

LUTHERAN STANDARD

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No. 41



The Church Views the News

In Memoriam

This week the American Lutheran Church must view the sad news that the Lord of the church has called to his eternal rest the man who for almost ten years wrote this page in the LUTHERAN STANDARD. To be sure, we need not grieve for Dr. Jacob A. Dell. Though he is no longer on earth to view the news through the eyes of a churchman he is now privileged to see his Lord Himself face to face. But the going of Doctor Dell leaves an empty space against the sky, not only for his family, from which he was so suddenly summoned, but for our American Lutheran Church and for the entire Lutheran Church in America.

*

Doctor Dell was an extremely gifted man. Whether he was better known as a theological professor or as a writer would be hard to say. He excelled in both fields. For twenty-seven years he taught homiletics—the art of preaching—and pastoral theology—the care and cure of souls on the part of the pastor—in our theological seminary in Columbus. To this task he brought his rare gifts of mind and soul . . . and imagination.

*

For Doctor Dell, it seems to me, was essentially an artist. When he preached a sermon he always, of course, preached the Word of God and fed the soul with the Bread of life. But he did so with consummate artistry. The outlines of his sermons were symmetrical, masterful works of art. And he had an artist's feeling for the choice of words. Most striking of all, he never wasted a word. His sermons stood out as clean and sharp as a masterful piece of sculpture. And when the piece of sculpture was finished, the sculptor laid down his tools . . . and didn't spoil his work with additional touches. He was truly a great preacher . . . an inspiration to the thousands of young men who studied the art of preaching under him.

*

But Doctor Dell was also a great writer and editor. For long years he edited the former *Pastor's Monthly* of our own Church and then the *Lutheran Outlook*, the theological journal of the American Lutheran Conference. Doctor Dell's editorials and comments were always pungent, forthright, stimulating. He had definite convictions and the courage to express and defend those convictions



in language that was as straight and true as the arrow-like rows in his vegetable garden. — Doctor Dell, I should tell you, was a gardener and flower-grower of the first rank. His love for flowers caused him to spend hour after hour in his flower garden.

*

Our good friend will also be remembered, of course, as the writer of the *Junior Catechism* and the *Senior Catechism* of our ALC, which have been used by thousands of our youth. He was also the author of an outstanding book, *I Still Believe in God*, which gives his personal testimony as a Christian, in the frank hope that this testimony will be used of Christ in helping others to believe in God. I well recall the thrill with which I read that book when it was published over eleven years ago. For the book is anything but musty. It is redolent of the flowers which Dr. Dell loved; it is filled with the laughter of children, the song of larks, the music of many viols. It sings its way into the heart while it is commending its way into the mind. Here are two exquisite excerpts from it: "Spring tiptoeing across the green earth, scattering blossoms and bird-song." "I cannot penetrate to the secret place of His abode, but I can look up into the starry heavens and catch a glimpse of His trailing robes of glory."

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And, of course, Doctor Dell has become a household friend of thousands of homes in our American Lutheran Church through his editing of page 2,

"The Church Views the News," in the LUTHERAN STANDARD. For ten years, lacking but two months, he wrote this page week after week . . . and never once failed to have his copy in on time. In fact, he always brought it from his residence at 813 Vernon Road to our residence at 969 Vernon Road. And he wrote copy that was doubtless the "cleanest" that came to the composing room of the Wartburg Press. Seldom was there a single scratch or correction on the copy that he submitted. Moreover, he measured it out with such precision that we scarcely ever had to cut . . . or add . . . a single line to the page. He was not only the editor's but also the printer's ideal contributor.

*

But great as Doctor Dell was as a teacher and preacher and writer and editor many of us will remember him primarily, not for these things, but for something even more meaningful. His greatness was seen pre-eminently in the depth of his faith as a child of God and in the warmth of his love for his fellow men. His was a strong, unquestioning faith, rooted and grounded in Jesus Christ and drawing its inspiration from the Holy Scriptures.

*

It will soon be five years that Doctor Dell wrote a little poem, at once characteristic of his literary artistry, his deep faith, and his warm love for his fellows. The poem came to the hospital room of a friend. He called it, *When Shadows Fall*. Its lines serve at this time both as a solace to those who are in trouble and as a comfort to all who mourn his going. Here is the poem:

"O Lord," I said, "I have loved truth and peace,

And I have walked in sunlight and in joy.

What is this shadow now, this fearsome glade

Through which my pathway leads?

Must pleasure cease,

And pain and sorrow be my sole employ?

Lead me some other way; I dread the shade!"

"I know," He said, "I loved the sunlight, too,

But walked into the shadows unafraid Because I knew My Father went with Me

As I go now through this dark vale with you.

"Lead on," I said, "I follow undimmed

If Thou wilt keep me, trembling, close to Thee."

"Here is My hand," He said, "though dark the day,

Yonder the sun shines, and I know the way."

Question Box

WILLIAM N. EMCH, EDITOR

To receive answers to questions subscribers must include their names and addresses when they correspond with the editor of this department. Rev. William N. Emch, D.D., Route 3, Brookville, Ohio.

Why a Private and a Public Judgment?

In the issue of August 29 you say that the individual is judged at the time of death. Why, then, should that person be judged again on the last great day? Does this final judgment ever reverse the verdict of the private judgment of the individual? — Mrs. F. K., Ohio.

There are a private judgment and a general public judgment. The one is for the individual at the time of his death, the other will take place when Jesus visibly returns to judge the living and the raised dead. No one needs to wait until the last day to know God's verdict; he receives that at the time of death. Death also at once places the soul either among the saved or among the lost. The general public judgment will in no case change or reverse the sentence rendered at the time of the private judgment. Now, it is not surprising that the question is asked: "Why have a general public judgment on the last day if each individual at the time of his death has already received an unchangeable verdict?"

The following reasons have been given by Bible students:

1. The manifestation of divine glory. In this world there are those who find fault with the providence of God because the righteous often suffer more than the ungodly. On the last day of time God will display His supreme justice in dealing with the ungodly and His supreme mercy in claiming as His dutiful servants the penitent and believing. And this will be done publicly before all devils, angels, and men.

2. The glorification of Christ. Jesus came to this world to seek and to save that which was lost. Though Lord of all, He permitted Himself to be judged and condemned as though He were the very offscouring of the earth. When He said to the unbelieving Jews of His day, "I and My Father are one," they were ready to stone Him as a blasphemer. Throughout the centuries untold numbers have impudently treated Him as though He were a deceiver or a self-deceived dreamer. When they see Him in infinite majesty on the throne of His glory, pronouncing final sentence on all humanity, they will know that He spoke words of truth when He said, "All power is given unto Me in heaven and in earth."

3. The exaltation of the godly. In this life the children of God are often mocked, jeered, and ridiculed for their faith's sake. Yes, not infrequently they

are cruelly mistreated, persecuted, and martyred. They are treated as sheep for the slaughter. Think of the faithful back of the iron curtains in our day. Will it not be proper and right that, before friend and foe at the final judgment, they be pronounced and crowned as victors?

4. The completion of rewards and punishments. From the time of death until the day of final judgment it is only the soul that is either in perdition or in heaven. That is only the beginning of condemnation or of blessedness. However, when body and soul are reunited, it is fitting that on the entire man sentence be pronounced, bringing the completion of punishments or rewards.

How old is the Apostles' Creed? — W. P., Illinois.

The Apostles' Creed was not written by the apostles. The name might lead some people to think that it was as, according to your letter, is the case with your friend. This creed is a brief summary of the chief articles of the Christian faith as taught by the apostles. This doubtless led to the name



THE WEEK'S PRAYER
(Trinity XIX)

O God, who hast given unto us Thy Son to be an example and a help to our weakness in following the path that leadeth unto the life everlasting, grant unto us so to be His disciples that we shall never be very far from Him who is the strength of our life and our help forevermore, even Jesus Christ, our Lord. Amen.

by which it is universally known. It seems quite evident that this creed was of gradual development. It was not written at one time and then adopted by the church as was, for instance, the case with the Nicene Creed, which dates back to the year 325 A.D.

When the apostles and their helpers went about preaching the gospel of pardon and salvation through faith in Christ Jesus, man's Redeemer and Savior, there were those who believed the message and asked for membership into the church. Before they were admitted by the rite of baptism they were naturally asked to make a confession of their faith. Doubtless this confession of faith was not always the same from the beginning. But gradually more and more, it would seem, the church formulated these fundamental articles of truth and insisted that the new convert accept and publicly confess them as his personal conviction and faith. This seems to have been the origin of the Apostles' Creed. This important document of the church in substantially its present form can be traced back to the first half of the second century, A.D.

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Cover photo by Samuel Myslil

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Presses Really Hard Pressed On the American Uniform Series

Last March the presses at the Wartburg Press began rolling on the first of the nine books in the new American Uniform Series of Sunday Church School material. Since then the presses have kept rolling on printings and reprintings of the material in the new series.

The reprints have been made necessary by the unexpected volume of orders—which have far exceeded not only all expectations but all the advance orders and estimates made by our pastors before the printing was begun.

Double the Estimates

Last December the Wartburg Press sent out a questionnaire to all our pastors, asking for the "best guess" regarding their possible use of the American Uniform Series. Answers were received from about 350 pastors. The Wartburg Press doubled all the estimates which our pastors gave at that time . . . and in the case of some of the nine items in the series more than doubled the figures. The Press aimed at a deadline of July 15 for the completion of the production of the nine books in the series and finished its work within a few days of that deadline. This enabled the Wartburg Press to start filling orders in July.

Orders kept coming in, however, throughout the summer and into September. Second and third printings had to be made of some of the items. As an example of the situation that has confronted the Wartburg Press take the publication of the *Primary Teacher's Guide*. Some months ago the LUTHERAN STANDARD published a picture that showed the first sheets of this book coming from the press—as the first item in the new series. Orders for this item received prior to the time the book went to press totalled 1,198. However, the Wartburg Press printed 3,000 in its first edition. But orders received later in the year exhausted the edition so that this item is today in short supply.

Available again soon

The Wartburg Press is now working hard to have all the texts in the series available again by the third week in October. As reprints of the individual texts are completed, back orders will be shipped.

Even though the unexpected volume of orders and the consequent shortage of supply on some of the books will keep some Sunday schools from getting their material by October 4, the first Sunday in the new school year, the new lesson books will be in the hands of all the schools that have ordered them before the month is over. Dr. R. A. Vogetley, director of Parish Education; Manager Elmer Dornbirer of the Wartburg Press;

and Dr. Carl E. Linder, editor-in-chief of Sunday school lesson material, have all expressed gratification over the splendid response given to the publication of the new American Uniform Series.

Capital University Enrollment Near 1,200; 342 New Students

Capital University opened the 1953-54 school year with an enrollment of 1,176, it has been announced by James Shultz, director of admissions. Of that total 342 are new students—296 freshmen and 46 transfers.

A breakdown of the new crop revealed 164 in the arts course, 92 in education, 36 in music, and 50 in science. Two hun-



Compiling Capital University's enrollment statistics are, left to right: James Shultz, Miss Bernadean Otto, Mrs. Lana Welch, and Milton Mayer.

dred thirty-seven came from Ohio, 105 from other states and two foreign countries (India and Egypt).

Dr. Edward C. Fendt, dean of Capital University Seminary, reported an increase of 10 students over last year, bringing enrollment to 197, including the students out on internships.

High-school Day Set

Saturday, October 10, will be High-school Day at Capital, a day for high-school students to visit the campus and learn more about the college. Registration begins at 8 A.M.

Capital University extends the services of its faculty, campus, and student body to help college-minded high-school students plan their careers.



Record Number of Frosh at TLC; New Instructors Join Faculty

Texas Lutheran College enrolled a record number of more than 160 freshmen students following a three-day orientation program planned for the benefit of new students. The total freshman class enrollment shows an increase of approximately 47 per cent over the 1952 figure.

New faculty members, most of whom were appointed to fill vacancies, include John M. Ericson, graduate of Pacific Lutheran College and Leland Stanford University, instructor in speech; Louis V. Kromminga, who received his B.M. Ed. and M.M.Ed. degrees from Drake University, acting head of the music department; Mrs. Clifton Brown, formerly of Anderson College (S.C.), librarian; Miss Myra Turbeville, graduate of the American Conservatory of Music, instructor in piano, organ, and theory of music.

W. N. (Bill) Rector, former farm extension agent for Guadalupe County, head of the new agriculture department; Lt. Col. John J. Kramer, formerly director of athletics and head coach at Brooke Army Medical Center, head football and baseball coach; and Warren Okelberry, graduate of Southern Idaho State College, assistant coach and instructor in physical education.

The college opened the school year with a series of faculty meetings. Topics discussed at the study sessions included: "Final Preparations for the Inspection Visit by the Special Committee of the Southern Association," Dean A. C. Streng; "Motivation of Worthy Habits of Study and Class Standards," Dr. O. R. Schawe and Prof. S. L. Doeringhaus; "Report on the Graduate Record Examinations," Dr. W. H. Beck; "Salary Schedule of A.L.C. Colleges and Accruing Benefits of Appointment," Prof. A. G. Gustafson; and "Improvement of the Freshman Counselling Program," Prof. B. C. Baumbach.

Wernle Children's Home Observes Diamond Jubilee

Our Wernle Children's Home in Richmond, Indiana, celebrated its 75th anniversary on Sunday, September 13. Superintendent Alva R. Brane welcomed the approximately 600 friends of the home who were present for the day's program.

Guest speaker at the morning worship service was Editor Edward W. Schramm. Pastor C. M. Hollensen, Richmond, president of the home's board of trustees, was the liturgist.

Pastor Robert Simen, Richmond, vice-president of the home board, presided at the informal program in the afternoon. The program included greetings from Dr. Carl Reuss, executive secretary of our Board for Christian Social Action; an address by Pastor Paul Moeller, Dayton, Ohio, on the subject, "The Past Is Prologue"; and musical numbers by the home's junior chorus and senior choir, under the direction of Mrs. Robert Simen.

Whisner Unveils Portrait of Dr. Poppen

A portrait of Dr. Emanuel Poppen, second president of the American Lutheran Church, which was painted especially to be hung in the offices of the Church at its national headquarters in Columbus, Ohio, was shown publicly for the first time on September 30. The occasion was the unveiling of the picture at a brief service to which Dr. and Mrs. Poppen were invited guests.

The service was held in the Wartburg Press building and was attended by several hundred persons, including members of the Board of Trustees of the American Lutheran Church, executive secretaries of the various boards, and employees of the church offices and the Wartburg Press.

The portrait was done by Mr. G. A. Whisner, staff artist in the American Lutheran Church. A commercial artist for more than 35 years, Mr. Whisner joined the church staff two years ago. The picture is drawn in pastel colors preserved under glass, a technique, according to Artist Whisner, which assures greater permanency of the subtle tints than can be achieved in oil colors.

The new portrait of Dr. Poppen will be hung beside the painting of Dr. C. C. Hein, first president of the American Lutheran Church.

Church Pension Executives Discuss Social Security Bill

Representatives of eighteen church pension boards (including the ALC) affiliated in the Church Pensions Conference held a special meeting in Philadelphia on September 9 to consider the matter of social security coverage for clergymen. The pension executives discussed the problem particularly in the light of a bill introduced in the House of Representatives recently and referred to the Ways and Means Committee.

The conference discussed the effect of the passage of this or a similar bill on the existing pension programs of the church bodies and the advisability of adjusting the church pension plans to supplement benefits under the Old Age and Survivors Insurance program, as is done in many industrial concerns.



Artist Whisner displays Poppen portrait

UN Agency Turns over Clothing To Lutherans for Distribution

The United Nations Relief and Works Agency in the Middle East has turned over almost 500 bales of used clothing to the Lutheran World Federation's representative in Syria with a request to distribute the clothing to Arab refugees through Lutheran channels, according to an announcement from LWF in Geneva.

The announcement also stated that the Syrian government had approached the Lutherans with a similar request. At the same time it was learned that the Syrian government expressed its gratitude for LWF aid to Arab refugees when Colonel Shishakli, president of the republic, recently received Mr. Christian Christiansen, senior representative of Lutheran World Service, in audience.

At the same time an announcement by the Advisory Committee on Voluntary Foreign Aid, U. S. Foreign Operations Administration, in New York, reported that Lutheran World Relief heads the list of American voluntary agencies aiding Arab refugees in the Middle East with used clothing shipments.

During a 33-month period from November, 1950, through August 15, 1953, the report said, American voluntary agencies shipped a total of 2,400 tons of clothing for distribution among about 800,000 refugees in the Middle East, including Jordan, Syria, Lebanon, and the Gaza Strip under a program outlined by the

United Nations Relief and Works Agency.

Lutheran World Relief, the National Lutheran Council's material aid arm, sent 1,543,092 pounds of clothing, War Relief Services-National Catholic Welfare Conference, the second largest contributor to the program, 1,465,517 pounds, the report said.

Other contributions listed in the report were Church World Service—1,170,162 pounds; American Middle East Relief—333,972 pounds; Mennonite Central Committee—255,491 pounds; American Friends Service Committee—68,640 pounds; and the National Association of Evangelicals—22,518 pounds.

It was pointed out that the Advisory Committee's report is limited to agencies and shipments connected with the UN Relief and Works Agency's program only and therefore may not include all shipments to Arab refugees from American voluntary agencies.

Lutheran Church School Official Gets 10 Years for "Insulting"

An East German Communist court in Berlin has imposed a 10-year prison sentence upon a Lutheran church-school official, seized last April during the Soviet Zone's antichurch campaign, for "insulting" East German President Wilhelm Pieck.

He is Gerhard Protaske, senior deacon of the training school for deacons conducted at Mansfeld Castle, near Eisleben, by the Lutheran Church of the Province of Saxony.

Police and agents of the East German State Security Ministry raided the school early in April, arresting the faculty and the student body and taking over control of the institution. All of those arrested, with the exception of Herr Protaske, were released the following day. No reason for the raid was ever given.

When Soviet Zone officials signed a peace pact with Evangelical Church leaders in June they agreed to return all church property—with the specific exception of Mansfeld Castle—seized during the long antichurch campaign. Late in August, however, the East German government unexpectedly restored ownership of the castle to the Saxonian Lutheran Church.

Meanwhile officials of the Evangelical Church in Germany expressed concern over a statement by Frau Hilde Benjamin, East German Minister of Justice, indicating that the Communist regime is about to call a halt on the reviewing of sentences imposed upon churchmen during the antichurch campaign.

The church officials said that some 40 pastors and church workers jailed or taken into custody during the campaign are still being held in East Germany.

The June peace pact had specifically promised that all "unjust" sentences handed out to churchmen would be reviewed. A statement issued by the Soviet Zone Politburo at that time recommended a general amnesty for all persons serving sentences of up to three years for "crimes against the state economy."

AMONG THE CHURCHES

Cheboygan, Michigan . . . Dedication services for the new St. Thomas Lutheran church, Cheboygan, Pastor Edmund H. Mantei, were held recently. District President N. A. Menter preached the dedication sermon in the morning, and Dr. A. L. Burman of Toledo preached at the evening service of thanksgiving. Two former pastors of the congregation—Pastors Chris C. Domke, Merrill, Wis., and Theodore Buntz, Pemberville, Ohio—preached at the Tuesday and Thursday services, and Rev. C. D. Boomgarden, former pastor now retired, brought greetings. Open house was held during the afternoon of dedication day.

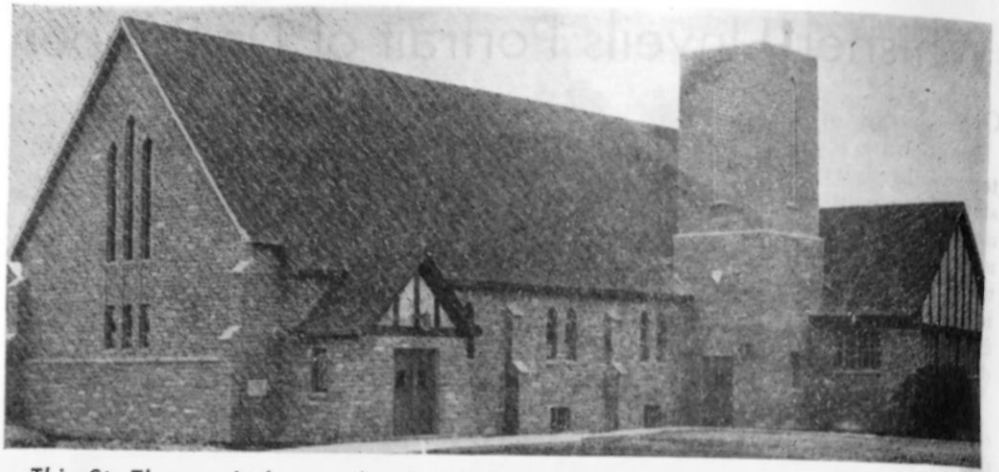
The semigothic church, constructed of cinder blocks finished in Onaway stone, measures 40 by 95 feet and seats 480 persons. The new structure has high open beams, white-oak furniture, leaded picture windows, a church office, vestry room, mothers' room, full basement with special rooms and kitchen, a fully equipped public address system, and tower chimes. Valued at \$165,000, the church was built at an actual cost of \$95,000, thanks to more than 5,000 hours of volunteer labor. The architect and builder was a member of the congregation.

Hamilton, Texas . . . After 49 years in its first church St. Paul Congregation, Hamilton, Pastor Elmer H. Kuhlmann, has moved into a new church plant. On September 6 the congregation dedicated its new church and parish house. Preaching at the morning service was District President C. N. Roth, while Pastor John Striepe addressed the evening thanksgiving service. Neighboring pastors brought greetings. A barbecue dinner was served at noon, and open house was held in the afternoon.

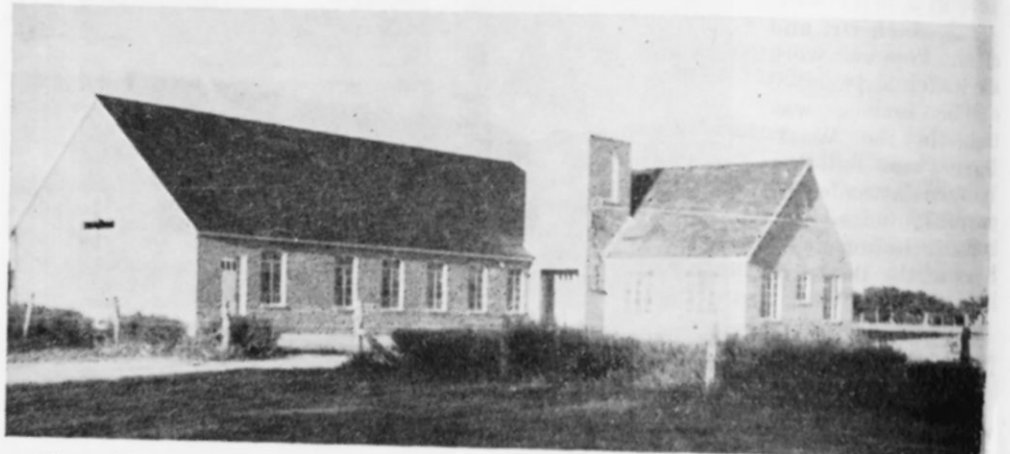
The new building has two wings, which contain Sunday school rooms, kitchen, and restrooms. The assembly room at the rear of the nave serves also as an overflow room, being separated from the nave by Modern-fold doors. A unique feature of the sanctuary is an art-glass cross which serves as a background for the altar. All the furniture is of natural oak, and the floors are covered with asphalt tile. The outside walls are brick veneer. Cost of the building was \$22,000.

Oak Lawn, Illinois . . . After two years of worshipping in a public school Our Savior Congregation of Oak Lawn moved into its own house of worship on September 13 with the dedication of a new church. The first unit of a proposed church plant, the new \$36,000 building was made possible by a loan granted to this Package Mission of the Illinois District. Construction of the modern-style brick church began March 15, when ground was broken. On April 26 the cornerstone was laid. Much of the work—particularly excavating and painting—was donated by members.

Dedication ceremonies featured two special services. Preaching the dedication sermon in the morning was Dr. A. J. Engelbrecht, president of the Illinois



This St. Thomas Lutheran church, Cheboygan, Mich., valued at \$165,000, was built at an actual cost of \$95,000. More than 5,000 hours of labor were donated.



After 49 years in its first church St. Paul Congregation, Hamilton, Tex., dedicated this new church and parish house on September 6.

District. The afternoon service of special dedication and song featured special music by the congregation's two choirs, greetings from Pastor S. M. Becker of Oak Lawn, remarks by Rev. Robert Wiederaenders, pastor of Our Savior Church, and the dedication of various furnishings. After the service refreshments were served by the women of the church.

ABOUT PEOPLE

Mr. James N. Wines, a 20-year-old member of Ascension Lutheran Church, Towson, Maryland, is rapidly acquiring a reputation as a sculptor of religious works for Roman Catholic as well as Protestant churches. He recently presented his home church with a twice-life-size head of Martin Luther and has just completed a Madonna-and-Child for a convent in Versailles, Ky., and is working on another Madonna-and-Child. A third-year student at the University of Syracuse's College of Fine Arts, James last year won a \$1,500 Pulitzer award for a group of lithographs, woodcuts, and etchings. The Pulitzer award was the 30th prize the young sculptor has received since he was 14.

Dr. Alfred T. Joergensen, a prominent figure in health, social welfare, and church relief work in Denmark, died recently in Municipal Hospital, Copenhagen, at the age of 79. Dr. Joergensen

was religious editor for 36 years (1898-1934) of Denmark's largest daily newspaper and from 1906 to 1944 also edited a publication devoted to news of relief work among churches throughout the world. He was a member of the Lutheran World Federation's executive committee for 20 years, until his retirement last summer, and during the same period served as chairman of LWF's Danish section.

General Matthew B. Ridgway's first public utterance as Chief of Staff of the United States Army was a sermon, delivered on September 20 at Washington Episcopal cathedral. Dedicated at the service were three new stained-glass windows, one of them memorializing the four chaplains of the USS *Dorchester*. Another depicted Martin Luther nailing his 95 Theses to the door of the cathedral. Dean Francis B. Sayre, Jr., described Ridgway as a devout Episcopal layman and a former vestryman of St. Bartholomew's church, New York.

A hundred leaders of church, government, business, and the diplomatic corps attended a testimonial dinner in Minneapolis honoring **Dr. Joseph Simonson**, new United States ambassador to Ethiopia. Dr. Simonson has been executive secretary of the Division of Public Relations of the National Lutheran Council for the past two years.

AMONG THE DISTRICTS

OHIO . . .

ZION CHURCH, Gibsonburg, Ohio, Pastor A. R. Lembke, has taken the first step toward relocation and the erection of new church buildings by purchasing a 47½-acre tract of land. The congregation plans to reserve 10 acres for building a modern parish house and later a church on the site secured. The remainder of the land is to be sold.

PASTOR V. C. RIDENOUR, long-time owner of a second-hand auto, is now driving a brand-new Dodge, a gift from his two congregations—Trinity Church, Pittsburg, Ohio, and St. Matthew Church, Ithaca, Ohio.

REV. ALVIN T. STEIN, formerly pastor of the Marxville, Wis., parish, was installed as pastor of Grace Church, Jackson Center, Ohio, on September 20. Participating in the service were Pastor David Lynn of Moulton, Ohio; Pastor Wilfred Buth, Lutheran Student Service pastor at Ohio State University, Columbus; and Pastor Alfred C. Stein of Springfield, Ohio. A basket lunch followed the morning service.

NORTHWESTERN . . .

PASTOR AND MRS. Herman Cronrath were honored by their congregation, St. John Church, Genesee, Idaho, at a special celebration on September 13 in observance of their 30th wedding anniversary. They received special gifts and a purse from the congregation. Neighboring pastors brought greetings.

TEXAS . . .

ST. JOHN CHURCH, Boerne, Tex., Pastor Theodor Winter, recently purchased a lot and a six-room house adjoining the church property. The congregation will use the new building for educational and recreational purposes and the back yard for outdoor activities, particularly young people's programs. If present plans materialize, a vacant lot across the street, owned by a member, will soon be used as a parking lot.

PASTOR WILLIAM A. ANDERSON was ordained in Bethlehem church, Beaumont, Tex., at a special service on Sunday evening, September 13. The Rev. C. A. Woytek, pastor of the congregation, performed the rite, assisted by Pastors T. J. Roth of La Marque, Tex., and Paul Probst, Orange, Tex., who preached the sermon. Pastor Anderson, the first young man from Bethlehem Congregation to enter the ministry, was installed in Christ church, Georgetown, Tex., on September 20. After the ordination service Bethlehem Congregation served a covered dish supper in honor of Pastor and Mrs. Anderson and presented a gift of china to them.

A stained-glass memorial window depicting Christ praying in Gethsemane was recently installed above the altar in

Bethlehem church. The window was purchased by the Brotherhood and other members of the congregation. Other recent additions to the church are five air conditioners for the Sunday school classrooms. Four of the units are ¾ ton and one is ½ ton, making practically every room in the building an air-conditioned area.

EASTERN . . .

ST. PETER CHURCH, Sanborn, N. Y., recently honored Pastor and Mrs. Martin Pempeit in recognition of five years of service to the congregation. A cash purse was presented to them.

ST. JOHN CONGREGATION, Ambridge, Pa., on September 6 celebrated the 25th anniversary of the installation of its pastor, the Rev. L. L. Haseley. A new robe was presented to him.

GROUND-BREAKING SERVICES were held on September 13 at Perry Highway Church, Wexford, Pa., Pastor Elmer Zick.

PASTOR PAUL T. RUECKWALD, Zelig, Pa., has accepted a call to Christ Church, Knoxville, Pittsburgh, Pa., and will begin work there this month.

PASTOR WILHELM BAER has been given a leave of absence by his two congregations (St. Mark, Hudson, N. Y., and Emanuel, Stuyvesant Falls, N. Y.) so that he and his wife may visit relatives in Germany. Pastor Baer left Germany 23 years ago for the mission field in China, where he served for 18 years, prior to assuming his present pastorate.

IOWA . . .

THE 10TH ANNIVERSARY of Windsor Heights Church, Des Moines, Iowa, Pastor A. C. Schumacher, was observed on September 13. District President H. W. Siefkes was the featured speaker.

A JUNIOR MISSION BAND rally was held at Trinity church, Hawkeye, Iowa, Pastor Louis Sagert, on September 20.

ST. MATTHEW CHURCH, Dubuque, Iowa, has disposed of its old parsonage and purchased a new one at a cost of \$16,500. Recently installed as pastor of this congregation was the Rev. Herman Senft, a returned Army chaplain.

ZION CHURCH, Davenport, Iowa, on September 13 staged a surprise celebration for Pastor and Mrs. Herbert Landeck, observing the pastor's 15th ordination anniversary.

ST. JOHN CHURCH, Buck Creek, Sumner, Iowa, surprised Pastor and Mrs. Hugo Beyer on September 6 with a celebration honoring their 30th wedding anniversary. Neighboring pastors participated in the observance, and a generous gift was given to the couple.

ST. JOHN CHURCH, Sumner, Iowa, Pas-

tor John Mohr, observed its diamond jubilee on September 20 with three special services attended by nearly 2,000 persons. The congregation was organized in 1878 by the late Rev. W. Adix, and its first resident pastor was the late Rev. H. Bredow, who served for 32 years. Until Pastor Mohr was installed last June only two other pastors had served this congregation—C. J. Mardorf and Arthur Langholz, who were guest speakers at the morning service. Other guest speakers were three of the congregation's six sons who have entered the ministry: Pastors Martin Bredow, Elroy Buhr, and Norman Langholz.

St. John Congregation is erecting an education building to take care of its large Sunday school. The new building will have 20 individual classrooms plus a pastor's study and a church office.

CENTRAL . . .

ST. JOHN CHURCH, Kensington, Kan., Pastor Anton Eggerling, is furnishing an annual \$600 scholarship for Mr. Alfred Wagstaff, a Negro student preparing for the ministry at Capital University. Wagstaff, whose home is in Montgomery, Ala., entered college this fall.

MISS LORRAINE HEMKEN, Albert, Kan., has accepted the position of parish worker for the Central District Mission Committee. Miss Hemken has been active in work at her home church and is now serving also as organist there. Her first duties, following her commissioning in her home church, will involve several weeks' work in the Denver, Colo., area.

NEARLY 400 MEN attended meetings of Ambassadors for Christ held at 12 points in the Central District from August 31 to September 12. The meetings were conducted by District President E. G. Fritschel and Pastor E. J. Cornils of the ALC Department of Stewardship and Finance.

PASTOR G. C. BECKER, Omaha, Nebr., is still confined to Immanuel Lutheran Hospital, Omaha, after suffering a stroke the last week of August.

BECAUSE OF the large attendance attracted to the summer services in Estes Park the National Lutheran Council pastors in charge are planning to sponsor these services again next summer.

by Alvin E. Bell

TODAY'S GOOD NEWS



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Youth Department

SHARE CHRIST TODAY!

By Pastor PAUL BREDOW, former Minnesota Youth Committee Chairman

SOMEWHERE I read a poem . . . the author's name has escaped me. It was the story of a factory worker who lived in a village some distance from the Atlantic seashore. He had never had a vacation. One day his employer told him he could have a few days all to himself. He decided to spend them by making his first visit to the seaside. Each day he took his fill of the gorgeous dawns and sunsets, and each night he walked along the beach, looking up at the stars and listening to the music of the water. His being there did something to his soul that was akin to a spiritual awakening. At last he had to go back to his own little town and his workshop. But he was not the same man as when he left. He had looked on wide horizons and had dreamed of distant shores and the unexplored deep. There were new creative impulses within. New vistas had opened to him. The one phrase I remember from the poem was that the man forever after was plagued by the "torment of the different."

You already sense what I am going to say to you about Jesus. Something like that will happen to you when Jesus enters your life, when Jesus takes full possession of you, when Jesus becomes your personal Savior, your "All in all." Then you, too, will be plagued by the "torment of the different."

The Christ You Share

In order to share Christ it is absolutely necessary to have Him as your "All in all." Consider this Jesus whom you are to share with others.

He is your Friend. He wants to help you. Others may be unconcerned about the agonies of your heart and mind, but the Son of God says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

He is your Savior. He has helped you. Though you are guilty of a grievous transgression of God's law you need not despair and ask, "Did Jesus save me, too?" Christ "died for all." His unbreakable Word gives you that assurance.

He is your Guide. You never need walk life's pathway alone. When darkness covers the road ahead, His cross is the light that will lead you safely through the blackest night of any sorrow.

He is your strong Deliverer. The attack and the temptations of sin and evil may leave you weak and helpless, but His promise, "him that cometh unto Me I will in no wise cast out," gives you the assurance that you can always find courage and confidence to carry on when He is with you.

He is your Life. You are "born again" in Him on this earth. You are made alive again through Him, raised to indescribable glories.

He is your All in all. He is the complete answer to every question, the absolute removal of every doubt, the solution of every problem, the triumph in every trial, because He is the pardon for every sin, the victor over every temptation, the conqueror in every dying hour. Therefore, to hear and believe and follow His gospel is to have Him "All in all."

Knowing this, you will want to share your Jesus with those who are of the household of faith. Such sharing will strengthen your faith and their faith. You will want to take an active part in your local league meetings, be a loyal worker for the Federation, and be among the thousands who share Christ at Luther League conventions.

What It Means to Share Christ

We cannot share Christ like we share a ten-dollar bill or a blanket, by giving someone else a part. We cannot give John a part of Christ, say His divine nature, and Mary another part, say His human nature. What do we mean by saying, "Share Christ"? It means to share the love we have for Him; share the faith we have in Him. It means to share all the blessings that come to us through Christ.

Winning souls is not a perfunctory undertaking. The soul-winner is not a recruiting sergeant, leading a layman to a cause. He is one who seeks to get souls "added to the Lord." The soul-winner's work is a great thing because it brings the sinner into intimate, personal, living, eternal relationship with Christ. A soul-winner introduces a friend to Jesus and watches that friend respond to the love of God in Christ. Abraham sent his servant to get a bride for his son Isaac. As Christians we are sent to get a bride for God's Son. We are to invite and call those who do not know about Christ.

We must share! The Christian life is never selfish, self-centered. It lives

by sharing. It is a law in the kingdom of God that, if we do not share what we have received, even that which we have received will be taken from us. Take as an example a little flowering plant that has been placed by God in this world for the definite purpose of giving forth its fragrance and its beauty in the place where it is planted. If we were to take that plant and put it into the darkest corner of a basement and give it no care, no water, and no sunshine it would die. The process is gradual, but the result inevitable. The Christian is placed in this world to give off the fragrance and the beauty of Christ. If this purpose is not carried out, the Christian life wilts and dies.

Share Christ Now!

I am convinced that there are many eagerly waiting for us to share. The person you and I thought would resent or oppose us may, after all, be waiting for a word of encouragement. We need not travel far to find such people. They walk on the streets of our city. They live in our homes. They meet us in the places of business. They are members of our circle of friends. They know that we are Christians, but they are often thinking or saying with a burdened David in Psalm 142:4, "No man cares for my soul."

There was a mother whose daughter became a wandering, erring child. The mother was brokenhearted because this girl had fallen deeply into sin. She went into the city every day and walked up and down the main thoroughfares, trying to find her lost girl. One day she thought she saw her on the other side of the street, and she hurried across only to find that the girl was not her daughter. She apologized for interrupting, and explained why she had done so. The girl replied: "Oh, madam, I'm a lost girl, too. I wish there were someone looking for me." There are many people all around us like that, and in their heart of hearts they wish someone would come to them with the message of Christ.

John and Henry were good friends. For twenty years they had been like brothers. John belonged to church; Henry did not. Henry took sick, and as the days passed, he became weaker and weaker. It was certain that his sickbed would be his deathbed. One day, as John sat at his friend's bedside, he told him about Jesus, the Savior. The only answer which he received was, "John, I've waited twenty years for you to tell me that, but now it's too late!" That night Henry died.

Is there someone in your home who does not believe in Jesus as his Savior? Have you some friends or acquaintances who do not belong to church? Will you try to gain them for Christ?

Our Men and Their Religion

WHEN I SET out to write about "Our Men and Their Religion" I am, of course, far from implying that the male members of our American Lutheran Church have a Christian faith and life that differ from those of the female members of our Church. All Christians have one Lord, one faith, one baptism. "There is," as Paul writes to the Galatians, "neither



EDITOR SCHRAMM

male nor female: for we are all one in Christ Jesus." But I have good reason for saying something this week about the religion of the men of our Church . . . and that is the fact that Sunday, October 18, is Brotherhood Sunday in our Church and the further fact that the biennial convention of the Brotherhood of our ALC is to be held here in Columbus October 16 to 18, when our men will consider the challenging convention theme, "Living Our Religion."

THAT IS a good theme for a gathering of a group of men of the Master. But before we discuss the theme let me say a word or two about this Brotherhood convention as such. Our men have not been making a "big noise" about their convention. Nor will these men make a lot of noise and get a lot of newspaper headlines when they gather here in Columbus. They will have some recreation and laughter, to be sure. But they will not "paint the town red" nor cause hotel owners and managers to worry about damage to hotel property and furnishings. They will be about their Master's business. Capital University, a school of our American Lutheran Church, and Christ Lutheran church, the church home of one of the congregations of our Church, will be the focal points where they will gather for their worship, their business sessions, and their banquet. Speakers on their program will include laymen as well as ordained men. And I understand that the opening devotions at their business sessions will be conducted by laymen.

ALL THIS, however, does not mean that the Columbus convention will be a colorless or drab or uninspiring affair. Quite the reverse. Probably it is male prejudice that causes me to think

it (although I may whisper in print that at least a few women have agreed with me on the point I am about to make) but it has always seemed to me that there is something especially inspiring about the singing of a sizable group of men. If these Brotherhood men do nothing more than to sing the grand hymns of the Church when they gather here in Columbus, their convention will by no means be in vain.

TO BE SURE, they will do much more than that. They will participate in an opening Communion service and hear a gospel message from the lips of Dr. Otto Ebert, president of the Ohio District, ALC. They will also hear the Word of life from President Henry F. Schuh, who is to preach at the Sunday morning service; and from Dr. William L. Young, executive secretary of our Board of Higher Education, who is to teach a Bible lesson that morning. As their banquet speaker they will hear a message from Harold Levander, a Lutheran attorney. They will also hear from Dr. Harold Yochum, president of Capital University, from Herbert Hufnagel, president of the Brotherhood, from Carl E. Schock, executive secretary of the Brotherhood, and from other leaders in the Brotherhood movement. And they will conduct their business and give attention to the resolutions that come before them . . . with everything on the program designed to further the doing of the work of the Master by the men of the Master.

THIS BRINGS us back to the theme which our men have chosen for this year's convention, "Living Our Religion." Living our religion! When one begins seriously to think about that theme he realizes that it plumbs the depths of Christian doctrine as well as of Christian conduct, of Christian faith as well as of Christian life. What I mean is this: It is folly to speak of living our religion unless we first have a religion to live . . . something and Someone to live by and for. "You can't squeeze blood out of a turnip" is a somewhat crude but nevertheless telling way to make our point. You can't expect robust, effective, Christ-glorifying Christian living unless men are Spirit-born, intelligent, convinced believers in Jesus Christ, who is our Life. You can't expect men to bear the fruit of Christian living unless they are first united with Christ as the branch is to the vine.

So, YOU SEE, our men are really going to occupy themselves with a theme of the first magnitude of spiritual importance. It is in order to recall in this connection what was said on this page last week about the inspired Letters in our Bible. Those Letters, written by Paul and other apostles, deal in large measure with living our Christian religion. But pick up your Bible and read one of them carefully. Take, for example, the Letter to the Ephesians. Men have broken it up into six so-called "chapters." Those chapter divisions are an abomination so far as the artistry and unity of the Letter are concerned—but they do serve a practical purpose.

IF YOU OWN a copy of the Revised Standard Version of the Bible you will notice that the editors provide for extra white space between the end of chapter 3 and the beginning of chapter 4 of the Letter to the Ephesians. That is good editing . . . and good printing. For the simple reason that the first three "chapters" have to do with the doctrine that underlies living our religion, and the last three chapters outline the practicalities of living our religion. That is, we are told first about our heavenly calling and then about our earthly conduct; first about our divine resources and then about how we are to use those resources in the toil and moil of life. "I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called . . .," Ephesians 4:1. Notice that "therefore." It goes back to all that has been said in the first three chapters about the provision which God had made to make it possible for us to lead a Christian life and now summons us to do that very thing . . . to live our Christian faith in all our relationships with one another—in church, in the home, in the workaday world, everywhere.

LIVING OUR RELIGION! Men of the Brotherhood, that is precisely the call of the hour . . . to everyone of us. Don't worry if you fail at your convention to pass a lot of high-sounding resolutions about everything from comic books to communism. What our world and our nation need more than resolutions is for Christians to live their religion. "If we are to fight Russia on equal terms," recently said the great historian, Arnold Toynbee, "we must make our faith clear in our behavior. We must increase the percentage of our belief in Christianity and our actions as Christians. Even a five to ten per cent increase would be invaluable."—Gentlemen, there you have it! —E.W.S.



Chaplain Eugene Beutel (left) is pictured close to a battle front in Korea. Discussing problems in a huddle at the right are other chaplains.

Home Missionaries on Foreign Soil

By Chaplain EUGENE W. BEUTEL

THE CHAPLAIN in Korea who is assigned to a combat unit can well be said to be a "Home Missionary on Foreign Soil." He has little contact with the native Koreans, for few of them are permitted in the front lines. His work is largely with the American servicemen. This article is being written in an attempt to portray the work of the chaplaincy in such a "home mission field" in Korea. Since the truce has been signed, much of what follows will be in retrospect, but I feel that many of the readers of the LUTHERAN STANDARD, who have loved ones in Korea, will appreciate an account of the conditions here and will be grateful for the knowledge that our chaplains are here to serve these men.

A chaplain in a combat unit faces obstacles and difficulties that confront no other pastors in our Church. Up until the time of the signing of the truce here in Korea on July 27, the tactical situation as well as the consideration of the safety of our men prevented us from conducting services for large groups of men. This necessitated holding many services for small groups of worshipers, usually about twenty men in a group. The number of services in a given month under these circumstances was almost staggering. One month we conducted forty-eight services, and the following month it was fifty-four.

Many of the areas in which our men

were located were not readily accessible. A chaplain often found it necessary to walk through the trenches or over rough mountain trails for several hours to reach the place of his service. It was a familiar scene to see a chaplain and his assistant trudging across the rugged Korean terrain, each carrying an ammo box, containing the bare essentials of hymnals and literature for the service.

Chapels were nonexistent in the front-line areas. Services were conducted in bunkers, in tents, or in the open. Under such circumstances many of us learned to appreciate what Jesus meant when He said to the Samaritan woman at the well: "Woman, believe Me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father," John 4:21. We don't need beautiful churches, comfortable pews, or large choirs to worship God.

The additional conveniences which we have in most of our churches are fine—so long as they do not detract from the gospel message nor from our Lord and Savior. On the front lines "every day was Sunday." With so many services to conduct, most of the chaplains found it necessary to hold services every day of the week. The men didn't object to this . . . but welcomed the opportunity to worship. Since there were no holidays or days-off for the men in the trenches, few

men could give the right answer if someone were to ask them to name the day of the week. The men in the front lines came to appreciate their worship services more and more. It was, indeed, a privilege to minister to these men.

Spiritually Rewarding

Despite the many difficulties under which a chaplain ministers to the souls of men in a combat area, such a ministry is a soul-satisfying and spiritually rewarding service. A man's faith is put to the test when he finds it necessary to dodge enemy artillery shells, to slush through the rain and the mud, and even to climb mountains in order to worship.

During the course of the shooting war a chaplain spent much time at the aid stations and the hospitals. The standard policy was to contact the chaplain as soon as word was received of casualties who were being brought in. This phase of the ministry here presented rare opportunities to confront men, who were often hovering between life and death, with the truths of the gospel. A short Scripture reading or prayer often gave our wounded men a new lease on life. The horrors of war became starkly real as one saw many of these young men die. Many more returned to their units once their wounds were healed, and it was a joy to behold their growing faith and the renewed zeal with which they dedicated their life to their Lord and Savior.

Many Are Strengthened

I am firmly convinced that a large number of our men who served in Korea under such trying conditions are going to return home with a stronger faith and with a renewed consecration to their Savior. Many of them will be much more active in their home churches, being endowed with a greater desire and willingness to serve their Lord.

The signing of the truce is truly a gift of God. All of us thank God for it and pray that a true and lasting peace will soon follow. The task of the chaplains in Korea remains much the same, with the exception that the shooting has stopped. It will be difficult to keep up the morale of the men stationed here in the months to come. That's where the home pastor and the home congregation can play a large role by making every effort to keep in touch with their servicemen and by exhibiting a genuine interest in them. We chaplains ask to be remembered in the prayers of all of you, that God may give us the courage, strength, and wisdom properly to minister to the souls of our servicemen, and that we may truly serve God as "Home Missionaries on Foreign Soil."

KOREA...

A Challenge to the Church

By Chaplain BERTRAND JORDAN

STANDING before the Athenians in the midst of Mars' hill, the apostle Paul said: "And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us; for in Him we live, and move, and have our being."

Today, as we stand in Seoul, once the Athens of Korea but now a war-ravaged city, we are acutely conscious of the timelessness of the great truth spoken by Paul in Athens. If you are wondering what it's like here on the very frontier of chaos, then accompany me on a tour of Korea as we contemplate the tremendous challenge confronting the church less than fifty miles from the Iron Curtain—another world.

Seoul, Once a City of Grandeur

Our tour begins in the city of Seoul, at the Headquarters of the 3d Transportation Military Railway Service. Because the city is in the Korean Combat Zone, refugees are not permitted to remain here. Therefore it is one of the cleanest cities in Korea. In spite of the many ruins, especially of the larger public buildings, there are numerous reminders of the past grandeur and splendor of this once-proud and historic Oriental city.

Over the past few months it has been my privilege to be closely associated with several neighboring Presbyterian churches. There are no Lutheran churches in Seoul.

Serving as a pastoral "adviser" to one vacant church and preaching many times through an interpreter, I have come to know and to love these people. Many of their customs are reminiscent of the old-time German customs in our ALC churches in the 1920's and 1930's. For example, the men always sit on their side of the church and the women on the other, with Holy Communion in that order. Upon entering the house of God the worshipers remove their shoes and carefully stack them in neat rows. The worshipers squat on the floor (benches or seats are not used in

all-Korean churches) and spend some time in private prayer and devotion.

Church Attendance Gratifying

In response to repeated requests on Sunday afternoons I conduct a class in Christian doctrine and Bible study, with emphasis on the four Gospels, for Sunday school teachers and church workers. My good wife is sending me the "Beautiful Savior" flannelgraph figures, which I hope to introduce into the local Sunday schools. The attendance at these sessions is even larger than we had hoped for and more than justifies the effort involved in preparing for such services. Particularly gratifying is the presence at these meetings of large groups of young people, which augurs well for the future of Korea.

(Incidentally, if any of you readers have any flannelgraph material you are not using and would care to send it to me, it could be put to excellent use here. Address: Chaplain (Major) Bertrand Jordan, 0321675-Hq. 3d TMRS, APO 301, c/o Post Master, San Francisco, Calif.)

Now let's make a quick tour of South Korea in the Chapel Car, attached to the four-car TI&E (Troop Information and Education) train, called the "Kollege of Moveable Knowledge." The Chapel Car, which we believe to be the only one of its kind in the world, is under my supervision although as a general rule the car is now a normal feature of the TI&E train. The three railway operating battalion chaplains and I visit the Chapel Car and ride on it as much as we can spare the time, away from our regular chapels and duty stations.

Lutheran Service at Pusan

Pusan is the great port city on the south coast of Korea, teeming with U.N. units and soldiers and overflowing with ill-clothed, squalidly housed, and underfed homeless refugees from the terrible Korean war. Since May I have been holding a Lutheran service



Chaplain Bertrand Jordan stands in front of the Chapel Car he uses in traveling to various parts of Korea.

the first Wednesday night of each month in that city. At Pusan we board our Chapel Car for the trip up Korea's scenic east coastline. At each major stop the isolated GI railroaders are happy to see their chaplain, who holds a service for them.

Since operation Big Switch began on August 5, I have had rather close contact with Communist PWs being repatriated by our side. Personally I found all of the Chinese and most of the North Koreans neither hostile nor violent although a great many were causing great damage to our railroad equipment. As I would pass through the heavily guarded cars, close enough to light with my own lighter the cigarettes of those without matches, I thought they stared at me more intently and certainly more effectively than at their American guards, largely, perhaps, because I was armed only with a smile. To be sure, I made certain that the chaplain's cross I wear as the insignia of my office was both prominent and conspicuous.

Cross a Witness

I wanted this cross to be a mute yet eloquent witness of the real cross—the cross of Christ, which, I am confident, some of them once honored as the tree whereon their own Lord and Savior hung. (Note: these days I am coming into contact with fine Christians who are refugees from North Korea; they tell me that North Korea was considerably more Christianized than even South Korea.)

As long as there are staunch and loyal Korean Christians found in the many churches in Seoul and throughout Korea, and as long as conscientious chaplains minister to United Nations' troops stationed in Korea the challenge of the church is conjoined at the very frontier of chaos. Both the work of the church in Korea and the work of our chaplains there can be effectively strengthened by the prayers, backing, and support of the church on the home front.

Washington Comments

By GERHARD E. LENSKI



Concerning Our West Coast Cousins

It is a long journey from Washington, D. C., to the West Coast. That simple fact obscures some other im-



DR. LENSKI

portant ones which many of us living more to the east and under Washington influence will do well not to overlook. Especially to our church planners and leaders these facts ought to be both meaningful and determinative at this very time.

For one thing, our West Coast population is growing by leaps and bounds, more rapidly than in the East. California leads all states in present growth rate, and Los Angeles leads the cities of the nation. The latter with four million; San Francisco and its Bay Area adjuncts with two million and more; Portland, Seattle, and Vancouver with their steady, rapid increases represent something worth noticing in population trends and growth even in this day when so many people everywhere are uprooted, displaced, or on the move generally.

The West is growing in numbers, and it is developing its own resources in a remarkable way. Economically and industrially it is becoming less and less dependent on the East. To be sure, the essential unity of our country is always recognized, and the national mandates emanating from Washington are most respectfully received and duly honored. In this connection we are bound to say that the good citizens of the West are far more conscious of Washington's will and wishes than Washington is of the needs and the desires of the West. All of which might well be a matter of thoughtful concern for many of us in the East as now the West expands its resources and its population and builds the spirit of more local enterprise, self-reliance, and independence.

Our West Coast population may be said to be Caucasian American in a high degree. California, which has a greater racial and color admixture than the other Western states, has less than 4 per cent colored while about 9 per cent are Oriental, Mexican, and Indian. Race problems are not as mani-

fest as in the East although the matter is far from settled, and tensions do exist. The fact that many Japanese, Chinese, and Mexicans living in West Coast states are capable and willing workers and gainfully employed has gone far toward integrating them into the local community and making them socially acceptable. To our experts concerned about right race relations in the South we commend a study of existing relations in California and in adjacent areas.

Great improvements in communication, transportation, and travel have done much to unite our West Coast people, to weld them into a homogeneous group, and also to keep them in harmonious relationship with their Eastern cousins more removed. However, as this comment would like to say with something more than a hint or a mere slant, a *laissez faire* policy in this matter of right relationships will hardly suffice if best results are to be forthcoming now and for future days. Perhaps that writer has stated our feeling best who once said something to the effect that, whereas science has now made us "neighbors," it is still the function of religion to lay its hand on the both of us and make us "brothers."

WEST COAST LUTHERANISM

There are about 900 Lutheran churches of all synodical groups scattered up and down the West Coast seaboard. Beginnings of this work were about 100 years ago, and the first growth was very slow. The most rapid expansion has come in the last two decades. Our own American Lutheran Church has set a most praiseworthy example in the matter, thanks to the skill and the energy of mission-minded leaders like Lechleitner, Kibler, and Koosmann.

But as we praise our own we must not fail to give due credit to others. First in the far western field were representatives of what is now the

COME BOTH!

I called to God's love,
"Come dwell in my heart!"
Spoke up God's will,
"We are never apart."
Then I bowed my head—
"Come both," I said.

—G. J. N.

United Lutheran Church, St. Mark's church of San Francisco of that body being the first Lutheran church to be built on the coast. For nearly a century now the Lutheran Church-Missouri Synod has been at work here. At the present time the Missouri cause is being pushed with energy. Despite high building costs, new churches are being erected and Christian day schools established.

The Norwegian Lutherans have done and continue to do good work, special success attending their efforts in the north. Augustana is also on the job with a number of fine churches in growing areas. In a period of expansion such as is now in progress a large percentage of all our Lutheran churches is still to be classified in the mission category. Courage and a spirit of self-sacrifice are indispensables for those pastors electing to live and to labor here. Hard and exacting as the work is, there are those, a goodly number, who carry the work forward, and who refuse to take "no" for an answer.

TRAINING LUTHERAN PASTORS

The Pacific Lutheran Theological Seminary in Berkeley, California, is the only Lutheran seminary on the West Coast. It was started in 1952 by the California and Pacific Synods of the United Lutheran Church for the purpose of training Lutheran pastors. With some 900 churches along the coast and the closest seminary almost 2,000 miles away, it can be readily understood that a real need has existed for an institution of this sort.

One of the fine things about this newest seminary enterprise is that young men from all synodical groups are now being received on an equal footing with those from the sponsoring group, and these young men, on graduation, may be called to serve in their own particular church bodies. Here is an adventure in faith and in fellowship reaching across dividing lines. We are happy to note that our own two West Coast districts, the California and the Northwestern, have wholeheartedly approved this project and are now asking the American Lutheran Church to share in it.

It is hoped by our western brethren that cooperation here will serve also to strengthen Pacific Lutheran College in Parkland, Washington, in which work we already share, and become instrumental in the starting of another Lutheran college in the Los Angeles area. Certainly this is true: No one Lutheran group operating on its own can meet the challenge of this western expansion. If worthwhile work is to be done, something finer and better than a divided effort will have to do it.

+ DEATHS +

Mrs. Pauline Loeb

Mrs. Pauline Loeb, widow of the late Rev. Frederick Loeb, died in her home at Tacoma, Wash., on July 23 at the age of 83. She had suffered several heart attacks since early spring.

She is survived by one son, five daughters, 12 grandchildren, and 18 great-grandchildren. Her husband died about 11 years ago, not long after the couple had celebrated their 50th wedding anniversary.

Funeral services were held at the Wrigley and Clements Chapel in Puyallup, Wash., on July 25. Burial took place in Sumner, Wash.

Dr. Jacob A. Dell

On Friday afternoon, September 18, Dr. J. A. Dell, of Columbus, Ohio, suffered a heart attack (coronary occlusion) and died that same evening. He had taught his classes in the seminary that morning. Had he lived until October 5, Dr. Dell would have been 64 years old.

Dr. Dell was born in Cincinnati, Ohio, October 5, 1889, the son of Charles and Mary (nee Kerschbaum) Dell. He was graduated from both the college and the seminary at Capital University and was ordained in May, 1912. In 1935 he received the Doctor of Divinity degree from his Alma Mater.

During the fifteen years which he spent in the parish ministry Dr. Dell served congregations at Augusta, Ky., and Franklin and Reading, Ohio. On July 5, 1916, he was united in marriage with Margaret Kalb of Augusta, Ky. Three children were born to this union.

In September, 1927, Dr. Dell joined the faculty of the Capital University Theological Seminary, filling the Chair of Practical Theology. He was noted not only as a teacher of homiletics but as an outstanding preacher of the Word. He was also a gifted, well-known writer. He was the editor of the former *Pastor's Monthly* and then of the *Lutheran Outlook*, the official organ of the American Lutheran Conference. For almost ten years he wrote "The Church Views the News" page in the *LUTHERAN STANDARD*. He authored two catechisms—one for juniors and one for seniors—as well as the book, *I Still Believe in God*.

Doctor Dell took an active part in the work of Christ Lutheran Church (the campus church) of which he was a member. He taught a class of men who gave special attention to the study of current problems in the light of the gospel.

Funeral services were held in Christ Lutheran church on September 21. Rev. Robert W. Long, the local pastor, preached the sermon. The Seminary Chorus sang a hymn. Dr. Otto Ebert, president of the Ohio District, read the Scripture lessons and also spoke in behalf of the district. Dr. Edward F. Fendt, dean of the seminary, spoke in behalf of the seminary; Dr. Norman F. Menter, second vice-president of the American Lutheran Church, represented President

Schuh and spoke in behalf of the Church; and Editor Edward W. Schramm spoke as a representative of the literary activities of the Church. The honorary pallbearers included two representatives from Wartburg Seminary as well as the faculty of Capital Seminary.

The survivors include the widow and the three children (two sons and a daughter); three brothers (Pastor Frank of Ft. Recovery, Ohio; Professor George of Capital University; and Charles, of Detroit); and three sisters, all of Midletown, Ohio.

James Luther Kibler

James Luther Kibler, born October 8, 1867, at Calvary near Woodstock, Va., died in Newport News, Va., on September 15.

A graduate of the former Joint Synod of Ohio's Practical Seminary in Hickory, N. C., he taught from 1892 to 1894 in the Christian day school of a New Orleans, La., church served by the late Dr. Conrad B. Gohdes. He later served a small charge in Kansas for about a year and soon after resigned from the ministry. For the following 25 years he was a teacher in the schools of Virginia, many of them of the one-room vintage.

For many years he was an active member of Trinity Lutheran Church, Newport News. He loved to express his views and offer criticisms through the medium of "Letters to the Editor" of various newspapers and the *Lutheran Standard*.

Survivors include his widow, the former Henrietta Shipe, whom he married on October 18, 1889, one daughter, and one son. All of his six brothers and sisters preceded him in death. Funeral services were conducted on September 18 in Newport News by his pastor, the Rev. Roy L. Sloop.

Billy Graham Reports Resignation From Spiritual Retreat Project

Evangelist Billy Graham has announced that he resigned some weeks ago as honorary chairman of a group interested in purchasing the Glen Eyrie estate near Colorado Springs, Colo., as a site for a spiritual retreat center.

"After much prayer and thought and in view of the present world conditions," Dr. Graham said, "I have decided to devote my entire time to the program of evangelism, concentrating more and more on the medium of television. Therefore, I have decided not to go ahead with the project."

"I have tendered my resignation to the group," Dr. Graham continued, "and will have no part in any future plans that may develop relative to this or any other property. I have determined that my program will be integrated with existing churches and conference centers."

"I do not intend now or ever to purchase any property or to establish any schools or conference grounds. My work will be entirely with the denominations."

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In gratitude to our dear Lord and all who have kindly remembered our Sanatorium from February 1, 1953, through March 31, 1953, we acknowledge receipt of the following gifts.

For Various Purposes: Christ Ch. Lad. Aid and Miss. Soc., Haysville, Ind., \$3.50 (Spec. needs). Mr. and Mrs. H. W. Weber, San Antonio, Tex., \$1. Emmanuel Ch. Lad. Aid Soc., Seguin, Tex., \$25. St. John Ch. Lad. Aid Soc., Mendota, Ill., \$10. St. John Ch. Wartburg Sr. Luth. Leag., Mendota, Ill., \$20. St. Paul Ch., Galatia, Kans., \$25.20. Trinity Ch. Miss. Soc., Bruning, Nebr., \$12.60. Luth. Bethany Cir., Alvord, Ia., \$10. Daughters of Martin Luther Ch., Cleveland, O., \$10. St. Paul Ch., Group No. 1, Wom. of the Ch., Clyde, O. (Spec. needs) \$5. Mr. and Mrs. Charlie Fuelberg, Brenham, Tex., \$3. St. Paul Ch. Wom. Miss. Soc., Cortland, Ind., \$9. Rev. Lee Roy Brandes, Wichita Falls, Tex., \$2.50. Trinity Ch. S. S., Clawson, Mich., \$50. St. John Ch. Lad. Aid Soc., Petersburg, O., \$10. Martin Luther Ch. Lad. Aid and Miss. Soc., Cleveland, O. (Spec. needs) \$10. Mr. Max Reinecke, Bellville, Tex., \$1. Our Savior Ch. Luth. Leag., Ft. Worth, Tex., \$8.80. Martin Luther Ch. S. S., Youngstown, O., \$25. St. John Ch. Miss. Soc., Huntington, Ind., \$10. Rev. A. W. Weber, Columbus, O., \$10. Miss Jeannette Miller, Chicago, Ill., \$25.

A friend, Clarkston, Wash., \$5. St. John's Ch. Wom. Miss. Soc., Ellis, Kans., \$18.45. Zion Ev. Ch. Wom. Miss. Soc., No. Canton, O., \$50. Mt. Zion Ch. Lad. Aid and Miss. Soc., Spencer, O., \$10. Zion Ch. Miss. Soc., Newberg, Ore., \$10. St. Paul Ch. Wom. Miss. Soc., Afternoon Cir., Brenham, Tex., (linens) \$5. St. Paul Luth. Aux., Freeport, Tex., (linens) \$16.36. Peace Ev. Ch., Ashland, O., \$1.25. Luth. Wom. Miss. Soc., Melvin, Ia. (linens) \$12.47. Mr. and Mrs. Glen Jacobs, Marion, Ind., \$1. A friend, Ft. Wayne, Ind., \$5. Detmold Lad. Aid Soc., Thorndale, Tex., (linens) \$7. St. Paul's Ch. Jr. Wom. Miss. Soc., Hickory, No. Car., \$10. St. John Ch. Tues. Sew. Cir., Saginaw, Mich., \$10. Christ Ch. S. S., Terre Haute, Ind., \$5. Our Savior Ch. Dorcas Group, Greeley, Colo., (linens) \$4.25. Mr. and Mrs. Geo. Waitz, Sr., San Antonio, Tex., \$2. Mr. and Mrs. Aug. Kniep, Byron, Neb., \$5. St. John Ch. Miss. Soc., Cushing, Ia., \$1.50.

Mrs. Anna B. Dieckow, San Antonio, Tex., \$2. St. Paul Ch., New Braunfels, Tex., \$2. Grace Ch., Hubbard, O., \$25. Mr. and Mrs. R. C. Berry, Columbus, O., \$19. Mrs. Anna Dieckow, San Antonio, Tex., \$1.50. St. Peter's Ch. Lad. Aid Soc., Georgetown, Tex., \$10. St. Martin's Ch. Lad. Soc., Austin, Tex., (linens) \$20. Detmold Lad. Aid, Thorndale, Tex., (linens) \$2.20. Mr. Arnold E. Siegloff, Waterloo, Ia., \$2.50. A friend, memb. of Christ Ch., San Antonio, Tex., \$2. St. John Ch. Wom. Miss. Soc., Waller, Tex., \$5. First Ch., Orange Grove, Tex., \$4.50. Mr. Richard Krischbaum, Cleveland, O., \$5. Mr. Norman P. Knight, San Antonio, Tex., \$10. Bethlehem Ch. Lad. Aid and Miss. Soc., Beaumont, Tex., (Spec. needs) \$10. Wom. Miss. Soc., George, Ia., (linens) \$5. Anna Richert, Douglas, Wash., \$15. St. John Ch. S. S., Verona, N. Dak., \$5.

Memorials for Various Purposes: Mr. Theo. L. Bauer, \$5. Mr. Victor Keidel, \$2.50. Mrs. K. Windecker, Moulton, Tex., \$1. Mrs. Howard Deavel, \$33. Mr. Otis Hellums, Sinton, Tex., \$3. Mr. and Mrs. R. C. Ludwig, \$10. John Albert Robinson, Sr., \$2. Mr. Victor R. Davison, Galveston, Tex., \$10. Mrs. M. V. Peterson, LaMarque, Texas, \$1.50. Mr. F. G. Mathis, Galveston, Tex., \$10. Mr. H. A. Pratorius, Galveston, Tex., \$3. Mrs. Gussie Doble, \$2. Mr. E. W. Gay, \$3. Mrs. Anna Marie Ohlinger, \$5. Mrs. Arnold Wold, Blooming Prairie, Minn., \$2. Mr. E. M. Handy, \$10. Mrs. Narcissa Goering, \$2. Mrs. Annie Maltberger, \$2. Mr. Alvin Lutz, Jr., \$3. Mrs. Alice Morris, \$2. Mrs. Charlotte Schendel, \$1. James Eckert, \$1. Mrs. Nina Munn, \$1. Mr. A. H. Faucher, \$1. Mr. Willie Hild, \$1. Mrs. Jack Looney, \$2. Miss Fern Marion, \$3. Robt. J. Coleman, \$3. Mrs. Alf Pfitsch, Sr., Baltimore, Md., \$5.

Bea Maz, \$2.50. Gus Seewald, San Antonio, Tex., \$1.50. Mr. Frank Ball, \$2. Miss Lena Fest, \$1.50. M. H. Smith, \$2. Sgt. Ed. Neely, \$5. Father of A. D. Boswell, \$2. Mrs. Ida Watkins, \$1.50. Mr. Henry Dugosh, \$2. Mrs. Mary Garza, \$2. Dr. Clarence F. Ott, Los Angeles, Calif., \$15. Mr. W. K. Shepperd, \$2. Mr. L. G. Janzen, \$5. Mr. Walter Kemper, Brenham, Tex., \$5. Mrs. Aug. Parske, \$5. Nels Sorensen, \$5. Mrs. John (Chrischona) Herzog, \$5. Mrs. W. H. Schuette, \$5. Mrs. Fred Hummert, \$9.50. Mrs. Eleanor Brauchle, \$7. Mr. Gus Simon, \$19. Mr. Herman Dreyer, \$5.50. Mr. Milton C. Uhr, \$4.50. Mrs. Elizabeth Gravis, \$6. Mrs. Orval Kolb Gary, \$26. Mrs. Anna Kolb, \$3. Mr. Gottlieb Moke, \$40. Elmer Koch, Eustis, Neb., \$5. Building Fund: Mr. and Mrs. Wm. Teske, Milwaukee, Wis., \$10. Mr. and Mrs. Gust. Teske, Waukegan, Ill., \$10. Ernest Peimann, Tulare, S. Dak., \$5. Mrs. Willie Kunkel, \$25.

Building Fund Memorials: Mrs. Caroline Ross, \$1.50. Mrs. Fred Hummert, \$1.50. Miss Lena Fest, \$1.50.

Linens and Gifts Donated: (February 1-28, 1953): First Ev. Ch., Orange Grove, Tex. Trinity Ch. Wom. Miss. Soc., Miller, S. Dak. Mary-Martha Soc., Latchie, O. Mrs. L. W. Evers, Galveston, Tex. Mrs. Herman Backhaus, New Braunfels, Tex. Zion Ch. Miss. Soc., Kerrville, Tex. St. Petri Miss. Soc., No. Minneapolis, Minn. Salem Ch. Wom. Miss. Soc., Bellevue, Ia. St. Paul Ch. Lad. Aid, Richmond, Mich. Christ Ch. Lad. Aid and Miss. Soc., Haysville, Ind. J. Andrew Smith, Co., San Antonio,

Tex., (furniture). St. John Am. Ch. Wom. of the Ch., Ft. Arthur, Tex. Am. Lu. Ch. Miss. Soc., Hobart, Okla. St. James Ch. Miss. Soc., Holland, Ind. St. Thomas Ch. Miss. Soc., Milwaukee, Wis. St. Matthew Ch. Lad. Soc., Lockbourne, O. Trinity Ch. Miss. Cir., Akron, Ia.

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GRACE LUTHERAN SANATORIUM
By: Herman H. Ochs, Supt.

ANNOUNCEMENTS

CALENDAR

September 28-November 2. Zone Church Workers' Institute (one evening each week for six weeks) at Hebron, Nebr.
October 9, 10. Committee on Union and Fellowship and the Polity Committee at the Morrison Hotel, Chicago, Ill.
October 12. Committee on Union and Fellowship at the Morrison Hotel, Chicago, Ill.
October 13. Western Conference, Ohio District, at St. John Lutheran church, Celina, Ohio.
October 13, 14. Joint Union Committee at the Atlantic Hotel, Chicago, Ill.

October 13, 14. Southeast Nebraska Conference, Central District, at Trinity Lutheran church, DeWitt, Nebr.
October 13, 14. California District, WMF, biennial convention at Good Shepherd Lutheran church, San Diego, Calif.
October 16-18. Convention of the Brotherhood of the American Lutheran Church at Capital University, Columbus, Ohio.
October 19. Lake Erie Conference, Ohio District, at Euclid Lutheran church, Euclid, Ohio.
October 19. Augustana Conference at Good Hope Lutheran church, Oil City, Pa.
October 19-21. Executive Committee of the American Lutheran Church at the Church Offices, Columbus, Ohio.
October 20. Convention of the Michigan District, WMF, at the Civic Auditorium, Toledo, Ohio, beginning at 9:30 A.M.
October 20. North Central Conference, Ohio District, at Trinity Lutheran church, Marysville, Ohio.
October 20, 21. Ohio Valley Conference at St. John Lutheran church, Mars, Pa.
October 21. Columbus Conference, Ohio District, at Grace Lutheran church, Columbus, Ohio.

(More on page 16)

AN ARMFUL
OF ROSES

Bouquets are in order for the thoughtful woman who has been concerned enough about her own security and her family's future to protect them both with life insurance.

For the young woman, life insurance means personal security when she gets older . . . and family security when she marries. The career woman uses it to make sure of saving some of what she earns. For the older woman with dependents, it means protection for the father and for the children in the event of an untimely death.

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Sunday School Lesson for October 18: "New Men and a New World," based on Matthew 5:13-16; II Corinthians 5:17-19; James 2:14-18. Devotional Reading: Isaiah 61:4-9

Jesus Christ Makes Christ-men

Our century can boast of many new things. The ways of living are being changed by them. The new man, however, came long before our inventions; he came with Jesus Christ. If we want more new men we must lead men to Jesus Christ. He makes them over, makes them to be the kind of men God planned in the first place.

What's New in the Christian

The words of Jesus tell about His men. Fact after fact is stated. The Christian is light in darkness, which is to say, he shows men how to live according to the purpose of God in this world where men are indifferent toward God, or resent God's rule, or are hostile to God, or take all these attitudes in one package of enmity toward God. Into this darkness of the world came Jesus as the Light of the world. He was light because His will blended perfectly with the will of God and never threw any shadows of disobedience. Men who are "in Christ," that is, who are tied heart and soul to Christ, are like Him in responsiveness to God's will, and so are light in the darkness of disobedience to God. Jesus speaks, not in terms of wishes, but in terms of facts. Christians are lights because they have been given "the light of the knowledge of the glory of God in the face of Christ."

The Christian shines in darkness by what he says and does, and he does it, not for his own glory, but for the glory of God even as the moon reflects the brightness of the hidden sun. When men do good works for their own glory they are the moon bragging about the light that it only reflects by gift from the sun.

What Makes the Christian New

To be a light I must get me light from Him who is the Light. The moon is dark when the earth gets between it and the sun. I am as dark as the world when the world gets between me and Christ. In other words, I must keep looking to Jesus Christ, see Him as steadily and as wholly as I can. When God turns off the light of the knowledge of Christ, I have no responsibility as a light bearer. But God gives me the light of the gospel. He lets me stand "in Christ" and makes me "a new creature" after the pattern of Jesus Christ. I must realize that this great name stands for something in my relationship to a holy God who will make me or break me comes the time for my finals. He proposes not to break me. This I know from the place of Jesus Christ between me and God. "God was in Christ [no comma] reconciling the world unto Himself." The enmity that I had brought

into my relationship with God is cancelled out by the cross of Christ. God forgives me, and I have to strive to be a friend of God in every thought, word, and deed. The invitation to friendship with God is addressed to Christians for sure. "Be ye reconciled to God."

Prove Yourself a New Man

James wrote to his Jewish Christians rather proddingly. As he saw them they were too much like men who took the lighted lamp and set it under a tub.

My Bible and I: A Study of I John 1

We Begin to Study John's First Letter

Just as the missionary must meet problems peculiar to soul-winning, so the pastor of an established congregation must meet his. One of history's lessons is that those who hold the Christian faith are apt to drift into spiritual security and lukewarmness. Goethe wrote: "What you have inherited from your fathers, earn it in order to possess it." Christianity is not handed down from parents to children like the color of the eyes or the hair, great as the influence of Christian parents is. But having Christ, we must personally decide for Him daily in the whole fabric of our life. There is no drifting along in the Christian life. To disturb the natural complacency of church members into a living for Christ . . . this is the pastor's continual chore and opportunity.

John wrote his Letters late in the first century. Revelation 2 and 3 show some of the dangerous, demonic germs at work in the early church, germs which threatened to destroy the body of Christ. Germs (again speaking figuratively) cannot develop in a body unless resistance is low. In the area to which John is addressing this Letter a false doctrine was creating weakened resistance. A man by the name of Cerinth taught that Christ was true

"What's the use of that?" he asks so pointedly. The light that you have by faith must shine unto men or it's a light that fails and will likely go out. The proof of faith is in works. If you have seen Christ, His love and His doing of good, you will go along with Him in love and doing of good that fits the bill of human need as it stands at your door. For the man of the world it is a hard trick, but for the Christian it's no trick at all; it's just his way.

Here comes a man who needs a coat to protect him against the cold. You say to him: "I wish that you had a coat. Wait a minute, I think I have one to spare." You get the coat and give it. The sheerness of your giving for the other man's good is proof of your newness in Christ as the cheesiness of cheese is proof that cheese is cheese.—ARTHUR J. SEEGER.

God but not true man. Jesus, he said, was born of human parents. It was not until His baptism that the Christ, the Son of God, took His abode in the human Jesus, though not becoming one with the human Jesus. Shortly before His death, Cerinth went on, the Christ left the body of Jesus and returned to heaven.

Here we have a case not only of false doctrine but an illustration of the importance of doctrine to life. It does matter what a man believes. For as he actually believes, so he is and lives. The application of Cerinth's error had the following result in the lives of those who followed his error: Since it is only the spiritual Christ who matters, and not the human, physical Jesus, it (so ran the application) matters only that we have intellectual, spiritual possession of Christ. How we live in our body does not matter. Just as Cerinth had torn apart the whole Christ, so he had also torn apart the whole Christian. By accepting Him intellectually but rejecting Him as the Way also in the area of behavior (a conclusion to which Cerinth's error logically led) one could, Cerinth taught, still be saved. John points out the horrible error of this whole thinking and shows that to be in God, who is light, we must also walk in that light. The starting point of that life is the forgiveness of sin. This calls for honest self-examination and confession. To bare ourselves before God leads to rescue from sin via forgiveness and to newness of life in the Holy Ghost. This will make for the initial and repeated giving of the whole self to the whole Christ. Outside of the whole Christ there is no salvation.—KARL T. SCHMIDT.

MY DAILY BIBLE READINGS

- S. I John 1.
- M. Revelation 2.
- T. Revelation 3.
- W. James 2:14-26.
- T. Romans 12.
- F. John 1:1-18.
- S. Hebrews 9:13, 14.

N. Dak., to % Fred Danneman, Fulda, Minn.
Rev. Alvin T. Stein, from Mazomanie, Wis., to
Jackson Center, O.

CORRECTIONS ON CHURCH CREDITS

The following listings are corrections on the Church Credits published in the Lutheran Standard for August 8, 1953: Woodbine, Kans., St. Paul, Rev. A. L. Meyer, General Benevolence, \$55. Ramona, Kans., St. Paul, Rev. A. L. Meyer, General Benevolence, \$57. Zap, N. Dak., Emmanuel, Rev. Wm. Hennig, General Benevolence, \$34. Valley City, N. Dak., Trinity, Rev. Henry A. Meske, General Benevolence, \$957.50.

Chaplain Ernst W. Karsten, from San Francisco, Calif., to AAA RTC, 4052nd ASU, Ft. Bliss, Texas.

Rev. Walter F. Danneman, from Fessenden,

Distinctive Picture Mottoes for Your Home



No. B6. House Blessing



No. EL4. House Blessing



No. R1. Christ Is the Head of This House

ANNOUNCEMENTS

(Continued from page 14)

October 26, 27. Mason City Conference at Vernon Lutheran church, 10½ miles southwest of Dows, Iowa.

October 27. Eastern District, WMF, convention at St. John Lutheran church, of North Side, Pittsburgh, Pa.

November 4-6. Ohio District, WMF, convention at Sheraton-Gibson Hotel, Cincinnati, Ohio, beginning at 2 P.M., November 4.

November 8, 9. Miami Valley Conference, Ohio District, at Cross Lutheran church, Cincinnati, Ohio.

November 17, 18. Board of Higher Education at the Morrison Hotel, Chicago, Ill.

December 10. Committee on Higher Education, Iowa District, at the Iowa District parsonage, Waterloo, Iowa.

MEETING

The Committee on Higher Education of the Iowa District will meet December 10, 10 A.M., at the District parsonage, 184 Graceline Blvd., Waterloo, Iowa, to consider applications for student aid, or for renewal of such aid. Application forms for student aid from the Iowa District (original application or renewal) may be obtained from the undersigned, and must be returned before December 10.—Professor Albert A. Jagnow, Wartburg Seminary, Dubuque, Iowa.

INSTALLATIONS

Upon authorization of the respective district presidents the following pastors were installed: Earl Loy Hively as assistant pastor in Emmanuel Ev. Lutheran church, Warren, Ohio, September 13, by Pastor Walter P. Schmidt.

Paul F. Metzger in Highland Park Lutheran church, St. Paul, Minn., September 13, by Pastor Arthur H. Braun.

Paul A. Rempe in Grace Lutheran church, Baltimore, Md., September 13, by Pastor Herman C. Schulz, assisted by Dr. C. G. Wolf and Pastor A. R. Horn.

Alvin T. Stein in Grace Lutheran church, Jackson Center, Ohio, September 20, by Pastor Alfred C. Stein, assisted by Pastors Wilfred Buth and David Lynn.

John Voelk in St. Paul Lutheran church, Herington, Kansas, September 6, by Pastor C. O. Danitschek.

MISSION FESTIVALS

Wanda, Minn., Pastor C. Muske. Speaker, Carl Pink. \$104.
Ixonis, Wis., Pastor E. J. Boerger. Speaker, Dr. L. F. Gast. \$440.

ADDRESSES

Chaplain Arthur L. Albers, from Steubenville, O., to U. S. Naval Air Station, Quonset Point, R. I.

Chaplain Paul Dickman, from Washington, D. C., to Marine Corps Recruit Depot, Box 366, Parris Island, S. Car.

Rev. Frederick G. Heupel, from Oliver, B. C., Canada, to Gackle, N. Dak.

Rev. Philip Nash, from Evansville, Ind., to 1616 W. 61st St., Chicago 36, Ill.

No. B6. House Blessing

Sallman's, Head of Christ, set in a cluster of pink roses on a sepia background. A favorite verse is delicately printed beneath the picture. This new picture motto will add charm, grace and beauty to any wall. Gilt frame. Picture under glass. Size 6½x8½ inches. In gift box.

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No. 6R. Kitchen Prayer



No. 7R. House Blessing

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*As we have therefore
opportunity let us
do good unto all men,
especially unto
them who are of the
household of faith*

Galatians 6:10

WE HAVE OPPORTUNITY . . . AND WE DO GOOD

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**AMERICAN LUTHERAN CHURCH for
AMERICAN LUTHERAN CHURCH PEOPLE**

Published by the

**Department of Stewardship and Finance
in Cooperation with the Lutheran Standard**

BLESSED BE THE TIE



THE WORDS of our Apostles' Creed: "I believe in the Holy Christian Church, the communion of saints," take on the flesh and blood of reality as one, in the role of hospital chaplain, moves among the patients. Let me illustrate.

Rev. — is a bishop of the Protestant Episcopal Church. I met him first while he was a patient on the critical list at the Marine Hospital. After a few preliminary comments we came to the heart of his problem—a cancer from which he will not recover. He knows this but is undisturbed. Before we leave, a prayer is suggested, and his hand and mine clasp, united by the *tie* that binds. My Amen is but a signal for him to go on and offer up a prayer for me. Thus the phrase in an ancient creed takes on a new significance for me.

I met her going up in the elevator. She is a Presbyterian whom I had first met some four years ago when she was a nurse in the V.D. unit at City Hospital. She had become tubercular—had taken the treatment—had progressed to the point where her case was arrested—and she was now going to night school to learn a new occupation. She told me that something I had said during one of the services she had attended had given her a new hope and courage to enter upon this training for a new way of living. Warmly she thanked me for what I had done some four years before.

Again, "I believe in the communion of saints," took on a new meaning.

She was a doctor, a Baptist, and of the Negro race. She had suffered severe burns while in a hospital in Georgia. She was now at the Marine Hospital taking physical and thermal therapy following an operation. Her stay at the hospital would be a long one. We talked about many things during our hour-long interview, among them her relationship to Jesus Christ. Since that initial

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meeting I have seen her many times as she came to our services and received us in private visits. From resentment and bitterness Christ has led her into final acceptance of His will for her life. Sometime ago she was baptized, and for her, too, the confession, "I believe in the com-

munion of saints," now has a new and deep meaning.

His father was Jewish, his mother Roman Catholic. When the home broke up, he was sent to an orphanage at the age of seven. Under its influence he was persuaded to study for the Roman priesthood. A few years short of finishing that training he quit—went to sea to get away from it all—and now I met him as a hospital patient, bitter that neither the Jewish nor the Roman faiths had brought peace to his soul. We spent considerable time with him trying through Christ to bring him the glorious vision which our Protestant faith has of the "peace that passeth all understanding." Before he was discharged from the hospital, we referred him to and contacted one of our Lutheran pastors in his home town in Wisconsin. Our last reports from him and from his pastor tell us that he is now at home, married to a Protestant girl, and is attending Lutheran services regularly.

Often when I confess in the Apostles' Creed, "I believe in the communion of saints," fleeting images of these and other patients flit through my mind. I thank God for those who centuries ago saw fit to place this statement in our confession of faith to remind us of the rich joys and the sustaining companionship that are ours in the fellowship of believing Christians.

LOVE'S LABOR

From Coast to the American

Saskatchewan, CANADA

Melville, St. Paul's Lutheran Old Folks' Home

CALIFORNIA

Los Angeles, Lutheran Welfare Service of Southern California
San Francisco, Lutheran Welfare Service of Northern California

COLORADO

Denver, Lutheran Service Society of Colorado

DISTRICT OF COLUMBIA

Washington D. C., The Lutheran Inner Mission Society

ILLINOIS

Chicago, Lutheran Charities of Chicago
Chicago, The Lutheran Home Finding Society of Illinois

INDIANA

Richmond, Wernle Children's Home

IOWA

Des Moines, Lutheran Welfare Society of Iowa
Muscatine, The Evangelical Lutheran Society for Christian Charities
Strawberry Point, Lutheran Home for the Aged
Waverly, Lutheran Children's Home Society

MARYLAND

Baltimore, The Inner Mission Society of the Evangelical Lutheran Church of Baltimore City and Vicinity

NEBRASKA

Lincoln, Nebraska Lutheran Social Service
Sterling, The Martin Luther Home Society

MICHIGAN

Detroit, The Lutheran Charities
Saginaw, The Lutheran Community Services

MINNESOTA

Minneapolis, Lutheran Welfare Society of Minnesota
Springfield, St. John's Old Folks' Home and Hospital

NEW YORK

New York, Inner Mission Society of the Evangelical Lutheran Church
New York, Lutheran Interracial Society
New York, Lutheran Welfare Council

NORTH CAROLINA

Canover, Sipes Orchard Home

NORTH DAKOTA

Fargo, Lutheran Welfare Society of North Dakota
Jamestown, The Crippled Children's School

OHIO

Columbus, The Lutheran Welfare League of Central Ohio
Dayton, The Lutheran Inner Mission League of the Miami Valley
Toledo, Lutheran Welfare Service of Northwest Ohio
Toledo, The Lutheran Orphans' and Old Folks' Home Society
Youngstown, Lutheran Service Society of Northeastern Ohio

OREGON

Portland, Lutheran Welfare Association of Oregon

PENNSYLVANIA

Mart, St. John's Lutheran Home
Pittsburgh, Lutheran Service Society of Western Pennsylvania

SOUTH DAKOTA

Sioux Falls, Lutheran Welfare Society of South Dakota

TEXAS

San Antonio, Lutheran Welfare Society of Texas
San Antonio, Grace Lutheran Sanatorium

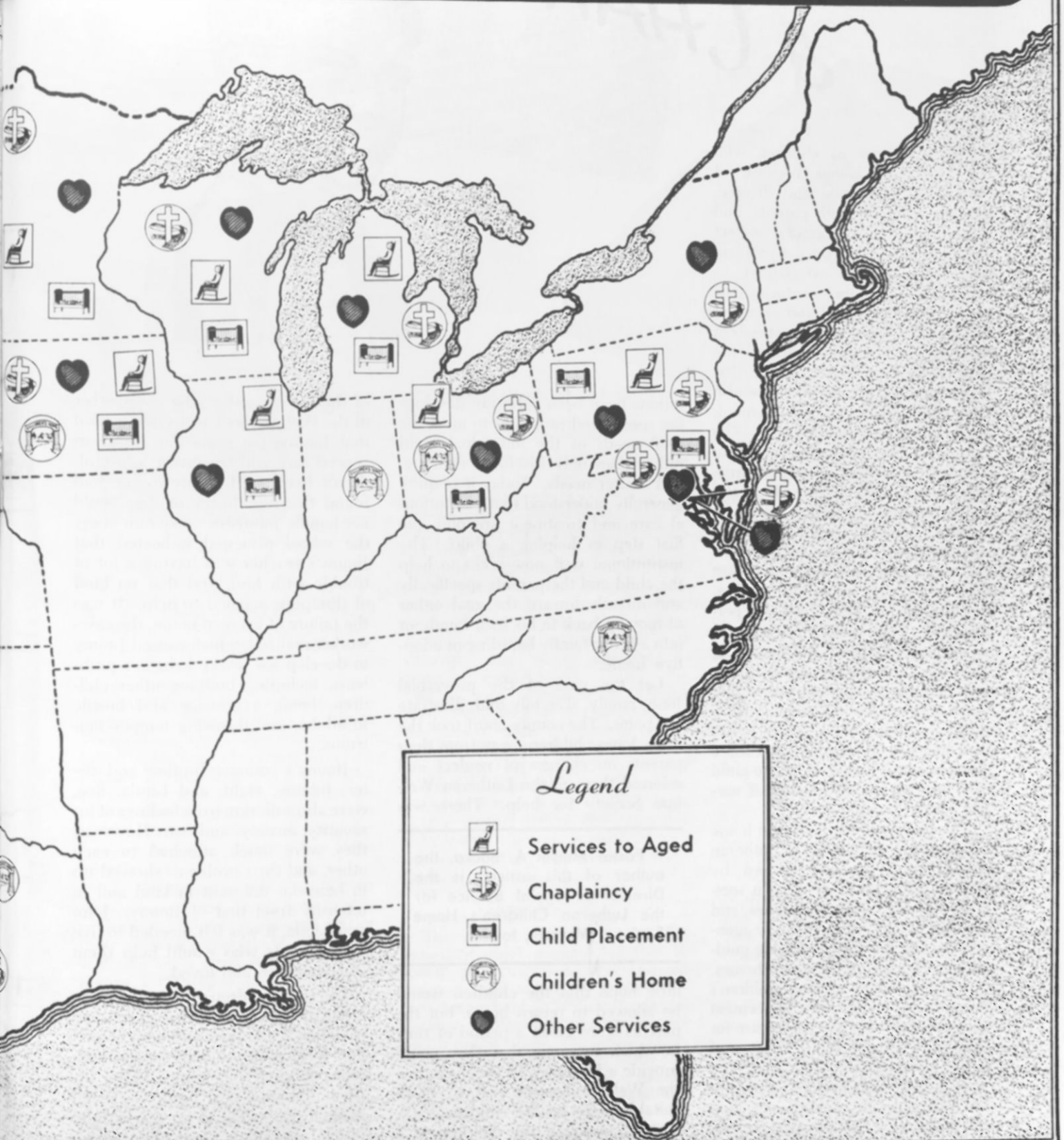
WASHINGTON

Seattle, Associated Lutheran Welfare
Tacoma, Lutheran Welfare Society

WISCONSIN

Fond du Lac, Lutheran Home for the Aged
Milwaukee, Lutheran Welfare Society of Wisconsin
Oconomowoc, Lutheran Home for Aged

Coast, from Canada to the Gulf
an Lutheran Church helps to serve people needing help



Giving CHILDREN a CHANCE



THE TRAGEDY of children who lose their homes because of death, separation and divorce, sickness of one or both parents, and many other kinds of parental neglect or failure has always been a problem which moved human sympathies.

Throughout the centuries the church has recognized and accepted responsibility for meeting the needs of homeless and neglected children, "the least of these." We are thankful that God's love and His mercy have also been expressed to children through our beloved Lutheran Church. The Lutheran Church has always been in a position of leadership among Christian communions in providing and supporting child welfare services.

Until about 25 years ago most of such service to children was provided by institutions. Children who lost their own homes for various reasons, whether for a short time or permanently, were sent to an orphan's or a children's home. But beginning with the turn of the century more and more people came to realize that some children do not need institutional care but can be served better by being placed in what is called a "foster family" home. Here the child may have all the advantages of normal family living.

This Lutheran work of foster home placement is performed by Lutheran child placing agencies, known by various names as inner mission societies, Lutheran welfare societies, and the like. Many of these welfare agencies are also providing valuable guidance to children in their own homes.

Although many of our children's homes today also have placement programs, they mainly try to care for children who need the experience of living with a group of children and require help with personal problems too severe to be worked out in a foster family. For the past several years our Lutheran children's insti-

tutions have been carefully developing specialized programs to meet the total needs of the individual child rather than only his food, clothing, and shelter needs. Today it is quite generally understood that institutional care and treatment are only the first step in helping a child. The institutional staff now seeks to help the child and the parents specifically and directly toward the goal either of moving back to his own family or into a foster family boarding or adoptive home.

Let the case of the proverbial Jones family, sketchily told, illustrate our point. The county court took the three Jones children away from their parents on charges of neglect and referred them to the Lutheran Welfare Society for help. There was

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little hope that the children would be allowed to return home, but the parents were given a period of time in which to prove that they could provide a fit home. In the meantime the Welfare Society had to make suitable plans for the children.

After studying the children in a special boarding home with the help

of the foster mother, the caseworker of the Welfare Society recommended that Jimmy, ten years old, be given special care and treatment in a children's home. The caseworker had found that the foster mother could not handle Jimmy or make him obey; the school principal indicated that Jimmy's teacher was having a lot of trouble with him, and that no kind of discipline seemed to help. It was the failure of his own home, the caseworker realized, which caused Jimmy to develop his severe behavior problems, including bullying other children, being aggressive and hostile to adults, and throwing temper tantrums.

Jimmy's younger brother and sister, Johnny, eight, and Linda, five, were also suffering from feelings of insecurity, anxiety, and fear. However, they were much attached to each other, and their problems showed up in behavior different in kind and in intensity from that of Jimmy. John and Linda, it was felt, needed to live with parents who would help them to feel secure and loved.

In the children's home Jimmy found people who had a great deal of patience and love, and who helped him form positive relationships with other children and adults. After little more than a year Jimmy was well enough readjusted to go successfully into a foster home which the Welfare Society had found for him.

HAPPY TWILIGHT HOURS

By The Rev. C. A. Holmquist, Executive Director, The Lutheran Service Society, Youngstown, Ohio



who had been married over 50 years being honored with a large wedding cake. The social meetings are not elaborate: A greeting and a devotional by the host pastor, a brief entertainment, several small prizes (oldest person, most grandchildren, etc.) and ample refreshments. Transportation is furnished by the friendly visitors, with a staff worker serving as liaison. An estimated 350 different persons over 60 have been to one or more parties.

Most recent development has been the establishment of the Day Center with facilities for older persons as a home away from home. A large house, empty for years, was leased, and a complete refurnishing job was undertaken. Volunteers from the congregations contributed the labor, and furnishings were supplied by the local Lutheran Women's League and many individuals. A full-time worker will soon supervise the regular use of the Day Center as well as the decentralized program.

Each month an eight-page mimeographed newspaper, *The Friendly Visitor*, is mailed to over 800 persons. Regular features include listing of the month's birthdays, contributions sent in by readers, inspirational verse, and a meditation by a local pastor. The effectiveness of the newsheet is demonstrated when over the telephone a quavering voice reports that she received 60 cards (the average is about 45) remembering her birthday. "Please, thank everyone for me," she asks, "I was so excited."

Gradually other services are being offered as the special needs of these people become apparent: Finding emergency housing, securing new glasses, inquiring about money grants that are slow in arriving, talking over personal problems that are very threatening to the older persons.

Who are the aged? "Not I," states emphatically the spry old lady of 92 who has missed but a few parties. "Nor I," declares the white-haired woman of 70 who was not a guest but a hostess at the last picnic. Who are the aged? Senior citizens of God's kingdom who need, as do all persons, love and recognition and opportunities for self-expression. Lutheran welfare serves these people, not alone by homes and hospitals, but by assisting them in their own homes and own congregations to live satisfying and purposeful lives to the end of their days.

cies to help them to live satisfying lives.

Friendly Visitors

As the first phase of the program volunteers from the participating congregations were organized to begin friendly visiting to the shut-in aged of their own congregations, under the guidance of the society. Friendly visiting is essentially a parish program with the society assuming responsibility for organizing, training, and inspiring the workers as well as maintaining a central card catalogue and giving assistance in cases of special need. During the first year of operation 89 visitors made 549 visits to 189 shut-ins. At the present time the shut-in enrollment is close to 300 persons, each of whom has been assigned a regular visitor. Each monthly meeting of the friendly visitors is an exciting hour as the visitors tell of the eagerness with which they are welcomed and the insights they are receiving from these experiences.

Social Meetings

The next move was to get the ambulant older persons together in social gatherings. A decentralized program was arranged, with meetings being held in different congregations. Following the summer picnics a hobby show, Christmas party, and Valentine party were held. Ladies from the sponsoring churches acted as hostesses and supplied the food and the entertainment.

Over 150 persons attended the Christmas party, with eleven couples

My, I had a good time! My, O my, I had a good time!" the little old lady of 87 years kept repeating as she was being driven home from the July picnic on the spacious lawn of the Lutheran Service Society offices and Day Center in Youngstown, Ohio. She was expressing the feelings of numerous other persons in their later years who have testified by their words and their attitudes that the program undertaken by the Lutheran Service Society for services to older persons has been effective.

The emphasis in the Youngstown program is placed on services to older persons in their own homes and in their own congregations. There is and will be a need for comfortable homes for those aged who require the emotional and the social stability of supervised group living, and there is a growing demand for hospital-like institutions to care for the chronically ill aged. Nevertheless, the great majority (an estimated 95 per cent) of persons over sixty will continue to live outside an institution. These persons will need the continued good will of the community and its agen-

Jesus was a man of action. Far more than any teacher, He lived what He taught. His mission was always to "be about My Father's business." As followers walking in the path He trod we, too, should be men of action. Jesus commanded us to "let your light so shine before men that they may see your good works. . . ."

ACTION

*by Christ
for Christ*

Jesus "went about doing good and healing all that were oppressed. When John the Baptist's disciples came to inquire whether Jesus was the Promised One they returned able to "tell John what things [we] have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Jesus took children into His arms and blessed them. He rebuked His disciples who, wanting to spare Him, ordered the mothers away. Not so, said Jesus, "Let the children come to Me."

Jesus associated with the dispossessed of His day. He called a publican to be one of His disciples, nearly all of whom were plain humble workingmen. He dined with Levi and with Zacchaeus, drawing criticism for associating with publicans and sinners. He praised the woman of ill repute who bathed His feet with costly perfume and guided the adulterous Samaritan woman at the well to see Him as the promised Messiah.

Jesus also moved among the "better" classes, dining with them, too. Nicodemus and the rich young ruler learned essential lessons of life from Him. In death He was laid in the tomb of the wealthy Joseph of Arimathea. Although He associated with the scribes and the Pharisees and answered many a "loaded" question from their contemptuous lips, these people did not count Jesus as their friend. He was too pointed in showing them their faults. His denunciation of their false front and sham religion, as found in Matthew 23, rings with the fury of righteous indignation down to this day.

Jesus did not confine His works of mercy and His message of forgiveness only to the Jews but went also to their neighbors . . . into the lands of Tyre and Sidon, of the Gadarenes, of Perea beyond the Jordan, and of the Samaritans. His love reached out to all men, of all generations, in all countries. It was for all the world that He gave up His life on the cross and conquered sin and death by His resurrection.

Jesus had compassion on the multitudes. Twice He miraculously fed great throngs. He preached and taught and healed masses of people. He wept over Jerusalem

and its people, wishing that they would have come to Him. He protected the inhospitable Samaritans against the urges of His disciples, who wanted Him to draw fire from the heavens to destroy them.

To spare the faithful from false practices and to insure the purity of His Father's house, Jesus cleansed the Temple of the dealers in articles of worship. He did not merely talk about false religion and the spoiling of His Father's house; He became a man of action, correcting gross evils.

Jesus gathered about Himself men ready to do His Father's will. To them He entrusted some of His powers, as when He ordained the twelve and commissioned the seventy. Jesus worked through others even in the days of His ministry here on earth.

Now that Jesus has returned to the Father He depends exclusively on His followers to be His men of action. To feed the hungry, to quench the thirst of the parched, to give hospitality to the stranger, to clothe the naked, to visit the sick, to come to the imprisoned—these He will use as a measure for separating His own from those who knew Him not. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," He declares.

As Jesus' men of action today, Christian people do deeds of kindness and mercy. They support by their interest, gifts, and prayers their Lutheran institutions and agencies of serving and healing love and their community and public agencies dedicated to these same

compassionate goals. They work to break down man-made class distinctions and prejudices. They tackle issues of significance to the masses of people. They attack conditions which jeopardize individual and community well-being. They see men, women, and children as whole beings whose highest destiny is to know and to serve God.

"Be ye doers of the Word and not hearers only," Jesus the man of action once said. "Even so faith, if it hath not works, is dead, being alone," echoed the Scripture writer. When those who call Him Lord so live and work, Jesus, the man of action, truly lives and works in that generation.—CARL F. REUSS.



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Executive Secretary
Board for Christian Social Action