of that night vividly, records with utter frankness and doubtless with consummate shame that after Jesus' arrest in the garden, "all the disciples forsook Him and fled."

We who are laymen have our special temptations to fight also. It is so easy to be proud of our church membership, of the fact that we go to church regularly, perhaps belonging to a Sunday school class for good measure, that we contribute at least rather liberally to the work of the church, that we commune not only once but three or four or perhaps six or eight times

bearing a pitcher of water: follow him. And whosoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with My disciples? And he will show you a large upper room furnished and prepared: there make ready for us. And His disciples went forth, and came into the city, and found as He had said unto them: and they made ready the passover," Mark 14:13-16.

Very interesting character, this man with the pitcher of water. Many Bible commentators think he was Mark himself, the writer of the second Gospel, the son of Mary, the sister of Barnabas, and the young helper

AND SO our text leads us finally and supremely to the central figure in it and to the central figure in all the Scriptures and in all of history; to Jesus, the Christ, and to the cross on which He died.

"The Son of man goeth as it is written of Him" (v. 24). Thus our Lord, as Matthew records His conversation. You know what was written of Him: That He should suffer all these things and then enter into His glory; that He should be despised and rejected of men and pour out His soul unto death, and then see of the travail of His soul and be satisfied.

And so our text invites us to take our place at the foot of Christ's cross, there in faith to behold Him giving Himself for us that He may make us His own. You and I will not understand this scene of Calvary aright unless we realize that it was our denials, our betrayals, our sins, our shortcomings that nailed Him to the cross; indeed that these constituted His real cross, of which the cross of wood is only a symbol. He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed.

And so on Calvary we not only see Christ giving Himself that He may make us His own but extending grace to us that enables us to make Him our own. Read the verses that immediately follow our text and you will find that Jesus instituted the holy Sacrament in which He gave His disciples of that day and gives His disciples of this day His body to eat and His blood to drink: the Sacrament that brings us the living Christ, the saving Christ, the indwelling Christ, the Christ who was delivered for our offences and raised again for our justification.

When, through Word and Sacrament, we make this Christ our own, the Holy Spirit bears witness with our spirit that we are Christ's brethren, children of His Father. And when Christ is truly our own and His Spirit dwells in us and controls us then, having Christ, we have the power that will keep us from betraying Him, denying Him, forsaking Him, ignoring Him. And having Him, we have the promise of the life that now is and of that which is to come.

"Lord, it surely can't be I, can it?" No, we shall not ask that question. We shall rather put it this way: "Lord, I know it would have been I save for Thy grace. But Thy grace is sufficient for me. Thanks be to Thee, O Christ, for Thy unspeakable grace!"

Ever Heard of the ALC Archives?

By GENE GAUERKE

HAVE YOU EVER tried to find out where your pastor of twenty-five years ago is serving? If yours is a congregation celebrating a seventy-fifth anniversary or a centennial, you have probably begun to realize that the church records and the memories of old-timers are sometimes very sketchy and inaccurate. Members of your congregation are not going to have that trouble fifty or a hundred years from now because they will be able to write to the custodian of the American Lutheran Church archives, and he will be able to supply the accurate dates or correct information from complete files.

The ALC archives started back at the time when the late Dr. George Fritschel (1867-1941) began gathering material about the former Iowa Synod. That information, plus some books in his collection, became quite valuable. So when Fritschel Hall, which is the present administration building of Wartburg Seminary, was erected, a special fireproof and waterproof room was built in the basement for the protection of those records.

Nothing was done with the material after Dr. Fritschel's death until the Rev. Sig Sandrock, now retired, took an interest in further developing and organizing the collection.

From that small beginning it has expanded and has become the archives of the ALC. These archives occupy nearly half of the basement in Fritschel Hall and contain all the records and nearly all the known material of the old Buffalo, Ohio, and Iowa Synods in addition to those of the ALC.

On one side is a part of the Wartburg Seminary library's rare book collection and the start of a collection of a copy of every book ever written by a member of the ALC or of the three former synods which now comprise it. Eventually, according to the custodian, all the rare books will be housed here. This room will then be used by researchers interested in material found within the archives.

Cupboards on another side of the room hold piles of letters dating back to 1847, all unread, unfiled, and in German script.

On the third side, along with volumes of antecedent German Lutheran publications, is a collection of nearly every issue of the LUTHERAN STANDARD. The only complete file of this

magazine is found in the library of Capital University.

Another large adjoining room was completely rebuilt in 1951. An eight-inch reinforced concrete ceiling made it bombproof before the age of "A" and "H" bombs.

In this room one first notices a large fan and nine columns of double steel stacks similar to those in modern libraries, all interspaced with fluorescent lights.

A closer examination reveals that the first stack contains material of the Joint Synod of Ohio. Volumes of its minutes go back to 1812. The second stack is comprised of information about the Buffalo and the Iowa Synods. On the Buffalo side are found bound volumes of its church paper, the *Informatorium*, dating back to 1851.

The remaining stacks are filled with ALC material. They start out with all the committee information which led up to the merger of the three synods in 1931. All the reports of the president, the secretary, and the treasurer are here along with every committee report. It is a standing rule that all ALC committees, upon fulfillment of their business, send a complete record of all transactions for filing here.

On one end there is a unique picture cache which contains a vast number of unfiled pictures of every sort, shape, and subject. Next to it stands another file for blueprints. Past and present blueprints for most church structures are found here. When it is completed, this will contain blueprints of every congregation's building.

Mrs. Elizabeth Reu Darnauer is the present and really the only custodian the archives have ever had. She was appointed to that position in 1945 and attended the American University in Washington, D. C., to prepare herself for the task of organizing the material found here.

"The archives are just a beginning," she reports, in the sense that very little is filed or indexed, and many church officials are not properly orientated in the correct procedure for sending and storing materials.

"You see," she added during an interview, "archive means 'storehouse,' but it is different from a storehouse or library in this respect that once anything is placed there, it may never be removed." Mrs. Darnauer is also the librarian of Wartburg Seminary.

Concentrating on Souls

As I write these lines I am happy. Happy over a factor in the state of the American Lutheran Church that strikes me as the most encouraging development which I have noted during my editorship of this paper. I refer to the increasing interest in evangelism in our circles, particularly as it is shown in the widespread use of spiritual life or preaching-teaching-reaching missions. It is not journalistic exaggeration to say that in an increasing measure we in the American Lutheran Church are *concentrating on souls* . . . on the deepening of the spiritual life of those who call themselves members of our churches and on the winning of the unchurched and the unsaved.

Concentrating on souls! That's the church's business . . . its real business . . . the work for which the Lord chartered the church. And, of course, that's the real business of every one of us who belongs to a church and who professes to be a Christian. We are to be witnesses . . . for Christ . . . to men . . . by deed and word. We say it so glibly; we know it so well. And in practice we deny it so often and so flagrantly. —I shall never forget a conversation with a man on a transcontinental train. When I asked him what his business was he answered, "My first business is to be a witness for Jesus Christ and to do all I can for Him; on the side I'm a flour salesman."

Now, without beginning to claim that we in the American Lutheran Church have already attained in this matter of putting evangelism first, there are encouraging signs of hope that ought to make all of us glad. The recent spiritual life missions (84 of them) held in the Milwaukee area and the large and inspiring Lutheran Evangelism Conference that followed are cases in point. In both of these projects the emphasis was not on budgets or committee reports but on souls. Nor were the projects by any means limited to pastors and church leaders. Anyone who knows anything at all about a PTR mission knows how the activity of laymen in these missions is the very key to their success. In those 84 PTR missions (17 of them conducted by ALC churches) a total of 3,846 lay visitors were enlisted. Going out two by two, they got into 3,809 homes in which there were a total of 13,156 people. According to reports, 1,350 of those persons expressed a desire to become church members. Without pausing to comment on the limitations of statistics, it ought to be crystal clear that those lay visitors were *concentrating on souls*.

The thing is this: In those calls these lay evangelists met face to face with neighbors in their community and brought them a witness for Jesus Christ and an urgent invitation to "come and see" the joys of Christian discipleship. To use the colloquial expression, when we start doing that we're getting somewhere! Remember, one of the chief parts of these spiritual life missions is the *teaching* part—the instructions given to these lay evangelists before they go out and the discussion of their experiences and their problems when they make their reports. They are taught . . . and then they go out and put their teaching into practice. That's Christian education at its finest!

And do those lay visitors learn something in the school

of experience! The Milwaukee *Journal* carried quite a story about the "daring ventures" of these lay evangelists as they sallied forth, rang doorbells, and got into homes. The *Journal* described the experiences of a man and his wife who had six families on their list, and who began their journey "with our hearts quivering"—to quote the wife. This couple have themselves been active church members for only about a year. The husband is a lieutenant in the navy. Their first call brought them into a home where the husband is an auto mechanic and his wife a beauty operator. They found him painting in a back room, dressed in jeans and an old shirt. And they found her self-consciously picking up items scattered around the room. Before they could get the conversion down to an intelligible level a blaring television set had to be turned off. And then, in the words of the newspaper, this is what happened:

"The mechanic recounted that he used to go to a Lutheran church, and that he knew the pastor of Mount Carmel from having fixed his car. 'We were down at the church Easter Sunday, but I guess we were too early—there wasn't any service then,' he said. The couple seemed friendly and the husband willing—yet a little cautious—about joining the church. Their main obstacle, they indicated, was no time." And now notice well how the lady lay visitor whom the newspaper describes as a "tiny missionary—some five feet with the red feather on her hat included in the measurement," answered. "If you find time for Christ—He'll find time for you for many things," is what this lay evangelist pleaded. Then she gave a testimony, telling about how she came to the church "as a down and outer, and I'm still coming up. . ." She mentioned some of "the wonderful things" that had happened to her and her husband since that time. Then, after further friendly conversation, the two lay evangelists left the house, leaving some literature with the couple whom they had tried to reach and win.

Sometimes one catches a faint echo from somewhere that these spiritual life missions "aren't Lutheran" or "have never been practiced in the Lutheran Church." Not Lutheran! Not Lutheran to confront a man and his wife in a personal way with the claims of Christ and His gospel! Not Lutheran to hurry through our evening meal on a cold night, hunt up an address that has been given us, and bear witness for Christ to some soul or souls that need such witness! If that isn't thoroughly Lutheran, then there's something radically wrong with the Lutheran Church!

And mark this well. These spiritual life missions have been used of God to bring outsiders or hangers-on into our churches. That makes them superimportant. But they do more than that. Think of the effect on those lay visitors of talking to others—strangers in many cases—about their souls and their relationship to Jesus Christ. What reflex blessings come upon the workers themselves! They testify to such blessings. More than one such worker has told me: "I never thought I could do anything like this, and I shrank from trying it. But now that I have actually done some of it I'm enthusiastic about it. And it surely made me examine my own faith and strengthened my own spiritual life." Yes, that's what happens when we concentrate on souls. —E.W.S.

† DEATHS †

Mrs. Marie E. Fritz

Mrs. Marie E. Fritz, mother of Pastor Walter J. Fritz of Port Huron, Mich., died on January 1 at the age of 86. Funeral services were conducted in St. Martin church, Port Huron, on January 3 by Pastors James Hunter, Daniel Mathes, and Bruno Brueckner.

Other survivors include a grandson, Pastor Donald L. Fritz, Columbus, Ohio; and a granddaughter, Mrs. Robert Pfueger, wife of the pastor of the Ida-Sommerfield (Mich.) parish. Two other sons and one daughter also survive.

Rev. Emil John Kruger

Emil John Kruger, son of Otto and Martha (Lenser) Kruger, was born on April 21, 1906, at Winside, Neb. After an interrupted theological education he completed his training in May, 1950, at Wartburg Theological Seminary and was installed the following July at St. James church, Belle Fourche, S. D.

At the time of his death on November 17, 1954, Pastor Kruger was in Denver, Colo., seeking recovery from ill health which had plagued him for about a year. He reached the age of 48 years, 6 months, 27 days.

Pastor Kruger is survived by his widow, four sons, two daughters, his father, four brothers, and three sisters. Funeral services on November 20 were

conducted in Belle Fourche by Pastor Fred Mueller and in Salem church, Andrew, Iowa, by Pastor Max Diemer, with Dr. Samuel Salzmann of Wartburg Seminary preaching the sermon.

Rev. H. L. Adix

Funeral services were held on February 3 in St. Matthew church, Monticello, Iowa, for Pastor H. L. Adix, 71, who died on January 29 following a brief illness. Officiating were local Pastor A. E. Schlueter, Dr. Samuel Salzmann and Dr. Albert Jagnow of Wartburg Seminary, and Pastor S. H. Sandrock of Waverly.

Pastor Adix, who retired last summer after serving more than 50 years in the Lutheran ministry (28 at Monticello), was born on May 21, 1883, near Sumner, Iowa. The son of Pastor William and Marie (Kunder) Adix, he was a graduate of Wartburg College and Wartburg Seminary. On July 11, 1904, he was ordained and began his work at Lost Nation, Iowa.

Pastor Adix served as president of the Iowa District from 1932 to 1938, and for a number of years was a member of

the board of the Lutheran Children's Home at Waverly. He also served the Church in various other capacities.

Surviving are his widow, the former Bertha Litscher, whom Pastor Adix married on November 1, 1904; two sons, one of whom is Pastor Herbert H. Adix of Lime Springs, Iowa; two daughters; two brothers; one sister; and seven grandchildren. He was preceded in death by his parents, two sisters, and two brothers.

Henry A. Rismiller

Funeral services were held on February 1 in St. Paul church, North Star, O., for Henry A. Rismiller, father of Pastor Arthur Rismiller of Columbus, Ohio. Mr. Rismiller died on January 29 at the age of 79. Pastor Daniel Snider conducted the service.

DADDY, WAS IT THE STORK?

How would YOU answer? THE CHRISTIAN PARENT magazine gives professional Christian guidance on sex-training and other areas of family living. Daily Bible-based devotions for families with children. Monthly, \$3 year. Sample free. THE CHRISTIAN PARENT, Box WP, Highland, IL

Published February 23...

VOLUME 4

Psalms • Proverbs

of Christendom's
Most Comprehensive
Commentary

THE INTERPRETER'S BIBLE

12 Volumes

Volume 4 of *The Interpreter's Bible* will help every Bible reader, student, teacher, and preacher to discern new riches in Psalms and Proverbs—two of the best loved and most quoted books of the Bible.

958 Pages • 6 7/8 x 10 Inches
\$8.75

See your bookseller for complete details on Volume 4, other volumes now ready, and the remaining volumes to be published.

Published by Abingdon Press
WARTBURG PRESS

Christian Greetings YOUR FRIENDS WILL REMEMBER

SEND "Sunshine Line" CARDS

They are preferred by Christian people everywhere. Friendly greetings, selected scriptures and superb designing always characterize this leading line.

EASTER ASSORTMENT (Easter is April 10). 14 lovely folders designed to express the joy of Easter and the risen Christ. No. G7555, \$1.00

RELIGIOUS PARCHMENT ASSORTMENT. Delicate beauty on expensive parchment paper. 14 folders that will please the most exacting taste. With Bible verses. No. G3555 All Occasion. No. G2555 All Get-Well. No. G1555 All Birthday. \$1.00 each.

DE LUXE EVERYDAY GREETINGS. 21 sparkling new folders with unique folds, die cuts, and finishes. With Scripture texts. No. G3755 All Occasion. No. G2755 All Get-Well. No. G1755 All Birthday. \$1.00 each.

NOTES OF FRIENDSHIP. 12 beautiful Christian correspondence notes featuring special poems, Christian philosophy and friendship themes. All with Bible verses. No. G9105, 65 cents a box.

CHILDREN'S BIRTHDAY-GET-WELL ASSORTMENT. 16 folders for your very young friends. Brightly colored designs. All carry appropriate Scripture texts. Wonderful for Sunday school teachers. No. G3105, 65 cents a box.

Ask for circular illustrating these and other "Sunshine Line" greetings at your religious supplies store.

Warner Press **PRODUCTS**



America's
Favorite
Religious
Greetings



The First Christians Practiced Unity

The church is people who are as unique as Christ, their Lord. The uniqueness of the church stems from the fact that it is people in whose heart Christ dwells through faith. Christ is one person. The church is many people. There is a unique oneness among these people by which they are in communion, a fellowship. This fellowship of the church is ours to ponder now.

Uniting Actions

What went on in the church at Jerusalem goes on in every congregation that is true to itself and alive. There the members devoted themselves to the apostles' teaching. Did they hold classes, discussions, forums, panels, research projects or what else? The method certainly was adapted to the needs of the learners. Anyhow, they in Jerusalem were inquirers and learners. The members did not have their knowledge and their understanding of Christian things come to them in one easy lesson. They did not take an out with the glib saw about religion being caught and not taught. In Jerusalem it was taught. The apostles were obedient to the Lord when they imparted information about the works of God in which Jesus Christ is central and strove to build up understanding of that work.

The capital city Christians also devoted themselves to the apostles' fellowship. Studiously they lived with, associated, conferred, counselled with the men who had been with Jesus through the years of His public ministry. In this wise the many individuals became ever more joined together into a community. The family of God was growing there as men and things moved and were put into their proper places.

"They had all things in common." They had a common treasury just as the Twelve and Jesus used to have. The man who had extra put into it for the good of those who had neither extra nor enough. Not by auctioning of things nor by the fuss of bazaars did they raise money for the common treasury but by straight giving. And there were the commons where groups ate together and as a family received their daily bread with thanksgiving. Yes, they had the Lord's Supper and joined their hearts in grateful celebration, but they also held lesser suppers for the promotion of greater fellowship.

The common prayers were a distinctive feature of the early Christian people. Steadfastly they kept the hours of prayer at the Temple and in their homes. And prominent in their prayers was praise to God for His grace in Christ. — Such are the outward activities of the company of people who are the church.

Uniting Virtues

Now we have Paul to open the Christian heart to us so that we may look in and

see the uniting virtues that are alive there. They are all the offspring of the mother of Christian virtues which is love, and they are named compassion, kindness, lowliness, meekness, patience, forbearance, and the spirit of forgiveness. If the number of them as seven means that this is the whole family of Christian social virtues mothered by love, we can believe it. Compassion ties one person to others with fellow feeling in joy and in sorrow. Kindness is the helpful out-going of one person to another. Lowliness levels each one down to the other so that all can walk and work together. Meekness makes for easier getting along with each

other than does haughty hardness of attitude. Patience is an admixture which makes all the virtues wear longer under strain. Forbearance is an alloy which makes for strength to stay under strain of relationships. And the spirit of forgiveness is the saving virtue of the Christian which keeps the company of his kind from lying apart because of offense. "The Lord has forgiven you, so you also must forgive."

Where you see the church as people living in unity and in fellowship like that, there you see people who have been born of God, who know God, and know that God is love.

Let us pause now to think whether we are doing what we can to let God achieve the fellowship of Christian love among us, and whether we are letting God put into our heart this love which answers truly to His love for us. —A. J. SEEGER.

My Bible and I: A Study of Hosea, Chapter 12

Israel's Measure of Iniquity Is Full

In chapters 4-8 the accent was upon Israel's guilt. Chapters 9-11 laid the stress on punishment. Now, in chapters 12 and 13, the lines converge as they move forward to chapter 14, which is pure grace.

Israel's guilt remains. "Ephraim herds the wind, and pursues the east wind all day long; they multiply falsehood and violence; they make a bargain with Assyria, and oil is carried to Egypt." The devil, the world, and the Israelites' own flesh had too long been given the rein. The measure of iniquity is full. "Ephraim has said, 'Ah, but I am rich, I have gained wealth for myself'; but all his riches can never offset the guilt he has incurred." No amount of self-deception can blot out sin. A long, sleek Cadillac (nor its lack) is not the "sign" by which we can know "that we have passed from death to life."

Sin and guilt, if not blotted out by way of repentance and forgiveness, carry with them the judgment. The verdict reads, "Guilty!" Hosea writes: "The Lord has an indictment against Judah, and will punish Jacob according to his ways, and requite him according to his deeds." It is a somber and terrible hour when unrepented sin finds one out. It freezes

the heart the way a death sentence must freeze the criminal at the judge's bench. "Ephraim has given bitter provocation; so his Lord will leave his bloodguilt upon him, and will turn back upon him his reproaches." Call this a law of the universe, if you will, but the wages of unrepented sin will be paid. Oh, if as individuals and as citizens of this nation and the world we would be aware of this truth and turn our heart to God in Jesus Christ! He is at the door, knocking.

This brings us to the grace of God. "In the womb he took his brother by the heel, and in his manhood he strove with God. He strove with the angel and prevailed, he wept and sought His favor. He met God at Bethel, and there God spoke with him—the Lord the God of hosts, the Lord is His name: 'So you, by the help of your God, return, hold fast to love and justice and wait continually for your God.'" In this passage Jacob is thought of both as a historical person and as personified in the nation of Israel. Weaving them together as Hosea does, we have both the picture of a man who had great sins and weakness but who, under the direction and with the help of God, conquered and was given the name Israel; and of Israel, the nation, that has the same possibilities as Jacob did in his personal life. But what will the nation, named after this hero of the faith, do? Will it, confronted by God, take up the struggle of faith and fight victoriously to the end? That possibility and that hope are held out to Israel by Hosea: "So you, by the help of your God, return, hold fast to love and justice, and wait continually for your God." It is a wonderful hope and possibility held out to us also. —K. T. S.

MY DAILY BIBLE READINGS

- S. Hosea 12.
- M. Genesis 32:24-32.
- T. Isaiah 16.
- W. Isaiah 17.
- T. Isaiah 18.
- F. Isaiah 19.
- S. Isaiah 20.

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.

GETTYSBURG PA
LUTHERAN THEO SEM
ABRAHAM
55 215

ANNOUNCEMENTS

CALENDAR

March 7-10. College of District Presidents at Wartburg Seminary, Dubuque, Iowa.

APPLICATION FOR MEMBERSHIP

First English Lutheran Church of Badger, S. Dak., Pastor S. Stein, is applying for membership in the Dakota District of the American Lutheran Church.—Geo. C. Landgrebe, D.D., President, Dakota District ALC.

ORDINATION

Upon authorization of the president of the Central District Candidate James P. Ullom was ordained in Memorial Lutheran church, Milwaukee, Wis., January 30, by Pastor R. J. Huck, assisted by Pastors E. Fritschel, P. Piottter, and J. Berndt.

INSTALLATIONS

Upon authorization of the president of the Michigan District Pastor Theo. G. Buntz was installed as associate superintendent of the Lutheran Orphans' and Old Folks' Homes at First Lutheran

church, Toledo, Ohio, January 30, by Pastor H. Schalkhauser, assisted by Pastors G. Heidmann and E. J. Melchert.

Upon authorization of the president of the Eastern District Pastor Chester A. Holmquist was installed as executive director of Lutheran Service Society of Western Pennsylvania, January 23, by Pastor Arthur P. Michelfelder, president of the Board of Directors.

KINDERGARTEN TEACHER WANTED: 1955-56 school term. Full-time. Great mission opportunity. Apply: Rev. H. W. Diers, 1960 Nelson Ave., South Burnaby, B. C., Canada.

ST. JAMES LUTHERAN CHURCH, Niagara Falls, N. Y., wishes to secure a Christian Day School teacher for grades 5 through 8, beginning in September, 1955. 7 room teacherage, with modern conveniences available next to school house; salary to be negotiated. Contact Erwin J. Millerville, 9218 Cayuga Drive, Niagara Falls, N. Y.

FULL-COLOR PICTURES by Sallman

appropriate sizes for any
room in your home...

These beautiful paintings are available in a variety of sizes and subjects. They will provide a beautiful decoration for your room and will serve as an inspirational aid to Bible school.

| SUBJECT | NUMBER | SIZE | PRICE |
|------------------------------|--------|-------------|---------|
| Head of Christ | M 5700 | 20½" x 24½" | \$12.95 |
| Head of Christ | M 4300 | 9½" x 11" | 1.95 |
| The Lord Is My Shepherd | M 5703 | 20½" x 24½" | \$12.95 |
| The Lord Is My Shepherd | M 4303 | 9½" x 11" | 1.95 |
| Jesus, the Children's Friend | M 5706 | 20½" x 24½" | \$12.95 |
| Jesus, the Children's Friend | M 4306 | 9½" x 11" | 1.95 |
| Christ at Heart's Door | M 5702 | 20½" x 24½" | \$12.95 |
| Christ at Heart's Door | M 4302 | 9½" x 11" | 1.95 |
| His Presence | M 4407 | 7½" x 11" | 2.45 |
| His Presence | M 4807 | 17½" x 26" | 7.95 |
| His Presence | M 4007 | 31" x 45" | 45.00 |



Head of Christ—M-5700—
\$10.95



His Presence—M-4807—\$7.95



Christ at Heart's Door
M 5702—\$12.95

The Wartburg Press

316 South 18th Street
Omaha 2, Nebraska

26 Fourth Street N.E.
Calgary, Alta., Canada

57 East Main Street
Columbus 15, Ohio

Please send order to office nearest you.

POSTAGE: Invoice for charge orders will include actual postage. On cash orders add postage and packing cost at the rate of 10¢ on the dollar.

Lutheran Standard