

The Lutheran COMPANION



AUGUSTANA CHAPLAIN HOLDS SERVICES FOR BOY SCOUTS

Lt. Carl Elwood, ChC, USN, is shown conducting Protestant services in the field at Elliott's Beach, Parris Island, S. C., for a Boy Scout Camporee held September 11-13.



CHAPEL AT CAMP COLTON

LUTHERANS of all the Churches filled the spacious chapel at Camp Colton at Colton, Oregon, on Sunday afternoon, August 23, for a special service of dedication in memory of the late Rev. Ernst J. Sakrison, who had given more than a score of years in faithful service as superintendent, promoter and builder of this well-equipped and beautiful Bible camp.

Pastor Sakrison, a pioneer in the Bible camp movement in the Portland area, was the moving spirit in the development of the Luther League Park at Colton. This park stands as a living testimony to his foresight, perseverance and faith.

Maas Chimes Presented

As a fitting memorial to this venerable friend of young people, a set of Maas chimes in the chapel was solemnly dedicated at the service by the Rev. Roy W. Ryden of Astoria, president of Camp Colton board of trustees. He was assisted by pastors from several Lutheran Churches. Mrs. E. J. Sakrison, widow of Pastor Sakrison, who is now housemother at Augustana Seminary, Rock Island, Ill., was guest of honor at the service. Her son, the Rev. Earl V. Sakrison of Redmond, Wash., formally presented the chimes as a gift from the family and the many friends of the departed.

The chapel, moved to the camp grounds from an army base, was also

Chimes Memorial to Pastor

Camp Colton Remembers Its Builder

By Elmer M. Johnson

Portland, Oregon

Churches

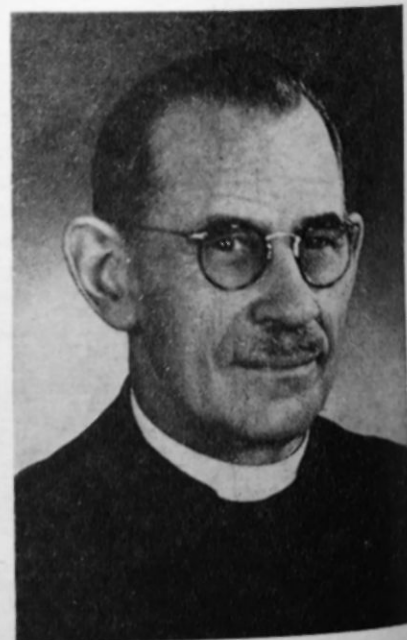
Beautiful is the large church,
With stately arch and steeple;
Neighborly is the small church,
With groups of friendly people;
Reverent is the old church,
With centuries of grace;
And a wooden church or a stone church
Can hold an altar place.
And whether it be a rich church
Or a poor church anywhere,
Truly it is a great church
If God is worshiped there.

Camp Colton, one of the oldest Bible camps in the West, was started by Augustana Luther Leaguers in 1928. For the past several years the scope of the camp has been enlarged to serve all National Lutheran Council and Missouri Synod churches in the area.

At the dedicatory service beautiful anthems were sung by the Lutheran Choral Association of Portland. The Rev. Earl Wall, new pastor at Colton, conducted the opening service and Dr. Henry J. Hokenson of Portland pronounced the benediction.

designed by the camp board as a memorial to Pastor Sakrison, who had personally supervised the dismantling, moving and rebuilding of the beautiful edifice.

The Rev. Frithjof W. Eide, ELC pastor in Milwaukee, asserted in his dedicatory address that this was one of the finest chapels on any Bible grounds. In his tribute the speaker said that Pastor Sakrison was God's choice for the task of developing Camp Colton. He reviewed the pastor's consecrated service to the camp from 1929 to his accidental death on the grounds in May, 1951. During this period the grounds have been increased from nine to fifty acres and improvements have included four dormitories, dining hall, out-door chapel, large swimming pool and last, the modern chapel.



THE LATE PASTOR SAKRISON

The Lutheran Companion

Our Mailbag...

MORE ON STATISTICS

Dear Dr. Ryden:

DR. N. J. W. NELSON reports in the "Mailbag" that my latest letter, in reply to his question about statistics, only served to increase his astonishment. (Per cent of increase not reported).

Now he wants to know if any other church body has adopted this practice of reporting how many members join other denominations. The only statistician who has been so kind as to send me a complete report is the statistician of the American Lutheran Church. I find that they report losses of membership under the following headings: By letter to A. L. C. churches; by letter to other Lutheran churches; placed on inactive list; to other denominations; church connection unknown; by death.

By this we see that at least one large church body reports on this, and in greater detail than we do. I have not had time to undertake any further research as to what all other church bodies do in this respect.

EMEROY JOHNSON

St. Peter, Minn.

CALLS IT PAGAN CHURCH

To the Editor:

I WANT to express my appreciation and commendation of your editorial in THE COMPANION, October 7, 1953, concerning the Church of Rome. I am of the firm conviction that this institution is not Christian but pagan. To me it approaches sinful ignorance to accept it as Christian. We have no excuse to-day, since there is so much literature exposing the falsehood and hypocrisy of this body.

I would like to recommend to readers the book, *The Two Babylons*, by Alexander Hislop, which reveals in a marvelous way the truth about Romanism. I do not deny that there are Christians belonging to it; in fact, I am personally acquainted with some who I believe are children of God. The Bible indicates this when, in Revelation 18. 4, it admonishes them, "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye

receive not of her plagues." Certainly we, as Christians, need to be awake to the truth, and watchful against the enemies of our Lord and His Church.

Houtzdale, Pa.

T. A. HOLMER

ROME'S AMBITION

To the Editor:

A GREAT big thank you for your excellent editorial on "Another Proof Reveals Rome Never Changes" in THE COMPANION of October 7. It is a word in season well spoken. I would like to suggest that it be printed in tract form and distributed among our churches so that every family would get a copy. May that be done!

Permit me to add the following remarks, pertinent to the matter concerned. Communism is active in our country, as we all know, and was recently evidenced by the arrest of a number of persons suspected of plotting the violent overthrow of our government. The danger from this source may not be so very great unless Soviet Russia attacks with a barrage of hydrogen bombs.

However, there is another sinister force ever cunningly aiming, if not to overthrow our government, yet to gain control of it—which is practically the same thing—and that force is the hierarchy of the Church of Rome. Doubtless the attainment of this goal would give said hierarchy and their little "god" in Rome greater joy than anything else they might accomplish. And they are marching on. According to figures published in the October issue of *The Converted Catholic Magazine*, Protestants in the U. S. in 1952 numbered 52,162,432 and Roman Catholics 29,241,580. They have yet a good way to go, but there may be many Protestants who are quite "lukewarm" as to the matter here concerned. Possibly many Lutherans among them!

Let me close with a statement by a converted Catholic priest concerning the Catholic system: "Its forces in this country today would, and will, destroy our religious liberty if given the opportunity."

St. Peter, Minn.

N. J. W. NELSON

SOME KIND LETTERS

To the Editor:

I WANT to thank you for the fine cooperation always given to us. It is your very fine and excellent concern for the "front lines" of the Kingdom that contribute to a church paper like our LUTHERAN COMPANION, which is eagerly read from cover to cover every week. May our gracious Lord continue to give you wisdom and strength for your most vital task as our editor.

Fraternally,

Pueblo, Colo.

PAUL A. LAURELL

To the Editor:

I HOPE you can find a worthy successor for "The Spectator." This was a unique spice to our excellent COMPANION. We still have John Helmer with us every time we sing Gustavus' stirring "Alma Mater," the words of which he wrote. Sincerely,

Hector, Minn.

O. ARNOLD OLSON

To the Editor:

WE WANT to express our heartfelt thanks for that fine editorial on Boston. We deeply appreciate the thoughts you shared.

We have rejoiced this summer as we have traveled to Bible Camps and Leadership Schools, and as we have received many letters from young people who were at Boston—to hear them tell how Boston made an impact upon their lives and strengthened their faith.

We are humbly and truly thankful to our wonderful God for His blessings upon that gathering, and pray that they may be fruitful for years to come in our Church.

Thank you for your encouragement, and for your fellowship in the task of spreading the good news of Christ and His Church. Sincerely,

WILTON E. BERGSTRAND

Minneapolis, Minn.

To the Editor:

I'M writing to compliment you on your very fine church paper—THE LUTHERAN COMPANION.

It is filled with worth-while reading, and you are to be commended for including news of other denominations.

Thank you!

Sincerely,

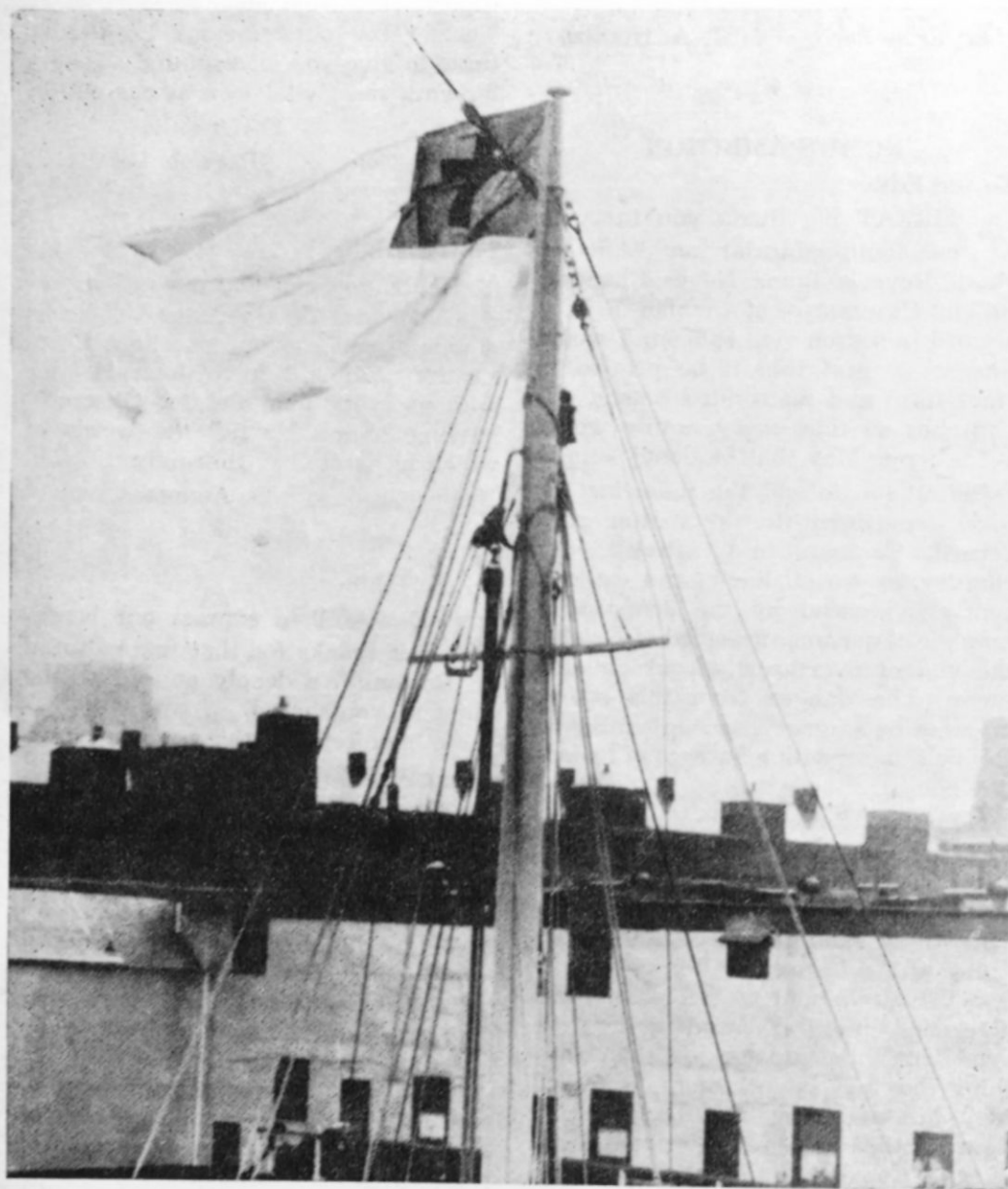
Lindsborg, Kans.

ELLEN STROM

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November 4, 1953

SPIRES on the horizon



RNS Photo

CHURCH FLAG ON MISSION SHIP

Flying proudly from the mast of the schooner *Morning Star VI*, a missionary ship, is the Christian flag. The schooner set sail from Boston for the Micronesian Islands in the South Seas after elaborate services of dedication. The craft had 2,000 Bibles in its hold for distribution to missionaries. This is one of the few pictures ever taken of a Christian flag flying from the mast of a ship.

URGE DISARMAMENT PLAN

EPISCOPAL women throughout the nation were urged to support a disarmament plan, now before the Senate Foreign Relations Committee, in a resolution adopted by the national executive board of the Protestant Episcopal Church's Woman's Auxiliary.

The resolution called upon the church women to inform themselves about the disarmament proposal, Senate Concurrent Resolution 32, and to "convey their convictions to the

members of the Foreign Relations Committee and their respective Senators."

The Episcopal General Convention last year adopted a resolution recording its support "of every practical effort to achieve a comprehensive, balanced and effective disarmament program."

BAN "MOON IS BLUE"

Police precipitated a court fight in Jersey City by banning local showings

of the motion picture, "The Moon Is Blue," on a charge that it is "obscene, indecent and tends to corrupt the morals of Jersey City."

The ban was imposed, after the film had been shown for nearly a week, when Public Safety Director Bernard J. Berry ordered police to seize the print being shown and to arrest the theatre manager, Arthur Manfredonia.

Mr. Berry said his action was prompted by protests from religious and civic groups. The police chief said he had not seen the picture himself, but pointed out that it has been banned in Ohio, Massachusetts, Kansas and Maryland.

NINE CHRISTIAN MEMBERS

The new one-chamber Syrian Parliament will have 82 deputies of whom nine will be Christians, according to a decree regulating the parliamentary elections held on Oct. 9.

In the previous Parliament, which was dissolved by President Adib Shishakli when he staged his military coup in December 1951, Christians held 14 of the 114 seats.

Another decree permits limited activity by most political parties which General Shishakli dissolved. But it stipulates that the programs of these parties must not contain any religious aims. One effect of the decree will be to keep the powerful, fanatical Moslem Brotherhood organization in Syria an outlawed group.

DON'T GO TO CHURCH

Laxity in church attendance on the part of top government officials is deplored by Dr. Edward Hughes Pruden of First Baptist Church in Washington, D. C. He specifically exempted from his criticism President Eisenhower and former President Truman.

Dr. Pruden said in an interview by the *Washington Post*: "I have been rather depressed over the number of public officials who have been active in church work at home but do so little to identify themselves with church life in the nation's capital."

Although several prominent legislators teach Sunday school and attend worship services faithfully in his own church, Dr. Pruden said, he was "afraid they constitute exceptional cases."

Many public figures "practically ignore the Church," he said, "giving the impression that they are too occupied with their work to give time to the Church."

The pastor observed that if these leaders could find time for church attendance "they would exert a tremendous influence for good, and be a very compelling example to others."

SURGE IN BUILDING

A record church building year is in sight as the Department of Commerce and Labor reports that new starts in the first nine months of 1953 totaled \$337,000,000, a gain of 18 per cent over the 1952 pace.

Reacting to the elimination of government controls over scarce building materials, congregations apparently were pushing ahead with plans for new construction postponed during the critical months after the outbreak of the Korean war.

Government agencies predicted earlier this year that new church construction would reach an all-time high this year, surpassing the previous record of \$441,000,000. Figures for the first nine months seem to support this forecast.

Construction increased contras seasonally from \$43,000,000 in August to \$45,000,000 in September. If this trend continues, even at a somewhat slower pace, the total in 1953 may reach \$457,000,000.

Meanwhile, parochial school building continued to outdistance new public school starts percentage-wise.

In the first nine months of the year, parochial and other private construction amounted to \$303,000,000, or 20 per cent more than last year at the end of September. New starts totaled \$26,000,000 in September for non-public schools, an increase of 22 per cent over the same month in 1952.

Public school construction through September at \$1,266,000,000 was four per cent ahead of the 1952 total. The September new construction figure of \$152,000,000 was nine per cent over a year earlier.

HONOR AND ABUSE

Dean Francis B. Sayre, Jr., of Washington's Episcopal Cathedral has disclosed that the post office delivered more than 1,000 letters to him addressed only "The Red Dean of Washington" following a sermon he preached last February 22 at the Cathedral. In that sermon he criticized methods of Congressional committees investigating Communism.

Dean Sayre said he was "irked" by the post office action in not returning the letters to the senders for a proper address.

The Episcopal clergyman, grandson of President Woodrow Wilson, made the disclosure when he accepted the annual distinguished service award of the Washington chapter of Americans for Democratic Action. The citation praised him for service to civil liberties "in a time of crisis by raising the voice of conscience against false patriotism."

The award also cited him "for faithful applications of the principles of

democracy" in encouraging interracial and intercreedal activities at the Cathedral and its affiliated schools.

Dean Sayre said that after he raised his voice against "false patriots" he was subjected to an apparently planned campaign of abuse. He added, however, that clergymen who take stands on controversial issues "must let the chips fall where they may."

WANT MISSIONARIES FREED

A new public protest against the continued detention by the Chinese Communists of 33 American citizens, 21 of whom are missionaries, has been made by the State Department. Thirteen of the missionaries are Roman Catholic and eight are Protestant.

The protest said the Department was "very seriously concerned over the continued imprisonment, detention and maltreatment of American citizens in Communist China." It pointed out that some of the Americans "have been imprisoned for two years."

"The Chinese Communist regime has not published the charges on which most of these Americans are being held," the State Department said. "The Chinese Communists have not answered the numerous protests and notes which the British representatives in Peiping have presented on our behalf."

Noting that the Soviet Union also had been asked to assist on several oc-

casions, without results, the State Department declared that it would continue its efforts on behalf of the detained American citizens.

WOULD BAR NUNS

A suit filed in Franklin Circuit Court, Kentucky, asks that the use of Roman Catholic nuns as teachers in Kentucky public schools be declared illegal.

The Rev. J. C. Rawlings of Bradfordsville, a retired Methodist minister, brought the suit for himself and other taxpayers. Mr. Rawlings is president of the Kentucky Free Public Schools Committee, an affiliate of Protestants and Other Americans United for Separation of Church and State.

The suit asks the court to prevent the superintendent of public instruction from sending state money to school districts which hire nuns as teachers or help pay transportation expenses of any parochial school.

A CHURCH TITHES!

First Methodist Church in Glendale, Calif., believes that tithing is an obligation of a church as well as of an individual.

Amid a challenging campaign to collect \$550,000 for a new 1,700-seat sanctuary, the congregation agreed to set aside 10 per cent of the total reached to be used for founding a new church in the San Fernando Valley.

It isn't as though they will collect too much money, either. The pastor, Dr. Everett W. Palmer, and drive managers predict that the total will fall short by \$200,000 at least.

"But the fate of the drive won't affect our determination to tithe," said Dr. Palmer.

His church is second largest of the denomination in California.

NEGRO AND INDIAN

The Philadelphia Presbytery has elected the first Negro moderator in its 247-year history. He is Dr. Benjamin F. Glasco, minister of the Berean church, a congregation he has built up in 13 years from 35 to more than 600 members.

Dr. Glasco was born at Dover, Del., and reared by a white Quaker family. Ordained in 1911, he has served as a vice-moderator of the presbytery and on several of its committees.

At Albuquerque, N. M., the Rev. James Ottopoby of Laguna, N. M., a full-blooded Indian, was elected moderator of the Presbyterian Synod of New Mexico. He is the first Indian ever to head the Synod.

Mr. Ottopoby, a Comanche, is a native of Oklahoma. He has been pastor of three churches in the Laguna area for the past five years.



RNS Photo

NEW COUNCIL SECRETARY

Dr. Roy G. Ross, associate general secretary of the National Council of Churches, has been named to succeed Dr. Samuel McCrea Cavert as general secretary of the Council upon the latter's retirement next Feb. 1 at the age of 65. Dr. Ross was executive secretary of the International Council of Religious Education for the 15 years preceding the formation in 1950 of the National Council.

Sentenced by Pilate

By Samuel M. Miller

Upon this Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar." When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation for the Passover; it was about the sixth hour. He said to the Jews, "Here is your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified. John 19:12-16 (RSV)

AFTER Pilate had questioned Jesus about His claim to deity, he sought all the more to release Him. He did not want to be guilty of crucifying this Man, but he was ensnared by his own acts in that he had not released Jesus when he found Him innocent of the charges brought against Him. The Jews knew that they had Pilate leaning over like a tottering fence, and now they would give the last push that would lay him flat; but at what a tremendous cost to themselves and to the whole nation! They would threaten him with a report to Caesar.

"If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar." They were more loyal to Caesar than Pilate who was Caesar's representative! In a flash Pilate knew what impression their complaint would make on Caesar, who would know nothing of what Pilate knew about Jesus. Tiberius was the Roman Caesar at the time and it is said that he was exceedingly jealous of any threat to his authority. Pilate knew how fast would be his own liquidation if Tiberius thought that he had failed in the least to uphold the authority of Rome. When the choice fell between his own self interest and justice for Jesus, Pilate did not hesitate an instant. The die was cast. Jesus was brought out to hear His sentence. John marks the place, the day and the hour.

Where Sentence Was Given

Under a convent in the old city of Jerusalem I have seen a pavement which the people in charge call *The Lithostroton*, which comes from the Greek word for The Pavement. The large flat stones show the ruts made

by chariot wheels and some of them have markings for games played by Roman soldiers. It is entirely possible that on such a pavement, surrounded by His enemies, Jesus heard Pilate pronounce His death sentence.

"Now it was the day of Preparation for the Passover." That was the day that the Passover lamb was slain and all preparations made for the Passover meal in the evening. Jesus was the Lamb of God who would die for the sin of the world. Now He had also been chosen for death both by the Jewish and the Gentile authorities, in every detail fulfilling the Passover type.

"It was about the sixth hour." This time factor presents a problem, since Mark tells us that the crucifixion took place at the third hour and Matthew and Luke place the darkness from the sixth to the ninth hour, that is from noon to three in the afternoon. If John uses Roman time reckoning, then the sentence took place at six in the morning, but that was hardly possible in view of all that took place during the trial. The solution must be in the use of approximate time designations. The day, like the night, was divided into quarters. The hours mentioned are the third, sixth and ninth and any occurrence was fixed by one of these.

The Final Rejection

Pilate kept taunting the Jews with calling Jesus their King. His irony, directed at the leaders, not at Jesus, reaches a climax when he asks, "Shall I crucify your King?" This question forced the chief priests to give an answer which had tremendous import both for themselves and for the whole nation: "We have no king but Caesar." This was the climax of Jewish unbelief and rejection. "He came to his own home, and his own people received him not." Ch. 1:11.

To be rid of Jesus, they have now renounced every God-given hope and promise. They have renounced their position as a theocracy. They have cast away their Messianic hopes. They have abandoned their faith and are apostate from God. They have declared themselves to be vassals of Rome, giving loyalty only to Caesar. They have sealed the doom of the nation. "Then he handed him over to them to be crucified." They had their way, but His blood would be on them and on their children.

Chat...

By ROY H. STETLER

WE WERE on our annual vacation trip to Canada, and as is our usual procedure, we went to the Automobile Association to get our route planned. It's just a comfortable day's drive to Niagara Falls where we cross the border, but between our home and there we have the choice of quite a number of highways. We always consult the Automobile Association because they try to give us the best roads and point out all detours.

Instead of following their direction we decided it would be a bit shorter by another route. That is where we made our mistake, for we came to a point where they were making over the road and for a number of miles we just crept along. It was rough and dusty. My friend and I felt a bit guilty, for our wives had advised against changing our course and cried out, "We told you so!" After we got over it, we all agreed we would not return that way for we had lost more time than we had hoped to save. We also vowed that hereafter we will listen to the AAA. They usually know the best route, and why consult them and then throw away the map?

This experience reminded me that a lot of people are travelling on life's highway with about the same regard for the road map as we had on this occasion. Doesn't it seem silly to start on a trip on a road over which we have never gone before, and decide that we will just take a chance on reaching our destination without even looking at the road guide? Whether we like to admit it or not, this world is not our permanent dwelling place. We are pilgrims journeying ever to that great city whose maker and builder is God. If we would reach our eternal home safely, then surely we must stay on the right highway. We dare not throw away the guide book.

I am certain you see the two points I am trying to make, namely, if we would reach that Home we must accept Christ by faith. Don't you recall he said, "I am the way." There is no other short cut. You must travel on "the way." Then the Guide Book—yes, we mean God's Word, the Bible. You just can't follow the way without this book which must be a lamp unto your feet and a light to your pathway. Are you still on a dusty detour road? Stop trying to fool yourself. Consult the map!

● RUNS TRUE TO FORM

THAT Protestants throughout the world are becoming increasingly concerned over the presumption and arrogance of the Church of Rome is indicated by the recent plea for toleration and fellowship among Christian Churches by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, in an address to the Convocation of Canterbury.

The head of the Anglican Church made it clear that his plea was prompted by attacks on the Church of England by the Roman Catholic hierarchy and declared that these "call for occasional answers."

The Archbishop got his opportunity after he had condemned the Communist government of Poland for banishing Cardinal Wyszynski, Roman Catholic Archbishop of Warsaw. For this act, said the English Archbishop, he had received many expressions of appreciation from "some of my Roman Catholic friends." However, he then went on to say:

"In honesty to them and to truth, I ought to say that there are oppressions and denials of just liberties which lie at the door of the Roman Catholic Church itself: and one must say that that Church has not yet learned the lesson that toleration between Christian bodies, while by no means the last word as to their proper relations, is the first and essential word to those who would follow the teaching and spirit of Our Lord."

Dr. Fisher also made it clear that a State is not always wrong and the Church always right, and suggested that some of the difficulties that have come to Roman Catholic prelates in certain countries may be due to the fact that the Church has resisted "unwisely" and claimed "too much."

"One cannot therefore assume forthwith," he continued, "that whenever an ecclesiast is restrained he is free from all blame, though in the case of the Primate of Poland I believe that to be so . . . It must be recognized that in past and present history a Church claiming more than its due may try to advance the Kingdom of God by the employment of political force and by the denials of just liberties."

As might be expected, no sooner had the Anglican Archbishop made his plea for toleration and better understanding before he was made the object of a virulent attack by a London Jesuit priest, the Rev. Joseph Christie. The latter was particularly incensed because Dr. Fisher had given his approval to a new booklet entitled *Infalible Fallacies* which charged, among other things, that the Church of Rome was "totalitarian." To this the Jesuit priest replied, "Let us face it—God is totalitarian . . . It is the Protestant mind that attempted to limit God."

That should settle it. Because God is absolute in authority and power, ergo no one has a right to dispute the totalitarian rule of Rome! We greatly fear that the well-meaning and charitable Archbishop of Canterbury will discover that all of his efforts for any kind of rapprochement with Rome will prove futile. Rome recognizes none other than Rome.

● LUTHERAN GROWTH GRATIFYING

A STUDY of Lutheran statistics for 1952, just released by the Division of Public Relations of the National Lutheran Council, reveals a gratifying growth of our Church. With an indicated increase of 197,344 members, or 3 per cent, over the previous year, the Lutheran Church is gradually becoming a formidable church group in America. Ranking third among Protestant Churches, it now has a baptized membership of 6,673,945.

Numerically, the Missouri Synod for the eighth consecutive year revealed the largest increase, with a gain of 61,088 members. It now has a total membership of 1,847,284 souls, and is exceeded in size only by the United Lutheran Church, which has 2,087,945 baptized members. The latter reported an increase last year of 43,757 members, or 2.1 per cent.

Percentage-wise, the Evangelical Lutheran Church (Norwegian) enjoyed the largest gain for the seventh straight year. With an increase of 34,311 members, or 3.9 per cent, it now numbers 907,124 souls. If it continues to maintain its present rate of growth, it will be a church body of a million members within three years.

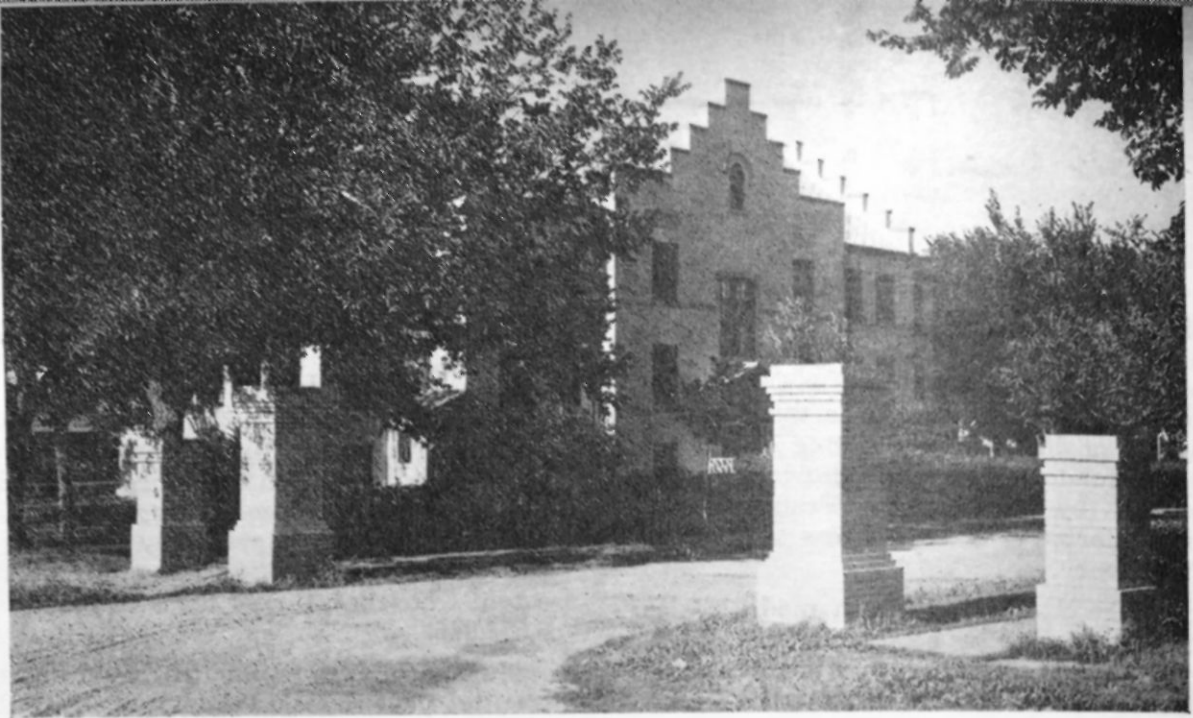
Augustana Lutheran Church, with an increase of 14,314, now has a baptized membership of 485,165. Its gain of 3 per cent represents the exact average increase of the whole Church.

That the shortage of ministers which has plagued the Church for a number of years will soon be overcome is suggested by the fact that the number of ordained men rose to 15,289 last year, a net increase of 361 over 1951. New congregations, on the other hand, numbered only 102, which indicates that pastors are being ordained at a far more rapid rate than the home mission fields are being expanded. The number of congregations at present is 16,884, while preaching stations totaled 475.

With nearly three million pupils enrolled in various types of parish schools, and with 287,776 teachers instructing them, something of the far-flung nature of the Church's program of Christian education may be visualized.

Church business has become "big business" in our day. It required nearly a quarter of a billion dollars to run the Lutheran churches of America last year. However, it is gratifying to note that \$52,950,194 was given to general work. This represents an increase of \$12,138,514 in benevolences over the previous year.

Another impressive figure reveals the fact that total value of church property reached an all-time high in 1952, when it passed the billion-dollar mark. This is a far cry from a century ago when the Lutheran Church in America was very largely a poverty-stricken immigrant communion. However, the sharp increase in indebtedness on property from \$37,809,369 to the rather formidable total of \$115,425,806, or 48.7 per cent during a single year, might very easily justify the sounding of a note of caution, especially in these days when the economic picture is not too clear.



THE GATEWAY TO BETHPHAGE MISSION

Love in Action . . .

A Colony of Mercy

By G. Everett Arden

OUT ON THE PLAINS of central Nebraska, just north of the little village of Axtell, there stands one of the most unique Christian institutions in America, the Bethphage Mission. Bethphage is celebrating its fortieth anniversary this year and is a living witness to the miracle of the continuing grace of God.

Ralph Waldo Emerson once remarked that "an institution is the lengthened shadow of one man." Although Bethphage Mission in its forty-year span of life has been the lengthened shadow of many Christian personalities, at least in its origins and in the continued character of its work it embodies the Christian compassion, the steady faith, and the patient devotion of its founder, the Rev. K. G. William Dahl.

The story really begins while Pastor Dahl was still a student at Augustana Theological Seminary. Dahl had almost a poet's gift for language and the apt use of words, and in his literary pursuits had achieved something of a reputation as a translator. Thus, he was asked by Dr. E. A. Fogelstrom, director of the Immanuel Deaconess Institute at Omaha, Nebraska, to translate a small book, written by Miss Julia Sutter, entitled *A Colony of Mercy; or Social Christianity at Work*. This book was a study of the Bethel Institute at Bielefeld, Germany, which

had been established for the care of epileptics, feeble-minded and others similarly afflicted. Dahl was asked to render this study into Swedish, since that was the language used by many people of the Augustana Synod back in 1906.

He Got an Inspiration

It was in the course of his translation of Miss Sutter's study of the Bethel Institute that student Dahl caught the vision of establishing a similar institution in America; indeed, the idea became a "magnificent obsession" with him. After his ordination in 1907, Pastor Dahl spent a couple of years associated with Dr. Fogelstrom at the Deaconess Institute in Omaha. As time went on he became more and more convinced that God was calling him to the unique task of initiating a ministry for the care of those unfortunates for whom little or nothing was being done either by the Church or by society in general.

He sought to enlist the interest of church officials, business executives and other individuals of importance and influence, but at almost every hand was met by skepticism, indifference, and, at times, downright opposition. There were many who nodded their heads wisely and called Dahl "a dreamer," "a visionary," "an impractical idealist." But in spite of disappoint-

ments and discouragements, Dahl refused to surrender his vision and his hope.

A Knoll in a Cornfield

In the autumn of 1912, Pastor Dahl left Omaha to become the shepherd of the newly organized Bethphage Lutheran Church at Axtell, Nebraska. He assumed his ministerial duties with zeal and enthusiasm, convinced that through the medium of this ministry God would somehow realize the dream of an American Bethel. So sure was he of God's hand upon his shoulder that, almost before he had set foot in his new parish, he had chosen a rising knoll in a neighboring cornfield, just north of the village of Axtell, as the site for the new Mission.

Within three months after his arrival in Axtell, Pastor Dahl set in motion plans for the founding of an Inner Mission Society by issuing the following invitation in the columns of *Guldax*, a small church paper published by the Kearney District of the Nebraska Conference.

"The deep desire of my heart is that, as soon as possible, an Inner Mission Society may be organized. Its object shall be to encourage, in a suitable manner, Christian charity on behalf of the feeble-minded, the epileptics and idiots. Those whom the love of Christ constrains to take part in this work are heartily invited to meet in the Beth-

phage Church, Axtell, Nebraska, at 2 o'clock, Wednesday afternoon, the 19th of February (1913).

K. G. William Dahl

Fifty People Responded

This invitation brought together some fifty people, who banded themselves together that day to form the Bethphage Inner Mission Society. Membership dues were set at one dollar a year and life-time memberships at twenty-five dollars. These modest dues, contributed by the charter members, constituted the first tangible assets which the Bethphage Mission possessed. It was indeed a "mustard seed beginning," and there were many who wondered where sufficient means were to be found to conduct the kind of a Mission envisioned by Pastor Dahl. And the urgency of finding such means soon became apparent when letters began to arrive from various places asking how soon the new mission would be ready to receive guests.

With only a few hundred dollars in the Mission treasury, but with a boundless confidence in the surprising resources of the living God, Pastor Dahl went ahead and purchased a forty acre plot of ground which included the knoll in the neighboring cornfield, which was to be the eventual site for the new mission, and then rented several small houses in the village of Axtell as temporary quarters for Mission guests and workers.

How It Started

The recruitment of workers had received very careful consideration in Dahl's plans. He hoped not only to enlist Christian people as salaried workers in the Mission, but he prayed that the Mission might also become the training center for a lay order of deacons and deaconesses. In these hopes he was not disappointed, for the

response to his appeals was almost immediate. In January 1914, Carl Martinson of Axtell was received as a deacon candidate and the following April, Miss Edna Palmquist volunteered as the first candidate for the Sisterhood at the new mission. By mid-year, 1914, an entire staff of workers had been recruited and on June 29, the first guest arrived and Bethphage Mission was a concrete reality.

Within a year the Mission had rented eight houses in the village, which were filled to capacity with workers and guests, and by mid-year, 1916, the first permanent building, Home Tabor, had been erected and dedicated.

Forty Years of Blessings

In the forty years which have followed these early beginnings, Bethphage Mission has enjoyed what many have called, "the singular benediction of God." With no special advertising or promotional schemes and without a corps of solicitors in the field to gather funds, but relying solely upon God to "make friends and influence people" for the Mission and its cause, Bethphage has prospered beyond the fondest dreams of its founder. The original forty-acre plot has become a large, well-kept and productive farm of several hundred acres, supplying many necessary food items for the large Bethphage family. Instead of the small rented cottages in the village of Axtell, a complex of some dozen buildings valued at several hundred thousand dollars cluster together under the spreading shade of large oak and elm trees.

In this place of quiet beauty, 203 afflicted people have their home, cared for by a numerous and competent staff. Over the past forty years Bethphage has cared for 723 guests, who have come from 32 states and Canada, representing almost a dozen different re-



BROTHER BOB HELPS A PATIENT

ligious affiliations. During this past year 212 applications for admission have reached the desk of Dr. Arthur A. Christenson, the superintendent of Bethphage, but of these only 28 have actually been admitted, due to the lack of room and facilities. If Bethphage were twice as large, it would still be far too small to meet the urgent requests which continue to pour in from every direction.

A Christian Emphasis

To her large family Bethphage extends a truly Christian ministry. There is, of course, the loving, patient care which characterizes the entire Bethphage approach to "those who are in bonds." Many of the guests who come to Bethphage have exhausted all other avenues of hope and help. Some of them are completely helpless, while others are encouraged to enroll in the

OLD AND YOUNG LOVE TO SING



A TEACHER AND HER PUPILS



occupational therapy department, which is under the direction of a specially trained Sister. There are also some who are so nearly normal that they are able to assume varying degrees of responsibility and who render very valuable help in the conduct of the Mission. A special day school is conducted for those who are able to participate, and has for its purpose the development of abilities and capacities of the students. Again, a Sister with special training in the field is in charge of this project.

But Bethphage is concerned not only for the physical and mental care of those who are in the Mission charge; it is symbolic of the Bethphage emphasis that at the very center of the compound stands the Mission Chapel, donated by the Women's Missionary Society, and comprising the most imposing edifice on the grounds. Here worship and devotional services are regularly held. Here there assembles, several times a week, one of the most unusual congregations that can be found anywhere, with a considerable number of the listeners in wheel chairs and movable cots. The Mission chaplain, Pastor Martin B. Lingwall, maintains a regular schedule of instructional periods, class sessions and personal visitations for the purpose of bringing the Christian Gospel to bear intimately upon the individual lives of each guest.

The Christian ministry of Bethphage is not limited, however, to the campus at Axtell. Several years ago, with the hearty encouragement of Nebraska State authorities, Bethphage undertook to bring the Gospel to afflicted people in some of the neighboring State-owned institutions, including the Hastings State Mental Hospital, the Training School at Geneva, and the State Tuberculosis Hospital at Kearney. Pastor William Goldbeck has carried on this work, and his reports indicate a hearty response to this great undertaking. During the past year Chaplain Goldbeck made over 3,000 bedside visits, distributed about 7,000 pieces of religious and devotional literature and rendered innumerable services of love and kindness to many who are unable to help themselves.

A Rest Home in Colorado

Since 1940 Bethphage has carried its ministry of mercy and Christian love in still another direction, for it was in that year that the Mission assumed charge of the Lutheran Hospice and convalescent home in Colorado Springs, Colorado. This institution is now known as the Bethphage Rest Home and provides a place for rest and relaxation for the Mission staff, and also a Christian hospice for permanent and

transient guests who are living in or visiting Colorado Springs, the gateway to the Pike's Peak area of the Rocky Mountain National Park.

As Bethphage Mission celebrates its fortieth anniversary, it is with deep gratitude to God for so richly supplying the necessary means for carrying on the work of this Colony of Mercy. The guests at Bethphage and the many others whose lives have been touched and enriched beyond measure by the ministry of this unique Christian institution would use even this means and opportunity of expressing their appreciation to all the kind friends whose generous spirit of Christian compassion has prompted them to become the channels of God's redemptive love and grace.

What lies ahead for Bethphage? We hope an even larger service than in the past; a larger service made possible by an ever-enlarging circle of devoted friends who in the spirit of Jesus "remember them that are in bonds."

DRILL WELLS IN INDIA

The Church of Sweden Mission has launched an appeal for 200,000 Swedish crowns (approximately \$40,000) to buy mechanical drills for digging of deep wells in drought-and famine-stricken villages in the districts of the Tamil Lutheran Church in South India, it is announced in Stockholm.

The first response to the appeal has been "encouraging," *Svenska Kyrkans Missions-tidning*, official publication of the Mission, added.

In a description of the need in South India's drought stricken areas, the publication pointed out that churches in the United States have already sent considerable food shipments to help the starving people, but said "it was only a drop in the sea."

Nonetheless, the report added, the American shipments "have given courage to those worst stricken, especially to the old people who have none to help them, and to the little children in the elementary schools."

The report claimed that many villages in the districts of the Tamil Lutheran Church are "in danger of dying out completely" since their shallow wells have dried out.

As one well after another dries up, villagers leave to find a livelihood elsewhere, and are in many instances reduced to begging at railroad stations and in the streets of towns.

Lutheran pastors who have visited such villages report that entire congregations had "disappeared" or that only a few faithful had remained, living on roots and cactus plants. The plan is to supply villages with drinking water and then for irrigation.

Nurse Runs Hospital

By S. HJALMAR SWANSON

DOROTHY ANDERSON, nurse in charge at the Tilderquist Memorial Hospital, Ihanja, Tanganyika, writes about the progress of the buildings being erected and the medical work which already is carried on at this new institution, even though we have no doctor in charge.

The first baby born at this new institution was appropriately given the name "Dorothea." This seems like a lovely tribute to the nurse in charge.

Natives living in the area have already passed the word around that it is a good hospital. "People who come there only get well," is what they are saying, "even though they are very sick when they come."

"I actually tremble when I think of how closely we must be watched and observed, even though on the surface it all seems to be so unnoticed," writes Miss Anderson. "I am very grateful that the Great Physician has touched them and made them well. It means so much to the work, especially during these beginning and impressionable days. It is a great responsibility, and that, too, I must surrender to Him and leave in His hands, praying each day that His purposes may be accomplished her and through us."

* * *

The following new missionaries sailed from New York for Tanganyika, East Africa, on October 14:

Pastor and Mrs. Douglas Lundell, members of the Gustavus Adolphus Lutheran Church, St. Paul, Minn. This congregation has pledged a generous amount for their support. They are also sponsored by the First Lutheran Church, Des Moines, Iowa, and the Augustana Lutheran Church, Minot, N. Dak. Pastor Lundell is a son of Mr. Philip Lundell of St. Paul, and Mrs. Lundell is a daughter of Mr. and Mrs. Walter Setterholm, also of St. Paul. Both of the Setterholm children are now in missionary service. Their son—Rev. Paul Setterholm—went to Japan a year ago.

Miss Veda Hult, R.N., daughter of our pioneers to Africa, the late Pastor Ralph D. Hult and Mrs. Hult. She is sponsored by the Fridhem Lutheran Church, Funk, and the Berea Lutheran Church, Chappell, Nebr.

Miss Martha Fosse, R.N., daughter of Mrs. Caspara Fosse and the late Prof. Carl Fosse, of Minneapolis, sponsored in part by the Calvary Lutheran Church of Minneapolis.

Miss Greta Ekstrand, R.N., daughter of Mr. and Mrs. David V. Ekstrand, Calgary, Alberta, Canada.

Lutheran Church Growing

Membership Nearing 7-Million Mark

By Erik Modean

MEMBERSHIP of the Lutheran Churches in America reached a total of 6,673,945 persons in 1952, an increase of 197,344 members, or 3 per cent over the previous year, according to the annual statistical summary compiled by the Division of Public Relations of the National Lutheran Council.

Comprising the third largest Protestant denominational grouping in America, the Lutheran Churches are exceeded in numbers only by the Baptists and Methodists. Of the total, 6,485,782 Lutherans are located in the United States and 188,163 in Canada.

The Council's summary is based on statistics supplied by sixteen church bodies, independent congregations, and the Negro Missions conducted by the four groups associated in the Synodical Conference.

No Losses Reported

Of the sixteen bodies, fourteen recorded gains in membership in 1952. Two showed no change as their figures were taken from statistics compiled in previous years. For the first time in several years, no losses were reported.

The increase in baptized membership of 197,344 for 1952, distributed among the 16,884 congregations, represents an average increase of 11.7 new members per local church, compared to 10.4 in 1951, 10 in 1950, 11 in 1949, and seven in 1948.

Confirmed or adult membership increased by 102,246 persons to a grand total of 4,551,880, a gain of 2.3 per cent, as compared to an increase of 90,843 members or 2.1 per cent in 1951. This would indicate an average accession of six adult members per congregation in 1952, compared to 5.4 in 1951, 5.7 in 1950, 5.8 in 1949, and 6.1 in 1948.

For the eighth consecutive year, the highest numerical increase was made by the Lutheran Church-Missouri Synod, with a gain of 61,088 baptized members or 3.4 per cent over 1951. With a membership of 1,847,284, the Missouri Synod is the second largest Lutheran body in America. It added 57,683 members in 1951, 50,672 in 1950, 60,149 in 1949, 50,134 in 1948, 51,190 in 1947, 47,541 in 1946 and 29,456 in 1945.

E. L. C. Shows Best Growth

Among the major bodies, the Evangelical Lutheran Church for the seventh straight year showed the

greatest advance on a percentage basis, its 34,311 additions representing a gain of 3.9 per cent. The ELC, with 907,124 members, is the third largest Lutheran body. Its membership increased by 3.7 per cent in 1951, 3.4 per cent in 1950, 5.4 per cent in 1949, 5.1 per cent in 1948, 4.8 per cent in 1947 and 6.1 per cent in 1946.

The United Lutheran Church in America, largest of the bodies, reported an increase of 43,757 members, or 2.1 per cent to a total membership of 2,087,945.

Other gains were reported as follows: American Lutheran Church, 28,793, or 3.8 per cent, to 790,989; Augustana Lutheran Church, 14,314, or 3.0 per cent, to 485,165; Joint Synod of Wisconsin, 5,362, or 1.7 per cent, to 316,839; Lutheran Free Church, 4,516, or 7.5 per cent, to 64,376; United Evangelical Lutheran Church, 2,399, or 4.9 per cent, to 51,640; Suomi Synod, 1,130, or 3.8 per cent, to 30,883; American (Danish) Evangelical Lutheran Church, 522, or 2.6 per cent, to 20,434; Norwegian Synod, 364, or 3.4 per cent, to 11,027; Negro Missions, 116, or 1.4 per cent, to 8,126; National Evangelical, 223, or 2.8 per cent, to 8,068; Lutheran Brethren, 4,290, or 12 per cent, to 3,929; Eielson Synod, 20, or 1.3 per cent, to 1,550.

Figures for the Slovak Church, with 20,808 members, and the Finnish Apostolic Church, with 16,293, were taken from summaries of previous years, as were those for the independent congregations, with 1,465 members.

Nearly 3 Million in Schools

In the field of parish education, the Churches enrolled a grand total of 2,905,612 pupils, 224,431 more than in 1951. They were taught by 287,776 teachers in 27,466 Sunday schools, weekday released-time schools, vacation Bible schools and parochial schools.

A breakdown of figures for this program of activity revealed 15,365 Sunday schools with 2,095,747 pupils and 232,281 teachers; 1,465 weekday released-time schools with 80,184 pupils and 3,942 teachers; 9,195 vacation Bible schools with 607,612 pupils and 47,547 teachers; and 1,441 parochial schools with 122,069 pupils and 4,006 teachers.

Most of the parochial or Christian day schools were conducted by the Lu-

theran Church-Missouri Synod, with 1,145; the Joint Synod of Wisconsin, with 188, and the American Lutheran Church, with 42.

The number of ordained ministers rose to 15,289, an increase of 361 over 1951. Of these, 11,554, or 280 more than the previous year, were serving pastorates during 1952.

A total of 102 churches was organized, 20 less than in 1951, to raise the number of congregations to 16,884, while the total of preaching stations dropped to 475, a decrease of seven from 1951.

Property Value Exceeds Billion

Property valuation reached an all-time high when it passed the billion-dollar mark. Values were boosted by \$115,104,619, or 12.7 per cent, to \$1,020,971,138. At the same time, indebtedness increased by \$37,809,369, or 48.7 per cent, to a total of \$115,425,806, also a record figure. In 1945 church debts amounted to \$14,656,131, but the trend has been sharply upward every year since then.

Expenditures by the local churches showed an upswing in all phases of congregational finances. The churches devoted \$172,228,042 to local expenses, an increase of \$9,900,554 over 1951. Contributions to church work at large rose to \$52,950,194, an increase of \$12,138,415, as compared to a decrease of \$1,585,372 in 1951. Total expenditures reached \$225,178,236, an increase of \$22,038,969 over the previous year.

Canada Has 188,163 Members

A separate compilation of statistics for the Lutheran churches in Canada, included in the foregoing figures, revealed that Canada has 188,163 baptized members and 125,363 confirmed or adult members. They were served by 979 congregations and 99 preaching places. The clerical roll consists of 511 pastors, of whom 420 are in pastorates.

Property of the Canadian Lutheran churches, which are all affiliated with parent bodies in the U. S., is valued at \$17,903,976, with indebtedness of \$2,219,018. During 1952 they devoted \$3,392,101 to local expenses and \$1,030,647 to church work at large. Total expenditures amounted to \$4,422,748.

There is no problem of unanswered prayer to the person who loves and fears God, because he finds that all his prayers are answered. It is only the people who make up their minds that God must answer their prayers as they direct—who undertake to make up God's mind for Him—who know any such problem, and it should be clear that such people neither fear nor love God.

—CARROLL E. SIMCOX
in *Living the Lord's Prayer*.

Sunshine in

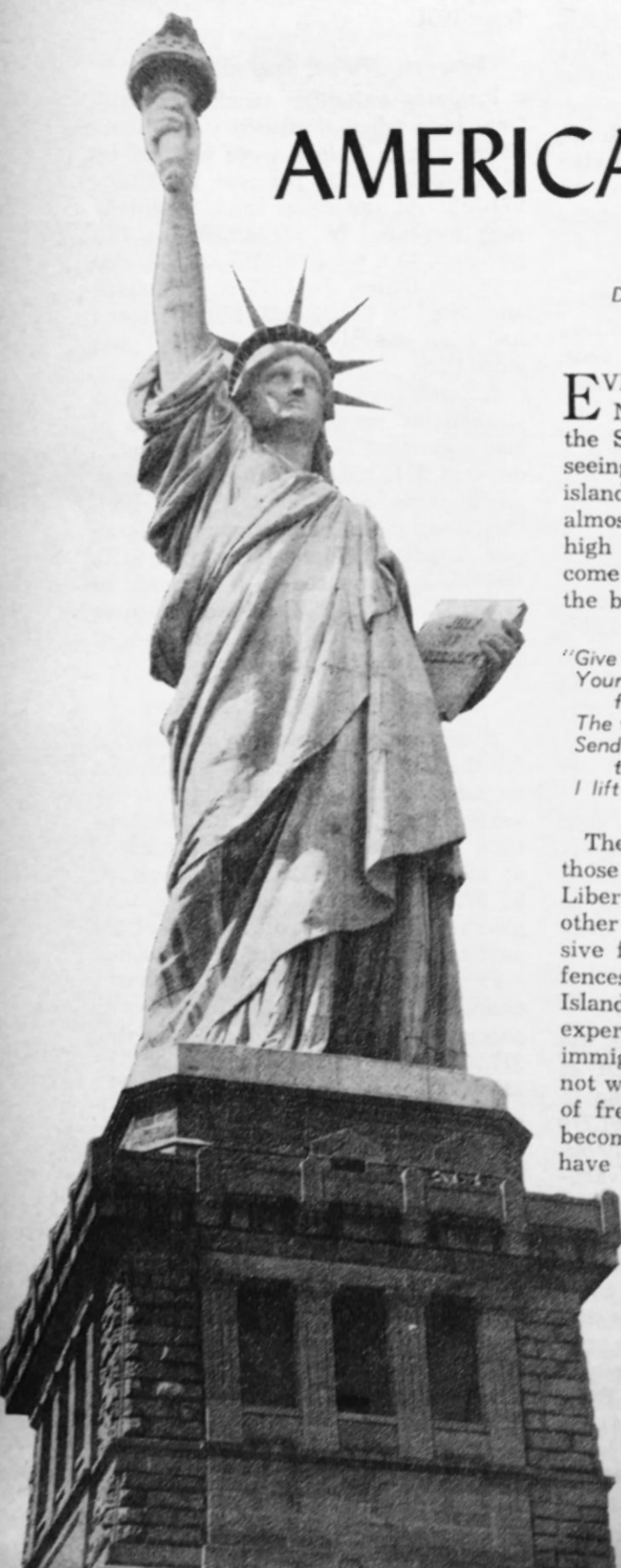
AMERICA'S DARK DOORWAY

By J. Vincent Nordgren

Director of Lutheran Seamen's Center, New York City



GRIM WALLS ON ELLIS ISLAND



EVERY day thousands of visitors to New York include a ferry trip to the Statue of Liberty in their sight-seeing program. Standing on a small island which she seems from a distance almost to cover, the great lady lifts high her flaming torch as if to welcome to American shores all who enter the busy harbor of the new world.

*"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed to me:
I lift my lamp beside the golden door."*

There is more poetry than truth in those lines. Behind the Statue of Liberty, less than half a mile, is another small island, covered by a massive fortress and surrounded by steel fences ten feet high. Known as Ellis Island, it is a place of gloom and bitter experience for many a disillusioned immigrant left wondering why he is not welcome and if this really is a land of freedom. In many respects, it has become virtually a prison for some who have come to seek liberty in America.

When Quota Was Established

Time was when anybody who came was welcome, but some 70 years ago restrictions were made to exclude certain classes of people. In 1921 further restrictions were imposed and the quota system was set up. You would now have to be on your country's quota to get in, and the quota of your country was figured on the



ALMOST A PRISON

Does the Goddess of Liberty hold aloft her lamp of welcome to mock them?

basis of how many of your nationality were already here prior to 1920. This put England and Northern Ireland far above any other nation. Next came Germany. After that, but much lower down, were Italy and the Roman Catholic part of Ireland. Then followed Poland, the Scandinavian countries, Holland, and France. In this way the historic population pattern of the United States was to be preserved.

The recent McCarran-Walter Act, known also as The Immigration and Nationality Act (1952), has continued the quota system and kept the figures at approximately the same level. However, it has gone a step farther by also assigning small quotas to countries formerly excluded, such as Japan and other Asiatics. Discrimination has thus been removed and theoretically all nations are put on an equal footing.

"The right of a person to become a naturalized citizen of the United States shall not be denied or abridged because of race."

Some Painful Things Happen

Ellis Island is no longer the gateway through which immigrants usually pass; only those who are held up because of some disqualification are detained here. But such detention turns out for many to be a bitter experience and frequently seems unnecessary and unjust to people who have done no wrong.

Of course, our government must have laws and enforce them for the protection of our country. It would be against the public interest to admit criminals, subversives, feeble-minded and those who are sick with communicable diseases, but in the administration of the law some strange and needless painful things happen.

Take, for example, the case of a young architect from Sweden. He had secured an immigration visa from the American consul in Gothenburg, given up his position to take a similar one in California, sold his home, and arranged for his wife and two children to live with relatives until he had found a house for his family in California. When he reached New York a representative of Immigration boarded the ship, checked lung X-rays, and found those of the young architect unsatisfactory. He was taken to Ellis Island for detention. Further X-rays were made and the man was adjudged tuberculous and therefore inadmissible.

"Bitter Anger Filled His Soul"

When I visited him he was sitting alongside the steel fence that im-

prisoned him. Bitter anger filled his soul. "Sure, one of my lungs doesn't show up quite right," he said, "but that's due to an injury I had as an air pilot in the army. During the war I rescued more than a dozen Americans in distress off the coast of Sweden, took them home, warmed and fed them. Instead, I suppose I should have shot them on the spot or let them drown. And those X-rays of mine, weren't they passed first by my own doctor and then by the one appointed by the American consul? Didn't these men know what they were talking about? Could I contract TB in ten days crossing the ocean?"

I tried to get U. S. Public Health Service to reconsider the case, but had no success. Then, through the kindness of a member of the board of a local hospital for tuberculosis, I was able to offer the young man free hospitalization. "If you prove to be all right, they will soon release you and you can be on your way to California," I said. But he refused. "I don't have TB! Why, then, should I go to a hospital? I have a family to look after."

"The Case Is Closed"

"But there is one thing I must ask you to do, Pastor. Please take my X-rays and have some other doctor examine them." I hesitated, but allowed myself to be persuaded. The X-rays were examined by a member of a medical faculty. His report indicated that the picture did not show tubercular activity. Armed with the report, I tried to get his case reviewed again, but failed. Frustrated and bitter, the man was deported to his homeland.

But he would not admit defeat. In

a few weeks I had a letter from him containing four affidavits from as many doctors certifying that they had recently examined him, two of them innoculating guinea pigs with stomach rinsings according to the method of Lowenstein, but all found him free of tuberculosis. I tried to have his case reconsidered, but the only answer I got is, "The case is closed."

Husband and Wife Separated

About a month ago a husband and wife were taken off the Gripsholm and detained at Ellis Island because the American medical officer was not satisfied with the man's X-rays.

Husband and wife were separated, though they were permitted to visit through the steel fence. They were Christian people and tried not to complain; the beds were comfortable, the food was not bad, and nobody was harsh toward them, they said. But when the case dragged on from one week to another they began to lose both courage and hope. They felt crushed and defeated. Their dream of joining their married daughter and her husband in the West was shattered. Sooner or later they would be deported and the husband would be labeled as unemployable. The trip for which they had saved for years would only prove a fool's errand. I visited them often and tried to comfort and encourage them. I also made some effort to get their case cleared up with the authorities. Suddenly, on their twenty-sixth day at Ellis Island, they were told that they were free and could proceed on their journey.

SO NEAR, YET SO FAR

Lower Manhattan, across the bay, is symbolic of hopes and dreams of multitudes who long for entry.



Cruel End to Honeymoon

There are other cases, such as the bride whose fiancée went to Europe to marry her. Their honeymoon across the Atlantic came to a cruel end when she was separated from her husband, a naturalized American, and taken to Ellis Island. She has been listed for deportation because of alleged TB, but the case is being appealed.

In all, I have had to do with about a dozen of these cases in a little over a year. Each is full of disappointment, embarrassment, and mental anguish. In some cases there is also real tragedy. Most, if not all, of this unhappiness could be avoided if either of two things were done. (1) The physician designated by the United States consul in Europe should conduct his examination entirely in accordance with requirements of United States Public Health Service; or (2) whenever there has been a clinical history, all X-rays should be sent by the American consulate's physician in Europe to United States Public Health Service for a ruling before a visa is issued and the journey to America is begun. The following of either of these practices would avoid much misunderstanding and heartache as well as expense. It would even help our taxpayers.

Border Line Mental Cases

Occasionally there are border line mental cases. Recently a young woman with her two-year-old child was detained because her mother-in-law wanted to break up the marriage. It appears that the young woman had taken the baby and gone back to her parental home in Europe to look after her mother during a lingering illness. After the mother's death, the young wife and child set sail for the United States. It appears, also, that after the baby was born the young mother had suffered a nervous breakdown. Technically, this could bar her, and the mother-in-law did what she could to get an adverse ruling. However, the young woman's permit to re-enter was finally approved and she was allowed to proceed westward.

Imprisoned Like Criminal

Another mental case did not turn out so well. A young woman emigrated from Sweden about twenty years ago and took a position as a domestic. Some years later her suitor forsook her and she suffered a mental breakdown. After treatment in a state hospital she was released, moved to another city and made a fresh start. Later she married a young man who was soon called into military service and killed in action in Okinawa. She then began to draw a widow's pension.

After three or four years she went

back to Sweden to visit her mother for a few months. Returning on her re-entry permit, she found employment on the West Coast. Here, however, immigration authorities arrested her, alleging that because she had once been a mental patient, she had not been legally entitled to re-enter the United States. Since the immigration authorities do not maintain a place of detention in any but a very few cities, she was imprisoned like a common criminal and held for several weeks while her

A LAST PRAYER

If I have helped a child, may he
Be mindful in his prayers of me;
If I have helped a man, I pray
That he may pray for me that day
When I advance with faltering feet
To show my final Balance Sheet.

—Sir Leo Page

case was being processed. At long last she was ordered deported and sent to Ellis Island. She claimed that she was denied both legal counsel and communication with the nearest Swedish consul.

I tried to get the case re-opened in New York, but the order for deportation stood. However, aside from my pastoral ministry, there was one thing that I could do for her that turned out to be very important. She was worried about her widow's pension. She had not received the check due a month ago and feared that she would be cut off. I got in touch with Veteran's Administration, also with the consulate, and the matter was ironed out.

The woman is now living with her mother. "Her wish for me," she writes, "is also to become a Christian. I mean to live a good life and believe in God's word, and I know that is the only way for me to find peace and happiness. I read my Bible every day and talk to God in my own humble way."—Maybe this case did turn out well, after all.

Seamen Suffer Hardships

Most of my contacts at Ellis Island are with seamen who are being deported. The majority are comparatively young men who have simply overstayed their leave (usually twenty-nine days). Some of them have been dodging military service in their own country, and the best thing for them is to be sent back home. About all we can do for them is to give some friendly admonition and encouragement along with clothing, shoes, and toilet supplies. Occasionally an older man who has the earmarks of a bum is also deported. These men have had their chance, but have thrown it away.

However, the strict enforcement of

the McCarran-Walter Act has worked great hardships among some alien seamen. Several men of good record have been arrested and detained when they have gone to ask for extension of time because they could not get a ship during the twenty-nine day period. Some of these have been released if they could put up a bond of \$500 guaranteeing their departure during a specified time. Two of these, to my knowledge, were compelled to purchase passage to Europe simply to get out of the country, which hardly seems fair to a seaman who came ashore in the course of following his calling.

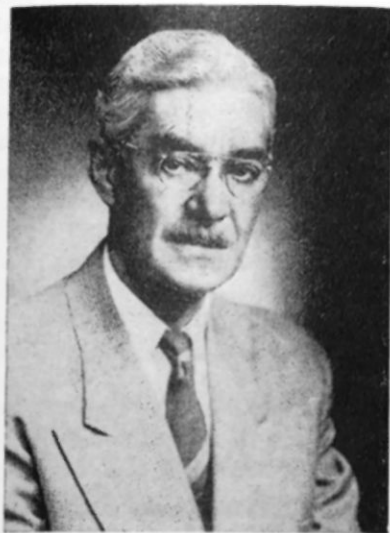
Reveal Their Gratitude

Occasionally I succeed in getting a worthy man "paroled," which means that Lutheran Seamen's Center will help him get a ship and also provide a roof over his head while he is waiting for his job. Men thus helped are nearly always careful to show their gratitude and seldom give us occasion to regret helping them.

My account of this work we do at Ellis Island would not be complete without a word about the service of the Department of Social Welfare of the United Lutheran Church. Two young women, Miss Isolde Eland and Miss Irene Vornik, are employed to represent their Church in countless ways. They have desks in a large office alongside representatives of the Roman Catholic, Protestant Episcopal, and Jewish groups and are kept busy from morning till night. Here, for example, are four seamen to be deported tomorrow on the *Oslofjord*. They need socks, underwear, topcoats, etc., and our two young ladies see to it that things are supplied. Or here is a Finnish woman detained because of sickness. Will her relatives guarantee hospitalization and other expenses? Miss Eland writes or telephones. Or here are a woman and a little girl traveling to Chicago. Lutheran Social Service calls Traveler's Aid Society about helping them both at Grand Central and again at the station in Chicago; Max, the taxi driver, also has to be notified to meet the ferry. Or here is a case that has to be appealed to Washington; that means that Miss Eland has to file a brief.

And through it all, these two young ladies have the job of encouraging these distressed people at Ellis Island, giving them information and advice, helping them feel that they have friends who understand and who will do all they can to bring a little sunshine into the gloom of America's dark doorway. Nor do they fail to let it be known that these services are available because there are Christian people in the United States who care.

In "Advance for Christ"



E. F. MacMILLEN



RALPH R. LINDQUIST



ADOLPH R. PEARSON

THE SUCCESS of *Advance for Christ* in 1954 will depend greatly upon the caliber and the faithfulness of the men selected to lead the *Advance* on the Conference and congregational level. In each of our thirteen Conferences a pastor and a layman will be working together as Conference co-directors. The *Advance for Christ* Committee is thankful to God for the men who have responded to the call and pledged their willingness to serve in this cause. From time to time the church press will bring before the Church the names of these men together with a statement from each regarding *Advance for Christ*.

These men are not alone, but will be working together with the parish director and the *Advance for Christ* Committee in each local congregation. It is essential that each congregation select its parish director and committee at the earliest possible date. In this period of enlistment and prayer, careful preparation must be made. Success in any venture is never an accident, but a result of prayer, plans, and perseverance. Under God we shall succeed.

Calls It an Honor

Here is what Mr. E. F. MacMillen, lay director for the Minnesota Conference, had to say when notified that he had been chosen for this important task:

"I am proud of my appointment as Conference Lay Director for the *Advance for Christ* program in the Minnesota Conference. I consider it a signal honor to be one of the thirteen laymen selected throughout the United States and Canada to work in this important program. You may rest assured that any talents with which the Lord has endowed me are at your disposal, and any influence which I may have in the Church shall be used to the best of my ability. I join you in earnest prayer that God may bless and further our cause."

Interest at All-time High

The Rev. Ralph Lindquist, who is to lead the appeal in the Columbia Conference, echoed the same sentiments. He said:

"It is my sincere belief that interest in missions is running at an all-time high within our Augustana Lutheran Church. The 1954 ingathering of two million dollars will provide our people with a golden opportunity to support

There is one way of overcoming our ghostly enemies: spiritual mirth, and a perpetual bearing of God in our minds.

—St. Anthony

this interest with sacrificial gifts of love. I am honored to serve as chairman for the Columbia Conference, and pledge my devotion to this responsibility of *Advance for Christ*. I promise that the Pacific Northwest will do its utmost in this great enterprise."

"Biggest Step Forward"

Albert R. Pearson, lay director in the Kansas Conference, had this to say:

"The *Advance for Christ* movement will undoubtedly be one of the biggest steps forward that has ever been taken by the constituency of our Augustana Lutheran Church, and I shall be glad to serve as lay director for the Kansas Conference. Church membership in America has increased from 20 per cent of the population in 1880 to 59 per cent in 1952, which has been a great blessing to our nation. But greater blessings will be experienced when this percentage is increased still further and the Gospel is made known to more people of nations now in darkness. Christ said, 'Go therefore and make disciples of all nations—and lo, I am with you always, to the close of the age.' Let us in true faith follow this admonition by supporting the *Advance for Christ* program with our prayers and our gifts."

Our Worship

BY THE EDITOR

TWENTY-FOURTH SUNDAY AFTER TRINITY

Liturgical Color: Green.

Hymns:

Processional: A Few More Years Shall Roll (592); Rise, My Soul, and Stretch Thy Wings (514), or Blessing, and Honor, and Glory, and Power (336).

Opening Hymn: Thou Lord of Life and Death (197); I Near the Grave, Where'er I Go (603); My Faith Looks Up to Thee (425), or Jesus, Lord and Precious Saviour (482).

Gradual: Lord, As to Thy Dear Cross We Flee (170); Children of the Heavenly Father (487), or O Thou Who Hast Thy Servants Taught (488).

Pulpit Hymn: Jesus, Lover of My Soul (419), Rock of Ages, Cleft for Me (422), Thou Art the Way, the Truth, the Life from Heaven (428).

Closing Hymn: Jesus Is My Friend, Most Precious (470), What Cheering Words Are These (481), Jesus, Still Lead On (458), He Lives! O Fainting Heart, Anew (136), or In Triumph Our Redeemer (137).

Recessional: Ten Thousand Times Ten Thousand (617); Guide Me, O Thou Great Jehovah (452), or How Firm a Foundation (439).



"TAXI TO TEMPLE" SERVICE

The Brotherhood of Bethany Church, Colorado Springs, has inaugurated this plan of bringing invalids and old folks to church.

Brotherhood on the March

Three Projects Sponsored by Men of Church

By Carl H. Jacobson

Chairman of Program Committee, Augustana Brotherhood

IT WAS interesting mail that arrived the other morning. Just a look at the postmarks on the three envelopes made me instantly agree with the mailman when he exclaimed, "Looks like you have something really different today!"

The first letter was postmarked Cambridge, Massachusetts, and the sender was Pastor Martin Luther Cornell. Contained in that letter was the gratifying story of how a young Chinese student had been brought to America and provided with the necessary funds to continue his theological studies here.

A Student Aid Project

Carlton C. C. Wu was born in Yi-Young, Honan, China in 1925, the youngest son of a Lutheran evangelist. He graduated from the Hasselquist Junior High in Hsuehchang, Honan, and Senior High in Sian, Northwestern China, and spent one year in the Lutheran Theological School in Chungking, West China. In 1946 Carlton received a scholarship from the Hangchow Christian University in East China, and remained there for three years. In 1948, just prior to the Communist invasion, Carlton journeyed to Canton in South China, where he completed his college work at the National Sun Yat-sen University. In 1950 he en-

rolled in the Lutheran Theological Seminary in Hong Kong, and in 1951 he was granted a three-year scholarship at Boston Theological Seminary. This scholarship had been secured for him by a former teacher, Pastor Shih of Boston, who is serving a Chinese congregation there.

The Brotherhood of the Augustana Lutheran Church in Cambridge voted unanimously to sponsor Carlton's passage to the United States, as well as to support him during his terms of study in Boston.

What does the future hold for Carlton Wu? Both Pastor Cornell and the men of the Brotherhood hope that a Conference or Augustana Brotherhood scholarship will provide him with the opportunity for extended study at the Augustana Seminary in Rock Island when he has completed his studies in Boston, for then the prayer of Carlton's father will be fully answered.

When Carlton was twelve years old, serious illness had him at death's door and his father pleaded in fervent prayer to God for his son's recovery and gave his promise that if Carlton's life would be spared his life would be dedicated to His service. Today Carlton is dedicated to God's service and he plans to return to China to bring the Gospel to his people.

Brotherhoods Raze a House

The second letter, telling of another Brotherhood project, came from Kansas City, Missouri. The sender was John A. Olson, president of the Kansas Conference Brotherhood. It told how men from three Kansas City Brotherhoods had completed a razing project for the Trinity Lutheran Hospital.

Trinity Hospital is presently conducting a \$500,000 appeal for additional facilities. Mr. Gilbert Lindgren, hospital administrator and Brotherhood member, asked the Brotherhoods of the First, Messiah, and Immanuel Churches if they would lend a hand in razing an old house so that the area on which it stood could be converted into a hospital parking lot. Ever ready to help, the men of the three Brotherhoods, working in cold brisk weather, completed the job in the one day allotted.

In looking over the abstract for the land on which the house stood, Mr. Lindgren noted that the land is part of an 80-acre tract set aside by Congress in 1827 for "Seminaries of Learning" in Missouri!

Temple Taxi Service

The third and final letter was postmarked Colorado Springs, Colorado, and was sent by Pastor Douglas Pearson. In this letter Pastor Pearson referred to Roy Sodergren, secretary of the Rocky Mountain District Brotherhood, who in turn related the facts concerning an unusual Brotherhood project.

It seems that the Brotherhood of
(Continued on page 23)



CARLTON C. C. WU

A Chinese student who was brought to America for study by the Brotherhood of Augustana Church, Cambridge, Mass.

The Lutheran Companion

★ *Among the Churches*

The last worship service was held in the basement on Sunday, Nov. 1. The first service in the new church will be held on the morning of the dedication Sunday.

Newly Ordained Pastors. Rev. James A. Almquist, Norway, Mich.; Rev. George A. Johnson, Box 364, Tribune, Kansas; Rev. Lloyd O. Hubert, Route 3, Plymouth, Ind.; Rev. John Peterson, 6743 N. 13th Pl., Phoenix, Arizona.

The main auditorium of a new church is being built on the former parking lot immediately back of the old church

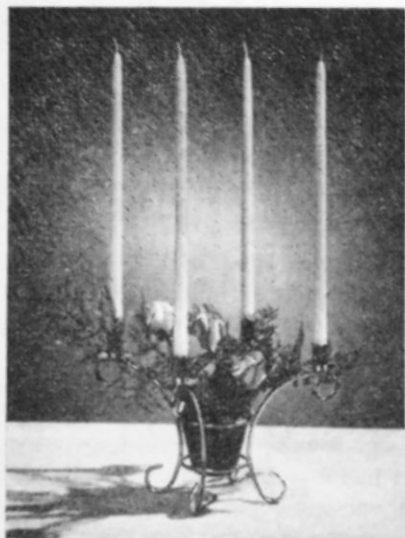
Iron Mountain, Mich. Our Saviour's Church held a reception for Pastor and Mrs. Verner A. Granquist on Sunday afternoon, September 27, to welcome

Address
Circulation Manager
Augustana Book Concern
Rock Island, Illinois

The congregation is very happy this fall to have secured a choir director, Mr. Joseph Bolyard, who is band leader and music teacher at the Herman Community School. In a com-

munity the size of Herman (750), choir directors and choir members are at a premium. The Bethel choir at present numbers twenty members. They are hoping for an opportunity to purchase second-hand choir robes from some congregation, but as yet have been unable to locate any.

Kirkland, Ill. Sunday, October 18, was a glorious day in First Lutheran Church, when extensive improvements



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and additions to the church were dedicated by Dr. C. O. Bengtson, president of Illinois Conference, who also delivered the forenoon sermon. The eightieth anniversary of the congregation was also noted.

And at 2 p.m. a "home-coming" confirmation reunion was held. A former pastor, the Rev. Ralph Nelson, gave the message, and the Rev. George R. Olson, also a former pastor, conducted the devotional service. Sister Annette Carlson, a daughter of charter parents, spoke on "Widening Horizons." The Rev. A. A. Fant, a former member, brought greetings. Mrs. Adolph Carlson of Rockford, a daughter of a charter member family, sang, as did also Mrs. Kenneth Turner.

By an interesting co-incidence, the Rev. Nils Bostrom of Sweden, a brother of a former pastor the Rev. Paul Bostrom, and of the late Dr. Otto Bostrom, a former member here, was present. Martin W. Gustafson is the present pastor.

Creston, Iowa. Mr. Carl August Nelson of the Salem Lutheran Church departed this life on October 8 at the age of 75 years. Two of his sons are pastors of the Augustana Lutheran Church.

Mr. Nelson had been a faithful member of Salem Church since his arrival in Creston from Sweden in 1903. He had almost continuously been a member of the board of administration. The Nelson home was always open to pastors and church workers who visited Creston.

He was united in marriage to Augusta S. Johanson on January 4, 1911. To this union were born four children, who, together with his wife, mourn his departure. They are: Miss Eleanor Nelson of Harvey, Illinois; Mrs. Eva Karroll of Sioux City, Iowa; the Rev. Carl W. Nelson of Pontiac, Mich., and the Rev. Yngve E. Nelson of Crystal Lake, Ill.

Funeral services were held from Salem Church, Sunday afternoon, October 11. Dr. A. A. Christenson, a former pastor of the congregation and at present director of the Bethphage Mission, conducted the rites.

Emmanuel, Rockford, Ill. In recognition of ten years of service at Emmanuel Church, Pastor and Mrs. Wilbert E. Benson were given a tribute of appreciation as a surprise feature of the annual Emmanuel Family Night program on Wednesday, Oct. 14. An antique glass basket, bearing ornamental fruit and a generous anniversary gift, was presented by Mr. Erik Elm, vice-chairman of the church council.

During the past decade Emmanuel Church has added to its Sunday school

facilities by building a new wing to the church and by purchasing adjacent property to house the growing classes. A missionary sponsorship program has also been added.

Pastor Benson has served two terms as president of the Rockford Ministerial Association. He is a member of the Executive Board of the Illinois Conference and has served on the Parish Education Board of the Augustana Church.


Augustana, Denver. The Augustana Church observed its 75th anniversary with impressive services on three consecutive Sundays, beginning September 20, and stressing the blessings of the past, the opportunities of the present, and the obligations of the future.

Greetings by letter from the two living former pastors, Dr. E. G. Knock, of Oakland, California and Dr. A. T. Lorimer of Kansas City, were read. Dr. Knock, en route on a mission to Illinois, stopped over in Denver for the occasion and read his letter in person. Augustana is thankful for the ministry of these faithful shepherds.

During Augustana's pastoral vacancy, the former parsonage was sold, and another parsonage purchased in a newer section of the city in ample time for Pastor Paul H. A. Noren and family to occupy on their arrival in Denver about August 1. Coincidental with the anniversary program, open house was held at the new parsonage on the same three successive Sunday afternoons.

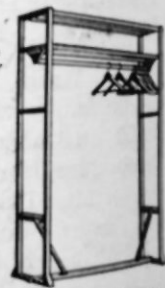
As an expression of gratitude, the congregation has pledged to liquidate all current indebtedness, a total of approximately \$20,000, including the encumbrance on the new parsonage, before the expiration of a six-month period.

Pastor Noren, early in September, initiated a series of broadcasts over radio station KLIR (990) at 9:15 a.m.



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MST. These broadcasts are currently supported by memorial and other gifts. Miss Mary Sandberg of our National Youth Office in Minneapolis arrived early in October to take over a full-time position as youth director and parish assistant.

Clifton, N. J. First Lutheran Church, C. A. Leslie, pastor, concluded its 60th anniversary year observance with a week of festivities, Oct. 4-11. Beginning on Sunday, Oct. 4, a Bible conference was held, with the Rev. C. O. Granlund as guest. On Saturday, Oct. 10, a confirmation reunion took place, and on Sunday, Oct. 11, holy communion was celebrated in the morning and the anniversary program in the afternoon. Dr. Thorsten Gustafson was speaker.

Earlier in the year a founders' day service was held at which the four living charter members were honored. In June a testimonial was given to the Rev. C. W. Vetell, pastor emeritus, on the occasion of his 50th anniversary of ordination. Pastor Vetell served more than thirty years in the Paterson-Passaic-Clifton parish, retiring in 1946.

Clifton is the fastest growing city in New Jersey, and although a "downtown" church, First Lutheran, under God, has all the promises of a bright future.

California District Meets. The annual meeting of the Northern District of the California Conference was held at St. Paul's Lutheran Church, Oakland, the Rev. Lloyd Burke, pastor, beginning with a holy communion service. The sermon was given by the Rev. Theodore Johnstone of First Lutheran Church, Palo Alto. The service was conducted by Pastor Ivar Pihl of St. Timothy Church, San Pablo.

Pastor Cyril Lucas of Harbor Homes Lutheran Church presided at the business session. Seven of the seventeen

congregations within the District had applied for financial aid from the Board of American Missions. All applications were approved. The new officers of the District are: Pastor J. Orville Martin, president; Pastor John Bruneer, vice-president; Pastor Irwin Moline, secretary, and Pastor Ralph Carlson, treasurer.

Before returning to their homes the delegates from each church expressed sincere thanks to the host church and its pastor, the Rev. Lloyd Burke, for according kind hospitality.

Greendale, Worcester, Mass. On Friday evening, September 18, the Rev. Donald L. Kent was installed as pastor of Zion Lutheran Church. He suc-

ceeded the Rev. Roswell Peterson, who resigned to become regional director of home missions for the Nebraska-Kansas-Texas area.

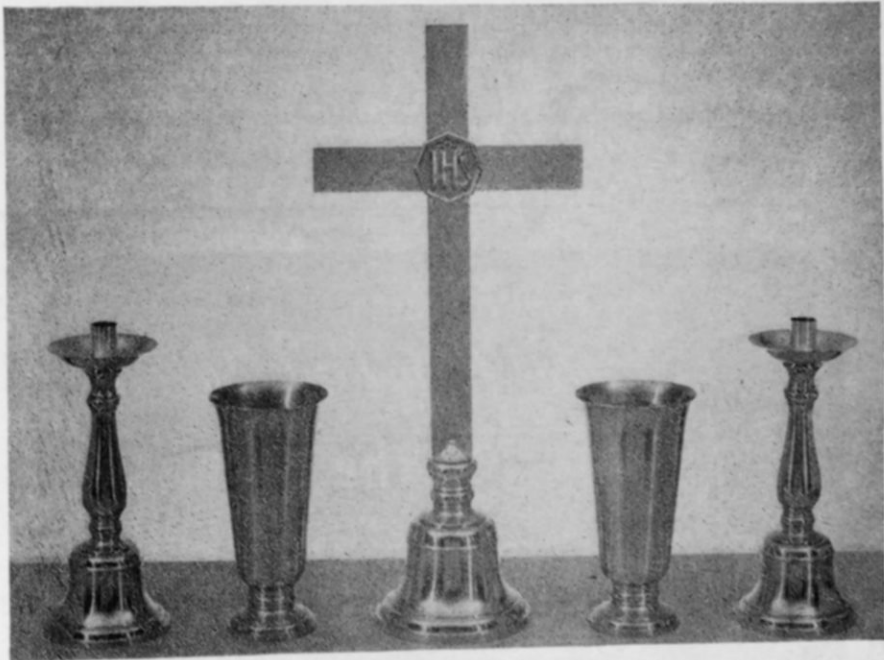
The installation sermon was given by Dr. Eskil G. Englund, president of the New England Conference, who also conducted the rite of installation.

Pastor Kent served two Churches before coming to Zion, namely Messiah Church, Staten Island, N. Y., and the Salem Church, Naugatuck, Conn.

Zion lost its former pastor at the very time when the disastrous Worcester tornado struck the community on June 9. About eighty Zion families were involved, and individual losses ran as high as thirteen thousand dol-

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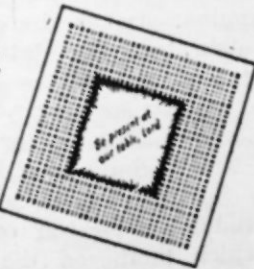
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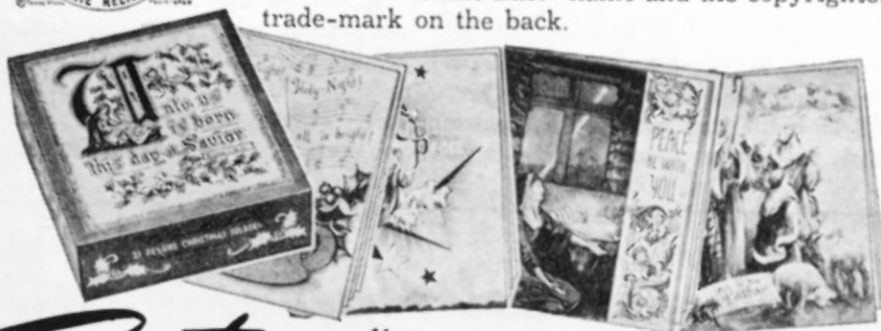
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lars. It was with a deep feeling of appreciation, therefore, that the congregation, assisted by civic and community leaders, could hold a reception on Sunday, September 20, for the new pastor and his family. The program was in charge of Lorne Stone, vice-chairman of the board of administration.

Springfield, Va. Among the first fruits of the new St. Mark's mission presently being sponsored by the Augustana congregation in Washington, D. C., was a baptismal service on October 11, 1953, at which nine children were baptized. A remodeled basement room in the present parsonage served as chapel. The Rev. Clarence T. Nelson officiated.

On the preceding Sunday thirty-two persons knelt for communion in this same chapel—the first communion service for St. Mark's. Morning worship was begun on June 28. The Sunday school, organized two months earlier under the direction of Mrs. Clarence Nelson, already has an enrollment of well over a hundred and has severely taxed the present facilities. Mr. Martin Hedmark, Augustana church architect, is at present completing plans for the first unit of a church to be erected on adjacent property.

A steering committee, under the direction of Mr. Gerald Burke, is laying plans for church organization. Norman Hjelm, Seminary junior, served St. Mark's during the summer, and the work is being continued by David Lindberg, Seminary intern.

Minneapolis, Minn. Hope Lutheran's new educational and youth building was dedicated on Sunday, Sept. 20, by Dr. Emil Swenson, president of the Minnesota Conference. The building and furnishings cost approximately \$45,000, excluding much volunteer labor. By use of modernfold doors, between the sanctuary and new building the seating capacity for worship services has been increased by 175 people.

At the two morning services the 25th anniversary of the congregation was celebrated with Pastor John Midtling of Centuria, Wis., a son of the parish, as guest speaker. The Rev. C. A. Zimmerman is pastor.

The beginnings of Hope Church was a Sunday school, started by Pastor Rudolph Peterson of Salem Church, which mothered the little group for several years. In 1950 Hope became self-supporting, and now has a membership of 862, with a Sunday school enrollment of 460, including a branch Sunday school. Further plans for the anniversary celebration were the Evangelism Conference Week conducted by Dr. H. G. Randolph of Portland, Ore., Sept. 27 to Oct. 1 and a reunion

of confirmation classes on Sunday, Nov. 15.

Bridgeport, Conn. The oldest Lutheran congregation in the metropolitan area of Bridgeport will soon have a new home. The cornerstone of the new Salem Church on North Park Avenue was laid on Sunday afternoon, Sept. 20. Participating in the service were Dr. Eskil Englund, president of the New England Conference; the Rev. Stanley Sandberg, president of the Hartford District; The Rev. Charles Bergstrom, pastor of St. Mark's Church, Black Rock, and the Rev. Caryl V. Benson, pastor of Salem.

The new edifice including the furnishings will cost \$325,000. The parsonage purchased last year is located across the street from the new church site. The old church where Salemites have worshiped for 66 years has been sold to the First Assembly of God of East Bridgeport for \$43,000.

St. Paul, Minn. St. Paul Church honored its pastor, the Rev. Carl C. Sunwall, and his wife on their 18th wedding anniversary recently. Participating in the program were the Luther League quartet, Delbert Leaf and the Rev. Richard Hillstrom chaplain at Bethesda Hospital, St. Paul. Mr. Rudolph Gutzman presented Pastor and Mrs. Sunwall with a gift of money from the congregation.

BREAK GROUND FOR CHURCH

SILAM Lutheran Congregation of Blue Island, Ill., broke ground on Sunday, October 11, for its new church building. The ground dedication service was conducted at 11 a.m. by the Rev. Daniel Anderson, pastor, assisted by the church council, trustees, building committee, architect, and general contractor. The liturgical responses and congregational singing were led by the church choir with trumpet accompaniment. Mr. Marcus Aurelius, a member who will be ordained to the holy ministry next year, spoke briefly on the importance of the historic occasion, and 200 families and individuals signed a roll to be placed in the cornerstone after bringing to the altar an offering of almost \$1,100 raised at the ground dedication ceremony.

The new stone structure is being erected at 2500 W. 121st Street in the midst of a developing section of Southwest Chicagoland. Chester W. Marshall of Chicago, a member of the Missouri Synod, is the architect, and Fred Berglund and Son, members of Augustana's Salem Church in Chicago, are the general contractors.

In addition to heavy contributions to its building program, the Siloam con-

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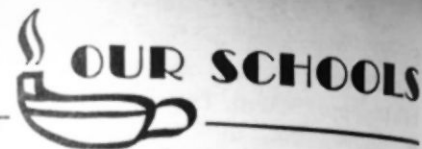
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gregation, with members of only small to modest incomes, has increased its benevolences by 400 per cent during the past three years. Its giving for expenses and benevolences to October 1 of this year is \$1,100 greater than during the same period last year.

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AUGUSTANA SEMINARY

Dr. Carl A. Anderson, registrar, announces fall registration figures at a total of 244 as compared with 261 last year. Of the 244 students, 50 are registered as Juniors, 61 as Middlers, 76 as Seniors, and 2 as special students. Fifty-five students are spending their year away from Rock Island on assignment in their year of parish service. The total number of students in residence during the fall semester is 189. Construction on the new library building was resumed on Monday, October 19, with the delivery of the steel needed for continuation of the work.

* * *

The Junior Class, numbering 50, consists of graduates of fourteen colleges and universities. Eighty-six per cent come from Lutheran schools, and fourteen per cent are graduates of non-Lutheran institutions.

* * *

At the fall meeting of the Matriculation Committee of the Church, 58 candidates were interviewed for possible entrance. Of this number 55 were accepted. Forty-seven are Juniors, 2 are Middlers, and 6 were accepted to begin their studies the second semester pending completion of their college work.

* * *

Among the visitors at Augustana Seminary the past month was Dr. Herbert Uhlin, dean of the Lutheran Theological School in Tanganyika Territory in East Africa. Dr. Uhlin spent ten days as a guest of Augustana Seminary observing theological techniques and training in the Lutheran Church in America.

SOUTHERN CALIFORNIA DISTRICT MEETS

THE SOUTHERN District of the California Conference held its fall meeting at Grace Lutheran Church in Bell on Tuesday, September 29. A communion service was held at 10 a.m. for delegates and for representatives of the Women's Missionary Society. Pastor Philip Warmanen gave the message, and the host pastor, Louis Crowner, was celebrant, assisted by Pastor Perry Carlson.

Petitions for aid from beneficiary churches formed the main portion of the agenda. Petitions from the following churches were recommended for acceptance: St. Mark's, Los Angeles; St. John's, Norwalk; Christ the King, Reseda; St. James, Rivera; Calvary,

The Lutheran Companion

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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. (Tamiara Trail) and 75th Ave., G. K. Andeen, vice pastor.
 St. John's: N.W. 22nd Ave. and 26th St., Bertil A. Erling, pastor.
 Orlando, St. Paul's: E. Church and S. Lake Sts., Gustav F. Grahm, pastor.
 Plerson, Ebenezer: Arne S. Andell, pastor.
 St. Petersburg, Redeemer: 4355 Central Ave., Harry A. Benson, pastor.

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Austin, Gethsemane: Congress Ave., at 16th St., M. L. Lundquist, pastor.
 Avoca (Erickdahl), Bethel: Hugo B. Haterius, pastor.
 Dallas, Emanuel: Peak and San Jacinto Sts., Curtis Wiberg, pastor.
 Dallas, Walnut Hill Lutheran: 9403 Womack Way, off Northwest Highway, Arthur B. Pearson, pastor.
 Del Valle (Elroy), Moline: Gustaf Bergman, pastor.
 El Campo, First Am.: Wallace V. Setterlund, pastor.
 Elgin (Lund), Bethlehem: Carl A. A. Larson, pastor.
 Fort Worth, Grace: Hemphill at Broadway, Marbury, E. Anderson, pastor.
 Galveston, Zion: 412 18th Street, Chas. L. Hanson, pastor.
 Houston, Augustana: Chartres at Wheeler Ave., Paul T. Seastrand, pastor.
 Houston, Christ the King: Greenbriar Drive and Rice Blvd.
 Hutto, Hutto: Merle F. Carlson, pastor.
 Kenedy, Ellim: Arthur W. Almquist, pastor.
 Lake Jackson, Christ: Ellwood Peterson, pastor.
 Lyford, Bethel: Lester K. Larson, pastor
 Manor, New Sweden:
 McAllen, Our Saviour's: 12th and Gumwood, Olivia, Eden: Wallace V. Setterlund, pastor.
 Point Comfort: St. Mark's, Lorenze P. Larson, pastor.
 Round Rock, Palm Valley: O. M. Bloom, pastor.
 San Antonio, Ascension: 1060 Donaldson Ave. Leslie A. F. Carlson, pastor.

San Diego; Good Shepherd, San Pedro; St. Lukes, Woodland Hills; Good Shepherd, Tempe, Arizona. Pastor Luther Knock of Bethlehem Church, Temple City, announced that his church would not ask for beneficiary status after the end of the year.

It was announced that two pulpit vacancies had been filled with the acceptance of Pastor Philip Engdahl to St. Michael's, Sun Valley, and Pastor Howard Lindstrom to Bethesda, San Diego.

Nominated as delegates to the convention of the Church to be held in Angelica, Los Angeles, next June were Pastors Herbert Ekerberg, Riverside, Calif., and Carl Olson, Mesa, Arizona. Laymen nominated were Mr. L. Chevez of St. Mark's, Los Angeles, and Mr. A. E. Nygren of Our Redeemer, Los Angeles. Mr. Russell Johnson of Our Redeemer was elected to the Social Action Committee and Pastor Luther Knock to the Bible Camp Board.

The Southern District now comprises twenty-five churches, of which three are in Arizona. New missions at Chandler and North Phoenix, Arizona, are in the process of being organized. The District is anticipating the dedication of Christ the King Church in Reseda on November 8 and the new Eden church in Riverside on November 22.

PERRY A. CARLSON

BROTHERHOOD ON THE MARCH

(Continued from page 16)

Bethany Lutheran Church, Colorado Springs, has initiated a "Taxi to the Temple" service for members and friends of the congregation. This service was started last October and has been carried on through a volunteer program in which Brotherhood members participate. The program was set up with a Brotherhood man appointed as chairman. It is the chairman's job to inform the volunteers whom to pick up Sunday morning. In most cases the elderly or crippled members are given first call. The service, however, is available to any member who cares to use it.

The taxi service is one of the factors in the increased attendance at Bethany. At least, as far as the Bethany Brotherhood is concerned, lack of transportation can no longer be a valid excuse for not attending church.

Not Hiding Their Lamp

These three letters brought good news—news of work being done for our Lord and His Church the men of the Augustana Brotherhood. The three letters reminded me of a letter to pastors penned in 1951 by Dr. Oscar A. Benson, president of the Church. In it he said: "The Augustana Brotherhood

comprises more local and district organizations than the men's auxiliary of any other Protestant denomination, and, as far as our men are concerned, they have certainly not put their lamp 'under the bushel' as the Biblical text puts it."

That lamp will glow so long as the helping hand goes out, whether it be in Cambridge, Mass.; Kansas City, Mo.; or Colorado Springs, Colo. The whole world is the proving ground, and the men of the Augustana Church are on the march.

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Gifts received for Foreign Missions during the month of September, 1953, are hereby gratefully acknowledged.

Mr. and Mrs. John S. Johnson, Ashland, Wis., 40; WMS, Chicago, 2,000; L. B. I., Seattle, Wash., 210; Evelyn Larson, Brainerd, Minn., 10; In mem. of Ray B. Dahl by Mrs. R. B. Dahl, Mpls. Minn., 75; H. A. Smith, Church Treas., 5,866.63; Angelica Church, Los Angeles, 1,000; Grace Church, Bell, Calif., 5; Augustana Church, Portland, Oregon, 31.73; Faith Ch., Homewood, Ill., 226.90; Bethlehem, Gary, Ind., 125; Bethany, Batavia, Ill., 333.50; First Ch., Rockford, Ill., 306.25; First Ch., Des Moines, Iowa, 500; Emanuel S. S., Duluth, Minn., 20.15; Trinity Ch., Mpls., Minn., 100; Lily Tanguist, Nicolet, Minn., 10; St. Paul's Ch., Cheyenne, Wyo., 27.66; First Ch., Wahoo, Nebr., 272.50; Augustana Ch., Omaha, Nebr., 2,300; Calvary Ch., Stromsburg, Nebr., 4; Zion Ch., Axtell, Nebr., 10; Concordia, Ch., Concord, Nebr., 87; St. Paul's Ch., Osceola, Nebr., 9; St. Paul's Ch., Cheyenne, Wyo., 14.77; Vasa S. S., Esmond, N. Dak., 2.30; Strandquist, Minn. Parish, 15; Zion Ch., Hinckley, Minn., 5.10; Bequest of Augusta Rosengren, 10.14; C. H. Ziegler, Philadelphia, Pa., 3; A Friend, Wilcox, Pa., 10; Allan J. Gottnud, Champaign, Ill., 25; Myrtle Berglin, Ashland, Wis., 10; A Friend, St. Paul, Minn., 50; Mrs. F. A. Clausen, Detroit, Mich., 10; Willing Workers Soc., Holy Trinity Ch., Jamestown,

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Matthew 25:40.

Correction June gifts—

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Our most sincere thanks to each one who has given.