

The Lutheran COMPANION



ORDINATION SERVICE IN ERICKSON, MANITOBA

Participating in the rite were, front row, left to right: Pastor Vernon H. Sundmark, sponsor; Dr. Oscar A. Benson, president of the Church; Donald W. Sjaberg, ordinandus; Pastor Harold L. Manson of Bethlehem Church; second row: Prof. Otto A. Olson, Jr., Augustana representative on Saskatoon Theological Seminary, and president-elect of the Canada Conference; Dr. Eric Wahlstrom, professor at Augustana Theological Seminary, Rock Island, Ill.; Dr. Anton A. Nelson, regional director for Canada and Red River Valley Conferences; Pastor G. Uno Lundmark, president of Canada Conference. See article on page 15.

Vol. XCIX No. 22

June 2, 1954

Our Mailbag . . .

OPPOSES UNIVERSITY IDEA

To the Editor:

THE letter in "Our Mailbag" in a recent issue of THE COMPANION interested me very much, though rather adversely. Make Augustana a university? No, ten thousand times No.

In the first place, these smaller schools that desire university status are, to many people, merely ridiculous, a means of satisfying the ego. They are no more universities in the true sense of the word than, as Mr. Veterus said, Augustana is. The word university brings out a feeling of size, loss of personality, group attitudes—the feeling of an educational machine. True, the student may go there attend lectures, fulfill requirements, graduate. Yet he has missed that something that Augustana and all similar church schools have to offer. It is an intangible thing, hard to describe on paper, but one feels it immediately upon campus association. It is in the lecture rooms, laboratories, dormitories, on the campus. It is the "thing" that makes Augustana have so little trouble with drinking problems and associated vices.

As an Augustana "dame" who has spent nearly her entire adult life on campuses, I can truly say I'd dislike to send our 18-year-old daughter from home to a university campus. Yet I would not hesitate one moment to send her to a school such as Augie is. Although they think they are grown up, they need a great deal of guidance and direction still. It would be a great comfort to know that she was going to a school where she would get just such personal supervision.

If Augustana became a university, it would lose its most valuable attribute. For, if once started, ambition would force it to grow and grow physically. If the Augustana Lutheran Church wants a medical school, that is very commendable. The need is truly great. But not at Augustana. We need Augustana College, too.

Sincerely,

Rock Island, Ill.

MARY M. HILL

Without entering into the merits of the question of making Augustana a university, it might be sug-

gested that the intangible "thing" that makes Augustana and other church colleges different from state institutions is nothing less than the Christian faith and ideals for which our schools stand, believing teachers, and students who come for the most part from a background of Christian homes and churches.—
The Editor.

MORE CIRCULATION FIGURES

To the Editor:

IT WAS GOOD to read about the Book Concern's 1953 publishing record. Not infrequently does one hear editors and publishers of other Churches acknowledge the outstanding readership record of the Augustana Church. Publication houses of larger Churches show up well in total circulation figures, but when circulation is compared to church membership, Augustana is often out in front.

Your April 28 editorial mentioned the circulation of THE LUTHERAN COMPANION and The Home Altar. The Book Concern's latest circulation report gives THE LUTHERAN COMPANION 69,748 and The Home Altar 115,000. When compared to our total communicant membership of 346,978, these are surely circulation achievements: THE LUTHERAN COMPANION, with 20 per cent of the church membership as subscribers, and The Home Altar, with 33 per cent, which figures, of course, must be further interpreted and weighted in the light of family units.

But even more outstanding are the circulation records of some of the periodicals you did not name. Take, for example, the magazine, The Church School Teacher. The first quarter circulation statistics show a circulation of 9,308. There are 26,308 Sunday school and weekday church school teachers in the Augustana Church. In the Augustana Church, therefore, 35 per cent of the teachers receive their Church's educational magazine.

The Sunday school story papers have even a better record. During 1953 our Sunday school had an enrollment of 165,540. That figure includes children, youth, adults, teachers and officers. The

circulation of the story papers is 67,898. That means that during 1953 more than 41 per cent of the children and adults in Sunday school received a story paper. And, happily, The Church School Teacher and the Sunday school story paper circulations are climbing. The Church School Teacher, for example, experienced an 11 per cent increase last year.

With the new format of our Sunday school story papers and their correlation with our Sunday school courses, we expect the circulation to continue its climb. As more church schools see how interesting and helpful are the new Little Folks, Olive Leaf, and Young People, they will wish to have their pupils read them.

Sincerely yours,

LAEL H. WESTBERG
Executive Director,
Board of Parish Education

Minneapolis, Minn.

THE STRANGER IN CHURCH

To the Editor:

I WISH to take exception to Roy Stetler's idea as expressed in his "Chats," that we should always be alert to welcome the stranger in the church. If the stranger knows the "Host," Jesus Christ, he will be perfectly at home in whatever Protestant church he enters, and, if he doesn't know Him, we had better give him a chance to get acquainted and not distract him by coming between him and his Host!

Wouldn't it be presumptuous if we were in a friend's home and a stranger came in, we took it upon ourselves to play "host?" Let's ask ourselves if we go to church to meet people or to meet God. Let's go to church as though we were the only person there, ready to receive the Word of God and not be distracted by social amenities.

Sincerely,

MRS. LILLIE MUMM

Durant, Iowa

We do indeed go to church for the purpose of meeting our Lord and to listen to what He has to say to us, but the friendly attitude and the kindly fellowship of other Christians are also heart-warming, especially if we happen to be strangers in a strange place. This should not make us less receptive to God's Word.—The Editor.

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An Officer for 42 Years

New England Conference Honors Dr. Hulteen

By Charles R. Bomgren

FOR the first time in the history of the New England Conference the name of Dr. B. Julius Hulteen is no longer listed among its officers. Since 1912 Dr. Hulteen has served either as secretary, vice-president, or president of the Conference. With the adoption of a new constitution for the Conference in 1953, Dr. Hulteen was ineligible for re-election. Few, if any, members of the Augustana Church can boast a similar record.

When the Conference convened for its 42nd annual convention, President Eskil G. Englund thanked Dr. Hulteen for his many years of loyal service to New England and to the Kingdom of God, and the delegation gave him a rising vote of appreciation. Dr. Hulteen still actively serves Trinity Church in Worcester, Mass., as assistant pastor, and he is pastor emeritus of Emanuel Church in Hartford, Conn. The newly elected vice-president is the Rev. Raymond W. Hedberg of First Church, New Britain, Conn.

The Conference met this year in Salem Church, Quincy, Mass., the Rev. Carl J. Johansson, pastor, April 25-28. Its theme was "Share Christ Today." The Women's Missionary Society met simultaneously at the nearby United Presbyterian Church under the leadership of Mrs. Stanley Sandberg.

Commission Three Missionaries

The opening service of the convention was a service of consecration at which the host pastor and his wife, the Rev. and Mrs. Karl J. Johansson, and the parish secretary of the host church, Miss Betty Anderson, were commissioned for service as missionaries—the Johanssons to Tanganyika in East Africa, and Miss Anderson to Hong Kong. The sermon was delivered by Dr. Englund, and the liturgist was the Rev. Carl Bloomquist of Hoxsie, Rhode Island. Dr. Oscar A. Benson, president of the Augustana Church, and the Rev. Rudolph Burke, promotional director of the board of foreign missions, officiated at the commissioning service, assisted by the pastors of the Boston District.

The preparatory address for the service of holy communion on Monday morning was given by the Rev. N. Eugene Larson of Dorchester, Mass. Dr.



B. JULIUS HULTEEN

O. Karl Olander of Worcester, Mass., was the celebrant.

The president of the Church preached at the Monday evening evangelism service, with the Rev. Carl E. Olson of Manchester, Conn., serving as liturgist. The Rev. Rudolph Burke was the preacher at the mission service on Tuesday evening.

Other guests who spoke were Dr. Evald B. Lawson, president of Upsala College, East Orange, New Jersey; the Rev. Glen Pierson, regional director of the New York and New England Conferences; the Rev. Martin Carlson, director of stewardship for the Augustana Lutheran Church, and Mr. Amelio Della Chiesa, mayor of Quincy.

Contributions Increase 21 Per Cent

Pastor Gordon S. Nelson, Conference statistician, reported a net growth of 1.4 per cent in the baptized membership of the Conference and an increase of 1.25 per cent in the confirmed membership. The grand total of contributions reached \$1,791,430.95, an increase of 21 per cent over last year, and total benevolence giving increased 14 per cent to \$324,702.83.

President Lawson of Upsala reported that gifts for the Upsala Chapel Fund have now passed the \$300,000 mark and that the chapel basement, soon to be completed, will be debt free. Dr. Lawson spoke also of work still to be done

on the campus, chiefly the completion of the chapel and the erection of a gymnasium-auditorium.

Three congregations became self-sustaining this past year. They are St. Paul of Arlington, Mass., the Rev. Walter B. Ohman, pastor; St. Paul's of East Longmeadow, Mass., the Rev. G. Theodore Forsberg, pastor; and Immanuel of Portland, Maine, the Rev. Vincent E. Ligouri, acting pastor. Special mention was made of the gifts of \$1,400 by Salem Church of Naugatuck, Conn., and \$1,000 of Emanuel Church in Manchester, Conn., to Faith Church in East Hartford, Conn. Emanuel Church of Hartford, Conn., assisted in the financing of the new building at East Hartford with a loan of \$10,000 to the Church Extension Fund, and Upsala College made available a loan of \$15,000, of which \$10,000 has been designated for Grace Church in Needham, Mass.

New Congregation Received

The latter congregation, of which the Rev. Peter Beckman, Jr., is pastor, was received into the Conference during the convention. It was officially organized on September 13, 1953.

Lutheran Social Service, Inc. reported the purchase of additional property in Worcester, Mass., bordering the present property of the Worcester Home for the Aged.

The Conference parsonage, completely destroyed by the Worcester tornado of June 1953, has been completely rebuilt by an insurance payment of \$14,000, plus \$1,000 received from Conference congregations and by the transfer of \$5,000 from the Conference current funds to the treasury of the Lutheran Board of Missions, Inc.

Women Contribute \$29,997

The Women's Missionary Society contributed the sum of \$29,997.32 to the Church, an increase of \$3,731.95 over the previous year. The W.M.S. has assumed an obligation of \$1 per member for the support of the Christian Life Fund at Upsala College.

The delegation voted to memorialize the Massachusetts and Rhode Island Councils of Churches to adopt the preamble of the constitution of the National Council of Churches of Christ in the U. S. A., which recognizes Christ as Lord and Saviour, and it memorialized the Augustana Church to make a thorough study of the present procedure of calling pastors.

Both the secretary of the Conference and the treasurer were re-elected. They are the Rev. Elmer Olson of Blackstone, Mass., and the Rev. Richard B. Pearson of Forestville, Conn.



J. P. ANDERSON
St. Ignace, Mich.



S. KENNETH ARNTSEN
Freensburg, N. Y.



JOHN ARVIDSON
Wetaskiwin, Clive, Alta.



J. MARCUS AURELIUS
Creston, Iowa



LAWRENCE H. BECK
Red Oak (Nyman), Iowa



F. JAN BENGTSON
Boston, Mass



PAUL J. BENGTSON
Osage City, Kans.



EARL H. BERNDTSON
Niobe, Lignite, N. Dak.



EUGENE A. BRODEEN
Barrington, R. I.



DARRELL W. CARLSON
Seattle, Wash.



DUANE H. CARLSON
Springfield, Va.



GEORGE W. CARLSON
Riverside, Calif.



L. A. CARLSON
Hong Kong or Formosa



J. R. CHRISTENSON
Chanute and Vilas, Kans.



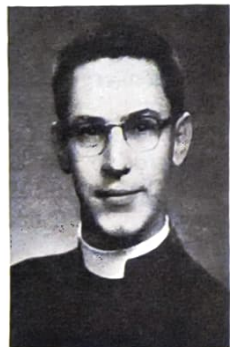
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Cass Lake, Bemidji, Minn.



ROGER M. DAVIDSON
Brattleboro, Vt.



JOHN E. DRAGELIN
Concord, N. H.



RONALD A. EBB
Kearney, Nebr.



ENOCH B. ENGLUND
Brush Prairie, Wash.



RONALD F. ENGLUND
Jersey City, N. J.



ROBERT E. FRICKSON
Percival, Sask.



FREDRICK E. ERSON
Regina, Sask.



R. HOWARD FEHR
Cedarville, Mich.



DONALD C. FLATT
Africa



JOHN H. FREED
Merrill, Wausau, Wis.



LAVERN K. GROSC
Des Moines, Ia.



C. H. GUSTAFSON
Williamsport, Pa.



JOHN E. HALBORG
Duquesne, Pa.



ARTHUR L. HANSON
Comstock, Minn.



FRED W. HEDBERG
Manor, Texas



ALAN N. HOAGLUND
Japan



NOAH M. INBODY, JR.
Manistique, Mich.



DONALD C. JOHNSON
Sacred Heart, Minn.



ROBERT V. JOHNSON
Osceola, Nebr.



VIRGIL F. JULIOT
Tacoma, Wash.

Into a World of Strife

Largest Seminary Class Looks to Ordination

By A. D. MATTSON

THE ordination class this year is unique in the history of our Church, primarily in the fact that it will be the largest class ever to be inducted into the ministry by our Church. Three or four of the members of the graduating class in Augustana Seminary are not applying for ordination since they are going on to graduate study, but the ranks of our clergy will still be increased by some eighty pastors.

The 1954 class marks a turning point in the history of our Seminary. It is the last class to go through the Seminary with our present physical equipment. Next year we hope to be able to make use of our new library and the increased chapel facilities. The class has taken cognizance of this fact by leaving a gift with the Seminary which is to be used for altar appointments in the enlarged chapel.

The class is unique in another respect. The number of war veterans is proportionately larger in this class than in succeeding classes. We are getting farther away from the recent war, and the number of veterans decreases. This, however, does not imply that the class

is going out into a peaceful world. They are going forth into the ministry at a time when the Church is facing one of the greatest crises of its history. Apparently the class is well aware of this fact and has indicated such consciousness in the very motto which it has chosen. It is taken from the call of the prophet Jeremiah when the Lord spoke to him, saying, "For to all to whom I send you you shall go, and whatever I command you you shall speak" Jer. 1. 7.

The ministry of the prophet Jeremiah fell within a very difficult and turbulent period of history. Jeremiah witnessed the decline and the fall of the mighty Assyrian Empire. He saw hordes of Scythians swarm down from the north and threaten to submerge his country and all the coastal civilization in a flood of barbarism. He saw Egypt demonstrate its physical prowess, and how it was shorn of its power by the Chaldeans. He witnessed a new Babylonian Empire rise to power. Finally, he witnessed the downfall of his own nation and the Babylonian Exile for his own people. Jeremiah himself went into exile in Egypt. Few men have

witnessed more world-shaking historical events than the prophet Jeremiah.

Internally, his nation also presented a picture which caused the prophet grave concern. There was idolatry and there was child-sacrifice, and the prophet saw that the foreign policy of the rulers was leading to the destruction of the nation. The prophet, as the spokesman of the Lord, had to speak and the result was that he was subjected to ridicule and maledictions. He experienced the violence of the mob, and imprisonment, and finally exile. Jeremiah was timid by nature, but the secret of his invincible courage was found in the words of the Lord, "I am with thee to deliver thee." The prophet knew that God had not abandoned his world, and this fact gave him courage to carry on in spite of the fact that he often had to experience the loneliness of his solitude.

The ministry of the members of this class is to be projected on a world scene which grips the hearts of men with fear. The alignments are confusing. Russia and China were our honored allies in the last war. Ger-



DENMORE C. KALWEIT
Rockford, Ill.



DAVID F. LARSON
Austin, Texas



PAUL E. LEONARD
Orange, Mass.



INGMAR L. LEVIN
Ansonia, Conn.



MERRILL R. LINQUIST
Warren, Ore.



HARRY J. LORENZ, JR.
Chicago Heights, Ill.



MILTON LUNDEEN
Japan



VERNEL A. LUNDEEN
Clarkfield, Minn.



CHARLES J. LUNDQUIST
Oil City, Pa.



L. H. MAIGAARD
Vancouver, B. C.



L. B. McCULLOUGH
Portland, Ore.



H. N. MYKELBUST, JR.
Maple Plain, Minn.



EARL F. NELSON
Westminster, Colo.



VERNON A. NELSON
Dixon, Iowa



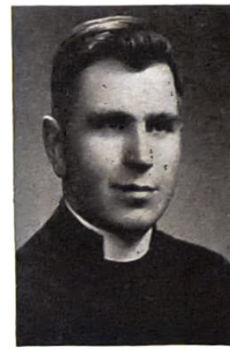
ORVILLE W. NYBLADE
Africa



JOHN W. OLSON
Miltona and Carlos, Minn.



PAUL H. OLSON
Burnaby, B. C.



ROBERT A. OLSON
Benson, Minn.



HENRY E. PALM
Atkinson, Mahtowa, Minn.



D. J. PALMQUIST
Madison, Wis.

many and Japan were our mortal enemies. Today the situation is just the reverse. During the last war we were determined that Germany should never again be re-armed, and now we are desperate to get a European army in which Germany is to participate. We rejoiced at the end of the war over the pacifistic intentions of Japan as expressed in her new constitution, and now we are willing and anxious that Japan shall become our ally in arms.

Our own nation seems to have forgotten the words of the Lord through the prophet when he said that our security lies ultimately not in might nor in power but in his Spirit (Zech. 4. 6). Our materialism has often become an idol for us. We often fail to recognize that our problem is primarily a moral and a spiritual problem.

Into such a world the members of this class go forth to preach the Word of the Lord. We wish for them the

consciousness of that intimate relation with God which was the source of the courage of the prophet Jeremiah. They need the comfort of the assurance of the risen and present Lord, "Lo, I am with you always, even unto the end of the world" Mt. 28. 20. There may be lowering clouds on the horizon, but the Christian witness is not alone. God has not abandoned history. He has not abdicated. He is with us, and in Him lies our hope.



JOHN F. PALMQUIST
International Falls, Minn.



L. EINAR PERSSON
Manchester, N. H.



DELPHO P. PETERSON
Saronville & Edgar, Nebr.



HERBERT G. PETERSON
Kennedy, Minn.



KENNETH E. PETERSON
Los Angeles, Calif.



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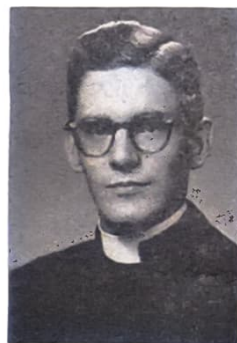
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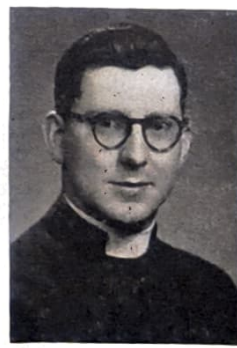
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Everett, Wash.



JACK E. TRETHEWEY
Detroit Lakes, Minn.



RALPH R. VAN LOON
Ham Lake, Minn.



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ALBERT A. WOLLERT
Bronx, N. Y.



DALLAS W. YOUNG
Sioux Falls, S. Dak.



L. E. YOUNGDALE
Artell, Nebr.



JAY D. ZIMMERMAN
Port Blakely, Wash.

Abraham and Melchizedek

By Samuel M. Miller

And Melchizedek king of Salem brought out bread and wine; he was priest of God Most High. And he blessed him and said,

"Blessed be Abram by God Most High, maker of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!"

And Abram gave him a tenth of everything. Genesis 14.18-20 (RSV)

For this Melchizedek . . . is without father or mother or genealogy, and has neither beginning of days nor end of life, but resembling the Son of God he continues a priest for ever. Hebrews 7.1-3 (RSV).

WE WOULD probably never have known that Melchizedek is a type of Christ if the Letter to the Hebrews had not told us that he was "made like unto the Son of God." The author of Hebrews develops the type from the Messianic prophecy in Psalm 110.4, "The Lord has sworn and will not change his mind, 'You are a priest for ever after the order of Melchizedek.'"

The occasion of Abraham's meeting with this mysterious and remarkable personage was at his return from the rescue of Lot. Lot, who had chosen to live in Sodom, became the victim of war between two groups of allied kings. "So the enemy took all the goods of Sodom and Gomorrah, and all their provisions, and went their way; they also took Lot, the son of Abram's brother, who dwelt in Sodom, and his goods, and departed." When Abraham heard of this he might have thought, "Well, Lot chose to live in that wicked city, now he will have to suffer the consequences." Not so this great man of God. In his magnanimity he was moved with sympathy for his unfortunate kinsman and immediately decided to rescue him.

A Police Action

Abraham had three hundred and eighteen trained men. Three Amorite brothers were his allies, and they doubtless also had hundreds of fighting men. Abraham would never have engaged in any aggressive warfare, but he did not hesitate to use this force in a police action against these invading marauders. In this he was acting not only as Lot's kinsman but also as a responsible protector of the land which God had given him. In this world it is the will of God that responsible governments should protect their citizens

against aggressors, thieves, kidnapers and murderers, whether these be individuals or nations. "He does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer." Rom. 13.4. It was in this spirit that Abraham acted. By the use of strategy and the element of surprise, he proved himself a great commander and won a great victory. He brought back everything which the invaders had stolen.

Upon his return Abraham is met by two kings, the king of Sodom, representing the pagan world, and the king of Salem, representing God. With dignity and with testimony of his reliance upon God, he refused to accept anything from the king of Sodom. He would be under no obligation to the world, "lest you should say, 'I have made Abram rich.'" But from Melchizedek he humbly accepts bread and wine, the blessing of God, and the recognition that God had given him the victory. "And Abram gave him a tenth of everything." This is the Bible's first mention of the tithe. A man of faith gives it to one who is a type of Jesus Christ. Certainly no legalism is involved.

Has Spiritual Significance

Hebrews shows us the spiritual significance of this incident. "For this Melchizedek, king of Salem, priest of the most high God, met Abraham returning from the slaughter of the kings and blessed him; and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. He is without father or mother or genealogy, and has neither beginning of days nor end of life, but resembling the Son of God he continues a priest for ever." Hebrews 7.1-3.

Jesus Christ, declared by God to be a priest for ever after the order of Melchizedek, is the fulfillment of all this. He is the King of righteousness, the King of peace, the eternal High Priest "by the power of an indestructible life." He gives His people the sacramental bread and wine, reminding us of the sacrifice He has made on our behalf. He pronounces God's blessing on those who believe, and blesses God for their victories of faith. We tithe when we recognize that we owe Him all.

Chat . . .

By ROY H. STETLER

DID the period of Lent so recently celebrated bring any new and enriching experiences to you? Were you under any new compulsions which gave a deeper spiritual meaning to your life?

I cannot begin to relate the effect this particular experience had in our own family save to say it was the most up-lifting of all the Easter seasons. Is it because we are getting older that each year these seasons of spiritual refreshing have become increasingly meaningful? We can't with words paint the picture that would give a true portrayal of those days during Easter week, but our commitments have been rooted deeper and because of this we should be able to weather the storms ahead just a bit better. We are convinced that prayer is the most important part of our daily life and have decided to use it more than ever before. We have committed ourselves to pray for more people. We are so apt to find fault and criticize. We shall try to replace fault-finding with love, for we were impressed as never before that Christ used this method in winning people.

On Thursday before Easter one of our great preachers, in treating this subject, suddenly in the midst of his message said something like this, "I wonder if there will not be too many Easter lilies in our churches on Sunday. What do you think Jesus would do with our Easter lilies? I think he would not put too many in the churches. Rather I think he would carry most of them to the folks in the narrow streets and give them to those who are too poor to buy Easter lilies." I said to myself, "Sure, that is exactly what He would do, and if the Lord permits us to see another Easter, we shall buy at least one plant and carry it to one family."

This suggestion came from a very consecrated man who impressed me with the thought that almost everything he does is measured with the question, "What would Christ do in a like circumstance?" No wonder he has power to move great congregations! So, I guess the greatest inspiration that came to us was this man's simple faith. "I heard him call, 'Come follow,' that was all. Who would not follow if he heard him call?"

We have asked God to give us the courage to live as Jesus would have us live.

● END SCHOOL SEGREGATION

AMERICA has moved another step toward racial equality and the elimination of un-democratic distinctions. By a unanimous vote, the United States Supreme Court on May 17 handed down a ruling declaring that racial segregation in the public schools of the country is unconstitutional.

In what promises to be an historic decision, the Court declared that the separation of white and Negro pupils in public schools violates the principle of equal protection under the law guaranteed by the Eleventh Amendment to the Constitution. In the decision, which was read by Chief Justice Warren, the Court also stated that segregation results in lack of equal education opportunities.

The ruling reversed a previous decision of the Supreme Court handed down 57 years ago, when the Court held that racial segregation was not unconstitutional as long as the states provided "equal" school facilities for Negro and white pupils.

"Today," said the new decision, "education is perhaps the most important function of state and local governments. Compulsory school attendance laws and the great expenditures for education both demonstrate our recognition of the importance of education to our democratic society . . .

"In these days, it is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunity of an education. Such an opportunity, where the state has undertaken to provide it, is a right which must be made available to all on equal terms."

At this point the decision declared that segregation does deprive children of minority groups of such equal educational opportunities. Moreover, the Court went on to say:

"To separate them from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone."

Here the decision quoted a passage from the findings of a Kansas court, which stated:

Segregation of white and colored children in public schools has a detrimental effect upon the colored children. The impact is greater when it has the sanction of the law; for the policy of separating the races is usually interpreted as denoting the inferiority of the Negro group. A sense of inferiority affects the motivation of a child to learn. Segregation with the sanction of law, therefore, has a tendency to retard the educational and mental development of Negro children and to deprive them of some of the benefits they would receive in a racially integrated school system."

AS MIGHT be anticipated, reaction to the Court's decision was violent in many sections of the South. Governor Herman Talmadge of Georgia, who had asserted that "there never will be any mixed schools

while I am governor," declared that the verdict "raises a grave question as to the future of the nation." Georgia's Attorney General Eugene Cook commented bitterly, "This decision has provoked a social, economic, political and legal revolution in at least 23 states."

Other southern leaders, on the other hand, suggested "sober and careful thinking, together with planning untainted by hysteria."

More important, however, will be the attitude of the Church throughout America toward this new interpretation of the status and rights of the Negro in the eyes of the highest tribunal of the land. It is hardly conceivable that the Church can afford to lag behind the State in according to the Negro the justice and equality due him. For the Church to deny him any right or privilege to which the State declares he is entitled by law is to admit that the Church's standards of justice, charity and good will are lower than those of the State.

We do not believe that this is true. It remains, however, for the Church to turn its attention to this problem with all earnestness. We are firmly convinced that the right answer will never be found until all Christians come to acknowledge that in the eyes of God there is no distinction because of race or color or language or social position or any other of the many artificial walls that seek to create divisions among the children of men. The only thing that counts with Him is whether they have accepted the Lord Jesus Christ as Saviour, and thus become the children of God.

"For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Gal. 3. 26-29.

● RELIGION WAS NEGLECTED

NEGLECT of religion in American education in part is responsible for the present "social turmoil" in the United States, resulting in "a serious threat to freedom of thought." This is the considered opinion of Dr. Nathan M. Pusey, president of Harvard University.

Speaking at a conference sponsored by Union Theological Seminary on "The Relation between Religion and Freedom of the Mind," in connection with the bi-centennial program of Columbia University, the new head of Harvard asserted that "freedom is the real goal of education," but warned that "it will not be won without an undergirding of religious experience."

"Indifference to religion in the world of education—whatever the situation may have been a generation or more ago—would now seem to be a luxury we can no longer afford," he added.

But Dr. Pusey is not altogether pessimistic over the present outlook. Although he admits that the current situation is disturbing, he believes that there are strong constructive forces at work that may be marshalling

(Continued on page 22)



WHEN THREE NEW CONGREGATIONS WERE RECEIVED

The reception took place at an evening service when more than 100 representatives of House of Prayer Lutheran Church, Richfield, Minnesota; Advent Lutheran Church of North Ramsey County, and St. Michael's Lutheran Church of Roseville, Minnesota, were welcomed into the Minnesota Conference. Dr. S. E. Engstrom, executive director of the Board of American Missions, is shown at the rostrum, and Pastor Thomas W. Wersell, regional director for the Minnesota Area, stands to his right. The Conference president, Dr. Emil Swenson, welcomed the congregations into the Conference. The combined baptized memberships of these three new congregations is more than 1,100. The House of Prayer and Advent congregations were self-sustaining within two months after organization.

A Centennial Convention

Minnesota Conference Meets in Century-Old Congregation

By Robert Warren

THE mother church of the Minnesota Conference, the First Lutheran Church of St. Paul, invited all her children back home for the 96th annual convention of the Conference this year and to help her celebrate her own 100th birthday. The festivities began on April 26 and concluded on April 30.

It was in May of 1854 that Pastor Erland Carlsson came from Chicago to organize in successive weeks the First Lutheran Church of St. Paul, the Chicago Lake Lutheran Church of Center City, and the Elim Lutheran Church of Scandia.* In the observance of this historical event the convention was greatly enriched. An evening service was dedicated to an illustrated lecture on the history of these three congregations with special emphasis on their part in the growth of the Conference institutions.

After the opening evening service, the host congregation entertained the

delegation at a "kaffe dunk," featuring the three pastors of the three 100-year-old congregations dressed in frock coats and appropriately bearded to depict pastors of 100 years ago. Waitresses and participants in a program were clad in their grandmothers' dresses. Music was provided by a men's chorus that was listed as being from the Gustavus Adolphus Lutheran Church of St. Paul but which looked more like a century-old group, complete with old-fashioned garb and facial adornments. The historical element was in evidence from the beginning to the end of the convention.

Welcome Three Congregations

Advance for Christ received much attention. The blessing and success of this wonderful missionary enterprise of the Augustana Church inspired the Conference at numerous occasions. An evening service was devoted to *Advance for Christ* and centered in presentations on American and foreign missions. There was also an inspiring devotional period of spontaneous praise and thanksgiving to God.

At this program three new congregations were welcomed into the Conference. They were House of Prayer Lutheran Church, Richfield, Minnesota, organized November 1, 1953, the Rev. Richard J. Bingea, pastor; Advent Lutheran Church of North Ramsey County, organized November 29, 1953, the Rev. Thomas L. Basich, pastor, and St. Michael's Lutheran Church of Roseville, Minnesota, organized December 6, 1953, the Rev. Richard L. Hillstrom, vice-pastor and Mr. Raymond E. Peterson, Seminary intern in charge. These new missions so caught the spirit of missionary advance that the first two named have become self-sustaining within two months after their organization.

Dedicate Nurses' Home

The program of social missions also received special attention at the convention. The new Bethesda Hospital Nurses' Home, costing \$1,128,474, was dedicated during the convention by Dr. Emil Swenson, Conference president. This is an attractive eight-story building providing comfortable, pleasant

* Respectively, these congregations are now served by Pastors William J. Hylengren, J. Walton Kempe, and Ernest G. Anderson.

housing for nurses and adequate facilities for the education of student nurses. Dr. L. B. Benson is the superintendent.

The Conference took historical action when it unanimously voted to turn the Vasa Children's Home near Red Wing, Minnesota, into a home for mentally retarded children. At the present time there is no non-profit or church-related institution in Minnesota engaged in the care of mentally retarded children. Thus the Minnesota Conference is pioneering again. The home, established in 1865 by Eric Norelius, will be equipped by September or October to care for 40 or 50 of the 250 to 300 mentally retarded children in the Conference area now awaiting space in an institution. Admissions will be handled by the child placement department of the Board of Christian Service, under the direction of Mr. Morton V. Bjorkquist, superintendent.

Another important phase of the social missions program centered around the installation of Pastor Walter F. Pearson, formerly of Attleboro, Massachusetts, as chaplain to the St. Peter State Hospital for the mentally ill. By action of the Conference, Pastor Pearson had been called through the Executive Committee as the first Church-sponsored chaplain in any institution in the State. The Rev. Harold E. Peterson of Moose Lake serves also as an institutional chaplain, but under supervision of the State.

Authorize New Dormitory

The program of Christian higher education received impetus when the Conference authorized Gustavus Adolphus College to erect a new dormitory on the St. Peter campus to house 200 men. The College was given permission to borrow up to \$600,000 for this purpose from the House and Home Finance Agency of the United States. The Conference also granted the request of the Folke Bernadotte Memorial Foundation of Gustavus Adolphus College to acquire the Oakridge Cemetery Corporation of Chicago as an investment for the college. The Conference also received a report from the Commission to Study the Place of Gustavus in the Life of the Church.

The Gustavus Adolphus College Choir, under the direction of Eugene Casselman, appeared at an evening service which featured an address on world missions by Dr. Reuben K. Youngdahl of Minneapolis.

In commemoration of the observance of the 70th birthday on April 7 of Dr. Emil Swenson, a testimonial banquet was held during the convention. Over 500 friends of the Conference president attended, expressing their appreciation and good wishes.

Other programs during the Conference included a pastoral conference, at which the Rev. O. V. Anderson of Chicago spoke, and a laymen's conference which gave attention to "extending the Kingdom." Dr. Leonard Kendall was the speaker at the opening worship service, and the Rev. Anton Lundeen at the holy communion service.

Looking in Two Directions

The theme of the Convention was "Our Hope for Years to Come," pointing not only to past blessings but to the potential opportunities of the future. In his annual report to the Conference, Dr. Swenson emphasized the spiritual heritage in terms of material blessings, the works of mercy, and the educational heritages, as well as the prospects for leaving a "goodly heritage" for future generations. He pointed out that the 1953 budget had been collected to the extent of 99.7 per cent, that average church attendance in the Conference is 60 per cent, that improvements and debt reduction in the Conference in 1953 totaled \$1,336,000, and that the Conference is growing in terms of new congregations and pastors serving parishes. Upon his recommendation, the Conference requested the Church to implement efforts to in-

clude pastors in the program of social security.

As a part of the Centennial observance, the Conference executive committee has published a biography of Dr. Eric Norelius, written by Dr. Emeroy Johnson, Conference secretary. It has been printed and is for sale by the Augustana Book Concern.

The Conference voted to continue publication of the *Minnesota Conference Advance*, a periodic paper reporting Conference activities.

The regional director of American Missions, Pastor Thomas W. Wersell, reported that five new missions had been established in the Conference in 1953, and that during the present year 23 congregations are receiving mission aid amounting to \$24,200. More than seven fields for new missions await development in the Conference. His report also stressed the importance of parish evangelism. The Conference elected Pastor Robert N. Pearson of Cambridge as director of evangelism and authorized the election of 18 District directors to constitute a Conference Evangelism Committee. Five Conference congregations have entered or are in the process of entering the "mothering" program for granting

(Continued on page 17)



HONOR 70-YEAR-OLD PRESIDENT

Dr. and Mrs. Emil Swenson inspect the bound volume of letters which was presented to Dr. Swenson at a testimonial banquet commemorating his 70th birthday. The banquet was held on April 28, in connection with the 96th annual convention of the Lutheran Minnesota Conference. More than 500 friends attended. Dr. Emeroy Johnson, secretary of the Conference, was master of ceremonies, and tributes were given by eleven persons representing various phases of church life, including Dr. Oscar A. Benson, president of the Augustana Lutheran Church. A substantial check, representing contributions from congregations of the Conference, was presented to Dr. Swenson by Mr. Christopher Hoff, Conference treasurer.

Building

A Conversation

By Clifford A. Nelson



GLORIA DEI CHURCH, ST. PAUL, MINNESOTA
This is early American Georgian Colonial architecture.

WHEREVER churchmen and architects meet today, it seems almost inevitable that a spirited discussion will arise about the virtues of the contemporary versus the traditional styles in the building of a house of worship. The argument may very well become quite heated, for there is at the present time a rigid and inflexible spirit on the part of many that insists that it is actually dishonest and morally wrong to borrow the style of another age and generation. To build with the noble lines of aspiration that have made Gothic design a thing of beauty, or to simulate the rugged

strength of the Byzantine or Romanesque temple of worship—that is less than genuine and sincere for the Church to-day.

So the argument runs. Let the architect shun all these forms that are dead, dated, archaic, trite, unimaginative and sterile. They do not speak to the condition of modern man, they do not speak a language of religion that addresses itself to his present predicament. Let the architect be free from all that is of the past, and let him express instead the temper and spirit of this scientific, technological age. Such is the language of the revolt of contemporary architecture, and, surprisingly enough, it has captured the imagination of some of the best and finest young minds.

Sound Thinking Needed

It ought to be said that the discussion is a dynamic and wholesome conversation that needs to be heard with intelligent attention. The encounter of the artist and the Christian churchman is exceedingly important, and the

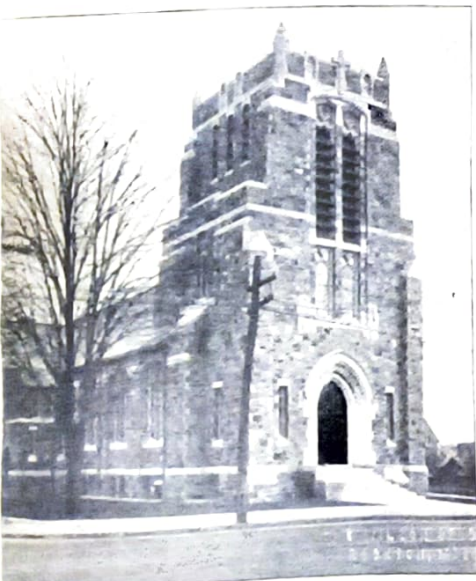
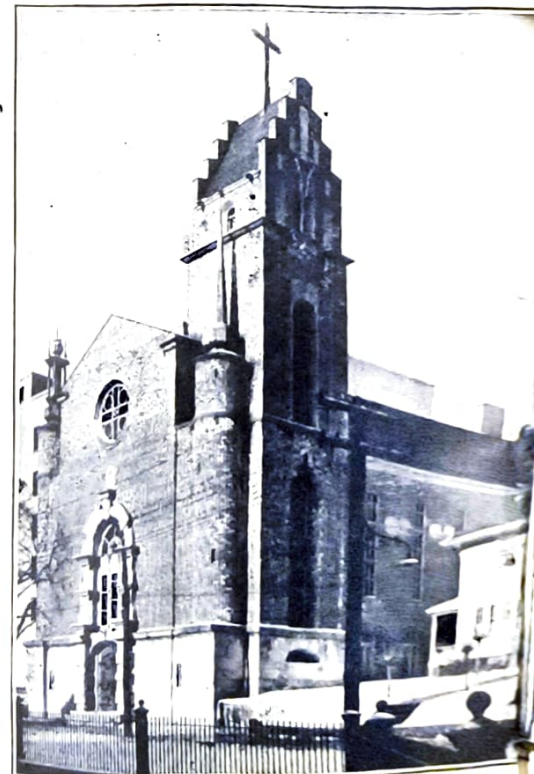
Right: GLORIA DEI, PROVIDENCE, R. I.
Modified Romanesque, with strong Swedish influence.

Left: FIRST, BROCKTON, MASS
A type of English Gothic.

THE OTHER SIDE

Last week we printed an article on modern trends in church architecture from the pen of Mr. O. Reuben Johnson, an architect in St. Paul, Minn., in which he criticized efforts to copy traditional forms. He referred to some of these attempts as “regurgitated Gothic.” This week we publish an article on the other side of the question. Dr. Clifford A. Nelson, pastor of Gloria Dei Church, St. Paul, who has recently completed a \$600,000 sanctuary along modified Georgian Colonial lines, comes vigorously to the defense of the traditional type of architecture.

—The Editor.



for Eternity

with the Architects

and Ansgar Nelson



FIRST LUTHERAN, CRYSTAL FALLS, MICHIGAN
The design is modified Gothic with contemporary treatment of roof.

Church must make it clear that it is sympathetic and responsive to the honest craftsman who is earnestly seeking to express the meaning of religion in worthy and genuine forms. And now that the discussion has come down to the grass roots in nearly every parish building committee where a new structure is contemplated, the need for sound thinking is apparent.

It is my opinion that contemporary architecture is neither to be accepted nor rejected as a whole. It is not as simple as that. The spirit of modern contemporary art and architecture is groping with intense eagerness for something which shall satisfy the restless spirit of man in his need for God. The creative quest must not be denied, but in the search for contemporary forms that can express faith to this turbulent age, it is tragic that so much that is ugly and banal and trivial must be endured. Certainly it is immature of the architect to sweep boldly from his boards any consideration of that which for centuries has lifted men to heaven, and has endured beyond the many modernisms that have gone the way of all bad art.

Should Exercise Caution

It is perfectly normal that, in this recent half century of mechanical and material progress which is unprecedented in history, there should emerge a surging impulse to render art and architecture into forms and designs that correspond with our technological progress. It would be most abnormal if the buildings we erect to be used for worship and religious education were not greatly influenced by the dynamic spirit of the age. But it does not follow that all those forms of archi-



Right: INTERIOR, GLORIA DEI, ST. PAUL
The chancel adds a liturgical note to Georgian Colonial lines.

ecture that have been exponents of the timeless and ageless hunger to worship God should be discarded, and that we should be subject to the caprice and whims of our time and the exaggerated egotism of an age that in so many respects is rootless and chaotic. A community of Christians that is a bit cautious and timid about being the subject of experimentation by the average technical engineer ought not to be dismissed as reactionary and narrow-minded.

The Christian faith is by its very nature both a heritage and an adventure. It is rooted in the historical past and is not understood aside from its centuries of development; but it speaks also of a living present which bids it march forward as the living hope of the world. When it concentrates too greatly on its splendid past, it is likely to become bound and fettered by tradition. But, by the same token, when it emphasizes its contemporaneity too strongly, it loses its very genius and becomes a child of the age. In its cultural expressions it must be both creative and conservative. Therefore it is as much a heresy to capitulate to the fads and fancies and fashions of the current milieu of the civilization in which it exists, as it is to live in its past glories. Our Lord was the great trail blazer and Pioneer of Life, but He insisted that He came not to "destroy, but to fulfill." Religion as continuity is essential.

Much Is Bizarre and Ugly

It is my contention that too much of the contemporary church architecture that I have seen both in America and on the Continent is bizarre and novel, sometimes grotesque and ugly, and that it expressed the ephemeral and episodal in our civilization, rather than the simple, profound, eternal and perennial moods and convictions of faith, hope and love. It must be remembered that Christian culture is not the same as the extant civilization in which it is found. Art and architecture ought to relate themselves to the life of the world about them, but Christian art and architecture are selective, and are committed to relate themselves to only the best in life. They must be disciplined to separate the trivial and insignificant out of the worldliness and vulgarity and secularism of the age. In an age of Stalinism, McCarthyism, Kinsey reports, hydrogen bombs and cocktail hours, the Christian religion must reveal the true values of life. Its art forms must have the capacity to turn the compass of the souls of men to their true North. Buildings that accurately expound the changing and evanescent moods of this frustrated

and unquiet age of fear and uncertainty will find themselves soon speaking a language that is irrelevant and insignificant.

A church building should look like the place where we go to worship the God and Father of our Lord. When it instead resembles a grain elevator or a factory, a garage or a gas storage tank, a laboratory or a skyscraper, then it is obvious even to the uninitiated that it has failed, because it has succumbed to the vulgar commercialism of our age. When it is necessary to have a guide to point to the building and say: "Yes, this really is a church," because there is so little to betray its relation to the acts of adoration and prayer and penitence that modern man so desperately needs, then it has betrayed its true function. A church building is not a functional machine to accommodate a company of people who gather for worship, it ought to reflect the inner spirit of the faith, rather than the outer environment of the age.

Our Age Is Superficial

Instead of being a reflection on the classic matters, it is a reflection on the triviality of our own age when, in a recent unpopularity poll, Beethoven's 9th Symphony and Brahms's Requiem were counted among the most boring masterpieces on records. Likewise it is a sign of our lack of depth when people can stand before the great cathedrals of classic Christianity and remain unmoved. There is a living tradition of beauty which defies the fluid ideas of any age, because it speaks to the sensitive spirit of universal man.

In a time which the poet Auden has called "the age of anxiety," a Christian church building must do for people what it has always intended to do—create an atmosphere where the homeless spirit of man can find a dwelling place and a refuge from the feverish restlessness and turmoil of modern life. It must close the noisy world out, and offer a peace that can allow the spirit of the living God to recreate and make whole the split and wounded personalities of men. In a time of pagan individualism and equally pagan collectivism, the church must bind people together in true community in song and prayer, and in the hearing of the Word of the eternal God.

Progress with Conservatism

It may not be anachronistic, then, when a congregation finds itself at home in a building that uses stone and steel and the latest media to express color, beauty, harmony and awesome reverence, and yet is reminiscent of the past. It is perfectly possible that the classic designs of church architecture

that have endured beyond the experimentation of many centuries may continue to be exciting to man long after much that is contemporary has been discarded.

In the home community of the writer there are most excellent expressions of Romanesque, Gothic (both English and French), Renaissance, and in his own church now a lovely Georgian Colonial, each of which in their own way expressed the beauty of holiness with a nobility that has the capacity to mould and change human character. I am naive and unashamed to believe that the community is enriched greatly by the possession of these and other styles which express the variety of creative Christian architecture. The same can also be said for a few, but by no means all of the expressions of contemporary design.

This does not mean that the church of today shall refuse to run some risks and be unwilling to adventure in new forms. Out of this fabulous and inventive age there are certain to be some rare, choice consecrated Christian artists of integrity who can give us something new. But it will emerge only on the basis of a deep knowledge of the sources of our Christian culture and the values of our ecumenical faith. It will express not the weakness, but the strength of that quality which Gedat has used in the title of his lovely recent picture book of great buildings in the historical cultures: *They Built for Eternity*.

Our Worship

BY THE EDITOR

TRINITY SUNDAY

(June 13)

Liturgical Color: White

Hymns:

Processional: Holy, Holy, Holy, Lord God Almighty (163).

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

Gradual: Almighty God, Eternal Lord (167), or O God, Who Saidst, Let There Be Light (168).

Pulpit Hymn: Thou Strong Defense, Thou Holy Light (154. 2, 3); O Christ, Thy Grace Unto Us Lend (305), or Show Us the Father's Love and Care (159. 6-7).

Closing Hymn: Thy Scepter, Jesus, Shall Extend (265); Lord, Keep Us Steadfast in Thy Word (220); By Water and the Spirit, Thou (232. 2-3); Oh Thou Best Gift of Heaven (504), or Let Me Be Thine Forever (174).

Recessional: Crown Him with Many Crowns (341), or Holy, Holy, Holy Lord (165).



RITE OF ORINATION

Dividends of Faith

Sixth Pastor Ordained in Canada

By Anton A. Nelson

DIVIDENDS of faith were entered in the record book of the Augustana Lutheran Church as the third ordination service of our Church was held on Canadian soil on Palm Sunday, April 11.

On this sacred and significant occasion, Donald Sjöberg was ordained in his historic home church, Bethlehem Lutheran of Erickson, Manitoba. He had been called as pastor by the Augustana Church, Edmonton, Alberta.

Pastor Sjöberg is a graduate of the University of Saskatchewan and of the Lutheran Theological Seminary in Saskatoon. He graduated from the latter on May 20, 1953. He spent part of the past year in traveling in Europe and part in serving vacant parishes in Canada. In March he appeared before the Committee on Examination and Placement of Candidates for ordination at its meeting in Rock Island, Illinois, and was assigned to the Edmonton parish.

A Covenant with God

Dr. Oscar A. Benson, president of Augustana Lutheran Church, preached

the ordination sermon, speaking on the theme, "A Teacher of Divine Precepts." He based his instructive message on Hebrews 8:10. He stressed that we, like Israel, have a covenant with God—our covenant of baptism. The admonition was most applicable since a baptismal service for Mr. Sjöberg's nephew preceded the ordination service. The speaker emphasized that this covenant is even more important than signing the articles of faith by a candidate for the holy ministry.

He stated that ministers of the Gospel are teachers chosen of God. Regardless of learning, brilliance, enthusiasm, and leadership ability, a man is not wanted in the ministry unless he is convinced that he has received a call. The full purpose of his ministry must be to "get people to make room for God in all of life, in every area of their activity. In conclusion, he gave the exhortation, "We are all teachers and pupils, as others watch us and listen to us we are teachers. As we watch and listen, we are pupils." The primary question remains, "Are we teachers of divine precepts?"

Dr. Eric Wasthorne, born at depicting Palm Sunday message in a large congregation at the vespers service. The vespers were in the ministerial hall, and in the signing of the covenant articles of the Church. At the time of ordination Dr. Benson was assisted by Dr. Eric Wasthorne and Pastors C. J. Lundmark, Otto A. Olson, Samuel Mattson, Vernon Sundmark and Arthur A. Nelson.

Augustana Southern Center

On Monday, April 12, the Canadian Seminary Committee and the Matriculation Committee convened. Prof. Otto A. Olson reported that the United Lutheran Church is now completing a new classroom, library and administration building on the Saskatoon campus at a cost of more than \$150,000. Plans presented at the committee for an Augustana professor's residence and student center on the same campus at an estimated cost of \$20,000 were approved and the building committee was authorized to proceed with construction. A proposed working agreement with the ULCA Seminary was also prepared to be presented at the next synod of the Church.

Two young men—Vincent Eriksson of Coar, Alberta, and Ivan Holmgren of Edmonton, Alberta—were matriculated into the Saskatoon Seminary.

Pays Rich Dividends

As we reflect upon the past decade, the venture in faith has paid surprisingly rich dividends. For it was in 1949 that the Canada Conference became profoundly conscious that an indigenous ministry was imperative for a viable Church in Canada. It was then that the proposal was made that the Augustana Church undertake a co-ordination.

(Continued on page 22)



SIGNING ARTICLES OF FAITH
President Benson looks on.



N. EVERETT HEDEEM

Full-Time Head In Kansas

Hedeem Chosen for Four-Year Term

By C. Rudolph Seastrand

IN THE spirit of progress and continued Kingdom growth, significant and decisive steps were taken by the Kansas Conference at its 84th annual convention in Messiah Lutheran Church, Kansas City, Kansas, April 21-25.

One of the more important decisions was to make the office of Conference president a full-time position. Pastor N. Everett Hedeem, pastor of the First Lutheran Church in Kansas City, Mo., was elected as first full-time president for a four year term. He will assume his duties September 1 this year, at which time he will leave the local parish he has served since 1945. The location of the office of president is yet to be determined.

Church in Day of Crisis

In his opening message President Hedeem emphasized the need for growth in our churches in this day of crisis. "This is a time for faith as a Church, not fear—a time to meditate upon that which God can do, not upon the power of destructive elements." As Isaiah proclaimed, our God is Wonderful, Mighty, and the Prince of Peace. We must sound our faith for all men to hear.

Dr. Oscar Benson, president of the Augustana Church, spoke on "A Growing Church Accepts the Cross." He challenged the Church to hold high the message of the Cross, which is redemption. Man does not improve by man-made efforts. "If the Cross is not central in religion, we are not worthy of Christianity."

Dr. Benson emphasized the Church's responsibility to create the right moral climate in the world. "The Church is in the world to tell the government how to conduct its business where social and moral issues are concerned." Too long the Church has been silent, he said, speaking of the influence of

the Church in public and government affairs. The Christian spirit must permeate everywhere. The Church is the force of God. The Church doesn't seek political strength; it seeks strength for the oppressed.

New Congregation Received

A high point in Thursday's sessions was the reception into the Conference of the Advent Lutheran Church of Westminster, Colorado. Recognition of this was also given Thursday evening to manifest the tangible growth of the Church. Westminster is a suburb of metropolitan Denver.

Pastor Carl H. Sandgren, director of church architecture, presented "Stewardship and Church Building" and gave valuable counsel and assistance to pastors and groups seeking help. His closing address on Sunday afternoon on "A Growing Church Is Victorious" presented the need for building solidly on the true rock foundation, Jesus Christ, if our labors are to be rewarded with victory that is to be lasting and abiding to the glory of God.

The petition from St. Paul's Lutheran Church of Cheyenne, Wyo., requesting admittance into the Rocky Mountain District of the Kansas Conference, subject to the approval of the Nebraska Conference and effective February 1, 1955, was granted. This move has been in the making for some years, and it will be a happy and practical solution of a long-standing problem.

Abandon Mariadahl Home

Mariadahl Children's Home evoked prolonged discussion, and important decisions were made in regard to the institution. Without definite action by the Conference at this time, the Kansas State Board of Health would not approve the granting of licenses required for operation. The Conference and the State are mindful of the 75

years of splendid service the Home has rendered in the field of child welfare, but recognize that this is a time of transition. A resolution was adopted that the Conference establish its child welfare program at a new location. Specific recommendations will be presented at the 1955 convention.

Encouraging reports were given by the various Conference institutions. Dr. Robert Mortvedt, president of Bethany College, gave a realistic picture of the financial needs there. At the banquet fellowship on Saturday evening, sponsored by Bethany College, Dr. Mortvedt spoke on "A Growing Church Is a Teaching Church." He stressed the need of increased student enrollment, as well as enlarged and improved college facilities.

"To be a Christian college," said he, "means something more than to offer courses in the Bible, or to have a daily chapel service. It means to have a campus, the length and breadth of which is pervaded by a sense of dedication to God's purposes." This kind of college is not worth less than the ordinary college; it is worth infinitely more. The Bethany College development program begun in 1952 is to be completed by June 1954.

Pastor Roswell V. Peterson who this year began his duties as regional director of our Conference, gave inspirational and helpful counsel at the devotional and business sessions.

Hospital in Expansion

Trinity Hospital in Kansas City, Mo., has entered into a contract for further expansion. The over-all building program for the next two years will be around \$1,200,000. Mr. John Thornberry has ably conducted the financial campaign and serves as public relations director. He has won invaluable community support for the project. The Church must always remember the total need of mankind.

Pastor O. T. Engquist, executive secretary-treasurer of the Pension and Aid Fund, presented helpful comments for a better understanding of the work and mission of this phase of church work in providing help to needy pastors and their dependents.

The following budget was adopted for 1955 by unanimous vote:

Augustana Lutheran Church, \$34,000.
Bethany College, \$48,500. (An increase of \$1.00 per member).

Mariadahl Children's Home, \$4,900.

Trinity Lutheran Hospital, \$4,200.

Conference Administration, \$18,750.

The Messiah members and pastor were most hospitable in every way. We left the Conference convention inspired and committed to the task of God—to go forward!

New Superior President

Conference Tables Proposal for Full-Time Leader

By Charles A. Odahl

ELECTION of the Rev. Verner A. Granquist of Iron Mountain, Mich., as president and discussion of a proposal to create a full-time executive office high-lighted the sessions of the Superior Conference as it met for its 44th annual convention in Bethany Church, Escanaba, Mich., April 27-30. The new president has been the acting head of the Conference since last fall, when President G. A. Herbert resigned to accept a call to Chicago.

The convention opened officially Tuesday evening, April 27, when Pastor Granquist preached the Conference sermon on the theme, "Advance with Christ: An Act of Obedience." The Rev. E. H. Baker, superintendent of Luther Home, Marinette, Wis., conducted the liturgy.

"We Have a Strange Gospel"

Pastor Herbert S. Magney, missionary to Africa now home on furlough, preached the sermon on Wednesday evening. His theme was "Advance for Christ in Foreign Missions." Missionary Magney began his address with the observation that we have a strange gospel, and through the spreading of this strange gospel we have seen strange things happen. People have turned from darkness to light and life in Christ Jesus.

"The people in Jesus' day saw a strange thing happen when they set the paralytic before Him," said the speaker. "The Apostle Paul preached Christ crucified and the people of his day also commented on the strange story he told. But men and nations have been saved because of this strange gospel, and we too have seen strange things in Africa as a result of its preaching."

The Christian message is strange, the pastor continued, because we are telling of a God who loves us in spite of our sins, and who was willing to send His Son into the world to save us. Though the message be strange, it is nevertheless true, and that is the glorious thing about it. He related that there are 190,000 Lutheran Christians in the mission fields in Africa now, and emphasized that the aim of mission work is to build a strong African Church that can spread the Gospel of Christ. He had been working with the National Lutheran Council in Dar

es Salaam, East Africa. (Pastor Magney died May 14. His obituary appears on page 18.)

\$65,000 Budget

During the business sessions the Conference adopted a budget of \$65,447 for benevolences for 1955. This represents an increase of \$4,013 over the 1954 budget.

The 75th anniversary service of Bethany Church was held Thursday evening, April 29. The speaker was Dr. Theo. Mattson of Ebenezer Church, Chicago, a son of the Conference. His theme was "Advance for Christ, in the Evangelization of America." It was a timely message, setting forth the prime purpose of the Church, that of winning souls for Christ.

Elected to office were: the Rev. Verner A. Granquist of Iron Mountain, Mich., president; the Rev. J. Milton Nelson of Iron Mountain, Mich., vice-president; the Rev. Maynard O. Hansen, Negaunee, Mich., secretary; Mr. Harold C. Lindholm, Iron Mountain, Mich., treasurer.

New Parsonage Dedicated

At the close of the business session on Thursday afternoon the delegates journeyed to Gladstone, Mich., to dedicate a new and very beautiful parsonage. President Granquist officiated, assisted by the Green Bay District pastors.

The matter of a full-time president was tabled until next meeting. This matter will be re-studied by the pastors, as well as by the several congregations of the Superior Conference. It will come up for a discussion at the 1955 convention. A plan was also considered to tie-in the presidency of the Conference with the office of superintendent of Luther Home. This will also be discussed at the 1955 conference.

Nearly \$86,000 for Mission

The director of the Advance for Christ appeal reported that the Superior Conference has pledged \$85,944 to the cause of missions. There are yet many churches within the Conference to be heard from. The District averages range from \$4 plus to \$13 plus per member, making a Conference average of more than \$7 per member. As the Conference becomes interested

in the cause of missions, it is persuaded that there will also be an advance for Christ both locally and on a Church-wide basis.

The convention was preceded by a pastoral conference on Tuesday afternoon, when Dr. Albert F. Schersten, professor of sociology at Augustana College, addressed the group of both pastors and laymen on the subject of "Planned Parenthood." Important facts were stressed by the speaker, including the part which Christian faith plays in the rearing of children. Children, he said, help keep the home together. Statistics show that most divorces are in childless homes.

A CENTENNIAL CONVENTION

(Continued from page 11)

financial assistance in new mission building programs, he stated.

Reports were also presented by the Conference Commission on Parish Education, the Youth Committee, the Conference Luther League, the Conference Brotherhood, and the Twin City Lutheran Student Foundation, which has now been replaced by a State Foundation. The Conference voted to refer back to the Commission on Stewardship Education for further study the proposal that a full-time director of stewardship be employed by the Conference. It also expressed itself as unwilling to affiliate with the Minnesota Council of Churches at the present time, due to unacceptable procedures in the Council.

A budget for 1955 totaling \$479,835 was unanimously approved, of which \$250,723 is for the Church allocation.

Mr. Christopher Hoff, Conference statistician, reported that the total membership of the Conference stands at 145,907 and the confirmed membership at 98,831. He indicated that the total number of congregations in the Conference had risen from 307 to 312 and that the per capita contributions for local expenses was \$36.17, plus \$10.66 for benevolence, making a total of \$46.83, a 10 per cent increase over 1952.

Dr. Leonard Kendall, Dr. Emeroy Johnson, and Mr. Christopher Hoff were re-elected to the offices of vice-president, secretary, and treasurer, respectively. The Rev. Philemon Smith of Duluth and Governor C. Elmer Anderson were elected to the executive committee. The Conference adopted the 1949 proposed Constitution for Conferences. It will be ratified at next year's convention, which will be held in Messiah Lutheran Church, Minneapolis.

★ ★ ★ Among the Churches ★ ★ ★

► **Journeying Clergy.** Pastors and their families who are traveling to the Los Angeles Synod of the Church via San Francisco and the Bay Area are invited to share in a potluck picnic to be held at Montclair Park, Oakland, on Saturday, June 12, between the hours of 11:30 a.m. and 4 p.m. The park is located near the junction of Moraga, LaSalle and Mountain Blvd. Consult a street map. This invitation is submitted by the pastors of the Northern District. The Rev. J. Orville Martin is president.

► **Pastors' Address Changes.** Joseph L. Anderson, Flushing, N. Y., to 356 Linden Ave., Elizabeth, N. J. Nels E. Bergstrom, Philadelphia, Pa., to 1309 Campbell St., Chicago Heights, Ill. Clarence H. Carlson, Port Richmond, S. I., N. Y., to 16 N. Phetteplace St., Falconer, N. Y. E. J. Erlandson, La Porte, Ind., to P.O. Box 129, Hilmar, Calif. Alfred Fant, Belvidere, Ill., to 743 N. Fourth Ave., Big Rapids, Mich. Paul J. A. Gustafson, Maple Plain, Minn., to Box 306, Lancaster, Minn. Vernon E. Holmberg, Box 186, to 13 4th St. N.E., Aitkin, Minn. William E. Jacobson, Minneapolis, Minn., to care of E. R. Nygren, Lindsay, Nebr. Chap. David M. Johansson, Attica, Ind., to Chaplain School, Fort Slocum, New Rochelle, N. Y. Carl F. Johnson, Thief River Falls, Minn., to Webster, S. Dak. Charles A. Odahl, Merrill, Wis., to RFD 1, Lindsborg, Kans. A. E. Rehnstrom, Gardner, Mass., to 102 N. 3rd St., Du Bois, Pa. Arnold M. Stone, 1619 Portland Ave., to 4153 22nd Ave. S., Minneapolis, Minn.

► **Washington, D. C.** Augustana Church was the scene of a wedding on May 8, when Miss Sarah Katherine Grandstaff, daughter of Mr. and Mrs. Robert Lee Grandstaff of Murfreesboro, Tenn., became the bride of Roland A. Anderson, son of Dr. and Mrs. J. Alfred Anderson of Brooklyn, N. Y. The officiating clergyman was the bridegroom's father, assisted by the Rev. Clarence T. Nelson, pastor of Augustana Church.

The bride is a graduate of Middle Tennessee College. She has been secretary for the Atomic Energy Commission in Washington. Mr. Anderson is a graduate of Upsala College and Columbia University Law School and is a member of the New York State Bar. At present he is Chief Patent Ad-

visor to the United States Atomic Energy Commission. The couple will make their home in Washington.

► **Escanaba, Mich.** Bethany Church will observe its 75th anniversary June 24-27. All former members of the congregation and confirmation classes are invited to the festivities. To add to the historical records of the congregation families who at one time or another were members of the church are requested to send historical sketches of their parents. These will be filed in the church archives. The sketches should be typed, if possible, on paper 8½ by 11 inches, and addressed to Bethany Church, 210 So. 11th St., in care of the pastor, the Rev. Gustav Lund.

► **Minneapolis, Minn.** Newly elected president of the Minnesota College Alumni Association of the Twin Cities is Oliver Wanglie. Other officers elected recently at the annual reunion dinner are Eugene Becklund of Minneapolis, vice president; Miss Elizabeth Ohman of St. Paul, secretary; Mrs. Marguerite J. Dahlberg, Minneapolis, treasurer and Mrs. Helen Hedman Carlson, White Bear Lake, publicity.

About ninety attended the reunion held at the new Midway Y.M.C.A. This was amazing inasmuch as the doors of Minnesota College closed in 1931 when the Minnesota Conference moved it to Gustavus Adolphus College at St. Peter.

► **Battle Lake, Minn.** One year after their church burned to the ground the members of Eagle Lake congregation worshiped in their new building. It was May 10, 1953, that the church burned, and it was May 9, 1954, that the first service was held in the new church which will be dedicated the weekend of June 6. Holy communion services will be held on Friday evening with the Rev. M. A. Henrikson, a former pastor, conducting the service. The Rev. Eskil Bostrom will speak at a community service on Saturday evening. Sunday morning the Rev. J. G. Swedberg, another former pastor of the parish, will speak. The service of dedication will be held on Sunday afternoon at 2:30 p.m. with the Rev. Vendel Olson, secretary of the Red River Conference, performing the rite of dedication. All former members and friends are invited to attend. The Rev. Robert Hawkinson is the pastor.

MISSIONARY MAGNEY DIES

THE Rev. Herbert S. Magney, for twenty-four years a missionary in Tanganyika, East Africa, is dead. The end came on Friday, May 14, at St. Joseph's Hospital, Brainerd, Minn.,



HERBERT S. MAGNEY

as a result of a heart attack which he had suffered a week earlier. He was taken sick near Aitkin, Minn., while on his way to Palisade, Minn.

Funeral services were held in Chisago Lake Church, Center City, Minn., on Wednesday, May 19, and burial took place in the Chisago Lake Cemetery.

Pastor Magney is survived by his wife, the former Anna I. Cesander; three sons, Herbert C. of Lancaster, Calif.; Edgar L. of Vancouver, B. C.; Gordon K. of Brookings, S. Dak.; two daughters, Mrs. Kermit Youngdale of Dayton, Iowa, and Carol Joy Magney of Brookings; three brothers, Justice C. R. Magney of St. Paul, H. G. Magney of Minneapolis, and Dr. F. H. Magney of Duluth, and one sister, Edla Magney of Spokane, Wash.

Pastor Magney was born December 31, 1891, at South Stillwater, Minn., the son of the Rev. Jonas Magney and his wife, Kristina Edholm Magney. In 1896 the father was called to Balsam congregation near Amery, Wis., and the boy attended school at this place for 10 years. In 1907 the father became pastor at Carlton, Minn., where Herbert took two years of high school.

After attending Gustavus Adolphus College, he studied two years at the University of Minnesota, graduating in 1915. Then followed a year and a half of study at Maywood Lutheran Seminary, followed by a like period at Augustana Seminary, where he graduated in 1918. While in the Seminary he played in the Augustana Volunteer Band. This organization enlisted as a

unit in the U. S. Army when the United States entered World War I, and the young theological student suddenly found himself in a soldier's uniform. He served from April 20 to July 19, 1917.

He was ordained in the Immanuel Church, Minneapolis, June 9, 1918, on a call from the Board of Home Missions to serve the Buchanan-Wadena-Kamsack parish in Canada. Then followed a two-year pastorate at Ashland, Wis.

In 1923 he accepted a call from the Board of Foreign Missions to become a missionary to Tanganyika. From that time until 1953, when he returned to the United States, he served continuously in Africa except for a six-year period between 1929 and 1935 when he served the Immanuel Lutheran Church of Clinton, Iowa, as pastor. From 1939 until 1951 his family lived in the United States while he continued his labors in Africa, but two years before he left the field, he was joined by his wife and son Gordon at Dar es Salaam.

One of his daughters, Dorothy, married the Rev. Kermit Youngdale, and they have been missionaries in Tanganyika since 1949.

During his tenure in Africa, Pastor Magney was president of the Augustana Mission from 1935 to 1940 and again from 1942 to 1944. He also served as superintendent of the Usambara area of the former Geman Missions from 1945 to 1946 and the Uzaramo area from 1948 to 1953.

► **Traverse City, Mich.** In spite of rain, which forced the ceremony to be held indoors, the cornerstone laying service for the new Bethlehem Church was held on Sunday, May 2.

Pastors of the Western Michigan District took part in the impressive service in which the cornerstone was symbolically laid. Pastor Herbert Swanson, president of the Western District, presided at the service.

Pastor Lavern Anderson, regional director of American Missions and a former vice-pastor of the Traverse City church, gave the address. He emphasized the obligation of any church, and especially one in a new location, to the community in which it is located. He pointed out that the church must serve the needs of all people in the community who are attracted there regardless of nationality.

The Traverse City church is expected to be ready for use in September 1954.

► **Princeton, Minn.** All former members of Trinity Church and its confirmation classes are asked to send greetings if they are not able to be at the 50th anniversary of the congregation, which will be observed June 5

and 6. The anniversary service and reunion of confirmation classes will be held on Sunday afternoon, June 6. The pastor is the Rev. L. J. Sodergren.

► **Litchfield, Minn.** Beckville Church will observe its 85th anniversary with special services July 7-11. Pastor William E. Berg, executive director of evangelism, will conduct a series of services July 7-10. The anniversary services will be Sunday, July 11, when there will be holy communion in the morning, dedication of the new parsonage in the afternoon, and a confirmation reunion in the evening. All former members of the church and confirmation classes are invited. If unable to be present a written greeting may be sent to Miss Harriette Anderson, 322 South Ramsey, Litchfield, Minn. The Rev. A. Wallace Carlson is pastor.

CALIFORNIA

Richard Ryman, age 15, polio victim confirmed last May by the Rev. Lauren A. Lundblad of St. Matthew's Church, Glendale died April 11 after having spent more than two years in an iron lung. This youth was one of the original members of Boy Scout Troop 33 of St. Matthew's, and had won both the Star Scout award and the Pro Deo et Patria award.

Lutheran men of East Bay area held a banquet Friday evening, April 30, at St. Paul's Church, Oakland, the Rev. Lloyd L. Burke, pastor, immediately following the close of the Conference convention. Dr. Carl W. Segerhammar was the principal speaker.

"They Talked With God," a book of sermons on the great characters of the New Testament, and originally given

over radio by Dr. Carl W. Segerhammar has now been published. This is his second book of sermons. The first one, titled, "They Walked With God," appeared some time ago. The dedication page of the new book reads, "To Kathleen, Kathryn, Karen, Kempton, and to their mother Ruth, whose willingness to share the time of their pastor-father on countless lonely evenings when responsibilities take him from them, has given him courage and strength to minister to others, this book is gratefully dedicated."

Roger Magnuson, Seminary student, whose home is in Willmar, Minn., will serve as curate at St. Paul's Church, Oakland, next school year.

WHAT IS A LUTHERAN



A demand for copies of the article by Dr. G. Elson Ruff which appeared in a recent issue of LOOK magazine has resulted in the issuing of this article in special reprint form. Supplies are limited.

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By a strange turn of events, Dr. Carl W. Segerhammar, until September next, is both president of the California Conference, and vice-president-elect. Someone said it is almost the same as being one's own mother-in-law. That keeps him on the Board and by the same token unseats the Rev. Lloyd Burke. Members of the executive board sincerely appreciate having the wise counsel of both these churchmen on the Board.

The Rev. John R. Pearson, pastor of St. Andrew's Church, San Francisco, thinks it would be a good idea for visitors to the synod, to stop by and put in some volunteer labor on the church building, now under construction. Working tools and old clothes will be provided. Volunteer labor is a current California custom. A loan from Salem Home Association is making this building possible.

Visitors to the Los Angeles synod will do well to visit Christ the King Church at Reseda. This church now has 300 children in the Sunday school,

and on Easter morning there were three identical services. Somehow this sanctuary has the worshipful atmosphere and the drawing power ordinarily achieved only by a large church edifice. We stopped by there on April 20, and now we know, although we cannot describe, why people are being attracted to this sanctuary. Of course, there are many other churches in California where a visit will prove rewarding.

The Southern California Council of Churches reports that there are 8,992 churches in California, to which 58 per cent of the people of the state are affiliated. Of these, 34 per cent belong to Protestant Churches, 19 per cent to Roman and 5 per cent to other religious groups. Of all the churches in the state, 2,800 are located in Los Angeles County, 1,330 of them in the City of Los Angeles, or nearly one-third of them in one county and nearly one-seventh of them in one city.

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WOMEN AND MISSIONS

The New York Conference W. M. S. pledged \$5,000 at its recent convention in Jamestown, N. Y., for the support of Miss Lois Bernhardson and Sister Thyra Lawson and voted to continue \$1,200 toward the salary of a full-time trained social worker to be employed by Lutheran Social Service for Gustavus Adolphus Children's Home in Jamestown, N. Y. A total of \$37,226 was received for missions during the year from 4,054 members. The Emmy Evald Scholarship for young women contemplating work in the field of Christian Service was limited by convention action to students at Upsala College, East Orange, N. J., and the scholarship committee announced that it had been awarded for the academic year 1954-'55 to Miss Beverly Rinell of Frewsburg, N. Y.

Stirring messages regarding work among the Turu tribe of Tanganyika were brought by Pastor and Mrs. N. Ludwig Melander, and an illustrated talk about the Holy Land was given by Mrs. Clarence T. Nelson of Washington, D. C. Dr. Stewart Herman spoke at the missionary service Thursday evening. The cause of social and American missions were presented by Pastor Lawrence Holt, Conference executive director of Lutheran Social Service, and Pastor Glen Pierson, regional director, respectively. Mrs. Nels Lundgren, Mt. Vernon, N. Y., is the new president.

* * *

Mrs. R. E. Norling, president of the Illinois Conference, W. M. S., reported at the convention held in Grace Church, LaGrange, Ill., that there are

The Lutheran Companion

7,508 adult, 1,512 business women, 82 teen-age members, and 121 children's groups and that \$98,802 was received for missions during the year. A special day at Camp Augustana, Lake Geneva, Wis., will be held in August for W.M.S. members. A total of 96 posters and 276 dolls, the latter to be sent to Augustana mission fields, were displayed. Mrs. Carl Lorimer of Grand Rapids, Mich., Mrs. Albert Hult of Gary, Ind., Mrs. Herbert Tucker of Wataga, Ill., Mrs. F. R. Johnson of Geneva, Mrs. Fred Clauson of Rock Island, and Mrs. Lawrence Olson of Monmouth, were presented with jeweled pins in appreciation of their six years service as department secretaries. Dr. Viola Fischer, Mrs. Richard Reusch and Dr. Merle Sjogren, missionaries from Africa; Tennyson Liu of Hong Kong, a student at Augustana College, and Ernest Bidakala Moses of India pleaded for the great need of Christianity throughout the world.

* * *

Dr. Oscar A. Benson, president of the Augustana Lutheran Church, was one of the main speakers at the annual convention of the Canada Conference W. M. S., convening in Kenora, Ont. Mrs. Kenneth Rystrom, conducted a W. M. S. workshop. The delegates decided to have the Home for the Aged at Wetaskawin and the Canadian Lutheran Bible Institute at Camrose, Alberta, as projects during the year. President of the Conference W. M. S. is Mrs. Harold Eriksson of Scandia,

Alberta. The W. M. S. met in conjunction with the Canada Conference.

* * *

Up in Minnesota W. M. S. delegates learned that they had contributed \$135,382 to missions during 1953 and that more than half of the gain in membership in the national group had taken place within their Conference. Two special projects for 1954 are to strengthen the membership and to furnish the lounge for the new nurse's home of Bethesda Hospital in St. Paul, Minn. Sessions were held in Calvary Church, Minneapolis, and the retiring

president, Mrs. Theo. Conrad, challenged each member to "watch, pray, and witness so that the four divisions of W. M. S. may advance for Christ." Inspirational speakers at the three-day convention were Dr. J. Bertil Friberg, former medical missionary to Africa; Pastors Richard J. Bingea, Rudolph Burke, and Herbert Magney. Other highlights were the memorial service conducted by Mrs. Oscar A. Benson, the tribute paid to missionary mothers, and the panel discussion given by missionary wives. Mrs. Bruce Sifford is the new W. M. S. president.



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DIVIDENDS OF FAITH

(Continued from page 11)

erative venture in theological training with the United Lutheran Church of America at Saskatoon, Saskatchewan. Our Church concurred in the action of the Conference and through its missionary arm, then known as the board of home missions, exercised its faith by taking immediate steps to plan a working arrangement with the ULCA.

Our co-operation at the outset consisted only in a small annual grant to the Seminary treasury for the use of its facilities. However, in 1945, Pastor Gilbert T. Monson assumed his duties as the first Augustana professor on the Seminary faculty. He was succeeded by

Pastor Otto A. Olson Jr., in 1951, who still is the Augustana representative.

Six Men in Ministry

Today, as a result of these actions which bespeak vision and faith, our Church has six men on the ministerial roster who have graduated from the Saskatoon Lutheran College and Seminary in the past eight years. Pastor H. Bernhard Bengtson is filling his second term as missionary in Africa, while Pastors Paul and Harold Eriksson, Alfred Sander, Vernon Sundmark and Donald Sjöberg are serving our Church in Canada.

Palm Sunday marked an exceptionally blessed day for Bethlehem Church

of Erickson, as it gave expression to the missionary admonition of the hymn, "Give of thy sons to bear the message glorious," by giving its second son to the holy ministry in two years.

The worshipful spirit of Bethlehem Church and the warm hospitality accorded the visitors by Pastor and Mrs. Harold Manson and the members of the congregation will long linger in the minds of all the guests.

RELIGION WAS NEGLECTED

(Continued from page 9)

for a new advance. The "widened, lively new interest in religion," which he states is founded less in fear than in hope and deeper understanding, is in his opinion a definite evidence of "the presence of faith and gives the lie to those who would see only defeat and frustration in the present time."

This is not the first time that Dr. Pusey has raised his voice in a plea for more religion in education. In his first major address after his induction as president of Harvard, he made known his intention to restore the divinity school of that institution to its former place of prestige and influence. It is an encouraging sign when educators of his stature are beginning to arouse the American people to an appreciation of religion and the vital role which it must always play in human life.

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

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

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Boulder, First: 17th and Mapleton, Arnold E. Ostlund, pastor.
Colorado Springs, Bethany: 401 W. Bijou, Douglas A. Pearson, pastor.
Denver:
Advent: 3935 W. 73rd Ave. (Westminster), Earl Nelson, pastor.
Augustana: 23rd and Court Place, Paul Noren, pastor.
Bethany: E. 32nd Ave. and Gilpin, Reynold N. Johnson, pastor.
Highlands: W. 40th Ave. and Irving, Rudolph Seastrand, pastor.
Greeley, Immanuel: 10th St. and 5th Ave., Greenville Christensen, pastor.
Idaho Springs, Zion: 1930 Virginia Ave., Chas. L. Ramme, pastor.
Longmont, First: 3rd Ave. and Terry, Roy E. Benson, pastor.
Loveland, Trinity: 3rd and Jefferson, Hubert Hanson, pastor.
Pueblo, Tabor: 102 E. Orman Ave.
Victor, Calvary: Douglas A. Pearson, pastor.

FLORIDA CHURCH DIRECTORY

When in Florida you are cordially invited to worship at your own Augustana churches:

DeLand, Faith: Women's Club Bldg., 128 West Michigan Ave., Gerald C. Daniels, pastor.
Ft. Lauderdale, First: 441 N. E. Third Ave., Carl A. Moberg, pastor.
Groveland, Zion: Main Ave. and Waldo St., Martin L. Swanson, pastor.
Hallandale, Bethlehem: West Boulevard.
Lecsbury, Gloria Del: 1116 Sunshine Ave., H. Allison Linné, pastor.
Miami:
Bethel: N.W. 103rd St. and N.W. 5th Ave., L. Vincent Bomgren, pastor.
Immanuel: N.W. 5th Ave. and 4th St., (downtown), Herbert Johnson, pastor.
Messiah: S.W. 8th St. (Tamiara Trill) and 75th Ave., Cecil G. Johnson, pastor.
St. John's: N.W. 22nd Ave. and 26th St., Bertil A. Erling, pastor.
Orlando, St. Paul's: E. Church and S. Lake Sts., Gustav F. Grahn, pastor.
Pierson, Ebenezer: Arne S. Andell, pastor.
St. Petersburg, Redeemer: 4355 Central Ave., J. A. Parkander, pastor.

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NEED MORE PSYCHOLOGY

MOST Lutheran ministers of today have an inadequate training in psychology, and that is one reason why so many people prefer to consult a doctor rather than a pastor in spiritual difficulties, it is claimed by Bishop Arne Fjellbu of Trondheim, Norway.

According to the press service of the Norwegian Institute for Inter-Church Relations, he warned of the danger that while doctors are more and more becoming specialists "in dealing with fragments of the man," pastors are more and more becoming "specialists in preaching," and therefore "neither doctor nor pastor has learned to understand the whole man."

Admitting that during recent years the training of ministers in psychology has improved the bishop maintained that psychiatrists still "have a much deeper understanding regarding the spiritual needs of man," and urged pastors to establish a much closer co-operation with doctors.

"Many of the problems we are facing today in dealing with nervous ailments can only be tackled in such co-operation between pastor and doctor, he said.

The press service added that Bishop Fjellbu recently published a revised edition of his book *Sjelesorg*, (Care of the Soul,) which has been widely commended by both secular and spiritual critics.

RECORD RELIEF SHIPMENTS

Lutheran World Relief shipments in March broke all previous records in the value of goods shipped in a single month, according to announcement by Bernard A. Confer, executive secretary of the National Lutheran Council's material aid agency.

The 4,207,098 pounds of relief goods shipped in March to six overseas countries were valued at \$1,806,661. The previous highest value of a single month's shipments was reached last December, when 5,163,152 pounds sent abroad had a value of \$1,689,286.

The major share of the March shipments consisted of government donated surplus butter, powdered milk, and cheese valued at \$1,660,892, to which LWR added corn syrup and corn oil gathered in the All-Lutheran Food Appeal as well as used clothing and shoes.

Germany received the bulk of the March goods. Refugees in Korea received clothing and shoes valued at \$70,187. Other areas receiving smaller amounts of both food and clothing were

Austria, Jordan, Syria, and Trieste. The March shipments brought the total value of LWR supplies sent abroad since the inception of the agency in 1946 to \$33,634,633, Mr. Confer said.

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Plans for Youth

By MRS. REUBEN E. BERG

PLANNING for another year the Board of Youth Activities of the Augustana Lutheran Church held its regular meeting at our Church Headquarters in Minneapolis.

Dr. Melvin Hammarberg, who has served on the board since its inception, presided for the last meeting of his term. The board gave a rising vote of thanks to Dr. Hammarberg for his inspired leadership during nine years as president and also for the many times he has represented the Youth program to the Church as a whole.

level will receive a "shot in the arm" from a group of young people who can speak the language of youth in a positive Christian way. This is to be a service project to the Church and an experience in practical Christianity.

"Who Will Go?" is a new filmstrip produced by the Youth Board which effectively sets forth the church vocations and which deserves widespread use through the Church. Requests for people for church organists, parish workers, youth directors and other church staff workers are continually coming in to the youth office.

Training Schools for Youth

Leadership Training Schools will have a full schedule this summer with youth office staff members leading the program. Churches and pastors are urged to send their youth to the training schools in order that the practical knowledge they receive may enrich the local program.

Two new studies on youth movements in our high schools are now available from the youth office.

Considerable attention was given to questions concerning our older youth. Special opportunities for area fellowship in the form of older youth retreats and young adult camps are being provided. Two studies just completed are entitled "Married Couples' Groups" and "Older Youth" and are now available.

The Youth Board through the staff are ever aware of the needs of youth and prayerfully hope that their program will help in the personality growth of a maturing Christian.

Are You Moving? If so, send this handy form to

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Highlights of the trip to Africa which Dr. Hammarberg recently took were shared at the noon luncheon. Dr. Hammarberg praised the consecrated services of our missionaries in a section of the world which is seething with hatred and unrest against the white man.

"Augustana Caravans," a new project for the youth of our Church, was discussed. It is the purpose of the board to provide through this summer experience an opportunity for our young people to express their Christian faith in terms of actual congregational experiences.

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