

# Lutheran Tidings

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## *Blest Be The Tie That Binds*

### **An Humble Clergyman is Richer Than His King**

The drayman stopped his cart at the little Baptist parsonage at Wainsgate, England. Pushing through a crowd he started loading the few household goods of the Reverend John Fawcett. After seven years, the 32-year-old minister was moving to London.

Left an orphan at twelve, John Fawcett had worked fourteen hours a day in a sweat shop. He had learned to read by candle light and had studied hard. Ordained at twenty-five he had taken the little church with its hundred simple members for a salary of a hundred dollars a year . . . partly in potatoes and wool. Now he had in his pocket a call to London's great Carter's Lane church.

John Fawcett was to become one of the Empire's greatest scholars and preachers. He was to publish a volume of hymns; write books and found a school for young preachers. His "Essay on Anger" was to so impress George III that the Monarch was to offer him "any benefit a king could confer."

The last article was loaded on the cart. The minister started his round of goodbyes. There were the young he had married; the children he had held upon his knee; the old whose sorrows he had shared. Few of them could read or write, but their devotion was too much for him. He told the

drayman to unload. He would stay a little longer. His stay ended 54 years later. He died there in 1817.

Declining the offer from the throne, Dr. Fawcett said he "needed nothing a king could supply" so long as he could live among the people he loved. . . the simple people of Wainsgate whose devotion inspired him to write:

**Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.**

**Before our Father's throne,  
We pour our ardent prayers;  
Our fears, our hopes, our aims are one,  
Our comforts and our cares.**

**We share our mutual woes,  
Our mutual burdens bear;  
And often for each other flows,  
The sympathizing tear.**

**When we asunder part,  
It gives us inward pain;  
But we shall still be joined in heart,  
And hope to meet again.**

(Reprinted by permission, from the book, "A Hymn is Born," by Clint Bonner  
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## The Finding Of The Book

"And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord." (2nd Kings 22:8)



More than once the finding of a book has been marked a new epoch in the history of a nation or of a Church. The re-discovery of the Bible, hidden for generations in a dead language, led to the Reformation of religion in the sixteenth century, had deeply affected the character and destinies of many nations, in particular among the German, Scandinavian and Anglo-Saxon people. In my ministry I have had the experience of seeing the difference in the life and thought of many people who heard and accepted God's Word.

The Book which Hilkiah the high priest found in the house of the Lord made a change not wholly unlike this in the ways of the ancient Jewish people. It came after one of those lapses into idolatry and heathenism of which the Old Testament tells us so frankly, and never again after its coming did they worship idols. It made an impression so deep and wide that they were never quite the same afterwards.

What was this book, so strangely discovered? It was the book which we call Deuteronomy, or as the name signifies, the Second Law. And why did it produce so deep an impression? Partly because the people seemed suddenly to hear again the voice of their great lawgiver Moses and the voice of God whom Moses served; but partly also because Deuteronomy strikes a profound note, appeals more directly to the soul than Genesis, Exodus, Leviticus, or Numbers. It is not in any of these, but in Deuteronomy that we read "Thou shalt love the Lord Thy God with all thy heart and with all thy soul and with all thy strength." It is not in any of these but in Deuteronomy that the appeal is made, "That thou mayest obey His voice, and that thou mayest cleave unto Him, for He is thy life and the length of thy days." It is the first book of the Bible which presents religion to us as a bond of friendship between God and man. The old law is re-proclaimed, but men are to obey it rather from love and trust than from fear. The deadliness of sin is not chiefly in its punishment, but in that it cuts a man off from the presence and peace and blessing of God.

And how did the finding of the book come about? In the bad years of their backsliding, when the people had forgotten God, they had of course, ceased to care either for the sacred books or the sacred building of their old faith. The Temple had fallen into neglect and ruin.

And then, as has happened to other nations in the day of their extremity, there was given to them a new leader who woke them up from their fatal dream.

The young King Josiah was a patriot, a reformer, a soldier, and a man filled with the fear and love of God. He gathered round him the best men of his time and gave himself to the work of saving his country. "And like unto him was there no King before him, that turned unto the Lord with all his heart,

and with all his soul, and with all his strength, according to the law of Moses; neither after him arose there any like him."

It was Josiah who ordered the cleansing and repairing of the Temple, and therefore to Josiah belongs the finding of the book, for it came to light amid the rubbish and ruin which was being cleared away. He was so deeply moved by the discovery that he summoned a great assembly to the Temple, and there "leaning against a pillar," at the entrance to the inner court he read aloud the book for all to hear from beginning to end.

As far as this world and its opportunities were concerned the time had gone by. Between the colliding military empires of Egypt and Assyria the little state of Judah was bound to go down. It was happier far for Josiah to die on the battlefield than to linger through years of disappointment and die in captivity of a broken heart. Though his span of life was short his work was great. He had given to his people the book of Deuteronomy and the immortal example of a man who died as he lived for his country. That was the task allotted to him and he filled it. That was the life ordained for him and he lived it.

The heartbreaking tragedy and those problems of human destiny which in every time and place darken men's hearts and stagger their faith are repeated again today. Millions of men are looking up to the United States for leadership. Why? Because America became a nation of a Book—the Bible, which proclaims freedom to man. May God grant that America may become an uplifting and inspiring power of such a worthy leader to bestow on the world our appointed gift, be it never so small, and leave the rest to the Father of mercies and God of all comfort.

Now let's look around us. Do you think God has given us the five and a half million Jews in this country to be just ignored? Surely they have enriched even America—What would America be without the Book? A continent of misery and darkness. As Christians it is our duty to repay our debts to them and bring them back their own message to which they are entitled, for the sake of Christ and His Salvation of mankind! If we bring them the true witness and "are Christs" to them, there are so many Jews open to the appeal of the cross, and the Church needs them to make up the fullness of her fellowship. The message of the Evangel is set for the claiming of every race for Christ and for the overthrow of all that hinders "the brother for whom Christ died."

Of course we cannot convince everybody to follow our principles, to include the Jew in our Parish Approach. There are those who will not listen to us and their judgment of the Jew is only one-sided. They cannot get over it, and say—"The Jew is not worthy to receive the Gospel, what he is actually interested in is our money." Who are we to judge anyone in this materialistic minded age? There are many so-called Christians whose main interest is greater in their own wellbeing than in the Church.

Our main interest should be to fulfil our appointed



task, to render our appointed service, and bestow on the world our appointed gift which we found in the Book.

To give an illustration of what the message of the Book still can do, I am setting as an example the following: For a considerable time, my wife has been acquainted with a Jewish lady who became very fond of her. As the friendship grew, my wife selected the right moment to witness to her Jewish friend and tried to enlighten her that she might find the beauty of Christ within her heart. From time to time my wife quoted to her suitable Scripture passages and awoke a real hunger in her for the Word of God. Remembering her constantly in her prayers brought the result that she expressed her desire to possess a Bible in order to become better acquainted with the wonderful Book. My wife consented to her wish, and gave her a beautiful Bible. After the lapse of a few days, when she contacted my wife again, she expressed her profoundest admiration for the Word of God, and said "I am often tired and worn out, but in such trials I always reach for the Bible and I can feel how new strength and comfort overwhelms me

while reading this wonderful Book—the Word of God. My only regret in my life is, that I wasted so many years without knowing Christ and His Message of Salvation. Now I am so happy because whatever I am, I am not of myself, but by the Grace of God I have become a child of God!"

The joy which that fine Jewish lady found is not only her own concern; she has a brother and is deeply interested in his salvation, that he too may find Christ in the Book of Life. She asked my wife to order a Bible for him.

And as it was in the days of the Old Testament, so it is still today and always will be, so shall we know for ourselves and for others—in the words of the Book which was found in the Temple—that it is not life to prolong our days, but love the Lord our God, and to obey Him and to cleave unto Him, for He is our life and the length of our days.

**Pastor W. E. Wallner.**

(Pastor Wallner is Area Secretary for the Christian Approach to the Jewish People in Los Angeles. He has been pastor in Prague, Czechoslovakia, and was Chaplain-General of the Polish Army in Exile, in England.—The Editor)

## First Lutheran Food Appeal — Carload Dedicated In Montana

Reserve, Montana—(NLC)—The first carload of wheat gathered for the 1953 All-Lutheran Food Appeal left this quiet community of 200 residents after a dedication ceremony highlighting a new phase in Lutheran World Relief work.

The 2,000-bushel (120,000 pounds) carload represented only a part of the grain collected for the appeal in communities of Sheridan county. It was announced here that Lutherans in the southern part of the county have already gathered over 3,000 bushels of wheat and that additional grain will be given "as the appeal follows the harvest northward."

In giving from their bumper crops that have yielded as much as 50 bushels per acre, (and averaging about 25), the Sheridan county farmers joined with Lutherans throughout 12 farm-belt states in an effort to help refugees and other needy people in various parts of the world.

The first carload dedicated here, it was announced, will be sent via Philadelphia to the Holy Land for distribution among Arab refugees through Lutheran World Federation channels.

The 1953 All-Lutheran Food Appeal, the first of its kind, is sponsored by Lutheran World Relief, material aid arm of the National Lutheran Council. The Board of World Relief, Lutheran Church-Missouri Synod, is cooperating in the project.

No quotas for the appeal have been set. All contributions are made according to the individual donor's good will and possibilities.

The special dedication service of the first carload here was attended by Lutherans from throughout southern Sheridan county.

The gift was presented by the **Rev. Ove R. Nielsen**, pastor of Nathanael Lutheran Church (AELC), who is Montana state chairman of the All-Lutheran Food Appeal, and **Chris Johansen**, of Reserve, commodity chairman of the appeal.

It was accepted "in the name of the hungry peo-

ple who will receive the wheat" by Dr. John A. Scherzer, secretary of the National Lutheran Council's European Desk, who acts as director of the All-Lutheran Appeal.

He told the donors in Sheridan county that by their action they have "truly followed in His footsteps," and explained that, as the appeal continues, additional shipments of farm commodities will be gathered from their county, from other counties in Montana, and from 12 states in which the appeal has been launched.

Announcing that the Holy Land will be the destination of the first carload, Dr. Scherzer pointed out that food is needed in many other countries, too.

In a special sermon preceding the actual dedication service, the National Lutheran Council's expert on overseas relief matters warned that "starvation makes a ready breeding ground for listlessness and loss of faith."

"We can help the cause of freedom," Dr. Scherzer said, "with our gifts of food and clothing and by joining in an appeal like this one to show the oppressed people and the starving millions throughout the world that we have not forgotten them."

He reminded the assembled Lutherans that they have much to be thankful for in having a country where they may live as they choose without fear of despotic interference.

"With our food gifts," Dr. Scherzer concluded, "we can help keep alive the faith of the oppressed people that some day they will be able to rise and become free men to join the community of nations and worship with us without fear."

**Oswald Anderson** of Reserve acted as lay chairman for the appeal in cooperation with the Rev. Raynard Huglen, pastor of the Medicine Lake Lutheran parish. The Rev. John W. Chambers of Sidney represented the Board of World Relief, Lutheran Church-Missouri Synod.



# The Lie Within The Church

A discussion of APOSTLES OF DISCORD

By Ralph Lord Roy, The Beacon Press, Boston, 1953



The church people of America have been confused and outraged at the charges of communism leveled against the clergy a few months ago by members of certain notorious investigating committees in Washington. There was enough smoke to indicate that there must be a fire. At the same time there were those who suspected that only part of the story was being told. A book which seeks to give a full account of not only fellow travellers and Reds within the churches but also of fascistic leadership and other manipulations of the religious community for political purposes meets a real need. APOSTLES OF DISCORD by Ralph Lord Roy is one of those books that names names, dates and places and could easily have resorted to sensationalism and hysteria. It would have been in keeping with the public behavior of a number of our elected officeholders and many of our newspapers. But we can be thankful that it is not only frank but also constructive.

Nothing should be quite so offensive to the Christian community as the deliberate use of the Word of Life as a means to serve one's own political, economic or other purposes. A lie always offends because it is the denial of the word by which the human community exists. But the man who makes God's Word a lie stands opposite the One who was the Word become flesh; the lie incarnate is the anti-Christ. The fact is that there are a number of such base creatures active with their terrible poison infesting the religious life and folkways of our country.

There have been and are communists in the churches. The major protestant denominations (with the exception of Lutheranism) are specifically discussed by R. L. Roy. There have been and are magazines, organizations, and agencies actually or supposedly under the auspices of respectable denominations who have openly or covertly echoed the party line from the Kremlin in complete loyalty. However, in every case the resentment and righteous indignation of sincere Christians within these denominations have steadily mounted and in every case the church has been cleaning house. There have never been many such offenders and there are far less today—even if these have always been a noisy minority. The fact is that the situation is well under control and the marine from Wisconsin is simply not needed.

On the other hand, two other groups in this country have received no such nation-wide publicity but are nevertheless equally as disturbing in their exploitation of the American religious community. They are less known because it isn't popular at the moment to expose them. They are no less vicious and clever

at feeding upon American religiosity which has the reputation of being more sentimental than informed. They are more dangerous because they are not recognized as enemies of the state but on the contrary are thought of as super-patriots.



Prof. A. Kildegaard

The first of these operates on the fringes of historic protestanism. In the name of fundamentalism they peddle the ware of hate against the Jew, the Catholic, and/or the Negro. It would be a mistake to consider all fundamentalists as belonging to this group (equal to that of thinking that all liberals are Reds). On the whole this group has fought the National and World Councils of Churches, the new revised translation of the Bible, and the United Nations. They labeled both Eisenhower and Stevenson as communists and Jews (those terms are synonymous!) in the 1952 election. They made a serious attempt to capture the Republican party and later the election through the person of General MacArthur. To his credit, he did not assent to their maneuverings. They are heard on radios, pollute our mails, and appear with flair, fervour and piety in the halls of our cities.

The favorite technique of this brand of fanaticism is to equate Americanism with the Christian religion. One of the deceptive aims of many within this group is to have the names of God and Christ inserted in our constitution. To a Lutheran the fallacy that confuses the state and the church is elementary. The state is given to us for the sake of order and to curb, control, and alleviate the sins of men toward men. Its charter should recognize this purpose and never pretend to be a document of the Christian Faith. Creeds belong to the Church—God's means of nurturing His people and of spreading abroad His good news. But Rev. Gerald Smith of Tulsa calls his monthly magazine: "The Cross and the Flag," his political party: "The Christian Nationalist Party," and his platform: "White Christian America." Rev. Gerald Winrod of Wichita calls his particular hate-sheet: "The Defender" and masks his venom with a rigid piety. The terrifying fact is not only that many gullibles of our nation listen to such men but also that the rest of us dismiss them too easily as just a bunch of crackpots.

The other group discussed in APOSTLES OF DISCORD that I found of particular interest also seeks to manipulate the Christian community for its own ends. These seek to enlist Christians in a political movement that will reduce government to a minimum and deny all public responsibility toward its less secure members (the aged, the unemployed, the ill, etc.) Social Security is socialism—let us return to the good old days of freedom. Their abuse of that rich



and meaningful word "freedom" and the validity of their political views is neither here nor in APOSTLES OF DISCORD under discussion. But their pious front is an affront to all of us. The major discussion of this group concerns a movement called "Spiritual Mobilization" which sponsors advertisements in our daily papers and magazines and, currently, a Sunday afternoon radio program. This group operates not only on the fringes but also within the larger denominations. Its activities within the workings of the National Council were to me of great interest. There are some very wealthy men (as might be surmised) involved who have actually attempted to influence the National Council by their own financial resources. This is a struggle with which we as members of the National Council should keep abreast.

The author of APOSTLES OF DISCORD piles fact upon fact in the consideration of these and other partisans who use the Gospel to exploit. If he sometimes neglects to discuss at length the implications of some of his discoveries and insights, this does not detract from the basic value of this study. It is valuable for the layman who is curious about advertisements, radio programs, and other evidences of hatred and self-interest in the name of Christ. It is even more valuable for the minister who sees many letterheads that appear worthy above letters that are partisan. But above all it is evidence of a religious illiteracy and points to the need for a more intensive and thorough program of education by our churches.

Axel C. Kildegard.

### 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.

### New Christmas Annual Announced

"Dansk Nytaar 1954," a new annual edited by Dr. Paul C. Nyholm and published by the Lutheran Publishing House at Blair, Nebraska, has just been announced. A need for an annual in the Danish language has been felt throughout our communities, and this new venture has been undertaken in high hopes that it will be well received. The first issue will contain 75 illustrations, and articles by writers of our synod, including Dr. Alfred Jensen, Dr. Johannes Knudsen, Pastor K. Kirkegaard-Jensen, Dr. A. T. Dorf, and others. This publication should make an excellent Christmas gift, with wide appeal, containing writings by Ambassador Kauffmann, Bishop Fuglsang-Damgaard, and August Bang. It can be ordered from the Grand View College Bookstore, Des Moines, Iowa, for one dollar (six copies for five dollars.)

## A Call to Christian Stewardship

### Does Your Church Have A Budget?

At this time of the year, a number of congregations have approved their budgets for the new year which will soon arrive, and the membership will be visited in order that the agreed amount of money may be attained.

As we approach the "budget season" we find ourselves in a world more bewildered, embittered and more in need than ever as a result of war and its aftermath. Each of us desires to do his or her part to better these conditions, but we often ask ourselves the question: "Of what value are my limited resources and contributions when the needs are so vast?"

A river is only as broad and deep as the streams that feed into it. These rivulets and brooks in turn depend for their existence in the supply they draw from the clouds above. In the church, we are the "living streams" whose contributions must keep this reservoir of good will and service filled. Therefore it is more and more the duty and privilege of every member of the church to participate as generously as his resources permit.

Let us show our acceptance of the responsibility God has given us by contributing to this reservoir of "living water."

Filling this reservoir with our gifts not only enables us to sustain every department of our church life and to reach out into many parts of the world, but it also returns innumerable benefits to our own individual lives. Each one is needed to reach the necessary level. Many of those who gave generously in earlier years are no longer with us. Their places must be taken as each of our present members gives what he can.

Those who prepare the budget of your church probably find it increasingly difficult to provide for the demands, especially if yours is a growing and vigorous church, at a time of rising costs. They present the needs which each member and friend helps to supply.

Help make 1954 an outstanding year by generously supporting the work of your church and by over-subscribing the budget.

O. R. N.

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# Foreword To Evangelism

By Ernest D. Nielsen

Out of the crisis which World War II made inevitable there has developed a concern for the Church which is manifesting itself in a widespread interest in a type of evangelism sufficiently comprehensive to match the challenge which a confused and dislocated world presents to the Church. The result is that thoughtful leaders are giving serious thought to the whole question of evangelism. Is it possible to develop a new evangelism which shall not result in revivalism? The answer to this question depends largely upon the framework within which we construct our whole theory of evangelism. With reference to what constitutes evangelism, the Church can well afford to look to the modern foreign missionaries for definitions of evangelism, which are worth our closest examination, because the old distinction between foreign and home missions is no longer valid. It is not purely accidental that some of our outstanding foreign missionaries are much in demand as speakers in our congregations today. They not only show us that our task is unfinished, but their approach is exceedingly helpful in a day when missions at home constitute a mighty challenge. They have something to teach us as to the nature of evangelism. Unless we know what we want to do in our program of evangelism, we shall surely fail to find an adequate form of evangelism.

The Danish missionary pastor and theologian of the Newman School of Missions in the city of Jerusalem, the Reverend Alfred Nielsen, whose visits to my home church I vividly recall, says, "More and more throughout the years, I have come to the conclusion that evangelism is nothing but making known the message of the Christian Church to those who do not know it. And by the message of the Christian Church I do not first of all think of the New Testament, as a book, or any explanation of it, but of the message the first Christians proclaimed before even the New Testament was written out of the faith in that message, that Jesus of Nazareth was not only one of the great men and prophet, but that in His relation to God and man He was unique."

The Principal of Wilson College, Bombay, India, Dr. John McKenzie says, "I would define evangelism as the presentation of the Gospel in word and in life in such a way that those to whom it is presented can come to an intelligent decision regarding it. It must be presented in word. — It must be presented in life. — We have evangelism when a truly Christian man explains his message."

The Committee working under the direction of the Archbishop of Canterbury and the Archbishop of York, studying the whole problem of the spiritual needs in England, says, "To evangelize is so to present Christ Jesus in power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of his church."

Taking these definitions, which are but a few of those that one may come across in contemporary,

religious thought, one recognizes, first of all, that it is something more than our **opinion** of God and Christ that we proclaim. Our opinion is by no means unimportant for contemporary, Christian evangelism; its validity is strengthened by the fact that the Christian values on which we express our contemporary views are rooted in the very life of the historic Church. This, of course, leads to the suggestion that Christianity is both reasonable and relevant. To say that we live by faith is not to discount the element of reason, except one naively holds that it is "easy" to believe; a point of view which is in sharp contradiction to the effort which such men as Paul, John, the Apologists, and many others have put forth to make Christianity both reasonable and relevant. Finally, the last of these definitions is the outcome of a study of a Committee which recognized that great numbers are quite untouched by the message of Christianity. If we are at all concerned about the unchurched, or about what Dr. Charles R. Watson, President of the American University at Cairo, calls "a devitalized Christian world," then we cannot evade the question of the Church's task of evangelism.

To avoid the excesses which have characterized evangelism in the past, it is not sufficient merely to be on guard against extreme emotionalism or against a superficial commitment. Before we can carry on a new evangelism which shall not become a caricature of the Church's message to the world, it is important that we give serious thought to the following: The faith which we proclaim must not be confused with the subjective faith of the believer. We meet **the faith** which we proclaim in the historic Christian Church. It is not something isolated from the stream of history; it is not atomistic, on the contrary, it is organically related to the Church of yesterday as well as to the Church of tomorrow. It is a spiritual legacy which it is perfectly natural for us to see others possess. In propagating the Gospel we are not acting contrary to reason. In fact we contend that the Gospel may be articulated in a manner which needs not do violence to man's thinking. Our message does not rest upon a closed system of theology. Finally, we increasingly recognize the power of reason to influence the will to believe. We must stress as never before that man is so constituted that he is able to say, "Yes!" or "No!" to God. There are few commitments without an accompanying awareness of emotional power, sometimes tremendously disturbing and at other times creative of deep serenity of spirit. In this area there is need for a critical re-examination of our traditional views. Modern psychology is making us aware of the deep neuroses of our time. Too many people are adrift without rudder and anchor. Jesus' frequent demand for decision, and His repeated appeals to the will are both based upon an insight which modern psychology heightens. I doubt very much that we can have the type of evangelism that will serve our day without some attention to these problems.

There is a place for evangelism within the Church



## Puget Sound Lutheran Evangelism Mission

By

Pastor Robert V. Rieke

Seventy-five congregations in two great cities in the Puget Sound Area working together to promote evangelism; national directors presenting detailed plans for a great forward advance, two thousand lay workers in training for visitation on a city-wide basis, two great Reformation Rallies planned as a dramatic climax: those are some of the outstanding aspects of the Seattle-Tacoma Regional Evangelism Conference scheduled to begin October 18 and to continue through October 25.

Lutherans of the Seattle-Tacoma area are hailing the Evangelism Conference as the "greatest single event" in the history of Lutheranism in the Pacific Northwest. Coming soon after two large national conventions, the Luther League convention of the Evangelical Lutheran Church in 1951 and the ULCA convention in 1952, both held in Seattle, the Regional Conference on Evangelism is expected to make a major impact on the Seattle-Tacoma area, still the most unchurched metropolitan section of our nation.

Nearly a hundred guest evangelists and leaders will be in the area for a week of combined meetings and extended conferences in seventy-five congrega-

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if we can approach it from the standpoint of the Church. Bishop John Moore is right when he says, "It is the Christian Church, and not any one individual that is the real evangelist. Unless the Church has the evangelistic passion the spokesman has no carrying voice." We know today that we are never teaching or propagating religion in **general**; we are always teaching **our** religion. There is no other way in which to influence people by religion. This does not mean that religion needs to become sectarian, but that there is a way of congregational life, of religious thought, of worship, and of conduct, each of which in a peculiar way has become ours. Again, this is not tantamount to saying that religion is static, which history amply proves to be a mistaken notion. For religion is subject to continuous growth and change. However, it does teach us that we meet religion in its corporate expression in our initiation into Christianity only to appropriate it individually, in order to bring it to its highest fruition, which, moreover, requires that our individual or personal religion must be rescued from isolation and brought back, as in its initial state, into a vital relationship with corporate religion as we meet it in the Church.

It is our maturing conviction that, primarily, it is not what we bring from without that gives new life to our congregations; it is that which we receive and take with us whenever the Spirit and the Word are given free course in our congregational gatherings for worship and teaching which alone give us the necessary vision and ability to do the work of Christian evangelism in our day.

(This article is the first in a series which will continue through the winter.—Editor)

tions. Thus the Conference has a two-fold aspect, the mass meetings as a demonstration of Lutheran Solidarity, and the individual meetings within each congregation as a "grass-roots" approach to the community.

Serving as over-all director of the project is the Rev. William E. Berg of Minneapolis, Director of Evangelism for the Augustana Lutheran Church. Assisting him are the directors of Evangelism for the other Lutheran general bodies of the National Lutheran Council. Definitely committed for Seattle-Tacoma appearances are Dr. C. Franklin Koch of New York City and Pastor Lloyd L. Jacobsen representing the United Lutheran Church, the Rev. Conrad Thompson and Dr. Phillip S. Dybvig of Minneapolis, of the E. L. C., Pastor John T. Quanbeck of Minneapolis, the Rev. Henry Hoesman of Columbus, Ohio, of the A. L. C., and the Rev. Berg. The Rev. Jens C. Kjaer, Ph.D., is working on local arrangements.

The Conference is scheduled to open with the appearance of the 75 guest evangelists at the morning services in practically every National Lutheran Council Church of the area on Sunday, October 18. That same afternoon, about two thousand lay workers are expected to attend training and "briefing" sessions at Gethsemane and Bethany Churches in downtown Seattle. On Monday morning, the first of a series of breakfast and luncheon meetings will be held for pastors. Then on Monday night, and in most cases continuing through Friday night, October 23, the seventy-five congregations will hold a series of evangelistic meetings within their own churches. These meetings will vary widely according to local tradition, but all will feature Christ-centered messages aimed at strengthening present members, and reaching out to the great unchurched masses representing two-thirds of the total one million population of the Seattle-Tacoma area. On Reformation Sunday, October 25th, the Evangelism Conference will reach a climax in two great mass rallies. Dr. George Aus of Luther Seminary, St. Paul, will address both rallies. The first in Tacoma at 3:30 p. m., will be held in the magnificent new chapel-music-speech building of Pacific Lutheran College. The second will be held at 8 p. m., in Seattle's huge Civic Auditorium which has a seating capacity of six thousand. Both cities expect attendance at these Reformation Rallies to top all previous marks for their communities.

By a happy combination of coincidence and foresight, the showing of the **Martin Luther** film will also begin in Seattle at the Paramount Theatre on October 25, the day the Reformation will be observed. A request from the Seattle Lutheran pastor's association for a Seattle booking in late October was answered when the New York agency reported that it would begin a one week run on Sunday, October 25th. Thus Lutherans will have an opportunity to observe the Reformation through Evangelistic services, a great Reformation Rally, and then be able to see one of the great motion pictures of our time telling the story of the religious basis for the Reformation itself.

Lutheran leaders who have been planning the conference here, away from the historic centers of American Lutheranism, are confident that a great

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# What Can You Do About Our Foreign Policy?

An Editorial Feature



Five members of our synod were representatives in Cleveland, Ohio, last week for the 4th Study Conference sponsored by the National Council of Churches. It was the purpose of the Conference to investigate in which areas of public opinion there was agreement enough among the major Protestant church bodies so that certain basic procedures in policy could be recommended to the Congress and the State Department. Resolutions were formulated, and a "Message" was prepared, which were to be submitted to congregations on the local level so that individual church members could write their congressmen in hopes of influencing our foreign policy along Christian lines.

It turned out to be an interesting, even an exciting week. On most issues there was general agreement to a surprising degree, but on a few delicate matters there was considerable opposition by a vigorous minority. Later reports on the meeting will be published, coming from our delegates and from the Staff of the meeting.

The meeting was of a size with our annual convention, about 450 delegates, representing over 30,000,000 church members, attending. Chairman of the meeting was Mrs. Douglas Horton, a remarkably efficient woman who managed to keep ahead of things while the rest of us were scrambling to keep abreast of them. (She was war-time commander of the WAVES.) In attendance were several representatives from the State Department and an Assistant Secretary of State or two. Former Senators and former Ambassadors were there to lend their counsel. Well-known church people such as Charles Taft and Dr. Georgia Harkness gave of their wisdom, as did Mrs. Eleanor Roosevelt, and other former U. N. representatives. In the heat of debate, whenever a question of fact arose, an expert also arose to give the information needed.

The basic questions under discussion were: (a) United Nations (b) Economic Policy (c) Underdeveloped Areas (d) Collective Security.

The synod annual convention in August, under the suggestion of the synod president, decided to send a full slate of delegates to these sessions, as reported in the October 20 LUTHERAN TIDINGS. The Conference is not a new idea, but the fourth in a series. **Pastor Enok Mortensen** and **Prof. Alfred Nielsen** were part of the commission discussing Economic Policy. **Pastor Holger Strandskov** was a member of the commission considering Collective Security, while **Prof. Wilbur Williamsen** and the editor of L. T. attended the meetings on Underdeveloped Areas. Near the end of the Conference the various commissions brought back to the plenary sessions their findings for consideration by the entire group.

Whether or not the Study was a failure will depend largely on how individuals respond to the findings of the Conference. It was pointed out time and again

that Congress and the State Department were very little influenced by the opinions of high-level leaders of various church bodies. What influences Congress is a deluge of letters from voters expressing opinions. The Study was undertaken in hopes of pinpointing certain actions or attitudes of Foreign Policy, and interpreting them in the best light of Christian understanding. Scripture was seldom referred to in the meeting, but one sensed a constant groping for the highest possible level of understanding by people who knew their Bible well.

It is possible to give a glance or two at the results of the four days of discussion in advance of the official papers which were not yet in final form as the meeting closed. In brief, the Conference decided with some degree of unanimity to urge our national leaders to:

- 1) Continue and improve ways of giving technical aid to less developed peoples, without subordinating it to military requirements.
- 2) Support the World Development Fund for giving economic aid to impoverished peoples.
- 3) Support a fairer program of immigration regulation.
- 4) Make use abroad of our surplus foods.
- 5) Encourage asylum and relief to refugees.
- 6) Insist on negotiation as the means for settling disputes.
- 7) Encourage the self-government and development of dependent peoples.
- 8) Support the U. S. agreements, such as NATO, which are adjuncts to, and not substitutes for, the UN security system.
- 9) Deplore the existence of racial difficulties and their causes.
- 10) Encourage world disarmament when enforceable and universal.

These ten points seem quite barren when considered by themselves, but take on deeper meaning when related to world tensions in general, and the disagreements with the Iron Curtain countries in particular.

Two problems were seen as basic, underlying all others. The first is the general unrest and the revolutionary upheaval among multitudes of peoples in major areas of the world. The other is the conflict between the Soviet and the free world. Later articles will enlarge on the complexities with which these two dominant disturbing realities are fraught.

For the purposes of this "news" coverage, one illustration will suffice. It was pointed out that to give technical aid to so-called primitive peoples is not always easy. Those peoples often have their ancient methods of, say, agriculture, closely linked with religious rites and ceremonies. To disturb their inefficient ways of planting and harvesting upsets a whole cultural complex, with resulting emotional and social disaster. The underdeveloped peoples do not stand with arms outspread eagerly waiting to welcome changes in their lives which have remained unaltered for many centuries.

Behind all the major problems involved in Foreign Policy lie equally frustrating





## Highlights Of District V Convention

"Just touch on the highlights," the district president said when he asked me to write this. "But I had to miss all the highlights," I thought to myself as we rolled home. "I didn't hear Vern or A. C. or either one of the H. Petersens. Someone else will have to do it!"

Still there was the feeling that it had been a good convention even though I had not been able to enjoy the "sauce" which is generally served up to make the "meat" of the convention more palatable. Then why had it been a good convention? First and foremost I believe it was because one sensed that all had come with the sincere interest to take part in the business. It takes this group willingness before anything can be accomplished. Secondly, the hospitality shown us by the Alden congregation, provided the warm atmosphere to nourish this essential condition. Warmth and friendliness pervaded the church, the dining room, the parsonage and the homes of our individual hosts—so it was with us. And thirdly, the weather was in a smiling mood—even laughing a bit raucously on the day we arrived! However, the weather is definitely not essential—sometimes there will be a better group spirit just to spite the weather.

There was a business session in action when we arrived, but I, for one, felt that the convention really began with Rev. J. P. Andreasen's thought provoking devotional talk Saturday morning. Modern man must do what he seems to find contrary to his nature; he must acknowledge his sinfulness. He must recognize his true self, if he will have anything to do with God. And, which again seems to be foreign to him, modern man must pray in order to strengthen and perpetuate this relationship. On this note of thoughtful humility began a full day.

In the course of the business sessions our district

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details of which the average person knows very little.

There was no disillusionment at the Study. We did not attempt to blind ourselves or deceive ourselves. Christian charity was a motive, but it would be inaccurate to say that it was the only motive in our deliberations. Running throughout the Conference was the phrase "enlightened self-interest" which accurately describes the atmosphere. The final "message" of the conference admitted to the failure of the U. S. in many respects to live up to its responsibilities in its new role of world leader. Many of the things we advised others to do, we acknowledge that we had failed to do ourselves. To denounce "colonialism" is one thing; it is quite another to be ready to admit that the record of the U. S. in this respect is not altogether clean. (Incidentally, the group which discussed the problem of colonialism met in the hotel's Empire Room!)

We fear Russian aggression. But likewise do we fear a third world-wide war. Of this dilemma the draft message of the Study Conference spoke one sentence, and with it we will close this brief and hastily written report: "Since it is our Christian faith that God can bring about changes that seem beyond human power, we refuse to believe that such reconciliation (between Russia and ourselves) is finally impossible."

decided to put out a quarterly news-letter, to have joint services whenever possible, to engage a speaker to tour the district. These ideas were initiated by our district president, Pastor Harold Petersen, Askov, and were met with favorable response by the delegates. All feel the need of strengthening our various churches by these closer contacts. There was quite a little discussion on the possibility of a home mission project in the Twin Cities. Those present at the convention were very willing to support such a church if investigation prove it feasible.

For the last two years, our district has had an afternoon discussion on some vital topic. This year, as well as last, it proved to be one of the high points of the convention. The topic, "Cooperation Between Church and School," was introduced by Ed Petersen, secretary of the West Denmark congregation, and a teacher in Frederic, Wisconsin, high school. It is interesting to note, as Mr. Petersen pointed out, that from a long history of being together, church and school are now sometimes bitter antagonists. Between the family, the church, and the school, there should be a joining of hands. We are all familiar with most of the conflicts which were discussed. However, one or two things were pointed out which are not often realized. The school serves in a sort of scapegoat capacity for both the family and church—it is easy to blame a third party for things one has failed to do. Then Mr. Petersen pointed out to us that there is a group of children for whom school is the only secure thing in life; family is unstable, church does not reach them. The school has assumed, sometimes reluctantly, duties of feeding, transportation, and after-school activities because of a felt need from children like these.

It wasn't exactly so stated, but from the gist of the discussion one might gather that the family in looking out for the best interests of its children, could, if it would, go far toward settling most of these conflicts. The family can come to know personally the teachers and educational leaders in the schools, leading to a better understanding of each other's aims and ideals. Also one might see a challenge to the church to reach out to children of lower income levels, but here again the church-going family must be willing to associate with the family "across the tracks."

The Women's Mission Meeting was well attended, and the same spirit of participation held true here, too. The result of the afternoon discussion was felt in the willingness of the group to consider the setting up of a scholarship to G. V. C. to be offered to a girl from District V.

Sunday was a good day beginning with the communion shared by most of us, and ending with a very pleasant evening "coffee" enlivened by little talks in honor of the occasion, or anecdotes from Alden's past. We all went home chuckling at the devil that once glared at Jens Andreasen from the old church carvings, and the wagon that broke down at a former convention while taking a weighty load of pastors to the station.

**Saralice Petersen,**

West Denmark, Wisconsin.



# Paging Youth

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

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

## Devotions

By Prof. Axel Kildegaard, S. T. M.

(Editor's note: This is the second in a series of articles on various aspects of Young People's Meetings.)

What do you do at your YPS? Variety programs, fun games, crafts, singing, folk dancing, and similar activities? Does your minister or your advisor traditionally tack on a scripture reading and prayer at every meeting and does this just about cover your devotional activity? If this portion of your program is simply something to endure and something "tacked on," then we had better begin considering this subject by examining the function and purpose of your YPS.

Every auxiliary organization of the Church is simply an arm of the congregation, seeking to serve and offering a means of service to a particular interest group within its life. The Ladies' Aid, the Men's Club, the YPS, and others can all be described in this manner. The center of our life together as Christians remains our worship on Sunday mornings. This means that none of these other activities may be allowed to take over that central position. Their meetings are not to be midweek worship services that substitute for our common congregational worship.

All the things that we enjoy sharing at our YPS are good if they help us to grow in friendship and the realization of what it means to live joyfully and creatively together. These are really part of a Christian experience into which the congregation would have all of its youth enter. Thought I suspect that sometimes the young people think that these activities are of their own doing and that their elders in the Church are a little suspicious of the fun involved, the truth is just the opposite. The resources and experiences and at times the leadership for all these activities are given to the young people by the older people of the Church who were also young themselves and in a surprising number of cases have not forgotten it. Actually, this is an illustration of one of those purposes mentioned earlier: Our YPS is a means whereby the congregation seeks to serve the needs of a particular interest group—in this case the youth.

But YPS should also be your means of service to the congregation! Right away you will remember examples of service — perhaps the last convention or large meeting where the YPS members helped serve the meals. Or you will think of the congregational picnic or summer festival where the YPS took over the pop stand. These and many other similar efforts are all valid examples of service, but they only tell part of the story and not the most essential.

We have already taken note of the obvious fact that those of us who now are somewhat older and are privileged to occupy more responsible positions in the leadership of the congregation are, for the most part, ex-members of the YPS. Those of you who are today active in the YPS will some day yourselves assume that responsibility. Perhaps the highest and certainly the most lasting service which you can give to your church now, is to prepare yourselves for that responsibility.

The Church is really our mother in our faith as she attends to our spiritual needs from infancy to maturity. We also should have a sense of loyalty and responsibility toward her. She needs and in an increasing measure will need you—some of you as pastors—all of you as workers and participants. Youth is always a transition period on the growing edge of maturity. As youth, we gradually but constantly assume new responsibilities as we are able. One of our primary duties throughout life is learning to anticipate, prepare for, recognize, and assume new responsibilities as these come to us.

Learning to live together in fellowship and in order, as your various YPS activities and business meetings help you to do, is a very real part of this preparation. But another equally important part is learning to understand what we have been given in our Christian faith. It should be obvious that no one could ever be prepared to assume any responsible position in the life of the Church who did not have a very real appreciation of the Christian faith and an understanding that went somewhat beyond that which is gained in childhood in Sunday School. But although this is obvious, this has not always been true—nor has the Church always been served well by those in responsible positions. What kind of a job are you going to be able to do?

For this reason an integral part of a YPS program could be called a study program. We need to know and understand better that which others before us have found in Christ. There are many different subjects which we can devote ourselves to in such studies. In addition to our Bible, we can increase our understanding and appreciation by examining the lives of great Christians, by considering the principles of the Christian faith, by getting to know the history and work of our Church and its institutions, by studying some of our hymns and Christian art, etc.

A study committee could very well plan such programs so that there could be a pattern and continuity from one meeting to the next. There are many ways of presenting this to the group, but I would suggest that the young people do this themselves rather than depend upon the pastor or some other older person. These would be happy to help find the resource materials necessary. In my opinion, a minimum program would call for a half hour at each meeting. Half of the time might be used for the presentation of the specific topic for that evening, and the remainder for questions and discussion. Each society should of course work out a program that best serves its own resources and needs.

If such a program is undertaken, it should remain a study program. The leaders should guard against

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# Our Women's Work

Editor

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

## United Church Women Sixth National Assembly

ATLANTIC CITY, OCTOBER 5-8, 1953

Hustling, bustling, hurrying, scurrying, seekers of front seats, cameras everywhere, secret policemen, the press, corridors not to be entered, remain in your seats! The auditorium at Convention Hall, Atlantic City, N. J., where the United Church Women convened for their Sixth National Assembly, October 5-8, 1953, was humming with activity; was hot with an excited and anxious expectancy. Soon the anxiety was released—the President of the United States, Dwight D. Eisenhower, entered and spoke.

On a later day of the Assembly, the auditorium was filled with another heat wave, different in nature and cause, produced by the words of Dr. Nels F. S. Ferre, when he expressed his surprise at all the excitement over the presence of the president, as if we didn't expect God to be present. No human personality has any power to save us, only God. Yes, at times even the Church needs such a reminder.

I am happy that you made it possible for me to attend this meeting of church women from many states. I hope that in some way we can in the future years encourage and make it possible for more of our women to participate in these interdenominational meetings. This would be quite in keeping with the theme of this now past Assembly: "Christ Calls to Mission and Unity." "Women as a vital part of the churches must help answer: What Must The Churches Do?"

Mass meetings, and this one was, are of course, always impressive, stirring the emotions, lifting you, at least for the time being, out of our drab surroundings into the sublime world of feeling "good all over." It is comparable to the "mountain experience of the disciples"; we would like to stay. I am sure the W. M. S. meeting at our own convention in Des Moines gave us a similar experience. But we cannot stay; we must go down, for it is the lowlands that need our help in erasing and healing the devastation of the torrential waters of the stream of life.

This was brought out in the opening address given Monday evening by Bishop William C. Martin, President, National Council of Churches. The real value of the Assembly was not what was determined there, but what happens in the communities to which we return. It is easy to make resolutions; the real test comes when they are carried out in the practical experience of living.

Dr. Nels F. S. Ferre led the morning devotions each day. The forenoon was given to the regular business of the United Church Women and the presentation of an address; the afternoon was arranged for various work groups of the individuals choice, corresponding to the type of work each woman did in the local and state council. Group sessions included Administration and Finance, Christian Social Relations, Christian

World Missions, Christian World Relations, The Church Woman, Leadership Education and Public Relations. There were meetings by states as well as denominational meetings.

The New Jersey project for the past year has been the purchase of the "harvester"—a mobile church—a station wagon equipped with altar, organ and other elements used in a church service. Its purpose is to bring the Church to the migrant workers, especially in the southern part of our state.

Of the 1600 full-time registrants, there were forty-six Lutherans and we met in a denominational meeting Wednesday afternoon.

The speakers were the best: Mrs. James D. Wyker, President of United Church Women, Mrs. W. Murdoch MacLeod, General Director of UCW, Dr. Walter Van Kirk, Dr. Frank W. Price, Dr. Mary Ely Lyman, Dr. Buell G. Gallagher, Dr. Henry P. Van Dusen, Dr. Ralph W. Sockman. Rosa Page Welch described in song her work in various countries. It was a wonderful and unique presentation.

The United Church Women sponsors May Fellowship Day, World Day of Prayer and World Community Day. There will be a complete report of the Assembly in the November issue of "The Church Woman" the official publication of UCW. I suggest that our women subscribe to this magazine either as individuals, or the Ladies' Aid may stand the price of a few subscriptions for circulation among its members.

The experience I had participating in this Assembly of praying, singing, working and worshipping women of different colors and creeds was a witness of the true Church: "The Church's one foundation Is Jesus Christ her Lord;" "In whom there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus."

I urge you to become acquainted with and participate in the work of United Church Women in your locality with the time and talent that is yours.

—Marian Petersen.

(Mrs. Carlo Petersen was appointed delegate to this meeting by our W. M. S. Board.)

## WMS Meeting At District Two Convention

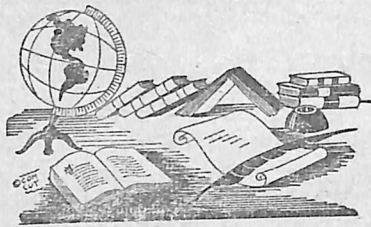
District 2, W. M. S. met at the Bethany Lutheran Church, Ludington, Mich., Saturday evening, September 19, 1953.

Olga Larsen, District Representative opened the meeting. She expressed words of welcome and pleasure at seeing a good attendance and interest in our W. M. S. women's work. Prayer was offered by Mrs. Edwin Hansen followed by singing, "Jesus Shall Reign." Mrs. Delford Henderson, Secretary, read the minutes of the 1952 meeting, which were accepted as read. Mrs. Carlsen gave the treasurer's report showing a balance of \$2.07.

Because of the deep sincerity to continue the Korean Child project, \$150.00 was sent during the year from District

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## OPINION AND COMMENT

A news release sent by the National Lutheran Council tells us that Kilimanjaro's outstanding peak has been named after Dr. Richard Reusch, a Lutheran missionary who has climbed Africa's highest mountain fifty times during his thirty-one years among the tribes of Tanganyika. On one of his expeditions, it was established that the "roof of Africa" is actually over 20,000 feet above sea level, or almost five hundred feet higher than previously supposed. We are interested in new discovery, of course, but we hope that the honor bestowed upon the courageous explorer was for his missionary work more than for his mountain-climbing proficiency. Perhaps there is some value in risking life and limb in climbs of this type, and of the type that finally "conquered" Mt. Everest, but the values certainly are not very clear. When the Asian and the white man reached Everest's peak, they reacted quite characteristically. Asked how they felt, standing on top, the white man responded with a curse, while the Asian said, "I thought of the greatness of God and His works." Dr. Reusch received a diamond medal from the Mountain Club of East Africa on his return from his fiftieth and final climb of Kilimanjaro, the peak made famous in a story by Hemingway, and one which inspired folk tales even among the ancient Egyptians. (We read recently that the University of Wyoming offers a non-academic Master of Lore degree, and one of the requirements is climbing a 12,000 foot mountain!)

During the first year of publication, the Revised Standard Version of the Bible broke all publication records one could name. About two and a half million copies were sold in twelve months, and the new version still heads best-seller lists everywhere. If these Bibles were placed on a shelf, the shelf would have to be sixty miles long. The first print order was for over one million copies all of which were sold in advance.

According to the N. C. C., about 15,000 pulpits in the United States are in want of a minister. Not all could support a full time ministry, of course, but the indications are that our Synod is not the only church body which is in serious straits due to its need for pastors. Even the Roman Catholic church, which has doubled its priesthood in the past 20 years, still needs three thousand more. And in Great Britain, 3,129 churches have only 1,395 ministers in the Congregationalist denomination. The National Selective Service System has studied the implications of this situation, in relation to the exemption offered theological students from military training. It was found that prior to the second World War, enrollment in Seminaries was increasing at the rate of three or four per cent per year! During the four war years, this rate of increase went down to about one per cent. The rate of increase during this year is now less than before the War. Though enrollment is up during the past

dozen years, it has not kept pace with the need, since Protestant Church membership has grown approximately fifty per cent during the same period. These interesting figures are further indications of the great need for energetic recruitment on the part of church members everywhere, and particularly of pastors.

During the next ten days three separate "workshop conferences" will be held to which we have been invited. The major one, of course, will be the one held in Des Moines beginning Nov. 13. These workshops should not be underestimated. We have talked with many who have attended various meetings of this type; none has been disappointed. In a sense such meetings are "seminaries" for lay people, and churches everywhere are strengthened when their members participate.

Two dangers confront us as a nation in our effort to relax international tensions. We have sincerely tried to help others by our so-called "foreign aid" program of the past decade or two. But in so doing we have been criticized for a lack of humility. Our largesse has been received with suspicion because of the aura of patronage which accompanied our gifts. Our wealth is God-given and we deserve it only as we accept it in humility and share our surpluses likewise in humility. The second danger is that we will use our aid, such as Point Four, loans, foodstuffs, as bribes. Walter Van Kirk, of the National Council of Churches, in an address in Atlantic City (see Our Women's Work) said some effective things about this: "... The disposition abroad of these food surpluses poses for the United States a crucial test of our national morality. If this food is made available on condition that the recipients, in one way or another, ally themselves with the West, the whole undertaking will boomerang to the discredit and hurt of the United States. If, on the other hand, these food surpluses are made available on the basis of human need, a vast reservoir of goodwill toward the United States will be created." Dr. Van Kirk was executive secretary for the Study Conference in Cleveland, also reported in this issue of L. T. "He who hates a bribe will prosper."—Proverbs 15:27.

Those who live near Phillipsburg, N. J., would get a very solid and meaningful emotional experience out of a visit to the warehouse where gifts of clothing for Lutheran World Relief are received and processed. Three years ago it was our privilege to visit this main location, one of several throughout the nation. Some of the clothing turned in was better than that which we were wearing, a truth which emphasized for us the seriousness with which many are taking the annual Thanksgiving Clothing Appeal. This year's theme is "Let Your Clothing Speak for Christ." The end to the firing in Korea makes possible the serving of many new thousands who are in desperate need. The Jordan and Syria Arabian areas are flooded with refugees who have not even the essentials. Let us empty our hearts of their selfishness and possessiveness, and our closets of the extra clothing and shoes that seldom get worn! Last year a thousand tons of usable dresses, suits, sweaters, etc., were given by those wanting their clothing to speak for Christ, who said of certain heartless ones in a parable. . . "when I had no clothes, you did not supply me. . ."



## District VII Convention

Kronborg, Nebraska

District President Harris Jespersen asked me to send a report to LUTHERAN TIDINGS on parts of the convention not generally covered by the minutes. The convention opened Friday afternoon, October 9, with a discussion led by Pastor Marius Krog on the proposed new order of service.

This proposed order of service was used at the evening worship service, led by Pastor Krog. The sermon was by Pastor Charles Terrell, entitled the "Communion of the Saints." Pastor Terrell emphasized the need for Christian fellowship and sharing. Our heritage of spiritual values cannot survive if we keep them to ourselves. We must share with others. I am sure it has been the personal experience of most of us that when we see or hear something good, we must share it with others. If not, it soon dies within us. This would be true of a group as well as an individual. It makes for a fellowship of believers—a "communion of saints." I write only from thoughts developed from Pastor Terrell's talk, as I had no notes. But he did leave us much to think about.

The Saturday morning devotion period was led by Pastor Calvin Rossman. He used as his text Luke 7:36-50. The Pharisee Simon invited Jesus into his home, but treated Him as an inferior by not providing Him with the customary basin of water for washing Jesus' feet, dusty from walking in open sandals, and by neglecting to anoint His forehead, dried by the hot sun. A sinful woman came in from the street and lavished her love and devotion on Jesus by anointing Him and washing His feet. She was humble and penitent; Simon was proud and arrogant. There are many kinds of courage, and Pastor Rossman pointed out three; the Courage shown in time of distress or disaster, where many "unsung heroes" are made; a second kind of Courage that we do not hear as much about today, the Courage to stand up for what we believe to be right. We tend to seek the approval of the group, for fear of being laughed at, or considered odd. Simon was a poor host because he dealt with Jesus according to accepted social standards. It was proper for him to invite Him to dinner but he had to be careful not to treat Him as a social equal. Jesus cut across the approved social standards to work the will of God. He did not seek the approval of the group. God overcame evil by sending love and forgiveness in place of damnation. Christ's courage to cut through human categories cost Him His life, but gives us eternal life. The third type of Courage was exhibited by the sinful woman. How many of us can truly confess Christ as Lord? How many of us have the courage to acknowledge our sinfulness and to ask forgiveness in the presence of God and others? It is easy to go through the words in our confession and absolution. But do we admit these sins and apply them to ourselves personally? Like Simon, we would rather consider ourselves good people, able to live by our own efforts. As we do become aware of the evil in our lives, we draw nearer to God. The sinful

woman was able to come close to Christ by asking forgiveness and being penitent.

Saturday evening Mrs. Harold Riber gave us a very vivid sketch of everyday life in the Santal Mission. Pastor Riber showed slides in the evening, and his talk Sunday afternoon on the political situation in India and how it may affect the mission work, made more clear and realistic to us the work they are doing. The Ribers, with their two children, will be visiting most of our congregations, giving many the opportunity to hear them.

Pastor Harris Jespersen served at communion service Sunday morning. As Pastor Jespersen indicated, he was not inviting us to attend; the invitation had been extended to us nearly two thousand years ago by Jesus himself.

At the latter service, Sunday morning, Pastor Willard Garred selected his text from 2nd Thessalonians. Paul says, "He who will not work shall not eat. God created man to work, not to idleness." We should not place reliance on others, but depend on our own resources. The depression gave many people wrong attitudes—that the government owed them a living, that we ought to have social security, financial security and security in world affairs. But security in material things is perishable. Christ's spirit of love is stronger than any other power, but we do not trust it. We rely too little on God and get along without Him even in daily affairs. Security lies in happiness, good living, religious teachings and inspiration, working at life's tasks.

At the closing meeting Sunday evening, Pastors Arnold Knudsen and Michael Mikkelsen were the speakers. Pastor Knudsen talked about insurance against temptation. He elaborated on four points to help overcome temptation: Prayer, hymn singing, Bible reading, consultation with the pastor. Pastor Mikkelsen spoke on "Let there be light." Many people groping in the dark are hoping for light. When Jesus died on the cross, His disciples were left in utter darkness, because all they had built their lives on was gone. But when Jesus arose and appeared to them again, the darkness vanished and it was light. Jesus is the source of light. God's command "Let there be light" will triumph even in the darkness of the world today.

And so ended three glorious days, with only the farewells at the coffee table left. Thank you, people of Kronborg—you were wonderful hosts.

—Herbert V. Lang.

## Puget Sound Mission

(Continued from page 7)

outpouring of people to attend meetings both in local congregations and in the large Reformation Rallies will be a positive and emphatic answer to the question: How can the church meet the crisis of our day? The answer: All of Christ for all mankind.



## **Impressions From Grand View College**

About a year ago I did not know anything about the existence of Grand View College. But I am glad that circumstances and the encouragement of Pastor Rasmussen, Dalum, led me there.

I came to Grand View last year in September. It was a splendid fall day. I came late in the afternoon and I will never forget my first view of the college. There it was, the beautiful buildings surrounded by green leaves, flowers and the tall trees with squirrels playing up and down. Yes, it certainly was as though everything said, "You are welcome." And I was never disappointed. I felt at home in a few days.

In the beginning I was somewhat hampered by the language, having had all my previous training in Denmark, but before very long the classes were so interesting that I simply had to pick up English.

Soon I appreciated my teachers very much. A. C. Nielsen, who added much wisdom of life to his unforgettable teachings of history; Dr. Ernest Nielsen, teaching philosophy, was not always easy to follow, but who forgets the warm glint in his eyes when he felt he was in contact with his students. There was Mr. Williamson's clear and objective lessons in "The History of America" told with quite a bit of humor; Howard Christensen's Bible lessons, which must be of great value to the younger students; Arne Nielsen's lessons in Danish literature; and last but not least, there was Mrs. Noyes, so full of energy and vital principles that it was breathtaking.

The excellent library was directed by Mrs. Mailand, whose youthful energy belied her grey hair.

In the girls' dormitory I had a grand time with the young girls, a lively group indeed, and Mrs. Rasmussen, the housemother, who, ruling with a firm hand, yet left no doubt as to the warm hand behind the firmness.

It was my first encounter with American youth and I am happy to have met so many of these lovely and fine young people. Though I looked more for spiritual values than for that which is material I still had wondered what it would be like to eat in the college cafeteria. This proved to be a happy experience, however. Mrs. Eriksen really made the meals tasty and good.

As the year ended and as I helped clean the girls' dorm, the words from the college anthem kept coming to me:

Gracious and mighty God,  
Shield what our hands have wrought!  
Bless Thou the house which we have here erected!

I thought that this school must be blessed since it was able to give one so much. My year at GVC is one of my best and richest, and I hope my thanks will reach all the friendly and kind people I met there. It was a real experience for me, who grew up in Denmark in close contact with the Danish "Folkehøjskole" to attend a school in the USA with the same principles and ideals.

Thank you, Grand View!

**Herdís Thordahl,**  
Edmonton, Alberta.

## **Church Worker's Conference**

Those who are interested in the functional work of their Church are invited to attend the Church Worker's Conference at Grand View College beginning with the evening meal on the 13th of November and closing with the afternoon lecture on "The Task of the Church in The World Today" on the 15th of November. The time between these two meetings will be filled with lectures, panel discussions, questionnaires, programs and fellowship.

This conference is for the purpose of aiding the local church in its work, that it might become a more effective instrument in its community. On Saturday morning there will be a special session on the "ministry of music in the church." Prof. Robert Speed will be in charge of this session for those who in some way work with music in the church. At the same time and during the rest of the day of November 14th, starting at 8:30 a. m., such topics as Budgets, Secretarial Duties, How to Preside at a Meeting, Responsibilities of Board Members, Vacancies, Calling, and Care of Church Property, will be discussed.

On Saturday evening the students of Grand View College will put on a program for the group.

The cost of the meeting will be \$5.00 which will include registration fee, board and room. As the guests will be housed in the dormitories they are asked to bring with them sheets, pillow cases, blankets, towel and soap. Registrations are to be sent to the undersigned.

**Howard Christensen, Chairman.**

**Board of Parish Education,**

**Grand View College, Des Moines 16, Ia.**

## **WMS Meeting At District Two Convention**

(Continued from Page 11)

2 W. M. S. groups. A motion that we continue sending our funds for the Korean Child project for 1954 carried.

A report was given by Mrs. Henderson of the National W. M. S. As a national project it is again Home Missions for 1953-54. Mrs. Ida Egede, National President, sent a letter of greeting and an encouragement to continue for greater and better work for W. M. S. in the future.

Mrs. Carlsen asked all secretaries of District 2 to send her reports of their meetings that she might edit a District News Letter.

A motion by Reeta Petersen that our collection of \$34.56 at this meeting be given to the Ribers and that they spend it where it is most needed in our Mission in India, was supported and carried.

In regards to the Projector sent by District 2 to India by way of Muriel Nielsen, it was reported that it was delivered to the Ribers while they were in India and was greatly appreciated.

The election of a District W. M. S. secretary was on the agenda. Mrs. Peter Thomsen was nominated and unanimously elected for three years.

The meeting closed by singing "Hark the Voice of Jesus Calling." Closing prayer was given by Mrs. Harry Andersen.

**Mrs. Delford Henderson, Sec.**



## Grand View College And Our Youth

### Going, Going, But Not Gone!

We refer, naturally, to the fact that Semester I is over one-third gone, and that before we realize what has happened, the holidays will be here, and there will be very little left of our first wonderful college experience! We have already taken our six-week tests, and by now we know what our teachers think of us (as students, of course, what else?).

Des Moines is one of the busiest places we know of. Always some convention, conference, or meeting. Last week the Iowa Library Association met in the Fort Des Moines Hotel, and our own librarian, Mrs. Mailand, took in the meetings. Grand View College was also represented by Mrs. Frank Noyes, who, we are told, made an outstanding contribution to the meeting. (We're just a wee bit proud of our faculty).

A rather important meeting away from Des Moines, the fourth National Study Conference on the Churches and World Order being held in Cleveland, Ohio, this week, concerns us here at the college, too. Dean A. C. Nielsen and Prof. Wilbur Williamson were invited to represent our synod, and have been in attendance there most of this week. We shall probably have an opportunity to hear about the meetings in the near future.

Our choir will sing at the Reformation Service this coming Sunday night at St. John's Lutheran Church. We "practiced" our two numbers at convocation today, and got at least one "rave notice" from Dr. Nielsen. The numbers were "O Rejoice Ye Christians Loudly," by Bach, and "O Praise Ye the Name of the Lord," by Tschaiakowsky. The class of Music Appreciation is going to the Central Presbyterian Church today to hear a Bach program played on the large three-manual organ by Mr. Robert Speed. The class in M. A. is one of the most popular in school and probably a "musical treat" like this, could be said to be at least partly responsible. Don't you think so?

In addition to our regular student body, we have other frequent, though not registered participants in the college program. Little Miss Carol Jensen is already interested in the Elementary Education Division and visits Mrs. Knehr often. Another faculty member who often has a visitor is Dr. Nielsen, whose son, Bryan, drops in for a chat and to see that "Dad" is really busy. As children of the faculty, you'd naturally expect these youngsters to take college seriously, but what of Alexander? He's the good-looking blonde who is attached to Prof. Jorgensen's household. Mary Ann Sorensen (the office secretary) has added another duty to her list. When he follows Prof. Jorgensen into the main building, Mary Ann gently takes Alexander by the collar, and puts him out. Yes, you must have guessed by now that Alexander is the cute little cocker everyone loves. And by the way, maybe, just maybe, he is registered, if you know what I mean!!!

See you soon again.

R. F.

## OUR CHURCH

**Pastor Thorvald Hansen**, of Estherville, is serving the Ringsted, Iowa, congregation in the interim between pastors.

**Pastor Paul Wikman**, former pastor of Ringsted, was installed at St. Stephen's Church, Chicago, October 25.

**Pastor Holger Strandskov** spoke at the Fall Meeting at St. Stephen's while he was on vacation from his duties at Kimballton, Iowa. He was also on his way to Cleveland, Ohio, where he represented our synod at the National Study Conference. According to reports, this was to have been a vacation!

**Pastor J. Jorgensen** has resigned his pastorate in Brooklyn, N. Y.

**Prof. Axel Kildegaard**, as this goes to press, is addressing the Lutheran Seminary in Philadelphia, where he has been asked to present a paper.

**Dr. Alfred Jensen's** daughter, **Dagmar**, has been seriously hurt in an auto accident in California. Dr. Jensen has flown to the Coast to be with her. Reports are that she is recovering.

**Pastor C. P. Højbjerg**, of Denmark, is dead. Pastor Højbjerg, who celebrated his Golden Wedding Anniversary in July of this year, died after a lingering illness.

**Pastor Ronald Jespersen** and **Pastor V. S. Jensen** were guest speakers at the annual Harvest Festival, celebrated jointly by the Exira, Iowa, and Oak Hill congregations.

Joint Services in **Portland, Maine**, where Pastor V. Ligouri serves, have proved successful during the past

### LWR SHIPPED 3 MILLION LBS. TO 5 COUNTRIES IN SEPTEMBER

New York—(NLC)—Lutheran World Relief, the National Lutheran Council's material aid agency, shipped nearly three million pounds of relief goods valued at \$520,768 to five overseas countries in September, it was announced here by Bernard A. Confer, administrative secretary.

The bulk of September shipments consisted of 1,400 tons of surplus powdered milk donated to LWR by the United States Department of Agriculture, he said.

LWR received the powdered milk free at government warehouses in the midwestern states but had to pay the inland transportation to the ports, Mr. Confer explained. The costs for overseas transportation to some of the countries are reimbursed by the government.

Included in the September shipments to Germany, Austria, Yugoslavia, Jordan and Tanganyika, were 49 tons of used clothing as well as "Kiddies Kits," layettes, nurses' uniforms, sewing supplies and toys.

The September shipments brought the grand total of relief goods sent abroad by LWR since its inception in 1946 to 79,675,794 pounds valued at \$26,531,525, Mr. Confer said.



**MAKE YOUR CLOTHING  
SPEAK FOR  
CHRIST**

Send your gifts for the needy abroad to your nearest LWR depot, or to

**LUTHERAN WORLD RELIEF**

202 Shafer Avenue Phillipsburg, New Jersey



month. St. Ansgar's and Immanuel Churches have been experimenting with holding services together, and attendance has been averaging almost 100.

**Missionary Harold Riber** spoke recently in Hay Springs, Nebraska, and at present is on tour in Michigan with his family.

**Pastor Clayton Nielsen**, of Withee, Wisconsin, has recently been granted an increase in salary of \$300 annually.

**Estrid**, the daughter of Mrs. Thora Knudsen, and the wife of Pastor Henrik Dons Christensen, Askov, Denmark, the editor of "Menighedsbladet," died November 4. Born in Tyler, Minn., 1916, she had been ill for many years with multiple sclerosis.

## Santal Mission

October, 1953

### General Budget:

Mrs. Hannah Lohman, Des Moines, Iowa	\$ 1.00
Mission Group, Kimballton, Iowa	25.00
Rosenborg Congregation, Lindsay, Nebr.	31.80
Bethlehem Sunday School, Cedar Falls, Iowa	25.00
District 2—A. E. L. C.	76.02
Mr. and Mrs. N. C. Petersen, Tyler, Minn.	10.00
Mrs. Jens Sinding, Tyler, Minn.	1.00
Mrs. P. K. Petersen, Tyler, Minn.	1.00
Michael Jorgensens, Tyler, Minn.	2.00
Nathanael S. S., Dagmar, Mont.	31.30
Sen. Ladies' Aid, Fredsville, Iowa	3.00
Messiah Lutheran S. S., Roscommon, Mich.	6.00
St. John's Congregation, Cordova, Nebr.	21.50
Bethlehem Congregation,	

Davey, Nebr.	17.00
Nysted Congregation, Dannebrog, Nebr.	26.00
St. Ansgar's and Bethany S. S., Lindsay, Nebr.	9.70
Mrs. K. Knudsen, Des Moines, Iowa	2.00
Our Savior's L. Aid, Brooklyn, N. Y.	121.75
Mrs. Anna White, Ludington, Mich.	20.00
Rev. John Christensen, Ludington, Mich.	20.00
Ev. Luth. Community Church, Denmark, Kans.	70.35
Our Savior's Luth. S. School, Bridgeport, Conn.	10.00
St. Peter's Ev. Luth. Community Church, Hay Springs, Nebr.	25.00
Jens Haue, Minneapolis	10.00
Hope Lutheran Church, Ruth-ton, Minn.	5.00
In memory of Peter Iversen, Alden, Minn., by Andrew Johnsens	1.00
In memory of Harold Sorensen, Tyler, Minn., Relatives and Friends	25.00
In memory of Mrs. Kaltoft, Kimballton, Iowa, Nels Benesens,	1.00
In memory of Herluf Utoft, Tyler, Minn, Dagmar Miller	2.00
In memory of Inga Olsen, Cedar Falls, Iowa, by Sig. Stages, Roger Stages, Harvey Lawsons and Alvin Lawsons	4.00
In memory of Hans Bonde, Lake Benton, Minn., Martin B. Larsens, Rasmus Gyllings, Rudolph Haners, Louie Meyers, Carl-Bonde, Chris Baumbeck, and Niels Bonde, all of Lake Benton, Minn.	10.00
In memory of Jens Petersen, Viborg, S. D., Martin Millers	2.00

### For a Child:

Two Friends, Omaha, Nebr. 25.00

### For the Ribers' and Muriel Nielsen:

In memory of Inga Olsen, Cedar Falls, Iowa, by Mrs. P. C. Petersen 5.00

Total for October \$ 646.42

Total since January 1 \$6557.70

Acknowledged with hearty thanks.

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa

## Gifts

### Received for Tyler Old People's Home, Tyler, Minnesota.

In memory of Marinus Henrickson, Mr. and Mrs. Carl Hansen Braer, Viborg, S. D.	\$ 1.00
Dr. A. L. Vadheim (improvements in furnishings, etc., amounting to)	566.76
Women's Mission Society, by Mrs. Axel Kildegaard, Treas.	100.00
In memory of Percie Mackey,	

From Friends	10.50
In memory of Niels Steffensen, Mr. and Mrs. A. B. Matteson, Arlington, S. D.; Mr. and Mrs. Walter Jensen, Arlington, S. D.; Mr. and Mrs. Anton Sand, Lake Norden, S. D.; Mr. and Mrs. Niels Nielsen, Badger, S. D.; Mr. and Mrs. A. S. Pederson, Badger, S. D.; Mr. and Mrs. Louis Horsted, Arlington, S. D.; Alfred Nelson, Arlington, S. D.	7.00
Thanks to all of you.	

Hans C. Svendsen, Treas.

## Devotions

(Continued from Page 10)

the thought that this in itself is a devotional program. The presentation should not in method be inspirational or sermonizing. YPS is not a substitute for the Church worship. On the other hand, no Christian organization can consider the great gifts from God nor share in that fellowship which is ours in our faith, except in a devotional setting. It is important that devotions are a very real part of its life not only in response to the values which the YPS might share in such a study program, but also because of the values shared in all of the activities.

The preface to all that which we share should be one of reverence, and we must also express this together. A hymn, a short scripture reading with perhaps a brief explanation or comment, and a prayer should open all meetings. In the same way, the meetings should be dismissed with at least a prayer and a benediction. There is nothing contradictory in closing an evening of games, crafts, or folk dancing with folded hands and bowed heads. On the contrary, this recognizes that God is the source of our joy and fellowship—whatever expression of this we have shared. More than anything else I would wish for our YPS and all other auxiliaries of the Church that they could learn to express naturally and without embarrassment their reliance upon our heavenly Father. We all need to be served by and to serve our Church.

## Parable

Two men went into a church to pray. One was a leading citizen, and the other a poor school teacher.

The prominent citizen stood and prayed thus: "Lord, I thank Thee that I am not like these professional men, even as this poor teacher. I pay half of the teacher's salary; it is my money that built this church; I subscribe liberally to all foreign missions, and to all the work of the church. It is my money that advanceth Thy cause."

The school teacher's petition was quite different. He bowed his head in humility and prayed: "O God, be very merciful unto me. I was that man's teacher."

—Lutheran Messenger.

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 \_\_\_\_\_

November 5, 1953

REV. CLAYTON NIELSEN  
WITHEE, WIS.  
5-1