

LUTHERAN STANDARD

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St. Paul Lutheran church is located at East Montgomery Avenue and Sandusky Street in a "burned-out area" of Pittsburgh (North Side), Pa. See feature article about this church, "God at Work on Sandusky Street," page 8.

The Church Views the News



Marshall Tito of Yugoslavia doesn't like it that the priests of his country play with the young people. He told a delegation of the Anti-Fascist Women's Front to counteract the efforts of the priests who are "against the people." Tito said that the priests are using attractive methods to win the loyalty of young people. "One can often see people gathered around a church, singing and dancing because they have no other amusements. Priests often play football with the young people," he lamented. Tito urged that women's groups find amusements for women and youth and develop political work among them. He has, however, requested government supporters to halt violence against priests. Political education is a better way to combat the activities of priests who persist in "fishing in troubled waters," he said.

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Evangelist Billy Graham has received 35,000 requests for printed copies of his recent sermon on "The Bible and Dr. Kinsey." In his September 13 radio sermon he called the new Kinsey book "an indictment against American womanhood." Charging that Dr. Kinsey's conclusions in the study are wrong morally, Graham said, "What was wrong 2,000 years ago is still wrong today in God's sight." He said that requests for copies of the sermon were accompanied by about 30,000 letters. Only "10 or 15" took issue with his view on the Kinsey report, he said.

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Ministers came in for some real criticism at the annual convention of the Colorado WCTU. One delegate told of fighting a liquor license application in a local situation. "To aid the fight," she said, "we're going to call on the ministers. It's time we put the ministers on the spot." She was interrupted by a burst of applause, and a dozen ladies demanded the floor to speak their piece about ministers. "Some ministers are wonderful," said one lady, "but there are some who literally slam the door in our face. I know of one who deliberately burned all our commitment cards. A lot of ministers are in great need of education." Others, however, defended the ministers and said that they formed the front line attack in temperance education. Finally, the state chairman reminded the women that they were "getting rough" and moved on to the next item of business.

Representative Emanuel Celler (D.-N.Y.) is dubious about the value of testimony of ex-Communists about people who have been associated with the Communist Party. Recently Benjamin Gitlow, who was the Communist vice-presidential candidate in 1924 and in 1928, accused two rabbis, now both dead, of having collaborated with the Communists. Representative Celler said he was struck by the fact that Mr. Gitlow "offered no evidence to support his charge." "Why did not Mr. Gitlow say anything about these men throughout all these years when they were rising to fame?" Celler asked. "It seems to me," he said, "that former Communists are in possession of a bottomless barrel from which they can always pull names at convenient intervals. The content of these barrels is never spilled all at once and the whole story set forth. . . . Why then these periods of strange silence to be followed by periods of feverish testimony? This is a curious aspect of so much of the testimony given by ex-Communists."

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Roman Catholic and Lutheran officials in Lower Saxony, Germany, concluded an agreement to share churches and parish halls for religious services. Specifically excluded from the terms of the agreement, however, is the performance of "mixed marriage" rites. Civic and church leaders hailed the pact as a demonstration of "the fraternal spirit between Catholics and Protestants in Germany." The agreement is expected to help to solve the acute shortage of church buildings. This shortage, serious enough as a result of war's destruction, has been intensified by the influx of refugees from East Germany.

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For several years now the Knights of Columbus in their extensive advertising campaign and the more popular Catholic writers have implied to the American public that Catholics don't really worship the Virgin Mary. They only honor her and "pray to God through her" (italics theirs). Recently Pope Pius XII issued an encyclical letter proclaiming 1954 a Marian year in honor of the 100th anniversary of the definition of the dogma of the Immaculate Conception. This dogma, decreed in 1853, teaches that the Virgin Mary was free from original sin from the moment of her conception. The pope expressed the wish

that during the coming Marian year there would be in each and every diocese instruction on the Virgin Mary so that she would be "worshiped with a more intense devotion."—Right out of the pope's mouth.

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Baptist editors are encouraged not to support a congressional bill which would create a "fifth class" of postage to include religious publications. This classification would be exempted from a proposed 42 per cent increase in second-class mailing rates. Dr. Louie D. Newton, chairman of the Southern Baptist Convention's Committee on Circulation, said that creation of such a special postage class would mean "that our Baptist papers would receive a substantial subsidy from the government, and that would further mean that we would be stopped from protesting any instance of breaching the wall of separation between church and state. If it is a violation of the cherished principle of separation to accept government money for Baptist hospitals, schools, orphanages, and churches—and we certainly are agreed on that—what, may I ask, would be the difference in principle of accepting government aid for our Baptist papers?"

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St. Paul Lutheran Church, Pittsburgh (North Side), Pa. has not allowed its location in a burned-out area to keep it from working—and growing.—Photo by C. Lawrence Walsh & Co.

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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.

How about Watching TV on Sunday?

If we are to keep the Sabbath Day holy, what does God think of those who watch the various popular, and some of them frivolous, television shows before and after church, and then again in the evening up to bedtime?—Mrs. M.R.M., Michigan.

No matter how I answer this, I know that many will not agree with me. This is a practical question, and there is room for difference of opinion.

I must begin by reminding you of the fact that we of New Testament time are no longer bound to the observance of the Sabbath. The Sabbath of Old Testament time was from sundown on Friday to sunset on Saturday. This weekly period of twenty-four hours was to be strictly observed by almost absolute physical rest. The Sabbath was "a sign between Jehovah and the children of Israel," Exodus 31:13-17; Deuteronomy 5:15. The Sabbath is often referred to from the days of Moses onward, but always in language that limits it to Israel. It is a mistake to think of Sunday as the New Testament Sabbath. The "Lord's Day" is an altogether different institution. To think of Sunday as a continuation of the Sabbath is to mix Judaism and Christianity and to introduce a false legalism into Sunday observance. In the spirit of liberty the early church, under the leadership of the apostles, chose the first day of the week, the day of the resurrection of the Savior and of the outpouring of the Holy Spirit, as the weekly day of rest and special public worship. In this spirit of liberty we still keep Sunday and all present-day holidays, not as being commanded, but as serving our need for regular Christian fellowship and public worship.

When it comes to the question as to what is permissible and what is not permissible on the Lord's Day, who is in a position to give us an authoritative, categorical answer? Rev. C. H. Spurgeon, one of the most eminent and consecrated British divines of his day, was sharply criticized for occasionally smoking a cigar. In answer to that criticism Spurgeon is said to have answered, "I hope this very evening to smoke a cigar to the glory of God." To some good people I suppose to speak thus was next to blasphemy. Though I have never been a user of tobacco and deplore the excessive use of the weed in our day I believe some people can for relaxation leisurely smoke a cigar to the glory of God. My

conscience is not to rule you, and I do not think God expects me to be governed by your conscience. If we both live close to God and seriously seek to do His will, He will certainly not permit us to go far astray, and yet you and I will not fully agree on all these questions as to just how we are to live our religion.

I watch the television very little. I do not even know most of the programs you mention in your letter. I think I can make better use of my time than to sit for hours and watch the television. To me that is a waste of precious time. I love to read, and I do considerable writing. As a rule, I think I can get more information and more and better entertainment in a good magazine or book than in listening to the popular commercials over television or radio. Much that to many people is so amusing and entertaining is to me silly twaddle and sometimes even disgusting. And the quarreling and haranguing and shooting and fighting are to me anything but uplifting entertainment. We doubtless have always had "lovers of pleasure more than lovers of God," II Timothy 3:4, but I fear their number will be greatly increased by the radio and the television fans of our day.



THE WEEK'S PRAYER
(Trinity XXI)

Our heavenly Father, Creator of all things, who hast given us voices to sing and lips with which to praise Thy name: We thank Thee for the joy and the beauty of our day of worship each passing week and pray that something of the holiness of its beauty may touch the work of the common days of the week so that all men may see Thy beauty resting upon us; through Jesus Christ, our Lord. Amen.

Is it right or the thing to tell small children when a woman is expecting a child? I do think they should be told at a certain age, but not at the tender age of four to six years. One hears it over the radio every day. At that age I think parents should censor the programs.—Mrs. I.M.A., Illinois.

I must be "Innocents Abroad." I cannot recall that I ever heard this subject even referred to over the radio. I am, therefore, not the man to whom this question should be directed. I shall, however, venture the advice that parents should always censor the programs that come over the radio or television. That is one of the advantages we have when we live in our own home . . . a little turn of a dial will shut out what we do not care to hear or see. And parents certainly have a grave responsibility here. They will not permit unwholesome food to come to their dining-room table. Degradation literature is debarred from the home. Why should they be less concerned about that which comes into the home over the air? It would be far better, in my estimation, if parents were more strict in censoring the programs of radio and television. There is so much that is degrading rather than uplifting.

As to the coming of a babe into the home, I hope there is nothing dishonorable about that. It is far better for father and mother to prepare the children of the family for this event than for them to learn about it from some neighboring children. It is certainly not out of place or inadvisable for father or mother to ask John or Jane if they would not like someday to have a little brother or sister. Doubtless, smaller children will be delighted with the thought and eagerly and perhaps quite impatiently await the coming of the little one. Mother then need not hesitate to make baby clothes before her children. She may even draw the attention of John or Jane to the little booties which she has just completed. She may ask: "Do you think they will fit? Won't they look cute on the tootsies of little brother or sister? Do you think your feet were ever so small that you could wear such a tiny bootee? We must ask God to give us a strong, healthy baby, and we promise that we will take good care of him, do we not, children?" Would you consider it out of place for a mother thus to prepare her little John or Jane for the coming of another child into the family? In how far mother or father should answer the many questions the children are apt to ask we shall gladly leave to their discretion and enlightened judgment. Far better that this knowledge should come from a parent than from some irresponsible neighbor.

125 Lutheran Churches in Northwest Conducting Huge Evangelism Meetings

More than 125 National Lutheran Council congregations in two metropolitan areas in Washington and Oregon are carrying on evangelism missions during these last two weeks in October.

Last Sunday, October 18, 75 guest evangelists were scheduled to speak at the morning services in practically every National Lutheran

ABOUT PEOPLE

Dr. Samuel McCrea Cavert, general secretary of the National Council of Churches since its formation in 1950, will become chief executive in the United States of the World Council of Churches next February. *Dr. Roy G. Ross*, who has



Dr. Cavert



Dr. Ross

been associate general secretary of the National Council since its formation, will succeed Dr. Cavert as general secretary.

Dr. Erwin G. Fritschel, president of the ALC's Central District and third vice-president of the ALC, is one of nine U. S. Protestant, Roman Catholic, and Jewish clergymen invited by the Government of the Federal Republic of Germany to tour West Germany and Berlin for four weeks in October and November. According to the West German diplomatic mission in Washington, D. C., the German government proposed the trip to give American church workers an opportunity to observe the country's cultural development and to establish closer contacts with West German church leaders. *Dr. George Henry Berkheimer*, a member of the Board of Publication of the United Lutheran Church in America, is also one of the group. This tour marks the first time in 20 years that a U. S. Jewish leader is going to Germany on an official German government invitation.

Dr. S. E. Engstrom, who was taken seriously ill in Geneva early in August, has made satisfactory progress and returned to the United States by plane on September 25.

Dr. Lawrence M. Stavig, immediate past-president of the National Lutheran Council, has been named to the executive committee of the U. S. National Commission for UNESCO (United Nations Educational, Scientific, and Cultural Organization.) Dr. Stavig is one of fifteen prominent Americans named to leadership of UNESCO.

Council church in the Seattle-Tacoma, Washington, area. In the afternoon about 2,000 lay workers were expected to attend training and briefing sessions at Gethsemane and Bethany churches in downtown Seattle. On Monday morning the first of a series of breakfast and luncheon meetings was to be held for pastors. Then on Monday night, and in most cases continuing through Friday night, October 23, the 75 congregations are holding a series of evangelistic meetings in their own churches. These meetings vary widely according to local tradition, but all feature Christ-centered messages aimed at strengthening present members and reaching out to the great unchurched masses representing two thirds of the total one million population of the Seattle-Tacoma area.

On Reformation Sunday, October 25, the evangelism mission will reach a climax in two mass rallies. The first will be in Tacoma at 3:30 P. M. in the new chapel-music-speech building of Pacific Lutheran College. The second will be at 8 P. M. in Seattle's huge Civic Auditorium, which has a seating capacity of 6,000. Dr. George Aus, of Luther Seminary, St. Paul, Minn., will address both rallies. Also on October 25

Synodical Leaders Defer Plans For All-Lutheran Conference

Representatives of ten of the sixteen Lutheran church bodies in America decided to defer plans for calling a free conference to discuss obstacles to Lutheran unity. The leaders met in a one-day session in Chicago at the invitation of the American Lutheran Conference to consider a possible agenda for a Lutheran Free Conference.

After a long discussion on whether the proposed conference should deal with doctrinal or practical questions, the view prevailed that the coming year was not an opportune time to call such a conference. The church representatives voted to request the American Lutheran Conference to arrange another meeting within a year to resume consideration of the prospects for a free conference.

Present at the session were officials of the Lutheran Church—Missouri Synod, the Slovak Synod, the American Lutheran Church, the Evangelical Lutheran Church, the Augustana Lutheran Church, the Lutheran Free Church, the United Evangelical Lutheran Church, the United Lutheran Church, the American Evangelical Lutheran Church, and the Suomi Synod.

the showing of the "Martin Luther" film will begin in Seattle's Paramount Theater.

55 Churches in Portland Participate

Beginning on October 25 and continuing until November 1, the 55 National Lutheran Council congregations in the Portland, Oregon area will conduct an evangelism mission in a pattern very similar to the one in Seattle. During the week of the mission local and guest pastors will meet each morning at 9:30 for prayer and instruction. Lay members will be kept busy with a visitation program throughout the week.

During the same week a similar program will be carried out by 35 National Lutheran Council congregations in the Edmonton, Alberta, Canada, area. Church leaders in Edmonton are anticipating the strongest and most significant impact upon the area ever made in the history of inter-Lutheran cooperation.

The participation of ALC congregations in these evangelism missions has been directed largely by Rev. Henry Hoesman, director of evangelism of the American Lutheran Church.

Urge Wise Use of U. S. Power In World Order Day Message

It is "more urgent than ever before for the United States to exercise its power with wisdom and restraint," the General Board of the National Council of Churches said in a message for World Order Day (October 25).

The message cited three "inescapable" responsibilities the U. S. must assume if it is to meet the challenge of world leadership thrust upon it. They are: 1) Continued cooperation with and willingness to accept criticism and restraint from our allies "and other friendly nations." 2) Steadfast adherence to basic principles of justice and freedom by keeping the door open for "honest negotiation of differences" between the Soviet Union and the free world. 3) Willingness to make "a sustained commitment to the principles of justice and peaceful change" in the world of nations.

"The revolutionary upsurge among the people of Asia and Africa has brought vast opportunities and responsibilities to the nations of the West. Our country has not come to grips adequately with these new and legitimate demands for political freedom and economic opportunity," the statement said.

Asserting that "we are not good enough nor wise enough to go our own way without the continuous counsel and moral restraint of other nations," the message said the United States should participate in the United Nations and in regional security arrangements such as NATO.

The message concluded by calling upon all citizens to "weigh the obligations of world leadership and to accept the cost of American power." "It must be paid in dollars and sweat, and perchance in blood and tears. It must be paid in patience, humility, and understanding," the churchmen said.

Lutheran Leaders Urge Intensification Of Work in Southern Communities

By ERVIN E. KREBS

What shall be the place of the Christian day school and that of Christian higher education in the missionary program in Negro communities of the South? Shall some sections of the country be assigned to certain church bodies for mission development? How can we find and train more men for the ministry and the mission fields? What are the possibilities for increased appropriations for church work in Negro communities?

These questions had been raised again and again. Recently the National Lutheran Council subcommittee for Church Work in Negro Communities invited national and regional church leaders to a conference in Piney Woods and Jackson, Mississippi, for a discussion of these and similar questions.

The conference revealed that church leaders and the groups they represent are eager for an expansion of the work. One member of the special conference stated: "We cannot convince anyone of our sincere concern for people at the ends of the earth while we casually pass by the needs of the disinherited minorities at home."

Other voices urged more diligent missionary efforts in the congregations and larger appropriations for the work in general.

In regard to specific questions the conference recommended that the respective church bodies develop new work in areas as opportunities present themselves and according to the best interests of the church and the mission fields.

Church bodies were urged to support an expanding program in Negro communities. An immediate need in order to make possible such expansion is properly trained and fully consecrated leadership, especially pastoral leadership. The conference, therefore, urged that efforts be intensified to interest men with potential gifts and at least partial training to prepare for the Lutheran ministry. Special attention is to be paid to Negroes on university campuses.

Mission boards were encouraged to select strategic points for mission work in Negro communities in the South and to take steps to occupy them in the near future. As an experiment it was suggested that at least one new mission area in a Negro community of the South be staffed with a carefully selected white pastor as the mission organizer.

Difference of Opinion on Day Schools

On the matter of Christian day schools there was a difference of opinion in the conference. It was recognized that the Christian day schools have made a significant contribution to the education of the Negroes in the South, and that they have been an important tool in the development of the church program. Questions

were raised, however, as to the present relative benefits of the Christian day school as a missionary arm of the church when it requires continuing substantial subsidy.

In view of the improvement in the general education for the Negroes of the South, and in view of the increased costs of maintaining schools on a high educational level, and since many of the advantages may be achieved in other ways, the conference recommended that congregations consider the use of nursery schools, kindergarten schools, afterschool religious instruction, Saturday religious education programs, well-organized evangelism programs, etc.

The conference commended to the churches of the National Lutheran Council for favorable consideration the possibility of providing a guest staff member to serve as teacher-chaplain at Piney Woods, Mississippi. It was suggested that an arrangement be worked out with the board of directors of the Piney Woods school whereby one representative of the Lutheran Church be placed on the board. Such a person should be nominated by the subcommittee of the Division of American Missions of the National Lutheran Council, it was felt.

Lutheran Welfare Leaders Set Goals for Better Work

Lutheran welfare leaders adopted recommendations for more effective church social work at a two-day conference in Chicago. The meeting, sponsored by the Division of Welfare of the National Lutheran Council, was attended by 50 delegates representing finance departments, welfare boards, and institutions of the eight Lutheran bodies affiliated with the Council.

The conference sought to point out goals, kinds of work, and emphases which Lutheran welfare agencies and institutions should accept as parts of their programs for meeting the needs of people. It built on the foundation of two previous conferences, one on the relationships of welfare agencies to the church bodies, the other on the financing of Lutheran welfare work.

Lutheran welfare "grows out of the faith of the church," "is a vital part of the ministry of the church," and offers "a channel for an effective and practicing evangelism in Jesus' name to meet the needs of the whole man," was the opinion of the conference.

The conference pointed out that "quickening the Christian conscience of Lutherans to . . . issues which demand the correction of injustices" is a proper activity for Lutheran welfare.

The need for more "Christ-inspired,

warmly sympathetic, and skillfully helpful men and women for full-time service in Lutheran welfare" was discussed. "Christian love is without limit, but it is not adequately exercised when agencies launch projects which cannot offer high standards of service," the findings committee of the conference reported.

Members of the ALC attending the conference were: Dr. Carl F. Reuss, Rev. C. A. Holmquist, Rev. Theo. J. Pretzlaff, Jay L. Roney, Rev. Melvin Bucka, Rev. A. R. Horn, Rev. Loren C. Pretty, Rev. F. R. Stoneburner, and Dr. Otto H. Dagefoerde.

Great Britain Lutheran Center Dedicated in South Kensington

The Lutheran Center of Great Britain, a massive five-story building ideally located in a beautiful section of South Kensington in London, was dedicated on September 16. The building, which was purchased for some \$30,000, granted by U. S. Lutherans through the National Lutheran Council, will serve as focal point for the Lutheran Council of Great Britain, numbering approximately 40,000 Lutherans of various national backgrounds.

The dedication service was conducted by the heads of various Lutheran Churches cooperating in the Council. Rev. Wladyslaw Fierla, head of the Polish Lutheran Church in Exile, was liturgist. Dr. Jaak Tuul, head of the Estonian Lutheran Church in Great Britain, preached the sermon. The act of dedication was performed by Rev. Edgars Bergs, head of the Latvian Lutheran Church in Great Britain; and the closing prayer was offered by Dr. M. Keller-Huschenmenger, German representative in the Lutheran Council of Great Britain.

The Lutheran Council of Great Britain was established in 1948 and has been sponsored mainly by the National Lutheran Council and the Lutheran Church-Missouri Synod. Some 30 pastors are now serving the 40,000 members in 250 congregations and preaching points. Most of the Lutherans united in the Council are refugees from abroad who came to settle in Great Britain after World War II.

The new center contains a 120-seat chapel, a large meeting-room, a smaller council-room, and many other facilities. It will also house the offices of the Lutheran Council.

"A Mighty Fortress" First In Number of Translations

Luther's great battle hymn, "A Mighty Fortress Is Our God" has been translated into more languages than any other hymn, namely, 178. An article in *Christenlehre*, a religious paper published in Germany, lists the following as the "most translated" hymns:

A Mighty Fortress . . .	178 languages
Nearer, My God,	
to Thee	141 languages
Now Thank We	
All Our God	108 languages
Jesus, Lead the Way . . .	104 languages

Swedish Lutherans Plan Well For Drought-stricken India

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

The first response to the appeal has been "encouraging," *Svenska Kyrkans Missionstidning*, official publication of the Mission, added. The report claimed that many villages in the districts of the Tamil Lutheran Church are "in danger of dying out completely" since their shallow wells have dried out. As one well after another dries up, villagers leave to find a livelihood elsewhere and are in many instances reduced to begging at railroad stations and in the streets of towns, the publication reported. In several instances Lutheran pastors who visited such villages reported that entire congregations had "disappeared" or that only a few faithful had remained, living on roots and cactus plants, it added.

The Church of Sweden Mission intends to use deep well-drilling machines first to supply dried-out villages with drinking water and later on, as water supplies will increase, to irrigate the village commons. The new wells will be drilled on government-owned common land so that all, even the poorest and the casteless, may have free access to them.—*NLC News Bulletin*.

Church-state Ties too Strong Claims Swedish Archbishop

The Swedish Lutheran Church has "become drawn into the state administration more strongly than ever before," Archbishop Yngve Brilioth of Uppsala told a laymen's conference in Stockholm.

"This is something that few of us anticipated and that many of us lament," said the head of the Church.

"We do not want the bonds between church and state to be unlimited," he added.

At the same time, the archbishop said, "few of us would want to break the ties" that have bound church and state together through the centuries.

The meeting, held under the chairmanship of Archbishop Brilioth, was attended by 11 bishops and 57 laymen from Sweden's 79 dioceses.—*RNS*.

Anniversary Committee Planning Birthday Party for ALC

A birthday party is being planned for the American Lutheran Church.

Even though the 25th anniversary of the founding of the ALC is almost two years away, planning for an appropriate observance of the occasion was officially begun on October 2, when the newly appointed anniversary committee held its first meeting. The committee, consisting of 25 persons, includes the 13 district

presidents and representatives of the principal boards and departments of the church.

President Henry F. Schuh has been designated as honorary chairman of the anniversary committee. Dr. E. G. Fritschel, president of the Central District, was chosen committee chairman, and Dr. Lawrence Price, Fremont, Ohio, was named secretary.

At its first meeting the committee divided its membership into subcommittees dealing with various phases of the planning. Suggestions from any ALC groups or individuals regarding the proposed celebration will be welcomed by the promotion and publicity committee. Such suggestions may be mailed to the ALC headquarters in Columbus, Ohio.

ON THE CAMPUS

Wartburg Seminary . . . Wartburg Seminary opened the fall semester with an enrollment of 175 students representing 10 districts and 17 states. Thirty-one students are serving as interns throughout the country.

THE SECOND ANNUAL Youth Reformation Service, sponsored by the Dubuque Lutheran Student Association, will be held at the seminary on November 1. Pastor Homer Larsen of Nazareth Evangelical Lutheran Church (UELC), Cedar Falls, Iowa, will preach the sermon.

FOUNDERS' DAY will be observed at Wartburg Seminary on November 4. Pastor E. A. Biedermann of Mason City will preach the sermon at the morning service, with Dr. Samuel Salzmann conducting the liturgy. Speaking in the afternoon will be President J. W. Ylvisaker of Luther College, Decorah, Iowa. Dr. Alfred E. Haefner, dean of Wartburg College, Waverly, Iowa, will be the banquet speaker, and Pastor John Streng of Beatrice, Nebr., will serve as toastmaster.

Luther College . . . Luther College, Regina, Sask., Canada, began its 28th school term with an all-time high enrollment drawn from all four western Canadian provinces. The faculty, headed during the entire history of Luther College by Dr. Rex. Schneider, this year remains unchanged. Prof. F. J. Wagner has returned after a one-year sabbatical leave at the University of London, and Miss Emilie Walter this fall began her 26th term as dean of women after her summer travels in Europe.

LUTHER COLLEGE will be the scene of two conventions during the month of November. On November 2 a Lutheran seminar on intersynodical relations will be held, and on Thanksgiving week end the Saskatchewan District of the Walther League will hold its annual convention on the campus. Prior to the opening of school the college played host to the district convention of the Women's Missionary Federation and to a pastors' exchange council.

Capital University Seminary . . . Statistics concerning this year's record

seminary enrollment of 196 reveal a number of interesting facts. For one thing the figure represents an increase of four times what the enrollment was in 1935 (49). Every district of the ALC is represented except Canada; and three foreign countries—Austria, Mexico, and India—are represented. Seven non-Lutherans are registered.

Ages vary from 21 to 48, with the average at 25½. One fourth of the junior or first-year students are married, and 63 per cent of the senior class members have acquired life partners. Slightly less than half (46 per cent) of all seminarians at Capital are married.

While it seems commonly accepted that a heavy percentage of seminarians are ministers' sons, a check shows that only about one out of every 10 students at Capital Seminary is from ministers' or missionaries' homes. In comparison, almost 16 per cent are from farm families and 17 per cent from homes where the father is engaged in factory work.

Pacific Lutheran College . . . Construction has begun on two new dormitories at Pacific Lutheran College, Parkland, Wash. The dormitories, which will cost over \$900,000, will be fireproof structures with steel frames, concrete floor slabs, and masonry walls. The exterior brick will match that of the other new buildings on the campus. Ground-breaking was set for Founders' Day, October 14. —Latest enrollment figures at Pacific Lutheran show 879 students registered for the fall semester. Of them 787 are full-time students, an increase of 62 over last fall's full-time enrollment.

AMONG THE CHURCHES

Fort Wayne, Indiana . . . St. John Lutheran Church, Fort Wayne, Pastor F. E. Schoenbohm, is observing its 100th anniversary during October and the first week in November. The congregation began in 1853 when Fort Wayne had a population of only 4,000 people. The first church was a small frame building, 20 by 35 feet, located on the same corner where the present church stands. The first pastor was Rev. Christian Hochstetter, a graduate of the University of Tuebingen, Germany. In 1854 the first Christian day-school teacher was engaged. Today the congregation has over 1,000 confirmed members, and the school has 96 students with three full-time teachers, plus a kindergarten class and a kindergarten teacher. The congregation has been instrumental in establishing three other congregations.

Anniversary services began on October 4, when District President A. W. Engelbrecht preached the sermon. Dr. Marcus Rieke spoke at an evening youth service. On October 11 Pastor Schoenbohm conducted a German Communion service. Rev. Theo. Dannecker, a son of a former pastor of the congregation, preached at the morning service. Prof. William D. Streng, of Wartburg Seminary, a former pastor of the congregation, was scheduled to preach on October 18. A thank-

offering service was held in the evening. On October 25 Pastor Schoenbohm will preach, and on November 1, Rev. E. J. Boerger, of Ixonia, Wisconsin, a former pastor, will preach.

Madera, California . . . Trinity Church, Madera, organized in 1949, dedicated its new combination chapel-parish hall and Sunday school building on September 20. Participating in the dedication day services were the local pastor, R. C. Andersen; District President Konrad Koosmann; and Pastors G. T. Olson, C. Justesen, J. E. Dahlgren, M. Wilson, and C. N. Andersen, father of the local pastor.

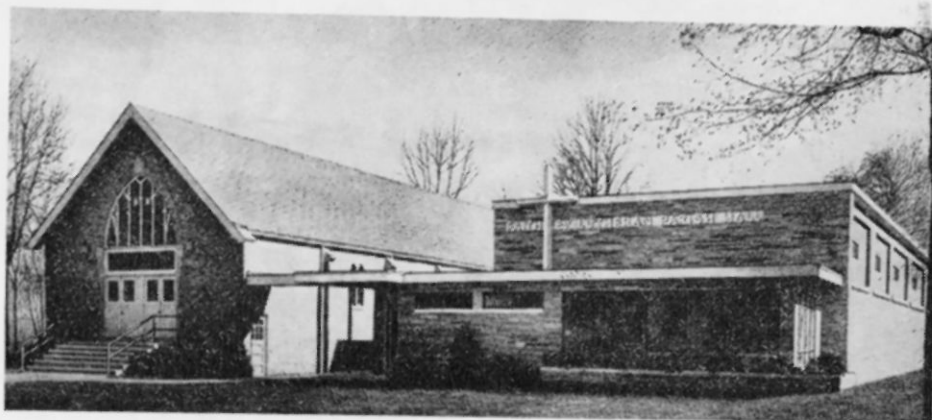
The building, constructed with the help of a Mission Builder team and volunteer laborers of the congregation, is of colored cement block and redwood. The architect was Charles James, a member of the congregation.

Trinity Congregation began worshipping in Madera in a Labor Temple with six persons present. Services were later moved to the Madera Funeral Home and the Women's Improvement Club. Ground-breaking for the new church took place on November 16, 1952. Present membership is 52 confirmed and 94 baptized. A vacation Bible school held just before the church was dedicated had an enrollment of 85, with an average daily attendance of 62.

Dayton, Ohio . . . Three special services highlighted the dedication of a new parish hall on September 20 and 21 at Faith church, Dayton, Ohio, Pastor George E. Smith. The speaker at both the special service in the Sunday school and at the parish hall dedication service on Sunday morning was Dr. Gerhard H. Doermann of Capital University Seminary. The community and organization night service on Monday evening featured greetings by the mayor of Dayton and the Dayton chief of police and an address by Mr. Glenn Massman. Refreshments were served afterward.



This new combination chapel-parish hall and Sunday school building was dedicated recently by Trinity Congregation, Madera, Calif.



The new parish hall of Faith Lutheran Church, Dayton, Ohio, blends well with the architecture of the church.

Pastor A. Propp, is busy with an extensive program of improvement to the church. A new heating unit is being installed, and the basement is being rebuilt at a cost of about \$8,000. Special services are planned for November 29.

PASTOR K. J. REIMER, who was discharged from a hospital in Winnipeg on September 5, is making steady recovery at his home and is expected to resume his duties soon.

PASTOR A. SAUDER entered Fort Sanatorium, Fort Quappelle, Sask., on September 9 for a six-month rest cure and medical treatment. His congregation, St. Paul Church, Melville, has granted him a six-month leave and is being supplied by neighboring pastors and seminarians.

ILLINOIS . . .

IN APPRECIATION and farewell Emanuel Congregation, Evansville, Ind., held a fellowship-potluck supper on September 22 in honor of Pastor Philip Nash and his family. Pastor Nash has accepted a call to Chicago. Featured on the evening's program were words of appreciation by each of the church organizations, musical selections by the choirs, and brief talks by Pastor Nevin Danner, ex-

ecutive secretary of the local council of churches; Pastor Noffke, president of the ministerial association; Pastor Arnold Wulff of Peace Lutheran Church, Evansville; and Pastor H. E. Bruns of Holland. Pastor Nash received a cash gift to be used for the purchase of a television set.

DAKOTA . . .

ST. JOHN CHURCH, Dickinson, N. Dak., Pastor E. I. Hageman, recently celebrated its 50th anniversary with three special services. Preaching the sermon at the morning service was Rev. George Plamann, a former pastor of the congregation. A fellowship service in the afternoon featured an address by Pastor F. A. J. Meyer of Scranton, N. Dak., and several selections by the Scranton choir. Recognition was also given to St. John Church, Richardton, formerly a part of this parish. Pastor Otto Schmidt of Richardton spoke briefly concerning the present relationship between the two congregations. At the evening service Pastor Otto Schaible, vice-president of the Dakota District, preached the sermon. A dinner at noon was served by the Ladies' Aid.

(More on page 17)

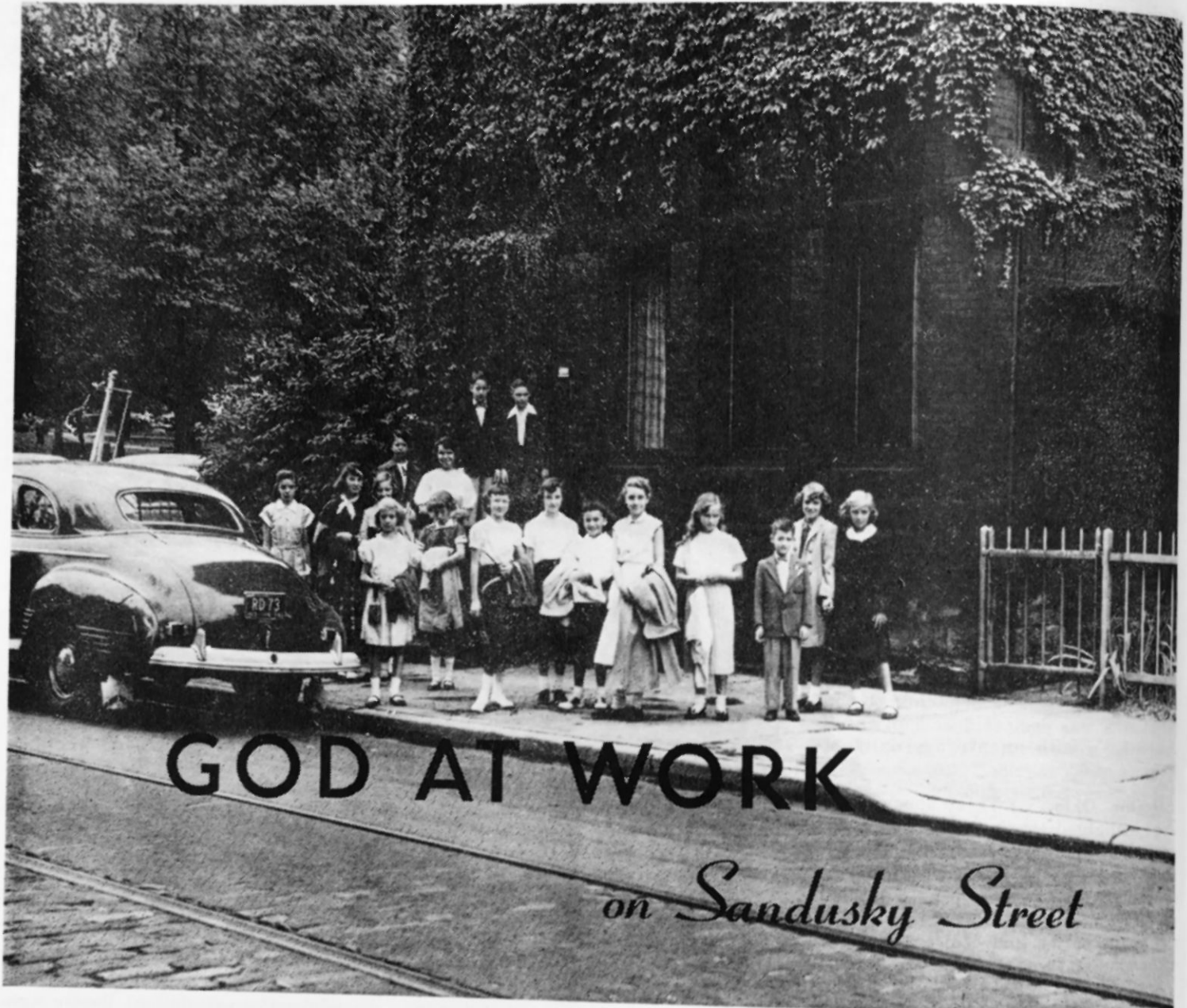
AMONG THE DISTRICTS

CANADA . . .

REDEEMER CHURCH, Whitemouth, Man., recently dedicated a cemetery. Pastor H. Kroeger of Yellow Grass, Sask., officiated.

MARTIN LUTHER CHURCH, Vancouver, B. C., Pastor V. Rothenberger, recently conducted special services of thanksgiving and dedication. The church has been beautified with complete interior redecoration, installation of pews, altar parameters, and a crucifix, candelabra, and vases in brass as memorials. New choir robes have been donated by a member. District President Karl Hofeld preached at the morning services. Pastors Herman Diers, Theo. Judt, and Emory Rohde assisted the pastor in the special bilingual service and social hour in the evening.

ST. PAUL CHURCH, Yorktown, Sask.,



BACK IN THE YEAR 1882 there was an old Reformed Presbyterian church building (better known as the "Covenanter church") on Sandusky Street in Old Allegheny, Pennsylvania (now North Side, Pittsburgh). The building was no longer used by the Presbyterians and had been purchased by Mr. G. D. Simen, a prominent, loyal Lutheran layman of Pittsburgh (the father of Pastor G. D. Simen of our American Lutheran Church).

On July 23, 1882, a little group of Lutheran people met with Pastor Edward Pfeiffer (later to be well known as a professor of Capital University Theological Seminary) to hold a worship service, in the English language, in that building on Sandusky Street at South Diamond Street. Mr. Simen had generously placed the building at the disposal of an English Lutheran mission, free of charge for one year. A few months later Pastor Pfeiffer, who had been serving St. Paul German Lutheran Church in Manchester, Allegheny, accepted a call to the new mission. On January 7, 1883, the congregation was organized as St. Paul Evangelical Lutheran Church, with sixteen charter members.

And so, seventy years ago, God began His work on Sandusky Street in old Allegheny in and through St. Paul Lutheran Church. That was fifteen years before the writer of this article was born. Hence he cannot tell you what the neighborhood around Sandusky Street was like seventy years ago. But since I was born near Sandusky Street and spent most of my boyhood in that general neighborhood I have a good recollection of what that part of Allegheny was like then. And when I return to that neighborhood today it is easily seen that it has undergone some radical changes through the years.

But I am getting ahead of my story. For some three years or more St. Paul Congregation worshiped in the old Covenanter church building on Sandusky Street. Then the building was sold, and St. Paul Congregation had to leave Sandusky Street. But it did not move far away. Temporarily it held services in the school hall of St. John

The picture at the top of this page shows the Sandusky Street entrance to the church annex of St. Paul Lutheran Church. On Sundays some of the children use this entrance to get into their classrooms. The mailman uses it every day to deliver mail of the church offices.

Lutheran Church (an ALC congregation at Madison and Lockhart Streets that is still very much in existence). And in August, 1887, it began to worship in its own church building, erected at James and Second (now Susman) Streets, just a few blocks northeast of the Covenanter church on Sandusky Street.

Twenty years later, namely, in February, 1907, the congregation, which had outgrown its modest building on James Street, dedicated a new church home on East Montgomery Avenue, with only one house standing between the church and Sandusky Street! Since then the congregation has acquired that house as well as other property that fronts on Sandusky Street. One of the houses on Sandusky Street which it purchased was remodelled to serve for Sunday school purposes and to provide church offices, so that the church property now has a subsidiary entrance from Sandusky Street (see the picture on top of page 8). Hence the church that began seventy years ago at Sandusky and South Diamond Streets is now located just half a mile due north, at the intersection of Montgomery Avenue and Sandusky Street. Indeed, because the mailman comes to the Sandusky Street door of the church annex, in our *ALC Almanac* the address of St. Paul Church is given as 914 Sandusky Street, North Side, Pittsburgh, Pa.

NOW WHY HAVE I taxed your patience and taken so much space to dwell on the connection between St. Paul Church and Sandusky Street? For the simple reason that anyone who knows Pittsburgh knows that the neighborhood around Sandusky Street is today what Paul Douglas, noted for his scientific surveys of the effects of population shifts and changes on the life and the work of churches, has called a "burned-out area." In other words, St. Paul Church has, for a number of years, faced the problems that confront the downtown church in a neighborhood that has undergone vast changes.

Dr. Lammert Redelfs, the present pastor of St. Paul Church, has described what has happened to the

neighborhood of Sandusky Street in these telling sentences:

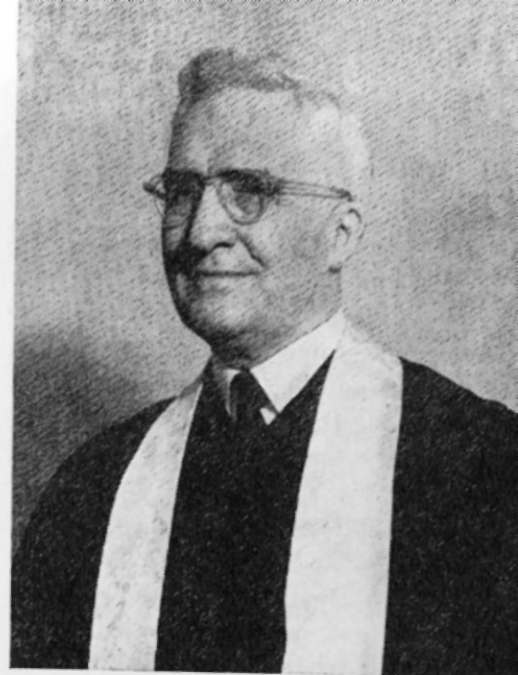
"Perhaps he was not thinking of those sections of our large American cities whose streets and avenues were once lined with well-built houses and spacious mansions which decades later would be converted into rooming houses or office buildings or be torn down to make place for business establishments, nevertheless, the words of the poet, 'Change and decay in all around I see' well apply to these so-called 'burned-out areas.'"

AS A FORMER RESIDENT of that part of old Allegheny I can amplify that statement just a little. But to do so I must first give you a little more of the history of St. Paul Church.

Pastor Pfeiffer, the organizer of the congregation, was succeeded by Pastor A. F. Rohr (who in the course of his lifetime contributed not a few poems of merit to the *LUTHERAN STANDARD*). Pastor Rohr was followed by Pastor George W. Lose, whose Christian juvenile stories were very popular in the old Joint Synod of Ohio when I was a boy. And Pastor Lose was followed by my father, Pastor W. E. Schramm, who went from our Columbus Seminary to Allegheny in May, 1896, and stayed there until 1920.

I was born in the little parsonage that was attached to the frame church building erected by St. Paul Church at James and Second Streets. When St. Paul's entered their new church on Montgomery Avenue in 1907, the congregation sold the James Street property to Emmanuel Lutheran Church, a Slovak congregation now affiliated with the United Lutheran Church. I am happy to be able to tell you that this Lutheran congregation is still worshipping at that site. Furthermore, the old frame building has been replaced with a fine brick building, which cost some \$90,000.

But to give you an indication of how that neighborhood has changed I need only mention that on the four corners at James and Susman Streets there are today a beauty parlor and three churches: The Slovak Lutheran church, a Russian Evangelical Christian church, and a United Holiness Circle mission. The latter two churches occupy very unpretentious frame residences.



Dr. Lammert Redelfs has been the pastor of St. Paul Church for the past twenty-five years.

Let me illustrate a bit further what has happened to the neighborhood of St. Paul Church. After the church and parsonage on James Street were sold, St. Paul's was for years without a parsonage, and the pastor's family had to rent a house. Sometimes these houses were sold or the family wanted to move for other reasons. It seems to me that in my boyhood our family was almost as familiar with the technique of moving as we were with the Order for Morning Service! One of the houses in which we lived was a three-story brick house at 1107 Linden Street, just north of North Avenue. I had forgotten—until I revisited that neighborhood recently—that the houses on that street are typical of those in that part of Allegheny in that they are built one against the other, with a common wall between them, and are built right out to the sidewalk. In that respect the neighborhood around Linden Street has not changed. But down on North Avenue—a thoroughfare—there have been marked changes. Between North Avenue and Montgomery Avenue there is a block-wide strip of city park. The park, thank God, was there in my boyhood days and is still there. But on North Avenue, directly across from St. Paul church, there now stands a huge hospital building—the Allegheny General Hospital. And instead of spacious private residences on North Avenue there are large rooming houses.

Or take Hemlock Street, just up the

hill from North Avenue. Our family lived in a house on Hemlock Street for just a few months—maybe just two months. Then the house was sold, and we had to move. Fortunately, the owner also owned the house next door, so we moved into it. I drove past those two houses on my recent visit to Allegheny. How surprised I was to see on the comparatively quiet street on which I used to roller skate a vast building that I learned was the nurses' home of the Allegheny General Hospital (many of these nurses, both Lutheran and non-Lutheran, attend St. Paul Church). I also learned that that section of Hemlock Street, which was entirely a white neighborhood when we lived there, is now interracial.

IT IS NOW high time to return to the analysis which Pastor Redelfs has made of the situation which confronts St. Paul Church in this "burned-out" area. He outlines the problem of this church in these pertinent sentences, which apply not only to St. Paul Church but to thousands of churches, Lutheran and non-Lutheran, in hundreds of American cities. (The *Christian Century* for September 16 had a stimulating discussion of this subject as pertaining to downtown churches in Toledo, Ohio. The article took particular note of the fine work being

done by our St. Paul Lutheran Church in Toledo in coping with the problems of a downtown church.) Here, now, is what Pastor Redelfs writes:

"What shall the church do amidst all this inevitable change? Shall congregations give up the field and relocate elsewhere, or shall they continue to preach the unchanging gospel to the changing needs of the community? That is the question. Some congregations answer it one way; others answer it another way."

Under God, who is still working on Sandusky Street, St. Paul Church has found a happy answer to the burning question of the downtown church. Pastor Redelfs, whose congregation has just celebrated the twenty-fifth anniversary of his pastorate at St. Paul's, has given us a description of how, under God, this congregation has continued a fruitful ministry in this "burned-out" downtown area.

Before giving you that story it should be noted that the predecessor of Dr. Redelfs at St. Paul Church was the late Dr. Ralph H. Long, internationally known as the executive director of the National Lutheran Council at the time of his death. Pastor Long came to St. Paul Church from Coraopolis, Pennsylvania, and served the congregation from 1921 to 1927, when he accepted a call to become the stewardship secretary of the former Joint Synod of Ohio. There was then a vacancy of almost a year and a half

at St. Paul's. In October, 1928, Pastor Redelfs came to this congregation from Zion Lutheran Church, Obetz, near Columbus, Ohio.

AND NOW here is the fascinating story which Dr. Redelfs gives of how God has wrought on Sandusky Street in and through St. Paul Church during the past twenty-five years:

"Twenty-five years ago a young pastor with eight years' experience in the ministry accepted the call to St. Paul Lutheran Church, North Side, Pittsburgh, which had been without a pastor for sixteen months and in that time had extended eight calls. At one of the church council meetings soon after he had come a man reported that a congregation of another denomination a block and a half down the street was disbanding, and the property was being put up for sale. Asked the new pastor: 'Is this the first church in this area to have taken such action?' 'No,' answered another, 'just before you came a congregation of still another denomination disbanded and urged its members to unite with churches nearest them. Things are changing in this part of town. I give our St. Paul Church fifteen more years, and it, too, will have gone the way of these churches that have disbanded.'

"The pastor went home that evening with mingled feelings—heavyhearted over the prediction that had been made and at the same time determined that, with the help of God, these predictions should not come true.

"Some few years afterward one of his calls took him to the rectory of Father O'Shea of St. Peter Roman Catholic Church. 'So you are the pastor of St. Paul Lutheran Church where the Rev. W. E. Schramm started his ministry in 1896, the same year I came to St. Peter's. How I would like to see him again! How we might reminisce! In those days before the turn of the century I had people of considerable wealth living on the wide avenues across West Park. They came to church in all their finery. I still have members in those spacious buildings that once were mansions or beautiful homes now converted into apartments or rooming houses. But they are not the same kind of people. They are here one day and gone the next. Two of my assistants spend much of their time keeping tab on our removals. Things certainly have changed in recent years.' So far the priest.

"And things have continued to change.

Pictured here is Pastor Redelfs with Mr. and Mrs. Don Boyer on the left and Dr. and Mrs. Raymond Schmale on the right. Dr. Schmale and the Boyers were won for St. Paul Church and for service in Christ's kingdom while they were living on or in the shadow of Sandusky Street.



In the last twenty-five years eight congregations whose churches were within a radius of one mile from St. Paul Church have either disbanded, merged with other congregations, or relocated elsewhere. A few are struggling desperately to keep alive. Still others are retrogressing. One congregation of another denomination had over 1,300 communicant members in 1928 but has only 750 members on its rolls now.

"St. Paul Church has also lost heavily in this twenty-five-year period. A study of the churchbooks reveals that in that period 472 communicant members—a sizable congregation—were dismissed to other congregations. Four hundred and eighteen others were lost to the congregation either by removal from the city and leaving no address, by joining other churches without asking for transferrals, or by becoming delinquent and inactive. Death removed 246 communicant members from the rolls. Thus the losses of communicant members totaled 1,136.

"Most pastors find great joy in confirming the children of the congregation and watching them grow to manhood and womanhood and take an active part in the work and worship of the church. The pastor of a downtown church does not always have that joy. Of the 61 children confirmed in the first five-year span of the present pastorate only 15 are members today; of the 95 confirmed in the second five-year period only 25 remain; of the 79 confirmed in the five-year period, 1939 through 1943, 27 still have their names on the roll. Of the total of 397 children confirmed in twenty-five years only 201 are still members; 196 young people, or 49 per cent, have been lost to St. Paul Church but not to the kingdom of God. Some, soon after marriage, moved to the suburbs and joined mission congregations. Some have moved to other cities in other states, as far west as Washington and California, as far south as Texas, Florida, and Georgia, as far east as Connecticut and Massachusetts.

"Only one thing, humanly speaking, can keep a downtown church like St. Paul's alive and active and that is a vigorous program of evangelism prosecuted by a live-wire, conscientious group of workers. In these twenty-five years 482 adults were instructed and confirmed, and 589 were received by letters of transfer or reaffirmation of faith. Twelve of these are at present serving on the church council. The majority of the Sunday school staff have come from this group. . . .

"Whence came these prospects for membership? From families where the pastor had officiated at a wedding, or a baptism, or a funeral. Quite a number of the 613 funerals for nonmembers that the pastor conducted have furnished him prospects who in time became active members. In the hour of sorrow peo-

ple's hearts are receptive to the comforting message of the gospel. The 405 weddings also presented a fine number of contacts which were carefully cultivated, and which in time netted the congregation many new members. The 741 baptisms, many of which were for children whose parents had no church connection, yielded their share of prospects.

"These new members are not won in a few weeks or even a few months. Sometimes it requires years. One Sunday morning a lady was weeping as she knelt at the Communion rail receiving the Lord's Supper. The next day the pastor called to inquire if anything had happened to make her weep. 'Those were tears of joy,' she said. 'My husband was at the Lord's Table with me. Do you know how long you worked to get him there?' The pastor had kept no record of the time of the first call on that man nor of the many visits he made to that home and to the hospital to see him. So the good lady furnished the information, 'Twenty-one years.'

"Then there is the loyalty and faithfulness of the members—both old and new—that have kept St. Paul Church active and strong. . . . Without this loyalty St. Paul would not be the congregation it has been down through the years and still is today.

"We have told the story of this congregation that twenty-five years ago with 645 communicant members was given fifteen more years to live but was determined not to die and, to the contrary,



At an impressive service, held in St. Paul church last month, Doctor and Mrs. Schmale were commissioned by Dr. Theodore Fricke (left), executive secretary of our Board of Foreign Missions, for medical mission service in our field in India. The Schmales are now on their way to our mission hospital in India.

has continued to grow—enjoying a communicant membership of 900 today—to prove that the Master's words, when taken seriously, are as true of individual congregations as of the Church of Christ Jesus, 'The gates of hell shall not prevail against it.'

BUT THERE IS even more to the story of St. Paul Congregation than this. And the remaining chapters of the story center once more in Sandusky Street.

On Sunday, September 20, a young couple who are members of St. Paul Church were commissioned for medical missionary service in our India mission field. They are Dr. and Mrs. Raymond Schmale, now on the high seas on their way to India. Behind their going to India is a thrilling narrative of how God has wrought on Sandusky Street. Here, briefly, is the story.

One day, some nineteen years ago, Ethel Schmale and another little girl were playing on the church steps of

St. Paul church, just around the corner from Sandusky Street. Pastor Redelfs asked the little girls if they attended Sunday school. Ethel's friend answered, "I don't come, but my grandpa comes to your church sometimes." Ethel, too, confessed that she did not attend Sunday school. But she told the pastor where her family lived, namely, on Sandusky Street. And she told him she had a brother named Raymond and a sister name Alice.

That afternoon Pastor Redelfs called at the Schmale home and talked with Mrs. Schmale, who agreed to send her children to St. Paul Sunday school. Raymond was already baptized, but Pastor Redelfs baptized the two girls and later instructed and confirmed all three of the children.

Raymond's ambition was to become a doctor. He even expressed a desire to become a medical missionary. With the encouragement of the congregation he entered Capital University in Columbus, Ohio. His schooling at Capital was interrupted by a term of service, as a medic, in the United States Army. In 1948, however, he was graduated from Capital University and then sought admission to the School of Medicine at the University of Pittsburgh.

Since over 1,000 young men had applied for admission to this medical school and only 86 were to be accepted in the fall of 1948, Raymond's prospects of being admitted looked slim indeed. But God had work for Raymond to do, and in God's providence Raymond was one of the fortunate 86 students to be admitted. In June, 1952, he was graduated from the University of Pittsburgh's medical school, and a year later he finished a year of internship at a Pittsburgh hospital.

On a certain day in September I was eating lunch at the home of Pastor and Mrs. Redelfs. Dr. and Mrs. Schmale had also been invited to the meal. During the meal Pastor Redelfs told Dr. Schmale that he was to call a certain telephone number. He made the call at once and came back to the table with a smiling face. "I can now practice medicine," he announced happily. "I have passed the examinations giv-

en by the State Board which I took in July." Yes, God was guiding and blessing the young man from Sandusky Street who wanted to serve God as a medical missionary! He had given God his heart and said, "Here am I, send me!" And now God was sending him to minister to the sick in India.

And God had guided Raymond in another important matter. Not only had He blessed him in the matter of choosing a life calling, but He had blessed him in the choosing of a life companion. Mrs. Schmale (Nancy Irvin) is a charming, talented young woman who has had no small experience and training that will help her as the wife of a medical missionary. She is a college graduate who majored in social science. She has worked for the Board of Assistance of the State of Pennsylvania and has been a parish visitor for a Methodist church in Pittsburgh. She also held a part-time position as the director of young people's activities for a Presbyterian church in Pittsburgh. Although reared a Presbyterian, Mrs. Schmale took instruction from Pastor Redelfs, who had the joy of confirming her at the commissioning service on September 20.

GOD HAS also called another layman from near Sandusky Street to enter, with his wife, into the full-time service of our American Lutheran Church. I refer to Mr. and Mrs. Don Boyer, members of St. Paul Church. Mr. Boyer, who is crippled as the result of a severe case of infantile paralysis, is scheduled to get an M.A. Degree in Social Science from the University of Pittsburgh next June and then become the superintendent of the children's home of our Martin Luther Home Society at Sterling, Nebraska. And Don and Isabel Boyer hail from Porterfield Street, in the shadow of Sandusky Street! Here is their story as Dr. Redelfs gave it to me:

Late in 1947 Mr. James Walters, a member of St. Paul Church who is an Italian, born in the shadows of the Leaning Tower of Pisa in Italy and who had been confirmed some years before by Pastor Redelfs, told her pastor that a young couple had rented one of her apartments, and that they

planned to enter it after their marriage in the Christmas season.

"I asked them," said Mrs. Walters, "if they had any church connections." "Not in Pittsburgh," was their answer.

"I hope you attend our St. Paul Church on Montgomery Avenue," Mrs. Walters continued. "And, by the way, if you have no church connections in Pittsburgh, why not ask our pastor to perform the marriage ceremony?"

The hint was taken. On December 20, 1947, the ceremony was performed in the bride's home with a beautiful Christmas setting as a background.

No sooner had the young couple moved to their little apartment on Porterfield Street, a half block east of Sandusky Street, than the pastor called on them. They started coming to Sunday school and church. They enrolled in an adult membership class and were confirmed in January, 1949.

Because the congregation recognized Don Boyer's talents it soon asked him to teach a Sunday school class. On Promotion Day last October the boys and the girls of high-school age in his class requested so earnestly that he be retained as their teacher that their request was respected.

Don has held positions with the YMCA and with the City of Pittsburgh's Department of Public Welfare. Like Raymond Schmale, he had a deep desire to use his talents in the service of the church. Hence he began to inquire whether Lutheran synods offered fellowships to enable men to continue their graduate studies.

It was a happy day when Don learned that the Board for Christian Social Action of our American Lutheran Church was granting him such a fellowship, the funds of which are supplied by our Women's Missionary Federation. Don is now busily working toward his Master's Degree and looks forward to his service at our home for handicapped children at Sterling. This home is to be moved to Beatrice, Nebraska.

As a trained office worker Mrs. Boyer will be an especially helpful companion to her husband in his new work. The interest of the Boyers in children is indicated by the fact that,

though they have no children of their own, they have given a six-year-old boy a home for two years and are going legally to adopt this boy.

OUR STORY, which has been told in considerable detail, not to exalt St. Paul Congregation or any of the people mentioned, but as an inspiring chapter from the modern book of the Acts of the Lord Jesus Christ, by the Holy Spirit, in and through churches . . . even those in "burned-out areas" . . . is just about finished. Two or three brief additional notes may make the story even more inspiring . . . and more helpful to other congregations.

The narrative of how Mrs. Walters was instrumental in giving Pastor Redelfs a pastoral contact with the Boyers is typical of what is probably the most important part of the secret of how St. Paul Church has grown even in a difficult, changing field. That secret is this: The membership as such has cultivated a keen sense of evangelism. Those people are alive and awake to evangelistic opportunities. They do not hesitate to speak a good word for Jesus and to pass on to their pastor the names of prospective members.

To be sure, there is a special committee on evangelism. It consists of about thirty members who are appointed by the church council to serve for a year. Many of these members are reappointed and serve year after year. The chairman of this committee, Mr. William Kidd, has held that office ever since the committee was organized some years ago. The congregation has been divided into sixteen districts, and the members of the evangelism committee are on the alert in all of these districts.

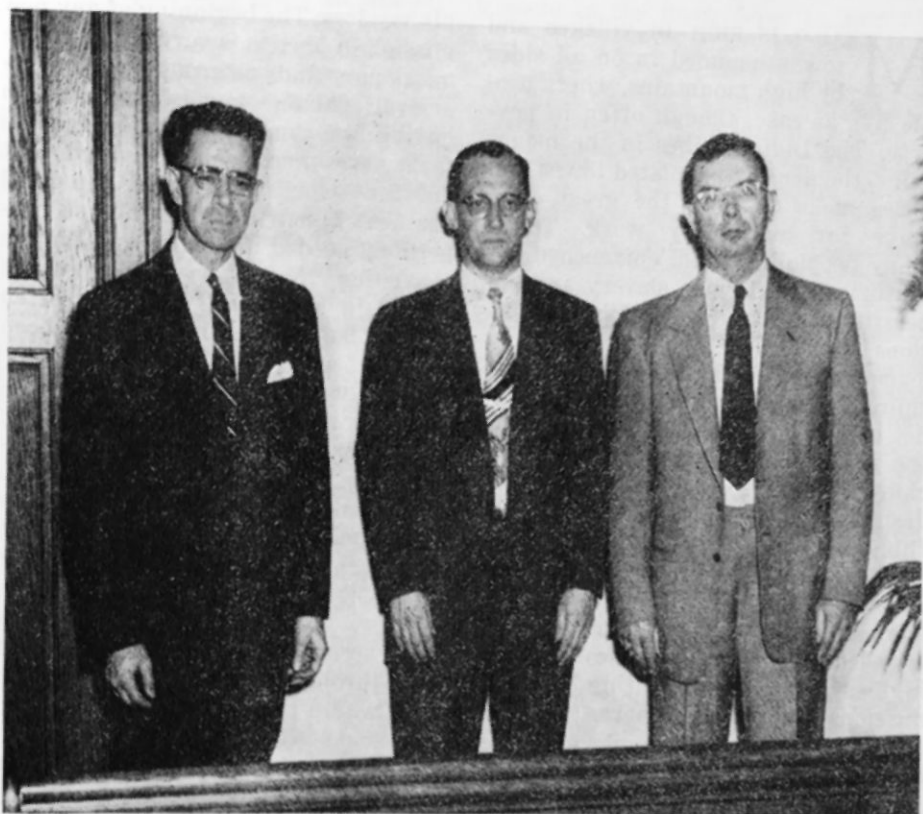
On one memorable day . . . it was Palm Sunday, 1950 . . . St. Paul Church had the largest evangelism harvest in its long history. On that day sixty adults and twenty-seven children were received by confirmation. And thirty-nine other persons were received into membership by letter of transfer and vote.

It should also be mentioned that many of St. Paul's members have a fine sense of loyalty to their congrega-

tion. When I attended primary Sunday school class (in those days Sunday school was held in the afternoon) my teacher was Miss Emma Ebert. I understand that Emma Ebert still does some teaching in connection

his oldest boy to catechetical class at St. Paul's every Saturday morning.

At the time of the organization of St. Paul Church seventy years ago there were sixteen charter members. Two of those charter members, Mrs.



Three key lay members of St. Paul Church make valuable contributions to the work of God on Sandusky Street. Mr. William Kidd (left) is chairman of the congregation's Committee on Evangelism. Mr. Carl Hein (center), the son of the first president of the ALC, is the Sunday school superintendent as well as an elder. Joseph C. Ebert teaches a Sunday school class and is assistant treasurer of the church.

with a women's class in the Sunday school of her beloved congregation.

When a Pittsburgh newspaper learned that Carl Hein, the Sunday school superintendent at St. Paul Sunday school, travels all the way from his home in Forest Hills (at least ten miles from the church) to discharge his church duties, the reporter set out to get a story about him. Incidentally, Carl Hein, who is also an elder at St. Paul's, is the son of the late Dr. Carl C. Hein, the first president of the American Lutheran Church.

In my day our Sunday school superintendent was a tall, consecrated layman named Joseph C. Ebert. Today his son, another tall, consecrated Joseph C. Ebert, who lives ten or twelve miles from the church, teaches a Sunday school class and is the assistant treasurer of the church. "Joe" Ebert brings

Margaret Shankey and Mrs. Kate Croker, are still living. Mrs. Shankey is not able to attend church but takes a deep interest in the things of the kingdom of God. Mrs. Croker still goes to church regularly.

God has been working on Sandusky Street. Hundreds of souls won for His kingdom. Two laymen about to enter the full-time service of their church. And one son of the congregation, William Miller, an orphan who has been living with his uncle and his aunt, has entered Capital University Seminary this fall.

God is still able to do "exceedingly abundantly above all that we ask or think." And God is still exhorting us to be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—E.W.S.

Tour of Missions in Mexico Reveals Growth in Numbers, Spirituality

By A. H. KOEHLER, Director of Mexican Missions

MEXICO IS RICH in villages and towns hemmed in on all sides by high mountains, where people live at ease, though often in poverty. The Indian tribes in the mountains, the densely populated towns and cities make one feel the great challenge for missionary work. Today many people in a land entrenched for centuries in religious slavery and superstition are beginning to ask questions concerning the contradicting legends of saints and images of their church. Many of these questions cannot be answered to the satisfaction of the most ignorant, by their own church. There is only one answer, and Jesus revealed that answer in the Bible.

These are some of the things that came to us most vividly a few weeks ago as four pastors, including myself, traveled three thousand miles over the highways of Mexico, visiting our own missions and other Lutheran work.

Two days of travel brought us to the beautiful city of Guadalajara, where just recently the church and parsonage, a mission package, were completed. Located at an important intersection at the entrance of the city is our Lutheran church, headed by Pastor Roberto Trejo. Soon nationalization will be completed, and then our church can function publicly and with all freedom in Guadalajara also. We were privileged to stay at the new parsonage and enjoy the Christian hospitality of our Mexican pastor.

Service Well Attended

A service was held the evening of our arrival. Ninety persons crowded into the small Sunday school annex. Many of the men came just as they were from their work, not having had time to go home to change clothes or eat supper. The president of the congregation expressed to us the appreciation of the group for making available the fine facilities and pledged his cooperation in the task that lies ahead.

Early the following morning our journey led us north and west toward the Pacific coast. After a three-hour drive from Guadalajara we arrived at Tepic, capital of the state of Nayarit. Here, the early part of this year, one of our missionaries had begun work. Tepic is a typical Mexican town, yet very clean and well kept. Our missionary had succeeded in making a beginning and has gained souls who attend

his services. The beginning of any new mission in Mexico is very difficult. The missionary finds no group awaiting his arrival; not one soul is interested in having him come. He, no doubt, often feels very much alone, and were it not for his assurance that the Lord has sent him with a message so desperately needed in Mexico and for the conviction that everywhere prayers ascend in his behalf, he would often despair before the first soul has been won.

There were more Lutheran missions to be visited, so we hurried on. Over rolling country curving through mountains and hills, speeding on between cornfields on the high mountainsides where neither tractor nor implement can reach, our car brings us nearer the coast. Then over a swollen river on a ferry, propelled by six men with oars, across the swift current, and later through the waters of another river where the water enters the car and soaks the floorboard, we are guided by a boy who walks through the water to guide the driver of the car. After several hours of travel we arrive in Rosario, state of Sinaloa.

Fine Mission in Rosario

In Rosario the World Mission Prayer League has a fine mission. A few hours of visiting with the missionaries and several of the members of the congregation convince us that here is a Lutheran mission with a fine missionary spirit. Our visit at the home of Don Pedro, as everyone calls him, a staunch supporter of the mission and a real Christian, was the highlight of our trip. To find a man who is so highly respected by friend and foe of Christianity alike, who gives his time, talents, and means to build the kingdom of God, was a thrilling experience.

Our next stop was Mazatlan, at the home of the missionary and his wife of the World Mission Prayer League. Mazatlan is a city of some 60,000 people, a seaport noted for its shrimp industry, soap factories, and foundries. We learned to know the work at this Lutheran outpost of Mexico.

The next three days were spent on the road—back to Guadalajara, to Morelia, and then to Mexico City. In Mexico City we were to meet the students, including a large group about to enroll, of our Lutheran Bible School at San Juan, Texas. The students from

Tuxpan, Veracruz, and Mexico City were present, all busy trying to get their passports and visas in order to be able to attend Bible School in the United States. We had the opportunity to meet in several sessions with them and personally could acquaint them somewhat with the work at our school.

Visit New Mexico City Mission

Sunday was a busy day. For the first time we had the opportunity to visit our newest mission in Mexico City during the hours of services. This mission is located in Colonia Moctuma, Mexico City, and is headed by Roman Reyes, the missionary. This new station had difficulty in gaining a foothold in the beginning, but, thanks to God, a fine group of almost fifty persons, half of them adults, crowded the room in the home of the missionary where services are held. Two young men from the Military Academy, dressed in full uniform including the sword, were in attendance. Four young people from this mission have sent in their applications to the Lutheran Bible School.

At four o'clock in the afternoon the young people gathered at the mission of Pastor Orea Luna. Almost fifty young people and a few adults were present for the service and the meeting at which Pastor Trejo spoke.

At six-thirty we were on our way to the mission conducted by Pastor Joel Alvarez. A group of young people were present when we arrived, and more came later. More than thirty young people came to services. Most of the members of this mission are young people, and the majority of them are boys. Many are high-school students, and others are college boys.

After spending an hour here we rushed back to Zacahuizco 9, our nationalized church headed by Pastor Orea Luna. Services were already underway when we arrived. The church was well filled as Student Tomas Guzman preached the sermon that evening. Student Guzman is attending Capital Seminary, Columbus, Ohio. We went to Holy Communion with our brethren and fellow Lutherans in Mexico City. The one thing that attracts attention at this mission is the great amount of activity every day of the week. With daily prayer services, Bible study, and preaching services the people are becoming accustomed to coming practically every evening. To many it is becoming the central and important place in their life. The church is there to serve the people; it is open daily for prayer and study.

The Lutheran Church has been planted in Mexico. It has taken root and is growing. The fruits are already visible. There are warmth and fervor in their Christianity.

The Church on the Front Line

By Mrs. JUSTINE BODENSIECK

THREE MONTHS AGO four tragic figures lugging little cardboard suitcases stood on the station platform at West Berlin's Wannsee railway depot. After their train chugged away, they still stood, completely bewildered by the noise of the big city and the crowds rushing this way and that way.

They were a quartet of aged refugees who had twice lost all their worldly belongings: the first time when they were forced to flee from their farms in Hungary in 1945, and now again, when they fled to West Berlin from East Germany.

The old folks wanted to go to their children in West Germany, but at the moment their mountain-like unsolved problem was what to do first to get there, now that they had arrived in West Berlin.

One of the Evangelical Church's railway mission workers saw them stranded on the platform and offered to lead the way to the mission barracks around the corner. Here they were befriended, sheltered, and fed. Their hosts knew that little people like them would never be able to cope with crowds, traffic, and confusion of the big city. Someone had to show them the way.

Railway Mission Is Home for 3 Months

So volunteer helpers from the church accompanied them on all the trips to the Berlin refugee offices, they interceded for them at various boards, they persuaded the officials to let them fly to West Germany even though their children live there in very primitive circumstances.

For three long months the railway mission at Berlin-Wannsee was their home. Their smiling faces became familiar to me, and I know that I shall miss seeing them at my next visit to the mission barracks.

But not until today did I stop to realize just how much the church meant to them, how much you helped to keep them there and to provide for them during those three months—90 days, three meals a day, a total of 1,080 important meals!

Each time a person is given a meal at the church railway mission in Berlin-Wannsee he sees a sign on the way which says: "*Diese Spende Verdanken Wir den Evangelisch-Lutherischen Weltkirchen.*" (We are grateful to the Evangelical Lutheran Churches of the world for this gift.)

Berlin-Wannsee is the first railway

Mrs. Bodensieck has been a representative of the World Federation in Germany for the past three years. Her husband, Dr. Julius Bodensieck, has filled various assignments in Europe for the Lutheran World Federation. The Bodensiecks are about to return to America, and Dr. Bodensieck will resume his post on the faculty of Wartburg Seminary, Dubuque, Iowa, later this school year.

stop in West Berlin's American Sector. Adjacent to the station is the wooden barrack building which houses the *Bahnhofsmmission*. It is open day and night. All night long a light from the tiny office window shines into the darkness, lighting the way for weary, wandering refugees.

I love to go to the *Bahnhofsmmission* at night and be in the office with the social worker when a tired traveler comes in. It thrills me to hear him heave a sigh of relief, as much as to say: "Well, I made it. I'm safe now." I enjoy watching the faces of refugees as they present their identification cards to the social workers.

A peculiar feeling comes over me when the social worker looks at a man and says: "Our 75 beds have been filled since before 9 o'clock tonight. In the men's section there is no more space, even on the floor. In the middle



Mrs. Bodensieck (seated left) with child in her lap and Sister Edith Olker (right) minister to the refugees as they come into the Berlin-Wannsee *Bahnhofsmmission* (railway station mission).—NLC News Bureau photo.

room every chair has a person sitting on it, and several persons are lying on the tables. Do you suppose you could spend the night sitting on a wooden crate?"

Could he? Of course, he could! A more grateful look could not have come over his face if she had offered him a room in the finest hotel in Berlin!

A Bowl of Hot Soup

Before this man settled down on his crate he was ushered into the kitchen-dining room of the barracks. There he ate a bowl of good hot soup. As he mouthed each spoonful, his eyes wandered up to the sign. He didn't say a thing. Neither did we. It wasn't necessary.

Every day and night they come—those who are fleeing from oppression; those who seek for room and have found none; those who ran away from home and need counsel; those who are old and helpless in the big city. No one is refused; everyone finds open, sympathetic ears ready to listen to his problems. Each one finds the initial impetus of aid to start him anew in the right direction in this bewilderingly new Western world.

During the first six months of 1953 the Berlin-Wannsee *Bahnhofsmmission*, which has 75 beds (double-deckers), gave assistance of one kind or another (clothing, food, lodging, money, medicine, counseling) to 61,634 persons, among whom were 12,264 children. It served 61,376 hot meals and distributed 53,230 portions of bread. Each of the 61,376 hungry refugees who received a hot meal saw the sign indicating who had provided the food.

Other Missions Help

But Berlin is a big city. The railway station mission at Berlin-Wannsee with its 75 beds could not begin to master the problem of extending the emergency aid to all the refugees stranded in West Berlin. Its sister railway missions throughout Berlin also help. All put their shoulders to the wheel; all recruit volunteer church helpers to assist the regular staff. Only in this way could they handle the almost unbelievable number of 209,739 individuals in six months, serve 114,088 hot meals, and give out 183,876 portions of bread. Only in this way could they provide 8,083 persons with the most necessary clothing.

The *Bahnhofsmmission* is one phase of the work which the Protestant Church of Berlin does in meeting the needs of perplexed travelers stranded on the boundary between East and West. This is a very important phase because it is the first contact, a contact which is often the turning point from despondency and plans for suicide to new hope and new life.

Our Youth Speaks out on Gambling

THIS IS THE SECOND in a series of seven articles covering the major resolutions adopted by the International Luther League at its convention last August. This resolution has to do with reckless driving.

There is a story I like to tell about a father who finally gave in to the request of his son for the use of the new family automobile on New Year's Eve. The father did not like the combination. And after his son, who had promised to be very careful, drove out of the yard, the father began his hours of worry. He was so much concerned that about ten o'clock that night he took up a post near the telephone, expecting the worst to happen. Sure enough, the phone rang. The father jerked the receiver off the hook, and someone at the other end of the line said: "This is the intern at the City Hospital. One of your loved ones has been in an automobile wreck. He wanted us to call you and assure you that he is not seriously hurt. He's your father." "My father," gasped the man, "Oh, Oh, I'll be right down."

Worrying about the Wrong Generation

When the man hung up the receiver he said to his wife, "Honey, I guess we've been worrying about the wrong generation." Our young people like that story. They don't want folks to worry about them when they drive the family car. At the same time they are very seriously concerned about the charges made against them of being such reckless drivers. They realize full well that statistics are against them. They know, for they've heard their parents complain that insurance rates are considerably more when a teenager drives the family car. More important, our young people, because they are Christians, want to do what they can to be responsible Christian youth in the matter of driving automobiles.

Surely, every parent who has a teenager clamoring to drive will appreciate our youth's concern in this regard. I'm quite sure that every parent has said, "Son (daughter), please don't drive so fast and give yourself more time to stop." I suppose, too, that every parent expects that part of the price of having his youngster become a responsible driver is a few close calls—if not a few fender repair bills.

The Deadly Game of "Chicken"

In talking with some of our teenage Luther leaguers in Iowa I heard at firsthand about the game called "chicken." It seems that this game is played in several states under differ-

ent names, but the kids in Iowa said there had been some irresponsible young people who put the left wheels of the automobile on the yellow line in the center of the road and defied anyone to get them to move off that yellow line. The same was fun until there was another fellow coming the other direction also playing "chicken." Well, neither one was chicken, the result was hospital and death for the occupants of both cars.

It wasn't the story that interested me as much as it was what these young people of ours said. It was something to this effect: "Anyone who took such foolish chances was sinning directly against the commandment of God which reads, 'Thou shalt not kill.'" I like their interpretation of tying such utter foolishness and incompetence directly in with the Word of God and His commandment. These teen-agers went on to say that every Christian young person in the community protested vigorously and refused not only to take part in such activity, but even to discuss it in the light of humor or fun. Rather, they witnessed against it and cooperated with police authorities in breaking up this crazy game.

Youth Quick on the Start

I'm sure that every adult who has watched a teen-ager pull up alongside of him at a stop light has seen the teen-ager take off like a sacred rabbit when the light changed. I have long ago given up trying to beat any teen-ager at the change of a light. There just seems to be something about youth that makes them want to feel the power of a fast getaway, and to get there first in the best time. Yet I can't help but think of the many hundreds of times I have been met at depots and airports by our young people and have willingly and completely enjoyed my ride to church or parsonage.

Now that I have said this I can get on with the subject matter at hand. Here is the resolution that passed at the convention:

WHEREAS, Youthful drivers of automobiles as a class have a notoriously poor safety record, chiefly because of reckless and thoughtless actions; and

WHEREAS, Such reckless driving in dealing death, injury, and destruction violates God's commandment, "Thou shalt not kill"; and

WHEREAS, The costs of such reckless driving in terms of human misery, crippled and maimed bodies, broken families,

wrecked and damaged property, and mounting costs of automobile insurance are incalculable; and

WHEREAS, Well-trained young drivers have demonstrated that youth can be maturely responsible behind the wheel of an automobile; therefore, be it

Resolved, That the Luther League of the American Lutheran Church commends those high schools which offer driver-training courses and encourages those not now having them to inaugurate them at the earliest opportunity; and be it further

Resolved, That we support the constructive efforts of automobile manufacturers and dealers, highway department officials, police departments, automobile clubs, insurance associations, and others seeking through engineering, education, and enforcement to improve safety on the streets and highways, and be it further

Resolved, That we urge our members . . . to think soberly and prayerfully of the stewardship responsibilities over life and property entrusted to them each time they drive an automobile.

Our young people resolved to send this resolution to state or provincial superintendents of public instruction, highway departments, patrol chiefs, AAA clubs, Departments of Motor Vehicles, and other similar agencies, including the National AAA, National Safety Council, and insurance associations. More important, the delegates resolved to discuss these items in their local leagues. They did better than that, they set such a good example with their automobiles at Purdue that the chief of police on the campus commented that this convention was the sanest and safest he had ever seen as far as handling of automobiles was concerned.

According to the Uniform Crime Reports that comes to my desk—a booklet issued by the Federal Bureau of Investigation—there were 3,080 cases of manslaughter by negligence committed in the United States in the first six months of 1953. Most of these cases of negligent manslaughter were traffic killings. The FBI reports didn't list how many were committed by teen-agers, but the total is appalling. That's one death every 85 minutes—17 per day—510 a month. This truly is murder, and our youth resolved that by God's help they would obey the commandment, "Thou shalt not kill," and would begin by remembering this commandment and its implications every time they get behind the wheel of an automobile.

We're praying for them and with them and are grateful that they are seeking to live Christ in this important activity of their life.—MARCUS RIEKE.

AMONG THE DISTRICTS

(Continued from page 7)

MINNESOTA . . .

AFTER 27 YEARS of service to St. Paul Church, Preston, Minn., Pastor E. G. Gaede has accepted a call to Concordia Church, Albert Lea, Minn. St. Paul Congregation held a farewell service on September 27 for Pastor and Mrs. Gaede, presenting a cash purse and numerous individual gifts to them. Preaching the sermon was Dr. John Hiltner of Wartburg College.

AT A RECENT MEETING of the Board of Directors of St. John's Old Folks' Home and Hospital, Springfield, Minn., Pastor William von Fischer submitted his resignation as superintendent of the institution. Dr. von Fischer, now hampered by advancing years and failing eyesight, served the home for 40 years. His son, Pastor Max von Fischer, was elected to replace him.

CALIFORNIA . . .

ST. LUKE CHURCH, LaMesa, Calif., Pastor Gottfried Hoffman, has voted to build an education unit to be attached to the rear of the church. It is to be 30 by 60 feet, with a dividing folding door to separate it into two large rooms.

GROUND WAS BROKEN recently for the new church that is being relocated by First Church, Torrance, Calif., Pastor Paul Wenske.

A NEW PARSONAGE has been purchased by Chapel of Peace Congregation, Inglewood, Calif., Pastor A. C. Rueter.

A NEW SKINNER ORGAN, a gift to the congregation, was dedicated on September 20 by Mt. Calvary Church, Los Angeles, Pastor Theodore B. Hax. Barron Smith, noted organist of Hollywood Presbyterian Church, gave a concert the afternoon of dedication day.

IOWA . . .

ZION CONGREGATION, Davenport, Iowa, recently held a surprise celebration for Pastor and Mrs. Herbert H. Landdeck in observance of the pastor's 15th ordination anniversary. The program featured a "family album" portraying different events of Pastor Landdeck's life. His parents, Pastor and Mrs. F. W. Landdeck of Boscobel, Wis., stepped from the album to be with the group. Pastor F. J. Landdeck of Fond du Lac, Wis., a brother of the honored pastor, was main speaker for the occasion, and neighboring pastors brought greetings. The congregation presented a cash gift to the pastor and his wife.

OHIO . . .

THE MEMBERS of Zion Lutheran Church, Sandusky, O., on September 27 honored those workers on the Sunday school staff who have served for 25 years or more. Fifteen teachers and officers, or about 15 per cent of the entire staff, have



A total of 549 years of service in Zion Lutheran Sunday School, Sandusky, Ohio, is represented here. Everyone on the picture has worked in the Zion Sunday School for 25 years or more.

achieved that record. A leather-bound, inscribed copy of the Revised Standard Version of the Bible was given to each member (with the exception of one, who received a copy of Phillips' *The Gospels and Letters to Young Churches*.) Pastors of the congregation are Dr. T. J. C. Stelhorn, Rev. Theo. Stelhorn, Jr., and Rev. David A. Wolber.

EASTERN . . .

PLANS FOR THE formation of a new District Committee on Higher Education were made on September 27 when the Ministerial Scholarship Committee met at Woodland Avenue church, Youngstown, Ohio. Present for the meeting was Dr. William L. Young, executive secretary of the ALC Board of Higher Education.

SOUTH MIAMI CHURCH, South Miami, Fla., Pastor Ernest Albrecht, recently held a banquet celebrating the fifth anniversary of the erection of its church and the 20th anniversary of the ordination of its pastor. The congregation presented a cash purse to him.

DR. LAMMERT REDELFS observed the 25th anniversary of his installation as pastor of St. Paul Church, North Side, Pittsburgh, on September 27. Dr. Walter E. Miesel, a classmate, preached the sermon, and Pastor Herbert Brokering, Dr. Redelfs' son-in-law, was liturgist. Deeming this an appropriate time to show their deep interest in the recovery of Dr. Redelfs' health (he is recovering from a heart attack), members and friends of the congregation presented him and Mrs. Redelfs with a gift of something over \$3,000 to be used "for an extended rest or a suitable trip."

ON SEPTEMBER 27 Biscayne Boulevard Lutheran Church, Miami, Fla., observed the tenth anniversary of the installation of its pastor, Rev. William C. Wahl. Dr. Raymond A. Vogeley, director of Parish Education in the ALC, brought the message at the special service of recognition.

The following Wednesday evening the congregation gave a dinner in Pastor Wahl's honor. Pastor Albert Schmidt, Miami Springs, was the toastmaster. Pastor Charles Harris of Trinity Lutheran Church, Miami, president of the Greater Miami Council of Churches, gave the address. The congregation remembered its pastor with a liberal purse.

PROPERTY has been purchased for a new mission in an area near West Webster, N. Y. Services are being held on a temporary basis until plans can be completed for the election of a pastor.—Property has been purchased also on the corner of Cleveland Avenue and 42nd Street in Canton, Ohio, where services will soon be started. Pastors will be called to both fields as soon as possible.

TEXAS . . .

THE BROTHERHOOD of Peace Church, Woodsboro, Tex., Pastor F. C. H. Scholz, was host on September 27 to about 100 delegates and visitors of the Gulf Coast Brotherhood Area. The ladies of the church served a turkey dinner. Dedicated during the day was a new neon cross, a gift to the congregation from the local Brotherhood.

ZION LUTHERAN CHURCH, Kerrville, Tex., Pastor G. S. Kuhlmann, opened a Christian kindergarten this fall with a full enrollment of fifteen pupils. Mrs. Hubert Kelch, a member of the congregation, is the teacher. The Brotherhood furnished and installed playground equipment, and various members donated a record player, sets of children's records, table, and other supplies. The three women's societies of the congregation were recently united in a Women of the Church organization.

FAITH CHURCH, Bellaire, Tex., Pastor M. A. Falkenberg, dedicated a 34-foot addition to its fellowship hall at special services on Sunday, September 27. Pastor O. K. Oelke of Houston preached the

+ DEATHS +

Mrs. Dorothea Landgrebe

Mrs. Dorothea Landgrebe, the widow of Pastor George Landgrebe, Sr., who was born in Germany, June 26, 1861, came with her family to Toeterville, Iowa, in 1868.

In 1879 she was married to Rev. George Landgrebe, who was pastor of St. Peter Lutheran Church, Toeterville, for 37 years, until his death in 1911. After her husband's death she and her children lived for some years in Waverly, Iowa. Later she made her home with her children. She died on September 10 at the home of her daughter and son-in-law, Mr. and Mrs. A. B. Hageman, of Rock Island, Ill.

Mrs. Landgrebe was a member of Zion Lutheran Church, Davenport, Iowa. A short funeral service was held in Rock Island with Pastor H. H. Landeck of Davenport officiating. Burial was made in St. Peter Lutheran cemetery in Toeterville, Iowa. Pastor E. C. Meyer of Toeterville officiated in the church and at the grave.

The survivors include three sons, two of whom, Dr. George C. Landgrebe of Fargo, N. D., and A. H. of Yorktown, Ill., are ALC pastors; a daughter; 16 grandchildren, three of whom are pastors and a fourth a student of theology; and 28 great-grandchildren.

ANNOUNCEMENTS

CALENDAR

September 28-November 2. Zone Church Workers' Institute (one evening each week for six weeks) at Hebron, Nebr.

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

October 27. Eastern District, WMF, convention at St. John Lutheran church, 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 5. Board of Regents of Wartburg Seminary at the seminary, 8 A.M.

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.

INSTALLATIONS

Upon authorization of the respective district presidents the following pastors were installed: R. G. Hartfiel in St. John Lutheran church, Coryell City, Texas, October 4, by Pastor L. G. Hannemann.

Harold Moench in Christ Lutheran church, Alamo Heights (San Antonio), Texas, August 9, by Pastor George Krueger.

Lawrence Sanger in Berry-Marxville-Roxbury parish, Mazomanie, Wis., October 4, by Pastor E. T. Reiff, assisted by Pastor Sig G. Sandrock.

Menno Shatto in St. Paul Lutheran church, Nordheim, Texas, and St. Paul, Runge, Texas, September 20, by Dr. A. G. Wiederaenders.

MISSION FESTIVALS

Parkston, S. Dak., Pastor W. Borchardt. Speakers, E. E. Groth, G. W. Koehler, and R. C. Lang. \$1,331.

Galatia, Kansas, Pastor F. Krauss. Speakers, O. L. Zellinger and L. Folkerts. \$481.

POSITION open for secretary. Typing and bookkeeping. Write: Wernle Children's Home, Richmond, Indiana.

sermon, and the local pastor performed the rite of dedication. The new addition is connected to the original fellowship hall by means of modern-fold doors and will house four classrooms and an assembly hall. Because of the generosity of the architect and the contractor, who are members of the congregation, the cost of the addition was only \$8,000. This is the fourth major project completed by Faith Congregation in the last year. Other projects were a new parsonage, a hard-surfaced parking lot with lights, and the installation of two air-conditioning units.

PASTOR R. G. HARTFIEL preached his farewell sermon in the Beasley-Damon, Tex., parish on September 27, before going to his new charge at Coryell City, Texas. The congregations and various organizations presented him a purse and various gifts as tokens of farewell.

LIGHT ON NEW BOOKS



UNIFORM LESSON COMMENTARY for 1954, edited by William M. Horn. Muhlenberg Press, 320 pages, \$2.75.

In our estimation this is the best commentary in book form on the International Uniform Sunday School Lessons on the market. The writers are all active professors or pastors of the United Lutheran Church.

Each lesson is treated under these suggestive and helpful headings: "Background" (or "Approach"), "Comments on the Text," "The Gist of the Passage," "Lesson Sidelights," "Digging Deeper," and "Something to Think about."

The treatments are concise, clear, Scriptural, Lutheran, practical. No teacher of these lessons could invest the price of this book more profitably. It is a pleasure to recommend this fellow Lutheran publication.—C. E. LINDER.

LIVES THAT GLORIFY GOD, by Amos Lundquist, Augustana Book Concern, 366 pages, \$2.50.

The subtitle of this book is, "Daily Biographical Meditations." I would rather have it called by that name than to have it called a devotional book. There is a Scripture passage for each page, then a brief outline of the life and the work of an outstanding personality. The prayers at the end of the page are sometimes a mere line, now and then several lines. The brief character studies are well worth reading and do their bit toward edification, but since they are not a meditation on the Word of God they should not be used at the family altar. Especially when there are individuals portrayed who, if they glorified God, did it unawares! But as auxiliary reading this book is very well done.

—G. V. SCHNAIDT.

Emden, Ill., Pastor John Detjen. Speakers, A. Blobaum and M. Bomhoff. \$1,100.
Hildreth, Nebr., (Emmanuel), Pastor J. Jansen. Speaker, Kenneth Kohl. \$854.
New Leipzig, N. Dak. (Hope), Pastor R. W. Ploetz. Speaker, Amos Keller. \$233.—(Trinity) Speaker, J. A. Roehl. \$421.
Mercer, N. Dak., (Zion), Pastor F. J. Doyen. Speaker, D. Bergstedt. \$521.—(Hope) Speaker, M. Schoenfish. \$214.
Hecla, S. Dak. (St. Mark), Pastor A. G. Schilling. Speaker, Wm. Simpenderfer. \$159.—(St. John) Speaker, Clifford Dirksen. \$176.
Pemberville, Ohio (Salem), Pastor William Young. Speakers, Wm. Nehrenz and M. Corl. \$644.
Macon, Nebr., Pastor O. H. Zellinger. Speakers, C. Ide and C. Miller. \$777.
Waterville, Ohio, Pastor C. J. Buehler. Speakers, Herbert Dimke and the local pastor. \$393.
Cissna Park, Ill., Pastor W. G. Hoffmann. Speakers, William Volkmann, Robert Spenn, and Bernard Loesch. \$605. Sunday School, \$74.
Toluca, Ill., Pastor A. J. Lechner. Speakers, L. R. Lechner and M. L. Bomhoff. \$512.
Shumway, Ill., Pastor Oscar A. Braunschweig. Speakers, Oscar M. Braunschweig, James Seim, and John Kordewich. \$1,067.
Lexington, Nebr., Pastor Gerald D. Gieske. Speakers, Conrad Ide and John Northwall. \$101.
Gifford, Ill., Pastor W. J. Ferne. Speakers, F. H. Holtmeyer, A. Rettberg, and P. H. Wilson. \$3,000.
Carleton, Nebr., Pastor Geo. Obermeyer. Speakers, Loren Pretty and Wm. Hanselmann. \$150.—Deshler, Nebr. \$162.
Willowdell, Ohio, Pastor Ralph House. Speaker, Missionary Leonard Schulz. \$343.
Gilman, Ill., Pastor J. L. Sealing. Speakers, Robert Spenn and Paul L. Sealing. \$290.
Metropolis, Ill., (St. Stephen), Pastor M. H. Krueger. Speaker, William Wittig. \$1,200.
Baldwin Mills, Weyauwega, Wis., Pastor C. J. Lange. Speaker, Dr. L. F. Gast. \$208.
Streeter, N. Dak., Pastor Theo. H. Judt. Speakers, H. L. Lechner and A. R. Walth. \$763.
Jansen, Nebr., Pastor E. F. Prange. Speaker, Loren Pretty. \$700.
Gifford, Idaho, Pastor Ernest Collard. Speaker, Rudolph Mensch. \$436.
Pickrell, Nebr., Pastor P. J. Weltner. Speakers, A. A. Hoferer, R. Hanselmann, and L. C. Pretty. \$1,194.
Lohman, Mo., Pastor R. W. Schlachter. Speakers, E. C. Elzey and J. J. Haberaecker. \$1,000.
Creighton, Nebr., Pastor Adolph Lillich. Speakers, H. Niederwimmer and L. Bloede. \$449.
Burr, Nebr., Pastor R. F. Hanselmann. Speakers, R. Beckmann and L. C. Pretty. \$730.
Kimball, S. Dak., Pastor William G. Fink. Speaker, Robert Wulff. \$781.
Leola, S. Dak., Pastor H. Haase. (St. James) Speakers, W. W. A. Keller and J. F. Mertz. \$502.
(Hope) Speakers, A. Hoeger and M. Obst. \$370.
(Salem) \$257.
Bancroft, S. Dak., Pastor Wayne J. Bunn. Speaker, John Rohde. \$287.—Belle Prairie Twp., S. Dak. \$297.
Max, N. Dak., Pastor Marvin Schoenfish. Speakers, A. Meidinger and the local pastor. \$396.—
(More on page 20)



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Sunday School Lesson for November 1: "God's Plan for the Home," based on Deuteronomy 6:4-9; Ephesians 5:21-6:4. Devotional Reading: Deuteronomy 6:4-9

The Bible Pictures an Ideal Home

Let us make a home. Whether we are starting family life or whether we have started it years ago, the resolution should be alive right now. What does it take? Food, shelter, and raiment. Any planning must reckon earnestly with these necessities. And it takes people, of course; one or two or at best all of whom are set in mind and heart to make a home. Family members who are so set have a mind for the most important factor of all, namely, the Word of God by which the most important Member lives with the family and makes it a home. For, where God is, there is the life of love and constant concern of one for the happiness of the other. It takes the Word of God to make a home, the Word of love.

Love by Precept

God is, and God is the proper Lord of all. He is that because God is supreme in position of authority, supreme in goodness, and supreme in power. This is the bottommost and topmost fact of life. The Word of God would fail us if it did not tell us what is our proper relationship to this supreme Person. The Word does not fail us; it tells us exactly. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." In a word, each one of us is to be totally devoted to God. This is the first commandment, stated in words which tell what we are to do. We know it also in words which tell us what we are not to do, "Thou shalt have no other gods before Me." Which Luther explains in his to-do words thus, "We should fear [God above all things], love [God above all things], and trust in God above all things." Love stands central. And God is loveable because of His goodness.

Love to God is in answer to His love to us. And out of this our love to God we will be obedient to God and love one another. "We love, because He first loved us. And, if God so loved us, we ought also to love one another."

Remember God. Teach and talk about His words daily. "Bind them for a sign upon thine hand" so that the hand may be guided by love; fix them between the eyes so that you may take your sights in line with love; write them on the gateposts so that your coming in and your going out may accord with the love of God.

Love by Example

The Ephesians passage is a piece like cloth done in basketweave. Intertwined with statements of Christ's love for His church are statements of the husband's love for his wife. Jesus Christ has given us an example of what love is. He gave

Himself for the church. That places the cross into the middle of the family. When Jesus hung upon the cross, the scoffers spoke more truth than they thought, saying, "He saved others, Himself He can not save." Why could He not save Himself from death? Love made it impossible. Out of love He gave Himself so that the church might be His gloriously holy bride. From which fact emerged an eleventh commandment, "A new commandment I give unto you: That ye love one another; as I have loved you, that ye also love one another."

There stands the example of Christ Jesus. Therefore, "Husbands, love your wives, even as Christ also loved the

church and gave Himself for it." How can a husband do that unless he knows and grows in the knowledge of Jesus Christ and His self-giving love? See how practical is the Christian gospel!

In this home, then, is a husband who gives himself for the good of his wife. He may be quite unable to save himself as he does so, quite unable to achieve personal ambitions; but he follows the example of Christ. To him the wife is devoted. She cannot help herself. The example of Christ's love for His church has been brought into her life by her husband. And so this verse is not instruction but description, "Wives, submit yourselves unto your own husbands, as unto the Lord." Where such divine love binds members of the family together, there needs not to be longingly sung, "Heaven is my home," true as that is; instead the member of the family may confidently say, Home is my heaven for now. God grant it!—A. J. SEEGER.

My Bible and I: A Study of 1 John 2:18-29

John Warns Against All Antichrists

In listing the characteristics of walking in the light (last week's study) the apostle ended with a warning against friendship with the sinful world. In today's section he warns against apostates from within the church. They are a reminder of the "last hour" when the Antichrist will appear. "So now many antichrists have come," RSV. John declares the nature of these antichrists: "And what, I ask you, is the crowning Lie? Surely the denial that Jesus is God's Anointed One, His Christ," Phillips' translation. These antichrists have turned from Christ as the Son of God and Savior. And it follows that they also left behind His high moral principles to seek out their own selfish, proud, often sensuous way.

Every person who becomes an apostate (and therefore antichrist) is a foreshadowing of that evil one, the final Antichrist, who will use all means—technological, psychological, political—to destroy the faithful and the faith. These antichrists are always with us. They are sometimes more numerous and get a wider hearing. What are we, for whom Christ is our All, to do? John answers: "Let what you heard

from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father." We have a sure foundation on which to build against the errorists . . . God's Word and Him whom it cradles, Jesus Christ. It must remain the sole source and norm of our faith. We shall then not lose our way as the result of "every wind of doctrine."

John also reminds us of "the anointing which you received from Him." We have received the gift of the Holy Spirit. The Word is not a road map which we must interpret alone. But the Holy Spirit is at work in and through that Word to enlighten us. "You have no need that any one should teach you." This is much the same as when Luther tells us that the Bible needs no pope for its correct interpretation, but that it is its own best interpreter. This because we have the Holy Spirit! Chad Walsh gives this piece of good advice for reading the Gospels: "See what picture of Christ builds up in your mind. Do not try to force the picture into any particular form, and do not try to fight against the picture as it gradually forms." We have faith that such reading of the Word is Spirit-guided and leads more deeply into the truth.

The Christ revealed in Scriptures is the Christ. Hold fast to Him and not to an accidental or wilful caricature of Him. "And now, little children, abide in Him, so that when He appears we may have confidence and not shrink from Him in shame at His coming." —KARL T. SCHMIDT.

MY DAILY BIBLE READINGS

- S. I John 2:18-29.
- M. II Thessalonians 2:1-11.
- T. Luke 11:23-26.
- W. Titus 3:4-7.
- T. Acts 1:1-8.
- F. John 16:12-15.
- S. James 1:22-27.

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Nellie Sheekolhoff and George Bolets, Sr., Clyde,
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S. Dak., \$3. Rev. John Herbst, Minneapolis, Minn.,
\$10. Oscar Anderson, New Richland, Minn., \$14.
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O., \$45.50. Isaac Solberg, Carrington, N. Dak., \$8.
Carol Jean Gilcher, Celina, O., \$5.

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ANNOUNCEMENTS

(Continued from page 18)

Sawyer, N. Dak. \$280.—Makoti, N. Dak. Speakers,
E. Wieland and the local pastor. \$367.

Churchtown, N. Dak., Pastor E. Ketterling. \$122.
Long Lake, S. Dak., Pastor C. Schreitmüller.
Speakers, H. Senft and Mr. Griskowsky. \$847.
Children's Offering, \$32.—Forbes, N. Dak. Speak-
ers, W. Gevers and H. Haase. \$295. Children's Of-
fering, \$30.

Jesup, Iowa, Pastor Fred F. Darnauer. Speaker,
Alfred Mardorf. \$136. Duplex Envelopes.

Richfield, Iowa, Pastor H. Diemer. Speaker.
Prof. Karl Schmidt and Missionary Douglas Daech-
sel. \$330.—Stapleton, Iowa. Speaker, Prof. Robert
Glaser. \$149.

Raymond, Minn., Pastor R. Lechner. Speakers.
Jerome Bangert and Elton Walth. \$395.

Deshler, Nebr. (Peace), Pastor R. H. Riensche.
Speakers, A. E. Schardt and O. Lehmann. \$901.

Greeley, Colo., Pastor Sam Wegenast. Speaker.
Jerrold Elling, \$4,463 (including \$1,000 for Central
District mission fund).

Beatrice, Nebr., Pastor John F. Streng. Cor-
rected Offering, \$3,125.

ADDRESSES

Rev. D. Bergstedt, from Hazen, N. Dak., to
Halliday, N. Dak.

Rev. E. G. Gaede, from Preston, Minn., to R. R.
No. 1, Albert Lea, Minn.

Rev. Adam Meidinger, Halliday, N. Dak.

Rev. A. H. Roesener, Olathe, Kans. From 117
Cooper St. to 1109 Fredricksen Dr.

Chaplain Ray H. Saathoff, from Rush Center,
Kans., to Sampson Air Force Base, N. Y.

Rev. Herman P. Senft, Dubuque, Ia. From
1555 Montrose Terrace to 164 Nevada.

Rev. Kenneth J. Tjornehoj, Crundy Center, Ia.

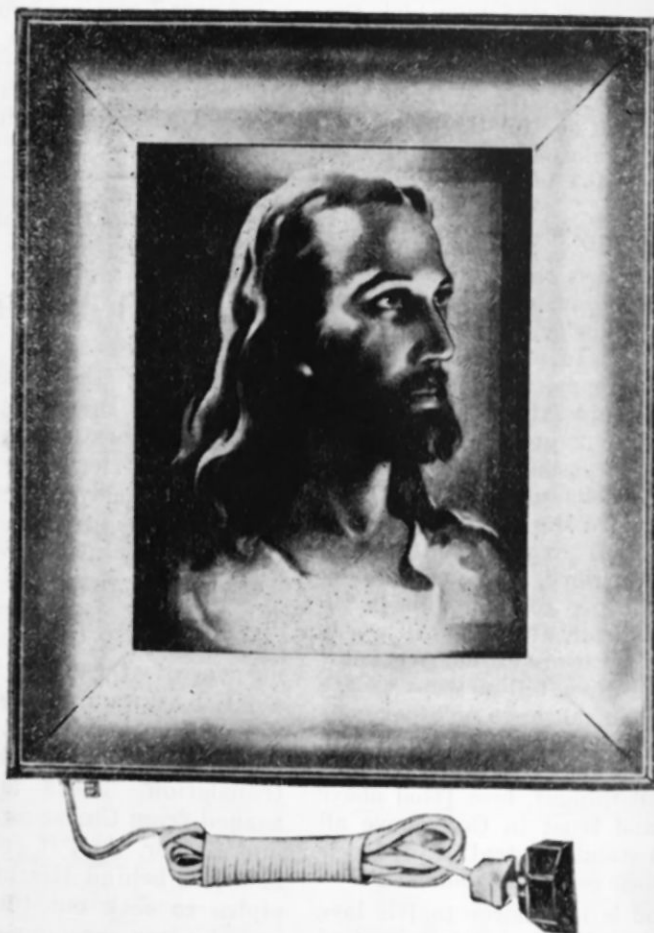
MEMORIAL WREATHS

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Henry Stadlander, Youngstown, O., \$10. Mrs.
Alfred Heffman, Currie, Minn., \$44. Alvin Harde-
kopf, Fulda, Minn., \$3. William E. Smith, Colum-
bus, O., \$5. Mr. Love, San Antonio, Tex., \$1.
Henry J. Mueller, Orange Grove, Tex., \$5. Mrs.
Alvina Henschel, Howards Grove, Wis., \$3. Rev.
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Antonio, Tex., \$1. Arnold Buendorf, Wells, Minn.,
\$5. Mrs. Christ Schulz, Saginaw, Mich., \$8. Rev.
Simon Long, Rockford, O., \$10. Ed. Bohn, Gillett,
Wis., \$3.

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Hector, Minn., \$8. Mrs. John Pless and Harry
Linderbaum, both of Cresco, Ia., \$98.50. Henry
Wachtendorf, Herman Alex, both of Yorktown,
Tex., \$26.50. Charles Metzger, Columbus, O., \$25.
Adelaide Junkerman, Lancaster, O., \$5. Adam
Jahreis, Russellville, Mo., \$5. Mrs. Mary Roessler,
Wm. H. Balzen, Francis T. Henderson, Sr., W. E.
Graves, Mrs. Eleanor Deininger, S. W. Harris,
and Mrs. Carrie B. Sobey, all of San Antonio,
Tex., \$34.

Mrs. Dan Grimm, Grimes, Ia., \$10. Raymond
Kuhn, Eldorado, Ia., \$4. Rev. Carl F. Betz, Stras-
burg, O., \$50. Rev. Carl Yahl, Clyde, O., \$5. Charles
W. Heaford, Rockwell, Ia., \$2. Fred Boeff, Dexter,
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