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The Lutheran COMPANION



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LUTHERANS GET CAMP FOR NEGLECTED CHILDREN

The late Congressman Harold Knutson, Wadena, Minn., and four youngsters are shown on a 70-acre Minnesota tract which Mr. Knutson gave to the Evangelical Lutheran Church for use as a summer camp for "neglected, unfortunate, deprived and handicapped children." The tract, formerly a private summer resort valued at \$45,000, is located 30 miles north of Brainerd, Minn., in the heart of the Minnesota lake region. The photo was taken a few days before Mr. Knutson's death on Aug. 21. Mr. Knutson was a member of the House of Representatives in Washington from 1917 to 1949 and was chairman of the House Ways and Means Committee during the 80th Congress.



R. I. Argus Photo

STUDENTS FROM ORIENT MEET AT AUGUSTANA

Learning the answers to a few questions puzzling new students is Tennyson Liu (left) of Hankow, China. Supplying the answers is Yoshihiro Sokei of Okinawa, who is spending his second year at Augustana College.

A Fruit of Missions

Chinese Seminary Graduate to Study in America

By Charlotte Odman

ON MAY 26 Tennyson Liu was one of thirteen Chinese students who were graduated in an impressive commencement service at Lutheran Theological Seminary in Hong Kong. Six months later we find these young pastors, like beams from a lighthouse of God, reaching into far places of the earth. Two have gone to Formosa, three southward to Malaya, one to Kudat in British North Borneo, and six have remained in Hong Kong.

As for Liu, he was one of six foreign students who enrolled last month in Augustana College, Rock Island, Ill. He had been granted a two-year scholarship for further study by the Foreign Mission Society of the institution. When he came to the United

States, he left behind him a part of his family trapped in Communist-dominated China.

Son of Chinese Professor

A native of Hankow, China, and a product of the Augustana mission field, now taken over by the Communists, Tennyson is 25 years old. He is the son of a professor of Chinese Literature at National University of Formosa, which is known as Taiwan among the Chinese.

For a time Mr. Liu worked for the Standard Oil Company in Hankow, which city is often called the Chicago of the Orient. It was while in Hankow that one of his office friends invited him to attend the Bible class conducted

by Dr. Victor Swenson, an Augustana missionary. Here he became interested in Christianity, was converted and thus seeds of Christian service were planted in his mind.

Left Standard Oil Company

And it seemed as if from there on, an unseen Power was pushing Tennyson Liu just one step ahead of the invading Communists and on to Hong Kong. The Standard Oil Company transferred him to Changsha, promoting him to the position of chief accountant, just short-

One of the obvious qualities of the first Christians was their exultant confidence in the presence of evil . . . It was this stubborn truculence of theirs which exasperated the Roman magistrates, infuriated the mobs, and yet which again and again drew men and women to their side, even though they were aware that this adherence meant savage torture and sudden death. These Christians proclaimed victory. In Jesus of Nazareth, the Creator of all things had intervened in the human story, decisively altering its course, turning it from tragedy to joy, and in a mighty duel had rescued humanity from its most deadly enemies. Christ had conquered sin and death, and principalities and powers.—Gordon Rupp

ly before Hankow fell into the hands of the enemy. And, best of all, his new office manager was a Christian who encouraged him in his Bible study and interest in the Church. When Mr. Liu finally decided to leave for the Lutheran Theological Seminary in Hong Kong, this man told him: "For the company I wish to keep you, but for the Church and your future, I want you to go." He even helped young Liu to get a plane ticket to the last port of freedom, for Changsha was captured not too long after.

Behind the Iron Curtain, however, he left his mother and two younger brothers. He has not heard from his mother for three years. Another brother is with his father in Formosa.

Speaks Excellent English

As far as the language is concerned, Mr. Liu will have no difficulty with his fellow students and professors. His excellent command of English is due to the fact that he began to study it in high school and that he has an English-speaking father who chose the name of Tennyson for his son because he had a deep admiration for the English poet.

A quiet, serious young man, Mr. Liu's purpose in coming to this country is to pursue postgraduate studies in order to serve better the Lutheran Church among the overseas Chinese somewhere in Southeast Asia. During vacations he plans to visit Lutheran congregations in this country and to learn about their organization and administration. It is only fifty years since the Lutheran Church was started in the interior of China, and only five years ago in Hong Kong. "We have much to learn," he said.



HE GAVE THE VALEDICTORY

Tennyson Liu speaking at Seminary commencement in Hong Kong.

How Seminary Was Born

The Lutheran Theological Seminary, the key institution of the Lutheran Church of China, has been in Hong Kong only five years. It was evacuated from Shekow, Hupeh, China, to Hong Kong in November 1948 because the Communists were invading North China. In reality, however, the Seminary is forty years old, and has had 229 graduates.

This important institution was thought of, prayed for, and planned by Lutheran missions many years before it became a reality. Missionaries can shepherd and lead churches only for a comparatively brief period of time, and it was therefore necessary that Chinese workers be trained and prepared for the responsibilities which would eventually fall upon them. However, no mission alone could afford to begin a seminary. It was not until 1913 that four Lutheran missions—the Hauge Synod Mission, the American Lutheran Mission, the Norwegian Missionary Society, and the Finnish Missionary Society—banded together to launch such an institution. The Augustana Lutheran Church joined their effort in 1921, and now there are six Lutheran groups supporting the Hong Kong seminary, including Augustana, ELC, ULCA, Church of Sweden, Finnish Missionary Society and the Norwegian Missionary Society, all of which contribute students, faculty and financial support to the institution.

Two Augustana Presidents

Of the four presidents, two have been from the Augustana Church, namely, Dr. Russell Nelson, who took over this

year, and Dr. Gustav Carlberg, now teaching at Augustana Theological Seminary, Rock Island, Ill., who was its head from 1928 to 1952. It was during the latter's regime in 1948 that the Seminary, including 74 students, professors and their families, with two freight cars of equipment, fled before the Communists to the comparative safety of the Christian Mission to Buddhists at Taofongshan near Hong Kong. This is a beautiful place, created by a Danish architect for the late Dr. Karl L. Reichelt when in 1927 he founded this retreat for weary pilgrims and seekers after the truth.

Fifty-two men have graduated from the Seminary since its establishment in Hong Kong, and it has exerted a profound influence upon the rapidly

expanding Lutheran work in this Oriental, exotic port, which has leaped in population from 800,000 to two and one-half million inhabitants. In the short space of five years evangelistic work has been started in twenty-three preaching places, five of which have already become organized congregations in Hong Kong.

A Lighthouse in the Orient

This lighthouse of God has also spread its influence to include other areas in Southeast Asia where twenty million overseas Chinese make their homes. During the past school year, four former graduates and one undergraduate have gone to Formosa to assist in the Lutheran Church there. Last April, a 1952 graduate left for Japan to start work among the Buddhist priests, the first foreign missionary of the Lutheran Church of China.

Tennyson Liu is not the first student from the China seminary to study at our schools, but he is the first since the Seminary was moved to Hong Kong. From our schools and our people he will carry back to that teeming metropolis a better understanding of our American churches and a deeper experience of the love of Christ. Hong Kong may be likened to a modern Ephesus, where the trade routes of the world converge and where peoples of all nations and tribes and tongues may be reached with the Gospel of salvation. Perhaps it was providential that our Lutheran Seminary was compelled to establish itself in that strategic area.

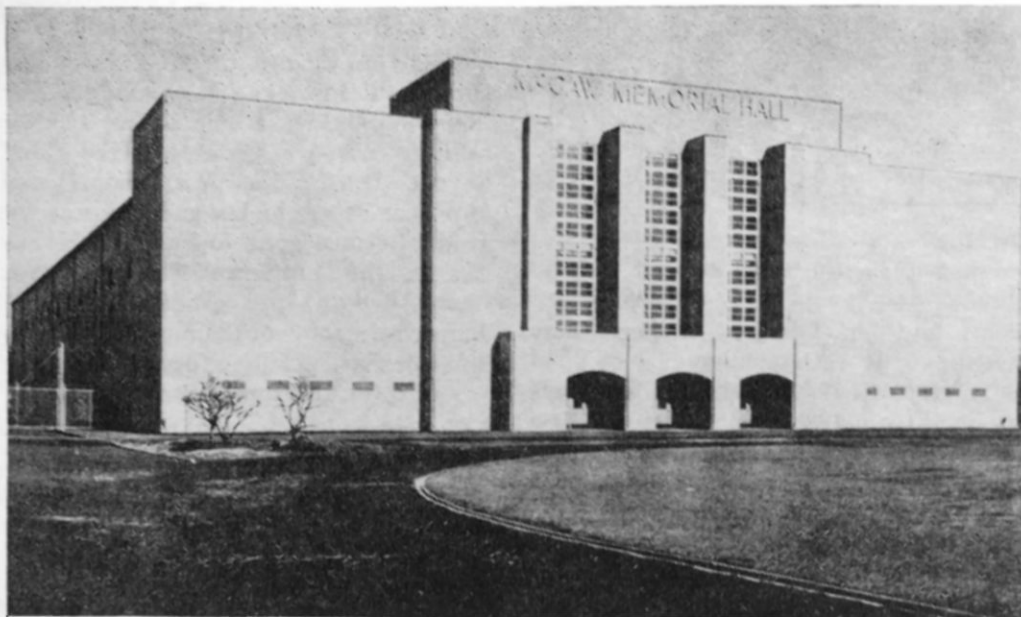


MESSENGERS OF THE GOSPEL

There were 13 graduates in Tennyson's class. He is second from left in first row.

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SPIRES on the horizon



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WORLD COUNCIL TO MEET HERE

Sessions of the Second Assembly of the World Council of Churches will be held next August in this modern McGaw Memorial Hall on the campus of Northwestern University, Evanston, Ill. Officially constituted at Amsterdam, the Netherlands, on August 23, 1948, the World Council now comprises 161 Protestant and Orthodox communions throughout the globe, with headquarters at Geneva, Switzerland. Theme of the Second Assembly is "Christ—the Hope of the World."

PIONEERS WERE GODLY

OUR AMERICAN political institutions "are what they are" because the nation's founders were deeply religious people, Secretary of State John Foster Dulles said at a ceremony celebrating the 150th anniversary of First Presbyterian Church in Watertown, N. Y.

Mr. Dulles' father was pastor of the church for 16 years.

The Secretary reminded his hearers that, in this country's early history, "as soon as a community was founded, a church was built."

"This church is an example," he said. "Also, wherever a community was founded, its members developed practices and ways of life which reflected their belief that there is a God, that He is the author of a moral law which all can know and should obey, that He imparts to each human being a spiritual dignity and worth which all should respect."

"Our founders sought to reflect these truths in their political institutions, seeking thus that God's will should be done on earth."

By contrast, Mr. Dulles said, "the terrible things that are happening in

some parts of the world are due to the fact that political and social practices have been separated from spiritual content."

"That separation is almost total in the Soviet Communist world," he said, "and it is important to understand what causes those conditions. It is irreligion."

Admitting that "aggressive material forces" are formidable and dynamic, Mr. Dulles declared "it is a gross error" to assume they have a monopoly of dynamism.

"Moral forces, too, are mighty," he said. "Our best reliance is not more and bigger bombs, but a way of life which reflects religious faith."

"Faith is contagious. A strong faith, rooted in fact and in reason, inevitably spreads if contacts are provided. If, therefore, we want spiritual strength, we must maintain contact with those who have it and with those who have had it. That is, above all, the task of our churches."

"Surely it is our duty not to squander (the spiritual legacy left us by our fathers) but to leave it replenished, so that we, in our generation, may bequeath to those who come after us a tradition as noble as was left to us."

PRAYERS FOR "TURNCOAT"

Evangelist Billy Graham joined a Minnesota GI's mother in a television appeal in Detroit for prayers that her son, who has embraced Communism as a prisoner of the Reds in Korea, will "see the light."

The program was carried by more than 35 stations across the country.

Mrs. Portia Howe of Alden, Minn., a farm wife, had appealed to the Billy Graham Crusade in an effort to save her son, Pvt. Richard R. Tenneson, 20, one of the 23 American soldiers who elected to stay with their Communist captors and refused repatriation.

"I realize that the only way to save my son is through God," she told the evangelist.

On the program, Mrs. Howe and Dr. Graham asked the television audience to join them as they bowed their heads in prayer and asked that "the Word of God may reach this frightened and confused boy."

URGES DAILY DEVOTIONS

President Eisenhower, in a message expressing support of Christian Education Week, urged daily devotions. The President said that the recent Christian Education Week was "an observance through which we and our nation's children may heighten our awareness of the goodness and greatness of the Almighty in every deed and thought in our daily lives."

"Our need for this awareness and daily devotion is indeed great today," he said. "I hope that Christian Education Week will help each American child to realize this."

"I hope it will encourage all Americans to redouble their efforts to shape their lives and to fashion their purposes in keeping with this."

The message was sent to the Rev. Gerald E. Knoff, executive secretary of the Division of Christian Education of the National Council of Churches, sponsors of the observance.

A BACKYARD CHAPEL

A tiny backyard chapel, believed to be the smallest in Illinois and the second smallest in the nation, was dedicated recently at Creve Coeur, five miles southeast of Peoria, Ill.

The 6 x 8 foot concrete block structure was built by Lester Hawkins, a 73-year-old retired carpenter, as "a memorial to old settlers of the area and a place of meditation for anyone who wants to use it."

He began work on the buildings, which has a 14-foot steeple and pews for six worshipers, early last March. Total cost of the building was \$400. Mrs. Hawkins, an amateur artist, painted three pictures of Christ that hang in the chapel.

REVIVAL IN AUSTRALIA

The "biggest religious revival in fifty years" is under way in Australia, according to an article by the well-known journalist, J. Blyth, in the *Brisbane Courier-Mail*.

Mr. Blyth said Australians are responding enthusiastically to current religious campaigns. The basic reason for this response, Mr. Blyth said, is that Australians "are worried about their own lives and the progress of world events."

"The shock of two world wars within a generation has left the social and moral foundations of every country tottering and uncertain," he said.

"Only now, perhaps, are people beginning to realize that political, scientific, economic panaceas are not the complete answer. From fifty years of absence, they are turning back to religion and the idea of God."

SPAIN'S "DEAL" WITH ROME

More than 50,000 copies of the new Concordat between Spain and the Vatican are being printed in Washington, D. C., by Protestants and Other Americans United for Separation of Church and State for distribution to Protestant clergymen and lay leaders throughout the country, Dr. Glenn L. Archer, executive director, has announced.

He said the aim is to "demonstrate the sacrifices in freedom that a Church must make in order to obtain a privileged position within a political State."

A CHURCH EXPOSITION

Forums on church architecture, building site planning and sacred music drew an estimated 3,000 ministers and laymen to the second annual International Churchmans Exposition in Chicago.

The Rev. C. Harry Atkinson, New York, executive director of the Bureau of Church Building, National Council of Churches, demonstrated trends in modern church design with the aid of scale models, floor plans, and several prominent church architects.

"Some new churches," he said, "are so radical they are ludicrous. An architect must sense the religious needs of the congregation."

"Today's churches should have clean, chaste lines that express our culture and democratic, vigorous life. Ornate moldings and Grecian carvings have been supplanted with new building materials, paints, lighting fixtures, and huge areas of glass."

Streamlining, bigger sites required for off-street parking, and air conditioning are some of the most noticeable trends, Mr. Atkinson said.

"Unlike medieval times, churches

today are properly heated and air conditioned," he said. Reports of increased church attendance in summer after the installation of air conditioning are common, Mr. Atkinson said, especially in the South.

He also noted that churches are beginning to rethink their responsibility to children and the aged in view of the increased number of both groups.

CHURCHES TRIPLE RELIEF

Protestant Church groups in the United States and elsewhere have sent three times as much relief supplies to Europe this year as they did in the same period of 1952.

This was announced by Dr. Robert C. Mackie, director of the World Council of Churches' Department of Inter-Church Aid and Service to Refugees, in a report to the department's annual meeting in Geneva.

Churchmen from the United States and 28 other countries, including East Germany and Czechoslovakia, attended the meeting.

Dr. Mackie attributed the increased relief to the "continued heartening response" of church people to appeals and the availability of government surplus stocks in the United States.

He said that inter-Church aid has held certain Churches together despite the political division of the world into two sides which has "sadly affected the body of Christ."

"Even when contact became impossible, the knowledge that help was given and received in the name of Christ at a difficult time remains a guarantee of the possibility of renewed relationships in the future," he said.

GIVES PROTESTANT PRINCIPLES

Congressman Walter H. Judd of Minnesota made a plea for a rededication to the Christian faith in addressing a crowd of 7,500 at the annual Festival of Faith service in Public Hall in Cleveland, Ohio.

This rededication is necessary, he said, "to bring a new appreciation of the positive principles for which Christians stand."

The Congressman's address followed a colorful procession in which more than 200 robed clergy of various Protestant denominations followed four Schaufler College girls carrying an open Bible.

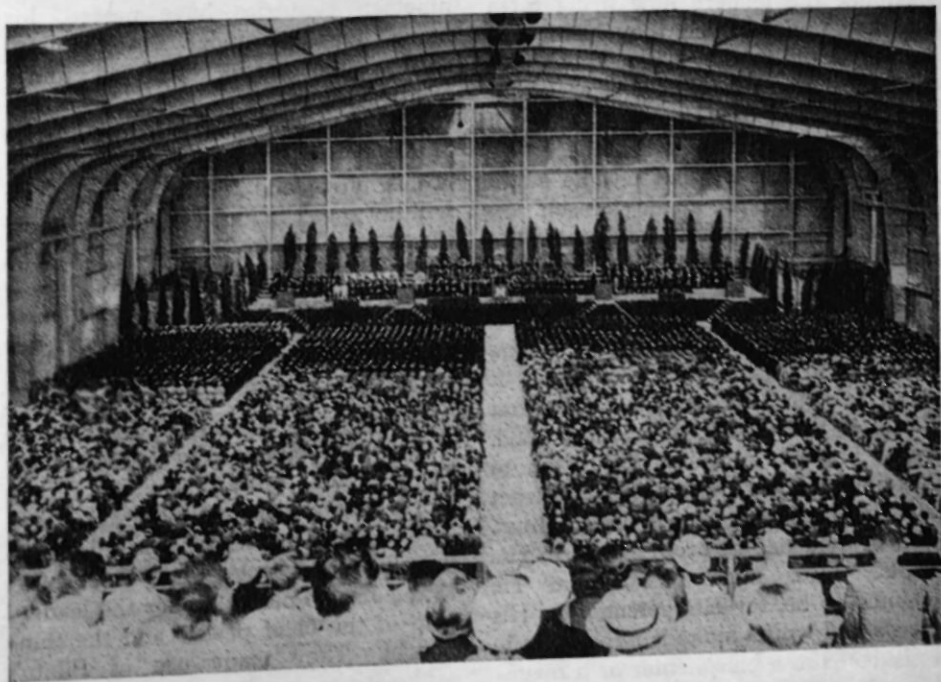
Outlining the principles of Protestantism, Rep. Judd said:

"We believe that truth is from God through Jesus Christ; that forgiveness of sin is not something man can buy or earn and that there is only one head of the Church—Jesus Christ."

"Protestants believe that as Luther found in the Scripture the answers to his spiritual quest, so the Bible sets forth the way of salvation for each man today."

"Our Christian task is to call men and women to become followers of Christ, to instruct and train them in the Christian faith and to inspire them to take its principles into every walk of life and put them into practice."

"It is not the business of the Church to run the State," he concluded. "It is the Church's business to discover and proclaim the eternally righteous laws of God and to send Christian men and women into politics to apply the laws of God and make them effective."



RNS Photo

INTERIOR OF MCGAW MEMORIAL HALL

Scene depicts 1953 commencement exercises of Northwestern University.

Pilate Afraid

By Samuel M. Miller

Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin." John 19. 6-11 (RSV)

THREE times Pilate declared Jesus to be innocent of any crime in connection with the accusation that He had claimed to be the King of the Jews. Pilate understood that Jesus did not make that claim in a worldly, political sense, as the Jewish rulers had intimated. Refusing to have a part in executing an innocent man, he tells them, "Take him yourselves and crucify him, for I find no crime in him." But surely Pilate could not escape his guilt in that way.

The Jews realized that they would get themselves into trouble if they acted on this permission, and therefore must continue their strategy of forcing a sentence out of Pilate. Since Rome allowed its conquered provinces to practice their own religions and customs, the leaders now bring forth the law under which they have sentenced Jesus to die. Their thought is that they might get Pilate to recognize the validity of that law and thus get his ratification of their sentence. "We have a law, and by that law he ought to die, because he made himself the Son of God." They have now stated the real reason why they condemned Him.

"Believe Him or Condemn Him"

Only John records this stage of the trial before Pilate. See how fitting it is in this gospel's demonstration that Jesus is the Christ, the Son of God. Jesus had not retracted His claim to Messiahship, nor does He now retract His claim to deity. This is the culmination of evidence as brought out in His trials. Jesus must be God as He claimed to be, for His personality, His words and works make it impossible to consider Him a blasphemer or a megalomaniac. To say that He was merely a good man is completely to disregard

all the evidence. We either have to believe Him or condemn Him.

The effect of this charge upon Pilate was surprising. "He was the more afraid." He had been impressed by Jesus' humble but dignified bearing. His wife's message, urging him to "have nothing to do with that righteous man, for I have suffered much over him today in a dream," had disturbed him greatly. Suddenly the thought confronts his pagan soul that maybe Jesus is a being from another world. His question to Jesus, "Where are you from?" could not refer to any earthly location, for Pilate knew that He had come from Galilee. Fear of the divine prompted the question.

Eloquence of Silence

"But Jesus gave no answer." How eloquent is His silence! Had the accusation been false, He would certainly have denied it. But why not explain it more fully to Pilate? Godet makes the following suggestion: Pilate knew enough about Jesus to release Him; three times he had declared Him innocent! In that the Jews now suddenly have changed their accusation, they have sufficiently condemned themselves. If under such circumstances he did not release Jesus as a mere man, he has deserved to crucify Him as the Son of God. This was at the same time his crime and his punishment. Though nineteen centuries have passed, his name lives on under the shameful shadow that Jesus "suffered under Pontius Pilate."

Pilate felt the rebuke in the silence of Jesus, so he asserts the full dignity of his office and his authority. "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" Pilate boasts of his power, but with equal dignity Jesus reminds him of his dependence and his responsibility. "You would have no power over me unless it had been given you from above," and so he would have to answer to God as to how he used that power. That would be worse than answering to Caesar.

"Therefore he who delivered me to you has the greater sin." This refers to the Jewish nation, under the leadership of the chief priests and the Sanhedrin. They made use of Pilate's authority to legalize the murder that their hatred demanded. With divine dignity Jesus judges them both.

Chat...

By ROY H. STETLER

DOESN'T time fly? The reason we are thinking about the swiftness of time is the fact that summer is about over and we must leave our cottage on Stoney Creek and move back to town. It seems but yesterday that with high spirits and keen anticipation we loaded our groceries and summer clothes into the car and said, "Isn't it wonderful to contemplate?"

In the country it's good sleeping—no automobile horns tooting, no busses stopping and starting in front of our corner, no early delivery trucks getting us awake. Now it is over and we must return. What do we leave behind as we come back? Well, we'll leave our backyard with a stream gently flowing by and mountains and hills which grace the landscape, the screech owls which flit from tree to tree in the early evening, the red squirrels who drop acorns on the rather flat roof in the wee hours of the morning, the wrens with their morning chatter and the cardinals and robins in the early evening. No katydids either. Say, I wouldn't care too much if they forgot us one season. They remind me of the incessant waves of the ocean, they never "let up." Then, we will miss the shouts of the children as they dive, splash and swim in the creek; the pleasant "hello" as a young man and maid come by in a canoe—they may be falling in love. Then at night . . . You know, the stars are seen best when the night is dark. No artificial lights to interfere. My, how I love to go out at night to take a look at the sky and try to comprehend how far away are those tiny lights. I never look at them without a sense of awe, and really I think my faith is always strengthened as I realize that God placed them there for us. And, do you know I sometimes wonder whether he might be reserving them for us as places of habitation in the world which is to be. Fantastic? Yes, but I can dream, can't I?

So we leave old "Pioneer." That is what we call our cottage with its commonplace conveniences. Once again we must get accustomed to eating at a table embellished with a linen table cloth, and knives and forks and dishes like we use when company comes.

What point is there in relating this? Just to have an opportunity to thank God for a wonderful summer and to invite you if you ever come this way to "drop in on us."

● ASKS MISSOURI TO REPENT

AS FORECAST at various times in these columns, the Joint Synod of Wisconsin has decided to break its 81-year-old relationship with the Lutheran Church-Missouri Synod. However, it has agreed to remain in a "state of confession" with the latter body pending a showdown debate at the Synodical Conference convention next year on "false doctrine" charges it has brought against Missouri.

The Wisconsin Synod met in Milwaukee on October 8 and 9 in a special convention to consider its grievances against Missouri. The debate continued until 2:30 o'clock in the morning of October 10, when the 150 delegates drew up a six-point "indictment" of Missouri, branding it as a "persistently erring church body" with which Wisconsin will sever all relations if it does not change its ways.

Specifically, the Wisconsin group charged the Missouri Synod with error because of its adoption and reaffirmation of the Common Confession, a doctrinal agreement reached by Missouri and the American Lutheran Church. It also charged that the Missouri Synod had negotiated with "various unionistic religious bodies." The "indictment" further specified that Missouri was guilty of "unionistic practice" because it had tolerated Boy Scouts, permitted its pastors to become military chaplains, allowed its members to engage in joint prayer with persons of other beliefs, and carried on negotiations with lodges to remove objectionable features of lodge ritual.

Dr. J. W. Behnken, president of the Missouri Synod, in an attempt to placate the Wisconsin delegates, appeared before the convention to deny the charges brought against his body. His plea for a top level conference of officials of the two synods to study the issues involved, however, was decisively rejected.

Something of the emotional heat generated at the Wisconsin convention is revealed in newspaper reports of the debate, which reflect no credit on the Lutheran Church. An idea of the sophomoric character of the arguments advanced may be deduced from statements attributed to various speakers. Said one delegate:

"After 15 years of negotiations, the time has come that the Wisconsin Synod, after much deliberation and many rebuffs, should take a stand. We should begin to tell our sister synod a few things. We should make a statement to the Church and the world, and say, 'This is Wisconsin Synod doctrine. Take it, or leave it.'"

The Rev. C. M. Gallerud, president of the little Norwegian Synod, which is equally separatistic in spirit, was present to urge drastic action by its sister synod. Said he:

"It's not a matter of academic debate, but our salvation that's at stake. The danger that confronts us is the danger of losing Christ. It's that dangerous."

And the Rev. Oscar J. Naumann, the new president of Wisconsin, in warning his followers that their synod might again be "rebuffed" next year when the Synodical Conference discusses the issues, quoted:

"The blood of the martyrs was the seed of the Church."

It is hardly necessary to say that a group that has revealed itself as unreasonable and intolerant as has the Wisconsin Synod no longer deserves to be known as a component part of the Lutheran Church. It has already taken on all the aspects of a sect, and should be regarded as such.

● A DEMONIC CRIME

A WHOLE nation has been indescribably shocked as the details of the kidnaping and murder of little Bobby Greenlease of Kansas City have gradually been unfolded. The cold-blooded manner in which Hall and his wretched paramour planned the crime, even to digging a grave in which to bury the child they intended to murder and purchasing lime with which to destroy his body, is one of the most revolting stories that has ever come out of our lust-ridden underworld. Little wonder it has left the American people aghast.

Here, however, is but another example of the utter depravity of unregenerate human nature. Ours is a fallen world, and, except for the divine mercy of a loving God who stooped to redeem His wayward children, who knows to what depths of sin and degradation the whole human race would have sunk?

Here, too, we may witness how the conscienceless greed and cupidity of those who prey on the sins and weaknesses of their fellow men are in large measure responsible for the evil and misery that afflict humanity. The American people should never be permitted to forget the part that liquor and drugs played in this dastardly crime. It is difficult to believe that even the most criminally-minded persons could ever have stooped to such brutality except for the fact that they were half crazed by whisky and narcotics and devoid of all sense of human pity. Have those who profited by their weakness no complicity in the crime?

It is too late now, of course, to express regret that a sex offender and drug addict like Hall was permitted to go on parole from the Missouri penitentiary after serving only a few months of a five-year sentence. It should be pointed out, however, that it is one of the purposes of granting a parole to help rehabilitate a man who has done wrong and to so check on his subsequent conduct to make sure that he does not remain a menace to society. That this was not done is quite evident from the revelations now made concerning Hall's sordid life after being released. To this extent the Missouri parole authorities were certainly remiss in their duty.

The Greenlease kidnaping, like the tragic Lindbergh case, is a blot on our American civilization. Even though there is a measure of satisfaction that in each case the perpetrators of the crime have not been permitted to escape justice, the very fact that such dastardly deeds are being committed must make the American people hang their heads in sorrow and shame. It is difficult, in the light of tragedies like these, to over-estimate the importance of the task confronting the Church—to win our nation for Christ.

Only One God



By Peter Eldersveld



RNS Photo

LUTHER POSTING THE 95 THESES
This act began the Reformation.

*I am God, and there is none else; I
am God, and there is none like me.
Isaiah 46. 9.*

LATEST reports seem to indicate that the American Association for the Advancement of Atheism is just about dead. There was a time when it claimed about 30,000,000 atheists in this country. That may have been a case of exaggerated propaganda, but there was a large element of truth in it. Today the membership of this organization is less than 3,000. Atheists were more numerous among us formerly than they are now. Ninety-nine per cent of our people say they believe in God, according to a recent survey. Church membership has reached an all time high of almost 93,000,000. It has been increasing twice as fast as the population. It appears that men are going "back to God."

Well, it's no wonder that atheism has been losing ground. The whole argument about the existence of God is ridiculous, as anyone can see. Sir Arthur Eddington, the astrophysicist and director of the observatory at Cambridge University, put it very neatly when he said: "In the case of our human friends we take their existence for granted, nor caring whether it is proved or not. Our relationship is such that we can read philosophical arguments designed to prove the non-existence of each other, and perhaps even be convinced by them—and then laugh together at so

The sermon printed herewith was given by the Rev. Peter Eldersveld on the "Back to God Hour" on September 20, and was heard from coast to coast on the Mutual Broadcasting System. Pastor Eldersveld is not only a clear thinker and convincing speaker, but his messages are always Christ-centered and therefore carry conviction.—The Editor.

odd a conclusion. I think that is something of the same kind of security we should seek in our relationship with God. The most flawless proof of the existence of God is no substitute for it, and if we have that relationship the most convincing disproof is turned harmlessly aside. If I may say it with reverence, the soul and God laugh together over so odd a conclusion. For this reason I do not attach great importance to the academic type of argument between atheism and theism . . . The crucial point for us is not the existence of a supreme God but a conviction of the revelation of a supreme God."

Even the Devils Believe

Jesus told us that even the devils believe in God—and that they tremble before Him too. Evidently they have

more sense than some people, who are made in the image of God—like the newspaper editor who wrote me a letter not long ago in which he said bluntly: "The Christ of Christianity is dead, and the God Christians worship is nothing but a wistful dream. Your God is dead, your heaven a hope betrayed." He went on to say that he thinks for himself, and that the result of his fine independent thinking is the denial of the existence of God. Well, as Eddington said, the soul of the believer and his God laugh together over so odd a conclusion. How silly it is! And yet, how sad! For the man who wants to be an atheist is only making a fool of himself.

But, of course, that doesn't get at the real problem of our day when almost everybody says he believes in God. A man may not want to be called an atheist, but that doesn't mean he really believes in God. The question is: what kind of a God does he have?

Athens and Rome Had Gods

The people of Athens in Paul's day were certainly not atheists, but the only true God was unknown to them. They were intelligent people, in their right minds, with a lot of learning, and exceedingly religious, with altars for every conceivable kind of god. A survey among them would probably have produced the same results it does among us today. Very few of them

would have said that they did not believe in God.

So, too, in Rome of that day. The Arch of Triumph, through which the returning legions marched in their victory parades, was inscribed with many subjects: Mathematics, Astronomy, History, Art, etc., and the keystone at the top of the two columns was marked *Deus* (God). It should have been *Dei*, (gods), for Rome too had a fine collection of deities, some of them very ridiculous. But Rome did not know the only true God. In fact, it stupidly crucified His only begotten Son without recognizing Him.

Americans Confused About God

So all this talk about a "return to God" in the modern scene makes one a bit skeptical. Many people who profess to believe in God these days have some very weird notions about Him. Their answers to questionnaires on the subject expose their frightful ignorance of Him. Any composite picture of the god of modern Americans would be an almost impossible combination of conflicting theologies, about the same sort of thing Paul found in Athens and in Rome. And the daily behavior of our people only serves to confirm the reports of their ignorance of God. If 99 per cent of them really believe in God, then how do you explain the moral and spiritual decay which is rapidly destroying our culture? God-fearing men and women simply refuse to live that way. They would never produce and perpetuate a society like ours. Modern Americans may be religious, but they certainly are confused about God.

You may have heard that story about the chicken farmer who had a severe problem with one of his roosters. Every morning at exactly two o'clock he would begin to crow with all his might, disturbing not only the chickens but the whole neighborhood as well. No one was able to figure out why the rooster would crow in the middle of the night at the same hour instead of at sunrise. But finally the mystery was solved. Every morning at two o'clock there was a train that went by, and its big headlight shone right into the chicken house. The poor rooster mistook the headlight for sunlight.

Well, it seems there are many people who make the same sort of mistake in religion. They believe in a god alright, and they even talk about him so much that they draw the attention of others. But they don't believe in the only true God. In fact, they don't know that they have the wrong god. I have always wondered what that rooster did when he really saw the sun coming up. It must have been terribly confusing to him. Maybe something like that hap-

pens to many of the religious folks today when they hear us talking about our God. And that may explain why they are so confused that they persist in preferring the "headlight" to the "sunlight."

A Reformation Declaration

In Isaiah 46.9 God says: "I am God, and there is none else; I am God, and there is none like me." That's a good text for people who are confused about God. It is the fundamental truth with which all real faith in God begins. It is not a definition of God, but we are not looking for a definition, for God cannot be defined. If He could, He would no longer be God. Only creatures can be defined. The Creator is beyond all definition. He simply makes a statement about himself. He says that He alone is God. Only He could say that. Anyone else would have to prove it. God says it in a way that implies it should be altogether obvious.

But what does that statement mean? What does it tell us about God? How are we to conceive of Him? Well, one of the best answers to that question is found in the first article of The Confession of Faith which we are following in these broadcasts. In that article the Churches of the Reformation said: "We all believe with the heart and confess with the mouth that there in one only simple and spiritual Being, which we call God; and that He is eternal, incomprehensible, invisible, immutable, infinite, almighty, perfectly wise, just, good, and the overflowing fountain of all good."

Let's consider that declaration of faith carefully, for it tells us why God is so unique, in a class by himself. And we do well to approach it reverently, for, remember, it was written, not the way our theologies and statements of belief are written today, but in a time of persecution, with blood! The author was burned at the stake for writing it. And the Churches that subscribed to it bore all the scars of martyrdom. It cost those people something to believe this. Some of them lost their limbs on the torture wheel because they would not recant, others were blinded or seared with hot irons, and still others were brutally murdered. It was no easy thing for them to assert their faith in God. They paid a high price for it. But it meant so much to them that they would rather die than live without it. We stand on holy ground as we study their historic confession of faith.

A Spiritual and Personal God

What did they believe about God? First of all, they said He is the "one only simple and spiritual Being." That means they believed there is only one

God, who is purely spiritual and supremely personal. Notice that the emphasis falls upon the *spirituality* and the *personality* of God. Thus on the one hand, they rejected polytheism—the notion that God is plural, that there is more than one god, and that none of them is purely spiritual; and, on the other hand, they rejected pantheism—the notion that God is all, and all is God in this universe, making of Him little more than a vague impersonal spirit of which we are but vaguely aware.

There was good reason for that two-fold emphasis. The Reformation sought to restore the original Christian concept of God which had been corrupted by the almost pagan practices of the Church of that day. Polytheism and pantheism had left their marks upon the Church. It had taken on something of its environment. Instead of transforming a pagan world, it had been seriously transformed by it. For example, the worship of images and the spirit of superstition were competing with the pure spirituality and the supreme personality of God. The Reformers condemned the Church for degrading its concept of God, and they demanded that it be lifted again to the high level of historic Christian truth. Of course, that meant persecution for them, but they faced it fearlessly, for they knew they had put their trust in the only true God.

His Greatness and Grace

The second part of their confession of faith in God is a statement of His attributes. They said that He is "eternal, incomprehensible, invisible, infinite, almighty, perfectly wise, just, good, and the overflowing fountain of all good." In other words, they believed that He is beyond all limitations of time and reason and sight, that He is changeless and boundless, omnipotent and omniscient, righteous and merciful. Notice that here the emphasis falls on the *greatness* and the *grace* of God. Thus, on the one hand, they attacked rationalism—the notion that man can understand God with his own mind, which makes God very small indeed; and, on the other hand, they attacked humanism—the notion that man can save himself by his own effort, which makes God quite unnecessary.

There was good reason for that emphasis too. The Church had become rationalistic in its theology and humanistic in its conduct. It had exalted reason above faith and the works of man above the grace of God. In some ways the Church had taken the place of God in the lives of men. They were told to obey the word of the Church, and that the merit of their obedience would earn their salvation. So the

Word of God and the merit of Christ were almost eclipsed. Men were more concerned about the favor of the Church than the favor of God.

The Reformers condemned all these elements of rationalism and humanism in the Church, and they sought to expose them and expel them by proclaiming once more the old historic truths of the greatness and the grace of God. That was considered to be heresy, of course, and it provoked the wrath of the Church. But while it brought persecution, it brought salvation too, for sinners began to worship God again in spirit and in truth, and they were saved from their sins by faith in His Son.

A Faith for Our Age

It must have occurred to you while we have been talking about this Reformation faith in God that our world needs it just as much as that one did. Perhaps more. And for precisely the same reasons. We too have lost our sense of the spirituality and the personality of God. And we too have lost our vision of His greatness and His grace. Polytheism and pantheism, rationalism and humanism have infected modern theology and exist within the modern Church.

And this is particularly tragic because the Churches in which these evils are so prominent are supposed to be the Churches that were born in the Reformation. We have certainly drifted a long way from our historic moorings, and that explains why we are floundering in a sea of religious confusion.

There is a great deal of talk these days about the need for evangelism. Both liberals and conservatives are talking about it. That usually means that we are supposed to bring the Gospel to those who are unchurched—"outsiders" we like to call them. If a man can say that he belongs to a church, we leave him alone. He's alright. We are concerned only about those who have no church. We have a smug little picture of a sick world over there, and the Church over here in pious possession of the cure.

New Reformation Needed

We had better get rid of that picture, for the Church of today is itself a field for evangelism. And, indeed, the primary field. A real Reformation within the Church is more necessary than a revival without. You would be surprised if you knew how many church-people tell us that they never hear these old truths about God and His Word in their churches, and that they would never have known the only true God if they had not found Him elsewhere. Isn't that the same sort of

thing the Reformers discovered in their day? We who claim to be their spiritual descendants had better go back and take a lesson from them. The world is not going to take very seriously a gospel that comes from a Church where the purely spiritual and supremely personal God, who is both great and gracious, has been eclipsed by a variety of false gods, or by some vague impersonal spirit, or by the worship of reason, or by the works of man. We are not going to make a real impact on that world with anything less than true faith in the God of our Reformation fathers.

We may have a large number of church members today, but how many real Christians will you find among them who worship this one and only true God? John Foster Dulles, our Secretary of State, said once: "The great lack of the world today is that there are too few Christians, and when I say that I do not mean those who seek ecclesiastical marriage and burial and who occasionally contribute to church support. I speak of the number of those who actually possess the spiritual qualities Christ taught and who realize such qualities are designed for practical use." He is quite right, if he means the kind of Christians who wrote this Confession of Faith which we are studying, the Reformers, whose God was so glorious that they were more than willing to die for their faith in Him.

Cross Is Supreme Revelation

And why were they so willing to make that sacrifice? Because He had made the supreme sacrifice for them. He had revealed himself to them in many ways, but the highest revelation He gave them was in the costly gift of His only begotten Son, Jesus Christ, who became incarnate as a man, who paid the price of their sin on Calvary's Cross, who rose from the grave to conquer death for them, and who promised them eternal life through faith in Him. That proved to them beyond all doubt that their God was the only true God! With the prophet Micah they could say: "Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage?"

Is He your God too? Remember what He said: "I am God, and there is none else; I am God, and there is none like me." He has said that many times to this world, but He never said it more plainly than on that Cross where His Son was slain for the sins of the world. If you have never been there, go today, and listen to His voice, and then answer Him in true faith: "Thou art God, and there is none else: Thou art God, and there is none like Thee!"



TO VISIT WEST GERMANY

Two Lutherans will join a group of nine American religious leaders invited by the government of the Federal Republic of Germany to tour West Germany and Berlin for four weeks in October and November.

The Lutherans are Dr. Erwin G. Fritschel of Denver, Colorado, third vice-president of the American Lutheran Church, and Dr. George Henry Berkheimer of Harrisburg, Pa., a member of the United Lutheran Church in America's Board of Publication.

The West German diplomatic mission in Washington, D. C., which arranged the tour, said the German government proposed the trip to give American church workers an opportunity to observe the country's cultural development and to establish closer contacts with West German church leaders.

A LUTHERAN HIGH SCHOOL

Plans for the first Lutheran high school in the nation's capital have been launched in Washington.

A Luther High School Association has been formed by members of Lutheran Church-Missouri Synod churches in the Washington area. The denomination now maintains high schools in thirteen Midwestern cities.

There are sixteen Missouri Synod churches in the capital area with more than 6,000 members. Several of these churches maintain day classes for younger children, but formation of the high school association represents the first step towards the development of a full-fledged elementary and secondary school system.

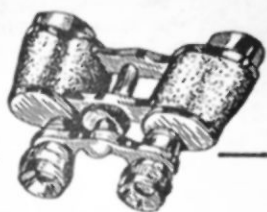
DANES CHANGE NAME

Final approval for changing the name of the Danish Evangelical Lutheran Church of America to the American Evangelical Lutheran Church was voted by delegates to its 76th national convention in Des Moines. The vote was 400 to 100.

The same change, under consideration for some time, was approved by last year's convention but required endorsement by this year's meeting to become effective.

A spokesman for the denomination said the change was undertaken because "more and more of our members have nationality backgrounds other than Danish."

Just Looking Around . . .



BY THE EDITOR

LUTHERAN editors, like dentists, morticians, bee raisers, meatcutters, rural mail carriers and folks in all other walks of life, find it necessary to hold an annual convention. That's why we met last month in St. Louis, with the Concordia Publishing House as hosts. Oh, yes, the publication managers also gathered there for their convention. Our Missouri Synod friends not only maintained their traditional reputation as excellent hosts, but they likewise laughed and wept with us over the present divided state of American Lutheranism.

Speaking on the subject of Lutheran unity, Dr. L. W. Spitz of Concordia Seminary speculated on what might happen to the Lutheran Church in this country if a few enemy bombs were dropped on Minneapolis, Columbus, Philadelphia, St. Louis and Rock Island. For more than a hundred years, he told the editors, the Saxon Church in Germany would not even talk to the Breslau Synod. (They must have been infected with Wisconsinitis!) Then the B-29 bombers began to roar over Germany, and they just had to get together. If there is such a thing as sorrow in heaven, I am quite sure that God's angels often must weep over the way God's children act.

Dean Leonard Wuerffel of Concordia Seminary, in analyzing the Missouri Synod TV program, "This Is the Life," told an amazing story of how this gripping religious production is being viewed weekly by an estimated audience of 7,000,000 persons in almost 2,000,000 homes. It is now televised in 134 out of 160 cities where TV stations are located. Although these stations broadcast it without charge, the first series of programs has already cost the Missouri Synod \$750,000. Nevertheless, it regards this as one of the best investments it has ever made. Though TV, like many other great inventions, is being prostituted in the service of much that is degrading, it offers the Church on the other hand, one of the most extraordinary opportunities it has ever had to bring the Gospel to the masses.

During the last days of August I noticed a beautiful orange-brown but-

terfly winging its way southward across a large lake in northern Wisconsin. Although a strong south wind was blowing, the tiny creature flew straight into the teeth of it, battling every inch to reach the south shore. Soon I saw others coming out of the north, all of them headed due southward. My curiosity was aroused and I asked a native about them. He informed me that they are Monarch butterflies, the only one of their species to migrate like birds. You see, the September frosts were due, and to remain in the far north was to perish. I'm learning all the time, and the more I pry into the wonders of nature, the more I marvel over the infinite handiwork of nature's God.

That reminds me that the little slate-colored juncos, or snowbirds, were already back in Rock Island in September. They left us in April or May to raise their young in Canada and Alaska. The cold weather doesn't bother them too much, and Illinois seems to suit them as a winter resort! In any event, they stop here. Every day they come to the feeding-station in my yard, but seem to prefer to pick up grain and bread crumbs that fall on the snowy ground (when there is snow). They're a friendly little bird, and add charm and cheer to the wintry landscape as they flash a "victory" sign with their white-bordered, V-shaped tails.

A dear old Christian in St. Paul's Church, Chicago, was 100 years old on October 5. She is Mrs. Anna Dahlquist, who lives with her son-in-law and daughter, Pastor and Mrs. Olaf H. Nelson, at 5404 W. Iowa Street. Another daughter who helps care for her is Mrs. John H. Powrie. Mrs. Dahlquist was born October 5, 1853, on Gottland, an island in the Baltic off the shores of Sweden, where is located the historic medieval city of Visby. She rejoices over the fact that three of her grandsons—Arnold, Norman and Philip Nelson—are pastors of the Augustana Church. Here is a faithful "mother in Israel" who has lived to see three generations rise up and call her blessed.

New Coast Church

By Henry Hokenson

Regional Director,
Board of American Missions

EASTER Sunday was a festive occasion at the Ruston Lutheran Chapel, N. 52nd and Pearl Street, Tacoma, Washington. Beside the Easter festivities, the day marked the organization of a congregation of 58 communicants and 32 children.

The history of this mission is unique in that it goes back over more than half a century. It was in 1901 that the Rev. William F. Hall, pastor of then St. John's Lutheran Church of Tacoma, gathered funds to build a chapel on the site which had been donated by the Ruston Smelting Company. Sunday school work was inaugurated and services held at irregular intervals. For a number of years the pastoral care given the little group in Ruston was very irregular and the Sunday school work met with varying degrees of success.

Property Almost Lost

In 1915, because the work was at such a low ebb, the Smelting Company planned to take back the property. A number of folks rallied to the support of the program, and in 1918 interested the Rev. E. C. Bloomquist of First Lutheran Church to give pastoral care to the mission. Mrs. Bloomquist took a special interest in the Sunday school and gathered a number of the mothers of the pupils to organize a Ladies Aid to support the work. This organization is still active.

First Lutheran Church continued the sponsorship of this program under the leadership of its several pastors. Under the direction of the Rev. Carl Rydell, regular worship services were inaugurated in 1941, being conducted primarily by student internes serving the First Church.

College Student Takes Over

In 1946 Mr. Edward Flatness, a student at Pacific Lutheran College, took over the preaching assignment and the direction of the Sunday school work. In 1950 the First Lutheran Church requested the Board of American Missions of the Augustana Lutheran Church to take over the supervision of the program with the thought of expanding it into full congregational activity. In 1951 a steering committee was elected and has guided the program to the point where it was possible to organize on Easter Sunday.

The rite of organization was conducted by the writer, assisted by Mr. Flatness.



ST. MICHAEL'S CHURCH IN ST. PAUL
Some 72 persons gathered for the first worship on Sunday, Sept. 6.



Above: A SEMINARY INTERN PREACHES
St. Michael's first service was held in a school gymnasium, with Raymond E. Peterson in the pulpit.

Below:

ST. MICHAEL'S STEERING COMMITTEE

They arranged for services in Falcon Heights School.



SEPTEMBER was a notable month in the new missions program for the Twin Cities of Minneapolis and St. Paul. Three new congregations established by the Board of American Missions in those cities will trace their origins to first services held during that month.

Because of the rapid growth of suburban areas in the great metropolitan centers in America, new missions must be established to conserve members for the Church and also to evangelize unchurched populations. This holds true also of large cities dominated by the Lutheran Church. If the Lutheran Church is to maintain its leadership where it is now strong, it must reach into new communities and constantly expand with the shifting population. That is why, for instance, the Board of American Missions is planting new missions in the Twin Cities, traditionally strong Lutheran centers, while at the same time giving attention to the large non-churched areas particularly in the West and Southwest, where the Church is outnumbered by unchurched people. The "home base," as it were, must be kept strong as well, in order to give the Church an adequate expansion program in other areas.

First in St. Paul Since 1924

Thus it comes about that there are "Triplets in the Twin Cities" this year, whereas during the past twenty-five years only three Augustana churches had previously been started. No new mission was launched in the St. Paul District from 1924 to 1953. The attention and resources of the Board were turned to the far-flung Conferences of the Church, and new missions were planted in outlying areas, in order that some of the vast opportunities there might be grasped. And now, because oppor-

Right: A GOOD BEGINNING
No less than 250 persons were present at the first worship service of the House of Prayer Lutheran Church in Richfield.

TRIPLETS

Board of American Missions

tunities long postponed demanded attention, the Twin Cities have become the hub of a new mission activity in the Church.

St. Michael's Lutheran, Advent Lutheran, and House of Prayer Lutheran are the unusual and interesting names by which the "triplets" will be known.

St. Michael's of St. Paul

Sunday, September 6, was "first service day" for the first of these three, which will serve the suburban area of Falcon Heights and Roseville, in St. Paul. Meeting in the Falcon Heights school on that day, seventy-two interested persons and friends worshiped in an attractively appointed school gymnasium, which will be the temporary home of the congregation. The regional director for the Minnesota area conducted the service and a Seminary interne, Raymond E. Peterson, who directs the work of the new mission, preached the sermon.

Greetings were given on behalf of the Augustana Church by Mr. Otto Leonardson, director of the Augustana Lutheran Foundation, and Mr. Sam

Below: FIRST SERVICE OF ST. MICHAEL'S
A TOTAL OF 154 PERSONS





- In the Twin Cities

American Missions Starts Three New Missions

Minnesota Conference News Bureau



Above: ADVENT STEERING COMMITTEE
Pastor Basich is shown with laymen at entrance of Lake Johanna School.

ADVENT LUTHERAN CHURCH
PERSONS ATTENDED



Edwins, treasurer of the Board of American Missions, who spoke on behalf of the Board and its executive director, Dr. S. E. Engstrom. Letters were read from the Gloria Dei, St. Paul's, Beaver Lake, and Bethany churches of St. Paul.

With funds advanced by the Church Extension Fund of the Board of American Missions, a large site located in the center of the area being served has been purchased for the future church building. The congregation will be organized on December 6, this year. The Sunday school was started on St. Michael's Day, September 27.

Advent of St. Paul

The second new mission—Advent Lutheran—began its existence on the following Sunday morning, September 13, when a group of 154 men, women, and children gathered for first services in the Lake Johanna School, in the northwest section of rural St. Paul. This mission congregation will serve the New Brighton, Lake Johanna, and Arden Hills suburban St. Paul areas. Pastor Thomas L. Basich, ordained in 1953 but graduated in 1951 from Augustana Seminary, arrived on the field as a Board missionary on August 1 from New York City, where he had completed two years of postgraduate studies in theology at Union Seminary, which will grant him a doctor's degree upon acceptance of his thesis. He, together with the regional director, conducted the service, which, as usual, was tape-recorded for historical purposes. Dr. Emil Swenson, Conference president, spoke on behalf of the Conference and of the Mission Board, of which he is the president, and greetings were read from St. Paul's, Beaver Lake, Arlington Hills, St. Michael's and Bethany churches of the St. Paul District.

Pastor Basich also serves the Bethany congregation of North Oaks as its first



THEY CROWDED THE CORRIDORS

Scene in Elliott School at first service of House of Prayer Church. The altar was placed where two corridors cross.

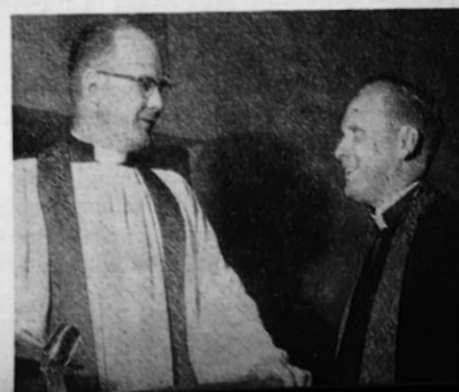


Above: HOUSE OF PRAYER COMMITTEE
Pastor Bingea and Regional Director Wersell are shown at right.

Below:

PASTOR OF "MOTHERING CHURCH"

The Rev. Gordon C. Bergin of Diamond Lake Church and the Rev. Richard J. Bingea at "God-speed" service.



resident pastor in its fifty-year history. Bethany and Advent will form a parish. The pastor and his wife occupy the new parsonage procured for the new mission by the Board of American Missions. Organization services are set for Advent Sunday, November 29.

Sunday school sessions began two weeks after the first service. A "mothering loan" of \$9,000 from the El'm Lutheran Church of Scandia, Minnesota, the Rev. Ernest G. Anderson, pastor, is to be invested by the Church Extension Fund in the Advent Church's building program.

House of Prayer of Minneapolis

September 20 witnessed the realization of a long-standing dream in the Minneapolis District when more than 330 persons overflowed the facilities of the Elliot Elementary School in suburban East Richfield to participate in the first service of the House of Prayer Lutheran Church. The service was the culmination of several years of preliminary planning and activity on the part of the Board of American Missions in co-operation with the Diamond Lake Lutheran Church of Minneapolis.

Occupancy of the field had been unduly delayed for lack of mission funds and leadership, but with increased resources and with the acceptance of the Board call extended to Pastor Richard J. Bingea of the Gloria Dei Lutheran Church, Olympia, Washington, the field was entered early last summer. Miss Viola Olin, field missionary of the Board, made a detailed survey of this rapidly expanding suburb during June and July, discovering in a confined area more than 1,000 adults having Lutheran Church membership or preference and more than 350 children of "Protestant preference" under fifteen years of age who are not attending Sunday schools. Pastor Bingea arrived on the field on August 1, and, together with his wife and three children, is residing in a new parsonage obtained by the Mission Board near the school.

In 1952 a five-acre tract of land was secured for the new congregation through the Church Extension Fund, which had obtained a sizeable loan from endowment investment funds of Gustavus Adolphus College. The college had acted favorably upon recommendation of both the Minnesota Conference and the Augustana Church that church institutions place investment funds with the Extension Fund of the Board. Such loans are secured by an interest-bearing, ten-year corporation note. With these resources at hand and the prospect of additional help through other loans, the infant congregation hopes to begin construction on its first unit within a few months.

"Mothered" by Former Mission

Among many unique developments in this new mission's program is the fact that it is being "mothered" by the Diamond Lake Lutheran Church, the Rev. Gordon C. Bergin, pastor. This is all the more interesting in that the Diamond Lake Lutheran congregation was itself a new mission of the Board of American Missions thirteen years ago. Located only a mile from the mission's field, a number of her members will be transferred to its membership at a special God-speed Service on House of Prayer's organization Sunday, set for All Saints' Day, November 1. On August 30 Pastor Bingea preached at the "mother church" and was sent forth with the blessing of the congregation in an informal commissioning service conducted by Pastor Bergin.

The first service, in charge of the regional director, was highlighted by Pastor Bingea's first sermon and a message from Dr. Emil Swenson. Greetings were sent by Dr. S. E. Engstrom, and well wishes came from Pastor Bingea's former congregation in Olympia, the Advent congregation in St. Paul, and the following Minneapolis District churches: Normandale, Messiah, Gethsemane, Diamond Lake, Gustavus Adolphus, Trinity and Calvary. The latter is a "sponsor" of the new mission, with a designated gift of \$1,000 toward its current fund mission aid grant.

The New Mission Program

In its new mission program, the Board of American Missions acts in behalf of the Augustana Church to get congregations "started" on their own way. The Board, through its regional directors, pre-empt, studies, and occupies new fields, calls missionaries to develop the congregations, supervises each step of the new mission program, grants financial assistance, directs the organization and activity of the new congregations, and assists in every possible way to insure each new mission a strong, adequate and Christ-centered beginning. In most instances, the Board procures the parsonage and the church site for the new mission, financing these purchases through the Church Extension Fund whenever possible, and setting up repayment programs for the new congregation.

The Board also grants each mission a gift on behalf of the Augustana Church. This takes the form of music-edition hymnals, altar ware, office equipment, and the like. In many instances, congregations of the District in which the new congregation is

started also give needed and appreciated gifts. As the new mission grows and gains strength, it becomes less and less dependent upon the assistance of the Mother Church and ultimately becomes self-sustaining. It then becomes a "full fledged" and "independent" congregation in the Augustana Church family and gratefully does its part to help the Church grow through the establishment of new missions.

RESTORE LUTHERAN CASTLE

East Germany's Communist government has unexpectedly restored ownership of Mansfeld Castle, near Eisleben, Saxony, to the Lutheran Church of the Province of Saxony.

In the peace pact with Evangelical Church leaders signed in Berlin in June by Soviet Zone officials, the latter agreed to return all church property, with the specific exception of Mansfeld Castle, seized during their long anti-Church campaign.

The agreement said that the castle, which had been a deacon training center of the Saxony Church until its seizure last April, would be retained by the Communists and converted into a recreational and cultural center for workers at the nearby Wilhelm Pieck Iron Plant.

Our Worship

BY THE EDITOR

TWENTY-THIRD SUNDAY AFTER TRINITY

Liturgical Color: Green

Hymns:

Processional: O Saviour, Precious Saviour (522); Draw Me, O Lord, to Thee (499), or Praise, My Soul, the King of Heaven (327).

Opening Hymn: Thy Scepter, Jesus, Shall Extend (265); Before the Lord We Bow (568); God of Mercy, God of Grace (329), or While Yet the Morn Is Breaking (543. 1-2).

Gradual: Shine on Our Souls, Eternal God (417); A Charge to Keep I Have (501); Forth in Thy Name, O Lord, I Go (502), or Teach Me, My God and King (503).

Pulpit Hymn: Deign Thy Feeble Flock to Strengthen (347); Father of Lights, Eternal Lord (222); Come, Holy Spirit, God and Lord (154), or Father, Who on Man Dost Shower (195).

Closing Hymn: Jesus, in My Walk and Living (475); Jesus, Lord and Precious Saviour (482); In the Quiet Path of Duty (498. 2-5), or O Blest the Land, the City Blest (2. 2-3); O Gentle Dew, from Heaven Now Fall (156. 4-5).

Recessional: The Roseate Hues of Early Dawn (513); Rise, My Soul, and Stretch Thy Wings (514), or I'm But a Stranger Here (519).

The Lutheran Companion

Indiana Journey

by Margaret E. Bloom



SYNOPSIS

This is the story of the United States in the early 1800's and of Elspeth Palmore, a Quaker lady, who "waited on God in all humility" and everything seems to turn out well. 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. War between the Indians and the Whites over the control of the rich land is inevitable. Paul, fighting with the Redmen, is severely injured, as well as Roger Kincaid, the dragoon from Vincennes, a friend of Joshua's. Helped by Methoa and Joshua, Roger returns to his comrades, but comes back to settle down in the beautiful Indiana territory.

XII

MARIE CLAIRE blushed and gave a little rippling laugh. Women of all ages responded this way to Roger Kincaid's warm charm.

"Next time I come I'll bring my fiddle and sing you some songs about golden-haired girls and their dark-haired sisters." With Kincaid, the words just flowed, but no one ever thought he talked too much.

"I can't play much on the fiddle. The only thing worth while I know about is raising fine horses. I sure love them, and I've a nice string down home."

Kincaid, sensitive and quick, caught the stir of interest in Methoa's stodgy form. He began to talk about his love for horses. His were all descended from an English race-horse his grandfather had brought to Virginia. Right now he had the fastest little runnin'-hoss he'd ever seen. That was what Indiana needed—some really fine horses.

At this point Kincaid turned directly to Methoa. "Some time, ma'am, I hope

you'll try him out. You're one to know for sure whether he's what I hope he is."

All of a sudden, Methoa said her father in Pennsylvania had owned some fine horseflesh. Since her husband's death she hadn't kept any. If she couldn't have the best, she wanted none at all. She and Kincaid, who felt the same way, regarded each other warmly. It was clear Methoa held no unyielding grudge against her son's former foe.

Before long, the guests departed with no glimpse of Paul. But once or twice, by dint of his keen hearing, Josh thought he had detected a slight movement in the inner room. Maybe Paul was listening to Kincaid's words.

Later, this was happily confirmed by Marie Claire. "Nevair again will Paul fight the blond boy. Now we all like him ver' much."

As for Methoa, coming as close to smiling as was possible for her, she told Elspeth that Kincaid was bound to go far. She herself looked forward to seeing him governor or even president. Certainly Methoa would vote for him when it came time for Kincaid to run



"We will throw it together, you and I."

for office, here on the banks of the Wabash.

From Dad Bill, Josh heard of disgusting actions of Whites come to seize, instant, Indian lands. "Such as thim'd skin a louse fer its hide and taller," said Dad. Methoa's home-place was pretty much out of sight, it was agreed, and her ancestry protected her. But did it?

ONE DAY Josh looked out from the cabin where he was cleaning vegetables for Cousin Elspeth's soup kettle. He had not heard Methoa's approach, but there she was on the path returning after a visit to Dad Bill's place. She wore the black Mother Hubbard favored by squaws, her head covered by a strip of the same black calico. Never had Josh seen her look more primitive.

On her back Methoa carried a great sack, and when Josh thought of what was in it he was full of compassion. Because Paul had no appetite, his mother haunted Dad Bill's clearing in hopes of getting some tasty morsels for her wounded son. Marie Claire had said Paul would eat quail broiled in butter and sometimes brook trout. Dad Bill, superb hunter and fisherman that he was, eagerly did what he could to help out in the emergency. In the sack, among other things, were undoubtedly a fine brace of quail and some brightly speckled trout.

Now as Methoa, to get a fresh grip, put down her burden on the path, she was accosted by some one with a singularly unpleasant voice and intonation.

"What ye hangin' 'round here fer? Injuns has got to git out of Injany. Didn't ye know that?"

Josh hung out of the cabin window. He saw a tall, thin man carrying a carpet bag. Unhappily Josh admitted to himself that here was one of his own breed of Yankees. How right Cousin Elspeth had been to try to break him of talking through his nose! This man was a complete caricature of what he himself could be at his very worst.

Methoa made no answer, and Josh knew her well enough by now to figure out the reason. She was cannily considering the best way to deal with the new arrival on her place. Josh remembered the wild boar and what had happened to that one. In the meantime, Methoa looked as squawlike as possible.

The Yankee advanced on his long legs into the clearing, inspecting it as if it were already his. Josh wondered for a couple of seconds whether he himself hadn't better throw away his boots and hat. They were too much like this man's. Never in his life would Josh grow such whiskers! He was embarrassed beyond words at the recurring thought that he looked rather like

this man. But Josh quickly laid aside these non-essential matters to concentrate on how to aid Methoa.

INSIDE the cabin, Elspeth Palmore came to the window behind Josh. She turned away to put on her black silk bonnet. She straightened it carefully, and stood tall and straight. When she took Josh's arm, ready to step outside, he also stretched to his full height—almost six feet. His hat made him look still taller.

They advanced out through the doorway and stood together on the cabin stoop, a formidable pair. Perhaps they themselves knew this.

The Yankee newcomer gazed in dismay. Then he gave an indignant yelp. "Wouldn't ye know Quakers 'd git here ahead of me. When it comes to doin' tricky business, they're the limit." He spat angrily; then added, "They're a bunch of whited sepulchers, that's what they are."

Josh opened his mouth to say that Cousin Elspeth was nothing of the sort. But for an instant he took thought, to be sure his voice wouldn't be pitched too high up in his long nose. Before he got around to saying anything at all, the Yankee was holding forth again.

"I calculate ye've got a smart Pennsylvania lawyer workin' away for ye, back where ye come from."

Elspeth Palmore spoke very clearly. "Thee speaks the truth. My husband's cousin is an honored judge in Philadelphia."

Josh had all but forgotten about Methoa, but now he really heard something. Behind him sounded that magnificent contralto voice which had earlier saved Jean Thibault from the Prophet's ire. Then it had declaimed in Indian dialect; now the eloquent words were in English.

"Get out of here, thee old scoundrel, thee!" Methoa stood surprisingly tall, and flourished the tomahawk she habitually carried to perform such tasks as chopping wood. She took just one step forward, but that was far enough. The combination of the plain language and the menacing tomahawk was awe inspiring.

Waiting no more than a second to grab up his carpet-bag, the invader fled. He did not run gracefully, and Josh was reminded of a sandhill crane desirous of flying, but for some reason unable to do so. The long legs did, however, cover great stretches of ground, and carried their owner out of sight in no time at all.

Cousin Elspeth looked at Methoa in gentle reproach. "I meant for us to kneel together and ask Heavenly Father to guide us. Then we could follow the Light. But thee acted too

quick for that. I fear the poor man is no better now than before."

"At least," said Methoa, "he'll know better than to come around here. That's something gained."

Josh had been trying to restrain himself, but now he gave a whoop of laughter. "Cousin Elspeth knows a Philadelphia lawyer. And that's not enough. The other one speaks to him in the plain language, and waves a tomahawk. Quaker meeting was never like this!"

He retired into the cabin, his long face anything but solemn, and his bony shoulders shaking.

Just once he looked back. Methoa and Elspeth Palmore were regarding each other appreciatively. What Josh saw expressed on their countenances, usually so calm, was nothing less than mirth, likely any moment to burst forth in hearty laughter.

WHEN Paul had rallied somewhat, his mother thought of taking him to a certain mineral spring. In April it was much frequented by Indians, especially by the oldsters among them.

Methoa could get no definite information about conditions away from her home clearing. She was generally known to be White, but was esteemed by the Indians as one of their very own. For all that, she felt she should be reinforced during the exploratory journey, and so asked Dad Bill to go along. It would be better to travel at night, inasmuch as everything was unsettled. Marie Claire, Elspeth Palmore, and Josh would remain behind to guard the home. Methoa still feared squatters who took over a clearing, root and branch, if given half a chance.

It was a strange journey, and Josh listened eagerly to Dad Bill's account. Never had there been a worse night for snakes and for panthers. The big canoe, paddled by Dad and by Methoa, sometimes ran against overhanging trees. His mother had thrown a blanket over Paul, lying in the bottom of the boat, so that the injured man was somewhat protected. But often leafy boughs struck against Dad Bill's face, and, sometimes, he thought snakes were thrown off into the marshy water. He told Methoa to warn Paul against water-moccasins, but was not sure she did so. It was true, though, that snakes would not often bite Indians, if Paul classified as one.

On this hot, rainy night, sounds came through with unusual clearness. The screeching of painters was all but continuous, and Dad Bill blessed the hoot-owls for providing an occasional milder note. Otherwise his ears couldn't have stood the hellish uproar.

In the canoe were pine torches and

tinder, but no light was needed. To both Methoa and Dad Bill these lowlands were old hunting grounds.

As the canoe drew near the place where sulphur and iron springs gushed forth not far from the river, it was apparent that many people were congregated thereabouts. Some were probably from the Prophet's village, which had by now been destroyed by fire. To Dad Bill's ears came a thin wailing sound. It was as if ghost-Indians mourned loss of their native lands.

Dad disliked to spy on their grief. Therefore, he remained away from the springs themselves. But he knew enough to be sure that many aged and wounded bathed there for the last time. Never again could they come to the place where, season after season, their race had sought healing.

As he told Josh of the keening sound he heard that dark April night in Indiana, Dad Bill's rough voice broke with emotion. The Red men had not been alone in their grief.

"I know jest how Jean Thibault felt whin he met the Prophet a-skulkin' 'round in deep timber. Jean hed been mad 'nough to kill thet fat feller. But whin he sees the pore thing, Jean warn't mad et all no more. He war jest sorry."

NOT MANY days after this, Josh went down to the point where he was accustomed to gaze long and admiringly at the river. He wanted to remember well its winding course amid green timber. Out there was the sandbar, changed just a little in contour from the last time he saw it.

Then Josh gave a start. A small canoe was resting high and dry, and some one was swimming in the strong current by the bar. It was Paul himself. Josh remembered well the mink-like look in the distance of the wet, dark head.

The sight was something to rejoice over. With only one arm Paul was swimming as well as he ever had, so it seemed to Josh from his distant lookout. Methoa's son was trying everything—under water, on the surface—whatever suited his mood of the moment.

Josh hurried away. He wanted to tell Marie Claire the good news. And he was not too sure that if she cried a little for pure joy he wouldn't add to hers a tear of his own. His heart was now filled with kindness for the wounded man. They were not friends, but, still, Josh sincerely wished him well.

It had been agreed that Marie Claire should visit Elspeth Palmore in the East. To arrange return to Indiana with some Quaker family journeying westward would not be difficult. There

Marie Claire could bring with her a few choice apple seedlings. Samuel Rayburn's work must go on in western lands. She would also bring the heirlooms Elspeth had received from the mother of Abigail Carnes.

IN MAY of 1812, with Paul well on the road to recovery, the three travellers began their journey. They started very early in the morning, and as Josh looked back among the trees he saw Methoa much as he had seen her first. She had not wished them good speed, because that was not her way. In the door of the great cabin, she held aloft a torch, just as before. But to Josh she did not look the same. Sometimes he thought of her as Methoa, and sometimes he thought of her as Abigail Carnes, but always with warm respect and admiration. It made no difference at all to him whether she was White or Indian. He liked her either way.

Marie Claire had shed a few tears at the parting, but she was clearly glad to be out seeing the world. After a while, they stopped to rest for the first time. Then she timidly spoke to Josh.

"I hev here a gif' to you from Paul. The poor boy do not come out to say good-by, but now he like you ver' much. Be assured of thet."

Josh flushed in embarrassment. He was not proud of his failure to make real friends with Paul. Perhaps if he himself had been less stiff necked, more like Kincaid, things would have gone better. At first he had hesitated to approach Paul after his injury. Anyone who observed the wounded man would think he sought no sympathetic mouthings. Only Kincaid had known how to break through the barrier.

"He give you his tomahawk," said Marie Claire. "He hev set great store by it, but now he will fight no more. It is ver' said." Her voice broke.

JOSH silently held the fine silver-mounted weapon. He looked toward Cousin Elspeth, but found no immediate help there. At the moment the thoughts of the Quakeress were far from the present. The world had fallen off, so that she did not even note pale hawthorne blossoms and redbuds all about her. Emma, down from Pete's back, lay close by her mistress. The little dog would never again be far from Elspeth.

Then Josh gently patted Marie Claire's hand. The red in her black hair shone in the sunlight. "We will henceforth be friends, Paul and I," he said. "You can be sure of that."

He looked at her anxiously. "What shall I do with the tomahawk? Although I'm glad it's no longer up against me, I have no use for it."

Marie Claire smiled at Josh. She was holding the weapon more cautiously than any one had ever held it before. "I could not say so to my brother, but I am ver' certain it best be thrown far out into the river. When white people see it, they are afraid, or else they theenk of their kinsmen who hev been scalp'. Thoughts like thet are not good."

"You are right," said Josh. "Will you or I throw it? It can go join Paul's war-club. That lies deep in swamp-water."

"We will throw it together, you and I."

They both took hold of the toma-

hawk, swung it tentatively back and forth; then hurled it straight into the fast-flowing Wabash. Serious about their task, they still were happy to see the last gleam of this symbol of discord. Their thoughts could now turn wholly to the fateful journey before them—the journey to a region closed perhaps forever to Methoa and to Paul, and even to Dad Bill, but not closed at all to little Marie Claire. She herself, without knowing it, bound tightly together past, present, and future. She it was who would bring peace and happiness to herself and to those others whom she so dearly loved. THE END

Our Mailbag . . .

TOUCHED BY SPECTATOR PAGE

Dear Dr. Ryden:

I HAVE just finished reading again the last page written by "The Spectator." It touches the heart with a strange emotion; for I too knew John Helmer in college days, and though our paths separated somewhat widely in later years I have continued to read his column in THE LUTHERAN COMPANION with keen appreciation of the man and the message. It is difficult to believe that his pen has been stilled, and that "The Spectator" no longer will speak to us with that honest way that he had of looking at all of life, including himself, but also with that firm faith in the Lord which was his.

My purpose in writing to you is not to "break into print," but rather to inquire whether any thought has been given to reprinting a selection of the best of John Helmer's musings as "The Spectator" in book form. It would seem to me to be worthy of a more permanent form. Perhaps someone has already made the suggestion, but I just wanted to express my own feelings in the matter. The stuff that "The Spectator" wrote was not adiaphora.

With sincere personal regards,
J. P. MILTON

St. Paul, Minn.

We are persuaded that the matter will be given careful consideration.—
The Editor.

A CORRECTION FROM GERMANY

To the Editor:

I AM IN RECEIPT of the September 16th COMPANION and would like to call your attention to some mistaken identity therein. On page 9 of this issue

there is the article, "A Larger Outlook," accompanied by a picture. Under this picture I find the secondary caption, "A scene on the Gustavus Adolphus campus." Being a veteran of some five years at Luther College, Wahoo, Nebr., I recognize this scene as one of Old Main on the campus there. Since I get my paper through the New York APO, I would assume that this reminder is a bit late, but could not pass up the opportunity to write.

The COMPANION comes to me regularly, but later than I would choose. However, the slow ship mail regulates the delivery and thus the delay. Nevertheless, no matter how late the COMPANION comes, it is always most welcome and it receives good use and attention.

The staff which contributes to the COMPANION is to be commended on the fine publication that our church weekly now is. It is a far cry from the paper I remember as a child with its unattractive cover and lack of pictures. An exceptionally fine coverage and report was made on the Boston Youth Conference, and I enjoyed reading about it very much.

Looking forward to further issues over here and more in about four months when I'm home again, I remain

Sincerely yours,

T. EUGENE DAHLGREN

Wertheim, Germany

We consulted two G. A. "grads" about that picture, and both of them said it was the Old Main of Gustavus Adolphus. Who were we to dispute such evidence? Their loyalty to old "Alma Mater" may have created a "blind spot." At any rate, our profound apologies to Luther College, and many thanks for the letter.—The Editor.

Among the Churches

CALIFORNIA

The new Trinity Church, Fresno, located on a ten-acre plot at Dakota and Cedar Avenues, is now about half completed. The cornerstone for this new \$200,000 edifice and parish house was laid in July. The Rev. Philip A. Jordan is pastor.

Ebenezer Church, San Francisco, the Rev. Orville J. Martin, pastor, broadcasts a transcription of its morning service each Sunday at 4 p.m. over Station KSAN, 1450 on your dial. Friends of the church who prefer to remain anonymous assume the cost of the weekly broadcast.

Miss Elayne Rehn, member of Ebenezer, San Francisco, is the new parish assistant at Havenscourt Church, Oakland, the Rev. Donald E. Rydbeck, pastor.

Angelica Church, Los Angeles, Dr. Carl W. Segerhammar, pastor, is leaving no stone unturned in an all-out effort to do a bang-up job entertaining the 1954 convention of the Augustana Lutheran Church next June. Edward B. Eckdahl has been designated general chairman. Thrilling with expectancy and desiring to share responsibility with Angelica when the Augustana Church comes to California are the other congregations and members of the Conference who have all caught Dr. Segerhammar's and his people's enthusiasm.

First Church, Mesa, Ariz., the Rev. Carl Olson, pastor, is about to embark on a building fund drive, the first in five years to liquidate the majority, if not all of the indebtedness, on the church property. The congregation possesses a fine plant, including office space, Sunday school rooms, chapel, kitchen and parsonage.

Pastor John Peterson has begun work in a most promising field in northeast Phoenix, Ariz., but the selection of a meeting place for Sunday services until a chapel can be built has become quite a problem. Since the area is entirely residential, only one location, a public school auditorium, is available. Both this new Lutheran mission and a new Presbyterian mission are trying to schedule their services in this one available place.

Bethel Church, Los Angeles, the Rev. Aner O. Bloom, pastor, has added Miss Carol Pridenbaugh to the church staff. She will have charge of the youth work and visitation. She comes to Bethel after two years service at U. C. L. A. in the L. S. A. Department of Student Service. Part of her work will be to teach the Young Adult Bible Class and assist with the organizations of the church.

Pastors' Address Changes. Rev. Chester Irving Johnson, 21 Edgar St. (office), 426 N. Stevens St. (home), Rhinelander, Wis., to 110 W. Green St., (active) Michigan City, Ind. Rev. J. H. Johnson, Rt. 3, Box 492, Burlington, Wis., to 860 44th Ave. N., St. Petersburg, Fla. (ret.) Rev. H. Arthur Nordstrand, 548 Mayette Lane, Concord, Calif. (home) to 70 Rogers Court, (home) Walnut Creek, Calif. (active) Rev. Walter E. Pearson, New London, Minn., to Kings Bluff, Chisago City, Minn. (active)

Newly Ordained Pastors. Rev. Douglas G. Lundell, P. O. Singida, Tanganyika Territory, British East Africa.

Lindsborg, Kans. When Pastor and Mrs. Ervin C. Malm and their family returned from their vacation this summer they were presented with a generous purse from Bethany Church. Speaking for the congregation were Harold Patrick, vice-chairman of the board of administration, and Oliver Hawkinson, former board members.

Cambridge, Ill. Mr. and Mrs. Donald B. Swanson presented a deed to the Cambridge Lutheran Church for their lot just south of the parsonage at a recent meeting of the deacons.

The gift will greatly improve the landscaping program planned when the building program of the church is completed. Part of the lot may also be used for parking area for the church.

Elkhart, Ind. Augustana Church, where the Rev. Raymond C. Holm is pastor, will celebrate its 80th anniversary during November. Scheduled during the month are the anniversary banquet on Nov. 21 and the rally and reunion of former confirmation classes on Nov. 22. Greetings from former members and pastors as well as student pastors should be sent to Pastor Holm or to E. L. Danielson, mayor of Elkhart and a member of the congregation.

Houtzdale, Pa. Crowding the sanctuary of Bethel Church at three services on Sept. 6 when the congregation celebrated its 70th anniversary, were visitors from New Jersey, Ohio, New York, Virginia and Kentucky.

Guest speaker at the afternoon rally was Dr. F. V. Hanson, president emeritus of the New York Conference, who was confirmed in Bethel Church. Featuring the observance was the presentation of a bulletin board by the Sunday school, purchased by birthday offerings, and six Hymnals with music

by the confirmation class of 1921. The Rev. T. A. Holmer is the pastor.

Stromsburg, Nebr. Calvary Church of Swede Home remembered the birthday of its pastor, the Rev. Bernt Johnson, on Sept. 15 by honoring him at a reception and presenting him with a purse. The Rev. Carl Gustafson, of Hordville, Nebr., and Pastor Maurice Swenson, Osceola, Nebr., were guest speakers.

Skaneateles, Mich. Zion Church welcomed its new pastor, the Rev. Dean Johnson, and his wife on the evening of Sept. 28. After the program he was presented with a gift of money from the congregation.

In preparation for Pastor Johnson's arrival, the interior of the church was redecorated, and the altar painting, a work of the late Olaf Grafstrom, was retouched by Mrs. Beatrice Von Kellar, professional artist, who now resides in the community. She was formerly a professor at Randolph-Macon College, Lynchburg, Va.



Five more congregations have joined the long list of Honor Roll churches participating in the Budget Plan, placing a church paper in every home. They are:

Faith

Forest Lake, Minnesota

LeRoy K. Anderson, pastor

Long Lake

Isanti, Minnesota

E. Oscar Johnson, pastor

Eksjo

Lake Park, Minnesota

Anders M. Swanson, pastor

Highland Grove

Lake Park, Minnesota

Anders M. Swanson, pastor

Bethlehem

Florence, Wisconsin

Gunnar Goranson, pastor

We'll be looking for many more this fall. Will yours be next?

Pastor LeRoy Kindschuh, contact man for the Lutheran Student work on the Arizona State College campus at Tempe, Ariz., will serve his second year in that capacity this fall. Pastor Kindschuh and Carl Olson, Mesa, are teaching religious credit courses at the college.

Gloria Dei, Fontana, the Rev. L. Floyd Lewis, pastor, observed its tenth anniversary with special services during the month of August. This congregation of 400 members has volunteered more than a thousand hours of labor in constructing their new parish house, supervised by the board of trustees. This building will also serve as the residence for the pastor. Following the best financial year of its history, Gloria Dei's "fact finding" committee is preparing recommendations to aid the congregation in charting a further expansion program.

Messiah, Bakersfield, the Rev. Emil J. Johnson, pastor, experienced the best Rally Day in its history on the last Sunday in September when 163 attended Sunday school. The fiscal year at Messiah, which closed on Sept. 30, showed an increase in almost all areas, including finances and average attendance.

Phoenix, Ariz. It was a happy day at Augustana Church on Sunday, Sept. 20. After the morning worship, the congregation honored its pastor, the Rev. Harry L. Shogren, and his wife on their 20th wedding anniversary, presenting them with a gift.

Pastor and Mrs. Shogren came to Phoenix a year ago last July. Of their three daughters, the oldest, Kathleen, is attending the University of Arizona at Tucson. She received three scholarships in high school, one for being the most valuable student in Phoenix.

St. Michael's Day and Rally Day have become one big Sunday at Bethany Church, Berkeley, the Rev. Philip Ellman, pastor. At the 9:30 morning service the children and adults worshiped together, and the teachers and officers were installed. At the 11 o'clock service fourteen boys and girls were confirmed after two years of study. In the evening Pastor Otto Bremer was installed as the local campus pastor at University of California, and Miss Jan Holling as student counselor. Bethany Church completed its special mission project on Sunday, Sept. 20, when the congregation surpassed its goal of \$500 contributed for the support of Miss Lois Fisher, parish worker at Wilwana Mission Station, Tanganyika, East Africa. Miss Fisher served in the same capacity at Bethany Church.

MINNESOTA

New Richland, Minn. Vista Lutheran Church will observe its 95th anniversary Sunday, Nov. 1. Former members have been invited to attend. There will be services at 11 a.m., 3 p.m. and 8 p.m.

Duluth, Minn. Emmanuel Church of Five Corners, Duluth, honored its pastor, the Rev. A. G. Edstrom, and his wife at a reception in honor of their wedding anniversary on Sept. 8. Pastor and Mrs. Edstrom have been in the community only a short time and are the first to provide full-time leadership for this congregation. A picture of Sallman's *Head of Christ* was presented them, together with a purse of money.

Alexandria, Minn. Pastor and lay people of the Alexandria District of the Red River Valley Conference are vitally interested in parish evangelism, it was revealed at a two-day District preaching mission, as well as at the three-day evangelism conference and teaching mission in Calvary Church, Alexandria, Minn., during the week of Sept. 14-20.

Special services were held in eleven of the parishes of the District on Tuesday and Wednesday evenings when the pastors exchanged pulpits. In each parish the local pastor arranged the services as he desired.

Friday afternoon at the Alexandria church, Pastor William E. Berg, director of evangelism, discussed with the pastors the importance and set-up of the preaching-teaching-reaching mission. In the evening he spoke to a large number of board members, Sunday school teachers and other church workers.

Saturday was young people's day. In the afternoon there was a presentation and discussion of "What Evangelism Means to a Luther Leaguer." At the evening banquet, Pastor Berg challenged the youth with the question: "Are You Ready?" On Sunday he preached both in the forenoon and afternoon services.

Litchfield, Minn. The Emmaus Home for the Aged, dedicated on Sept. 13, is sponsored and supported by both the Willmar District and the Cokato Districts of the Minnesota Conference. It is owned and operated by Augustana Lutheran Homes, Inc., a non-profit corporation made up mostly of members from the two Districts.

Hinckley, Minn. Little Miriam Strinden, daughter of Pastor and Mrs. Eugene Strinden, passed away Sept. 15 after a short illness. After playing out of doors all morning, she was put to bed when her mother discovered that she had a slight fever. A little later Mrs. Strinden found that she had died

in her sleep. Efforts of the fire department and the doctor failed to revive the child.

Miriam was born Dec. 18, 1950. Surviving are her parents, a sister Judy, and a brother Timmy, and four grandparents.

Funeral services were held in First Church, Hinckley, on Sept. 17. Interment was at Cumberland, Wis.

West Union, Minn. The 95th anniversary of West Union Church celebrated on Sunday, Sept. 20, was a homecoming for old acquaintances and confirmation classmates as they worshiped, reminisced and chatted together.

The pastor, the Rev. J. A. Burman, spoke at the morning service and Sunday school. At the anniversary service in the afternoon, the Rev. Lambert Engwall, president of the St. Peter District, extended greetings from the other church in the surrounding area and expressed gratitude for the co-operation West Union Church gives toward the work of Augustana Church. Dr. Emeroy Johnson, pastor at Scandia Grove and historian of the Minnesota Conference, gave a resume of the early history of the congregation, telling how the pioneers built a small log church in 1858. A former pastor's son, Carl Miller of Minneapolis, also spoke. His father, the Rev. P. S. Miller, served West Union Church for 20 years.

The Rev. J. Millard Ahlstrom, pastor at St. Peter, Minn., and the Rev. J. S. Benson of LeSueur, Minn., spoke at the evening service. Musical numbers at the day's festivities rendered by the church choir and several of West Union's members enhanced the services.

Red Wing, Minn. Ecumenicity seemed to predominate the farewell reception at First Church for the Rev. Reinold Peterson, and his family, on Thursday evening, Sept. 24. They were leaving for Superior, Wis., where Pastor Peterson had accepted a call to Pilgrim Church, and the congregation filled the church to say goodbye.

On the program besides First's own members were four clergymen representing four other Protestant denominations. They were: the Rev. Oville Wold of the United Lutheran Church; the Rev. E. E. Ackerman of First Methodist Church; the Rev. Monroe Bailie of the Christ Episcopal Church, and the Rev. E. George of the First Presbyterian Church.

Representing the congregation was Roy Hawkinson, member of the board of deacons, who presented Pastor Peterson with a gift of money "stored away in an old sock." It was given in appreciation of Pastor Peterson's nine years of ministry to First church.

Pastor Peterson preached his farewell sermon on Sept. 27, and assumed his duties at Pilgrim Church, Superior, on Oct. 7.

Watertown, Minn. Trinity Lutheran Church will observe its 95th anniversary on Sunday, November 1. Dr. Theo. E. Conrad of Gustavus Adolphus College, St. Peter, Minn., will preach the morning sermon. The anniversary service will be held at 3 p.m. with a sermon preached by Dr. Emil Swenson, president of the Minnesota Conference. Trinity Church was the first congregation to be organized in the Minnesota Conference after the forming of the Conference. It was organized on Dec. 3, 1858. Former members are invited to attend the anniversary festivities. The Rev. N. William Anderson is pastor.

DR. GEORGE HALL RETURNS

DR. GEORGE F. HALL has returned to his post as professor of Christianity at Gustavus Adolphus College in St. Peter, Minn., after completing a



GEORGE F. HALL

short-term assignment in Tanganyika in British East Africa under the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council. Dr. Hall served 18 months as educational secretary for the Lutheran Church of Northern Tanganyika.

Dr. Hall went to Africa early in 1952 and returned to the U. S. early last September. While in Tanganyika, he made a survey of the entire educational situation in the area to assist CYCOM in evaluating new educational needs which press for attention. A detailed written report of his findings was submitted to CYCOM at a recent meeting of the commission in Chicago.

Country Church Observes 85 Years



SWEDE VALLEY CHURCH, OGDEN, IOWA

HELPING the members of Swede Valley Church to observe the 85th anniversary of their congregation, were the pastors and lay delegates of the Central District of the Iowa Conference. Special services were held on Sept. 25 and 27. The Rev. Joseph E. Bergquist is pastor of this church, located four miles south of Ogden, Iowa.

Among the guest speakers were Pastors Robert Segerhammar, William Eldian, Philip Ekblad, Edwin Carlon, the latter the president of the District, which held its business meeting on Friday morning.

At the confirmation reunion on Sunday afternoon, which concluded the festivities, representatives of several confirmation classes spoke. Greetings

were read from the president of the Augustana Church, Dr. O. A. Benson, and from the president of the Iowa Conference, Pastor Raynold Lingwall, as well as many others. A service at the graves of the Rev. D. Renstrom and the Rev. P. J. Sanden, two former pastors laid to rest in the nearby cemetery, followed the afternoon service. Eleven pastors, including the Rev. Bergquist, have served Swede Home Church during its 85 years. Eight Augustana pastors are sons of this little white church. They are Pastors C. J. Damstrom, Carl A. Backman, L. J. Sundquist, Carl Henderson, Dr. A. W. Edwins, Ernest Sanden, Richard Hedstrom, all deceased, and the Rev. Alfred Peterson of Sacred Heart, Minn.

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AUGUSTANA

Enrollment Reaches a Thousand

THE FINAL enrollment figure for the fall semester at Augustana College, Rock Island, Ill., show a total of 531 men and 437 women, 968 students in all. The figure represents a gain of five students over last fall's enrollment. The evening school enrollment this semester is 72.

There are six foreign students attending Augustana this year under various scholarships. Badie and Bash-eer Nijim, twin brothers from the Arabian sector of Jerusalem, are the recipients of the annual Friendship Fair scholarship this year. Their brother is studying at the Lutheran Seminary in Maywood. The twins, who are also Lutherans, are definitely among the minority in their country, since about 50 per cent of Arabs are Moslem, with most of the remainder either Greek Orthodox or Roman Catholic. Bob (Badie) and Bashi, with their two brothers, became Lutherans a few years ago and are members of a small church, most of whose members are quite young and have been converted from other faiths.

Tennyson Liu of Hankow, China, a former student at the Lutheran Seminary in Hong Kong, is also attending Augustana. He was brought to this country by the student Foreign Mis-

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sionary Society at the college. His father is a professor at the university of Taiwan in Formosa, but his mother and a younger brother were trapped behind the Iron Curtain when the Communists took over Hankow.

Yoshihiro Sokei of Okinawa, who was the recipient of last year's Friendship Fair scholarship, has obtained another scholarship through the Institute of International Education in New York City in order to complete his education at Augustana.

Miss Carin Langoe-Conradsen of Stockholm is attending Augustana on a fellowship from the department of Swedish. She teaches and assists Dr. Arthur A. Wald in addition to her full schedule of studies. Miss Conradsen is a native of Copenhagen, Denmark, and a graduate of the University of Stockholm.

Prasin Sophonboon, Bangkok, Thailand, is studying business administration at Augustana under the sponsorship of the Westminster Youth Fellowship of South Park Presbyterian Church in Rock Island.

Augustana's TV classroom returned

to the television screen for the third consecutive year over WHBF-TV which is again donating the time as a public service. The first two programs were on astronomy and were conducted by Dr. Harry Nelson.

On October 13, the Augustana School of Music presented the chamber opera, "The Telephone" by Menotti. The opera, the second that Augustana has

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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.
Kenedy, Elim: Arthur W. Almquist, pastor.
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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. (Tami Trail) and 75th Ave., G. K. Andeen, vice pastor.
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presented on TV, is under the direction of Carl Pfeifer, head of the college's opera workshop.

The TV classroom series will continue every Tuesday afternoon for 36 weeks and will cover such subjects as geology, dramatics, music, careers for women, English panel discussion, speech, foreign language and many others.

An additional program is being inaugurated this year called, "It's A Fact!" The new program is a faculty-student panel program which is both educational and entertaining. Each panel member will play the game in behalf of some local charity with the proceeds being awarded to the charity represented by the winning member of the panel. Various local business firms are donating the \$50 prize money each week, and WHBF-TV is donating the video time as a public service.

The Augustana television committee is composed of Willard L. Anderson, chairman, Miss Betsey Brodahl, Dr. Harry Nelson and Dr. Donald Davis, who serves as host and moderator on the programs.

GUSTAVUS ADOLPHUS

Students and Profs Converge on Campus

THE OPENING of the 92nd academic year at Gustavus Adolphus College, St. Peter, Minn., has brought students and faculty back from almost all corners of the world. Dr. George Hall has returned to head the Christianity department after a leave of absence of almost two years during which time he engaged in educational activities, mostly in Tanganyika, East Africa.

President Edgar M. Carlson returned to the campus just prior to the opening of school after a flying trip to Europe where he participated with other world religious leaders in the planning conference for the Assembly of the World Council of Churches which will be held in Evanston next year. In addition to the participation in the World Council meetings in Switzerland, he addressed an educational conference in Germany and visited in Sweden.

J. Luke Creel, English professor, has returned after a year's graduate study at Heidelberg University in Germany. During the summer months C. E. Sjostrand directed the first Bernadotte European Study Tour. On the tour 20 Gustavus students spent about a month in Sweden in cultural studies before dividing into smaller groups for travel throughout other European countries.

Heading the list of new faculty and administrative personnel is Dr. Melva Lind who replaces Dr. Mildred Sayre

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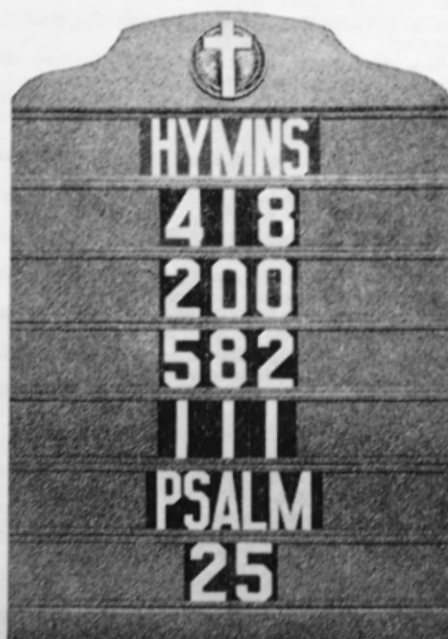
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in the important Dean of Students position. Miss Lind received her B.A. and M.A. degrees from the University of Minnesota and her doctorate from the Sorbonne in France.

Other new faculty members are George Michael and Joan Burkhart, music; Rodney O. Davis, history; Joan Joern, physics; Mildred Kidd, elementary education and David Smith, director of personnel. The Rev. Adolph Nelson, Gibbon, will teach in the Christianity department on a part-time basis. Chester L. Johnson of Grand Rapids, replaces Dr. Ove Olson in the education department. Dr. Olson is taking a year's leave of absence to study in Denmark, and Dr. Ward Tanner, Jr., replaces Andrew Seim in biology while Mr. Seim continues graduate study at the University of Wisconsin.

Total enrollment for the fall term is 897. There are 398 new students enrolled with 363 freshmen and 35 upper class transfer students.

The campus has been a busy place during the summer months. In addition to summer school, two large conferences were held on the campus. In July the National Lutheran Council regional home mission institute was held followed by the Minnesota Conference Luther League leadership training institute in August.

Throughout August the New York Giant professional football squad headquartered at Gustavus for their pre-season training camp. About 4,000 fans attended the Green Giant bowl game in the Gustavus stadium on August 18. The Giant squad was divided into two teams for the contest with Giant coach Steve Owen handling one squad and Red Grange the other. Part of the proceeds of the game went into the fund to finance the new football lights which were installed during the summer months. The modern lighting system replaces the original football lights installed 24 years ago. A new \$2,000-public address system for use in the stadium and fieldhouse was presented to the college as a gift from William Carlson of Minneapolis, father of Gustavus' football captain and all-conference fullback, Roger Carlson.

In addition to the general maintenance and repair program, North hall was remodelled into a faculty office building.

An event of unusual interest will be held in the college auditorium Wednesday evening, Oct. 28. The Oxford university debate team from England will debate the Gustavus team. The motion for debate is "that this house should condemn the foreign policy of the present administration in the Far East." The Oxford team will support the motion.

The Oxford debaters are Patrick Burke Mayhew, a descendant of Edmund Burke, and John Peters, both 24 years old. Mr. Mayhew was president of the Oxford Union society in 1952 and was succeeded as president of that

group by Mr. Peters.

The Gustavus debaters are Ron Brown, sophomore, who won the national "Old Line" oratorical contest last year, and Jerry Christianson, a junior transfer from the University of

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The Oxford debaters are preparing for government careers and the Gustavus debaters are both pre-theological students.

The debate has been arranged by Prof. Evan Anderson who has produced two national champion debate teams during his tenure as speech department head at Gustavus.

LUTHER JUNIOR COLLEGE AND ACADEMY

New Prexy Takes Over

THE installation of the new president, the Rev. Theo. E. Johnson has been announced for Nov. 10, according to Dean Allan O. Pfnister who is in charge of the occasion. Dr. Conrad

Bergendoff of Augustana College, Rock Island, Ill., will deliver the inaugural address, and Pastor J. Sabin Swenson, president of the Nebraska Conference, will conduct the installation rites. This installation service will climax a 70th anniversary celebration. Plans for the anniversary festivities include a tea sponsored by the Luther Alumni Association, an original historical pageant written by Professors J. Iverne Dowie and Fred Brengelman, a memorial service honoring the Luther leaders and builders, and a buffet luncheon for all guests.

Enrollment figures at Luther Junior College and Academy, Wahoo, Nebr., for the first semester of the 1953-1954 school year show an increase over the previous year. College freshmen and sophomores number 101, while academy students number 33. Three special students in the college department raise total attendance figures to 136.

The new school year began on September 8, with freshmen examinations and registration of all students. The opening service was held in the chapel with the Rev. T. E. Johnson, president, in charge. The events of the first week of school included an all-school mixer, student-faculty reception at the president's home, an all-school picnic, and a family night held at Bethlehem Lutheran Church, Wahoo.

The presidents of the various classes are as follows: College sophomores, David Baker, Marinette, Wis.; college freshmen, Lynn Johnson, Norfolk, Nebr.; Academy seniors, Robert Leaf, Lindsborg, Kans.; academy juniors, Brian Holm, Moline, Ill.; academy sophomores, David Hult, Rock Island, Ill.; academy freshmen, Ralph Zumbro, Wahoo, Nebr.

Homecoming was last week-end, Oct. 22-24. Janice Wutke of Omaha, Nebr. and Dayton Cheleen of Julesburg, Colo., were co-chairmen for this event, the highlights of which were an academy football game with Ceresco, the college homecoming game with Waldorf Jr. College of Forest City, Iowa, and the annual banquet.

The residents of West Hall, men's dormitory, are in the process of building a lounge in the dormitory. The dormitory council, headed by Carl Hedman of St. Paul, Minn., is in charge of this project. The Nebraska Conference Brotherhood has donated \$500 toward furnishings.

At a Board of Directors meeting on Sept. 28 at the college, the administration was authorized to make initial plans for a new men's dormitory. New officers of the board are: The Rev. Gilbert Brown, Oakland, president; Al Brodahl, Wahoo, vice-president; Dr. J. R. Swanson, Wahoo, secretary; V. E. Johnson, Luther College, treasurer.

Among new developments in the academy this school year is the formation of a girls' glee club under the direction of Anne Blanchard.

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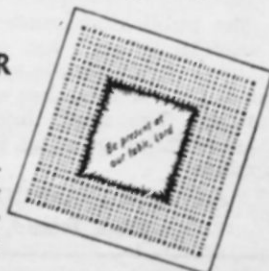
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