

Lutheran Tidings

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Reformation Sunday

October 25, 1953

Annually we remind ourselves of our great debt to the early reformers who made possible present-day Protestantism. Usually, and understandably, it is Martin Luther of whom we think. There are other heroes of the era who should not be forgot, however. As early as 1525 the Bible was being translated into English by a martyr of the Reformation named William Tyndale. By about 1530 the entire Bible in English was in the hands of common people, due to the fearless efforts of Tyndale. He fled to Germany, but was arrested in Antwerp and in 1536 was burned at the stake. Church officials of the time insisted on an official interpretation being given the Scriptures, and therefore could not allow the Bible to fall into the hands of unlearned lay people. This censorship was one of the reasons for the Reformation. It is interesting to see that three of the widespread philosophies of our day still insist on censorship as being necessary in the proper indoctrination of people in their ideals: Communism, Fascism, and Roman Catholicism.

It is also sobering to realize that once the Reformation movement had won out in England, the result was a devastation and a stripping of the great Cathedrals that medieval art had produced. Church construction, even in those early days of the Renaissance, remained at a standstill for a long time. The gold and other valuables, even the lead in the windows, were confiscated from the churches by the State, and such noble places of worship as Tintern Abbey, in the Wye valley, soon lay in ruins. The Reformation swept into its wake some of the noblest elements of the church of the middle ages, and as happens so often in revolutionary movements, the consequences fell on the best as well as the worst.

But the Churches of America, commemorating this Sunday together, unite in thanks to God for the Reformation, and for the revelation through His Son, and the strength of His Spirit, which make possible such work as we may do in building the Kingdom, on earth as it is in heaven.

Reborn Men Are Fearless Men

(2 Timothy 1:6-7)

(Editor's Note: This address opened the 76th Convention in Des Moines. It is an excellent companion piece to the Sunday sermon by Pastor Mortensen, "He Appeared To Me Also" in LUTHERAN TIDINGS, September 20. This message is by Pastor Arthur Frost, Salinas, California.)

As we congregate for this convention I would like to impress, upon us all, what Paul wrote to Timothy that "God did not give us a spirit of timidity but a spirit of power and love and self-control."

In the book: "After Pentecost, What?" Dr. O. E. Goddard writes: "Pentecost is the most significant event in the history of the early church." I wonder if he might not have added, that it was the most significant event in all the history of the church of Christ. For Pentecost is not a thing of the past. It is also present and future.

To that event we must return for restudy and interpretation before we truly can make progress in Christlike living as reborn men. "All the defects, deflections, imperfections, and failures of the modern churches grow out of the fact, that Pentecost has not been perpetuated. To cure the church of all its ailments is to bring it back to Pentecost." (Goddard)

The importance of this event also for our generation has been stated very forcefully in the words of Dr. E. Stanley Jones: "I see nothing, absolutely nothing, that will get the church of today out from behind closed doors except it be this one thing, Pentecost."

It should be evident to Christian church people that Pentecost is not another day for commemoration once a year in half filled churches. Pentecost must be perpetuated and not only commemorated in our twentieth century church life if we are to go forward courageously. Also we need to be mindful of the fact, that "God did not give us a spirit of timidity but a spirit of power and love and self-control." With His church this day is the same Lord, to whom has been given all power in heaven and on earth. In His church the same Spirit moves. We have access to the very same ever flowing wells of salvation by the grace of God through faith in Christ Jesus. In Him is the perfect love which drives out fear and timidity.

It is evident that something had happened in the lives of those first followers of Christ during the weeks prior to Pentecost. "It was not a coincidence but a consequence," says Dr. M. E. Wheatly. They had become one in mind and one in spirit because they were one in Christ, re-born men and women. They had been in God's great workshop where God moulds the clay.

"We must not for a moment think that the Disciples glided without a struggle from Good Friday's sorrow to Easter and on to Pentecost rejoicing" as Rev. J. Jensen reminds us. "They arrived there by way of transformation or conversion in the true sense of the

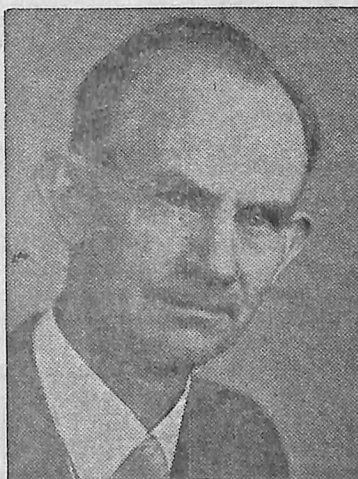
word." Their Master had told them: "that their sorrow would be turned to joy." The very cause of their sorrow, the cross dying of their Master, they had come to see as the greatest giving of God's love. Prayerfully they awaited God's D-day although they had been commissioned and given marching orders. This was to be God's work and not the flimsy work of men without God.

But Pentecost did not and does not leave men and women idle, twiddling their thumbs or star gazing. As Dr. J. M. Versteeg says: "The moment they were Spirit filled, the Apostles leaped into preaching," into action. Perhaps this is especially true of Peter, the great fisherman, as he so courageously stood forth and dared to tell men the truth in the city where only a few weeks before their Master had been crucified. "The man, whom you crucified, still lives." There was no timidity among them that day. Peter preached for a verdict and when they asked him what they must do to be saved, he did not fumble for an answer. Peter knew the way, for he himself had come that way of repentance to receive of God's grace through faith in Christ Jesus.

People from some fifteen countries were listening in. Pentecost was God's opportune day. What a prophetic preview of what was to come even in our world. Was it to be as a reminder to His church, that isolationism is foreign to the Spirit of Pentecost? Dr. Versteeg comments, that "Internationalism will always result from the pentecostal. Christianity, when true to its spirit, is bound to proclaim and further world evangelism. Internationalism is never safe until evangelism is the heart in it."

So the followers were up and doing. The march of faith had begun without most of the outer paraphernalia of later centuries in the church of Christ. "If you love me, you will keep my commands," their Master had said. Surely they did. For he, whom so much had been forgiven, could he do otherwise? To His service they committed their boats, their things, themselves. Yes, and strangely enough they no longer were asking: "What do we get?" No, they knew they were debtors. To Him they owed everything.

Problems? Let us never forget, those early Christians also had problems and lived in a dangerous world. The problems of breaking down social, political, religious barriers deep in the hearts of men as they joined the church. The problems of keeping true to their Master's teaching and the foundation He had laid for them to build upon. The Acts and Epistles reveal very clearly how some persons would like to adulterate the Christian way of life. Economical problems of caring for the needy, stewardship and evangelism, such as we will discuss at this convention also confronted them. Jesus had left no written record of His teachings,



Pastor Arthur Frost

Fourth Study Conference Announced

Cleveland, O.—Some 600 Protestant and Eastern Orthodox delegates will meet here October 27-30 to plan how American Christians can help their country to accept and to deal with the heavy responsibilities of U. S. world leadership.

The meeting, the first of its kind in four years, is the fourth National Study Conference on the Churches and World Order, sponsored by the National Council of the Churches of Christ in the U. S. A.

"It is precisely in these difficult and anxious times that the churches . . . must speak clearly" both to the nation and to those who shape its foreign policy, declared Bishop William C. Martin, president of the National Council, in a call to the Cleveland conference.

Two major topics at this conference will be given through discussion for the first time by an American Christian gathering: the role of the U. S. in regional and U. N. collective defense and security arrangements; and the overall problem of U. S. foreign economic policy.

In the section on collective security will be taken

no new ten commandments for Christian conduct. Repeatedly we must see His church leaders return to the teachings of their Master and ask, what had He said and what would He have them do in this or that situation? With Christ was the answer to all their problems. Had He not said: "The Holy Spirit shall reveal the truth to you. He shall take of mine and reveal it unto you."

Indeed it is amazing that out of that little flock, frail, meek and fearsome, God could create such fearless soldiers of the cross and He still does. Sometimes I have wished, that Luke had preserved for us a record of the charter members of the Christian church. But apparently that was not important then. What mattered was this, that their names might be found recorded in the book of life.

Now we, a little segment of the church of Christ, have come together from many places to deliberate upon the work intrusted to us in His vineyard. We are under the same marching orders as twentieth century soldiers of the cross. His orders have not been rescinded. May we in all our deliberations these days be animated by a similar zeal for the advancement of the Kingdom of God in our generation.

Onward with the living Christ, the same today as yesterday and tomorrow. Impowered by the Holy Spirit may it be evident in our deliberations here and in our churches, that "God did not give us a spirit of timidity but a spirit of power and love and self-control." Reborn men and women are fearless men and women.

Prayer:—"Maker of the new creation,
Prove in us what Thou canst do,
Save us from the foes temptation,
Through God's Word our faith renew,
Build Thy temple in our breast,
Fill Thy house with peace and rest."

up such specific problems as the situation in Korea, the European Defense Community, NATO, and the Schumann plan. All of these have developed since 1949. Both the General Board of the National and the Central Committee of the World Council of Churches have commended U. N. resistance to Communist aggression in Korea, but many of the other specific topics have been little discussed by the churches.

In the section on foreign economic policy, delegates will consider the inter-relations of such issues as reciprocal trade agreements, tariff barriers, technical assistance, and how U. S. taxpayers can pay the price of a responsible foreign policy.

These two main topics and three others have been under discussion since last spring by five commissions which are preparing background documents for the October conference.

Commission members, led by specialists in the five major areas, include clergymen, church executives, college presidents and professors, former missionaries and government officials. In their preparatory work, the commissions have also received suggestions from pre-conference workshops sponsored by state and local councils of churches.

Commission One, under the chairmanship of the Rt. Rev. Angus Dun, Protestant Episcopal Bishop of Washington, D. C., has as its topic the conference there—"The Christian Faith and International Responsibility." This Commission's working paper may serve as the basis of a message from the entire conference, Bishop Martin said.

The other four commissions will study more specialized topics in the light of Christian insights and responsibilities, he added.

"The United States and the United Nations" is in Commission Two, led by Mrs. Edith Sampson, Chicago attorney and a former U. S. delegate to the U. N. and Episcopalian. This commission is considering how the churches can help develop a critical understanding of the limitations and possibilities of the U. N. as an instrument of international cooperation.

"The United States and Foreign Economic Policy," is the topic of Commission Three, headed by Prof. William L. Thorp, former Assistant Secretary of State for Economic Affairs, a Congregational Christian layman.

"The United States and the Underdeveloped Areas," is being considered by Commission Four, led by Dr. Emory Ross, former head of the Africa Committee of the National Council's Division of Foreign Missions, a minister of the Disciples of Christ. This commission is studying the overall policy of the U. S. in Asia, Africa and the Middle East as it is affected by poverty, illiteracy, racial discrimination, and the colonialism and the desire for self-determination, and the political-ideological struggle between Soviet Communism and political democracy.

Representing our synod at the National Study Conference will be **Pastor Enok Mortensen, Professors Alfred Nielsen and Wilbur Williamson, and Pastor Verner Hansen**, editor of LUTHERAN TIDINGS.

The Church Extension Fund

The Stewardship Committee of our synod in line with decisions made by the synodical convention, has designated Reformation Sunday, November 1st, as the day on which all congregations are asked to receive an offering for the Church Extension Fund of our synod. It is my purpose with this article most heartily to endorse this announcement. Some congregations have already met this request by receiving such an offering. Others may find that particular Sunday inconvenient. Naturally, it is a matter for the local leadership to decide which Sunday should be used for this purpose.

Church Extension is but one phase of home mission work. It can be defined as the erection of the necessary housing facilities needed by a congregation in order to live and work, such as church auditorium, parish hall, parsonage. While the Great Commission given by Christ to his disciples to go into all the world to make disciples of all nations by baptizing and teaching is the mainspring of all mission activity, church extension is an accompanying necessity.

The background for the amazing number of new congregations and churches across the land during the post-war years is primarily to be found in the enormous increase of our population since 1940, being no less than 26 million. Along with this goes a tendency of the people to move about, 20 per cent of the population moves every year. The National Lutheran Council churches started 87 new congregations during 1952 and it is estimated that perhaps as many as 125 new mission congregations will be started in 1953. These same church bodies have a total of \$17,350,000.00 at their disposal for the purpose of making loans to home mission congregations. 896 congregations have received such loans altogether. Besides Church Extension Fund loans, home mission congregations receive aid in order to pay pastors' salaries, etc. These figures are taken from an article by Dr. H. Conrad Hoyer, in the June issue of "American Missions Together."

As far as I have been able to ascertain the following church bodies have the funds listed below available for church extension loans:

United Lutheran Church in America	----\$7,494,710.23
American Lutheran Church	-----2,059,098.44
Augustana	-----857,985.75
Lutheran Free Church	-----189,685.99
United Evangelical Lutheran Church	----131,553.56
Suomi Synod	-----25,653.35
American Evangelical Lutheran Church	---16,264.17

These figures are as of January 1, 1953. It should be remembered that besides these large funds, endowment funds belonging to each one of these bodies are partially being loaned for church extension purposes. It has been the experience that the faster a church body adds new and active congregations the more assured it is of obtaining the necessary support for the operation of all its institutions and activities. The growth of the larger bodies in the National Lutheran Council group, during the post-war years has been nothing less than phenomenal. The part played by

the Church Extension Funds of these bodies can hardly be over estimated. The Lutheran Free Church and the UELC should be included in this fast growing group of synods.

The abandonment of the use of the foreign background language and name of these synods has taken place as the home mission and church extension work increased its pace.

During some years our synod has endeavored to establish a home mission program and maintain same as the growing edge of the synod. In a sense we have tried to make up for past neglect. Churches which either did not have a resident minister for many years or never had one, have been encouraged and supported in order that they might become self-supporting churches. Juhl, Michigan and Waterloo, Iowa, were the first among these. At the present time Wilbur, Washington, Nysted, Nebraska and Tacoma, Washington, receive some support with a view of soon being able to assume full responsibility. Newark, New Jersey and Hay Springs, Nebraska did not have a resident minister until one was called with the aid of home mission funds. Besides we are also supporting to some extent home mission work at Canwood, Sask., and Granly, Miss. The district four home mission project at Cedarloo and North Cedar has just gotten underway and is receiving heavy support from both district four and the synod.

But home mission work is far from being confined to congregations being supported by the synod Home Mission Council. Any living congregation knows that home mission is at the heart and the core of its life. It is my conviction that only as home mission work becomes the first and main concern of our congregations will the home mission work supported by the synod among the congregations mentioned really prosper.

Evidence of the willingness to be busy with home missions can be found in such activities as the Perth Amboy congregation has carried on in Raritan township, or the organization of Trinity parish, now Trinity congregation at Greenville, Michigan, the Holy Communion congregation at Plentywood by the Dagmar congregation, the cooperation of Germania congregation with that of Juhl, Mich., of Roscommon congregation with that of Grayling, Mich., and the Wolter's Corner congregation with that of Withee, Wis. Altogether, I believe it can be maintained that our synod has become aware of what home mission means. Another evidence is to be found in the constantly enlarged sphere of Sunday and Vacation School activity.

I have asked that the rules for the Church Extension Fund as revised by the recent synod convention be printed in this issue of Lutheran Tidings. It will easily be recognized from a reading of these rules a) that only home mission congregations supported by the Home Mission Council are eligible to receive Church Extension Fund loans, b) that the interest rate of 2 per cent is a cheap rate, c) that money belonging

to the Church Extension Fund can only be loaned to congregations and must be repaid according to agreement between the Home Mission Council and the congregations asking for a loan, d) that no other security for the loan than that which the congregation asking for a loan owns as such will be asked for, e) that cancellation of such a loan is within the power of the Home Mission Council should such eventuality be found necessary.

At the present time Wilbur, Hay Springs, and Waterloo have obtained loans from the Church Extension Fund. It would be possible to be of far greater assistance in the home mission field if we had a Church Extension Fund comparable to some of the other church bodies mentioned. The convention this summer did, however, recommend that certain percentages of other synod funds could be made available for loan to home mission congregations. A step in that direction has already been made by Newark congregation borrowing a substantial sum from the Danish Children's Home Fund, Perth Amboy and Trinity congregation, Greenville borrowing from the Children's Home, Chicago. It is necessary, however, for such Funds to obtain a far higher rate of interest on these loans than the Church Extension Fund is getting.

And ahead of us are a number of future home mission congregations needing substantial help. I am thinking of Watsonville, Canwood, certainly also Raritan, where the synod, if it had the funds and the ministerial supply, should be offering to help Perth Amboy congregation. Pasadena is another congregation needing home mission and Church Extension Fund aid. Cedarloo and North Cedar likewise. There is no limit as to possible new fields in this great and growing, yet largely unchurched country.

I know that a good many of the readers are asking: what about the manpower? Where are the ministers to supply, inspire and direct the home mission efforts? That is a legitimate question. It is my conviction that as we more and more become absorbed in these home mission efforts and yield of our money and strength to have them succeed, we will the more fervently pray the Lord and Master to send laborers to work in His vineyard.

Our prayers as well as our financial support are needed. Our vision must be focused on the goal of bringing the gospel of Jesus Christ and His church to those who have been placed within our reach and responsibility. With firmer and more consecrated home mission efforts goes a deepening of faith and a willingness to sacrifice for the sake of God's kingdom. May God through His word and spirit move us to share of our worldly possessions in order to move forward with His people in this day and age.

Alfred Jensen.

October 15, 1953

Rules and Regulations of the Church Extension Fund of the American Evangelical Lutheran Church

ARTICLE I

The name of the fund shall be "The Church Extension Fund of the American Evangelical Lutheran Church."

ARTICLE II Funds

The fund shall be collected and maintained by the Home Mission Council of the American Evangelical Lutheran Church.

ARTICLE III Administration of Funds

After consultation with the Home Mission Council, the Board of Directors of the American Evangelical Lutheran Church shall have full authority to administer the fund according to the following rules:

1. All funds collected by the Home Mission Council for church extension shall be kept by the Synodical treasurer, who shall keep an account and make report to the Synod Convention.
2. The fund can only be used for loans, for the building, buying, or repairs of churches or parish buildings in home mission congregations.
3. The synodical board shall have full authority to accept or reject applications for loans.
4. When a congregation is granted a loan, said congregation shall pay two per cent interest on the amount borrowed from the fund.
5. A congregation borrowing from the fund shall through its legal representative give satisfactory security for the amount of money borrowed.
6. The duration and extension of promissory notes between a congregation and the synodical board shall after consultation with the Home Mission Council be within the discretion of the synodical board.
7. In case a congregation finds it impossible, after a reasonable number of years, to repay the amount borrowed from the fund, it shall be within the authority of Home Mission Council and the synodical board to cancel the loan.

ARTICLE IV Application for Loans

Home Mission congregations must apply to the synodical board for loans from the Church Extension Fund.

1. Applications must be accompanied by a detailed statement of purpose for which money will be used, including plans, building sites and estimated costs.
2. Applications must be in writing and bear the signatures of the officers of the church council.

ARTICLE V Amendments

Amendments of these rules and policies may be made at any regular meeting of the council by a majority vote. Such amendments will go into effect when ratified by the Synod Convention. Amendments may also originate at the Synod Convention.

Suppose You Were An "Illegal" Refugee In Berlin

By the Rev. Philip R. Hoh

Lutheran World Relief Representative in Germany

You're lucky. You're not in the situation this article describes—not yet. But this might have been a story about you. It is about people who are like you, only that they live or have lived in the East Zone of Germany.

Suppose you had been in their place. You, too, would have to make up your mind about the big question: shall we stay or shall we flee. It would be up to you to decide. Here are some of the facts that would help you to make your decision.

You are one member of a family of four. There is father, mother, a teen-age son, and a six-year-old daughter. You live in a nice stone house, flower boxes at all windows.

One of the prize pieces of your furniture is the radio. It's been fixed so that only one station can be tuned in. Need it be said who controls that one station?

The teen-age son knows something about radio and has fixed it again. You can hear the western station RIAS and get non-Communist news, too.

But, of course, the problem of radio news is only one of many problems. And most of these problems cannot be fixed like your radio. So you think of leaving the Zone.

If you decide to do so, you have to take a train to West Berlin. From there you will, perhaps, be able to go to Western Germany. From there you may perhaps, get a chance to go overseas. That's what you hope.

Let's see what kind of life you would really face in West Berlin.

You would enter on foot, register with the city officials and then be quizzed by the Allied authorities. The West German authorities would ask you to prove you had fled the East Zone because you were in imminent danger of life and limb, that if you had stayed you would have been killed or jailed or shipped somewhere inside Russia to a slave labor camp.

You know you couldn't prove it. There are no documents you could bring along to prove it.

It means you would be classified as an "illegal" refugee. Your presence is recognized—period. You have no right to a job. You have no right to be flown out to Western Germany. You have no right to governmental relief. In fact you have no right what so ever—only tacit permission to stay.

How long can you stay? Nobody knows. Maybe for the rest of your life.

But you would need a place to sleep. Well. If all four of you had come, it might be complicated. After the registration was over, you'd be on your own. Look in the ruins of Berlin. There are still lots of them. Maybe you could find some bombed-out cellar. Maybe you could put some rubble bricks into the larger holes above you. You could steal some tin or

oilpaper somewhere, fix some sort of a fairly leak-proof roof—unless it rained hard.

You might burn some wood during the winter—if you could find some. You would have lots of time to search for wood, not having a job. But there are thousands of others looking for wood, too.

Then what about eating? The little money you may have brought with you from the East is practically worthless. In the summer you might pick flowers and sell them to American soldiers for their frauleins. But there are no flowers in the winter. If your daughter were older and you weren't Christian But you are Christian.

Since you would be an "illegal" refugee, chances for a job would not exist. People would be fined if they employed you. Besides, there are plenty of "legal" refugees looking for jobs.

You would have only the clothing you were wearing when you came. If you had carried a suitcase across the border, they would have arrested you. When what you have wears out—well—it's just too bad. Try to patch it up as best you can. Swallow your pride and wait. Wait for what?

What lucky breaks might you get, if any? The government would probably try to fly your two children to Western Germany. Of course, that means leaving the parents behind. No one would know for how long.

The Protestant "Hilfswerk" could, perhaps, help you out with some food—some of it donated by Christians in America. Perhaps, a few articles of clothing, also donated by Christians in West Germany and America, might fit you.

But you would need to be lucky. There just isn't enough clothing to go around. Women have more chances than men. Men's clothing articles are sent so rarely. And it's nearly impossible to get men's underwear.

The situation your flight had brought you into wouldn't be very bright.

Still, there would have been one basic reason for which you decided to go West. You would have come to freedom. Spell it out with capital letters. When you don't have it, that's the way to spell it—FREEDOM.

It isn't freedom from want, freedom from hunger, cold and loneliness you would have been longing for. It's freedom from pressure. When you have experienced pressure in a communist land, you spell that, too, with capital letters—PRESSURE.

That brings us back to what could have made you decide to leave your little stone home in the East Zone. It would have been what life there had in store for you.

For the father: steady work at very low pay. Not enough food for the family. Just enough clothing. Of course, no car or refrigerator. Those are things you don't even think of. Then: two hours every day com-

pulsory classes for all workers—indoctrination, the Communist Party line. Tests to see that you learned your lessons properly. Lies and lies and lies that have to be believed.

Your fellow workers and former friends ready to turn you in to the police if you make one wrong statement or express one contrary opinion. Ever increasing demands on your time and ability to produce. If one industry in all the satellite states sets a production record, all similar industries are expected to equal or better it—no matter what tools or what conditions exist. Penalty for failure is less pay, fear of being classified a saboteur, confiscation of what little personal property you still may have.

For the mother: since she is probably working, all the same. Then the added burden of bringing up a family in a spiritually immoral environment. The children are brought up on lies, hatred, distrust, anti-Christianity. Never knowing when your children leave for school whether they will come back again. Never being sure you'll see your husband again. Fear to talk even at home. Fear to talk to friends, to confide in anyone.

For the teen-age boy: writing several school themes a week against the Americans, against the church, condemning Jesus Christ, praising the Communist Party. Having to answer political questions in class—and almost all questions are political. You know you are lying, and so does the teacher. But the teacher is also a Christian, and you both must pretend. Everywhere, every minute, fear, suspicion, tension. Worst of all is the realization that despite your knowledge of what is happening, you are weakening. The ceaseless pressure has its effect. If you stay, you will eventually go under.

For the six-year-old girl: a little too young to know what's going on, but a feeling that all the family is tense, that all are worried about you.

In fact, it may be the worry about the little daughter that may make you decide to flee. You don't want her to grow up believing that Jesus is a myth, that it is her duty to turn her family in to the police if they disagree with the Party line. You don't want her to grow up to hate America, dislike her pastor, despise the Church, ridicule the sacraments, ignore the Word of God.

But if you correct her, give her the truth, she will sooner or later somewhere say, "But Mommy and Daddy said . . ." And if she does that she may never see her parents again.

If you wait until she is old enough to understand what must not be mentioned outside of home, then you will have waited too long. She will never believe you. She will have grown into the world of lies.

So there, if you were living in the East Zone, would be the problem you would have to consider when you were making your choice. . . .

Since you are not in the East Zone of Germany, but in some nice town in America, your choice is much easier—it's up to you to help or not to help the people who must make the hard decision. You may help them with your clothing and food gifts through Lutheran World Relief.

A Call to Christian Stewardship

And Where Would You Like Your Spirit To Sit?

It is so easy for us to become Simple Simon Christians feasting on the thoughts of promised goodness. We catch a vision of a world where men live according to the purposes of God, where peace is the order of the day, and where hate and mistrust and fear have been replaced with love and understanding and faith. And yet we are unwilling to put up the money that will serve to make these things real. We fail to render to God the things that are His.

The story is told of a man who was asked to purchase a ticket for a benefit concert. "I'm sorry," he said, "but I'm busy that night. However, I shall be with you in spirit." His friend replied, "Splendid, and where would you like your spirit to sit? I have tickets for two, three and five dollars." It is easy to hide behind the many claims on our time. It is not hard to excuse one's self behind the high cost of living. But this is a time when we dare not live unless we give heart and soul and mind and strength to serve the King of Kings. It is not enough to be with the things that count in spirit unless it includes the spirit of giving. Horace Bushnell said over a hundred years ago: "One more revival — only one more — is needed, the revival of Christian stewardship, the consecration of money power to God. When that revival comes, the Kingdom of God will come in a day." These are strong words, perhaps too strong. But certainly God's purposes will not be fulfilled on anything less than a Christian's willingness to give and give again. We must not base our giving on what we gave last year but on what we received this year.

O. R. N.

Itinerary For Pastor and Mrs. Harold Riber In District II

November 7 and 8: Muskegon, Michigan.
November 9: Grant, Michigan.
November 10 and 11: Greenville, Michigan.
November 12: Detroit, Michigan (Northwest Trinity)
November 13—15: Marlette, Michigan.
November 16: Detroit, Michigan (DBS hall).
November 17: Manistee, Michigan.
November 18: Ludington, Michigan (Victory).
November 19: Muskegon, Michigan.

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Paging Youth

ESPECIALLY OF OUR D. A. Y. P. L.

Editor: Thorvald Hansen, 22 South 13th Street,
Estherville, Iowa

Tentative Program SIXTH ANNUAL WORKSHOP CONVENTION TYLER, MINN., OCTOBER 30-31.

Friday Afternoon

- 2:00—Opening devotional by synod advisor Harald A. Petersen
- 2:30—Orientation and getting acquainted
- 2:45—A drama "Who is DAYPL" Cast: National Board and others.
- 3:30—Refreshments
- 4:00—The Lutheran 4-H club award
- 4:20—"What shall we do?" A discussion on programs
- 5:00—What kind of worship service?
- 7:20—Preliminary assignment of Committees for Saturday Business Sessions
- 7:30—Filmstrip preview with helps for your programs
- 8:30—United Christian Youth Movement by Donald Holm
- 9:15—Group recreation, with emphasis on parlor games

Saturday Morning

- 8:00—Morning devotions by a group of youth
- 8:20—Publications of DAYPL, Paging Youth, Yule, A World of Song
- 9:10—Meeting attendance
- 9:30—Your business meeting
- 10:00—Your advisors, the friends of youth
- 10:30—Panel: Special problems of rural and urban leagues
- 11:00—Discussion of the panel
- 11:40—Summary session

Saturday Afternoon

- 1:30—Business sessions of DAYPL, includes election of vice president and secretary, may include a new name for DAYPL
- 4:30—Unanswered questions
- 6:30—Banquet. Harold Riber: "Christ Calls to Unity and Service." Ruth and Rigmor: "Unity through our Service Project."

Sunday Morning

- 9:00—District meetings for district affairs
- 10:30—Morning worship at Danebod Lutheran Church
- 12:00—Dinner and farewell

Sunday Afternoon

There will be a late fall hike through Camden State Park for those who are able to stay, provided the group is large enough. Others will wish to begin the journey home.

GENERAL INFORMATION

Transportation

Roads: Tyler is located in the southwest corner of Minnesota on U. S. highway 14, and is seven miles east of highway U. S. 75.

Busses: There are Greyhound busses arriving from the east at 1:47 p. m., and from the west at 5:17 p. m. In addition there is a bus coming from Minneapolis to Florence (5 miles from Tyler) at about 7 p. m.

Trains: The Chicago and Northwestern has a fast train coming from the east to Lake Benton (7 miles west of Tyler) at 10 p. m., and from the west at 7:10 a. m. There is a slow train to Tyler from the east at about 6:30 p. m., and one from the west at about noon.

If you want someone to meet you at any of these stations, kindly send your request to W. Clayton Nielsen, a week before the meeting. Last minute requests should be sent to Rev. Enok Mortensen at Tyler.

Lodging

If weather is mild, we will be housed at the college, provided we bring our own bedding. If it is cold, we will be housed in the homes.

Costs

Maximum costs for the full week-end will be \$7.50. Shorter stays will be charged on a pro-rata basis.

Registration

You should have registered by the time this paper is in the mails. Send late registrations to the undersigned in care of Pastor Enok Mortensen at Tyler.

Again, we urge all district and local officers to be present, as well as pastors, "Friends of Youth" and all others interested in youth work. We shall live the theme "Christ calls to Unity and Service."

W. Clayton Nielsen, President.
Withee, Wisconsin.

The Role of Song

By Christence Jespersen

(Editor's Note: Much has been written about **Young People's Meetings**. It is a subject which continues to deserve our attention. Your editor has, therefore, arranged to print a series of four articles, written by persons well qualified to deal with the various aspects of the meeting. The first of these articles dealing with the role of song at the meeting, is presented herewith. In subsequent issues there will be articles on **Devotions**, the **Business Meeting**, and **Programs and Recreation**. It is our hope that these articles will be read, studied and discussed. We feel sure, that if this is done, many will profit by them.)

Why do we sing? Why should we sing? What do we sing and when? Why do we use the Hymnal—or A World of Song? It is easier to ask questions than to answer them, and I am not going to assume I can answer these questions. I ask them here to start us thinking.

In my younger days at young people's meetings we seldom had devotions, as such, and the songs chosen were of a general inspirational youth type, not hymns, and Danish, of course. Now most of our meetings begin with a period of devotion, and the singing too often consists only of two or three hymns, generally chosen in the last minute. Frequently the result is that we sing only a few of the better known Sunday school type hymns, such as "What a Friend we Have in Jesus" or "Our Father has Light in His Window." (Do not misunderstand me, I am not opposed to devotions and hymns at our young people's meetings. I am just trying to evaluate a situation.) But is this enough? How much is enough? What are we trying to do with and through our singing? Is it just the traditional way of beginning and closing a meeting? Are we aware of the so-important underlying reasons for singing and the values gained thereby?

Both authorities and experience tell us that one of the surest and best ways to feel a close kinship and fellowship in a group is to sing together. Singing can be used as a tool, or means of creating, uniting and unifying a group. After a group—young people especially—has experienced this close fellowship it instinctively breaks into song to proclaim and enjoy and relive that fellowship. Just observe how much more meaningful the singing is at the end of a camp (and how we love it!) than at the beginning.

(Continued on Page 14)

Progress In Waterloo

"WE ARE SO HAPPY over developments in the congregation during the month of September that we will begin with this brief review. During this month the old hand-fired coal furnace was taken out of the parsonage and a new oil furnace installed in its place! During the month the parsonage was given a much-needed coat of white paint on the outside! During the month the new constitution was given final approval! During the month a new Boy Scout troop was organized. During the month a new Sunday school altar was received as a gift from Mr. and Mrs. Carl B. Johnson! And during the month a new Baldwin organ was installed in the sanctuary! Let us thank God that the faith and the devotion of our people is such that these developments were possible."

The paragraph above was the opening paragraph in the October, 1953, issue of THE MESSENGER from St. Ansgar's Lutheran Church in Waterloo, Iowa. At the request of the editor of LUTHERAN TIDINGS we are happy indeed to elaborate on the reasons for our happiness!

Inasmuch as this article is written by one of the residents in the parsonage I can report that Rev. and Mrs. Richard Sorensen, as well as Paul and Gayle, are happy and grateful that two jolly painters recently left a clean, white coat of fresh paint on the parsonage outside just after a crew of furnacemen completed the installation of the new oil-burning furnace to keep things comfortably warm inside. And not a little of the joy results from the fact that "extra gifts" of about \$400.00 were received for these two projects to supplement the amounts originally allowed in the 1953 church budget.

While these two improvements had been in the planning stage for some time, this is not true of the new organ installation that was also made in September! This development came suddenly when an offer was received to buy the 17-year-old Hammond organ. Before two weeks had passed other offers and trade allowances were solicited and checked, the \$600.00



in the organ fund was counted again, and then the Ladies' Aid came up with an offer to pay the additional \$833.00 necessary to purchase a new Baldwin organ! What a joy it is to hear the true organ tones of our new instrument. An organ dedication service, including an evening concert, is scheduled for October 25.

Another pleasant surprise was received by us all, not least of all the Sunday school children, when a new Sunday school altar was received and dedicated in the course of our Rally Day program on September 20. The altar was made by a local cabinet shop and presented to us as a gift from the superintendent and his wife, Mr. and Mrs. Carl B. Johnson. In our Sunday school we are also happy that it was necessary to expand our program to include ten classes which enroll over 100 children in addition to adult class and staff members.

We are also happy over the new Boy Scout troop which we organized in September. Through this medium we hope to serve the boys of our church and our neighborhood. Our scoutmaster is Howard Guss; his assistant, Elmer Rasmussen. A Charter Night program is being planned for November 19.

As we mention the neighborhood we are reminded of the excellent efforts of the Fishermen's club members who called on nearly 100 homes in our area Wednesday, September 30. Fishing was good! The pastor had about 15 follow-up calls to make! On this occasion the callers also made good use of a new pamphlet "Introducing St. Ansgar's Lutheran Church," which was prepared at the suggestion of our Membership Committee.

Finally we can mention that our new constitution was adopted on Friday evening, September 11, making official a change in name for the congregation, recognizing the new synod name, and discontinuing the practice of publishing names and amounts received from contributors in the annual report!

You will agree, I'm sure, that we have reason to be happy. We are especially happy



that the faith, the devotion, the spirit in our fellowship makes these progressive steps possible. We hope and pray that the Spirit working in our midst through Word and Sacrament may bring forth greater faith, greater devotion, and even greater causes for happiness.

Correspondent.

LWR Sets Clothing Appeal For Thanksgiving Week

Lutheran World Relief's annual Thanksgiving Clothing Appeal will be held from November 22 to 29, it was announced here by Bernard A. Confer, administrative secretary of LWR, the National Lutheran Council's material aid agency.

Mr. Confer urged the 10,000 local congregations of the church bodies participating in the National Lutheran Council to make immediate plans for collecting used clothing for the world's needy and to send it to LWR warehouses during Thanksgiving week.

Last year, he said, the Lutherans in America responded to the appeal with enthusiasm and contributed more than two million pounds of clothing at Thanksgiving time.

This, he added, marked a new high for the clothing drive and gave indication of increasing awareness of the importance of these gifts overseas and of the responsibilities Christians bear toward their needy world neighbors.

Conditions in a number of countries in Europe and Asia make another strong appeal for clothing necessary, Mr. Confer emphasized.

"Our brethren in predominantly Lutheran East Germany live under steadily deteriorating circumstances; those who flee to the West must come empty-handed," he said.

"In Korea," the administrative secretary continued, "the cessation of hostilities should bring more opportunities for serving the millions who have endured so much suffering."

He also added that in Jordan and Syria Arab refugees "in their tent camps and caves and hovels sorely need that which we have to share."

The theme for the 1953 LWR clothing drive, "Let Your Clothing Speak for Christ," is interpreted in a leaflet published here and distributed to all congregations and various church organizations taking part in the nation-wide drive.

"To a refugee in rags your gift of clothing, distributed in the name of Christ, is a powerful witness," the leaflet states. "It tells sorely-tried Christians that their Lord watches over them. Your gift spells out the love of God in a way that needy people can understand—whether they be Moslem, Buddhist or even atheist."

Mr. Confer pointed out that LWR is currently shipping clothing gifts to Germany, Austria, Yugoslavia, Syria, Jordan, Korea, Formosa, and limited amounts for refugees to France and Trieste.

During the twelve months preceding September 1, 1953, LWR shipped a total of 3,457,822 pounds of clothing to needy people abroad, he said.

LWR will receive the anticipated clothing gifts at

its main warehouse at Phillipsburg, New Jersey, as well as at the additional warehouses in Los Angeles, California; New Windsor, Maryland; and Oakland, California.

Temporary receiving depots will be open in Minneapolis, Minnesota, and Nappanee, Indiana.

In addition the clothing drive will be promoted on state or area levels by a number of synods, Lutheran welfare societies, pastors' associations and lay groups, Mr. Confer said.

Many of the local groups, he added, are setting up area receiving depots to serve in cooperative efforts to fill carloads with clothing gifts.

Last year's Thanksgiving drive brought a total of 41 carloads of used clothing.

—National Lutheran Council.

Church Workers Conference

In a democratic society one of the best ways of finding answers to a problem is by mutual discussion. At the Synodical Convention held this summer in Des Moines it was voted to have a meeting of church workers. The purpose of this meeting was to have the church workers come together to discuss their common problems.

A Program has been outlined for this meeting. Some of the topics to be discussed are: budgets, minutes, agendas, presiding at a meeting, care of church property, the responsibility of the Church Board to the Pastor and Congregation, and the responsibility of the Pastor to the Congregation and Church Board. Other items to be discussed are the matters of vacancies and procedure for calling a pastor. There will also be lectures of inspiration and an open forum period where any problems or questions might be brought forward.

Plus this, Mr. Robert Speed, Professor of Music at Grand View College has promised to spend all day the 14th with those interested in church music. The sessions with Mr. Speed will be primarily for church organists and choir directors. He will try to give helps as to techniques, sources where material can be found, and what material to use. This should be a profitable day for those interested and working with the music of the church.

The dates for the meeting are November 13-15 at Grand View College, Des Moines, Iowa. The meeting will start Friday evening the 13th and close Sunday afternoon the 15th. The total charge will be five dollars, which includes meals from Friday evening through Sunday afternoon, and lodging. The meals will be served at Grand View College and the college will also lodge the guests.

The guests are asked to bring with them sheets, pillow, pillow case, blanket, and towel.

We are hoping for a goodly number of registrants. Will you please send your registrations in advance to the undersigned.

Howard Christensen

Chairman, Board of Parish Education
Grand View College,
Des Moines, Iowa.

Our Women's Work

Editor

Mrs. Ellen Knudsen, 907 Morton St., Des Moines 16, Iowa

Newark Ladies' Aid At Work

September 24—Today the Bethesda Ladies' Aid, 55 Roseville Avenue, Newark, N. J., moved into new headquarters—or rather its equipment did. If we were to open one of the cupboard doors perhaps we would overhear this conversation between a cup and saucer: "What a lovely place to be put—don't you think these new gray cupboards are wonderful? And the new sinks—so much better than those old shallow ones. I like the yellow walls, don't you? And the pattern tile linoleum goes so nicely with the green tile on the counter tops. This is indeed a delightful place after having spent the summer months in hiding in the furnace room." Yes, things have changed in the kitchen and basement of Bethesda church. The kitchen was enlarged; many new cabinets built; two new sinks installed; new linoleum and a new coat of paint on everything. The basement has a completely new face—the wainscoting removed; a new asphalt tile floor of brown and cream blocks; the walls are two shades of green, and as soon as the ladies raise more funds, new draw drapes will be hung at the windows. We are all proud of our new kitchen and basement and to think almost all of the work was done by the members of the congregation—men and women. During the summer, each Wednesday and Saturday was "Basement Improvement Night" and the willing workers numbered many. The ladies are anxious to "try out" the new facilities with a "basement-warming dinner."

Like many Ladies' Aids our big project for the year is the bazaar held in May for two days. Financially our Ladies' Aid has a high goal to meet. This year they are to contribute \$2000 toward the church budget. I wonder if there is any other L. A. in our synod that surpasses this amount. Nearly half of our goal is realized at the bazaar. On October 12, three of our members are having a luncheon—another means of realizing their goal. These three ladies will donate all the food and what is taken in from the sale of tickets will swell the L. A. treasury, which in turn will find its way to the church treasury. And so our ladies are never idle; with meetings twice a month, luncheons, bazaars, etc.

However, we don't always think of ourselves. Last fall we made terry cloth bibs which were sent to Eben-Ezer Mercy Institute—15 yards of them. Also we responded to the Santal Mission's plea to purchase tea. To date, fifty pounds has been sold and when the last order was placed for another twenty-five pounds, we were told it was not available until a further shipment had arrived from India. We hope that the future will place us in a position whereby we may be enabled to think more of others and less of ourselves as far as our benevolence is concerned.

Marian Petersen.

Women's Mission Society DISTRICT III CONVENTION

September 26, 1953 — Racine, Wisconsin

The meeting of the Women's Mission Society of District III (42 ladies present) was opened by Mrs. Aage Engelbreth. We sang the hymn, "Lord, I wish to be Thy servant."

The minutes from the 1952 District III WMS meeting were read and accepted. Our chairman then informed us what missions our treasury supported in 1952.

In deciding where the collection taken up at our mission program should go, Mrs. Houlgaard, Clinton, Iowa, told of their church setting aside a Sunday and calling it, "Muriel Nielsen Sunday" with the collection going to the Muriel Nielsen Fund. It was moved that we give 50 per cent to the Home Mission Fund and 50 per cent to the Muriel Nielsen Fund. This would be mailed directly to the Home Mission Board.

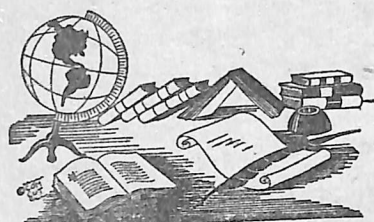
Mrs. Houlgaard, Clinton, Iowa, was elected district representative for a term of three years.

Reports from each society told us that whether or not groups are organized the mission work still goes on. St. Stephen's, Chicago, reported that in envelope collections they totaled \$104.50 which was distributed to all the fields in Mission work. Proceeds from their "Riber Night" amounted to \$42 and this went to the Santal Mission. Marinette-Menominee has no organized league, but they have 22 to 25 ladies who meet once a month and they are planning a supper to be held sometime in October. Trinity, Chicago, reported their group meets on the first Monday evening of every month. They do not have dues but a "mission jar" is passed around at the coffee table. Readings, film strips, and story telling are all part of their monthly program. Trinity also had a "Riber Day" which the Mission group sponsored. From this affair \$100 was given to the Santal Mission. At this point it was suggested to bring any beneficial ideas to other mission groups. Dwight, Ill., reported they have three aids that meet together three times during the year. Clinton, Iowa, has no mission group, but has a Gertrude Guild that meets once a month. A mission bank is passed at every meeting and contents are given to the various projects. Racine, Wis., organization meets once a month and most of their contributions are given to the Santal Mission. The Bethania Guild also donated to the Santal. Most of their work this past year was centered around furnishing the kitchen in their newly built church.

With the last report given and no new business at hand, the meeting of the District III WMS was brought to a close.

Respectfully submitted,

Alice F. Thorup, Trinity, Chicago.
Convention Secretary.



OPINION AND COMMENT

WHEN A PERSON DIES, the possessions left behind often become a major problem because the person failed to leave instructions for the settlement of the estate, however small it might be. When a person dies without leaving a will, the state must divide the accumulated possessions on the basis of legal formulas which follow the letter of the law, and of necessity fail to take into account personal factors which ought to be influential. Unnecessary expense, dissension, and injustices sometimes result. Common sense and concern for one's family demand that every adult make a will. A lawyer can draw up a legal will for a fee as little as \$15, and his help may prevent much grief later on. Christians can use their wills as a means of real Christian service. The great causes of missions, education, church extension, welfare, pensions, etc., all can be helped by those who have a sympathetic and foresighted eye for seeing urgent needs. It is a popular expression that "you can't take it with you;" but in a sense, what one gives for a worthy cause lives after one, and thus one does take it along. Synod members who would like to remember not only the local church in their wills, but synod agencies and institutions, should consult the Annual Report and Minutes for the legal names of such possible beneficiaries. Gifts designed to carry out current expenses have soon lost their effectiveness. We, therefore, urge that perpetual funds, such as the Grand View Endowment Fund, are better places in which to invest. At this moment, the greatest need is in our Church Extension Fund, as pointed out elsewhere in this copy of LUTHERAN TIDINGS. A clause in a will making that Fund the recipient of a capital gift is one of the best uses to which one's savings can be put, for that fund revolves and replenishes itself, and earns income for itself, and at the same time helps to build or renew church property in many places. Wills should be reviewed and kept up to date, needless to say, since institutions and agencies sometimes change in character and purpose, and an original intention may unknowingly be frustrated by such changes.

THE KINSEY REPORT was given such wide publicity that to mention it once more will seem further to damage the serious intent with which Dr. Kinsey undertook his research. No other scientific book has been heralded so far in advance as this one was, especially when the highly technical content of the work is considered. This wide interest in itself seems to us an unhealthy sign. No one, least of all Dr. Kinsey, is so fatuous as to assume that the world suddenly has developed an unquenchable thirst for sociological and psychological data. While we think the study is worthwhile, we deplore the press-agentry and commercial opportunism which accompanied its publication. For a while, almost every magazine on the news stands had its cover carrying the name Kinsey

in hopes of selling out the issue. Few of these magazines had anything new or of value to say about the report. (Interestingly enough, Denmark has brought out its own version of behaviour among Danish women—a report that was even earlier than the one coming from the Indiana Institute. A Danish lady doctor interviewed patients as they left various hospitals.) Those who are disturbed about the implications of the recent book, may refer to another investigator, this one named Kinsie, who has recently published a work showing the decline in prostitution in the United States during the past decade.

THE LETTER FROM DR. WARD in this issue written to Congressman Velde, expresses sentiments shared by almost all the American clergy. Indiscriminate attacks by irresponsible committees have succeeded to a dangerous extent, except when the attacks were against the Protestant ministerium, in which case they failed, for the most part. Even an unproved accusation, however, is hard to live down. Rule X of the procedure policies of the Unamerican Activities Committee requires that the committee notify accused persons by registered letter when they have been named as a Communist, Fascist or subversive, and that such notification include the date and the place of the statement and the name of the accuser. The accused is to have fifteen days in which to reply, in person or by other communication, so that he may protect his reputation. Dr. Ward, a Methodist professor emeritus of Union Seminary, New York, was not notified by the committee, according to his own statement. The Bishop Oxnam case, and this one, illustrate one of the current tendencies toward disregard of freedoms of speech, press, assembly, and religion which are protected by the Bill of Rights. Reformation Sunday reminds us of our church's tradition of protest against the curbing of certain inalienable rights without which we cannot hope to live happily.

More on the Martin Luther film. This issue carries some comments by the reviewers of magazines and dailies. While we have already publicized the film extensively, and reviewed it ourselves, we found these critical remarks by non-Lutherans very interesting, and consider this costly, united Lutheran effort worthy of this extra space. We have wondered curiously what the Roman Catholic Church would say about it. This week the answer came. On the Catholic "Legion of Decency" list **Martin Luther** received a separate classification. In the "Catholic News" it was listed as neither Class A (morally unobjectionable) Class B (morally objectionable in part) or Class C (condemned). According to a spokesman for the "Legion of Decency" and the N. Y. Herald Tribune, this does not mean that Catholics are barred from seeing the motion picture. The special category into which **Martin Luther** fell is reserved for films which are "not necessarily morally offensive" to Catholics, but "require, for their proper interpretation, specialized training." Specifically, the Legion said about the film: "This picture offers a sympathetic and approving representation of the life and the times of Martin Luther, the 16th Century figure of religious controversy. It contains theological and historical references and interpretations which are un-

acceptable to Roman Catholics." The reaction of the Roman Church seems particularly broad-minded and sensible, coming as it does from the Archdiocese of New York where Francis Cardinal Spellman is supreme.

The October issue of "Christian Herald" tells the story of how **Martin Luther** was made.

"Martin Luther" Lauded By New York Critics

New York—(NLC)—The Martin Luther film broke a 15-year box office record and won praise from all the New York newspapers' screen critics as it began its commercial run at 50th Street Guild Theater here on September 9.

The total attendance of the opening day at the 450-seat theater reached 2,163, the box office, \$2,700.10.

This, said a spokesman for the Louis de Rochemont Associates, producers of the film, broke a 15-year box office record of the Guild Theater. Radio City guards, he added, had to be called out to keep the crowds in line.

Most of New York screen critics lauded the Martin Luther film in the warmest terms of praise, and even the ones who worded their reviews more cautiously found values in the religious film.

While the New York Times found that "as a fair and dignified re-enactment of history, it could hardly be surpassed," and the Herald-Tribune said, "Martin Luther's adventure of the spirit has been dramatized succinctly and capably," a few of the tabloid papers indicated the film's appeal might be limited to certain groups of spectators.

"It is a well-made, impressive film," said the Daily News, "but its special pleading is meant to appeal particularly to followers of the Lutheran Church."

However, this view was shared by only two of seven New York papers. The Times' Bosley Crowther pointed out that the screen treatment of "a tough and unusual subject" has been "squarely and intelligently embraced," and "the result is a brilliant demonstration of strongly disciplined emotions and intellects."

According to the Times' critic, the performance of Niall McGinnis in the title role is "splendid," the settings and production "excellent."

Otis L. Guernsey, Jr., of the Herald Tribune found the "story rolls out like the notes of the hymn 'A Mighty Fortress,' in a succession of heavily accented beats with a strong underlying theme of conviction and dedication."

The characters, he said, "are like figures in some classic bas-relief: proud, significant and telling a clear story in their changing relationships and attitudes."

The film, this critic concluded, "is a kind of adventure story as it marches across the screen in a steady cadence."

"Its incidents," he said, "are no less exciting because the adventure is one of ideas rather than of physical melodrama."

"This Martin Luther," the Herald-Tribune added, "is in effect a sample of any fight for liberty of con-

science, and its ancient organ notes strike chords of modern living all the way."

Stressing that Luther's life story "is told in direct and simple manner," the New York World-Telegram and Sun critic said the film "is an unusual and stimulating document."

"The direction by Irving Pichel," said the World-Telegram, "gives the work a grand solemn sweep, that builds intense excitement over this intellectual struggle."

The Journal-American's Rose Pelswick labeled the Martin Luther film "a documentary" which is "impressively made." The New York Post found the story of Martin Luther "is unfolded with solemn dignity," and added, "yet, there is pageantry aplenty—in the church sequences, and pomp in the courts of the Holy Roman Empire and the princes of old."

The Daily Mirror's critic, like his colleague on the News, thought the film, "dedicated to a man of strong conviction, is well, though ponderously, done, but for a limited audience."

He found the "story-line is too slow-moving, the treatment too tedious for popular consumption," but added, "yet it is a challenging document for the theologian, the student of history—who are not average movie fans."

However, he, too admitted, "its performers are excellent."

District II Church Workers Conference

CENTRAL LUTHERAN CHURCH, MUSKOGON, MICH.

NOVEMBER 6-7, 1953

PROGRAM

Friday, November 6

- 7:00 p. m.—Registration
- 8:00 p. m.—Informal devotional meeting
- 9:00 p. m.—Fellowship and refreshments

Saturday, November 7

- 9:00 a. m.—Singspiration
- 9:10 a. m.—"Our Larger Common Task"
- 10:00 a. m.—Devotional (musical)
- 10:45 a. m.—Recess
- 11:00 a. m.—"Our Place in the Work of Missions," Pastor Harold Riber, speaker
- 12:00 noon—Noon period
- 1:30 p. m.—"Is Your Church Promoting an Adequate Church Program?" Planned for church council members, and other church leaders.
- 1:30 p. m.—"The Christian Training of the Santal Child and the Native Woman's Part In It" Mrs. Harold Riber, speaker (an all women's meeting)
- 2:45 p. m.—Recess (coffee time)
- 3:15 p. m.—"Promoting Greater Lay Activity in the Church" Discussion to follow (intended for all)
- 4:15 p. m.—Panel discussion (for everyone) A pastor: "To What Extent is it Desirable that the pastor have a part in the work of the Sunday School?" A lay person: "What Part Should the Pastor Play in the Work of the Sunday School?" A teacher: "What Should I Expect of Myself as a Teacher in the Sunday School?" A teacher: "What Have I a Right to Expect of my Pupils and their Parents?" A parent: (of younger children) "What do I Expect the Sunday School to do for my Child?" A parent: (of older children) "What do I Expect the Sunday School to do for my Child?"
- 5:30 p. m.—Supper
- 7:30 p. m.—Evening gathering. Film, music, singing.

Sunday, November 8

- 9:15 a. m.—Sunday School
- 10:45 a. m.—Worship service, Pastor Harold Riber, preaching.

The Role of Song

(Continued from Page 8)

Let us see if we can list a few purposes of group singing,—or, shall we say, values found in singing:

1. **Enjoyment.** First of all, singing should be enjoyed, should be fun, should give one a keen sense of pleasure; make one feel happy all over, "inwardly alive and good to live with." It should give one the wonderful experience of feeling that though "I may be absolutely unskilled in any art, together with others I can make something beautiful."

2. **Creating a unified group.** Singing should give one the sense of belonging happily and freely to a group of like-minded individuals. It should produce a social-mindedness, and also a greater acceptance of, and a readiness to see and do what is good for the group, or, with the group, for the church, community, state and nation.

3. **Expression.** Singing should give expression to the individual's or group's experience of fellowship, love, joy, reverence, praise, patriotism. It should enrich the experiences found in work, worship, home and play, in the beauty of nature and the seasons—spring, harvest, Christmas. It is here we discover how universal the folk song is, for these experiences are found in all peoples regardless of race, color, creed or age.

4. Singing should help us discover and learn and understand the idea that it is much more important to create, **to give expression to**, to enjoy and to share than it is merely to possess. No matter how many song-books stand neatly on a shelf, they are dead unless the songs are sung.

So let it be said also of us, that we do sing because we have found it good, and not only because it is a tradition and habit.

We, of the **World of Song** committee, are much concerned with the use of our songbook, especially now as we are working on the re-editing and publishing of the bound volume. We desire young people everywhere to know, to enjoy, and to love the songs and hymns therein. How can we set about gaining this objective? I freely admit that I do not have the answer, for so much depends on the local abilities, initiative and understanding. Leadership and the planning of programs has a great deal to do with how much **A World of Song** is used. It is so easy to send out and advocate the use of program material that other Lutheran young people use, but these program suggestions decidedly do not foster a use of the type of songs found in **A World of Song**. We should and must get to the point where we can plan and vary our programs enough so that we may be in harmony with the best and most valued of our traditions as a church group, and still feel at home with young people of other groups.

May I in conclusion make a few very practical suggestions. Whether you begin or end your meeting with a period of devotion see to it that other types of songs are sung during the meeting. Choose songs fitting to the theme of the program (if any). Plan programs around songs, around singing in general, or a song in particular. Use dramatizations, skits, tableaux based on a song, centering about a song, or

including songs. Take part in as many camps and conventions as possible that you may learn new songs and feel the power and surge of singing in a larger group fellowship.

And above all, sing yourself! Sing joyfully, lustily, sing devoutly and harmoniously and have the exhilarating joy of knowing:

"So, as we sing, with our festival chorus
Joins an invisible choir in our song."

Letter of Protest

The following letter was released to all newspapers and church papers by the writer in an effort to call attention to an injustice done him (and the Protestant clergy in general, indirectly).

1116 Arcadian Way
Palisade, New Jersey
September 12, 1953

Hon. Harold H. Velde
House of Representatives
Washington, D. C.

Dear Congressman Velde:

I am enclosing a statement released to the press yesterday in response to the material issued by your Committee concerning ministers of the Gospel. I am doing this as a minister of the Church to which you belong and of the Gospel that Church asks you to follow.

I repeat, I am not and never have been a member of any political party. Complete political independence has been required by my personal religious conviction. This means plainly that I am not and never have been a member of the Communist Party either openly or secretly. This also means that none of my activities have ever been directed by the Communist Party. This statement I am willing to support under oath before any properly constituted tribunal.

Let me emphasize that the procedure of the Committee of which you are Chairman in charging ministers in the press with subversive activities before they have been heard has already aroused nation-wide resentment. This procedure also violates your professed desire to protect the reputation of those called before you from unjustified injury.

Far more important, however, is the fact that in spite of your original assurances, you have entered the field of religion forbidden to Congress by the Constitution.

With no evidence but the wild words of paid professional informers, you are asking members of Churches to believe that their ministers have for years secretly violated their ordination vows by engaging in concealed political infiltration. You are thus creating an atmosphere of suspicion, which, if allowed to grow, will destroy the mutual relations between members and their ministers upon which Protestantism rests.

By attempting to spread into the churches fear, prejudice and hate, you are weakening the power of the Protestant conscience and intimidating the voice of its pulpit. This constitutes restriction on the free exercise of religion which is forbidden Congress by the Constitution.

Let me further warn you that the road you are travelling goes far beyond the Protestant Churches. It leads to the same restrictions on sections of Catholicism and Judaism which you are attempting to impose on that section of Protestantism which has attempted to translate faith into social action. The freedom of religion guaranteed by the Constitution is not merely for my religion or yours, but for all religions. Without that freedom, democracy has no firm foundation and no secure future.

I am confident that when the American people know and understand all the facts they will not permit their religious institutions to be undermined and their democracy to be thus destroyed.

Very truly yours,

Harry F. Ward.

Grand View College And Our Youth

Loafers Need Not Apply

You may need some persuasion to believe that with all the fun we have at GVC we also work, but hard! An average day at GVC brings with it certain responsibilities, a goodly amount of persistent studying and our regular recreation. Let's begin with the fun.

Last week we enjoyed a most pleasant day in the open. We went out to Pioneer Park (some of us took the longest way there by making a detour to Grandview Park and Union Park) and spent a day playing ball, running handicap races, pitching horseshoes and just taking it easy. At about noon "the line" formed around the tables which were laden with eats and did we indulge! Somehow there's nothing quite like a picnic dinner to make a person feel good. Joe Brown was the chairman in charge of the picnic and he had us busy at games most of the time, so all together too soon we realized that our outing was about over. When we came back to the campus, we discovered (?) that three naughty little girls had hurried back and messed up the beds in the boys' dorm. (Guess who they were? Why, E., E., and E. That's who! Awful, isn't it!).

Sometimes when the students at GVC work, they go to it with a vengeance. For instance:—first they go to all the trouble of digging Bud out of a river bed, then they proceed to make a beautiful wooden box to put him into, and then after a sad eulogy amid much weeping and moaning, they walk the last sad mile down East 9th Street, over to the park, and dump Bud into the pond again. Even the Des Moines police are interested in this peculiar custom of literally generations of Grand View-ites, because the sophs tell us that every year the police car follows the procession at a respectful distance. (It can't be because we are carrying burning torches, and some are dressed like members of the KKK—or can it?). One of the faculty dames drove her car in the procession, too. It must have gone at a snail's pace, so said lady by the same token, must be a good driver! But enough of this lighter side of life.

During "Human Rights" week, the city of Des Moines was honored by having Mrs. F. D. R., as a distinguished guest. Many of us were able to go to the University Church of Christ to hear Mrs. Roosevelt speak. She is a gracious and completely charming person, and Des Moines loved her. Human Rights Week also brought GVC a special speaker at convocation, the Rev. I. Metcalf, who spoke on the general theme

OUR CHURCH

Pastor Svend Jorgensen has changed address. The new address is: 629 West Lewiston Avenue, Ferndale 20, Mich.

The Harold Ribers were guests at the annual Fall Meeting in Lindsay (Rosen-

of Human Rights and Brotherhood. Four of our students were privileged to attend a workshop on Human Rights. The students were Egon Bodtger, Tom Smith, Edwin Andersen and Miss Jane Fisher. At tomorrow's convocation, they are to give brief reports on the workshop. At this same convocation we are to have the pleasure of hearing Harold Strasburg play a trombone solo. Harold has played with some big "name" bands. (Many interesting and talented students find their way into our college, we discover).

We do not often have special convocations, I'm told, but last week we did. Our speaker for that event was Dr. Luciano Sibille, active in the European Youth Campaign which was established in 1951 and has as its objective the education of the youth of Europe to the idea of a United States of Europe. Dr. Sibille was a most excellent speaker and stressed the importance of permitting workers to move from one country to another wherever there was a shortage of labor, just as in this country we move about from state to state to seek work. Dr. Sibille was accompanied by his wife, Rosaleen, a Frenchwoman who resembled a Scandinavian (at least in my humble estimation).

The students of GVC are participating in the United Campaign here in Des Moines, and Egon Bodtger and Eigel (Andy) Andersen are spear-heading this collection.

Three of our number, namely Ardyth Hansen, Rigmor Nussle and Everett Nielsen will be attending the National Convention of DAYPL (by the way, have we changed our name since the synod is no longer "officially" Danish?) This meeting will be in Tyler on October 30, 31 and November 1, and these students are active in their respective districts. What bothers me is how are they going to be in two places at once. We need them to help with our choir selections which are an important part of the All-City Lutheran Reformation Service held annually at St. John's Lutheran Church, this year on November 1. Well, there's no use to worry about it, I guess. Betcha they'll be on hand.

Let's see. What else needs to be told? Maybe I'd better wait until next month. This is your Freshman Reporter signing off. So long. Be seeing you via L. T. in November. R. F.

P. S. You all know, don't you, that Bud is a 250 pound bird, "borrowed" from one of the gas stations in D. M. Bud has been a student at GVC for simply ages. No, he's not a turkey or an owl, but he is an eagle. Some bird!

borg) Nebraska on the week-end of October 3. Also present was Pastor Nyholm of Blair. Pastor Michael Mikkelsen is pastor. The Ribers are on an extensive tour through the middle west.

The Annual Fall Meeting in Solvang, California, was held October 1 through October 4. Several talks of special interest were scheduled. Mr. Meisner, of the U. of Cal. spoke of his experiences living behind the Iron Curtain in Austria. Mr. Albert Petersen, who recently has visited Iraq, also spoke. The meeting also included a Sunday School Institute, conducted by Pastor Farstrup, Pastor Frost, of Salinas and Miss Marie Hald.

Mr. Edvig Rasmussen, one of the six original founders of the Dagmar Colony in Montana, recently passed away in California, with Pastor Halfdan Knudsen officiating at the memorial service.

Our church in Tacoma, Washington, has begun a monthly evening meeting to be known as Family Night, consisting of a program or lecture, social and refreshment period. This praise-worthy custom is carried out in a number of our churches: Newark, Exira, Newell, Juhl-Germania, and very likely others.

Friends of Mrs. Thorvald Knudsen will want to send her a greeting on her 80th birthday, which will be November 7. She lives at the following address: Præstebollen, Askov pr Vejen, Denmark.

Pastor Niels Nielsen still is recuperating from a major operation performed on his return from Denmark. Pastor J. Mortensen is preaching in his church in his absence. Those who have sent messages or gifts may not receive an immediate acknowledgment, for according to Mrs. Nielsen, "there were two Niels Nielsens in the hospital at the same time" and they "got each other's cards, flowers and perhaps medicine!"

Pastor and Mrs. Enok Mortensen observed their silver wedding anniversary September 30. At 8 o'clock in the morning a group of friends erected an arch decorated with fall leaves at the front door of the parsonage and sang appropriate songs. At noon a special dinner was served in the Stone hall by the ladies of the church board, with the family and close friends as honored guests. Open house held in the afternoon at the parsonage brought hundreds of guests. The reception at the gym hall in the evening followed, with a program and many speeches observing the occasion, and a silver coffee service was presented to the couple as a gift from the community.

Santal Mission

Contributions for September, 1953

General Budget:

Edda Fonnesbeck's Bank, Lud-	
ington, Mich.	\$ 10.00
Miss Alice Jensen, Des Moines,	
Iowa	5.00
A Friend, Des Moines, Iowa	8.00
First Lutheran Church, Alden,	
Minn.,	71.00
Trinity Ladies' Aid., Victory,	
Mich.	25.00

Mrs. M. Mathisen, Des Moines, Iowa	10.00
Nazareth S. S., Withee, Wis.	22.00
St. John's and Oak Hill Congr., Exira, Iowa	37.38
District 4,	100.00

In Memoriam:

Of Elna Pedersen, Askov, Minn., Mrs. Mathisen, Alden, Minn.	5.00
Of Mrs. Anton Albertsen, Lake Norden, S. D., Mrs. Emma Nielsen	1.00
K. V. Andersens, Geo. C. Andersens, and Don. Boldts	5.00
Of Mrs. Anina Kaltoft, Kimballton, Iowa, Thos. Flynns, Fred Bonnesens, John Rasmussens, Lewis Larsens, Anker Hansens, C. P. Christensens, E. V. Magnussens and Mrs. Ellen Haals	8.00
Of Mrs. Toby Christensen, Cedar Falls, Iowa, Marguerite Christensen, daughter	15.00
Of Mrs. James Mickelsen, Cordova, Nebr., St. John's Ladies' Aid	10.00
Of Mrs. S. Marckman, Pasadena, Calif., Dagmar Miller	5.00
Of "Mother" Mrs. Louisa Hansen, Moorhead, Iowa, her family	18.00
Of Friends and Relatives, Axel Thomsen, Menominee, Mich.	50.00
Of Chris Juhl, Hutchinson, Minn., Rev. Aaberg, Ansgar Aaberg, Mr. and Mrs. Hisey, Mr. and Mrs. Halfdan Thomsen, Mr. and Mrs. Wm. Kretchmer, Mr. and Mrs. Jorgen Laessøe	10.00
Of Mrs. Axel Rasmussen, Minneapolis, Esther Dixon, Minneapolis	1.00
Of Mrs. Helga Schultz, Dagmar, Mont., Alfred Larsens	1.00

Of Mrs. John Gylling, Lake Benton, Minn., Friends	4.00
Of Skov Nielsen, West Denmark, Friends and Neighbors	18.00
Of Edw. T. Petersen, Cordova, Nebr., Ella and Herald Jensen	2.00
Of Mrs. Robt. Newton, Lake Benton, Minn., Diamond Lake Ladies' Aid	1.50
For Muriel Nielsen and the Ribers' Work:	
Mrs. Carrye Mickelsen, Cordova, Nebr., Wm. Dues	5.00
Grayling Congregation	15.00
For Support of Child in School:	
Ladies' Aid of First Lutheran Church, Alden, Minn.	25.00
Total for September	\$487.88
Total since January	\$5,911.28

To every giver a hearty Thank you.

Dagmar Miller
1517 Guthrie Ave.,
Des Moines, Iowa.

Correction:

Please excuse mistake in the August list of donations, Hope Lutheran Ladies' Aid, Ruthton, Minn., donated in memory of Mrs. Chris Jensen, \$3.00 and Friends gave the amount of \$5.00.

D. M.

Acknowledgement Of Receipts From The Synod Treasurer

FOR THE MONTH OF AUGUST, 1953 Toward the Budget:

Congregations:	
Montcalm Co., Mich.	\$400.00
Menominee, Mich.	34.24
Seattle, Wash.	146.60
Manistee, Mich.	35.00
Dwight, Ill.	500.00
Askov, Minn.	47.60
Los Angeles, Calif.	220.50
Cozad, Nebr.	273.00
Tacoma, Wash.	32.00
Muskegon, Mich.	200.00
Hartford, Conn.	250.00
Tyler, Minn.	750.00
Bridgeport, Conn.	60.00
Marinette, Wis.	99.00
Omaha, Nebr.	100.00
Portland, Me.	154.00
St. Stephen's, Chicago, Ill.	74.27
Exira, Iowa	91.08
White, S. D.	93.55
Trinity, Chicago, Ill.	200.00
Wolters Corner, Wis.	60.00
Minneapolis, Minn.	212.29
Hay Springs, Nebr.	262.00

Home Mission:

Congregation:	
Montcalm Co., Mich.	7.00
In memory of Katherine Toft, Congregation, Minneapolis, Minn.	5.00
In memory of Mrs. John Gylling, Friends in Diamond Lake, Minn.	4.00
In memory of Robert Alan Bisballe, Mr. and Mrs. Fred Bisballe, Royal Oaks, Mich.	3.00
Annual Reports	19.75

Lutheran Tidings:

Congregation:	
Montcalm Co., Mich.	11.00

Pension Fund:

Mr. and Mrs. Harry W. Gjelsfeen, Menominee, Mich.	50.00
Rev. Walter Brown, Ruthton, Minn.	5.00
Congregations:	
Montcalm Co., Mich.	13.00
Seattle, Wash.	5.00
Pasadena, Calif.	23.00
Diamond Lake, Calif.	19.40
Minneapolis, Minn.	7.00

Pastors' Dues:

Rev. Erik Moller	18.00
W. R. Garred	52.00
Rev. Vagn Duus	22.00
Svend Holm	10.00
Harold Petersen	40.00
Howard Christensen	48.22

Grand View College:

Paul E. Sloth, St. Stephens, Chicago, Ill.	3.00
Mrs. Sophie Nyholm, Chicago, Ill.	2.00

Chicago Childrens Home:

In memory of Louisa Hansen, Family of Louisa Hansen, Moorhead, Iowa	9.00
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Tyler Old People's Home:

In memory of Louisa Hansen, Family of Louisa Hansen, Moorhead, Iowa	4.50
Previously acknowledged	\$28,208.68
Total to date	\$32,884.68

To General Fund:

Miss Thora Strandskov, Trinity, Chicago, Ill.	50.00
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Received for Items Outside of Budget:**For Old People's Home, Des Moines, Iowa:**

In memory of Louisa Hansen, Family of Louisa Hansen, Moorhead, Iowa	4.50
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Eben-Ezer:

Congregations:	
Ringsted, Iowa	47.85
Newell, Iowa	43.05
Grayling, Mich.	12.05
Alden, Minn.	28.00
Manistee, Mich.	10.00
Fredsville, Iowa	23.14
Diamond Lake, Minn.	19.40

Lutheran World Action and Relief:

Congregations:	
Montcalm Co., Mich.	39.00
Menominee, Mich.	8.92
Seattle, Wash.	1.00
Manistee, Mich.	25.00
Dwight, Ill.	100.00
Marquette, Nebr.	276.00
Canwood, Canada	48.00
Pasadena, Calif.	22.00
Marlette, Mich.	63.00
Alden, Minn.	63.24
Manistee, Mich.	25.00
Marinette, Wis.	54.00
Fredsville, Iowa	88.25
White, S. D.	22.00
Wolters Corner, Wis.	18.00
Minneapolis, Minn.	124.15
Previously acknowledged	\$6,146.67
Total to date	\$7,126.23

Church Extension Fund:

Mr. and Mrs. Charles Lauritzen, Dwight, Ill.	25.00
District 6, A.E.L.C.	65.77

Respectfully submitted,
The American Evangelical
Lutheran Church of America.
Charles Lauritzen, Treasurer

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minn.

I am a member of the congregation at _____

Name _____

City _____ State _____

New Address _____

October 20, 1953

REV. CLAYTON NIELSEN
WITHEE, WIS.