

# The Lutheran COMPANION



UNITED NATIONS DAY, OCTOBER 24

"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17. 26.



CENTRAL COMMITTEE FOR PORTLAND, OREGON, EVANGELISM MISSION  
Front row, left to right: Pastor K. G. Egertson (ELC), Dr. S. C. Siefkes (ALC) and Pastor L. Warren Hansen (LFC). Back row, left to right: Pastor John Hattula (Suomi), Pastor Ralph R. Lindquist (Aug., General Chairman), and Pastor Walter Knutson (ULC).

## A Puget Sound Crusade

### *Seventy-five Churches Join in Evangelism Effort*

By Robert V. Rieke

Glendale, Washington

**S**EVENTY-FIVE Lutheran congregations in the Puget Sound area, including the churches of two of its great cities, are engaged this week in a momentous evangelism crusade. National evangelism directors are making detailed plans for a significant spiritual advance. Two thousand lay workers are in training for visitation on a city-wide basis. Two great Reformation rallies are scheduled for next Sunday, to bring the crusade to a close.

These are some of the outstanding aspects of the Seattle-Tacoma Regional Evangelism Conference, which began on October 18 and will continue through October 25.

#### "Greatest Single Event"

Lutherans of the Seattle-Tacoma area are hailing the Evangelism Conference as the "greatest single event" in the history of Lutheranism in the Pacific Northwest. Coming soon after two large national conventions, the Luther League convention of the Evangelical Lutheran Church in 1951 and the ULCA convention in 1952, both of which were held in Seattle, the regional Conference on Evangelism is expected to make a major impact on the whole Puget Sound area, still the most unchurched metropolitan section of our nation.

Nearly a hundred guest evangelists

and leaders will be in the area for a week of combined meetings and extended conferences in seventy-five congregations. Thus the Conference has a two-fold aspect: the mass meetings as a demonstration of Lutheran solidarity, and the individual meetings within each congregation as a "grass-roots" approach to the community.

#### *Directed by Augustana Man*

Serving as over-all director of the project is the Rev. William E. Berg of Minneapolis, director of evangelism of the Augustana Lutheran Church. Assisting him are the directors of evangelism of the other Lutheran general bodies of the National Lutheran Council. Definitely committed for Seattle-Tacoma appearances are Dr. C. Franklin Koch of New York City and Pastor Lloyd E. Jacobson, representing the United Lutheran Church; the Rev. Conrad Thompson and Dr. Philip S. Dybvig of Minneapolis, of the Evangelical Lutheran Church; Pastor John T. Quanbeck of Minneapolis; the Rev. Henry E. Hoesman of Columbus, Ohio, of the American Lutheran Church, and Pastor Berg.

Chairman of a large hard-working local committee is the Rev. Theodore E. Palmer, pastor of Gethsemane Church (Aug), who has not permitted a major building project within his own congregation to keep him from giving considerable time to the Evangelism Conference planning. The Rev. Christian Olson of the Lake Ridge Lutheran Church (LFC) has served as secretary of the local committee with special responsibility for contacting local congregations. The Rev. B. T. Gabrielson of Denny Park Lutheran Church, ELC, and the Rev. Lester Dahlen have collaborated as leaders of a prayer committee. Pastor Dahlen, who is West Coast District president of the Lutheran Free Church, has compiled a fine handbook on prayer support, which is expected to be a major factor in the success of the whole undertaking.

The Rev. Jense C. Kjaer of St. John's (AELC) and the Rev. Otto Karto (SU) are working on local arrangements, and the Rev. Norris Halvorson of First Lutheran West Seattle (ELC) is contacting service clubs to arrange for appearances of guest evangelists. The Rev. Bertram Reed of Central Lutheran (ULCA) is hard at work on Radio

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and TV coverage and the Rev. Robert Rieke of Glendale (ALC) is general publicity chairman, assisted by the Rev. Neale E. Nelson of Luther Memorial (Aug.). Representing the Tacoma Lutheran Pastors' Association who are co-operating fully in the great undertaking is the Rev. LaVerne Nelson of Bethlehem (ELC).

### Seventy-five Guest Evangelists

The Conference is scheduled to open with appearances of the 75 guest evangelists at the morning services in practically every National Lutheran Council Church of the area on Sunday, October 18. That same afternoon, about two thousand lay workers are expected to attend training and "briefing" sessions at Gethsemane and Bethany Churches in downtown Seattle. On Monday morning, the first of a series of breakfast and luncheon meetings will be held for pastors. Then on Monday night, and in most cases continuing through Friday night, October 23, the seventy-five congregations will hold a series of evangelistic meetings within their own churches. These meetings will vary widely according to local tradition, but all will feature Christ-centered messages aimed at strengthening present members and reaching out to the great unchurched masses representing two-thirds of the total one million population of the Seattle-Tacoma area.

On Reformation Sunday, October 25, the Evangelism Conference will reach a climax in two great mass rallies. Dr. George Aus of Luther Seminary, St. Paul, will address both rallies. The first in Tacoma at 3:30 p.m. will be held in the magnificent new chapel-music-speech building of Pacific Lutheran College. The second will be held at 8 o'clock in Seattle's huge Civic Auditorium, which has a seating capacity of six thousand. Both cities expect attendance at these Reformation rallies to top all previous marks for their communities.

### Show Martin Luther Film

By a happy combination of coincidence and foresight, the showing of the Martin Luther film will also begin in Seattle at the Paramount Theater on October 25, the day the Reformation will be observed. A request from the Seattle Lutheran Pastors' Association for a Seattle booking in late October was answered when the New York agency reported that the Paramount Theater, Seattle, would begin a one-week run on Sunday, October 25. Thus Lutherans will have an opportunity to observe the Reformation through evangelistic services, a great Reformation rally, and then be able to see one of

the great motion pictures of our time telling the story of the religious basis for the Reformation itself.

Planning for the Seattle-Tacoma Conference goes back almost to the great Minneapolis meetings in January of 1952. This area-wide conference, and others like it which will be held in Edmonton, Alberta, and Portland, Oregon, will serve as an indication of how effectively the inspiration of great evangelism meetings can be brought to communities away from the historic centers of American Lutheranism, down to the grass roots of cities still largely unchurched. Lutheran leaders who have been planning the Conference here are confident that a great outpouring of people will attend meetings both in local congregations and in the large Reformation rallies and that they will be a positive and emphatic answer to the question: How can the Church meet the crisis of our day? The answer: *All of Christ for all mankind!*

### Two Additional Conferences

The Puget Sound Conference will be followed immediately by two similar Lutheran co-operative efforts in the Portland, Ore., area and at Edmonton, Canada. At Portland, some 30,000 Lutherans, representing fifty-five churches, will participate in the evangelism effort. Fifty guest evangelists from all parts of the country will preach in all National Lutheran Council churches within a radius of 60 miles of Portland. The crusade will spring into high gear on Sunday afternoon, October 25, when a leadership school will be held in Central Lutheran Church. A climactic Reformation rally will be held in the city auditorium on Sunday evening, Nov. 1, with the Rev. Lyle Burns of Denver, Colo., as speaker.

With only 22 per cent of the people of the Portland area active in any church, Lutheran leaders believe the region is ripe for a great spiritual awakening.

Thirty-five National Lutheran Council congregations will participate in the Edmonton, Canada, mission, which also begins on Sunday, October 25. Churches within a 100-mile radius are co-operating, and thirty-five visiting evangelists will assist in the effort.

Fellowship that is more than a nice word is always built around some kind of work, among people who are doing a job. Whenever people say, "Go to now, let's have fellowship, just in itself!" the result is a sorry fizzle. Who knows, perhaps there might be more fellowship in the churches, of the sort that still pulses in the pages of the New Testament, if there were more people working on a job. For, as Henry Ward Beecher observed nearly a century ago, "we are called, not only to sit together in heavenly places, but to stand together in unheavenly places."

—Simeon Stylites

## Operation Evangelism

By William E. Berg

This week and next (October 18-November 1) no less than 125 guest evangelists from all parts of country, representing the eight church bodies of the National Lutheran Council, are participating in a pioneer project of supreme significance. These pastors will conduct three preaching missions and visitation projects in the Puget Sound, Portland, and Edmonton areas. This project combines a strong area impact together with concentration upon 164 local congregations and their needs. The Augustana Evangelism Office deems it a great privilege to represent the Lutheran Evangelism Council (eight Lutheran Church bodies co-operating in Evangelism) in helping to pioneer this new approach in Evangelism.

Thirteen such area evangelism missions (one in each Conference), geared to Augustana congregations, are planned for 1954. Approximately 150 guest evangelists will serve on these "invasion" teams throughout the Church. This is in addition to many missions which will be conducted on a local basis.

Twenty-one Augustana pastors are included in the Northwest evangelism missions. They will minister to fourteen Augustana congregations in the Puget Sound area, in twelve congregations in the Portland area, and in four churches in the Edmonton area.

We now send out a call for intercessory prayer for this invasion of the Northwest and for all of the 100 Augustana evangelism conferences being held this fall in various parts of the country. Sometimes we find ourselves almost overwhelmed with the magnitude of the challenge of evangelism, with effectual open doors everywhere. The need is urgent and the cause crucial. We must pray earnestly for God's Spirit in this program and for God's redemptive power—power to change hearts and transform lives, power to draw people into the Kingdom and to send them forth with burning hearts to witness for Christ. Men, women, and children of Augustana, will you not join this mighty army of intercessors? In your prayers will you include these three petitions:

1. "Not tasks equal to our powers, O Lord, but power equal for Thy tasks." (Read Acts 1. 8)

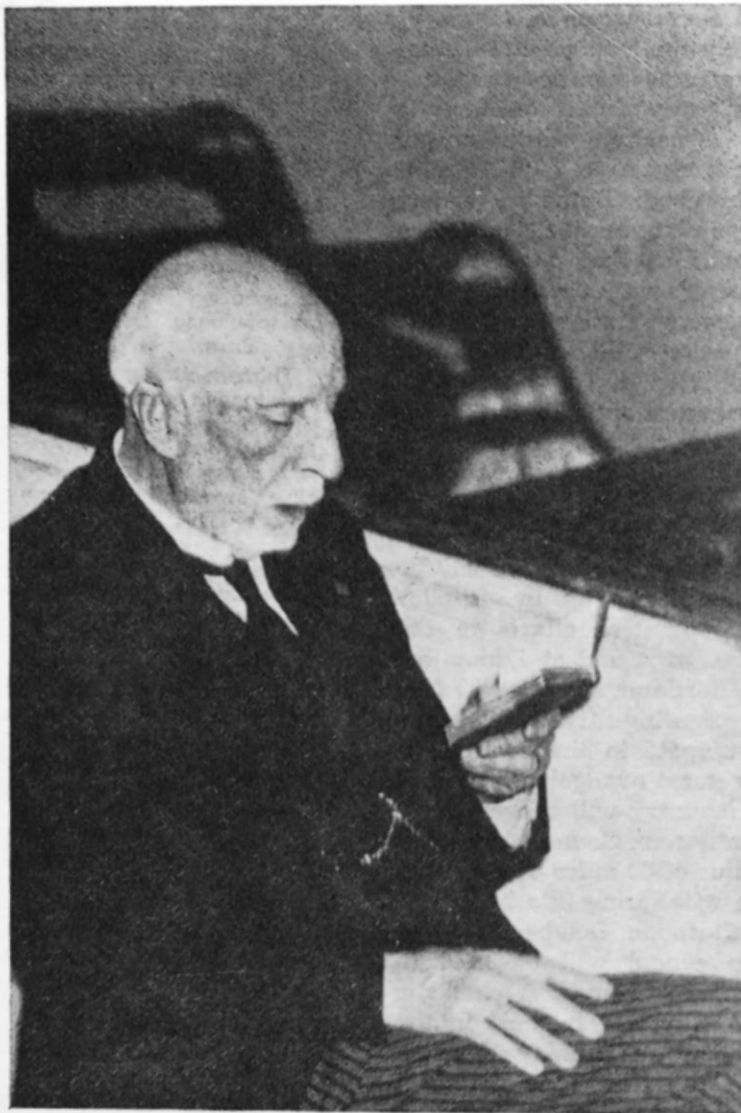
2. "Dear Father, help us to concentrate, not on what we do, but on what Thou hast done, and what Thou art calling Thy Church to do. Not I, but Christ, whose cross alone can save." (Read Acts 4. 12)

3. "Revive Thy work in the midst of the years." (Read Hab. 3. 2) "Revive Thy Church, O Lord, beginning with me."

May this be the heart cry of hundreds of thousands throughout the Church. Let us call unto God for spiritual quickening and awakening, and for the spiritual revival we desperately need. And as we cry to God, let us remember this:

"In the heart of man a cry: in the heart of God supply."

# SPIRES on the horizon



RNS Photo

## PRINCE OSCAR BERNADOTTE DEAD AT 93

Prince Oscar Bernadotte, only surviving brother of the late King Gustaf V of Sweden, died in Stockholm on October 4. He was a son of the beloved King Oscar II and the father of Count Folke Bernadotte, United Nations mediator in Palestine who was assassinated in 1948. When he was 26 years old, after a long argument with his royal father, he married Miss Ebba Henrietta Munck, a lady-in-waiting at the court. Although of the nobility, she was not of royal blood, and Prince Oscar Bernadotte was required to renounce his rights to the throne. The Prince and his wife were deeply religious and took an active interest in various missionary enterprises of the Lutheran Church of Sweden and in the Y. M. C. A. In the above picture he is shown singing hymns in a Stockholm church.

## NO CHAPLAINCY VACANCIES

FOR THE first time since the opening of the Korean War in June 1950, the armed services have all their chaplaincy vacancies filled.

This was reported to the semi-annual meeting of the General Commission on Chaplains in Washington by the chiefs of Army, Navy and Air Force chaplains.

In part, the situation can be attributed to a reduction in the Armed Forces which has cut the number of

chaplaincy positions, they said. But they praised the co-operation of the denominations which have conducted successful chaplaincy recruiting programs.

## HIDE DEPOSED PRIMATE

A Polish government spokesman, contacted by telephone from London, refused to disclose in which monastery Stefan Cardinal Wyszynski, deposed Primate of Poland, is being held.

He said, however, that the Cardinal

was safe and was enjoying "as much freedom as permissible in the circumstances."

The Polish regime, in removing Cardinal Wyszynski from control of his offices as Archbishop of Warsaw and the country's Primate, said it would let him retire to a monastery.

Immediately after announcement of the Cardinal's banishment, *Osservatore Romano* reported that he was already under arrest and had been moved out of Warsaw before the government's action had been made known.

This was denied in the Polish capital. But the government spokesman contacted by phone made no claim that Cardinal Wyszynski was still in the Archbishop's palace in Warsaw.

It was reported that Bishop Michal Klepacz of Lodz, nominated by the Polish government as chairman of the episcopacy in the Cardinal's place, had not yet called a meeting of the bishops.

Uncertainty was expressed as to whether Bishop Klepacz would be accepted by the bishops as their leader. The Lodz prelate was understood to have the support of pro-government priests because, unlike other bishops, he had not condemned priests who had thrown in their lot with the regime.

## EXCOMMUNICATE POLES

A decree of excommunication against Roman Catholics involved in the banishment of Polish Primate Stefan Cardinal Wyszynski from Warsaw See, has been issued by the Sacred Consistorial Congregation in Rome. The decree reads:

"It having been dared to raise hands sacrilegiously upon the most eminent Cardinal of the Holy Roman Church, Stefan Wyszynski, Archbishop of Gniezno and Warsaw, and to impede exercise of his ecclesiastical jurisdiction, the Sacred Consistorial Congregation declares that all those who have committed the before mentioned crimes have, in accordance with Canons 2334, Number 2, and 2343, Paragraph 2 of the Code of Canon Law, incurred excommunication on a reserved 'speciali modo' to the Apostolic See and 'Infamia Juris.'

"Given in Rome on the 30th day of the month of September of the year 1953."

In using the term "Infamia Juris"—the infamy of the law—the Congregation indicated that the crime involved in laying hands on the Polish cardinal was on a level with rape, heresy, and simony. Simony is defined as illicit traffic in sacred things.



## WILL PAY FREIGHT

Harold E. Stassen, administrator of the Foreign Operations Administration, has assured leaders of the interdenominational Heifer Project that government support for overseas freight on voluntary relief donations will continue.

The assurance was given to Thurl Metzger, executive secretary, and other officials of the Heifer Project at a conference in Washington.

Mr. Metzger said Mr. Stassen told the group that "in foreign lands the best good will exists toward the United States where relief and rehabilitation supplies have been distributed as a direct contribution from the American people."

During the recent session of Congress an effort was made by the House Appropriations Committee to cut in half funds to finance ocean shipping of relief supplies contributed by religious and charitable agencies, but under pressure from churches and the administration nearly all of the cut was restored.

Mr. Stassen's statement makes it evident that the administration will continue its support of the churches' program.

## "BACK TO GOD" PROGRAM

American Legion units in Wisconsin have launched a "back to God" program in the state.

The program, approved by the executive committee of the Legion's state department, calls for:

Placing grace cards for all faiths in restaurants.

Providing small cards for stores to place in packages at Thanksgiving and Christmas to stress the religious aspect of the holidays.

Giving citations to children who have perfect attendance at Sunday school and other religious programs.

Providing posters for billboards which are available for "Back to God" messages.

## CHRIST IN CHRISTMAS

Santa Monica, Calif., intends to put Christ back into Christmas this year.

The Chamber of Commerce, merchants, churches and other groups are co-operating to de-commercialize the Yuletide.

"We want to make the city a national Christmastime shrine, and Santa Monica the City of the Nativity Story," said actress-producer Joan Wilcoxon.

She and her producer-husband Henry Wilcoxon originated the plan after the success of their miniature play, "The Nativity Story," at the local Miles Playhouse last season.

No admission was charged, but guests were asked to donate a toy for

the Marine Corps "Toys for Tots" program. About 2,000 toys were collected.

Instead of windows filled with mechanical St. Nicks and tinsel toys, most of the city's 50 major merchants have agreed to arrange at least one window featuring some phase of the Nativity story.

## TERRORISTS SLAY NUN

Mau Mau terrorists have attacked the Roman Catholic mission of Imenti on the slopes of Mount Kenya, killed a nun and wounded a priest, it is reported in Nairobi, Kenya.

The slain nun is Sister Eugenia, a native of Italy and a trained nurse at the mission station. The wounded priest, the Rev. Edmond Cavichi of the Consolata Missionaries of Turin, had recently returned from a leave in Italy.

## ASSAIL COMMUNISM LIBEL

Several hundred Protestant ministers in Chicago recently adopted a statement attacking "false charges of Communism leveled by those who seek to silence the clergy."

The statement was approved at a session of the Union Ministers Meeting of Greater Chicago several hours before Dr. J. B. Matthews, former chief investigator for Sen. Joseph R. McCarthy, delivered an address in that city.

Dr. Matthews charged several months ago that the largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen.

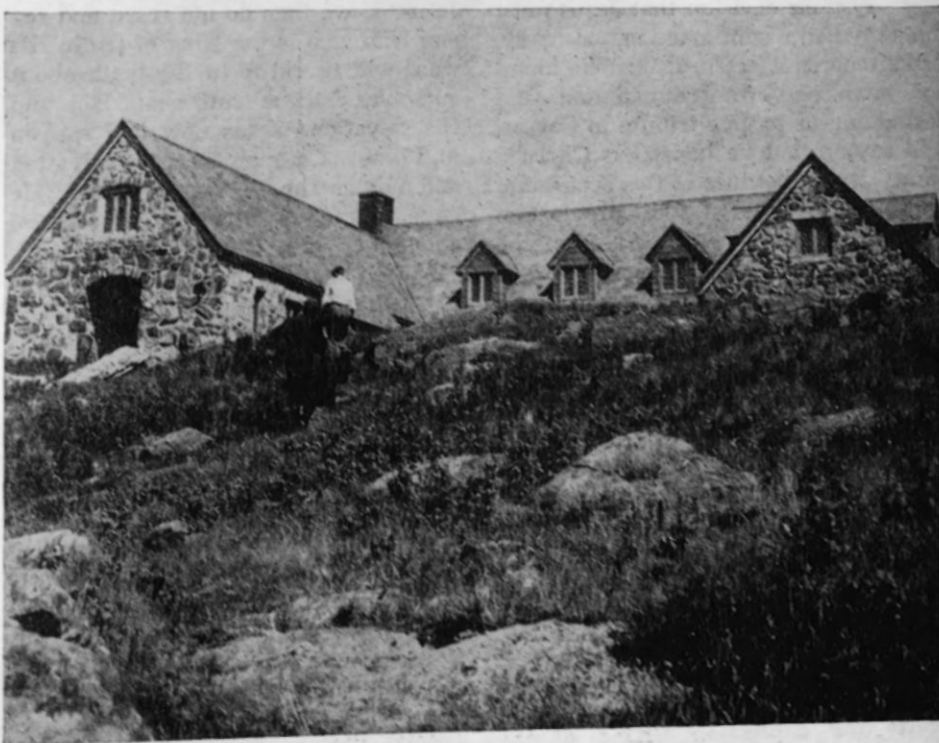
Fourteen prominent Chicago ministers, eight of them heads of local church organizations, signed the statement. It was presented by Dr. W. Alfred Diman, president of the Chicago Church Federation.

The statement said the issue drawn by those currently attacking the clergy is "whether or not clergymen have the right to speak and act in applying the Christian faith to the urgent moral and social problems of our age."

"Clergymen have a duty imposed on them by their churches and God," it said, "to be concerned about social conditions which in their best judgment violate the moral order which God revealed through Jesus Christ."

"Ministers, teachers and other citizens concerned about racial, social and economic disorder and injustices in society or the realization of peace have too often been smeared with the accusation of Communism."

"A principal foundation stone of freedom in America is religious liberty. We shall never surrender that freedom. We denounce the false charges that have been made against the clergy of all faiths, educators, and other leaders."



RNS Photo

## GRAYSTONE—CLERGYMEN'S RETREAT HOUSE

Built in 1929 and patterned after Old World monasteries, Graystone is an imposing fieldstone house on Fisherman's Island, four miles off Boothbay Harbor, Me. It is in this retreat house, sanctuary of The Brothers of the Way, that Protestant clergymen of various denominations have come every summer since 1930 to find spiritual sustenance, under the guidance of the Rev. John Henry Wilson, prior of the order. No plush resort, Graystone has no electricity. It measures 27 by 57 feet and is open to the peak of the lofty slate roof, rafted and beamed with great square timbers. Its furnishings include 16th and 17th century pieces. Stone for the building was quarried on Fisherman's Island.

# Acquitted by Pilate

By Samuel M. Miller

Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?"

After he had said this, he went out to the Jews again, and told them, "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?" They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber. John 18:33-40 (RSV)

**W**HEN the Jewish leaders saw that Pilate would not just simply ratify their decision that Jesus must die, they had a subtle accusation ready. Luke records it in Ch. 23:2: "We found this man perverting our nation, and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king." It was because of this accusation that Pilate entered the praetorium again and asked Jesus, "Are you the King of the Jews?" Of course, Jesus had not forbidden to give tribute to Caesar. When they had tried to catch Him on that point He had said, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And when He claimed to be the Christ, it was certainly not in the sense of being a king who would challenge the authority of Rome, but in the theocratic sense, that the King of the Jews would be the Saviour of the world.

Being within the praetorium, Jesus had not heard the accusation. Because everything depended upon in what sense the expression, "King of the Jews," was used, Jesus asked Pilate, "Do you say this of your own accord, or did others say it to you about me?" That is, does the question have a Roman significance or a spiritual Jewish meaning? In Pilate's answer, "Am I a Jew?" we sense this disdain for that people.

## A Spiritual Kingship

He then turns from any Jewish implications to the straightforward question, "What have you done?" But Jesus cannot deny His Messiahship, and therefore patiently explains, "My kingship is not of this world." That is, it does not originate in this world and therefore does not partake of the character of worldly kingship. He uses an argument which Pilate could easily understand, "If my kingship were of this world, my servants would fight, that I might not be handed over to the Jews." Certainly that is the way worldly kingship operates, but here He stood alone, not having permitted His followers to fight for Him. "My kingship is not from the world."

"So you are a king?" says Pilate. Yes, but a king whose only weapon with which to win adherents and to conquer enemies was the truth. "Every one who is of the truth hears my voice." Only Jesus is Truth personified, but in every man there is the human capacity to recognize the truth when spoken by Jesus. If we then do not resist and reject Him who is the King of truth, His word will reveal to us the truth about ourselves and the truth about Him and His salvation. Jesus now had spoken to Pilate as a man needing salvation and not as the Roman governor. He gave him an opportunity to enquire about the truth. But when Pilate said, "What is truth?" he simply expressed his cynical unbelief, for he turned around and left Jesus.

## A Compromising Governor

Pilate knew, however, that Jesus was not guilty of any crime and that it was for envy that the chief priests had delivered Him up. "He went out to the Jews again, and told them, 'I find no crime in him.'" Three times Pilate spoke these words of acquittal and tried to release Jesus, but there was too much of sin and compromise with evil in his life which made him weak.

First he tried to release Jesus as a special Passover favor to the people. It fell flat. Urged by the priests the people yelled for Barabbas, a robber. Then he scourged Jesus, let the soldiers ridicule and abuse Him, evidently hoping the bloodthirsty enemies would thus be satisfied. But all of his compromises proved futile. They finally brought Jesus to the cross.

## Chat...

By ROY H. STETLER

**A**S WE entered the little country church near our cottage the organist, an artist on the electric organ, was playing, "My God and I." It was the occasion when all the summer cottagers are invited to what we call "Stone Glen Day." Nearly one hundred were present and you should have heard them sing. Several artists from some of the city choirs were present and rendered solos. One of these was a woman whom they called on to sing, and smiling, she came forward and said, "I will sing my favorite 'This Is My Father's World.'" I never heard it as a solo before, but it gave us a lift. Then a man sang, "Face to Face." I always liked that song and he put a lot into it.

It was my privilege and responsibility to teach the lesson. The subject was "Prayer." We did our best and definitely sensed the leadership of God's Spirit as we tried to show the power of prayer and its importance in our everyday living. The time was all too brief.

It's always a great spiritual refreshment and uplift to get into a meeting like this. These country folk are so sincere, and their enthusiasm as they sing and pray gives us a thrill that we don't always get in some of our more formal services. As we closed the service and the people were greeting each other, saying what a good time they had experienced, we stood just outside the door. We noticed a woman coming out the door weeping. I neither knew her, nor the cause of her tear-stained eyes. On inquiry I learned her name and a bit of her apparent problem. From what I learned I am sure her heart was touched. As we would have said in the old days, "She was moved by the Holy Spirit and was struggling under conviction of her need for Christ." You see, I am surmising this latter for this service was one which would penetrate the very soul of anyone who had not accepted Christ as his Saviour. The world may laugh, and people may scoff, but the old Gospel still has power in it. Power to disturb the sinner and power to redeem such a one from condemnation.

Thank God for moments like we experienced in this little church. But friends, why not such an experience every time we worship in the sanctuary? God is there if we want Him. I guess it's our fault when we don't see Him.



## ● LOOKING AT THE UNITED NATIONS

NOT so many weeks ago we stood at the site of the United Nations headquarters on the banks of the East River, Manhattan, and looked with wonder on the amazing 39-story structure of steel, concrete and glass which houses some 3,400 persons of 63 nationalities who constitute the administrative branch of that international organization. We realized that history was in the making within those glass walls and the adjoining General Assembly building. The hopes of mankind for a just and enduring peace in Korea and throughout the world were symbolized somehow in those strange modernistic structures where the clashing aims, ambitions and ideals of the nations meet and must be resolved.

And then our thoughts suddenly went back eighteen years to a similar moment in Geneva, Switzerland, when in 1935 we gazed on the beautiful lines of the League of Nations palace, the white stone walls of which were just being completed. Then, as now, we wondered if that magnificent pile might symbolize the hopes and aspirations of mankind. Needless to say, those dreams were grimly shattered within four years by the ominous roar of guns in World War II. Would a similar fate befall the institution on New York's East River?

People throughout the world are asking that question today. And Americans, in particular, are pondering it very soberly as they have been called on by President Eisenhower to observe October 24 as United Nations Day.

ANY true appraisal of the value of the United Nations and of the work it is trying to do must take into account the extraordinary difficulties under which it has been striving to achieve its objectives. Consider some of these tremendous handicaps:

It was born in a day when a social revolution was shaking the foundations of human society, and all of its subsequent efforts have been affected thereby.

Even as its Charter was being written, the nations that wrote it, far from being united, were eyeing one another with secret suspicion.

Its continued functioning has been rendered difficult by the formation of the East and West blocs, which have rendered unity of action, particularly in the realm of security, impossible.

The use of the veto has been notoriously abused by the Soviets.

Then, too, it should be remembered that the United Nations represents a new experiment and new principle in world government. Any such effort to establish a rule of law and order among governments themselves involves the granting of a certain amount of power and authority to the international body. By the same token, it means the surrender of a certain degree of autonomy and authority by the individual states involved and a willingness to submit to the decrees of the United Nations. In the past, it has been quite understandable why all nations have jealously guarded the principle of national sovereignty and have been unwilling to yield one iota when national interests are involved, and this is undoubtedly the real reason why the veto provision

was injected into the Charter of the United Nations. Originally proposed by the Russians, it was probably welcomed by the other major powers, including the United States. However, until the peoples of the world arrive at the point where they are convinced that some concession in the realm of national sovereignty is not too great a price to pay for world peace, it is quite obvious that the United Nations will continue to find it difficult to fulfil one of its chief missions.

DESPITE these handicaps, and they are severe ones, it will nevertheless be recognized by all fair-minded people, and particularly by Christians, that the goals for which the United Nations is striving are the things they believe to be in accordance with God's will. Certainly, the United Nations, with its related agencies and the International Court of Justice, has provided the nations with an instrument for the development of international law, the just regulation of common interests of nations, and a means for the peaceful settlement of disputes. It has also become a world forum for the interchange of thought between diverse cultures and political viewpoints. All these are essential for the development of the rule of law among the nations.

It has also co-ordinated the activities of the nations in the realm of human welfare, and it is combatting ignorance, want and disease among the backward peoples of the earth. Moreover, it has helped to create a world conscience on the subject of Human Rights, and to plead the cause of the under-privileged, the victims of war, migrants, and refugees. It is not without reason, therefore, that the Executive Committee of the Commission of the Churches on International Affairs of the World Council of Churches, in a message to the constituent Churches in forty-six countries, says:

"The United Nations needs and deserves the discerning and active support of Christians. The valid purposes of the Charter can be served neither by Utopian illusions nor by irresponsible defeatism, but only by the constructive support of all people of good will. The tremendous task of developing effective international machinery cannot be performed within a few years, but only by the patient and cumulative effort of generations. To aid in this task is a Christian duty."

Almost an echo to the foregoing words is the message the National Council of Churches on September 17 sent to the members of the United States delegation to the General Assembly of the United Nations:

"As the eighth session of the General Assembly gets under way, the National Council of the Churches of Christ in the U. S. A. assures you and your colleagues of the U. S. delegation of its undiminished and persistent support of the United Nations and the principles for which it stands.

"We are aware that criticisms are being levelled against the United Nations. Here and there individual Christians may have lost confidence in the United Nations as an effective instrument for keeping the peace. But the solid body of church opinion in the United States is registered in support of the world organization. The Churches remain steadfast in their conviction that, on the political level, the United Nations is the best available instrument for international co-operation and peaceful change."

# The Christian at Worship

## *A Sermon in Rockefeller Chapel, University of Chicago*

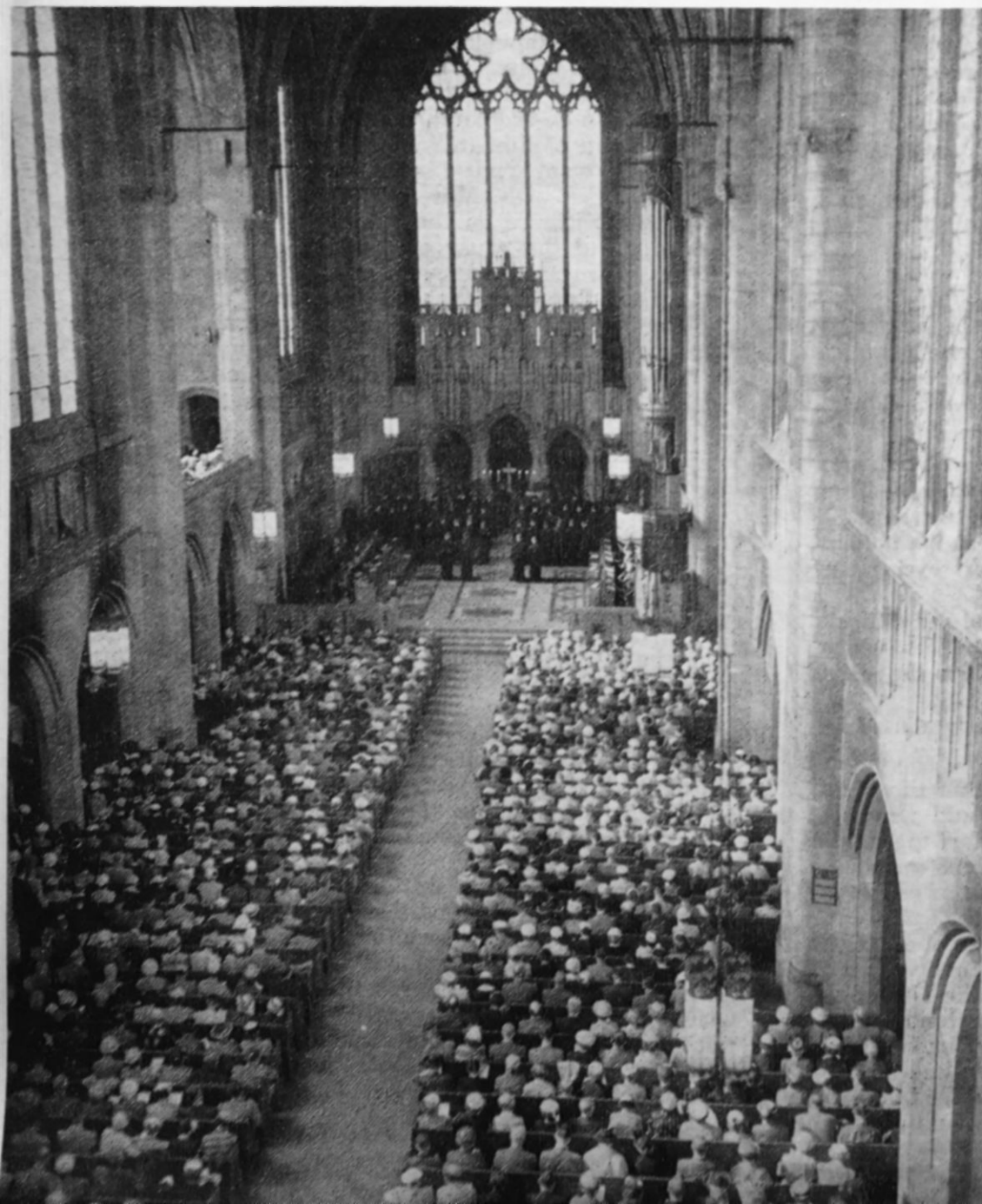
By Granger E. Westberg

**W**HEN you awaken on a Sunday morning, what is it that makes you want to go to Church? Is it because you just happen to be in the right mood? Is it a habit? Is it that you enjoy meeting your friends? Is it because you want to hear a sermon? Do these cover the reasons fairly well? Or, is it because you come to worship?

For you to describe what takes place within you on a Sunday morning is not simple, for we all have mixed motives. Nor is it easy to explain what happens within a house of prayer after the congregation has assembled.

At Sunday dinner, when we are commenting on the service, it would often seem that we had just come from an auditorium where we had heard a lecture on religion and musical numbers by a choir brought along to entertain us. We seldom talk about the worship aspects of this hour. We speak of personalities in the choir. Or we ask, "Did you like the sermon?" To like it is to mean that the speaker said things with which we agree. Or we might say, "I'm not going to that church any more; I can't stand those sermons."

ROCKEFELLER MEMORIAL CHAPEL, UNIVERSITY OF CHICAGO  
The picture was taken at the 1953 Augustana ordination service.



### *Worshiping or Preaching?*

It is unfortunate that a minister is required to preach fifty sermons a year. He himself knows it is impossible for his congregation to be given a new spiritual insight each Sunday simply through what he has to say. He wishes they would think of worship as being more than just a sermon.

For many years the pulpit was in the center of our chancels, accenting the importance of the sermon. Pulpits are now being placed to the side, and the altar, which is the symbol of the presence of God, is at the center. The morning service is no longer called the Preaching Service. We now call it the Worship Service to emphasize that during this hour God is at the center of all that takes place, our thinking, our songs, our prayers and our preaching. Nothing less than God should be at the center when Christians assemble on the first day of the week.

But this word "worship" has not begun to take hold yet, for people are still saying "Who is going to preach next Sunday? If it's Dr. Smith, I won't be there."

Almost no one says, "I'd like to find a church where I can really worship." Instead we hear, "I want to find a church that has a good minister." When they find that minister, they enthusiastically join him. A few months later they learn he has accepted a call to another city, and their days of church-going come to an end.

This is the tragedy of much of Protestant worship. It is entirely too man-centered, and God tends to be left out of the picture. It is concerned more with words and less with worship.

### *Why We Go to Church*

Worship is our way of declaring that God is our Creator and we are His creation. We come together to worship Him each week, and thereby we regularly remind ourselves of this fact and of the fact that our great sin is that we act as if we were God. To decide that we will go to worship only when we are in the mood is to defeat its whole purpose. For it is precisely when we are not in the mood that we most need to be reminded of who we are.

True worship is apparently not dependent upon the speaking quality of the minister. Otherwise, we would



have difficulty accounting for the unusual growth of the Church in America. Outstanding pulpитеers have always been rare. But while a hundred years ago only 20 per cent of the population belonged to church, today more than 55 per cent are members. There must be more to church-going than meets the ear.

The people who attend are more than an audience which comes to audit or to be entertained. Something happens in this unusual place, and in other places of worship, which changes us without our perceiving what takes place. We may all have been together at a concert the night before. But on Sunday morning the same group is no longer an audience but a congregation. In this holy place there is an indefinable factor which creates an entirely different atmosphere. This is the mystery of worship which defies explanation.

### *Some Folks Just "Attend"*

We say it has to be experienced, and only by one who allows himself to enter into the experience without reservation. Many church-goers never really worship. They only think they do. Unconsciously, they resist the movement of worship because it simply doesn't make sense to say that they are caught up by something bigger than themselves. To the person outside the faith, the mystical experience is foolishness. After all, is not this just another group of people who, in this case, happen to be singing hymns, reciting prayers, and listening to a talk?

But such a person is, in effect, not a part of this communion experience. He is more like a reporter sent from the local newspaper to cover the story. He is in a gallery with notebook and pencil, looking out upon a sea of heads and hats, trying to comprehend what is going on down there. He is not one of them. His lips are going through the same motions, but his heart isn't in it.

All of us have had such experiences. On those Sundays when we are superficially critical of the details of the service, then we too are only spectators. We make it impossible for the Spirit of God to do anything to us because we are too well satisfied with ourselves as we are. The Holy Spirit requires that we have a healthy dissatisfaction with ourselves—an awareness of our need of God—before it can operate within us.

### *Service Attacks Our Smugness*

The order of service is arranged in such a way as to try to pick away at that smug exterior and to disturb our complacency. It attacks our pride, it exposes our self-centeredness, and it tampers with our unbalanced sense of

values. This is one of the reasons why it isn't fair to invite people to join the church without first warning them that if they take it seriously, it is going to be both an upsetting as well as a transforming experience. Pride, self-centeredness and a distorted sense of values are all under attack. Because no one of us wants to admit our guilt in these matters, we build up a defense against becoming too deeply involved in the worship, lest in the process we be convicted against our better judgment. So we label worship as being too emotional, whether it is formal or informal, and thereby slip out of being caught by its spirit.

Yet thoughtful Christians through the ages, knowing that man refuses to face himself except under some kind of pressure, gradually evolved an order of worship which included the necessary steps which we must take to come into the presence of God.

### *When God Comforts Us*

It is most helpful in the deepening of our spiritual life that we have this weekly opportunity for self-examination. Here it is that we confess our sins to God and to one another and admit honestly that we are not what we ought to be. We humbly acknowledge, too, that we have tried to take the place of God again and again; that we need all the help possible to bear upon this problem. When we have honestly faced ourselves to this extent, then, and then only, are we able to experience a sense of having been forgiven. And the reason it is so difficult to experience it is because the hardest battle we fight is to keep a proper balance between Creator and creature. Our proud self is constantly crying out, "I am my own God. There shall be no other who shall tell me what to do."

Maybe our democratic tradition has somewhat colored our attitude. We are grateful for the concept of the equality and worth of every individual. But if we think of God as being just someone like the president of the United States, then we are, after all, saying that we are just as good as He. But God is not just another human being. The revelation we have of Him in Jesus Christ further describes and makes clear the words, "Holy, Holy, Holy is the Lord of Hosts; the whole earth is full of his glory . . . Let all the earth stand in awe of him."

Neither the psalmist nor the prophets ever approached God as if He were a neighbor down the block. The contrast between the holiness of God and my sinfulness shows me how far I am separated from Him. My being able to be in His presence is not dependent upon how good and holy I can become.

Because of my humanity I could never attain to godliness, and because of my sin, my turning away from God, I could never be *worthy* of His love and personal concern for me. Any such acceptance of me therefore will not be on the basis of achieving, but of believing. Believing, that is, the truths I know about Him revealed to me through Jesus Christ. In other words, all God asks of me is that I admit that I work at odds with Him. Having confessed this with sorrow, I ask His forgiveness and show a genuine desire to do His will. I am then accepted by Him, not because of any good I do, but because of my faith in what He can do, once I stop resisting Him.

Until we have come to see ourselves in *this* relationship, a true worship experience cannot take place.

### *An Alcoholic's Discovery*

I have known some people to whom this basic Christian doctrine of man's sin and the grace of God never meant anything until they were brought down to the depths of despair because of alcoholism. The re-examination of this doctrine came *via* Alcoholics Anonymous. One of these members of A. A. said that when he went to church on Sunday, he went through the Confession of Sins in a routine fashion. Of course, it did not really apply to him. But he felt it was a good thing that it was there because there were so many other people who needed to take it seriously. But he, he was in the driver's seat. He was God.

Then suddenly the strength he thought he had was swept out from under him. Alcohol was now in the driver's seat. He tried again and again to take over. But each time he tried, he was powerless to do the job himself. It was then that he began to see that the psalmist and he had a great deal in common. Now the 51st Psalm seemed especially made for him and he prayed fervently:

"Have mercy upon me O God according to thy lovingkindness.  
According to the multitude of thy tender mercies blot out my transgressions.  
Wash me thoroughly from mine iniquities and cleanse me from my sin.  
For I know my transgressions and my sin is ever before me.  
Against thee, thee only have I sinned."

Then he went on to say that it was this awful feeling of being separated from God which shocked him to the core and brought him to his senses. This separation, he knew, was his own doing. Like the prodigal son his own willfulness and stubbornness had cut him off from his heavenly Father. It

was another alcoholic who helped him overcome his pride and look at himself as he really was. When he had finally become completely honest with himself in the presence of God and another person, the upward growth came naturally.

### Finding Way of Salvation

Does this mean that in order to get to the essence of worship we have to go through an A. A.'s experience? Aside from the alcohol, the rest of the process is strikingly analogous. In theological terms, it is the Way of Salvation. Perhaps it cannot be systematized quite as neatly as the A. A. twelve steps of progress. But any of us who deal with people who are going through crisis experiences in trying to find themselves in relation to life and God—know that there are no short cuts. The one thing that is particularly true is that we always have to start at the bottom: *Lord, I believe; help thou my unbelief.*

This is a daily experience, and certainly the order of worship which is used in our churches is a regular reminder to us that first things have to be put first. Once the right relationship has been established between ourselves and God, then we begin to experience the fruits of such an attitude. Our worship must be neither burnt offerings nor lip services—God takes no delight in these. The kind of sacrifice he desires is a humble, willing spirit which the Old Testament speaks of as a broken and contrite heart.

What we have been describing is very much the ideal of what ought to happen to each of us when we seek God in our personal devotions and in our corporate worship.

### Learning Lesson of Humility

I would like to be able to say that I regularly have a full and rich worship experience, but I do not. When it does not happen I am usually able to trace it back to the fact that I was not willing to pray, "Thy will be done." You see, I cannot forget that when our Lord prayed, "Not my will, but Thine be done," it led him to a cross. I don't want a cross. I don't want to set my face steadfastly toward the realities of human suffering and need. Life is much more pleasant and safe outside of Jerusalem than it is in the heart of the city. And so, in effect, as I worship, my lips say, "Thy will," but my heart says, "My will."

It is only when the going gets so rough that I am completely baffled; then, like the alcoholic, I am willing to go the whole way. But it is only because I have no one else to whom I can go. Then I am overwhelmed by the patience, the mercy and the goodness

of God. He turns my weakness into strength. In my joy I vow I shall never forget Him again. To Him I will turn daily for guidance and strength. But once I am back on top again I am back in the same old rut, fighting the same problem, fighting myself. For I am my own worst obstacle in keeping me from enjoying the blessings of God.

I have the feeling that you have had similar experiences too. This is why we are grateful that when Christians gather together we have learned to force ourselves to face this humbling fact, even though we are not in the mood. It is the central theme of the Gospel. It is central in the worship of the whole Christian church, from the silences of the Quaker to the sacramentalism of the Roman Catholic.

When we come into His presence with all our defenses down, in honesty and humility, then the grace of God is unhampered as it pours out upon us. Perhaps this is the indescribable factor which the spectator or the reporter cannot understand. There is more happening now than can be shown by the theories of group dynamics. It is more than just the interaction of persons. We are a part of the Church at worship, the mystical body of Christ. The vertical dimension has been added. We have finally caught hold of what Jesus said to the women at the well, "The hour is coming and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship Him."

## Our Worship



BY THE EDITOR

### ALL SAINTS' DAY

Liturgical Color: Red

Hymns:

*Processional:* Who Are These in Bright Array? (209); Blessing, and Honor, and Glory, and Power (336), or Praise the Lord, Ye Heavens, Adore Him (292).

*Opening Hymn:* Jehovah, Thee We Glorify (316); Thee We Adore, Eternal Lord (319), or Holy Majesty, Before Thee (315. 1-2).

*Gradual:* Hark! the Sound of Holy Voices (627); For All Thy Saints, O Lord (206), or Behold a Host, Arrayed in White (207).

*Pulpit Hymn:* In Heaven Above, in Heaven Above (628); O Christ, Thy Grace unto Us Lend (305); Strait Is the Gate to All That Come (631), or O Thou Who Hast Thy Servants Taught (488).

*Closing Hymn:* O My Soul, on Wings Ascending (313. 4-6); Choirs of Faithful Voices Name Thee (315. 3-4); For All the Saints Who from Their Labors Rest (629); Am I a Soldier of the Cross (454), or Jesus, Still Lead on (458).

*Recessional:* From All Thy Saints in Warfare (48); Ten Thousand Times Ten Thousand (617), or Jerusalem the Golden (622).



### LATVIAN ORDAINED

Modris Gulbis, who came to the United States in 1950 as a Latvian displaced person, has been ordained by the Midwest Synod of the United Lutheran Church in America.

Believed to be the first Latvian displaced person to be ordained to the ministry in the United States by a ULCA synod, Mr. Gulbis was installed as pastor of the Niobrara-Lindy mission parish in Nebraska.

A son of a Latvian pastor, Mr. Gulbis decided to enter the ministry at his father's death bed in 1941, at a time when Latvia was occupied by the Communists. He carried the decision out in spite of mounting difficulties.

While a displaced person in Germany he studied theology at the University of Meunster until 1950, when he was resettled in the United States.

In this country, he studied anew, overcoming both language and financial difficulties. On his own in a strange country, he managed to earn his living, repay an inland transportation loan to Lutheran Resettlement Service and also pay most of his education expenses.

A small stipend furnished by the Midwest Synod helped him through two years of studies at Central Lutheran Seminary, Fremont, Nebr., where he received a Bachelor of Divinity degree this year.

Married to the former Miss Aina Garjanis, also a Latvian refugee, in The Pas, Manitoba, Canada, in 1950, Mr. Gulbis was separated from his wife for two years, because she was not able to obtain entrance to the United States.

### BRILIOTH HEADS DELEGATES

Archbishop Yngve Brilioth of Uppsala and Bishop Anders Nygren of Lund, the former president of the Lutheran World Federation, will lead the delegation of the Church of Sweden to the Assembly of the World Council of Churches at Evanston next summer, it has been announced by the Swedish Ecumenical Committee.

Bishop Nygren, who is now a member of the LWF Commission on Theology, has been asked to take responsibility for the preparation of a common Lutheran study and a joint Lutheran contribution to the Evanston Assembly, the report added.

The Church of Sweden will be represented at the Assembly by eight delegates and seven alternates, it said.

*The Lutheran Companion*





GETTING ACQUAINTED WITH A MOTHER AND HER CHILDREN

# A Parish Worker at Work

## *She Teaches Teachers and Develops Leaders*

By Gertrude Lundblad

Worthington, Minnesota

OF THE MANY phases of parish work, teaching is indeed a vital part. A parish worker will find that there is a place for her in the education program of the Church. However, there arises in her mind, as well as in the minds of others, the question as to what her relationship is to the education program of the local church. The answer to this question depends much upon her role, whether it be specifically director of education, youth director, or general parish work. We shall try to answer it from the point of view of general parish work.

The opportunities for a parish worker to assist in the educational program of the local church fall into two categories: formal and informal teaching. Both types of teaching can and are done on all age levels.

Let us first consider the teaching of children and youth. It is quite probable that a parish worker will serve on the Sunday school faculty, either as a teacher of a class, as superintendent of a department within the Sunday school, or as teacher of a youth Bible class. As far as the Sunday school is

concerned, it is advantageous for her to be acquainted with the entire Sunday school if possible so that she may be able to assist a teacher in any department. If there is a weekday religious school program conducted in the community, another formal teaching situation presents itself, as well as vacation Bible school.

### *The Inevitable Questions*

Informal situations presenting teaching opportunities for children and youth are many and varied. Children may, in talking with the parish worker, express questions that present an opening for teaching some truth. Children are very inquisitive, and questions ranging from "How do you make the bulletin?" to "What does Trinity mean?" come from them. In answering, she teaches.

Within the youth program of the local church, how very vital teaching is! Training the leadership in Luther League, guiding the program, project, or recreation committees, suggesting ideas to be carried out by the Leaguers themselves—all this is teaching. Much

of this is done through and at committee meetings. Through counselling, the parish worker may help to guide the youth in such decisions as that of a life vocation, and, above all, the challenge comes to her to seek to bring them closer to Christ and to live Christian lives. If we fail to teach the youth, we fail to train leaders for our Church.

### *Teaching Teachers to Teach*

On the adult level, a formal teaching opportunity arises when there is a teacher training program within the congregation. For example: many churches conduct monthly Sunday school teachers' meetings wherein the teachers meet as a group, then divide into the various departments to study the lessons for coming Sundays. Here a parish worker's services are valuable in helping teachers of a department learn how to teach, suggesting ways to present lessons, helping to plan and prepare lessons, and thinking through with them specific problems. It is important for her to remember that she is not to do all the planning, thinking, and talking; rather she should serve as a guide, so that the teachers themselves can make plans and preparations.

The training of teachers can also be done in connection with vacation church school and weekday school. Such training will depend upon the local church.

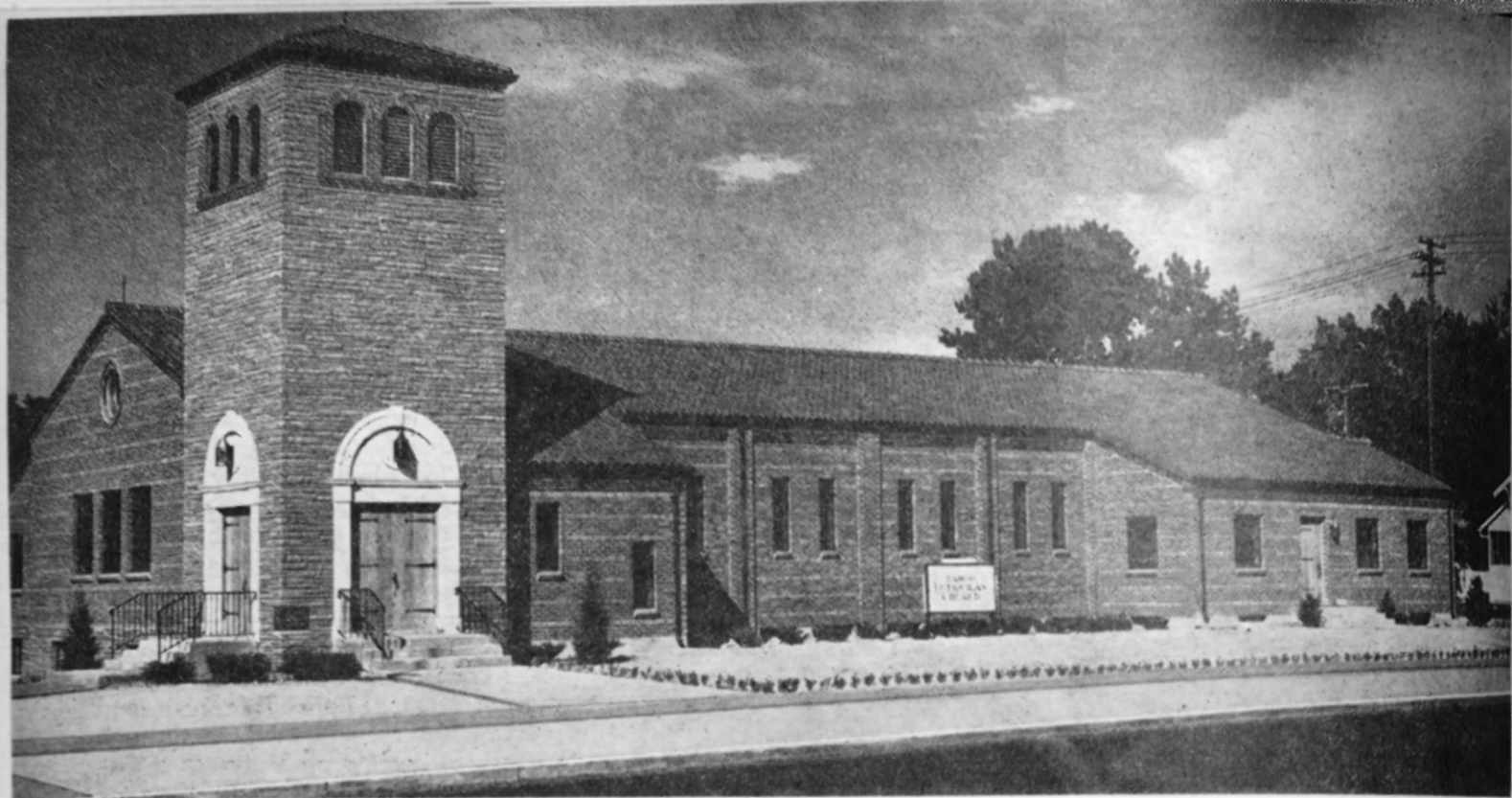
As is true in the case of children and youth, there are many times when informal teaching can be done on the adult level. Most parish workers can relate experiences when a Sunday school teacher has stopped in her office to talk to her about her class. The teacher may have these questions for instance: "How can I present this lesson in an interesting way?" or "What can I do about Jimmy who seems so disinterested?" Thus, in helping the teacher find answers to these questions, teaching is done.

### *Helping Church Leaders*

It is very probable that there will be contact with the organizations of the church, such as Ladies Aid, Women's Missionary Society and the like. The planning of their programs is done within their own group, of course, but there are times when they will come to the parish worker for suggestions for presentation, or for a new idea perhaps. Here again the help that she may give is a form of teaching.

We have mentioned teaching teachers. There is also the leading of leaders, and this is more likely done informally rather than the formal training of teachers. For example: someone finds herself president of an organization and at a loss as to what to do. In

(Continued on page 15)



# IT SHALL

• • • Faith in God Brings Victory

By Gus

**I**T SHALL be built!" This Old Testament statement of positive faith typifies the earnestness and determination of members and pastors of Tabor Lutheran Church, Pueblo, Colo., during the past decade. Their goal was to erect an adequate church edifice for *Work, Worship and Witness* in this thriving industrial city in the shadow of the Rockies. The culmination of their hopes, of prayers, and sacrifices came on Sunday afternoon, July 19, with the dedication of the beautiful brick and stone "Renaissance style" structure pictured above.

The Rev. N. Everett Hedeon of Kansas City, Missouri, president of the Kansas Conference, performed the rite of dedication. He was assisted by the Rev. Rudolph Seastrand, president of the Rocky Mountain District, and other pastors, including the Rev. Douglas Pearson of Bethany Church, Colorado Springs; the Rev. Reynold Johnson, pastor of Bethany Church, Denver, and vice-president of the Conference; and the Rev. Paul Laurell, pastor of the church being dedicated. The Rev.

Jeffrey Hoy, president of the Pueblo Ministerial Association, represented the Protestant churches of Pueblo, and Mrs. Henry Johnson of Denver, president of the Kansas Conference Women's Missionary Society, brought greetings on behalf of her group.

## *"A Hospital, School, Radio Station"*

Pastor Hedeon, in dedicating the church structure, spoke of it as "a hospital where sin-sick people can be helped . . . a school where Christ's commands can be taught . . . and a powerful radio station from which messages of truth can be sent around the world." When this three-fold goal is accomplished, said the speaker, "then the Church will take on new luster and the brilliance of the Son of God."

More than four hundred members and friends of Tabor were present for the dedication rites, which followed appropriate choral selections by the junior and senior choirs, with Mrs. Paul Laurell and Mrs. Charles LaVoo directing the respective groups, and a

violin solo by Mr. Edward Lilljestrand, accompanied by Lloyd Alexander.

Remarks were made by the architect, Mr. Walter Demordaunt; the contractor, Mr. John Stavast; the chairman of the building committee, Mr. J. Axel Salmonson, and the chairman of the Board of Trustees, Mr. Walter Newkirk. Greetings to the congregation and pastor were read by Mr. T. C. Swanson, vice-chairman of the Board of Administration. These had come from Dr. Oscar Benson, Dr. S. E. Engstrom, Mr. Birger Swenson, Dr. Thomas Stjernholm and the following former pastors: B. M. Samuelson, Armand Nordgren, H. Clarence Johnson, Walter Pearson, and Arthur I. Anderson. Following the service, an "open house" was held, at which the women of Tabor served refreshments in the Fellowship Hall.

The necessity for relocating Tabor had been realized by at least two former pastors of Tabor, B. M. Samuelson (1921-1926) and H. Clarence Johnson (1939-1943), both of whom took action looking towards a new location. Their



Left: EXTERIOR IS OF BRICK

Right: INTERIOR IS SIMPLE BUT BEAUTIFUL

Below: INTERIOR WALLS ARE OF WHITE BRICK



# BE BUILT!

## to Pueblo, Colorado, Congregation

son

efforts were continued by Pastor Arthur I. Anderson (1944-1947), under whose leadership ground for the new church was purchased, the old church sold, and a temporary church home acquired at 124 West Pitkin. He was also instrumental in raising a portion of Tabor's future building fund.

### *New Pastor Takes Lead*

However, it was under the leadership and determination, "It shall be built," of Pastor Paul A. Laurell, who assumed his duties as shepherd of Tabor on December 15, 1948, that the beautiful new church edifice was finally constructed. It cost more than \$110,000 with its furnishings, and there is only a very modest debt remaining on the property.

In bringing greetings "in the Name of our blessed Christ" on Dedication Sunday, Pastor Laurell gave all credit to God. Using as his text the sixth verse in the third chapter of Paul's First Letter to the Corinthians, Pastor Laurell quoted, "I planted, Apollos watered, but God gave the growth."

"This Bible verse," he said, "tells the

story of the new Tabor. Pastors and a faithful people of Tabor have over the years planted seed of the redemptive life in Christ Jesus. Christian lives have been nurtured by the watering of still other faithful pastors and people. Together, there has been the process of telling 'the old, old story of Jesus and His love.'

### *"Simple, But Beautiful"*

"But our new church is a reality because God gave the growth. Many souls have been used by God in accomplishing the witness of a house of prayer beautifully constructed to the glory of God. Many prayers, many hours of planning, many sacrifices, many hours of labor . . . all who have shared in these activities have been instruments in the hands of a living and blessed God. The honor is to God, the Father, Son and Holy Spirit, on this Dedication Day.

"Our new church is functional. It is simple, yet very beautiful. This is God's answer to faithful prayers, faithful planners, faithful workers, faithful

givers. The power to be faithful has come from God and has been evidenced in the hearts and souls of the members of Tabor. We this day thank God for the privilege to erect this house of worship to His glory. Our prayer is that God will continue to hold His hand over us, so that the days ahead will be even greater for Tabor in extending the Kingdom of God and in saving souls redeemed by Christ."

The new church, with a thirty-six foot tower, twelve feet square, stands in one of Pueblo's best locations, at Colorado and Orman Avenues. Its two doors, made more inviting with Texas white stone trim, stand as the portals through which worshipers may enter for prayer and meditation. The exterior is of red brick walls and red tile roof. The interior narthex, nave, chancel, choir loft, and chapel—is finished in white brick. The nave will seat 322, the choir loft 25, and there is ample room in the rear of the nave for fifty additional chairs.

The nave is graced with sixteen laminated trusses anchored in the founda-

tion and arching in a peak to the center of the ceiling. These, together with the forty-six oak pews, are finished in an attractive light blonde color. In the ceiling of the nave are fourteen 36-inch chandeliers with Swedish steel finish. The beautiful rose colored carpet adds to the beauty and dignity of the sanctuary.

#### *An Altar of Stone*

Three steps lead from the nave into the chancel. The 8-foot altar is constructed of six columns of stone (same stone as in the tower and pulpit, Colorado "pink" granite), with five slabs of white marble completing the walls of the altar. Wrought iron symbols stand in bas-relief in the three sections of the altar: the Alpha, Fleur de Lis cross encircled, and the Omega. The top of the altar has two 4-foot pieces of black Belgian marble. Behind the altar, there is a maroon-colored dossal curtain eleven feet in height. Above it is a wrought iron cornice with the symbolism of the grapevine. Suspended from this cornice is a 36-inch Swedish wrought iron cross lighted under opalescent glass with small red crosses, one on each end of the arms and one in the center, symbolic of the five wounds of Christ. Above, and at the highest point is the rose window with the small cross and crown in the center.

Altar appointments are all of Swedish wrought iron. The pulpit is solidly constructed of stone, white Vermont marble, topped with an oak finish. The symbolism of the Holy Trinity is bas-relieved in wrought iron on the front piece of marble. Lectern and baptistry are of Swedish wrought iron. The altar rail has the symbolism of the grapevine, representative of the words of Christ: "I am the vine, you are the branches . . . apart from me you can do nothing."

#### *Members Built Altar and Pulpit*

The chancel was planned by Pastor and Mrs. Laurell. The altar and pulpit were made by three men of the congregation: Mr. Gus Schon, Mr. Carl Anderson (he also helped build the "new" Tabor in 1902), and Mr. Robert Olson.

As the worshiper leaves the nave, his eyes are drawn upward to the west peak of the church where the rose window, with Martin Luther's coat of arms, tells a story of victory in the glorious colors that the sun brings out. The two rose windows are memorials to two young boys who lost their lives while in the service of their country: the chancel window in memory of Charles Montgomery; the west window in memory of Robert Blackburn. Both were given by their respective families.

On the northwest corner of the

church building is located the Pioneer Chapel, which is a tribute to the pioneers of the congregation. The altar used in the old church stands here as the worship center. The chapel will seat about fifty, and will be used for private weddings, baptisms and devotional group meetings. At the northeast corner of the church is the sacristy. The pastor's study and church office are located on the southeast corner; there is a separate entrance into these rooms as there is into the first floor.

The ground floor can be reached in two ways: by the narthex staircase or the east end staircase. Here is located the Fellowship Room which will accommodate 300 in chairs, or 225 at banquet tables. There are seven separate classrooms adjoining the Fellowship Room, a stage, a modern kitchen, rest

rooms, two large storage rooms, and the boiler room.

#### *Worship, Education, Fellowship*

Thus, the new Tabor has been built for worship, for Christian education, and for Christian fellowship. Many names, too numerous to mention, are indelibly etched in the long and willing hours spent in planning, building, and in praying that this temple of God be a living witness to a triumphant faith in a triumphant Lord.

J. Axel Salmonson served as chairman of the Building Committee, together with Ernest J. Gottula, Earl Coleman and Dr. Thomas Stjernholm. Theodore C. Swanson headed up the Finance Committee, and was assisted by Harold Erickson, Elmer Sickinger, Stanley Sjostrom and Gus Hanson.

## A Stimulating Conference

### *California Pastors Hold Inspiring Retreat*

By Emil J. Johnson

Bakersfield, California

**I**N REPORTING the California pastoral conference held September 14-17, at Miramar Hotel in Santa Barbara, California, it is only possible to touch on some of the high spots. Apart from the spiritual and mental lift it gave those who attended, it was also a grateful experience for some of us to come out of the San Joaquin Valley, with its temperature of 105 degrees, down to the Pacific Ocean, where jackets were comfortable.

President Carl W. Segerhammar observed that the speakers at this conference once again demonstrated the richness of spiritual fellowship across synodical and denominational lines. The program was planned to widen the horizons of interest in Bible study, theology, music and practical churchmanship.

#### *Lectures on Urban Church*

Of special interest were the lectures by Dr. Theodore E. Matson, chairman of the Urban Planning Committee of the Augustana Church, and the hard-working pastor of Ebenezer Church of Chicago. Dr. Matson spoke on "The Church, Its Nature and Task," "The City Church, an Appraisal," and "A City Church Program."

According to Dr. Matson, "The whole responsibility of the whole Church is the constant and ongoing concern of

the local congregation and the individual member." The work of the Lord is the work of the whole church, in which both the congregation and the individual member take full share of both privilege and responsibility. The local congregation is the visible representative of the whole Church in the community where it is located." Or, to put it in other words, "The local congregation is a pocket edition of the whole Church. The local congregation is the place of ultimate responsibility."

"There are a number of reasons," said Dr. Matson, "why the Protestant Church, including our own Church, is not effective in the cities, and why there are so many 'graveyard' churches. We know how to build successful churches when conditions are favorable, but we don't know how to build successful communities. We are orientated in the wrong direction. We are orientated toward the institution rather than toward the community."

"We are also institution-centered, with our membership unco-ordinated and scattered, and we reach out far and wide for our members. The whole process makes the congregation a disruptive factor in the community and is coupled with actual blindness to the community around the church. We also have been specialists in reaching out to certain classes of people. What our kind of people move out, we be-



come peripheral congregations or relocate, only to duplicate the same kind of ministry in the new community. When we lose the community, it is a good thing to step out and let another congregation do the work of God that we were unwilling or unable to do.

"Again, we are not adaptable. We glory in our own non-compromising faith. Good and well. But we are slow to adapt ourselves to our changed and ever-changing cities. Compromise and adaptation are not synonymous. St. Paul was both non-compromising and adaptable."

#### *No Concern for Downtown Church*

Another reason for our problems and failures in the city, Dr. Matson said, was our lack of concern for the downtown church, or the near downtown church, or the older neighborhoods. We have thought of the city church as strong and prosperous, well able to take care of itself, well prepared to face its problems and also well able to finance what is generally called "the missionary work of the Church."

And finally, we remain a divided Lutheran Church. Even the most sympathetic and informed observer cannot understand how we can have the same confession, use a common liturgy, plant new missions co-operatively, and work together in so many areas, and still choose to stay apart. There was a time when there was an excuse for it. The last defense for a divided Lutheran Church has been removed. He expressed the belief that if a vote were taken to allow every layman to express himself, there would come into being one Lutheran Church.

The program of the city church as outlined by the speaker was of such proportions as to be breath-taking. One thing he stressed was that workers be enlisted by personal interviews and by letters of invitation, even if this should take many hours of work on the part of the pastor. He said that in one instance he needed twenty workers, and that he called on twenty men and got yes from all twenty.

It developed that in the planning and strategy of missions and churches in California cities, there are many variations from the generally accepted pattern. Dr. Roy C. Crouch, survey and planning director of the Southern California Council of Churches and of the Los Angeles Church Federation, made a valuable contribution in this important area. Dr. Crouch is thoroughly familiar with the problem of comity and church placement, especially in Los Angeles.

#### *"Golden Age of Church"*

"As a statistician," he said, "I am convinced that this is the golden age of

the Church. With all its problems, the Church is moving ahead as never before. Fifty-nine per cent of the American people are church related. Men and women are responding to the call of Christ as never before."

It is especially the concern of Dr. Crouch that churches be planted in the many new housing areas and communities of California. In doing this, there are many problems, but he pointed out that the very multiplicity of the problems indicates the greatness of our opportunity. He said that close contact should be kept with the city planning commissions and with the city council.

Dr. E. Theodore Bachmann, professor at Pacific Lutheran Seminary, Berkeley, California, addressed the pastors on "World Horizons in Every Congregation." Dr. Bachmann has served as first liaison representative of the World Council of Churches to the Churches in Germany, and was chief for Protestant Affairs in the U. S. Zone of Germany. He has also served on the faculty of Chicago Lutheran Seminary and Luther Seminary in St. Paul. He said, "Every congregation must have world horizons in times like these. Only then can we be alert to the struggle which courageous Christians are waging today in Europe, Asia and Africa."

Dr. Bachmann underscored the need not only of being concerned about other lands in terms of material help, but praying for them, thereby deepening the faith and life of the local congregation. "In the final analysis of our present world situation, he concluded, 'the inner contradiction of our time runs through the heart of man. The great struggle in which we are engaged must be won on the thousands of home fronts in every parish round the world.' Quoting Bishop Dibelius, he said, 'Men for whom to die is gain are hard to frighten. Christians have a future.' People in Europe are so very thankful for material aid, but the greatest value in Lutheran World Action, is the demonstration that brethren of the faith in America care about their spiritual welfare, he added.

#### *Speaks on Church Hymns*

Presenting "Hymns in the Life of the Church," the Rev. Charles P. Smith, St. Luke's Lutheran Church, ULCA, Huntington Park, California, made a rich contribution to the inspiring days at Miramar. Pastor Smith possesses the happy faculty of presenting the background and content of our hymns in a pleasing and pertinent manner. "The successful marriage of a text and a tune, in a good hymn," he said, "produces, like the marriage of man and wife, a union which strengthens and enhances both."

Representing the Lutheran Hospital Society of Southern California at the conference, was T. H. Lane, who told of the Hospital Society's funding plan, to help the local church as well as the Society.

#### *"Advance for Christ"*

The Rev. Thomas W. Wersell, regional director of the Minnesota Conference, gave the pastors the story of *Advance for Christ*, which should prove helpful in the church-wide special emphasis on missions. He said that 1954 will be a year of testing in the Augustana Church. It will mark a new missionary *Advance for Christ* when every church family will be invited and challenged to pray, learn, and give on behalf of a great expansion program at home and abroad. In each congregation, laymen will be enlisted and trained to tell the story of *Advance for Christ* in every home. On April 4, which has been designated as Visitation Day, church members will be given opportunity to commit themselves in giving toward an ingathering of two million dollars to be shared equally by each mission board.

"The people of the Church," he said, "are now called to pray for the great venture of faith and Gospel outreach, so that the blessing of God may attend it and assure its spiritual success."

At seven o'clock Thursday morning, a communion service was held in the beautiful church of All-Saints-by-the-Sea (Episcopal), with the Rev. Philip A. Jordan of Fresno preaching the sermon.

In addition to fifty pastors, twelve women also were present. The pastors' wives met for a fellowship and discussion hour under the leadership of Mrs. Emil J. Johnson, who presented the subject, "The Lady in the Parsonage."

#### **A PARISH WORKER AT WORK**

*(Continued from page 11)*

In addition to help given from a former president, the parish worker can also through her counselling explain the duties of a leader and guide her in her role.

Another area of training leadership is that of enlisting and training counsellors for such roles as Luther League counsellors. This is vital for unless she helps to train leadership, her work can not carry on effectively after she has moved elsewhere.

Thus, we see that the relationship between a parish worker and the educational work of the congregation is a close relationship and an important one. The opportunities for teaching are many. By her very life, she teaches, for as others see her in daily life, she is teaching—a representative of the greatest Teacher—Christ.

# Indiana Journey

by Margaret E. Bloom



## SYNOPSIS

This is a story of the United States in the early 1800's and of Elspeth Palmore, a Quaker lady, who "waited on God in all humility." Told by an old trader about a White woman living as an Indian in the wilds of Indiana, Elspeth believes her to be the long-lost cousin, Abigail Carnes, stolen by the Indians years ago. She and her foster son, Joshua, leave their comfortable home in Pennsylvania in search of Abigail, now known as Methoa. Their venture is successful, and they find her and her two children, Marie Claire and Paul, situated on the edge of the wilderness. Trouble with the Indians is brewing, and Paul siding with them, attacks Joshua in Methoa's cabin. In the warfare between the Whites and Redmen, Joshua and Methoa find Paul and Roger Kincaid, the dragoon he met in Vincennes, critically injured.

## XI

METHOA was able to tell whether Kincaid lay close to death, but she had no time free from Paul. Josh jerked his felt hat from his head, and ran to the creek for water. Back again, he tenderly bathed Kincaid's wound.

Then he saw what the weapon had been. It was Paul's war-club lying there, with its long triangular piece of iron. Josh knew it well. If its full force had hit Kincaid, then he were better off dead. But as Josh remembered the young dragoon, it seemed he was quick enough on his feet to dodge full impact. Josh began to hope again.

Standing up for a split second on the slightly elevated dry spot where they were, Josh hurled Paul's murderous weapon deep down into the swamp. He thought it would never again come to light before the end of the world.

Next Josh took part of the bandages from his own head and fitted them as best he could to Kincaid's wounds. For Josh, his felt hat would suffice.

In twenty minutes the Kentuckian was conscious. "I knew I'd see you again," he whispered, looking up into Josh's face. "Are you fighting with the Redskins?"

"Not exactly," said Josh, "but my foster mother has relatives who are part Indian through no fault of their own."

"Is Tecumseh close by?" asked Kincaid. "Things can start up again bad any minute, and they were plenty bad, I'm telling you. It was nip and tuck, and whether or not we won, time alone will tell. I've seen many fine fellows die here on this Tippecanoe battlefield."

"Do you have a surgeon over there with you?"

"Yes, but this hand-to-hand fighting don't leave much to work on. One thing's certain—those that live to get to the boats will have it easier then."

Kincaid now had his back against a tree, his head on Josh's shoulder. "You're hurt, too," he said.

"Yes, I earlier got a whack from the war club of our friend over there. You



"You see him with his mother."

see him with his mother. She has no drop of Indian blood, but you'll not be too ready to believe me when I say so."

"That's the big savage who grabbed my musket by the bayonet end, when we charged at dawn. Before he reared up with a wild whoop, he was creeping through the brush, grunting like a hog. I just barely managed to get my musket away from him."

"Yes, and of the two you came out much the better. Be sure of that. Furthermore, it looks as if the Whites were completely victorious. Now let's get you back to your lines. I can walk with you most of the way, and help you along."

LEAVING Methoa with Paul, still inert on the wet ground, Josh went forward with Kincaid towards the American camp.

At this moment Dad Bill joined them. "Hy-ar, son," he said to Kincaid, "ye tell the Whites the battle's done bin fit and won. The Injuns won't do nothin' no more. Ye tell 'em Dad Bill's lookin' fer Whites what's still breathin'. Don't let 'em be shootin' whin I brings 'em in. I'm a fair mark, I am, and whin folks gits flustered they shoots mighty easy and fast."

Roger threw an arm around each of his companions. He was able to walk, but not much more than that.

Whether they were shot at, or not, they must risk calling out, so he said. As the three of them advanced, Kincaid's voice resounded again and again through the mist. Josh liked the sound of it—"Kincaid of the dragoons coming in—Kincaid of the dragoons coming in." It meant to Josh that amid the dead and the dying, enough fine Americans were left to carry on in this new western land, with its strong-flowing rivers.

"Don't come any farther. I can make out now," said Kincaid. "We'll meet again, never fear. How can we ever forget this hour together!"

Josh grasped his friend's hand, and then with Dad Bill waited behind a great tree, to be sure the wounded man went the rest of the way in safety.

That settled, Josh ran back to Methoa and Paul while Dad Bill resumed his search for more wounded.

By dint of Methoa's skill, she and Josh caught a pony wandering about the bloody swampland. Josh was surprised to see her halt it as it ran at full speed. She knew horses, Abigail did.

Now the two of them lifted Paul to the pony's back, and got him home, safe in Methoa's peaceful clearing.



**T**ECUMSEH came late one night to see Paul. Sitting on a stool behind Cousin Elspeth's chair, Josh could not distinguish the chieftain's face, and was glad of it. It was not a good thing to eye with curiosity a defeated leader.

In silence, Methoa led Tecumseh to the side room where Paul lay. He had scarcely moved since his return home, so Marie Claire said. The terrible wound, bound up with turpentine and brown sugar, was healing, but for the most part he lay face to the wall. His mother's presence comforted him, his sister thought, but nothing else.

Tecumseh did not stay long where Paul was. Josh could well believe that the wounded man had been unresponsive to the chieftain's greeting. Paul had always been the Prophet's man rather than Tecumseh's.

Back in the great room where the fireplace blazed, Tecumseh made no move to depart. His eyes were on Elspeth Palmore. The light shone full on her beautiful face, as she let her knitting fall from her hands, ready to greet Tecumseh if he so desired.

The chieftain sat down on a bench by the outer door. All his moves this night were experimental, as if untried before.

Suddenly he gave a harsh laugh, with no mirth in it. "My brother says his defeat was because of the women. His wife must have tricked his charms." Tecumseh laughed again. Then he was a long time silent.

"Life is very hard," Tecumseh was now addressing himself directly to Elspeth. "I have had enough of it."

"Thee is speaking true words when thee says life is not easy. Many years ago when I lost my little girl, I was ready for death. I could not lay aside grief for long months. And I will tell thee the truth. I will give my own testimony, though I wonder at it. What brought me back to life, that time, was the pride against which I had disciplined myself so long. I thought it beneath me to give way under affliction. It was not alone that my religion forbade worldly symbols of grief.

"Through the years I have reflected on this experience of mine. I have waited on God for the truth of it. Now I have come to believe that the pride which saved me was as one with my religion. It was a spiritual manifestation of the love and grace of Heavenly Father."

Elspeth halted her words, and looked kindly at Tecumseh. "And, friend, I think thee, too, has spiritual pride of the same sort that saved me once. Furthermore, I am told that thee has a dear child who still lives. God will care for her. Thee also has thy duty for her."

The Indian made no answer, and Josh could feel rather than see the intense look bent on Cousin Elspeth. It

might well be that Tecumseh would remember always what the Quakeress had said. Josh himself could understand how this might be.

**A**ROUND Methoa's clearing everyone was trying to keep quiet because of Paul. Josh caught himself speaking in a whisper and tip-toeing out to feed Pete and Van. Therefore, Dad Bill's actions one bright winter day did not seem so strange after all. Josh saw him making large-scale gestures beyond the pasture, and knew those gestures were come-hither ones. After a lifetime of roars, Dad was now voiceless.

Together they walked away from the clearing for some confidential talk. It was obvious something had happened much out of the ordinary.

"That's a boy to home with me ye'll be mighty glad to set eyes on." Dad Bill's whisper struck hard on Josh's ears. "Young Kincaid's up from Kaintuck. He come 'long with Thibault."

Josh exclaimed joyously, before he remembered to be quiet. Then he began to dogtrot because this reunion must be hastened. Dad Bill smiled in sympathy, and took off after Josh.

At Dad's cabin was the same old happy-hearted Roger Kincaid. After a while, he told why he was back in Indiana. "Believe it or not, I like it up here. Why, looking north from the hills over there, you can see sweeping prairies. And, looking south, you can see rich timber, miles and miles of it. Everything that's good you can see. No matter to me whether I was all but destroyed on the Wabash, I like Indiana just the same."

"God bless ye, I like it, too." Dad Bill had resumed his customary bawl.

Roger laughed, and patted the old man's broad shoulder. "My girl down in Kaintuck's willing to settle up here with me. But there's one problem." Now he was addressing himself directly to Josh.

"How about the big Redskin who whopped me over the head with his war-club, and how about that grim mother of his? Maybe they wouldn't care for a neighbor who'd chopped off Sonny's arm."

As he considered the problem, Josh did not think it a trivial one.

"Maybe if I could talk with them, it would help." Kincaid, at this moment, looked so handsome and appealing that Josh could not imagine anyone's not wanting to see him. Josh assured Kincaid that Methoa or, rather Abigail Carnes, was really a very fine woman.

**A**T HOME again, he commenced a chain approach, through Cousin Elspeth to Marie Claire to Methoa. Josh pinned his faith on Marie Claire,

and was not disappointed. The morning of the second day she told him to bring young Kincaid to her mother's cabin.

Although nothing was said, it was evident the principals were none too sure of Paul. With Roger for the fateful call came Dad Bill as well as Josh. Elspeth Palmore sat in her own cabin reading her Bible. In Dad Bill and Elspeth it was as if the flesh and the spirit worked together for the Kentucky boy.

Josh wondered anxiously how Kincaid had better go about the conciliating. Inasmuch as Josh himself did not know how, he was glad to offer no advice. At least Marie Claire would help all she could. She and Roger were both tactful and blessed with social graces.

Within the great cabin, Kincaid sat down, at the polite invitation of Marie Claire. Methoa was close to the fireplace baking apples in a flat earthen dish. Paul was invisible. In this connection Josh noted uncomfortably that Roger was sitting with his back exposed to the side room—Paul's own. Suppose Methoa's son meditated a belated revenge for loss of his arm. Maybe it had been a serious mistake to bring poor Kincaid here.

At this moment Josh looked to Dad Bill for wisdom. In his belted robe, the old frontiersman came up behind Roger's chair, and leaned on its back. "Cain't nohow git used to settin' on new-fangled cheers," he said, but Josh wondered what he really was thinking back in that clear mind of his. Dad certainly provided a substantial shield between the Kentuckian and Paul.

Kincaid began talking somewhat louder than usual. His mellow voice carried well into the inner room—Paul's lair. "As for me I'm sure glad to sit down. I'll never be the same again. That was the hardest blow on the head anyone ever lived to tell about. Doc McClintock said so. I just managed to dodge the full force of it. Otherwise, I'd not be alive at all, even crawling around the way I am now. I'd be dead as a doornail." This young man believed in taking the bull by the horns.

"My brother is ver' strong, and ver' brave too," chimed in Marie Claire. "With one arm he lif' weight too great for ordinary man."

"Right you are," declared Kincaid. "As for me, as I said, I'm not good for much any more. It's a wonder my girl in Kaintuck's willing to have me."

He looked admiringly at Marie Claire. "She's got yellow hair, and I always thought blondes were prettier than brunettes." He paused impressively, eyeing his young hostess. "But sometimes I'm not so sure."

*To be continued*

*Among the Churches*

**Pastors' Address Changes.** C. E. Holmer, Cokato, Minn., to 1145 Orchard St., Grand Rapids 5, Mich. J. H. Johnson, Burlington, Wis., to Gen. Del., St. Petersburg, Fla. Howard W. Lindstrom, Rush City, Minn., to 835 25th St., San Diego 2, Calif. Reinold G. Peterson, Red Wing, Minn., to 809 E. 8th St., Superior, Wis. Arnold M. Stone, Teaneck, N. J., to 1619 Portland Ave., Minneapolis, Minn.

**Addresses of New Pastors.** Peter T. Beckman, 1072 Highland Ave., Needham Heights, Mass.

**Varna, Ill.** The 85th anniversary and confirmation reunion of First Church will be observed Sunday, Oct. 25, Pastor Paul V. Nelson of Mundelein, Ill., a former pastor, will be the guest speaker at the morning service. At the confirmation reunion service that night, Pastor Gilbert Adolphson of Lynn Center, Ill., a son of the congregation, will present a chalk talk. All greetings should be sent to Mrs. Harold Carlson, Route 1, Varna, Ill. The Rev. Orville K. Bosse is pastor.

**Davenport, Iowa.** Sixteen pastors and their wives representing every branch of Lutheranism in the Davenport area gathered Monday afternoon, Sept. 21, in St. Mark Church to honor the Rev. Constant Johnson, pastor of Grace Church, and Mrs. Johnson who were leaving for St. Paul, Minn., where he is now associate pastor of Arlington Hills Church. The Rev. Fred Ilten, pastor of Trinity Church, Missouri Synod, presented Pastor Johnson with a leather case, the gift of all the Lutheran clergymen.

**Oakland, Calif.** Havenscourt Church has felt keenly the loss of Mr. and Mrs. Anton S. Anderson, two of its faithful members who passed away during the year. Mr. Anderson, deacon emeritus and charter member of the congregation, passed away on July 5 and his wife seven months before.

As staunch members of Havenscourt, their work began long before the church itself was erected. When it was just a mission, Mr. Anderson was Sunday school leader and teacher, and when no pastor was available he led the worship services. No matter what the task the Andersons accepted the challenge, and helped to organize the church. Through their generosity the organ became a reality and it was dedicated in their honor on March 14, 1948.

Mr. Anderson was born in Swedona,

Ill., on Oct. 1, 1863, and his wife in Clay Center, Kans., on March 10, 1872. They were married in 1912 at Clay Center and came to California the same year.

**Minneapolis, Minn.** One of Trinity's founders and hardest workers is dead. Franz Nelson, superintendent of the Sunday school for 25 years and former church board member, passed away on Monday, Aug. 24, at the age of 65 years. Funeral services were held on Aug. 26 with Pastors Evald J. Conrad and Carl F. Danielson officiating. Mr. Nelson leaves his widow, two children, Duane and Mrs. Paul Samuelson, and one grandchild.

Upon completing 25 years as Sunday school superintendent, Trinity presented Mr. Anderson with a wrist watch and an inscribed Bible last January.

### An Accepted Practice

The Budget Plan for the church papers is now an accepted practice in approximately 300 of our Augustana churches. One pastor writes, "The Budget Plan is now an accepted practice in our church. We would hate to go back to the old practice of going out to get subscribers. However, that is secondary. The greater value is getting the church papers into each home of the congregation, resulting in a membership that is responsive to the opportunities and needs of the church-at-large."

A number of pastors have written that their congregations have adopted the Budget Plan. Other pastors have informed us that the Budget Plan will be presented to the board of administration or the congregation at the first opportunity. We are, therefore, looking forward to quite an addition to our so-called honor list.

The number of enrollments in the Church Paper Week is mounting each day. It promises to be another banner year. If your congregation has not as yet enrolled we hope it will do so at once. Necessary supplies will be promptly mailed as soon as we have the name and address of the chairman. Address **Circulation Manager, Augustana Book Concern, Rock Island, Illinois.**

## PASTOR NORDALE DEAD

**A**FTER having spent practically all of his ministry on the home mission fields of the Church, the Rev. Theodore B. Nordale was called to his final rest on Saturday, October 3, at Minneapolis, Minn. He had been retired from active service during the last four years.

Born at White Bear Lake, Minn., January 11, 1883, he was a year old before he was baptized by the Rev. A. Monten, who had come from St. Paul to conduct the funeral of his 8-year-old sister, Josephine Nordale.

"From earliest childhood," he writes in his autobiography, "I had the desire to become a minister of the Gospel of Jesus Christ. I tried to get away from that inner urge, but could not."

Economic difficulties of his parents made it necessary for him to interrupt his education after one year in South High School in Minneapolis, but he finally entered Minnesota College in 1910 at the age of 27. Two years later he enrolled in Gustavus Adolphus College, where he graduated in 1915. That fall he matriculated at Augustana Seminary, and in 1918 he was ordained in the Emmanuel Church, Minneapolis, on a call to Bethel Church, Bemidji, Minn. When he first came to Bemidji, he was required to serve five other mission congregations in the area.

Other congregations served by Pastor Nordale were at Prophetstown and New Bedford, Ill.; Bay City, Mich.; Virginia and Eveleth, Minn., and Fort William, Canada. His pastorate at the last place extended from 1942 to 1949, when he retired from active service.

Pastor Nordale was united in marriage to Miss Hilda E. Sellman of St. Paul on May 1, 1919. Two children were born to the union: Ruth Emelia and David Emmanuel. The former died in infancy.

Forest Lake, Minn. August 29 and 30 marked the 65th anniversary of Faith Church where the Rev. L. K. Anderson is pastor. Former pastors speaking at the services were the Rev. Rudolph C. Burke, promotional director of the board of foreign missions; the Rev. A. W. Knock, traveling representative for the Lutheran Bible Institute, and the Rev. Oscar Lund, Grand Forks, N. Dak. Dr. Leonard Kendall, vice-president of the Minnesota Conference, spoke at the service of consecration on Sunday afternoon. Special music was rendered at all the services.

Former members working in the Church sent greetings. They came from Miss Hildegard Swanson, missionary to India; Pastor Gordon Loren of Bellevue, Wash.; Pastor Theodore Palmer,



Seattle, Wash., and Pastor Glenn Pierson, regional director of American missions for the New York and New England Conferences.

Faith Church was organized in what was known as the Alm School house on Aug. 29, 1888, with 16 families as charter members of whom one is living. She is Mrs. Andrew Erickson who is 93 years old.

Faith has a Sunday school of 36 teachers of which Miss Grace Stephenson is superintendent, and a cradle roll of 100 infants.

The Boston District convened for its annual meeting on Monday, Sept. 21, at St. Paul Church, Arlington, Mass., of which the Rev. Walter Ohman is pastor. The Rev. Carl A. Bergquist, District president, presided.

The District welcomed its 25th church, Grace of Needham, Mass., on Sept. 13. This new congregation of which the Rev. Peter Beckman is pastor was begun under the supervision of the regional director, the Rev. Glenn Pierson, and the Rev. Raymond Kask.

The greatest event of the year was when the District served as hosts to the Boston Freedom Conference on June 24-28. The District rejoiced in the progress made by its congregations: The new chapel by the Church of the Good Shepherd, North Quincy; the completion of the new parsonage by First Church, Lynn, and St. Paul Church, Arlington, becoming self-sustaining. The membership of the District is 7,515 confirmed and 10,212 baptized members.

The film "Martin Luther" will begin an extended showing in the Majestic Theater in Boston on Nov. 1. Pastor J. Norman Carlson, executive director for Lutheran Social Service, Inc., will direct the publicity and planning for this event.

**Ironwood, Mich.** The new pastor at Salem Church is the Rev. Earl G. Gustafson who was installed on Thursday evening, Sept. 24, by the Rev. Verner A. Granquist, vice-president of the Superior Conference. He succeeds the Rev. Reuben G. Berg, now of Portland, Oregon.

Coming from Modesto, Calif., Pastor Gustafson was the minister of Emanuel Church there. Before his departure, the members of Emanuel honored Pastor Gustafson and his family at a farewell reception at which they were presented with a gift and expressions of appreciation. During his tenure in Modesto, the congregation increased by 178 members, as well as the Sunday school, and acquired a new parsonage. Dr. M. A. Odell is serving Emanuel Church as interim pastor.



## For Your 1953 Christmas Program



### ● THE SONG AND THE STAR

By Hilda Marie Powicke.

The meaning of Christmas is unfolded in promise, fulfillment, and sharing—the meaning of the Christmas Song and Star. Two new songs are found among many familiar ones. The theme is developed in an interesting way, not only in the parts taken by the Herald, the Group Readers, the children representing the mission lands, and by the manger scene tableau, but also by lively original verse and by a number of well chosen recitations.

Though unusual in some particulars, there is nothing difficult about the service. It is throughout a children's service, readily adaptable to any size Sunday School.

Each, 10 cents Dozen, \$1.00

### ● FOR GOD SO LOVED THE WORLD

By Mary G. Smith.

This program describes the way Christmas is kept in the Warren family, a typical churchly home. The informal conversation of the father and mother, the four children of various ages, and the grandmother serves to introduce a series of scenes, which are then visualized in a simple way on a curtained stage. These scenes include a Swedish one representing Santa Lucia, a German "Advent Wreath" scene, an English Yule-log scene, and a Christmas service in a missionary village in Africa. Finally there is a Nativity scene itself, in which readings by the Speech Choir and numbers by the Junior Choir present the Christmas story. At the close—as at the beginning—there are appropriate elements of church worship in which the congregation and the Senior Choir have a part together with the school.

Each, 10 cents Dozen, \$1.00

### CHRISTMAS FILMSTRIPS (full color)

(Send for complete listing of Christmas filmstrips)

#### O HOLY NIGHT

The wondrous story of Christ's birth and the visit of the wise men beautifully portrayed by living characters in authenticated settings and costumes. Combined with Christmas hymnframes and a program with special recitations for children, this is a complete worship service.

Full color filmstrip with manual, \$5.00

Extra copies of program manual, Doz., 72 cents

#### EMMANUEL

Majestic in scope, in magnificent full-color photograph, here is the wondrous story of Christ's birth portrayed by real people. Combined with many sacred hymns and carols and special recitations for the children. Emmanuel furnishes a complete worship program unsurpassed in drama, inspiration and beauty.

Full color 35mm filmstrip with worship program manual \$5.00.

#### CHRISTMAS AROUND THE WORLD

The holiday festivities of many lands, the music the whole world loves, the colorful ceremonies in which each nation observes the birth of Christ are captured in the pictures, words and music of this full color, sound filmstrip. A wonderful 20 minute trip from Scandinavia, through Europe, Asia and the Americas. Here is a really different program.

35mm color filmstrip with 2-78 rpm records and leaders guide \$10.00.

#### CHRISTMAS PARTY

Something unusual in Christmas filmstrips. A complete party on the screen—games, songs, stories, contests designed for groups. Closes with Christmas story from Luke and Christmas hymns.

Full color 35mm filmstrip and 24 page leaders guide printed game materials \$7.00.

#### CHRISTMAS IN THE PINEY WOODS

A modern day, heartwarming Christmas story of a cotton field country girl and the new baby that arrives to greet her on Christmas day. 33 frames. Color. Story guide.

\$6.00

## Augustana Book Concern

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55 So. Ninth Street,  
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Chicago 4, Illinois.

**Jamestown, N. Y.** A farewell gathering at Holy Trinity Church on August 29 for Mr. and Mrs. Herbert Malm brought together many friends who regretted to see the Malms leaving Gustavus Adolphus Children's Home. Mr. and Mrs. Malm have served as superintendent and matron of the Home for several years, but left for Minneapolis Sept. 1 where Mr. Malm is public relations man at the Lutheran Bible Institute.

Jamestown men representing the community, school, welfare department, as well as Pastor Nore G. Gustafson,

vice-president of the New York Conference; Rheu Rein, chairman of the executive board, and others, expressed their appreciation for the work that Mr. and Mrs. Malm had done at the Home.

Until new management is secured for the home, Pastor Lawrence Holt, executive director of Lutheran Social Service of the New York Conference, is in temporary charge of the Home.

**Chicago, Ill.** The Chicago Sunday Evening Club opened its 47th season in Orchestra Hall at 7 p.m. on Sunday, Oct. 4, with Dr. Elton Trueblood as speaker. The Rev. Charles B. Temple-

ton, evangelist of the National Council of Churches, will speak on Oct. 18 and 25. Among Lutheran speakers will be Luther W. Youngdahl, U. S. District Judge, District of Columbia, on Nov. 22.

## OBSERVES 75TH ANNIVERSARY

"**LOOKING Forward**" might well have been the theme chosen for the 75th anniversary observance of Benton Church, Crooks, S. Dak., during the week of August 16-23. Former pastors and visiting speakers did not dwell upon the past, but mainly upon the future challenge that lies before the congregation. Music by the youth and senior choirs and the soloists added to the festivities.

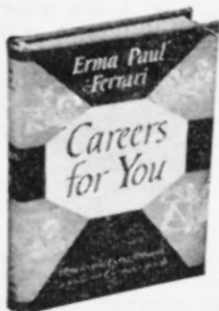
Participating in the anniversary services were former pastors: the Revs. Armour Edberg, Anoka, Minn.; M. W. Gustafson, Kirkland, Ill.; A. W. Knock, Minneapolis, Minn., and O. Philip Johnson, Avoka, Minn. The latter is also a son of the congregation who served as interim pastor for two years. The Rev. Carl H. Gronquist is pastor.

Prior to each evening service, Monday through Thursday, Pastor Knock conducted a Bible study. Pastor William E. Berg, director of evangelism, spoke at the first three evening services. At the home mission service on Tuesday evening, the treasurer of the congregation, O. J. Nielson, presented Pastor Berg with a substantial check to be used specifically for the new congregation to be started in Sioux Falls, S. Dak.

Highlights of the anniversary were the Swedish service on Thursday morning and the communion service on Sunday, Aug. 23. Pastor Gustafson spoke at the Swedish worship attended by folks from the whole area. Pastor Arnold E. Carlson, professor of Christianity at Gustavus Adolphus College, St. Peter, Minn., spoke on the Church's responsibility toward its youth on Thursday evening.

The Benton congregation was organized, like most of the older ones of the Augustana Church, by the early Swedish settlers who came to this area long before South Dakota was even a state. Served by visiting pastors and students, the congregation was held together by consecrated lay leaders. When the group became too large to meet in the home, they moved into the school house. In 1885 they erected their first church building, destroyed by fire in 1913. Although the pastor was out of town when the church burned, the laymen called a meeting the next day and began immediately to plan for a new and larger edifice, still serving the congregation. It was dedicated in 1915.

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## NEBRASKA

Nebraska Conference has had some changes recently in its ministerium. Newly ordained Pastors Dale Bard and Donald Johnson are serving in Hershey and Bristow, respectively. Pastor Emory Pokrant has moved from Kearney, Nebr., to Assaria, Kans., and Pastor George P. Bernard from Omaha to Willmar, Minn. Pastor Philip Larson of McPherson, Kans., will move to Wausa, Nebr., the last of November, and Pastor Alfred Peterson of Sacred Heart, Minn., to Newman Grove, Nebr. Pastor Maurice L. Swenson of Osceola resigned Sept. 13 to enter the work of the Service Commission of the National Lutheran Council. He will be in charge of the Lutheran Service Center at Charleston, S. C. Pastor Swenson has served two terms as a chaplain in the armed forces and a number of years as secretary of the Nebraska Conference.

Publicity Workshops have recently been held for pastors and laymen of the National Lutheran Council Churches in Nebraska. Designed to aid in gaining a more efficient system of publicity of church events through newspapers and radio, the workshops were directed by Eric Modean of the public relations department of the National Lutheran Council in New York City.

District Stewardship Rallies began Sept. 27 under the guidance of the Rev. Martin Carlson, director of stewardship and finance of the Augustana Lutheran Church. Pastors, laymen, board members and every-member canvass workers studied the important field of Christian stewardship at these rallies.

An emergency appeal for building funds for the infant congregation of the Conference, St. Timothy's of Omaha, will take place on Sunday, Nov. 1, in Nebraska churches. St. Timothy's must start to build a new church as soon as possible because space in the public school where services have been held will not be available after January 1.

J. SABIN SWENSON

## KANSAS

A Lindsborg area Reformation service will be held at Presser Hall on the Bethany College Campus Sunday, Oct. 25, at 3:30 p.m. Guest speaker will be Pastor Paul Noren of Augustana Church, Denver, who has just recently been installed by Pastor N. Everett Hedeon.

The Kansas Conference Pastoral Conference was held at the Tabor Church, Pueblo, Colo., Oct. 13 and 14. The Rev. Paul A. Laurell is pastor at Tabor. Pastor Hedeon, Conference president, planned an interesting program, beginning with a holy communion service. Three highlights of

the conference were: a presentation of the *Advance for Christ* program for home and foreign missions, a panel discussion on planned parenthood, and a study of the problem of mental health. Pastor Everett Norling of Wichita was in charge of the discussion on "Advance for Christ." Assisting him were

Pastor T. W. Wersell and Pastor William Siegel who spoke at the evening service. The study of mental health took place at the Colorado State Hospital, with the hospital chaplain and hospital psychiatrists assisting.

The American Lutheran Conference Seminar convened Oct. 5 and 6 at Park

# Reformation Month Reading



**MARTIN LUTHER.** By May McNeer and Lynd Ward. At the risk of his life, Martin Luther cried out against the abuses in the Roman Catholic Church and led the way to the formation of the Protestant churches. His story is told here in dramatic text and magnificent pictures, both based on sound research. Illustrated in Full Color and in Black and White. Ages 9 up. **\$2.50**

**THE BEGGING STUDENT.** By G. G. Martin. The story opens with an incident which took place about three years after Luther had posted his 95 Theses against papal indulgences. A begging student, brilliant and skeptical about religion, was an active participant in many of the struggles about Luther's teachings in which the townspeople engaged at that time. Adventure and romance are cleverly woven into the narrative. **\$1.00**



**A BOY MEETS LUTHER.** By A. G. Joelsson. Translated by Ruth J. Ullberg. An American translation of a delightful book. A Swedish lad makes an imaginary visit with Martin Luther and then goes on to tell how his father taught the Small Catechism and the stories he told by the way of illustration. This is a book for the children's own reading or for reading in the family circle, especially where there are children of pre-confirmation age. **\$2.75**

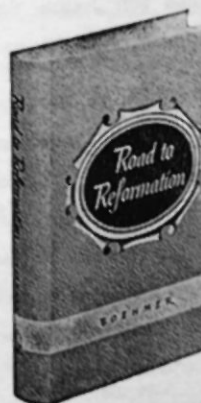
**MARTIN LUTHER.** By Elsie Singmaster. An ideal life story of Martin Luther in a reprint edition. Readers over a wide age-range, older children, young people and adults, will find this account equally fascinating. **Cloth, \$1.25**



**HERE I STAND: A Life of Martin Luther.** By Roland H. Bainton. This authoritative dramatic biography interprets the experiences, the work, the writings, and the lasting contributions of Martin Luther. It brings insight into Luther's religious problems and values, shows his place within the sixteenth century and his influence upon it. Illustrated. **\$4.75**

**LUTHER NOW.** By Hanns Lilje. Translated by Carl J. Schindler. This book is an essay in what the author aptly calls "applied history." It deals with much besides Martin Luther, and much that is of paramount importance today. **\$2.50**

**ROAD TO REFORMATION.** By Boehmer. This great German writing now available in a forthright, exact and simple English translation. Young Luther from Catholicism to Reformation. **\$4.00**



**THE BOY WHO FOUGHT WITH KINGS.** By Edna and Howard Hong. Illustrated by John Ellingboe. A fascinating story for children, giving them the biography of Martin Luther in a manner easy for them to understand and appreciate. **\$2.00**

**YOU ASK ABOUT LUTHER.** By George Hall. Sallient points about Luther's life and thinking. **Paper, 60 cents**

**THE TABLE TALK OF MARTIN LUTHER.** Edited by Thomas S. Kepler. In table conversation with associates, Martin Luther covered an amazing variety of subjects dealing with almost every kind of human spiritual experience. This volume reflects his philosophical and spiritual beliefs. **\$1.50**

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College, Parkville, Mo., with Pastors George Wahlin and Gilbert Monson participating. It is interesting to note that representatives from the Missouri Synod were a part of the conference.

**Pastor Philip Larson**, secretary of the Kansas Conference, has resigned as pastor at New Gottland, and will move with his family to take up work at the Tabor Church, Wausa, Nebr. Pastor Larson will be missed in Kansas where he was a member of the executive board of Bethany College.

**Mariadahl Church** of Cleburne, Kansas, celebrated its 90th anniversary on Oct. 25, at which time President Hedeen installed the new pastor, the Rev. Malcolm Gustafson.

**Pastor S. E. Johnson**, having served

**Assaria Church** for 21 years, preached his farewell sermon Sept. 13, the anniversary of his coming to the congregation. That afternoon a farewell reception was given in honor of the pastor's family, with 360 friends attending. Master of ceremonies was Arvid Rundquist.

**Lavern Johnson**, chairman of the board of trustees, presented the Johnsons with a purse from the congregation in gratitude for the years of faithful service rendered at Assaria. Pastor Emory Pokrant coming to Assaria from Kearney, Nebr., preached his first sermon on Sept. 20. **JOHN R. BENSON**

## RED RIVER VALLEY

For the second time in recent months tragedy has struck swiftly in congregations of the Conference. Birka Church in the Underwood, North Dakota parish, was completely destroyed by fire at midnight, August 22, during a violent electrical storm. The church was built in 1913 and was recently enlarged by a new addition. Plans are being made for rebuilding immediately.

"The History of the Red River Valley Conference" is now off the press. Pastor J. Edor Larson is the author of this noteworthy addition to the history of the Augustana Church in this section of the country. Pastors and laymen alike will find it informative and enjoyable reading.

**Pastor Winton Hoog** was installed as the pastor of the Garfield, Minn., congregation on Sept. 8, and Pastor Marilyn Larson at Tolley, North Dakota, on Sept. 15.

A highly successful TTT School, sponsored by the board of parish education of the Augustana Lutheran Church, was held at the Augustana Church, Grand Forks, North Dakota, Sept. 25 and 26. More than 100 church school teachers and pastors from the various sections of the Conference attended. During the next few weeks those who were trained at Grand Forks will conduct similar area and District schools throughout the Conference. **W. C. BLUMQUIST**

## SUPERIOR

"Advance for Christ" ingathering for missions is taking shape in the Conference. The Rev. Verner Granquist, Iron Mountain, Mich., Conference director, together with the District directors, are sending out material giving complete directions in District and congregational planning. There seems to be a thrill in the air at the anticipation of attaining this two-million dollar goal for missions. In the letter sent out from the synodical co-directors we find the key words: "Mighty Lord Extend Thy Kingdom" and certainly we hope that may be the spirit of the ingathering in Superior Conference.

Fall is the time for District meetings, missionary gatherings and mission schools. Ishpeming District convened at Munising, Mich. It recommended establishing a new parish consisting of the churches at Allenville and Cedarville. Officers of the District are: Pastors Fred Olson, chairman; Maynard Hansen, vice-chairman; C. L. Lindberg, secretary and Leland Jackson, treasurer. Pastor Wayne Peterson is statistician. The Rev. Ludvig Melander, missionary to Africa, was the afternoon speaker.

The Pastoral Conference held at Fortune Lake on Sept. 14 and 15 is now history. Speakers were: Dr. E. S. Hjortland, pastor of Central Lutheran Church, Minneapolis; Pastors Thomas Wersell, Minneapolis, and Reuben Gornitzka, Milwaukee, Wis., and Mr. Sam Edwins, Minneapolis.

Changes in the Conference: Pastor William Chell was installed as pastor at Wisconsin Rapids, Wis. Pastor Chester Johnson has resigned from Im-

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**Groveland, Zion:** Main Ave. and Waldo St., Martin L. Swanson, pastor.

**Hallandale, Bethlehem:** West Boulevard.

**Miami:**

**Bethel:** N.W. 103rd St. and N.W. 5th Ave., L. Vincent Bomgren, pastor.

**Immanuel:** N.W. 5th Ave. and 4th St., (downtown), Herbert Johnson, pastor.

**Messiah:** S.W. 8th St. (Tamiami Trail) and 75th Ave., G. K. Andeen, vice pastor.

**St. John's:** N.W. 22nd Ave. and 26th St., Bertil A. Erling, pastor.

**Orlando, St. Paul's:** E. Church and S. Lake Sts., Gustav F. Grahn, pastor.

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## TEXAS CHURCH DIRECTORY

Our churches and people invite you to stop for worship and fellowship when you travel in Texas.

**Austin, Gethsemane:** Congress Ave., at 16th St., M. L. Lundquist, pastor.

**Avoca (Erickdahl), Bethel:** Hugo B. Haterius, pastor.

**Dallas, Emanuel:** Peak and San Jacinto Sts., Curtis Wiberg, pastor.

**Dallas, Walnut Hill Lutheran:** 9403 Womack Way, off Northwest Highway, Arthur B. Pearson, pastor.

**Del Valle (Elroy), Moline:** Gustaf Bergman, pastor.

**El Campo, First Am.:** Wallace V. Setterlund, pastor.

**Elgin (Lund), Bethlehem:** Carl A. A. Larson, pastor.

**Fort Worth, Grace:** Hemphill at Broadway, Marbury, E. Anderson, pastor.

**Galveston, Zion:** 412 18th Street, Chas. L. Hanson, pastor.

**Houston, Augustana:** Chartres at Wheeler Ave., Paul T. Seastrand, pastor.

**Houston, Christ the King:** Greenbriar Drive and Rice Blvd.

**Hutto, Hutto:** Merle F. Carlson, pastor.

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**Lyford, Bethel:** Lester K. Larson, pastor

**Manor, New Sweden:**

**McAllen, Our Saviour's:** 12th and Gumwood,

**Olivia, Eden:** Wallace V. Setterlund, pastor.

**Point Comfort:** St. Mark's, Lorenze P. Larson, pastor.

**Round Rock, Palm Valley:** O. M. Bloom, pastor.

**San Antonio, Ascension:** 1060 Donaldson Ave.

**Leslie A. F. Carlson, pastor.**



manuel, Rhinelander, having accepted a call to Michigan City, Ind. Pastor Harry Lundblad has also recently resigned from his charge at Menominee, Mich., to accept a call to Woodhull, Ill.

**Conference Luther League leaders** are Pastor Wilbert Johnson of Rapid River, president, and Pastor Robert Johanson of Marinette, Wis., vice-president.  
C. L. LINDBERG

## STEWARDSHIP CONFERENCE

**THE DYNAMICS** and techniques of Christian fund raising was the subject considered at the first Stewardship Education School to be held in the Iowa Conference. The one-day institute, which convened in Des Moines on Sept. 9 at Grandview Church, the Rev. Ruben Spong, pastor, was under the supervision of the Conference stewardship education committee, headed by Pastor Francis W. Johnson of Stanton.

In the cell group discussion meetings the men discussed such topics as the difference between begging and Christian fund raising, the motive in stewardship, tithing and sacrificial giving, and how to teach people to do better than "token giving." The need for stewardship education is revealed in the fact that less than one per cent of the income of American families is given to charity, and less than one-half of one per cent is designated for church, it was pointed out.

Leaders of the cell groups were Pastor Martin E. Carlson, Minneapolis, Minn.; Mr. Paul Hellwege, Boone; Mr. Tom White, representative of the Wells Organization, Chicago, Ill.; and Judge Eskil Carlson, Des Moines.

These discussions were preceeded by an inspirational hour in which messages were presented by Mr. George Novotne, Creston; Miss Agnes Samuelson, Des Moines, and Pastor Arthur

Enquist, Fort Dodge. The afternoon closed with a presentation of visual aids in stewardship education by Pastor Martin E. Carlson and a brief consecration service led by the Conference president, Pastor Raynold Lingwall of Red Oak.

A team of two pastors and two laymen appointed from each of the Districts will transmit to the churches of their respective areas the inspiration and information gathered at this school.

ROBERT E. SEGERHAMMAR

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# World of Books

All books reviewed in these columns should be ordered from Augustana Book Concern, Rock Island, Illinois.

**LIFE IS COMMITMENT.** J. H. Oldham. Harper and Brothers. 140 pp. \$2.50.

The author of this splendid book is well known in ecumenical circles for his leadership in the International Missionary Council and the World Council of Churches. During the war he kept a vigorous life line of communication among Christians by editing the Christian News Letter from London. In this work he has developed the thesis that faith is a wholehearted

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commitment and decision and that a Christian must be aware constantly of this. The reading of the author has been wide and prodigious and one of the strong features of his book is his amazing ability to quote and summarize the thought of a large number of contemporary writers. He is grappling with the contemporary problems of theology and philosophy. I recommend the book to thoughtful Christians everywhere.

CLIFFORD ANSGAR NELSON

**A FAITH TO PROCLAIM.** The Content of Effective Preaching. By James S. Stewart. Charles Scribner's Sons. 160 pp. \$2.50.

In this book, which represents the Lyman Beecher Lectures on Preaching at Yale University, Dr. Stewart focuses attention on the basic theme of *what* to preach, rather than *how* to preach. In five chapters—"Proclaiming the Incarnation," "Proclaiming Forgiveness," "Proclaiming the Cross," "Proclaiming the Resurrection,"

"Proclaiming Christ"—he reveals the heart of the preacher's task. That task, as Dr. Stewart sees it, is evangelism—the proclamation of a spiritual resurrection to a confused and bewildered world. The book can be regarded as a sequel to Dr. Stewart's *Heralds of God*, which dealt with the physical construction of a sermon. Many of us would rank the author's books of sermons, e.g., *The Strong Name*, as the best in that field in several decades. Dr. Stewart is Professor of New Testament in the University of Edinburgh. D. N.

**WHAT IS GOD LIKE?** Robbie Trent. Harper and Brothers. 63 pp. \$2.00.

A more delightfully printed book of religious verse can hardly be imagined. The type setting and the illustrations are magnificent. The author has shown real genius in writing blank verse that tells a moving story of a boy growing up in the time of our Lord and finding in Jesus the answer to the biggest question in the world—the title question of the book. Philip is the boy growing up in Bethsaida and living in joyous fellowship with his wise and patient father who answers all the little questions in a lovely way. After his father's death he finds Jesus who shows him that God is so much like a father and he is finally sure that God is like Jesus in a very beautiful way. This is a beautiful gift book for reading to the children. The skillful use of Bible quotations, woven into the theme is admirable. Do not miss it, if you are looking for a rewarding reading experience at home or in a group. I tried the reading on my two boys, ages 9 and 12, and they were greatly fascinated.

MRS. E. BERNICE NELSON

**THE GOSPEL ON SKID ROW.** Frank Jennings. Fleming H. Revell Co. 159 pp. \$2.00.

It is a London preacher who on a lecture tour in America made an intimate study of a number of the best known city missions, among them the Bowery Mission in New York and the Pacific Garden Mission in Chicago, who has penned these stories of men and women who were saved and rehabilitated through their ministry. That he might know their background better and appreciate what they often have to contend with, he himself became a "Bowery bum." You need not look for literary excellence, but you will thrill to the evidences of the power of the gospel to reclaim the fallen, as you read these pages. This power is exemplified in the lives of George the Gambler, Paulette the Prostitute, Charlie the Boozer, Roy the Journalist, Alf the Communist, Carl and Tilly, and Sam the Boxer—to use the chapter titles. In the final chapter, Christ for All, the heart of evangelism is emphasized. D. N.

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