

The Lutheran COMPANION



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SITE OF FIRST GIRLS' SUNDAY SCHOOL

This historic building, where Robert Raikes of Gloucester founded his first Sunday school for girls in 1780, will be demolished to make way for a new town planning scheme. Before starting his school in this building, he had opened another Sunday school elsewhere which was not restricted to girls.

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Just Looking Around...



By THE EDITOR

ALMOST every person one knows, it seems, has spent some time in Florida or is living there now. At Lake Worth we found that Ruth Granere, who attended confirmation class with my wife in old Zion Church, Rock Island, is now an interior decorator of some note and has a fine shop of her own in that city. She is a daughter of the late Dr. C. O. Granere, at one time a professor in Augustana College.

I have never heard whether Florida has a dry season or not, but I doubt it. In any event, I have never seen rain come down harder or faster than it did that Saturday afternoon as we were making our way northward on Highway No. 1. It was a typical tropical deluge, and no sooner had one terrific shower passed before we ran into another. Between them, however, we caught glimpses of fishing fleets off the shore carrying on despite the troubled waters above and below. Hope seems to spring eternal in the fisherman's breast, and nothing apparently daunts him.

It was late that night when we finally reached Orlando, where Pastor and Mrs. Gustaf Grahm graciously welcomed us into their lovely parsonage. Mrs. Grahm was formerly Miss Edna Mattson, a member of Gloria Dei Church, St. Paul, during the time when I was pastor of that flock, and it did not surprise me in the least when the young pastor of St. Paul's Church, Minneapolis, came a-courting in my parish. Though we regretted to lose one of our fine young members, we realized that our churches in Minneapolis must have good helpmeets for their pastors!

The Rev. Oscar E. Liden was our pioneer pastor in Orlando, and St. Paul's Church in that city stands today as a monument to his years of faithful and unceasing labors. It was a joy to meet him, as well as to observe how the work of the congregation is going forward under the leadership of his successor. It was my privilege to preach at both services on Sunday morning, as well as to address a Luther League meeting on the subject

of hymnody in the evening. Meeting the folks at the church door after the morning services, I concluded that every other person was a Northerner. "I belong to a U.L.C. church in Pennsylvania," said one. "I'm from an American Lutheran Church in Ohio," said another. "We're Augustana folks from Minnesota," confided some others. We certainly need churches in Florida, if for no other purpose than to minister to the annual winter migration of Lutherans from the North.

No matter where we went in Florida, we met friends of former years. Orlando was no exception. Here we found that Mrs. Signe Ekblad and Mrs. Ruth Bliss, both daughters of the Augustana pioneer pastor, Dr. John Telleen, have their permanent home there, and their brother, Martin Telleen, was spending the winter months with them. Prof. Telleen had arranged a Sunday dinner party for all of us at a delightful inn near Winter Park, which adjoins Orlando, after which we were given a ride around the picturesque city. Orlando, with its lakes and tropical foliage, is certainly one of the most enchanting communities in Central Florida.

During the succeeding days we made trips to various places, including the Bok Singing Tower, near Lake Wales, and the Cypress Gardens. The famous Philadelphia publisher really had an inspiration when he decided to establish a bird sanctuary in the very heart of Florida and to let the winged messengers of the air blend their cheerful song with the music from the tower. I couldn't help but contrast this magnificent memorial with the tawdry monuments often erected to perpetuate the memory of men who have won their fame on bloody battle-fields. Heaven seems to bend very low over this tranquil place, to bring its message of peace to the hearts of men.

The Cypress Gardens is rather an extraordinary place. The exhibition of water-skiing is more than thrilling, but I found the gardens themselves far more interesting. These ancient cypress trees—nobody seemed to know just how old they are—growing with their

massive roots right out of the swamp waters, present a unique spectacle. Small wonder that cypress is such a valuable wood. And the flower gardens through which the canal boats glide so quietly are simply out of this world. I thought, "How lovely the Garden of Eden must have been!"

Seek Unity in India

REPRESENTATIVES of Lutheran Churches and Missions and the Church of South India agreed at the conclusion of a five-day conference in Bangalore, India, that there should be "closer fellowship" between the two bodies.

The meeting was the latest in a series of theological discussions between the two groups initiated in 1948. Bishop J. E. L. Newbigin of Madhuraimam, Church of South India, was chairman.

Bishop Newbigin said the matter of "pulpit and altar fellowship" was discussed at the conference but no definite conclusions were reached.

The conference issued a joint statement saying, "We record with gratitude that in our discussions so far we have not found any basic disagreement on essential Christian doctrines."

"We agree that we are at one in honestly seeking to know God's will as revealed in the Scripture, and to bring the life and teaching of the Church into conformity with it."

"We, therefore, re-affirm what we said in June 1953, that the measure of doctrinal agreement between us is such as to warrant a closer fellowship than now exists between our Churches."

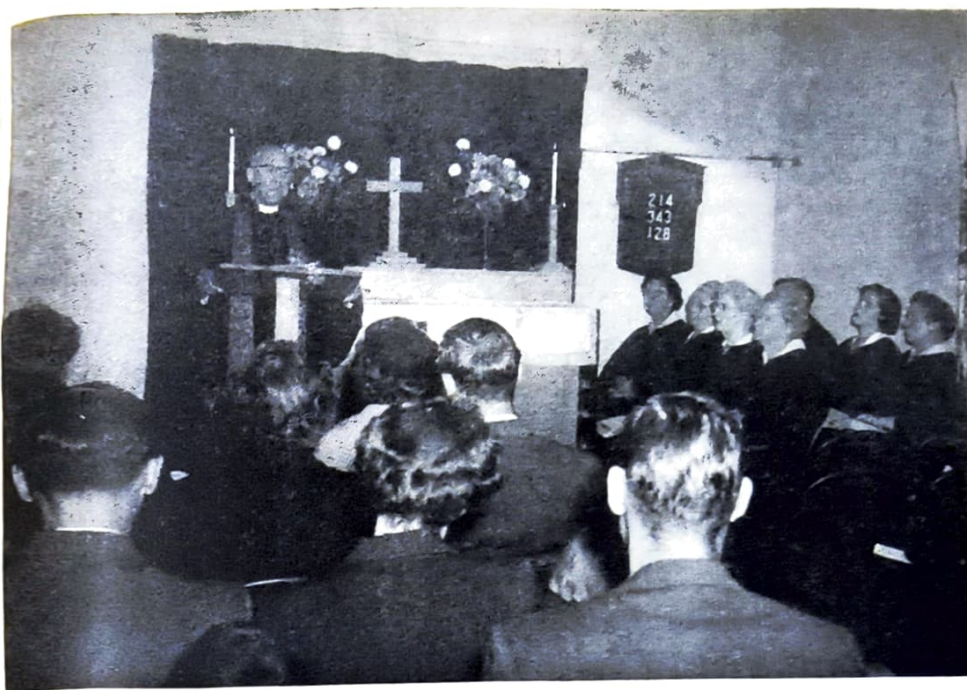
Lutheran groups participating in the conference were: Tamil Evangelical Lutheran Mission, the South Andhra Lutheran Church, the Leipzig Mission, the Church of Sweden Mission, the Andhra Evangelical Lutheran Church, the Arcot Lutheran Church and the Danish Missionary Society. Observers from the Missouri Lutheran Church's India Mission were present.

Meanwhile, a missionary from Wittenberg, Germany, brought the Lutheran tradition into the episcopacy of the Church of South India for the first time on April 24.

On that day the Rev. Richard Lipp was consecrated bishop of the Church's North Kerala diocese.

The bishop is affiliated with the German (Lutheran) section of the Basel Evangelical Mission in which Swiss Reformed elements have been dominant since World War I.

The Church of South India was formed in 1947 through a merger of Anglican, Congregational, Methodist, Presbyterian and Reformed bodies.



WHEN NEW CHURCH WAS BORN

Pastor Alex Falk of Bethel Lutheran Church, Gary, Indiana, is shown preaching at the opening service of Resurrection Lutheran Church. The congregation meets in a small real estate office, which was formerly a railroad station.

A New Indiana Church

Resurrection Congregation Organized in Gary

By Vivian J. Bergsrud

THE SUN shone brightly and seemed to welcome the worshipers on Sunday, March 7, when another Augustana congregation was born and joined the ranks of our Church. There was a stir of excitement in the air as the service began. It was evidenced even by the crowded condition of the little chapel. For this was the birthday of the Resurrection Lutheran Church, the first congregation in the Aetna area of Gary, Indiana.

The glorious service was conducted by Dr. Alex E. Falk of Bethel Lutheran Church, who has been supervising the work on the field. The Rev. Lavern C. Anderson, regional director of the Board of American Missions, preached the sermon and officiated at the rite of organization.

Sick Child Wanted to Sign

An outstanding event of the day was the signing of the charter membership scrolls by 59 adults and 58 children. The historic importance of this event was felt even by the children. A little girl who was a hospital patient requested that Pastor Falk bring the scrolls to her so that her name would not be omitted from the documents.

The Resurrection Lutheran Church has been serving this rapidly growing section of Gary only since October 4, 1953. During this time the congregation has been worshipping in a small real estate office which was formerly a railroad station. This happened to be the only available temporary meeting place in the community. These small quarters were soon filled to capacity at Sunday school sessions and the people began to inquire about more permanent quarters and a building program. An enrollment of 141 children in a Sunday school which meets in such small quarters is bound to result in action.

They Build Church Furniture

Dr. Falk has been given much valuable assistance by William Eckstrom, the Sunday school superintendent, and other members of the mission. They have also constructed an altar, pews, and much of the necessary equipment for the Sunday school. It should be noted that Dr. Falk has served this new mission in addition to serving as pastor of Bethel Lutheran Church in Gary, a task which in itself would require his full-time services. The Bethel congregation is to be commended for graciously sharing its pastor for the development of this new mission.

At present lots are being purchased as a building site, and a home has been chosen as a parsonage. The future of this new congregation looks very bright and an intern has been called to assist Dr. Falk.



THEY NEED LARGER QUARTERS

There are 141 children enrolled in the Sunday school, and the place is crowded.

Spires on the horizon



RNS Photo

CHILDREN 'BREAK GROUND' FOR CHURCH UNIT

Children use little shovels at ground-breaking ceremonies for a new educational-fellowship unit of the Trinitarian Congregational church in Wayland, Mass. The youngsters started digging while the Rev. George A. Hodgkins, pastor (right), was leading the singing of the closing hymn in the ground-breaking services. The pastor had invited the children to bring shovels and take part after the main services were over, but they apparently couldn't wait.

DEMAND LOCAL OPTION

A CHURCH-BACKED local option liquor proposal, now before the South Carolina General Assembly, drew 700 people to a turbulent public hearing.

Proponents of the measure posed the question: "Are you not ready and willing to trust the people of South Carolina to decide whether or not they want a change?" This was greeted by an uproarious round of applause and a chorus of Amens.

The Rev. H. M. Kinlaw, Edgefield, publicly rebuked former Lt. Gov. James O. Sheppard, a member of his congregation who is a counsel for the United States Brewers Foundation.

Mr. Kinlaw said: "Two years ago I

declared from the pulpit of my church that anyone engaged in commercial transactions of liquor was not in good standing as far as the pastor was concerned . . . Jim Sheppard was among them.

"I don't want my salary paid with blood money . . . I am not going to put the cloak of spiritual responsibility on anybody who has got anything to do with the liquor industry."

Mr. Sheppard, saying that he was sorry the pastor saw fit to make a personal attack on him, declared that local option is "inadequate and totally unenforceable."

MISSIONARIES HINDERED

Christians in India are becoming increasingly disturbed by agitation

against foreign missionary activities.

A group of Christian members of Parliament announced its intention to appeal personally to Prime Minister Jawaharlal Nehru to take steps against "communal agitation which is being carried on against the peaceful activities of foreign and Indian Christian missionaries."

Roman Catholic Archbishop Thomas Pothacamury of Bangalore has called upon priests and other missionaries not to halt their propagation of Christianity because of what he described as "an outburst of opposition toward missionary activities."

URGE "COLOR BLINDNESS"

Religious liberals must be "color blind" in accepting members into the church as well as in hiring ministers and appointing denominational staff personnel, according to the first report on Unitarian interracial relations issued in Boston.

The report, in preparation for two years by the Commission on Unitarian Inter-Group Relations, said that "the door to Unitarian churches must be open in spirit as well as fact to Negroes and other minorities."

"It is not enough to help the Negro, it is not enough to provide for him," the report said. "It is the responsibility of the local liberal church to welcome, to respect his dignity and to treat him as an equal."

"The majority of our churches have ignored the human relations aspect of religion. While paying lip service to the religious ideals of brotherhood, they have sanctioned—often simply in indifference—a pattern of social organization which dooms men to a life in which full dignity and creative growth are virtually impossible. This is a particularly disturbing indictment of a Church committed to freedom."

Unitarian churches in the South were urged by the commission to take a position of leadership in interracial relations.

ASIA WANTS BIBLES

The American Bible Society's foreign secretary for Asia, just back from a trip to the Far East, declares that he found the demand for the Bible in Asia is greater than it has ever been.

The Rev. Laton Holmgren described the interest as "part of a movement throughout the free world in the direction of a revival of religion and faith generally."

LUCE GIVES CHAPEL

Receipt of a \$50,000 gift from the Henry Luce Foundation to finance construction of a chapel at Tunghai University, a new Christian college to be built near Taichung, Formosa, has been announced by the United Board for Christian Colleges in China.

The chapel is to be named in memory of Dr. Henry Winters Luce, pioneer Presbyterian missionary educator in China. Henry R. Luce, editor-in-chief of *Time*, *Life* and *Fortune* magazines and son of Dr. Luce, established the Henry Luce Foundation in honor of his father.

INVASION OF SUNDAY

The Lord's Day Alliance of New Jersey has criticized the state legislature for what it termed "two legislative invasions of the sanctity of the Lord's Day during the past three years."

At its annual meeting, the Alliance voted unanimously to adopt a report by the Rev. Samuel A. Jeanes of Merchantville, N. J., the general secretary, in which the "invasions" were spelled out.

Mr. Jeanes cited the failure of the legislation to include a penalty clause when it revised the Sunday laws in 1951 and an amendment to the bingo and raffles law which leaves the question of Sunday play up to the local governing body in each municipality.

"Any law without a penalty is ineffective," he said. "The removal of the penalty clause has rendered a disservice to communities in the state which desire to have Sunday different from the other days of the week."

The general secretary said stores are now being kept open for business seven days a week in many cities and towns because the owners know no penalty will be imposed upon them. As a result, he said, "many of our citizens find Sunday work pressed upon them against their will."

SEES DANGER OF STATISM

Methodist Bishop G. Bromley Oxnam of Washington, D. C., believes "people are getting fed up" with Sen. Joseph R. McCarthy.

Bishop Oxnam added that he thought the Wisconsin Senator has suffered a decline in popularity as a result of his televised dispute with the Army.

He also said that "rules were set up for the protection of Senator McCarthy at the Senate hearing that he didn't give to others."

Bishop Oxnam expressed his views at a press conference arranged for him by Harper and Brothers, publishers, in connection with his new book entitled *I Protest*.

The book deals with Bishop Oxnam's interrogation last year by the House

Committee on Un-American Activities. After the hearing, the committee voted that it had "no record of any Communist party affiliation or membership by Bishop Oxnam."

"The great danger," Bishop Oxnam said, "is that the informer is infiltrating American life at the national, state and local level. He invades the privacy of the home, reports on classroom discussion and library accessions, and summons his colleagues to challenge the sanctity of the Church."

According to Bishop Oxnam, "the informer who is not subpoenaed, answers no roll call, dares not face the man he accuses, and is as un-American as the Nazi gauleiter or the Russian commissar."

Asserting that such informers have created fear in American church life, as well as elsewhere.

"Strangely enough," he continued, "this fear results in large measure from the un-American activities of elected representatives of the American people who have been charged with investigation of subversive activities."

Bishop Oxnam said the great danger to the country is in "creeping Statism rather than in creeping Socialism."

CARDINAL WARNS PRIESTS

Recalcitrant French worker-priests have received their first official public warning from Pierre Marie Cardinal

Gerlier, Archbishop of Lyons, who censured a priest for running for a labor union office.

Cardinal Gerlier threatened to impose "spiritual sanctions" on the priest, Father Gouttebauge.

Father Gouttebauge was elected a general departmental secretary of the Communist-dominated General Confederation of Workers. He announced in a public statement that he had agreed to stand as a candidate.

His election came a week after the March 1 deadline set by the French hierarchy for all worker-priests to quit their full-time secular jobs and end all temporal activities.

Included in the hierarchy's order was a ban on labor union activity.

Cardinal Gerlier said in his archdiocesan bulletin that worker-priests who had failed to renounce their temporal engagements on March 1 are in "a state of grave disobedience and no longer represent the Church."

He added, however, that simple disobedience did not automatically and immediately entail canonical sanctions.

"But if a disobedient priest, in addition, manifests by his public declaration or acts that he is disobeying orders," the Cardinal said, "he becomes a cause of scandal and draws upon himself sanctions which his superiors wished to avoid."

"I am therefore obliged to blame publicly the attitude and the words of Father Gouttebauge. I am also obliged to warn him that if he perseveres in his attitude, I shall in all conscience have to take those spiritual sanctions against him which in the eyes of faith are infinitely more serious than any worldly ones."

DECLINE IN DIVORCES

A decline in the nation's divorce rate and an increase in the size of families are cited by Methodist Bishop John Wesley Lord of Boston as concrete signs of a resurgence of interest in religion.

Addressing the 125th annual session of the New Hampshire Methodist Conference at Portsmouth, he said the moral conscience of the nation seems to be awakening.

"The Church is held in high regard and its counsels are eagerly sought in high places," Bishop Lord said. "The President himself is a man of deep religious spirit, as are some members of his Cabinet."

Calling attention to a "new look in religion," he referred to prayer in public places, in restaurants, on TV and radio as evidence of the sincere attempt on the part of the people to find a better way of life.

"Today's best sellers," he added, "are religious books."



RNS Photo

MOTTO ON STAMP

This eight-cent stamp, printed in red and white, is the first regular United States postage stamp to bear the motto "In God We Trust." Issued early in April, the stamp also bears a picture of the Statue of Liberty. It will be the first multi-colored regular stamp of a small denomination in U. S. history. The new stamp meets a request from Congressmen that the U. S. use a religious theme on its stamps going behind the Iron Curtain to emphasize the spiritual beliefs of this country in contrast to the atheism of Communism.

The Seed of Abraham

By Samuel M. Miller

Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. So Abram went, as Jehovah had spoken unto him . . . And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land. Genesis 12: 1-4, 7 (ASV).

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Genesis 22: 18 (ASV).

ABRAM is a great and towering personality in the Bible. The first eleven chapters of the Bible plainly lead up to him. With him the story of salvation becomes more personal and thus more clear. It is now revealed that the blessings of salvation will come to all men through the Seed of Abraham, which is Christ. Thus is the promise of the Seed of the woman who would crush the serpent's head carried forward and made more personal.

For this study I am using the American Standard Version of the Bible. In all the promises to Abraham, as given both in the Old and New Testament, this version uses the word "seed." The Revised Standard Version uses the words "descendants," "offspring" and "posterity." Since the Revised Version uses the word "seed" in Genesis 3:15, I can see no reason why it could not have been used consistently throughout. There are also other words which the Revised Version has not translated consistently. The Revised Version is fine for reading, but the Standard Version is indispensable for study. It follows the Hebrew and Greek more closely than any other English version.

Promises of Deep Meaning

The word "seed" is both singular and plural. That is why Paul can state that the promises to Abraham concerning a future seed refer to Christ. "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. It is of great importance to see that God's promises to Abraham have a deep spiritual meaning. God is not speaking only of natural descendants

who shall inherit the land of Canaan, He is speaking of salvations for all men through that son of Abraham who was Jesus, the Christ, the Son of God. "For ye are all sons of God, through faith, in Christ Jesus." "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Gal. 3:26, 29.

In Acts 3 Peter also shows that the promises to Abraham are fulfilled in Jesus the Christ. "Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities." vv25, 26. How great is the power and mercy of God! When the natural descendants of Abraham denied the Holy and Righteous One, and asked for a murderer to be granted unto them, and when they killed the Prince of life, God raised Him from the dead and by the preaching of the apostles gave the Jews still another opportunity to obtain the salvation which He had promised to Abraham.

Abraham Looked for Saviour

When He lived and labored among them, Jesus had told the Jews, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56. It was by faith in the promise of God that Abraham saw that a Saviour would come into the world. It was this faith which made him glad. Jesus knew that He was the fulfillment of the promise to Abraham. He could be the Saviour because He was not only the Seed of Abraham, He was also the Son of God. "The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am." Only God in the flesh could make such a claim.

"And Abraham believed God, and it was reckoned unto him for righteousness." "Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification." Rom. 4:23-25.

Chat . . .

By ROY H. STETLER

NONE of us men will ever know how much our lives have been influenced by the prayers of our wives and our mothers. Not too long ago a certain man had accepted a very important assignment to speak in his own church on the occasion of what this particular church calls Decision Day. It is a day set aside annually in which an effort is made to get the unsaved to accept Christ as their Saviour. While this is the first aim on this occasion, there is this additional effort—namely, all the people present are given an opportunity to make some decision of their own choice. It may be a decision by someone who is not a tither to become one; a decision by someone who does not regularly read his Bible to do it daily; to some who do not have certain periods each day for prayer to accept such a program; to someone who has never tried to win another to Christ through witnessing to accept such a challenge; or, in fact, to do anything else whereby Christ's Kingdom is enhanced.

The man who was to make the appeal knew the difficulty of speaking in his own church, for he remembered that on one occasion Christ said, "A prophet is not without honor, save in his own country." This man was nervously pacing the floor prior to going to the service. His wife, ready to leave, confronted him and, placing her arms about his neck, said, "Dear, do your best; I have been praying for you."

Can you imagine the effect of such an experience? Nothing mattered now—the effort could not fail. At least these were the feelings of the man as he left with his wife for the sanctuary under such power which is always generated when someone is praying for you. This all happened just as I have related it because you see I was that man and Mrs. Stetler was that woman.

Since it is the season when we are thinking of Mother's Day, I thought I should like to relate this experience which has been so meaningful to me. Isn't a man fortunate to be married to a woman who prays? All of which leads me to say that prayer is so important in the home. I know of nothing that will cement a man and wife together more than prayer. You wives, keep on praying for your husbands; and you husbands, thank God if you have a wife who prays.

● ELDER STATESMAN GONE

IN THE DEATH of Dr. N. J. W. Nelson, the Augustana Lutheran Church has lost one of its "elder statesmen." A man of keen intellect and outspoken temperament, he belonged to the old school of church leaders who were often more candid than politic in expressing their convictions when they believed the welfare and progress of the Kingdom were at stake. He also looked askance at anything that smacked of ecclesiastical ostentation, and was always a champion of utmost simplicity in worship.

Dr. Nelson was one of the few remaining links with the pioneer period of our Augustana Church. He came to America with his parents in 1868, just eight years after a handful of churches had been organized into a synod, and the first fifteen years of his life were spent on the desert frontiers of Utah, which was not even admitted to the Union as a State until nearly thirty years later. Undoubtedly this early pioneer environment had much to do in the formation of his strong character and rugged personality, as well as his disdain for external show.

The deceased pastor possessed a facile pen, which he used most effectively in discussing church policies. For eight years he published a small paper known as *Columbia*, which came to be accepted as the official organ of the Columbia Conference. In later years he aired his views in the church press and other periodicals, not infrequently in a critical vein. At the 1930 synod, the Church adopted a resolution deploring the appearance of such articles. This, however, did not deter the outspoken pastor, who afterwards observed, with a note of some satisfaction, "Notwithstanding the fact that the Synod censured its secretary, it continued to elect him to office, term after term, for a period of fifteen years!" As a matter of fact, the Church made use of his unique ability as a writer by naming him as secretary for twenty-two years, and twenty-three volumes of the Synodical Minutes are the product of his pen.

Although he was 87 years old at the time of his death, he continued to contribute letters to "Our Mailbag" up until a month ago. His last contribution appeared in the March 31st issue of *THE LUTHERAN COMPANION* and was a protest against the proposed establishment of the office of stewardship director in the Minnesota Conference. He signed the communication "En Jay Double-U," representing his initials.

Something of his earnestness as a Christian pastor is reflected in the closing paragraph of his biographical notes, written five years ago:

"The Apostle Paul says, 'Faithful is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, among whom I am chief.' This is my heart-confession. Further, such words as 'him that cometh unto me I will in no wise cast out,' 'The blood of Jesus Christ cleanseth us from all sin,' and many other similar words of Holy Writ are the basis on which I rest my faith that even I dare believe that all my sins are forgiven and that I, miserable being that I am, am a child of God. God, help me to remain in this faith even unto the end. Amen."

Such is the humble confession of an elder Augustana statesman who for nearly six decades served his Lord and his Church faithfully and well.

● TURN DOWN OFFICE

ELECTION of Conference presidents this year brought some surprising situations, particularly in California. After giving several years to the office of president of the California Conference, Dr. Carl W. Segerhammar made it known that with the inauguration of a full-time office this year, he would not be a candidate. Nevertheless, the Conference elected him.

Confronted by the dilemma of choosing between leadership of the Conference and his position as shepherd of Angelica Church of Los Angeles, Dr. Segerhammar decided to remain a parish pastor, and so told the Conference in submitting his resignation.

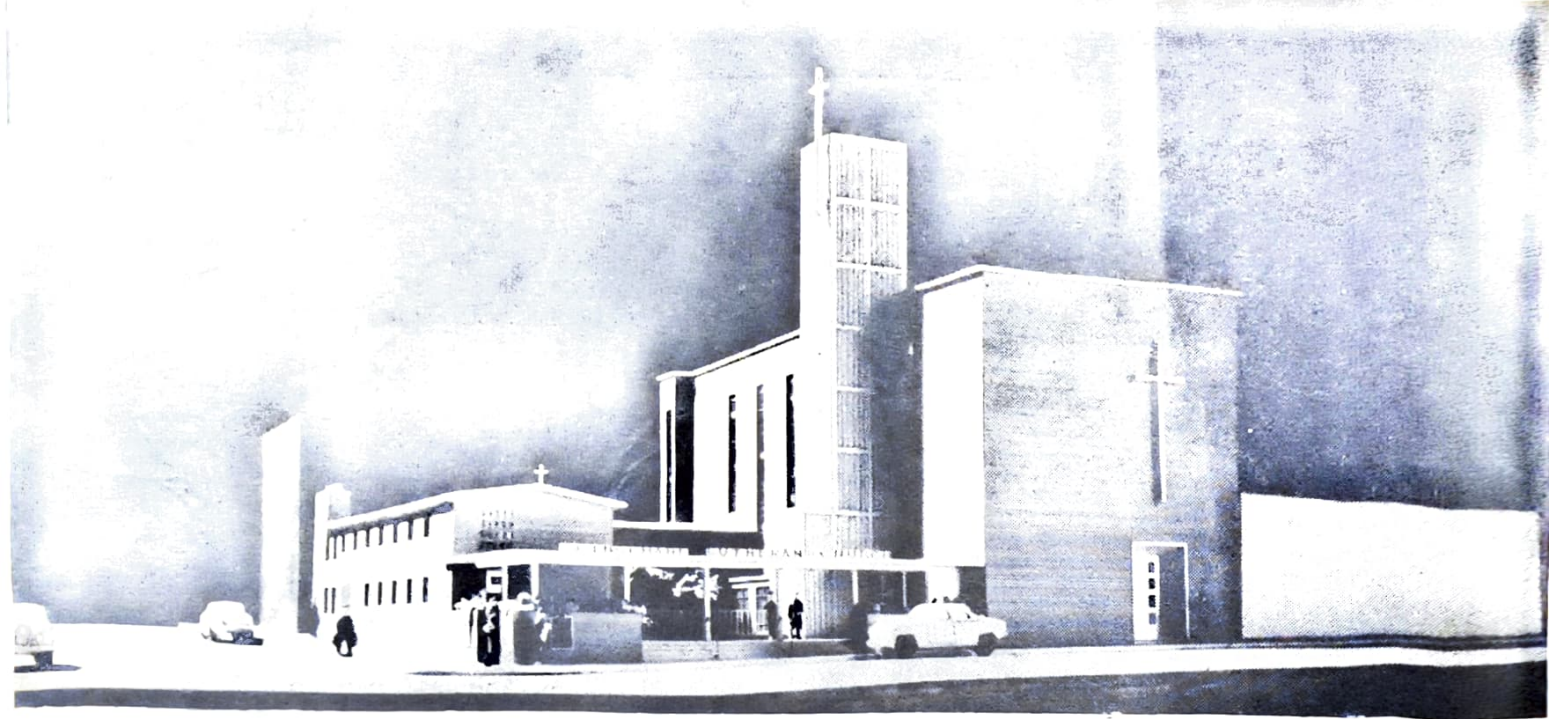
The Conference then proceeded to elect the Rev. Lloyd L. Burke, pastor of St. Paul's Church, Oakland, as full-time president, but he, too, after having had a day in which to ponder and pray over the matter, came to the conclusion that it was the will of God that he should remain with his parish.

A somewhat perplexed Conference, on the eve of adjournment, thereupon decided to seek the guidance of God in the selection of another man. It is reported that the five minutes spent in silent supplication were the most solemn and impressive during the entire convention. The delegates then proceeded to elect Dr. Malvin H. Lundeen of Ottumwa, Iowa, as president, and the Conference is now awaiting his decision.

In the Canada Conference, another president stepped voluntarily out of office. He was the Rev. G. Uno Lundmark, who, after serving three years as executive, informed the Conference that he desired to give all his time to his parish in Winnipeg, Manitoba.

The people of the Augustana Lutheran Church should rejoice over these unusual developments. They reflect a spirit that bodes well for the future of our Church. We do not infer, of course, that a pastor should not give very earnest and prayerful consideration to the problem of where his duty lies when the Church as a whole asks him to assume a place of leadership and responsibility; but no pastor should seek such a place. When a man is ordained to the holy ministry, his real call is to serve a Christian congregation as a shepherd of souls, and he should never give up that high prerogative unless he is convinced in his heart that God has called him definitely to perform some other task of the Kingdom.

Needless to say, the lust for position and power is sometimes found within the Church of Christ as well as in other areas of human life. The recent conviction of a bishop in the Church of Sweden because he resorted to anonymous letters and slander in order to gain his high office is a sad example of how far the inordinate ambition of some churchmen will drive them to secure the adulation of their fellow men. That is why we say the Augustana Church has reason to be glad over the thing that happened at two of our Conference meetings this year. A good example has been set for all those who wear the robe of a minister of the Lord Jesus Christ.



AN EXAMPLE OF MODERN ARCHITECTURE

This is the new Gethsemane Church in Seattle, Wash., now in process of completion at a cost of \$300,000.

Good Church Architecture

By O. Reuben Johnson

St. Paul, Minnesota

*Frozen Music or
"Regurgitated Gothic?"*

ABOUT 150 years ago Goethe, the eminent German poet and philosopher, described architecture as "frozen music." Several months ago Walter Taylor of the American Institute of Architects described today's church architecture as "Regurgitated Gothic." The contrast between these two descriptions is as significant as it is startling.

Goethe was extolling a noble art—an architecture which was beautiful and logical—one which honestly expressed the society and the civilization in which it existed. He might, for instance, have been describing the architecture of the original Gothic cathedrals—structures of wood and stone with stone buttresses which kept the roofs from pushing out the walls—structures with stone columns which were massive because they had to be large to support the heavy load of stone above. He might also have been describing the beautiful hand-carved ornament which obviously was hand-carved because hand tools were the only tools available. Goethe was de-

LOOKING AT BOTH SIDES

The revolution in church architecture which has been going on in America in recent years finds a warm protagonist in the author of this article, who is an architect in St. Paul, Minn. Mr. Johnson is convinced that the modern architecture is good architecture and is here to stay. He questions the wisdom of copying certain features of traditional forms. The other side of the question will be presented next week in an article by Dr. Clifford Ansgar Nelson of St. Paul.
—The Editor.

scribing a great architecture, good architecture, an architecture of meaning and significance.

Mr. Taylor was describing a degenerate, parasitic architecture—one which is often ugly and is always completely illogical, one which is basically dishonest, a church architecture which

does not express the Christian society and civilization in which it exists but borrows without pang of conscience from the past. He was describing an architecture which is casually selected from a store of architectural styles much in the manner a woman selects a dress from the racks of fashionable wearing apparel shops. He was describing a church of brick and steel with large buttresses that do not restrain the walls from crumbling, but exist only because they are necessary in conforming to a particular style.

He is talking about churches with bulky columns of plaster and wood which are sculptured by machine to imitate the hand-carving of an ancient craft age. These columns are hollow except for a slender piece of steel which carries all of the weight above. They are five or ten times the size required to support the light steel skeleton above, yet their size is considered essential to a worshipful atmosphere although they do obstruct a view of the chancel for the four or five unfortunate parishioners who must sit in the pews

behind each one. This is regurgitated Gothic—the architecture of the majority of today's Christian churches.

A recent editorial in *THE LUTHERAN COMPANION*, however, calls attention to a new architecture for churches, an architecture which is easily recognized but seldom understood. It is based on a very logical philosophy which must be understood by Christian clergy and laity to receive support. Only with an understanding of the philosophy can a great church architecture evolve in our age.

The Modern Is Old

The so-called new architecture which is emerging slowly in the design of churches is really not new at all. What is called "modern" or "contemporary" church architecture is older than Christianity. Gothic architecture was modern architecture, as were the Roman, Greek, and Babylonian temples. Modern architecture is good architecture. To qualify as good architecture, a building must be beautiful, a quality which is impossible to measure in precise units. It also must function well for its intended use, and, above all, it must be designed as an honest expression of the civilization in which it exists. This includes a recognition of prevalent economic factors, the relation of the Church to the entire social structure in which it functions, and a creative utilization of the available building materials, tools, and building methods. Only when there is a synthesis of these qualities in a building can its architecture be called good. Because the churches of the Gothic period stand up well when evaluated on this basis, they can be described as good architecture. Gothic architecture was truly modern in the day it was built. Pause for a moment and evaluate according to these standards the church in which you worship.

"Modernistic" and "Functional"

The term "modernistic" and "functional" do not mean the same as "modern" or "contemporary." Modernistic is a shallow term which, according to usage, infers a "style" of superficial line and form only. It does not indicate an understanding of the reasoning inherent in the design philosophy of modern architecture. When this term is used by the proponents of the modern movement, it indicates that no logic motivated the design. The modernistic church is the "freak edifice" which was condemned so vigorously at the Knoxville conference.

The word "functional" is a term of disrepute because it has been associated with a machine-like and austere architecture which tends to ignore spiritual and emotional values as a

function of buildings. In early years of the modern movement, a great emphasis was placed on functionalism because it is the most obvious deficiency of the copy-cat churches which helped to inspire the revolt against eclecticism. As modern architecture matured, function came into better balance with other values essential to good architecture. A church should be functional, but not at the expense of beauty and spiritual expression. Fortunately, function and spiritual beauty are not incompatible forces when a mature modern philosophy guides the designer.

Church Architecture and Tradition

Those who defend the regurgitated styles for today's churches argue that the old forms are appropriate for a church because the church in essence is tradition. They insist that Gothic and Colonial churches are symbols of Christianity.

It is true that the Church and Christianity are deeply rooted in tradition. Certainly much of the tradition and symbolism in our Christian heritage should be preserved. Yet tradition and symbolism are not static factors. Many traditions have been consciously discarded because they were of questionable merit or were inconsistent with the Christianity of a particular age. It is not a question of whether or not these elements are to be preserved or discarded, but rather, which of them are consistent with the Christian so-

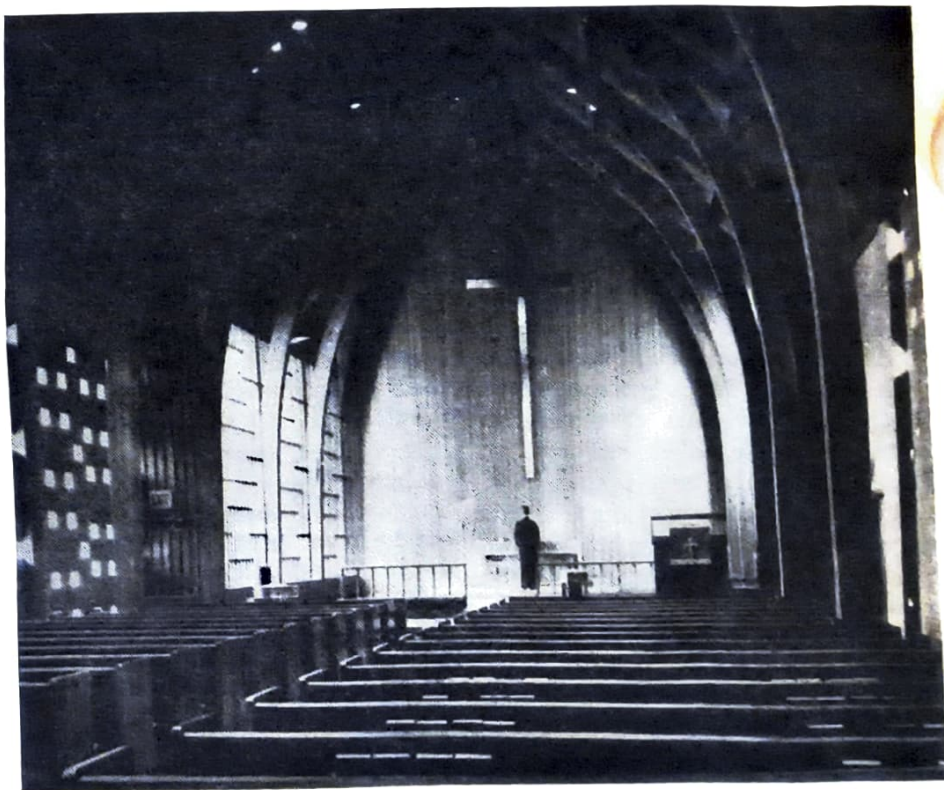
ciety of today. Traditions must constantly be reevaluated. If they are not, we will become slaves to tradition and there will be no progress.

How to Profit by Tradition

Gothic and Colonial churches are indeed symbols of Christianity, but they are true and admirable expressions of past Christian eras only. When Mr. Taylor said, "Gothic is not a special Christian architecture . . . that there is a real Christian architectural tradition, but it is not expressed in style," he meant that the conclusions we seem to have reached in studying the great architecture of the past are very superficial.

It is valuable to study the great churches of other eras in an effort to profit by the accomplishments which are recorded in history. Not to do so would refute the value of historical knowledge and the primary reason for recording it. But to conclude that large columns, high spires and massive buttresses are the essential features responsible for their religious quality and beauty indicates that we do not grasp the true significance of these structures. To copy these forms is a degradation of the original and only declares to all posterity our lack of integrity and originality.

It is the general expression of height, size, proportion, and scale as it affects the individual that is important to study. These factors constitute the real



ZION LUTHERAN CHURCH, PORTLAND, OREGON

Though of contemporary design, this structure, which is a church of the Missouri Synod, preserves Gothic lines. The building has brick walls inside and outside, with glass blocks set in conventional fashion to admit light.

Christian tradition. It is the general effect of the color on the worshiper, not the precise reproduction of colors in identical and equal areas, that is important. It is not the intricacies of the stained glass rose windows that should occupy our attention, but the quality of subdued light and the areas it accentuates and its over-all effect. Our objective should be to achieve these significant qualities in terms of our new tools, materials, and techniques.

Christian Guinea Pigs

There are traditionalists who feel that it is unwise for congregations to build a modern church, because, as one minister expressed it, "They submit themselves as guinea pigs in an architectural experiment, whereas one can be assured of the beauty and appropriateness of the classical styles." If everyone had abided by such a thesis in past ages, we would still be worshipping God in caves. It is because the Christians of past ages had a pioneering spirit and progressive approach in church building that the wonderful Gothic and Colonial churches exist. Today's Christian cannot afford to be identified with this attitude because it surely does not express our Christianity.

It is not true that a beautiful church with religious character is assured by patterning a church after a classical style. There are many traditional churches which, to the discerning and sensitive person, are ugly, have poor proportion, inappropriate mixtures of form from various styles, and which fail completely in these objectives. It is true, however, that to many laymen these shortcomings are made tolerable and are disguised by such familiar forms as spires and arches. Any church having these familiar elements is more easily accepted as appropriate because of the strong association of these forms with worship. Yet a genuine visual quality and religious character are often lacking. In either traditional or modern churches a congregation must rely on the competence of the architect they have selected. As in any field of endeavor, individual competence varies considerably. And in either instance, the building of a church is to some degree "experimental." No effort can be termed creative if it has been accomplished before and the results are assured. Even a Gothic imitation is creative to a certain degree. It is apparent, therefore, that a wise selection of an architect is of paramount importance.

Must Be Spiritual Man

It is, as Mr. Anthony B. Ferrara stated at Knoxville, vital to successful church design that the architect be a spiritual man. Inspiration is the major incentive in any creative work. This qualification has been too often overlooked. It is also important to realize that not all architects can design a good modern church. Today, two general schools of architects exist—the proponents of the modern and the die-hard traditionalists. The traditionalists are rapidly becoming outnumbered and face certain extinction because every academic institution of architecture in the world abides by the modern philosophy. From the portals of these institutions come many students yearly who have a deep conviction and a vibrant enthusiasm for modern architecture. Conviction and enthusiasm are as essential to good modern church architecture as is spiritual inspiration.

The architects of the old school were trained in the use of classical detail almost exclusively. For the most part they have not kept pace with later architectural philosophies. Their hearts and their sympathies are with Greek columns and Gothic rose windows. Only with reluctance do they accept the reality of the modern movement. When they attempt modern design, it is without inspiration. Their structures inevitably become half-breeds of "modernistic" and regurgitated styles.

Monument of Modern Junk

Only recently an architect of the old school was confronted by a building committee which stood firm in their demands for a modern church despite his arguments for a traditional design. When it became apparent to him that he would not be commissioned to design the church unless he would execute a modern design, he exploded to his friend on the building committee, "Well, I can design that modern junk as well as any one else." He got the commission and the church is modern junk—a monument to his lack of inspiration and lack of conviction.

By contrast, most proponents of the modern movement will turn down a commission to design a church if the congregation insists on a traditional design. This they do because they have a deep respect for the authentic originals, they sincerely believe that classical designs today are morally wrong, and that the resulting structures would not be admirable by any standard.

Church's Cultural Responsibility

Any congregation embarking on a church building program has a great cultural responsibility. During many periods of history the Church was the

most powerful cultural stimulus of the civilization in which it existed. It was often because of the Church, not in spite of it, that creative music, sculpture, painting, and architecture flourished. The historian's criteria for evaluating quality in these arts for all ages is precisely those values on which modern architecture stands. Unless the churchmen of today soon become aware of these values, our churches will invite a terrible wrath from the historian of tomorrow.

There is no good purpose in being shackled to the trite forms of a few styles. The variety which is possible in the modern church is truly unlimited. The churches of today can have a much more intense spiritual quality than the churches of the past because we have many more resources. We have the tools, the materials, and the techniques. We also have the architects who eagerly await the opportunity to meet the challenge with vigor and enthusiasm. We lack only the courage and the integrity to have a noble architecture. Christian churchmen, the challenge now is yours.

BUILD BATAK HEADQUARTERS

Built with funds provided by American Lutherans through Lutheran World Action, a new headquarters for the Batak Protestant Christian Church of Indonesia was dedicated in Pearadja-Tarutung, Sumatra, early in 1954.

Among those present at the ceremony was Dr. Nils Arne Bendtz, who came to Indonesia late in 1952 under assignment from the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council in the United States. Dr. Bendtz is serving on the faculty of the Batak Theological Seminary at Sipoholon.

Dr. Justin Sihombing, Ephorus of the Batak Church, presided at the occasion. "By this act I open this new Head Office," he said as he cut the green ribbon spanning the entrance to the building and bade the guests to enter and inspect the premises.

Speaking about the building as a gift, Dr. Sihombing stressed that "we should not be like children who are willing to receive, but let us hope that in the future we, too, will be strong enough to be able to help other churches."

In his remarks, Dr. Bendtz said: "I am glad to state that this building is a result of teamwork. The Church of Christ is universal, is above all races, all nationalities, all languages. Everything we have, we have only in stewardship and we should use it in order to be a blessing to humanity."

Adopt a Record Budget

Columbia Conference Accepts Kingdom Tasks

By Eric N. Hawkins

CARRYING sea letters granted by President George Washington, Captain Robert Gray sailed into the Columbia River on May 11, 1792, and named the great river after his ship, the *Columbia*. President Thomas Jefferson commissioned Meriwether Lewis and William Clark to explore the Northwest country in 1803. They reached the mouth of the Columbia November 11, 1805, built Fort Clatsop near Astoria and spent the winter of 1805-1806 exploring the vicinity. Following these discoverers and explorers came the fur traders of the Pacific Fur Company, organized by John Jacob Astor of New York. They established Astoria in 1811. During the following decades Astoria was the goal of traders, explorers, missionaries and pioneer settlers, and on the shores of the Columbia are the last resting places of many of these early intrepid adventurers."

Such is the description of a historian as he tells of the beginnings of civilization in the great Pacific Northwest, where the Columbia Conference is located, and as he gives the historical background of the beautiful and thriving city of Astoria, where the Conference met this year for its annual convention.

A Delightful Meeting

And it proved a delightful meeting. Trinity Lutheran Church was the host congregation, and it must be said that the members of the church, together with their pastor, the Rev. Roy W. Ryden, entertained both the Conference and the Women's Missionary Society in a royal manner. Most Christians are not long-faced, nor are they indulging. A church convention, therefore, can be a most stimulating experience spiritually, and it can also be refreshingly human and interesting.

The convention opened Tuesday evening, April 27, with worship in Trinity Church, at which time Pastor Rudolph Johnson served as liturgist. President S. L. Swenson preached the conference sermon on the convention theme, "That They May See the Light."

New President Presides

The five business sessions of the Conference were conducted in the neigh-

boring Grace Episcopal Church, with Pastor Swenson presiding. This was Pastor Swenson's first year as presiding officer of the Conference following his election at last year's convention as full-time president. Pastor Swenson displayed brilliance, democracy, wit, and strict adherence to the timing schedule, with the ability to get things done without having the delegation feel that decisions were forced upon them.

The following executive officers were elected for a term of one year:

Vice-president, Pastor Carl W. Sodergren; secretary, Pastor Roland Swanson; treasurer, Mr. Theodore Nelsson, and statistician, Pastor Leroy Pillman.

From the president's report we noted that the Columbia Conference has made spiritual and material gains during the past year. A total of 8,508 people worship each Sunday in the churches of the Conference. Twenty per cent of the unconfirmed pupils in our church schools attend morning worship. "An average of 68 per cent of our confirmed members partook of the Lord's supper at least once during the year." The Conference took cognizance of the fact that 32 per cent of its confirmed members did not partake of communion last year, and urged that every effort be made by pastors and church councils to instill on the hearts and minds of those who neglect communion, the importance of the sacrament of the Lord's supper.

Get Nine Pastoral Recruits

The Conference was encouraged by the fact that 51 per cent of the congregations conducted vacation Bible schools. The president reported that pastors are taking the responsibility of confirmation seriously, and urged that congregations continue to give more time to instruction, both of adults and youth. The Conference rejoiced over the fact that nine men who will be ordained this year have been assigned as pastors in the Conference.

The president also pointed out that 51 congregations reported improvements to their property, in one instance amounting to \$212 to an outlay of \$300,000, the latter representing the cost of construction of the new Gethsemane

Church in Seattle, Wash. Magnolia Church in Seattle and Mt. Carmel in Portland also built new houses of worship during the past year. During 1953, four congregations either purchased or constructed new parsonages: Immanuel, Boise, Idaho; Augustana, Portland, Oregon; Pilgrim, Portland; and Faith, Roseburg, Oregon. The following congregations have built educational units this past year: Our Redeemer, Seattle, and Trinity, Gresham, Oregon.

Dr. Henry J. Hokenson, regional director of American Missions, reported that Saron Church in Hoquiam, Wash., became self-sustaining in 1953. A total of 55 per cent of the congregations of the Conference experienced the effectiveness of the Preaching, Teaching, Reaching missions. Gratitude was expressed to the Women's Missionary Society of the Conference for its work of missions within the area.

Win Members by Evangelism

The Columbia Conference territorially extends over great distances, from British Columbia, Canada, to the states of Washington, Oregon, Montana, Idaho, and southward to all of Utah. Within this great region are located 62 congregations. According to the statistician's report, submitted by the Rev. Roland Swanson, the churches of the Conference now have a baptized membership of 26,327. This represents an increase of 1,815. The total confirmed membership of the Conference is 16,639, on increase of 1,065.

It is interesting to notice that the membership increased 246 by adult baptism, 324 by adult confirmation, and 803 by transfers. The 5 per cent brought in by adult baptism and confirmation is evidence of the reaching-teaching program of evangelism of the pastors and church council members, and is a good indication that the Conference churches are reaching out to bring in the unchurched. Seven new pastors have entered the Conference during the past year.

Adopt a Record Budget

The Conference adopted an all-time high budget of \$101,475 for 1954. Reports were given by the following institutions: Pacific Lutheran College, Parkland, Washington; Columbia Hospital, Astoria, Oregon; Columbia Conference Home for the Aged, Seattle; Emanuel Hospital, Portland; Lutheran Bible Institute, Seattle. The Conference also recognized the need of effective publicity. An expression of thanks was given the editors of THE LUTHERAN COMPANION and Western Lutheran for space made available to the Columbia Conference during the past year.

(Continued on page 17)

New Church Brings New Life

*Bethlehem, Cleveland, Feels
Stimulus of Achievement*

By AXEL V. BECKMAN

WELCOME to our community!" "Thank you for building such a beautiful church in our neighborhood!" "We're glad to have you here!"

Such were the words of delight and welcome from the people of the neighborhood as the new Bethlehem Lutheran sanctuary of Cleveland Heights, Ohio, was opened for worship. For here, truly, was a church worthy of the name—beautiful, serviceable and worshipful in every way.

Paralleling the emergence of the fine structure is the transformation that has taken place in the congregation. Hardly more than five years ago, Bethlehem was leading a rather precarious existence. In debt, in arrears in her Conference allocation and other benevolences, and continuing only because of the persistent faith of a hardy "remnant," it seems that her future would be bleak for many years to come.

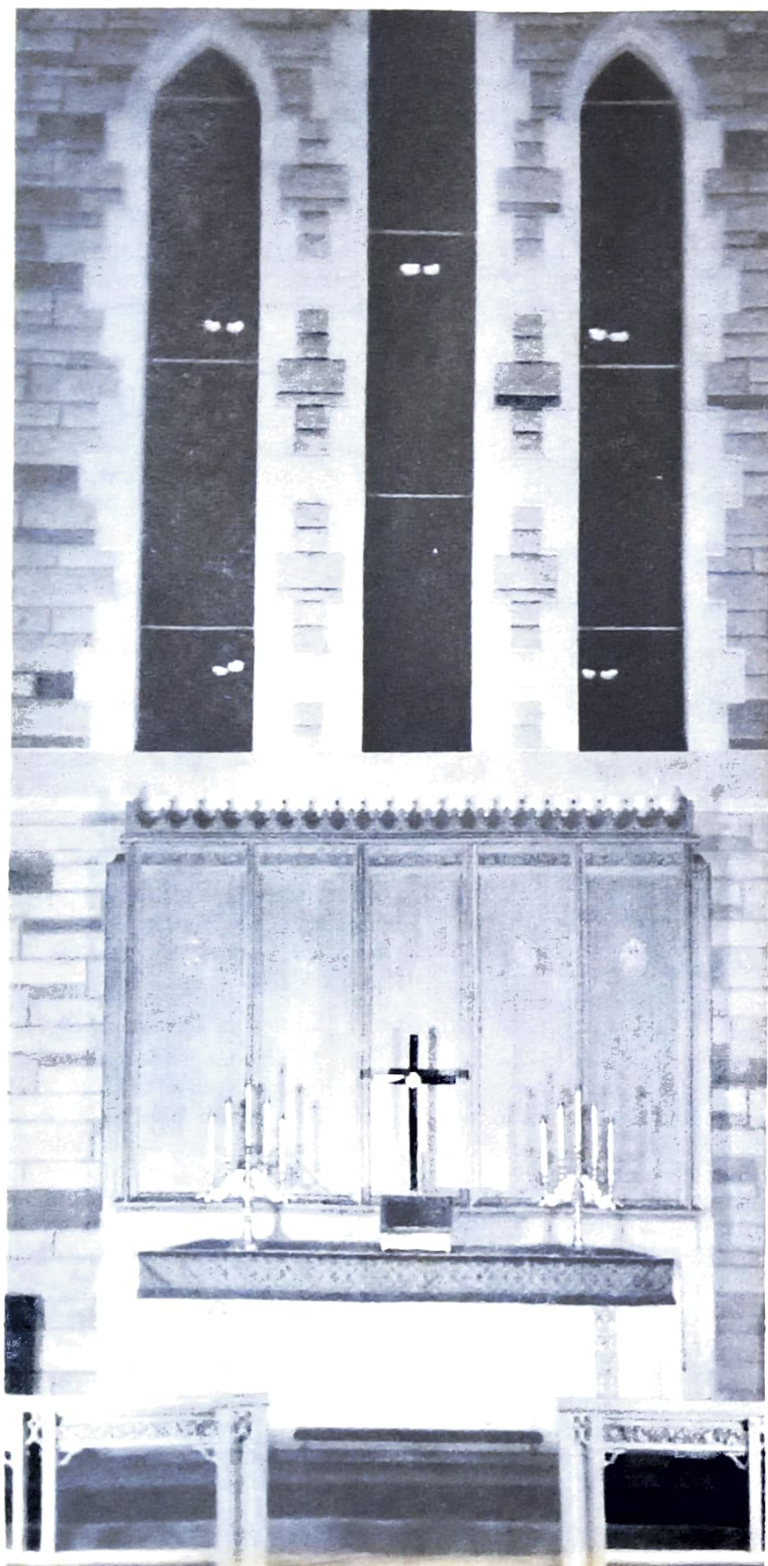
A New Spirit Emerged

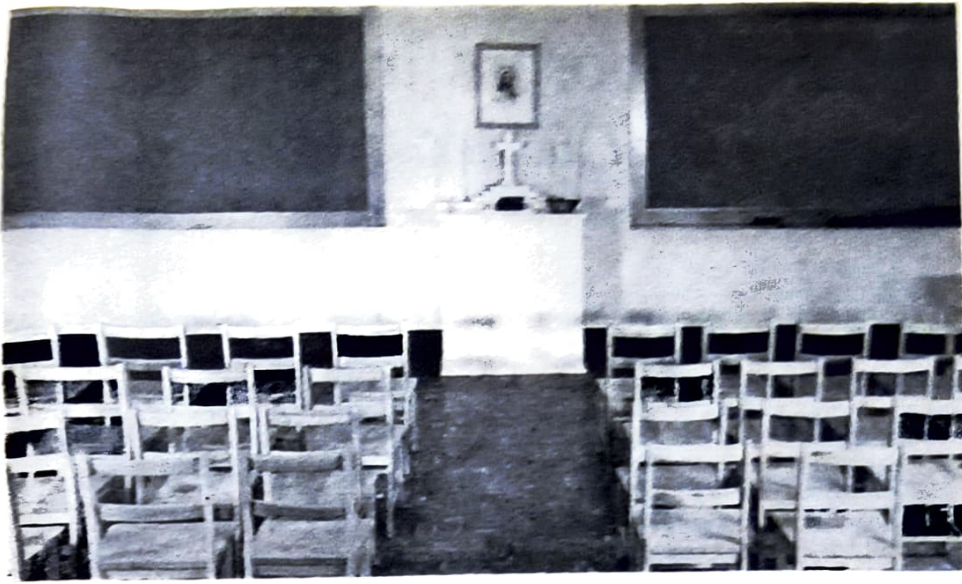
But God has always been able to use the "remnant," and as pastor and people, working together to find and follow His will, committed themselves to the monumental task, a new spirit emerged. And now, within those five years, God has again proved His ability to lead and His willingness to bless a people who are ready to follow Him.

The new Bethlehem represents the total effort of a congregation that has seen a new vision. Situated in a strategic position in Cleveland Heights, on a beautiful tract of land bordering a section in which some 1,000 to 1,500 homes will one day be built, she is now well prepared to sustain her own members and youth, as well as to reach out among the unchurched. Already, through a community survey, she has found a fertile field for the spread of the Kingdom. Many new students have

THE SANCTUARY

Symbolic stained glass windows are yet to be placed.





A TYPICAL SUNDAY SCHOOL ROOM



SALLMAN'S "CHRIST"

It greets the worshiper upon entering the church.

been received into her Sunday school. Indeed, the community is beginning to look upon her as "belonging," and is seeking to make use of her facilities for worth-while community projects.

It Is Beautifully Worshipful

The first thing that must be said about the new structure is that it is beautifully worshipful. Upon entering the church, the worshiper is first greeted by a large and beautiful portrait of Christ—the familiar Sallman painting. Then, as he proceeds into the nave, he finds himself in a wonderfully sacred atmosphere—light, airy, and yet conducive to quietness and meditation. The sanctuary furniture and pews, beautifully executed by the Feuerborn Company of Effingham, Illinois, blend into the carefully chosen greens of the walls and carpets, and one feels instinctively "this is right, and God is here."

Within a short time three sanctuary windows will be placed above the altar, adding to the message of holiness and reverence. Contained in these windows will be seven medallions representing the seven major events in the life of our Lord—His birth, entrance into the Temple at the age of 12, baptism, transfiguration, agony in Gethsemane, crucifixion and resurrection—a constant reminder of His grace and love and of our only hope for redemption.

45 Symbols in Stone

A unique feature in the building is the inclusion of 45 symbols in stone. Forty of these, representing man's relationship to God in the creation and atonement, as well as the means of grace and the message of the church year, are built into the exterior mason-

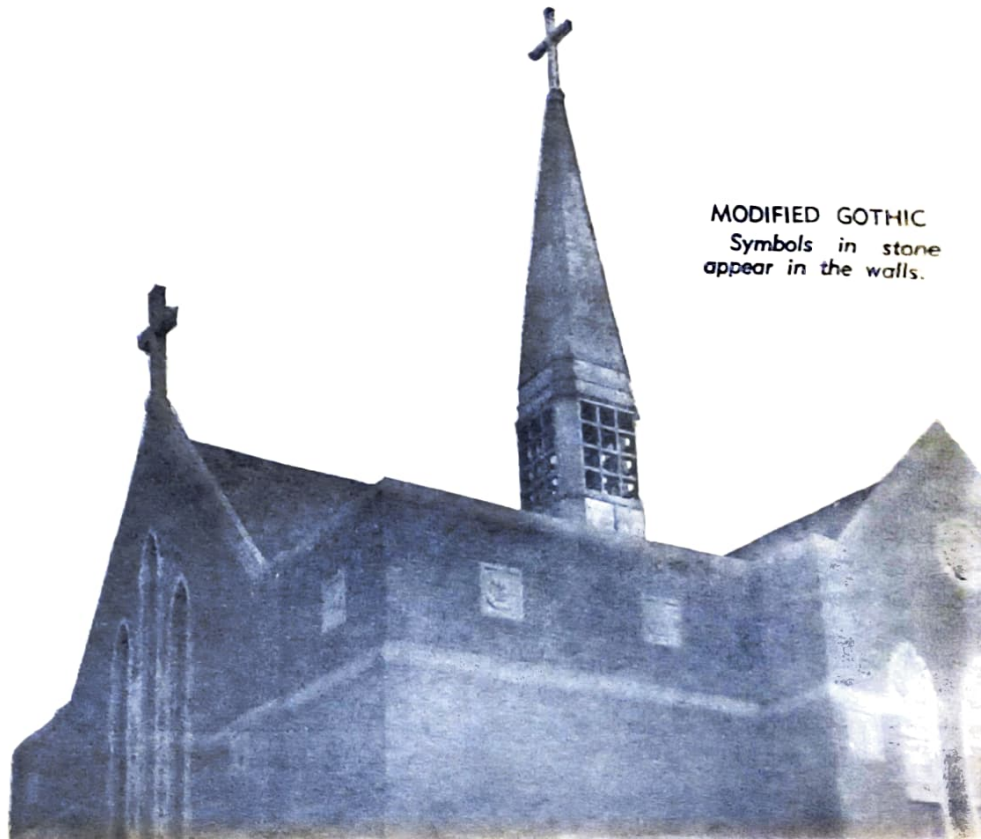
ry. Four, symbolizing the Church, are found in the main entrance, and one—the Luther emblem, has been placed above the fireplace in the overflow lounge.

Secondly, the building may be said to be beautifully practical. The overflow, mentioned above, is actually a part of the parish house, and may be used for Sunday school classes, for special study groups, and for gatherings of up to 150 people. However, it is separated from the nave by a modern-fold door, and may thus be used as a kind of balcony, adding to the capacity of the church so that 600 people may worship, rather than the 375 provided for in the nave.

With the use of modernfold doors, some of which have still to be purchased, the two floors of the parish house may be divided into eleven separate rooms, thus providing for easy adjustment to meet the varying needs of the Sunday school and other groups.

Will Have Radiant Heat

The church is heated throughout with radiant heating—a system which, though more costly to install, has proved eminently satisfactory, and is expected to be quite economical in its operation. It also has the advantage of being very clean—eliminating the usual dust smudges which otherwise appear.



MODIFIED GOTHIC
Symbols in stone appear in the walls.

While the congregation owes a debt of gratitude to its leadership during the fund-raising and building programs, it must be emphasized that the results which have been obtained could not have come about without the co-operative effort of all, and surely not without the inspiration and blessing of God, for "Except the Lord build the house, they labor in vain that build it."

Of Modified Gothic Design

Of modified Gothic design, planned by Hanson and Olson of Chicago, and built by the D. W. Rankin Co. of Cleveland, the church was dedicated on January 21. Participating in the events of dedication week were Dr. T. A. Gustafson, president of the New York Conference, and Dr. Oscar A. Benson, president of the Augustana Lutheran Church. Dr. Gustafson preached at the opening service on Sunday morning, January 21, and conducted the rite of dedication in the afternoon of that day, with some 1,700 people in attendance at the two services. During the week, open house was observed on Tuesday, an organ recital and choir concert on Thursday, and a congregational banquet on Saturday.

On January 28, Dr. Benson preached the first communion sermon and assisted the pastor in the giving of the sacrament. Some 600 people braved the inclement weather to attend the open house, and were conducted on a tour throughout the church by members of the Young Adults Club.

Attendance Is Stimulated

During the weeks that have passed since dedication, the average attendance of worshipers has been at about 375, some 125 more than the average in the old church on Wade Park Avenue. The heightened interest has also been reflected in the financial response, and no particular difficulty is envisioned as to the debt of \$125,000 which the church has assumed. Indeed, it is expected that the \$325,000 structure will be debt-free in six or seven years.

Rejoicing in a sense of accomplishment, but more in the knowledge that she is now equipped for larger service, Bethlehem Church is looking toward the future and is hoping, under God's guidance, to fulfill the promise which she now holds, both in the matter of reaching out to the unchurched of the community and in the support of the larger mission of the Church of Christ through the world.

More Laborers in Canada

Optimism Felt at Annual Conference Meeting

By Harold Eriksson

A FEELING of optimism reigned at the annual meeting of the Canada Conference as it assembled in Kenora, Ont., April 29 to May 2. Although it snowed heavily during the greater period of the convention, and some delegates who came by car became marooned on the highways, a warm spiritual glow was felt during all the sessions as both pastors and laymen sensed that the Conference was



OTTO A. OLSON, JR.

on the threshold of a brighter and more fruitful era.

The delegation was perhaps the largest in the history of the Conference. All were heartened by the encouraging increase in pastoral recruits during the past year and the expectation that others from the 1954 Seminary class will join the ranks in Canada. They were grateful to God for answering the prayers of the many vacant congregations in this far off northern area.

President Lundmark Resigns

Pastor G. Uno Lundmark of Winnipeg resigned as president and was replaced by Professor Otto A. Olson Jr. of the Lutheran College and Seminary, Saskatoon, Sask. Other officers elected were vice-president, Pastor G. Uno Lundmark, Winnipeg; secretary, Pas-

tor L. C. Tengbom, Calgary, Alberta; treasurer, Mr. Clifford Carlstrom, Edmonton, Alberta; statistician, Pastor Paul Eriksson, Shaunavon, Sask.

Dr. Oscar A. Benson, president of Augustana Lutheran Church, was present on Friday and spoke on "Kingdom Goals" at the Women's Missionary Society program, held that evening. Pastor C. Oscar Leonardson, executive director of the Brotherhood, was also in attendance, and gave the main address at the Brotherhood Rally on Saturday evening. His theme was "Faith of Our Fathers." He pointed out the large extent to which many men have abdicated and given up leadership in the faith. It has become "Faith of Our Mothers."

Sunday saw the Sunday school addressed by Sister Helen Eriksson, who at present is serving as parish worker in Regina, Sask. Her presentation of the Good Shepherd was very graphic. The morning sermon was preached by Pastor G. Uno Lundmark, his theme "The Saving Shepherd."

Local Church Observes Anniversary

The Conference met as the guest of Bethesda Church of Kenora, which was celebrating its 60th anniversary. On Sunday afternoon an anniversary service was held, at which time the delegates learned something of the history of the Kenora congregation. Greetings were received from a number of former members and pastors. Pastor C. Oscar Leonardson addressed the meeting. The convention concluded with a Youth Rally in the evening, at which time Pastor Ralph Wallin, Saskatoon, Sask., spoke on "Youth's Opportunities."

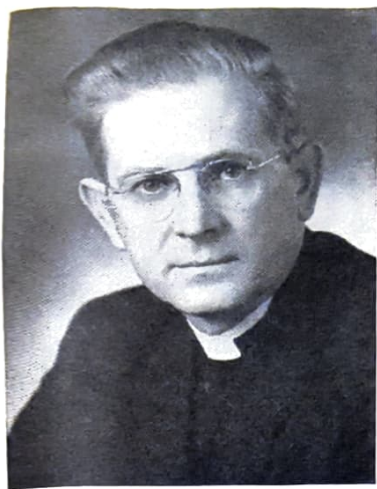
The delegates were grateful to the Bethesda people and their pastor, the Rev. Hugo Anderson, for the fine hospitality accorded them. It was indeed a heart-warming convention.



G. UNO LUNDMARK

Upright Christians pray without ceasing; though they pray not always with their mouths, yet their hearts pray continually, sleeping and walking; for the sigh of a true Christian is prayer. As the Psalm saith: "Because of the deep sighing of the poor, I will up, saith the Lord." In like manner a true Christian always carries the cross, though he feel it not always.

MARTIN LUTHER



CARL W. SEGERHAMMAR
Retiring president

California Elects Lundeen

Two Conference Pastors Refuse Presidency

By Emil J. Johnson



MALVIN H. LUNDEEN
President-elect

CHRIST in you, the hope of glory." With these words of Scripture, Dr. Carl W. Segerhammar, president of the California Conference, prefaced his annual report, to the 62nd annual convention, assembled April 26-30 in Bethany Church in Berkeley, of which the Rev. Philip Ellman is pastor. "There is need for a message of hope," said the speaker, "for sin's power is active. The answer to that need is 'Christ—the Hope of the World.' The mind of churchmen everywhere will focus on that fact this year, for that theme will be the subject of study at the coming assembly of the World Council of Churches to be held in Evanston this August."

Besides giving a picture of Kingdom activity carried on during the year 1953, and pointing to the unfinished task which lies ahead, Dr. Segerhammar said in his report that he intended to lay down the burden of his office as president at the end of his present term. He stuck to his decision, and before the convention was at an end the Conference had chosen a pastor of the Iowa Conference to become its head, namely, Dr. Malvin H. Lundeen, vice-president of the Church.

Dr. Lundeen a Speaker

The Conference meeting opened officially Monday night, April 26, but two pre-convention sessions had been held during the afternoon. One of these was a "briefing session" at which Dr. Segerhammar and Dr. Lundeen who was a guest speaker at the meeting, outlined the things that should occupy the thinking of the delegates at the convention and during the days to come.

"Now," said Dr. Lundeen, "we are asking ourselves how far we will surpass the goal of two million dollars in the *Advance for Christ* appeal. He praised Mr. Sam Edwins, formerly of

the California Conference, for the work he had done in the area of stewardship education, and also called attention to the fact that in 1957 there will be an ingathering for social missions and in 1960 for educational missions. "In the area of educational missions," said the speaker, "the Church is fighting for its very life."

A joint service of the Conference and the Women's Missionary Society was held Monday evening, and on the following evening the emphasis was on Christian education. It was a privilege that night to hear the Bethany College Choir under the direction of Mr. Rolf Espeseth.

On Thursday night everyone attended the missionary festival, which has always been a convention high light. At this service, Missionary V. Eugene Johnson was the principal speaker. Music was furnished at the evening services by Bethany Church choir, under the direction of Sherwood Thatcher, by St. Paul's Choir, under the direction of Miss Davida Bowman, and by the Pastors' Chorus of 27 voices directed by Pastor John R. Pearson.

A communion and memorial service was held at 8 a.m. on Tuesday. Pastor C. W. Johnson gave the preparatory sermon and Dr. M. A. Odell the memorial address.

Welcome Four New Congregations

In a convention where there never was a single dull moment, it was generally conceded that the high point came on Tuesday afternoon, April 27, when four new congregations were presented by regional director Allan L. Langhoff for membership in the California Conference. Dr. Lundeen, special guest of the Conference, expressed what was in the hearts of all when he said, "I don't know when I have experienced the thrill which is

mine as I witness the presentation of the newly organized congregations now being received by the California Conference. I confess that with thrills of this kind, I find it affects even my eyes. I am happy, therefore, to welcome on behalf of the Church, these new congregations into the larger fellowship which is Augustana. God bless you richly in all your coming days!"

These new congregations and their representatives are Holy Trinity, Chandler, Arizona; Our Saviour's, North East Phoenix, Arizona; Calvary, Morro Bay, Calif., and St. Stephen's of the Valley, Palmdale, Calif.

Conference Has 56 Churches

There are now 56 congregations in the Conference, with a total of 13,303 communicant members and 7,145 children, or a grand total of 20,448 baptized members. The gain in membership during the year of 1953 was 8.21 per cent.

Another high point of interest was the announcement of the *Advance for Christ* totals by the Rev. Lloyd L. Burke, vice-president and Conference director. Pastor Burke gave \$118,416.59 as the present total. A resolution was adopted commending the Church's *Advance for Christ* Committee on the excellent work done to organize the program of *Advance for Christ*. It was also indicated that the emphasis on missions has deepened the spiritual life of our people and has lifted stewardship responsibility to a higher level. Incidentally, giving for all purposes in 1953 increased 11.1 per cent.

Two Decline Presidency

The Conference had been scheduled to close at Friday noon, but found it necessary to remain in session because of complications arising from its efforts to elect its first full-time president.

Although Dr. Segerhammar had made it clear in his annual report that he would not be a candidate and that he planned to relinquish his post in September this year, the Conference nevertheless revealed the high esteem in which it regards him and his fine leadership by electing him on the first ballot by a vote of 85 out of a possible total of 100.

On the following morning he thanked the Conference for the expression of confidence it had shown him, but stated that he was sincere in his desire to be relieved of the burden of office and thereupon presented his resignation. Thereupon the Conference elected the Rev. Lloyd L. Burke of Oakland, who had held the position of vice-president, to become its head. On the following morning, however, he too, in a prepared statement, declined election.

Ballot After Prayer Session

Thus, in a period of three days, the California Conference had elected two presidents, and still had none, and time for adjournment had come! In this dilemma, it voted to extend the session into the afternoon until a president could be chosen. After a season of prayer, the Conference again began balloting, and on the third ballot Dr. Malvin Lundeen, of Ottumwa, Iowa, vice-president of the Church, was elected. Once more the California Conference, by going outside its own territory to find an executive, had done the "unusual thing," and now it is prayerfully awaiting the decision of President-elect Lundeen.

"Christ, the Hope of the World," the convention theme, was sounded in all sermons, addresses and devotional talks. Dr. Lundeen spoke on this theme at the opening service on Monday night. Said he: "There are in these days of crisis problems—social, scientific, spiritual and political—pressing themselves upon us in a confused and confusing pattern. Running through them all there seems to be the evil, diabolical forces of hell and of the devil himself. We find ourselves in the grip of forces that are beyond the strength of body and mind. Such is the world in which we find ourselves."

World's Hope in Christ

However, Dr. Lundeen indicated that there is hope, for, said he, "set in the midst of such a world as this is the majestic figure and living Presence of the Lord Jesus Christ, the Revealer of God and the Redeemer of man, who said, 'In the world ye have tribulation, but be of good cheer, I have overcome the world.' He is the hope of the world because by Him, and His redemption, men and women, through the power of

the Holy Spirit, are changed. Changed men and women alone can change the situations in which we find ourselves these days."

"In this experience," continued the speaker, "hope as an aspect and attitude of life, becomes our possession most completely. Christ's victory over death and the grave assures us of our victory in Him, over every other power. Christ is also the Hope of the world because He is himself the gracious End of all our striving. In Him, therefore, we are provided with hope as a present reality and a future promise. This hope experienced by each of us, must also be expressed; that Christ, the hope of the Church, may also become in increasing measure, through our witness, the *Hope of the World*."

Christianity Opposes Mau Mau

Another distinguished guest of the Conference and W. M. S. was the Rev. V. Eugene Johnson, who has spent 25 years as a missionary in Africa. Besides bringing greetings to the convention, Pastor Johnson was the speaker at the annual missionary festival, presided over by Mrs. Emil J. Johnson, president of the Women's Missionary Society. Besides giving a clear word picture of the work in Africa, Pastor Johnson showed some unusual moving pictures in color, which helped us to see the "inside" of both the body and soul of the African.

"Christian missions in East Africa," said the speaker, have always been of major importance in regard to the religious life and general development of the African, but these are of greater importance at present." Referring to an article in the current May issue of the *Reader's Digest* titled, "The Mau Mau's Unexpected Enemy" he said that this article explains that it is the Christians among the Kikuyu tribe of Kenya who are making the most effective resistance to the Mau Mau. (Incidentally the Mau Mau have as their objective to wipe out the white man and to liquidate the native Christians). "There is no rebellion in Tanganyika," said the speaker, "but crime is increasing. The British government is engaged in a great secular educational program, but this is not enough for the African. The Christian faith, with its effect on the total life of the African, has the only adequate answer. Hence the work of our mission, evangelical, educational, and medical, is of tremendous importance at the present time. Christ, who is the hope of the world, is also the only hope of the African."

A Visitor 92 Years Old

We would like to give a brief summary of other messages given at the

convention, but obviously that is impossible. Greetings were given by a host of distinguished visitors. One of our guests, F. H. Hjelte, age 92, had been one of the delegation attending a convention many years ago when California and Columbia were one Conference.

Aside from the president, other officers elected were vice-president, Dr. Carl W. Segerhammar; secretary, the Rev. Ragnar Kastman; treasurer, Ed. B. Eckdahl; statistician, the Rev. C. W. Johnson.

Want Headquarters in Chicago

Approval was given to the constitution of the Migrant Mission Council of the Central District. The Conference went on record requesting the repeal of the California loyalty oath as it pertains to religious institutions. The Church's board of parish education was asked to consider the possibility of a format similar to "Sunday Pix" for our Sunday school papers. The Church was also memorialized to move its headquarters from Minneapolis to Chicago.

The invitation of Eden, Riverside, the Rev. H. R. Ekerberg, pastor, to entertain the 1955 convention, was accepted. The invitation of Trinity, Fresno, the Rev. Philip A. Jordan, pastor, was accepted for 1956.

Pastor and Mrs. Philip Ellman and the people of Bethany Church of Berkeley deserve much credit for the splendid manner in which they took care of the Conference. Literally they took us into their church, hearts, and homes. Roy Okerstrom was general chairman of the Bethany Committee.

Our Worship

BY THE EDITOR

WHITSUNDAY

(June 6)

Liturgical Color: Red

Hymns:

Processional: O Day of Rest and Gladness (312), or Holy Spirit, Lord of Glory (254).

Opening Hymn: Come, Holy Spirit, from Above (159); Come, O Come, Thou Quickening Spirit (157), or Lord God, the Holy Ghost (160).

Gradual: Come, Holy Spirit, God and Lord (154), or Come, Holy Ghost, Thy Grace Impart (166. 4).

Pulpit Hymn: O Holy Ghost, Thou Precious Gift (300. 4); Come, Holy Comforter (164. 4, 5); Spirit of the Heavenly Morning (347. 3), or Holy Ghost, Dispel Our Sadness (155).

Closing Hymn: O Holy Spirit, Enter In (156); Gracious Spirit, Dove Divine (162), or The Little While I Linger Here (457).

Recessional Hymn: O Enter Lord, Thy Temple (311), or Love Divine, All Love Excelling (297).

"Lift Up Your Eyes"

Nebraska Conference Holds Inspiring Meeting

By A. Eugene Larson

LIFT Up Your Eyes" was the divine call given at the 68th annual convention of the Nebraska Conference, April 24-28, held at Bethany Lutheran Church and Trinity Lutheran Church, Axtell, Nebraska. The Conference revealed that it was not unresponsive to the challenge as it caught a new version of the urgency of its missionary task and as it authorized a program of expansion at its institution of higher education, Luther College.

At the opening vesper service, held at Bethphage Mission, the Conference president, Pastor Sabin Swenson, called the Conference to faith and service. At an evening service Pastor William Berg, director of evangelism of the Church, asked the Conference to recognize the fact that the Lutheran Church is facing her most effective hour in missions and world evangelization, but also to remember that "it must not start with a program but with a Person; not with sorrowing masses coming down the road, but with the Man of Sorrows walking the Calvary Road."

Wide Mission Horizons

All eyes were lifted to see the call of American missions as Pastor Roswell Peterson, regional director, challenged the Conference to bring the redeeming Gospel to a growing, changing and pagan America. This can be done as every congregation becomes a missionary church, praying, giving and witnessing to advance the redeeming Gospel and encouraging congregations to "mother a new mission."

Horizons were further widened as the Conference listened to Miss Minnie Tack, missionary to Hong Kong, as she described the needs of millions across the seas. Among these are 17 million refugees from Communist China, one and one-half million of these in Hong Kong, 300,000 souls in Turu and Iramba, Africa, and many other areas. And just as our Lutheran Church began work in Formosa because displaced Christians there refused to stop witnessing for their faith, so "the Church must keep on witnessing, for if it is not diligent in winning souls, it is not for Christ."

Authorize New Dormitory

The eyes of the Conference were also lifted to see several significant happen-

ings and to make a number of important decisions. A new congregation, St. James Evangelical Lutheran Church at Edgar, Nebraska, was received into membership of the Conference. Belief in, and support for, the future of Christian education was evident as the Conference authorized a new men's dormitory at Luther College, Wahoo, Nebraska, at a cost of approximately \$120,000.

Pastor Maynard Wellington, Conference director of *Advance for Christ*, reported that \$121,000 was already reported in Nebraska for the *Advance*, indicating that the whole Church would far surpass the \$2 million goal.

The report of the study on membership trends led the Conference to urge an active program of rural missions by sharing in Rural Mission Institutes and an active rural parish program. The transfer of St. Paul's Lutheran Church, Cheyenne, Wyoming, to the Rocky Mountain District of the Kansas Conference was approved as of February 1955.

Twelve new pastors were welcomed to the Conference while it was noted that six had moved from the Conference since the last annual meeting.

COMPANION in Many Churches

Twenty-six congregations reported that they have placed THE LUTHERAN COMPANION on their church budgets, and the per capita giving of the Conference was fourth in the Augustana Church in 1952.

A new constitution for the Nebraska Conference was adopted upon the second reading this year.

The president, Pastor Sabin Swenson, called the Conference to be "fervent in preaching repentance from the pulpits," that there may be a genuine spiritual revival in the Church.

The Conference honored Pastor Arthur L. Peterson, who is retiring after completing 37 years in the ministry, 22 of which have been given in the Nebraska Conference. Two instructors at Luther College also were honored, namely, Mr. S. O. Johnson, who has given 42 years of service at Luther, and Mr. V. E. Johnson, business manager and teacher, who is serving his 25th year at our Nebraska junior college and academy.

President Swenson Re-elected

Conference elections included the following: President, Pastor J. Sabin Swenson, Lincoln; vice-president, Pastor Maynard Wellington, Wahoo; secretary, Pastor Royal Peterson, Bertrand; treasurer, Mr. Evald Brodd, Wahoo.

Executive Board: Pastor Willard Carlson, Wakefield; Pastor Gilbert Brown, Oakland, and Bert Gissler, Osceola.

Executive Council of the Church: Herbert Carlson, Omaha.

Conference Evangelism Director, Pastor Eugene K. Nelson, Holdrege.

Luther College Board of Directors: Sextus Johnson, Mead; Allen Paulson, Oakland; Merle Edstrom, Wahoo; Norris Nordstrom, Wausa; Richard Gustafson, Funk; and Pastor Dale Bard, Hershey.

Mauritz Carlson, Wakefield, and Pastor Earl Hedman, Fremont, were elected to the Town and Country Commission.

ADOPT A RECORD BUDGET

(Continued from page 11)

The convention voted to accept the invitation of the Gloria Dei Church, Olympia, Wash., the Rev. Arthur Anderson, pastor, to hold its 1955 meeting in that congregation.

The Conference closed on Friday morning, April 30, with communion. Dr. Eric Wahlstrom, professor at the Augustana Seminary, preached the sermon. This was the pinnacle of the convention, when approximately 100 Conference delegates and 150 delegates to the Women's Missionary Society convention received the Lord's supper.

A Joint Banquet

Convention guests were Dr. Wahlstrom, Seminary, Pastor Elder Jackson, missionary to Africa, and Mr. Sam Edwins, co-director of *Advance for Christ*.

One of the events greatly enjoyed by the entire delegation was the banquet on Wednesday evening at Hotel Gearhart, overlooking the blue Pacific. It has been a long time since both the Conference and the W. M. S. joined in an affair of this kind. Mr. Gordon Storaasli, member of Trinity and administrator of Columbia Hospital, presided. Mr. Sam Edwins addressed the audience on the theme, "Advancing Christ's Kingdom through Personal Stewardship."

Everyone went away from the Conference this year with a deep sense of the urgency of our task as a Church, the magnitude of our responsibility at home and abroad, but filled with gratitude to God for His love in permitting us to live and serve within this beautiful and important region of God's country.

★ ★ ★ Among the Churches ★ ★ ★

► Train Information to Los Angeles.

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► **Chicago, Ill.** In preparation for the World Council of Churches meeting in Evanston in August a lecture discussion forum is being conducted at Salem Church, where the Rev. Philip Johnson is pastor. The first forum was held May 5 when Dr. Joseph Sittler, Jr., professor at Chicago Lutheran Theological Seminary, spoke. On May 12 Dr. O. V. Anderson La Grange, Ill., discussed the Church's neglected vocation, and on May 19, Kermit Eby, a Brethren minister and professor at the University of Chicago, spoke on the Church and economic life.

On May 26, Francis McPeck, director of Chicago's Commission on Human Relations, will speak on the Church amid racial tension. Christ and our daily work will be the topic of Daniel D. Williams on June 2. Dr. Williams is professor-elect of Union Seminary, New York City. Joseph Kitagawa, instructor at the Divinity School, University of Chicago, will talk on the struggle for world community on June 9, and at the final session Paul Macy, chairman, Committee of 100, hosts to the convention, will discuss the coming assembly in his talk "You and Evanston."

The sessions begin at 8 o'clock each Wednesday evening and refreshments

are served in the parish hall following the lecture, giving opportunity for small group discussion of the themes.

► **Pastors' Address Changes.** William R. Conrad, Atwater, Minn., to Box 596, Stromsburg, Nebr. David L. Vikner, 308 Zakoba-Cho, to 628 7-Chome, Ujina-Machi, Hiroshima, Japan.

► **The Chautauqua Lake Lutheran Camp** (Camp Elba), located on beautiful Chautauqua Lake, about 15 miles north of Jamestown, N. Y., will open its season this year on July 3 for a 5-week period. Following is the schedule: July 3-10, family week; July 10-17-24, vacation Bible weeks; July 24-31, junior high week; July 31-August 7, Luther League week.

At the vacation Bible weeks period Miss Oletta Wald of Minneapolis and Miss Virginia Peterson and Pastor Wm. Jacobson, both missionaries from Africa, will be the teachers. Pastor L. Henry Nielsen of Teaneck, N. J., will be in charge of the junior high week, and during Luther League week, Pastor Ingvald Opsal, of Brooklyn, N. Y., will be the instructor. The speaker for Family Week will be announced later.

The registrar is Miss Gladys Lawson, 261 Willard Street, Jamestown, N. Y. she will send descriptive booklets upon request.

This year as last, the camp director will be Duane Johnson, a pre-seminary senior at Gustavus Adolphus College.

LOS ANGELES WEATHER

For the Benefit of Delegates

For the benefit of delegates and visitors to Synod who are not acquainted with Los Angeles weather during June, please note the following: June is NOT a warm, sunny month in Los Angeles. According to the Los Angeles Chamber of Commerce, the average temperature during the month of June is a high of 76 and a low of 57. Furthermore, the possibility of sunshine during this month is only 69 per cent. Los Angeles enjoys high fog a big percentage of the time; however, you can be sure it won't rain, as the average rainfall for this month is .01 inches. June is ideal suit weather, and delegates and visitors should bring a lightweight topcoat for evenings . . . and, just in case it should be warm, you had better be prepared.

CALIFORNIA PASTOR DEAD

THE Rev. Gustaf W. Henry, who spent the greater part of his ministry of 37 years on the Pacific Coast, has been called to his eternal rest. He



GUSTAF W. HENRY

passed away at Pasadena, Calif., on May 2, at the age of 72 years.

Funeral services were held on May 6 in Messiah Church, Pasadena, which he had built up from a small mission to a strong congregation during a pastorate of 24 years. Burial took place in Mountain View Cemetery of Pasadena. Among those who participated in the service were Dr. O. A. Elmquist, Dr. Allan L. Langhoff, and Pastors B. B. Thorpe, Maynard Force and Carl B. Anderson. Pastor Perry Carlson, president of the Southern District of the California Conference, had charge of the rite of committal, assisted by twenty-two other ministers.

Pastor Henry was born in Bottna, Bohuslan, Sweden, December 31, 1881. During his youth he often gave serious thought to entering the ministry, but his parents were poor and there were no opportunities to obtain an education. At the age of 20, after working for several years on his father's farm, he emigrated to America. He found work in a sawmill at Seattle, Wash., and later in a dairy.

His interest in the ministry was revived when he came in contact with the Rev. Otto R. Karlstrom, then a student assistant in Gethsemane Church of Seattle. Of him he writes, "He not only preached Christ, but also lived Christ, and it was largely through his influence that I began to think of the ministry."

In the fall of 1907 he entered Augustana Academy, graduating in 1911. Six years later he had also completed his studies in the College and Seminary.

and was ordained in 1917 on a call to Son Lutheran Church, Everett, Wash. Because of the poor health of his wife, he was compelled a year later to seek a drier climate. He accepted a call to Fridhem, Funk, Nebr., where his wife passed away on April 19, 1919, in the influenza epidemic.

In 1920 he became pastor of Messiah, Pasadena, then a congregation of only 40 members. During his pastorate of 24 years, it not only became a strong parish, but also built a new parsonage and a church. By 1937 the congregation could report that it was free of debt.

When Pastor Henry resigned in 1944, he accepted a call to Bellingham, Wash., where he served for four years. But his heart was in California, and in 1948 he became pastor of St. Luke's Church in Woodland Hills, Calif., which had been organized in that year with 52 communicants and 23 children. Because of failing health, however, he was able to continue as pastor for only three years, but during that time the congregation built the first unit of a church structure and secured a parsonage. He resigned in 1951 to return to Pasadena, where he has made his home since that time.

Pastor Henry was united in marriage to Miss Ruth M. Swanson of Escalon, Calif., on November 24, 1922. In addition to his wife, he is survived by four children: Mrs. Helen M. Thorpe, Bakersfield, Calif.; Mrs. Kathryn Whetstone, Pasadena; Miss Dorothy J. Henry, Pasadena, and Douglas A. Henry, now with the U. S. Army at Augsburg, Germany. Six brothers and sisters also mourn his passing, as well as five grandchildren.

► **Iron Mountain, Mich.** Our Saviour's Lutheran Church of Iron Mountain, as well as the Superior Conference, lost an outstanding lay leader when Arthur Lundahl of Niagara, Wis., president of the Niagara First National Bank, died suddenly on Tuesday, April 27. Mr. Lundahl was a charter member of Our Saviour's Church and had always taken an active interest in the local congregation and of the Church-at-large. Two years ago he was elected as a representative of the Superior Conference on the board of directors of Augustana College, and had served on the finance committee of that institution. In 1953 he was honored for outstanding service for the Boy Scouts.

He leaves, in addition to his wife, a son Stanley of Williamsport, Pa., and a daughter, Mrs. John M. Mehnert of Madison, Wis.

Funeral services were held in Our Saviour's Church on Friday afternoon, April 30, with the Rev. Verner Gran-

quist, pastor, officiating. Burial was at Cemetery Park, Iron Mountain.

► **Changes on the Field.** The Rev. Joseph L. Anderson, formerly of Flushing, L. I., N. Y., was installed as pastor of Bartholomew Lutheran Church, Elizabeth, N. J., on Sunday, May 23, by the Conference president, Dr. T. A. Gustafson.

SUPERIOR

Advance for Christ ingathering in the Superior Conference has been a grand success. To date the total stands at \$85,944. All congregations have not as yet completed the visitation.

Messiah of Newberry is on the move. The church has been completely renovated. Rededication of the church was held on May 16. The Rev. Fred Olson is pastor.

Eden Church of Munising rejoices over the arrival of its new pastor, the Rev. Louis Danner, who came from the New England Conference on April 1. Pastor Danner was installed by acting president, the Rev. Verner Granquist, on April 22.

The Evangelism Committee is planning conferences under the direction of the evangelism director, Pastor Wayne Peterson of Ishpeming. At present two such conferences are being scheduled. One will be held in the Marquette-Ishpeming area and the other in the Iron Mountain, Norway, Crystal Falls area.

The Placement Committee of the Augustana Lutheran Church has assigned four members of the 1954 Seminary Class to the Superior Conference. They are John Freed, Irma-Wausau-

Merrill parish; J. Philemon Anderson. St. Ignace-Brevort parish; Howard Fehr, Allenville-Cedarville parish and Noah McKinley Inbody, Jr., to Manistique-Isabella parish. Vacancies still exist in Menominee and Marquette, Mich.; Ogema, Prentice, and Westboro.

Plans for Bible Camp are quite complete. Blanks have been sent to all pastors regarding junior camp which will be held at Fortune Lake during the weeks of July 4-10 and 11-17. The senior camp will be held July 18-25.

C. L. LINDBERG



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WHEN PASTOR NELSON WAS HONORED
He is seated fourth from the left.

Five Churches Honor Pastor

MEMBERS of five churches in Ashland, Mason, Washburn, Highbridge and Benoit, Wisconsin, which Dr. N. A. Nelson serves as pastor, met in Saron Lutheran Church at Ashland, Sunday afternoon, April 4, to honor him on his 70th birthday. Present also were friends and pastors of other churches of the city. Dr. L. B. Benson of St. Paul was guest speaker and served as master of ceremonies.

District Attorney Walter Norlin of Bayfield County welcomed the guests. Dr. Benson, who is superintendent of

the hospitals of the Minnesota Conference, and was a classmate of Dr. Nelson at Augustana, congratulated the churches and the community on the beautiful tribute they were paying Dr. Nelson. He spoke of Dr. Nelson as a faithful student of the Bible, as well as philosophy, history, science, and literature.

Harold Nilssen, president of the board of trustees, presented Dr. Nelson with an album in which to preserve his many birthday messages, an arm chair and lamp and finally a purse, on behalf of the congregation.

Dr. Nelson expressed his thanks in his usual effective manner. He recalled the burning of the old Saron church in 1945 and how the congregation and community stood by in this tragedy by building a new and more beautiful church.

Everyone then assembled in the church parlors to enjoy a supper. Dr. Benson as master of ceremonies, introduced the officers of the church and the representatives of the attending churches and of the community, all of whom expressed their gratitude and well wishes to Dr. Nelson. These included Julius Johnson, vice-president of the board of deacons; the Rev. Mr. Millage, on behalf of the Chequamegon Ministerial Association, and Editor John B. Chapple of the *Daily Press*, on behalf of the community.

Dr. Benson read a message from Dr. Emil Swenson, president of the Minnesota Conference, who likewise was a classmate of Dr. Nelson.

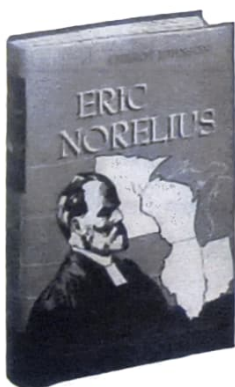
WOMEN AND MISSIONS

THIS is the time of the year when the women of the Church convene to settle and discuss the problems of the Women's Missionary Society, both in District and Conference conventions, to hear missionaries from foreign fields and to be inspired to carry on the work of missions in their home churches.

Out in Iowa the women met at Stanton the same time as the Conference. Speakers were Mrs. John S. Benson, president of the Augustana Women's Missionary Society; Dr. Richard Reusch, recently returned from Tanganyika, East Africa; and Miss Esther Anderson, missionary from Borneo. Mrs. A. Joe Anderson of Red Oak was chosen "Mother of the Year." The delegates voted to give \$10,000 for a chapel fund for the Iowa Lutheran Home at Madrid. Mrs. Ruben Spong, Des Moines, was elected president.

* * *

Down in Texas the Women's Missionary Society also met in conjunction with the Conference. Sessions were held in Gethsemane Church, Austin, and guests were Pastor Tore Fryhle, education director, Tanganyika, Africa; Miss Ethel Palmquist, editor of *Mission Tidings*, and Dr. Wilton E. Bergstrand, youth director. Miss Palmquist conducted workshops, and Pastor Fryhle spoke at the mission festival on Friday evening and talked at a special session for children on Saturday morning. Other speakers were Dr. P. O. Bersell, president emeritus of the Church, and Pastor Roswell Peterson, regional director for Texas area. Mrs. C. T. Nyberg, Houston, was re-elected president of the Conference W. M. S.



The Inspiring Story of ERIC NORELIOUS

as written by Dr. Emeroy Johnson

The name of Eric Norelius was a household word in thousands of homes from the time of his ordination in 1856 until his death in 1916. His career as pastor, traveling missionary, church administrator, editor and founder of institutions was unique. His contributions to the founding and development of the Augustana Lutheran Church are far reaching.

The need of a biography of this great churchman has been voiced at various times. This book, based on careful research, presents a faithful portrait of the man against the backgrounds of an ever-shifting frontier. It is a story that should inspire and challenge.

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OUR SCHOOLS

AUGUSTANA

94th Annual Commencement

COMMENCEMENT week end at Augustana is June 5-7. Saturday, June 5, is Alumni Day and luncheons for the various reunion classes have been scheduled for noon that day. The annual President's Reception for members of the graduating class, their parents and friends, alumni and faculty will be held from 2:30 to 5 p.m. at the president's home.

The annual Alumni Banquet will be at 6:30 Saturday evening, June 5, in the college gymnasium. Members of the class of 1894, 1904 and 1954 will be guests of honor.

Baccalaureate service is to be held in the gymnasium at 4 p.m. Sunday, June 6. Dr. Julius Bodensieck, Dubuque, Iowa, former commissioner of the Lutheran World Federation to European Churches will deliver the sermon. The traditional signing of the Alumni Scroll will take place at 5 p.m., following the baccalaureate.

The annual Augustana Choir home concert will be presented Sunday evening at 8 o'clock in the gymnasium. An ice cream social has been planned following the concert at 9:45 o'clock on the lawn of the Student Union building.

* * *

Commencement Day activities will begin at 7:45 a.m. with the Phi Beta Kappa reunion breakfast and initiation at Andreen Hall. Graduates and faculty will gather for the formation of the academic procession at 9 a.m., June 7, at Denkmann Memorial library.

Dr. Conrad Bergendoff will deliver the convocation address at the ceremony which begins at 9:30 a.m. in the gymnasium, followed by the awarding of degrees and the presentation of the annual alumni gift.

* * *

An estimated crowd of 2,200 persons attended the second annual observance of open house at Augustana. Tours were arranged to the various campus buildings and exhibits with students as guides. Science displays, organ recitals, swimming demonstrations and art exhibits helped to present the picture of student life on the campus for the visitors. The evening concert of Mendelssohn's "Elijah" by the Handel Oratorio Society and the Augustana orchestra under the direction of Henry Veld was attended by 1,100 persons.

* * *

The summer school session at Augustana begins June 14 and ends July

23. A workshop in problems of the handicapped child will again be held as well as a workshop in child development. The Augustana Summer School of Swedish will hold its tenth annual session during the same dates as the regular summer school.

* * *

Marilyn Busekros, junior from Kewanee, Ill., won first place in the women's division of the Interstate Oratorical Contest held last month at Northwestern University, Evanston, Ill. Representing the state of Illinois, Marilyn with her oration "What Else Have You Got?" was selected first by six of the eight judges. She is the second Augustana student to win this event under the coaching of Prof. Theodore LeVander; the other was Hugo Pearson in 1941.

ALICE BARTHOLOMEW

BETHANY

Alumnus Honored

THE meeting of the Bethany Alumni Association of Bethany College, Lindsborg, Kans., was held April 17. The alumni award of merit was conferred upon Clarence Sawhill, graduate in the class of 1929. Mr. Sawhill is now director of bands at UCLA, and he has had a distinguished career in the field of music. Dr. Robert Mortvedt, president of Bethany, presented a new plan for annual alumni giving

which was unanimously and enthusiastically approved by the alumni. It will be put into effect immediately. The officers elected for the following year are: Leslie Neywick, Salina, president; Gene Larson, Lindsborg, vice-president; John Altenborg, Lindsborg, secretary; Carl Peterson, Salina, treasurer; and Dr. Edwin Olson, Newton, delegate-at-large.

* * *

A special Honors Day convocation was held in the college chapel on May 6 at which time students were given recognition for high scholastic attainment. The speaker was Dr. Verne Sweedlun, a graduate of Bethany, who is now chairman of the Social Science Program at Kansas State College, Manhattan.

* * *

Mr. and Mrs. Charles W. Larabee, Balboa Island, Calif., made a gift of \$1,500 to be used for the restoration of the Steinway Grand piano in Presser Hall auditorium in memory of Mrs. Larabee's parents, the late Dr. and Mrs. Arvid Pihblad.

* * *

A meeting of the Bethany Club of Greater Kansas City held its annual meeting in Kansas City, Mo., on Saturday, May 8. Students from Bethany provided music and Dr. Mortvedt was the speaker. FRANK PEDROJA, JR.



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CO-OPERATE ON REFUGEES

THE National Lutheran Council and the Lutheran Church-Missouri Synod will co-operate in bringing refugees to the United States under the 1953 Refugee Relief Act.

According to an agreement between the two Lutheran groups, the joint program will be conducted by Lutheran Refugee Service, an agency that will be built around the core of the National

Lutheran Council's permanent Service to Immigrants.

Supervised by a joint committee of three NLC representatives and two representatives of the Missouri Synod, Lutheran Refugee Service will be authorized to negotiate with national and international agencies and departments in operational matters concerning the resettlement program.

Local committees to carry the program of assurance gathering and placing of immigrants into the field will be appointed jointly on the state and area level, wherever possible assigning the actual tasks to existing Lutheran welfare agencies.

Welfare agencies of all the church bodies participating in the joint program will be eligible for consideration

as operating agencies under the program.

Overseas, the Department of Lutheran World Service of the Lutheran World Federation will render services needed for proper operation of the joint resettlement program.

The cost of all services rendered by Lutheran Refugee Service will be shared in the ratio of 60 per cent by the NLC Division of Welfare and 40 per cent by the Missouri Synod Department of Social Welfare.

UPHOLD HELANDER VERDICT

The District Appellate Court in Stockholm has upheld the verdict of an Uppsala magistrates' court which last December found Lutheran Bishop Dick Helander of Strangnas guilty of slander and ordered him dismissed from his episcopal post.

All five judges of the Appellate Court panel concurred in the decision which also makes the churchman liable for court costs that now total an estimated \$4,500.

Bishop Helander said he will now appeal to the Swedish Supreme Court.

Under an order of the King-in-Council issued last Feb. 16, the clergyman was barred from performing any episcopal duties or receiving his official salary pending outcome of the case but was permitted to continue occupying the episcopal residence at Strangnas.

Should the high court decline to hear his appeal, his dismissal as Bishop of Strangnas was to have become effective on May 12.

DELEGATES TO PRESBYTERIANS

Bishop Elis Gulin of Tampere, Finland, will represent world Lutheranism as a fraternal delegate from the Lutheran World Federation to the Assembly of the Presbyterian World Alliance at Princeton, N. J., July 27-August 5, it has been announced at LWF headquarters in Geneva.

The announcement added that the bishop will also attend the World Council of Churches Assembly at Evanston as a delegate from the Lutheran Church of Finland.

QUEBEC CONTINUES BAN

The appeal to remove the ban against the showing of the motion picture "Martin Luther" in the Canadian Province of Quebec has been rejected by the Quebec Board of Censors.

Alexis Gagnon, chairman of the Censor Board, declared that it was still in the interest of social peace to keep the film from being shown.

"We are trying to avoid a religious tussle in our province," he said, adding that "the controversy and the publicity

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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. Ramm, pastor.

Longmont, First: 3rd Ave. and Terry, Roy E. Benson, pastor.

Loveland, Trinity: 3rd and Jefferson, Hubert Hanson, pastor.

Pueblo, Taber: 102 E. Orman Ave.

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Dallas, Emanuel: Peak and San Jacinto Sts., Curtis Wiberg, pastor.

Dallas, Walnut Hill Lutheran: 9403 Womack Way, off Northwest Highway, Arthur B. Pearson, pastor.

Del Valle (Elroy), Moline: Gustaf Bergman, pastor.

El Campo, First Am.: 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, Elgin: Arthur W. Almqvist, pastor

Lake Jackson, Christ: Ellwood Peterson, pastor.

Lufkin, 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.

against the Censor Board and the ban made it difficult for the Board to reverse its position."

While the Luther film cannot be shown in Quebec, it is continuing to play to record-breaking audiences throughout the other provinces of Canada. The picture broke all-time records in Vancouver, B. C., where it played for seven weeks, and in Saskatchewan, Sask., where its attendance for the first two days was almost double the theater's average for a week.

The pattern of enthusiastic response in all areas of Canada outside of Quebec has been established in Nova Scotia and Ontario, as well as in less populated provinces. Two and three-week runs, in some cities at two theaters, have been registered in such centers as Winnipeg, Toronto, Kitchener, Ottawa, Hamilton, Regina, London, Calgary, Victoria, Halifax, and Edmonton.

LATIN AMERICAN CONFERENCES

Plans for two Latin American Lutheran Conferences in Brazil next July are taking shape, according to the Lutheran World Federation's Committee on Latin America.

Though not yet final, the plans indicate that Petropolis, an old and attractive resort city about one hour north of Rio de Janeiro, will be chosen as the site for both the Latin American Lutheran Literature Conference, scheduled for July 14-17, and the general Latin American Lutheran Conference, scheduled for July 20-23.

FOREIGN MISSION GIFTS

Gifts received for Foreign Missions during the month of April 1954 are hereby gratefully acknowledged:

Lutheran Bible Institute, Mpls., \$27.50; Mrs. Theo. Greenfield, Cokato, Minn., 25; A. Friend, Rock Island, Ill., 40; Mr. and Mrs. O. C. Anderson, Gowrie, Ia., 60; Evelyn Larson, Brainerd, Minn., 5; A. Friend, 25; Rev. and Mrs. Faust, Tanganyika, East Africa, 12.50; Lois Fisher, Tanganyika, Africa, 5; W. M. S., Chicago, Ill., 1.00; E. Ryding, Treas., 308.90; Red River Mrs. V. E. Ryding, League, Hallowell, Minn., 11.90; Valley Miller, Mpls., Minn., 60; Mr. and Mrs. J. Ruth Johnson, Ashland, Wis., 20; G. L. Peterson, S. Johnson, Ia., 5; Friends, Kennedy, Minn., 43; Pomroy, J. M. S., Kennedy, Minn., 20; French E. Emmaus Church, Dassel, Minn., 25.79; E. O. Hestelake Church, N. Dak., 10; Carl H. Ziegler, Philadelphia, Pa., 3; Mrs. A. J. Shoberg, San Diego, Calif., 25; Miss Marie Rein, Jamestown, N. Y., 100; Fireside Fellowship, Central Luth. Church, Yakima, Wash., 50; W. M. S., Chicago, Ill., Mrs. V. E. Ryding, Treas., 18,109.84; Aug. Luth. Church, H. A. Smith, Treas., 1954 Budget, 6,707.12; Estate of Hulda Bloom, Duluth, Minn., 1,963.34; In Memory of Mrs. Aubol, Saron Luth. Church, Big Lake, Minn., 12; Mrs. Kenneth Berggren, Leonardville, Kansas, 15; A. Friend, Wilcox, Pa., 10; Mrs. Esther Hanson, Mpls., Minn., 6; N. O. Erickson, Mpls., Minn., 15; Mrs. Florence Jean and Mary Hanson, Silver Springs, Md., 8; Myrtle Berglin, Ashland, Wis., 10; Estate of Josephine Frankfurter, White Plains, N. Y., 913.78; Charlotte Frankfurter, White Plains, N. Y., 25; Mr. and Mrs. F. A. Clauson, Roseville, Mich., 10; Mrs. Lina Fagerstrom, Jamestown, N. Y., 5; In Memory of August Sanders, by Friends, Balaton, Minn., 10; Evelyn H. Larson, Brainerd, Minn., 5; Harry Mauritz, Ganado, Texas, 3,000; In Memory of Mrs. Alma Anderson, Big Rapids, Mich., by Relatives and Friends, 200; Calvary Ch., Moline, Ill., 14.31 and 12.50; Messiah S. S., Racine, Wis., 50; Immanuel Ch., Donaldson, Ind., 31.43; First, Rockford, Ill., 306.25; First, Rockford, Ill., 27; Bethany Ch., Batavia, Ill., 333.50; Salem Ch., Chicago, Ill., 350.51; First S. S., Rockford, Ill., 15; Messiah S. S., Racine, Wis., 15; Bethany Ch., Lindsborg, Kans., 600; St. Joseph Luth. Bro., Rosholt, S. Dak., 3,593.50 (\$1,000 of this for NLC Work in Tanganyika);

Ellen, Scandia, Minn., 300; Bethel Ch., Little Falls, Minn., 25; Trinity Ch., Princeton, Minn., 15; Zion Ch., Aurora, Minn., 500; First Aug. Ch., Mpls., Minn., 300; Bethel Ch., Mpls., Minn., 25; Gloria Dei Luth. Ch., St. Paul, Minn., 1; Bethel Ch., Willmar, Minn., 25; Faust S. S., Norman, Neb., 12.00; Calvary Ch., Sweet Home, Neb., 1; Fridman, Park, Neb., 70; Berne, Chappell, Neb., 286.72; Immanuel, Berne, Neb., 150; Salem, Quincy, Mass., 6,611; Aug. Ch., Cambridge, Mass., 40; Immanuel Ch., Miami, Fla., 20.50; West Ch., Port Richmond, N. Y., 28; Aug.

Ch., Washington, D. C., 500; Aug. Luth. Ch., Murfreesboro, Tenn., 225; Aug. Luth. Ch., and 1; Maria, Kentucky, Minn., 12.50; Aug. Ch., Piquette Falls, Minn., 5.
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World of Books

All books reviewed in these columns should be ordered from Augustana Book Concern, Rock Island, Illinois.

SERMONS PREACHED AT HARVARD.
By Willard L. Sperry. Harper and Brothers. 188 pp. \$2.50.

Dean Sperry retires this year as dean of the Divinity School of Harvard University. He has made notable contributions in many fields as a theologian and churchman. This is a collection of 22 sermons preached from the pulpit at Harvard chapel over the past 10 years. They are thoughtful, mature, discussions of religious problems and affirmations of faith. The

Light in the West, Christianity in Rome after Constantine, and its spread to Britain and the English-speaking world.

The author writes for the general reader, rather than for scholars, yet his statements are well documented and new light is thrown on many perplexing problems. The third section of the book is of great interest because it throws far more light on the introduction of Christianity into the British Isles than most Church histories have done in the past. I. O. N.

STORIES TO GROW BY. By J. Edward Lantz. Association Press. 198 pp. \$2.95.

Did you ever long to read good, adventurous, clean stories with a Christian viewpoint and with Christian solutions to life's problems? In this book you will find thirteen such stories which Mr. Lantz has collected from 1950-1952 from such leading publications as *American Magazine*, *Women's Home Companion*, the *Classmate* and others. Parents, young people, and all those interested in youth's problems, will "grow by" reading these stories. C. O.

THE EPISTLE OF PAUL TO THE CHURCHES OF GALATIA. By Herman J. Ridderbos. Wm. B. Eerdmans Publishing Company. 1953. 238 pp. \$3.50.

COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS. By F. W. Grosheide. Wm. B. Eerdmans Publishing Company. 1953. 415 pp. \$5.00.

These titles represent the second and third volumes to appear in the New International Commentary on the New Testament series, the first volume having been on the Gospel of Luke. This new series, planned for seventeen volumes, is being published through the co-operation

of New Testament scholars in Europe, South Africa, and America under the general editorial direction of Dr. Ned Stonehouse of Westminster Theological Seminary at Philadelphia.

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THE SPREADING FLAME; the Rise and Progress of Christianity. By T. T. Bruce. Eerdmans Publishing Co., Grand Rapids, Mich. \$5.00.

This attractive and well-written volume of almost 550 pages by Dr. Bruce of the University of Sheffield, England, is really three books in one, each with its own index. Dr. Bruce has specialized on the early history of the Christian Church, and the results of his studies are here brought together and arranged in consecutive order. The first part is called: *The Dawn of Christianity*, the story of the infant Church to the fall of Jerusalem, A.D. 70. The second part is called: *The Growing Day*, from A.D. 70 to the accession of Constantine, A.D. 313. The third part is called:

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