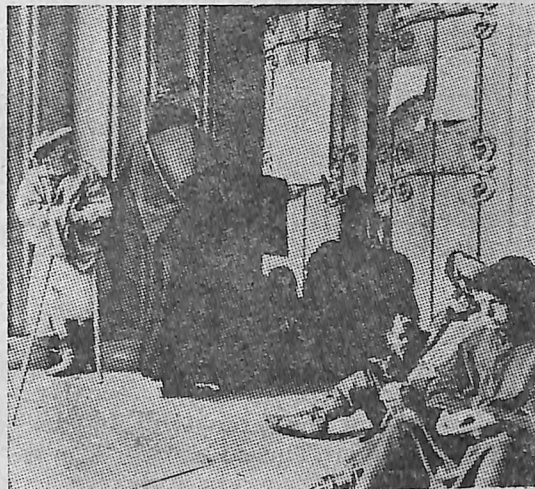


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



"No man can command my conscience!"



Posting his theses

Reformation Sunday - - October 31, 1954

The great film MARTIN LUTHER is now being re-released throughout the United States at lowered prices. In this issue of LUTHERAN TIDINGS we are presenting scenes from this motion picture in observance of Reformation Sunday. (Photos through courtesy of Louis de Rochemont Associates)



Martin Luther (Niall MacGinnis) the fiery 16th century monk who split Church and State through his demand for religious reforms, is brought before Charles V of the Holy Roman Empire at the historic Diet of Augsburg in this scene from "Martin Luther," dramatic feature film produced on location in Western Germany by Louis de Rochemont Associates.

Catholic Protestant Relations in the United States

by

Prof. Roland H. Bainton

REFORMATION SUNDAY is in danger of becoming an annual blast against popery. The extensive celebration of the day during the last few years is unquestionably associated with a mounting fear of Catholic strength and pretensions. Protestants feel, and rightly feel, that if they are maligned, misrepresented or intimidated they must recall their heritage and renew their witness. This is sound. At the same time we have no mind to blow the bellows of the forge of bigotry.

But the new mistrust of Catholicism is not bigotry, at any rate not the bigotry of bygone days which identified the pope with the man of sin and the Church of Rome with the scarlet woman of the Apocalypse. This is not a resurgence of the Know Nothing Movement, the Ku Klux Klan or **The Menace**. The disturbed people today are the liberals who have participated in inter-faith movements and are still willing to collaborate with any so disposed. The new mood is evidenced in works like those of James Hastings Nicholls, **Democracy and the Churches** (1951) and of Paul Blanshard, **American Freedom and Catholic Power** (1950) and **Communism, Democracy and Catholic Power** (1951). These books, together with the increasing vogue of Reformation Sunday, are indicative of a growing uneasiness.

The new attitude on the part of liberal Protestants is occasioned by a change observable in the behavior of Catholics due in all probability to a change in their status in this country. Hitherto they have been few and liberal in the traditional American sense. In colonial days the Catholics were hardly more than one per cent of the population. As late as 1875 there was no American cardinal. In 1908 the United States was still listed as missionary territory by the Catholic authorities. Today the religious census for 1952 records thirty million Catholics constituting 19.3 per cent of the population. They are as numerous as the three largest Protestant bodies combined, though not equal to the sum of all Protestants who constitute 34.7 of the population. These gains have been due chiefly to immigration.

In earlier days American Catholics, including the hierarchy, heartily endorsed the American system of the separation of Church and State and the recognition of religious liberty. The Catholic signers of the Declaration of Independence subscribed "to the toleration of all sects professing the Christian religion." Bishop England in 1824 declared "Hatred, and religious discord, and persecution, have ruined many souls . . . May God long preserve the liberties of America from any union of any Church with any



After his excommunication, Luther stayed at Wittenberg with his family. Scene shows a confirmation class.

State." Archbishop Ireland said that the time had gone by when the Church needed to burden herself with social tasks. These in a country like the United States should be ceded to the state. "The Church willingly betakes itself to the folds of its own mantle, to the circle of its own spiritual orbit . . . The partition of jurisdiction into the spiritual and the temporal is a principle of Catholicism; no less is it a principle of Americanism. Catholicism and Americanism are in complete agreement." And Cardinal Gibbons said: "American Catholics rejoice in our separation of Church and State; and I can conceive no combination of circumstances likely to arise which would make a union desirable either to Church or State." In ringing terms Alfred E. Smith declared: "I recognize no power in the institutions of my Church (the Roman Catholic) to interfere with the operations of the Constitution of the United States or the enforcement of the laws of the land. I believe in absolute freedom of conscience for all men and in equality for all churches, all sects, and all beliefs before the law as a matter of right and not as a matter of favor. I believe in the absolute separation of Church and State and in the strict enforcement of the provisions of the Constitution that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . . I believe in the support of the public school as one of the cornerstones of American liberty." These statements are unequivocal and they came from high ecclesiastics and distinguished laymen.

But in recent years the Catholic trumpet has been less clarion. In 1922 Father John A. Ryan and Father F. X. Millar Moorhouse published a book entitled, **The State and the Church**, in which they said: "In a genuinely Catholic State, public authority should not permit the introduction of new forms of religion; but when several denominations have already been established, the State may, and generally should, permit them all to exist and to function. The reason is that the attempt to suppress them would on the whole be injurious to the commonwealth." (p. 60) This implies that the ideal would be to suppress them but the State may be for-



given if it tolerates them in the interests of public tranquility.

What might happen under such principles has been ominously illustrated in Spain. The concordat of 1953 allowed to non-Catholics only the liberty of private worship. That is, they might gather in a home, but not in a church. Cardinal Ottaviani made a speech in Rome almost coincidentally in which he supported the demand of the Spanish bishops for the restriction of Protestant propaganda. The cardinal declared that "tolerance is not a synonym for freedom of propaganda." The Vatican described this statement as not "official" but as "unexceptionable." Presumably this means that the question can still be debated. The Commonwealth, an American Catholic journal, commented by saying that "non-Catholics can hardly be blamed for feeling a certain apprehension as to what would happen to them and their religious activities if Catholicism ever attained unchallenged power in the United States." (**Information Service**, National Council of Churches, October 31, 1953.)

In this country Catholics have been growing more aloof. In some cities participation in the joint Thanksgiving services has been discontinued. Mr. Blanshard quotes Father Davis as advising Catholics not to serve as witnesses at Protestant weddings, not to contribute to the Salvation Army, not to play an organ in a Protestant church. Catholics have tried to secure public funds for bus transportation to parochial schools. There was, a few years ago, strong pressure of the appointment of an ambassador to the Vatican. Immoderate pressures have been applied to newspapers, publishing houses and movies to prevent the appearance of anything disapproved by the Church. What does all of this add up to?

Mr. Blanshard senses a conspiracy to make of the papacy a political power so exalted as to serve as arbiter among all the others. In every national state the Catholic Church would be the established religion. Non-Catholics would enjoy only freedom of private worship. All schools would be supported by the state and controlled by the Church. Marriages would be regulated in accord with Church law. All the agencies of public information would be censored. This program can be achieved in the United States only if all Catholic children are indoctrinated in parochial schools, and this end can be achieved only if the Church secures the aid of public funds. The fight then is for the public school.

In approaching the whole question one must of course at the outset bear in mind that the Catholic Church at no time can be expected to regard other religions as on a parity with itself in the eyes of God, because the Catholic Church is regarded as the sole custodian of the divine truth, and only within her folds is salvation possible, though a certain latitude is allowed in the interpretation of this last statement. Certainly any one guilty of knowing and willing de-



Luther was known as the "Musician" by his friends, and wrote both words and music for "A Mighty Fortress."

fection from the Catholic Church is lost, but Protestants reared in error may be treated leniently by God because of their invincible ignorance and they may be saved through belonging to the Church even without knowing it. This is not to say however that the Protestant religion is to be regarded as other than heresy. Catholics assume they are right and Protestants are wrong. Protestants view truth itself as so many-sided that in a controversy conceivably some measure of the truth may lie on both sides. This view makes possible a degree of mutual recognition which for Catholics is out of the question. The problem for a Catholic is not as to the truth but as to the behavior to be adopted toward one who is in error, and that may be determined in a measure by expediency, with a view both to the welfare of the heretic and the integrity of the Church. Fraternization with non-Catholics may be allowed if Catholics can be trusted to hold firm and non-Catholics thereby be converted. But if there is rather the danger that Catholics may be seduced, then fraternization must come to an end. One may in fact interpret to recent trends perhaps not so much as due to arrogance on the part of the Catholic Church as rather to fear of defections from her own ranks.

But since the Catholic religion is deemed by Catholics as alone true and since adherence to the true religion is essential to well-being in time and eternity the training of children in that religion, not for an hour a week on Sundays, but as an integral part of the educational process, is of cardinal importance. Training in the Protestant faith is or ought to be esteemed of equal importance by those who profess it. Dissatisfaction with the public school need not be given so sinister an interpretation and the desire of Catholics to have all of their own children in the schools of the Church need not be construed as a part of a major conspiracy to overthrow the institutions of our country. The public school has progressively secularized education. In colonial days spelling and reading were taught by the **New England Primer** in which the letters of the alphabet were memorized with the aid of rhyming couplets with Biblical content. "In Adam's fall, We sinned all." The Westminster Catechism was included and John Cotton's **Spiritual**

Editor's Note: Prof. Bainton is history professor at Yale Divinity School, and is a well-known spokesman for Protestantism.

Milk for Babes drawn from the Breasts of Both Testaments.

There was a lurid cut of the burning of the martyr John Rogers together with hymns of Isaac Watts. These gave way to "I love little pussy" and "Twinkle, twinkle little star." The letter A was represented no longer by Adam but by Apple-pie and for the letter W the couplet "Whales in the sea, God's voice obey," became "By Washington, Great deeds were done." In the end the New England Primer was displaced by Noah Webster's Spelling Book, which aimed simply to teach spelling and left Adam, patriarchs, prophets, apostles and the Redeemer out of it. One cannot but admire the rugged simplicity of his little book. But the change was symptomatic of what was happening all along the line. And now all of us who care about religion are confronted with the dilemma that either we must find some better way to get religion into the public school, or else we shall have to establish parochial schools of our own.

Yet although the Catholics may be trying to get their children into Catholic schools with some other purpose than to saddle the country with the pattern of Spain or Quebec, the question remains whether they would do it if they could. A number of American Catholics say that they would not.

Father John Courtney Murray disagreed with Cardinal Ottaviani and defended the relationship of church and state such as it exists in the United States as more advantageous to the Church than the arrangement in any of the countries of Europe because in Europe the doctrine of State absolutism curtails the Church even in the spiritual sphere despite all concordats which give her a privileged position over against other churches. Father Murray appears to be saying that the Catholic Church is not free in Spain because the Protestants are restricted. He concludes by saying that "the church in America has enjoyed greater security, precisely by reason of the Constitution, than she has enjoyed in any Continental country over the same span of years." (Information Bulletin, October 31, 1953)

Even earlier an American Catholic journal, *The Indiana Catholic and Recorder* protested against the desire of a Spanish cardinal to curb Protestant missions. An editorial said: "We think it is high time to admit that Spain is quite a bit behind the times . . . in the matter of religious harmony Spain seems to be roughly four centuries in arrears." Those who study history will discover that "any persecution — short of extermination — has invariably strengthened the persecuted religion in the long run." Then comes a statement of extreme significance: "Although religious error has really no rights, the heretics who hold the error do have certain fundamental rights which the state must respect and protect — rights to follow one's conscience, to build one's churches and to worship as one chooses, so long as this does not infringe



The "heretic" Martin Luther is burned in effigy. But the Reformation Movement is under way and roars across all of Europe.

upon the rights of others." (Information Bulletin, April 5, 1952).

Again Father George H. Dunne in a pamphlet entitled **Religion and American Democracy**, in reply to Mr. Blanshard, quoted an editorial from the Vatican newspaper, which means, "If it means anything," said Father Dunne, "that once Catholics have achieved a majority they will impose strict limitations upon the freedom of all other religious groups."

"Do American Catholics subscribe to this statement of policy? It is my opinion that they do not."

Apparently then, Catholicism is not monolithic. Catholics have differences of opinion. And there seems to be still a very different

temper in this country from that in Europe. Which Catholicism is **the** Catholicism, or is there any **the** Catholicism? James Hastings Nichols observes that it is always the reactionaries who win in the Roman Church. And he thinks that there is a principle of reserve which does not enlighten the laity until some crucial issue is at stake. The statement of Al Smith was not in accord with the papal encyclical. When this was pointed out to him he said, "What the h--- is an enkliska?" The church was content to let it go at that so long as he was merely a candidate for the presidency, but had he been elected, then his education would have begun in earnest.

Such surmises are very difficult to validate. It could be that if there were a Catholic president the White House would dominate the Vatican rather than that the Tiber would flood the Potomac. The most grievous aspect of the contemporary liberal fear of Catholicism is precisely the distrust which is unwilling to take assurances at face value. To Protestants we may say that although by trust we may be duped, it were better to be duped than to live in perpetual suspicion. To Catholics we may say that nothing would so clear the air as a repudiation of the religious liberty clause in the Spanish concordat by the Vatican.

The old order changeth — yes, but we ought to be able to preserve beauty and dignity, and the sense of service and manners, things that have come very slowly, and can be made to vanish very fast, if we aren't set on preserving them somehow.

John Galsworthy.

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From the Great Northwest

District IX Convention

Seventeen delegates and six pastors attended the annual convention of District IX, AELC, held in Junction City, Oregon, on September 11 and 12 of this year. A full day of business kept the group busy for most of Saturday. Perhaps the most important decision of the day was the authorization of the district board to act as a district home mission committee and to use \$285.00 in the search for and/or the establishment of new missions in the Pacific Northwest. The group further decided to establish a budget system of financing the district work with the specification that missions must be one of the items of the budget.

In addition the convention adopted the work of a constitution committee as a working basis for the district work, subject to revision and final adoption at the next convention. The district president was also given authority to arrange for a joint convention with other Lutheran districts of the area in 1957 or when such a meeting could be arranged to the satisfaction of the participating bodies.

Rev. Harold E. Olsen, pastor of the Junction City, church was elected to serve as district president for the next two years. Rev. John Pedersen of Tacoma was elected vice president-secretary, and Mr. Winther Bodtker of Junction City was re-elected treasurer.

The general theme of the convention was "Jesus Christ, Our Hope." Rev. C. S. Hasle, speaking on the sub-topic "The Christian Hope," pointed out that there are two points of view with respect to Jesus Christ being the hope of the world. The one holds that there will be no appreciable change in the world because of Jesus Christ as such, but that each believer will be redeemed from this sinful world through Jesus Christ. The other view holds that the world is gradually improving because of Jesus Christ's presence in it, however slow that improvement may appear to be. Rev. Hasle said he held with the latter view of Jesus Christ as our hope.

Rev. John Pedersen of Tacoma spoke at the morning worship and communion service on Sunday. His subject was "The Christian Life." He pointed out that the Christian life is a life in which attitudes are positive and in which constructive service is cardinal. Such a life can only be lived if we take time to live. A bustling life does not give opportunity for positiveness and constructiveness.

Speaking Sunday evening, Dr. Jens C. Kjaer pointed out that we have made God a God of our own limitations and as such He does not give us much hope. Our God is much greater than the limitations we put upon him with our limited faculties. Dr. Kjaer's subject was "Your God is Too Small."

Special guest of the convention was the Rev. Holger C. Nielsen of Cedar Falls, Iowa. Pastor Nielsen was asked to speak on the Cedarloo Mission and the Assembly of the World Council of Churches. Speaking at the mission meeting on Saturday evening he said, "I had to answer, 'We have no home missions,' when I was asked by a pastor of another synod 'And where are your mission congregations?' It was not long after, that the Cedarloo Mission was started. We felt like an old couple suddenly presented with a baby

at our front door. We have now made the adjustment and are enjoying fellowship of the child congregation."

Speaking at the Sunday afternoon meeting at the local Methodist Church to an audience made up of members from all of the churches in Junction City, Pastor Nielsen pointed out that the World Council of Churches is not a super-church but a fellowship of churches through Jesus Christ. Commenting on the great rally at Soldier Field, Rev. Nielsen said, "It was hot under the arches of the great stadium as we waited for the processional on to the field and many of us wanted to complain. Then we remembered those early Christians who stood in the arches of the Roman arenas waiting to be thrown to the lions. It strengthened our hope in Jesus Christ, and quieted much of the grumbling."

All of the pastors took part in a panel on Stewardship and Evangelism on Saturday afternoon following the business meeting. It was a convention with real enrichment for those who attended.

Harold E. Olsen,
Convention Sec.

Illinois Lutherans Map Food Appeal Plans

Decatur, Ill.—(NLC)—Plans for carload collection of shelled corn in sixty Illinois counties for overseas relief were discussed at a state-wide meeting of the All-Lutheran Food Appeal here.

About a hundred rural Illinois pastors and laymen heard Dr. Edwin Moll, head of the Lutheran World Federation's Near East Branch, plead for increasing support of the Lutheran material aid program.

Describing the plight of the nearly 900,000 Arab refugees from Palestine, who are aided by the LWF, Dr. Moll said they all received assistance from the United Nations, but the amount given to supply food is approximately seven dollars per year for each refugee.

"When men's stomachs are empty, church sponsored food relief represents a kind of religion that can be understood," Dr. Moll stated.

Other speakers were the Rev. Ove Nielsen of Minneapolis, director of the All-Lutheran Food Appeal, and the Rev. Oscar C. Decker of Battle Creek, Nebr., field representative.

The appeal is sponsored by Lutheran World Relief, the National Lutheran Council's material aid arm, in cooperation with the Board of World Relief of the Lutheran Church—Missouri Synod, to gather farm products for distribution to refugees and other needy overseas.

It was reported here that last year Illinois ranked first among the states contributing to the program with commodities and cash contributions valued at \$66,206. The total contribution from all states was nearly \$260,000. Co-chairmen of the state committee are the Rev. Bernhard Stassen of Waterloo and Clifford E. Dahlin, executive director of the Lutheran Council of Greater Chicago.

Grand View Seminary Students at the Evanston Meeting

Two of our young "theologues" were sent to Evanston on a grant by the WMS. For this great experience, they say an appreciative thank you to the generosity of the women, and bring us these two reports.

FOR one week in August we felt that we truly became a part of the ecumenical movement.

We had the distinct privilege of representing Grand View Seminary at the Third National Triennial Conference of the Interseminary Movement held at the time of the history-making Second Assembly of the World Council of Churches.

The purpose of Interseminary conferences is to bring together seminary students and faculty from all denominations and relate them to the vast inter-church thinking, praying and discussion of our day in Christianity. Lake Forest College at Lake Forest, Illinois, a few miles north of Evanston, was the site of the Interseminary Conference. We met here for Bible study, discussions, and platform addresses also as a group attended six plenary sessions of the World Council at McGaw Hall in Evanston and the Festival of Faith at Soldier's Field.

I shall try to give you some of the highlights from the platform addresses at Lake Forest.

Roswell P. Barnes, Associate General Secretary of the National Council of Churches, set the keynote of the conference by pointing out that the ecumenical movement broadens our perspective. He stressed that in association with others we lose no essentials, but gain in insight and in enrichment of life — we do not lose our heritages, but they are enhanced in the relationship.

Philippe Maury, (France) General Secretary of the World Student Christian Federation, contended that our unity is God-given, prior to all division, and cannot be destroyed; but that no progress can be made if the church is more interested in its traditions than in its task today. Maury discussed the church and international tensions. He emphasized that the church and politics are inextricably tied together and that Christians must concern themselves with the world's suffering for although man does not live by bread alone, he lives by bread also.

D. T. Niles from India pointed out that we are chosen to mission, but that we cannot take salvation for granted. He noted that our denominations are so numerous because we have often thought the church should only contain the "good" Christians. Niles contended that we are never sure that we are living in the righteousness of God, but also that only where

(Continued on Page 16)

BISHOP Hanns Lilje, Dr. D. T. Niles, Dr. Paul Minear, Josef Hromodka, Alan Paton and many, many more. Men and women, leaders in the Christian community of the world, that we knew of only through books came alive to us this summer as we heard and questioned them at the Interseminary meeting at Lake Forest, Illinois. It was a rare privilege that we were able to gather there with approximately three hundred seminary students from all over the world and join in the encounter of minds. Through addresses, questioning periods, discussion groups, and mid-nite "bull sessions" we were made aware of the ever-broadening scope of the church through its organization into the World Council of Churches.

The highlights from the addresses will be covered in Ted's report, while I try to express some of my impressions from other phases of the meeting.

Through question-periods following most of the addresses, the group was able to pinpoint various emphases that had a special pertinence to us. Sitting in discussion groups with students from Congregational, Baptist, Presbyterian, Methodist and other seminaries,

we were made more aware of the Lutheran position on various theological problems. We discovered many points of agreement as well as points of disagreement. We were forced to articulate our faith, thereby coming into a clearer understanding of exactly where we place our feet. I feel that we gained valuable insights from the views expressed by others in our group.

The bull sessions that we had were very enjoyable. They were much more informal and we didn't feel so hesitant in speaking out. One evening, especially, might be mentioned. We got together in our dormitory room with about ten students from the United Church of Canada and two others from the Cumberland Presbyterian Church. Throughout the session we found ourselves very often on common ground with the Canadians, but practically always in some disagreement with the other two. Our friends asked us what the position of our church was. We tried to illustrate this by passing on some of the ideas of Grundtvig. They all sat up and listened with great interest as we emphasized our historical view of church doctrine. "Could this be what the so-called conserva-

(Continued on Page 16)



Ted Thuesen



Paul Nussle

A Delegate's Report From Evanston

HOLGER O. NIELSEN

PART II

EVANSTON was hot and humid. The delegates from lands with a more temperate climate came dressed in heavy, dark, woolen clothes. How they endured the humid heat is beyond me. I noticed that Bishop Berggrav changed to a light summer suit, but there were those who continued to suffer patiently if not silently. One elderly Scotchman cried out one day, "Never-r, no never-r will I hear-r a complaint against my dear-r, old Scotland's climate, not after having been through this — never-r, no never-r . . ." I thought he looked a bit better after such a declaration, or was it our good American "coke" that he drank with such gusto that cheered him?

The plenary sessions were held in McGaw Hall. McGaw is a fieldhouse built mainly for basketball and track in the Big Ten Conference. It is a huge building. Its construction is made of cement slabs set between steel girders that run from foundation to ridge in a sort of rounded-roof fashion. I doubt if any other country than USA would have used a hall like McGaw, but we in America are so used to **bigness** we take it for granted that all people like it as well as we even if acoustics are terrible. It was big, colossal, huge, vast and all the other adjectives we Americans are so fond of using. McGaw was packed only once or twice throughout the long session. However, there was a certain something in the vastness of McGaw that reminded us of the universality of the WCC. There were also great moments at McGaw Hall when we were lifted above bigness and cold cement.

Main Theme

"Christ, the Hope of the World" was the main theme. It turned out to be a controversial one, and yet I have always felt it was a theme that modern man stood in need of. So many of our hopes have been false ones. Could Evanston speak clearly of Christian hope to a waiting world? It was not easy for the Assembly to speak of hope in a united voice. While the world waited, Evanston discussed its main theme for days. May I quote a few comments from various leaders.

In presenting to the WCC a statement on the assembly's main theme, Hanns Lilje, Lutheran Bishop of Hannover, summed up: "Whether Christianity exclusively or primarily proclaims an otherworldly and future hope, or whether its witness to this hope is primarily revelant for the present."

Pre-Evanston headlines anticipated a clear-cut division between Europeans and Americans. But all Americans did not preach the social action gospel, nor did all Europeans prophesy that the Kingdom of God will be established only with the second coming of Christ. An Austrian, the Rev. Emil Sturm, said: "We need not think of Him coming down in an airplane . . . Something of the Kingdom is already here."

Thus the debate over eschatology — the doctrine of last things — failed to follow geographical boundaries. But it confounded many. U. S. Bishop G. Bromley Oxnam said: "'He's here' and 'He is to come' is a contradiction in terms. I believe He is here in

all His power now. It's a terrible thing to admit, but I don't understand what they're arguing about." Geoffrey Francis Fisher, Archbishop of Canterbury and former WCC president, agreed: "It's a conflict between theologians and not between the rest of us. . ."

Bishop Lilje viewed the lengthy discussion of Christian hope sadly: "It is not easy to speak in a united voice."

The Jews Became an Issue

In the group deliberating on the main theme to which I was assigned, a German professor brought up the question of the Hope of Israel (Roman 11:12-36); (Matt. 23:29). Neither the German nor the world will soon forget what Hitler did to five million Jews before and during World War II. The feeling of guilt weighs heavily upon the heart of many Germans. Their plea to include the Jew in the Christian hope sounded reasonable enough to me. If the Jews wanted to turn to Christianity why should anyone object? But how little did I know about the disunity of God's children. The Christians in Egypt and the Middle East would hear nothing of it. They neither like nor trust the Jews in the new state of Israel. An English-speaking German frau told me that Hitler was a hero among many anti-Jewish people living along the eastern and southern shores of the Mediterranean Sea. They salute visiting Germans with a **heil Hitler!** The Assembly voted to omit any references to the hope of Israel in its report, but reversed itself next day to the extent that they adopted a resolution to continue to study the question. The following declaration was also adopted:

"Our concern in this issue is wholly Biblical and is not to be confused with any political attitude toward the State of Israel.

We believe that Jesus Christ is the Saviour of all mankind. In Him there is neither Jew nor Greek, but we also believe that God elected Israel for the carrying out of His saving purpose. Jesus Christ as Man was a Jew. The Church of Jesus Christ is built upon the foundation of the Apostles and Prophets, all of whom were Jews, so that to be a member of the Christian Church is to be involved with the Jews in our one indivisible hope in Jesus Christ. Jesus the Messiah of Israel was accepted by Gentiles but rejected by His own people. Nevertheless God is so gracious and mighty that He even makes the crucifixion of His Son to be the salvation of the Gentiles (Rom. 11:11). Whether we are scandalized or not, that means that we are grafted into the old tree of Israel (Rom. 11:24), so that the people of the New Covenant cannot be separated from the people of the Old Covenant.

The New Testament, however, speaks also of the "fulness" of Israel, when God will manifest His glory by bringing back His "eldest son" into the one fold of His grace (Rom. 11:12-36); (Matt. 23:29). This belief is an indispensable element for our one united hope for Jew and Gentile in Jesus Christ. Our hope in Christ's coming victory includes our hope for Israel in Christ, in His victory over the blindness of His own people. To expect Jesus Christ means to hope for the conversion of the Jewish people, and to love Him means to love the people of God's promise.

In view of the grievous guilt of Christian people towards the Jews throughout the history of the Church, we are certain that: "The Church cannot rest until the title of Christ to the Kingdom is recognized by His own people according to the flesh."

We cannot be one in Christ nor can we truly believe and witness to the promise of God if we do not recognize that it is still valid for the people of the promise made to Abraham. Therefore we invite all men to join with us in praising and magnifying that God who "concluded them all in unbelief that He might have mercy upon all" (Rom. 11:32).

(To be Continued)

Paging Youth

Editor: Thorvald Hansen, Cozad, Nebraska

ESPECIALLY OF OUR A. E. L. Y. F.

A Christian Approach to the Modern Crisis

The conclusion to a provocative article about the way to peace in our time.

TO this modern world of extreme unrest and explosive situation, the Christian is called to witness to a gospel of love. That witness is not made easier by the knowledge of the facts. Often information and statistics have a way of giving Christians an "emotional jag." After displaying feelings of regret about the plight of our fellowmen we content ourselves upon the accomplishment of at least having felt sorry about these people of unfortunate circumstances and having trembled in fearful agony concerning the prospect of destruction.

To this condition I, as a Christian, am compelled to speak out. Bearing witness to the gospel of love is not simply emotional distress. To the extent I am able to separate myself from the exploitation of other people for my personal advantage and the advantage of my country, I am determined to do so. To the extent that I am able to separate myself from support of a maddening armaments race and war, I am determined to do so. With God's help I shall strive to lose my life for Christ, strive to love and do good towards my enemies and strive to be neighborly in supplying and meeting the needs of my fellowmen.

I ask you, as Christian young men and young women, Christian fathers and mothers, Christian farmers and business men, Christian laborers and industrialists, Christian teachers and ministers to consider the following points as a Christian approach to this modern crises, which you yourselves might embrace with God's help. Because a Christian has been called to the discipleship of Christ, he could be expected to approach our modern world with a witness which is neither intimidated by a narrow nationalism of his own country nor by the evil methods of his enemies. He owes his worship to God. He claims his Lord to be neither the State of his own citizenship nor the marrow-weakening dread of his enemy. He claims Jesus Christ, God's gift to a sinsick and maddened



Pastor Harry Andersen

world, as his Lord. That gift is realized only as we receive Him to ourselves, and that He possess our very lives. We serve Him rather than the state, the enemy and war.

God's redeeming and recreating activity should certainly be as welcoming a gospel today as it has ever been.

Because God deemed it so inconsistent with His own nature, He chose to send His own Son, revealing His nature as love to redeem, rather than angelic hosts to obliterate His creation. Because God loves, He recreates. Because He loves you and me, the people of U. S., the U. S. S. R., China, Africa, Europe, etc., He seeks to recreate us by His redemptive activity in Christ.

As we behold what God is like and what His will is for man as revealed in our Lord, Jesus Christ, we see that God showed love in the face of hate and wrath. He showed mercy to the unmerciful and righteousness to the unrighteous. He showed forgiveness to the undeserving. To that image have all men been recalled. To that image have Christians been called to bear witness.

Recognizing that others have interpreted the response expected from Christians to our Lord somewhat differently from my own interpretation, I avoid the error of saying that the position I present here is right and that they are wrong. But I believe that the gospel of Christ is good news in the whole realm of life. It is good news not only in the promise of life beyond death but it is good news from the standpoint of what it has to say to the crisis of our times and what a Christian can do as an alternative to supporting an evil holocaust which offers no hope.

1. First of all a Christian should confess to God his sin and the guilt he bears for the evil of the present world. He should repent and call others to repent. He should confess his part in the support of ideas and events which have led not only to the brink of war and mass destruction but which have contributed to the privations of life's essentials to the millions of people of the world.
2. He should pray to God for guidance in making a Christian witness of hope to people round about him. Always he must realize in humility that he can not claim a pharisaical righteousness over those who disagree with him.
3. A Christian should strive to live the gospel of Christ in his family and his community seeking always to be an influence for peace and reconciliation among men.
4. He should subscribe to and endorse a program of rehabilitation for peoples the world over, devoid of the ambition to so do for the purpose of political and economic advantage, but because it is the will of God to be his brother's brother.
5. He should support his nation in its attempt to bring peoples together in mutual aid programs. He should support his nation in its efforts to erase the stains of political and class and color discrimination.
6. He should support his nation in every attempt it makes to gather leaders of the nations of the world around the conference table.

(Continued on Page 10)

Last Call for Workshop-Convention

It is still not too late to decide to attend the annual workshop-convention at Des Moines, November 5-7. Send your registration NOW to Pastor Harry Andersen, Marlette, Michigan, and make plans to be present at this important and interesting meeting. See the October fifth issue of LT for details of the program.

Our Women's Work

Editor

Mrs. Ellen Knudsen, 1114 South Third Avenue, Maywood, Illinois

Launching a New Adventure

The women gathered in the church vestry are reverent as they join in singing "Thee God We Praise, Thy Name We Bless;" attentive as their pastor reads Eph. 3:14-21; prayful as he asks for heavenly blessings and guidance throughout the meeting. They sing with earnestness the well-known hymn: "Lord, I Wish to be Thy Servant." They watch with interest as the Council officers approach the platform, where on the table before them, stands a lighted white taper, which is flanked on either side by four tapers in colors representative of the offices of the Council. They are deeply impressed as the pastor leads the installation service which he opens by reading verses 24 and 25 from Mark 3: "And if a Kingdom is divided against itself, that Kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand."

"The women of Trinity Lutheran Church have united themselves together in a women's church organization to further the work of the Kingdom of God in Christian fellowship with service, prayer and giving; and to coordinate the efforts of the interest groups.

"You have indicated your willingness to give of your time and talent to the fulfillment of this purpose. Your presence here signifies your consent to share your talents through the channels of your particular office.

"These tapers suggest the varied responsibilities which you will be assuming, and are symbols of the spiritual enrichment that will come to you as you share in the services of Jesus Christ, His Church and your fellow men.

"Some of us face our task as leaders, some as followers. For all of us, the white taper at the center burns as a symbol of the spiritual guidance essential for our lives. This is our Guiding Light."

As each officer, in turn, lights her taper from the white taper, representing the Guiding Light of spiritual life, she pledges to carry out, with the help of God, the duties of her office. Then all the officers, in unison, join in prayer:

"Heavenly Father, we seek Thy guidance. Fill our hearts with love and understanding of each other that we may work together in harmony. Strengthen our wills in deep determination to carry out the plans we make. May we feel Thy presence and listen to Thy council. We ask in Jesus' name. Amen!" This is followed by the benediction.

The meeting continues. The women are inspired as the contralto soloist sings beautifully the well-known song, "My Task." They are deeply challenged to earnest Christian endeavors as the guest speaker urges them to "be workers together with God" in furthering the work of the Kingdom of God.

They join heartily in the offertory hymn: "Take My Life and Let It Be." Following a brief business session led by the newly installed president, the meeting is closed by singing: "We Are In Our Father's Hand," indicating their trust in our Almighty Heavenly

Father to lead and guide their efforts in His service.

The members of the group are the church women of Trinity Evangelical Lutheran Church of Chicago; the pastor, the Rev. Erik K. Moller; the soloist, Mrs. Donald Mose; the guest speaker, the Rev. Eilert C. Nielsen, President, District III; the president, Mrs. Herman Madsen.

The first formal meeting of the United Women of Trinity Church, described above, was held on Tuesday evening, September 21, 1954. Since December, 1953, we have all worked diligently to unite our church women into one coordinated organization, and yet retain the existing organizations as interest groups. The Mission Group, Ladies' Aid and Guild, and the members-at-large will now work together through the Executive Council on which all groups are represented. Committee work is coordinated through the Rotation Committee and several other standing committees.

We have begun a new phase of the life of the organized church work of the women of our church and we shall attempt to achieve unity in action as well as in name.

A sincere thank you to all who have assisted us in our work of re-organizing and in launching our new organization at this beautiful and impressive installation meeting.

Emilie Stockholm,
Program Chairman.

District V WMS Meeting

The business meeting of the WMS started at seven o'clock on Saturday evening. It was very well attended by delegates, visitors and women from the Dagmar and Volmer congregations.

Mrs. Harold Petersen from Askov led devotions. She also presided at the business meeting. Mrs. Duus, our District President, was unable to attend. Mrs. Duus' and Mrs. Egede's letters of greeting were read.

Mrs. Gudrun Hansen spoke on the origin and early history of WMS. She told of WMS's founder, Karoline Kjolhede, whom she had known personally. Since the organization's origin, in 1908, \$70,000 has passed through it and been channeled to various good works.

A letter of thanks from Oda Winther, recipient of the Grand View scholarship for '54-'55, was read.

The scholarship fund was discussed. It was decided that the \$100.00 scholarship for a worthy student from District V to Des Moines should be a first year student. It was further decided that Gerda Duus appoint an assistant to be responsible for the collection and disbursement of the scholarship fund for next year.

It was decided that the collection taken in at the evening meeting of the WMS should be used for hymnals and/or Sunday school material for use at Circle Pines. The collection was \$66.00.

The following persons reported on the work of their organizations: Askov — Mrs. Arnold Sorensen, Withee — Mrs. Frost, Alden — Mrs. Andrew Peter-

sen, Volmer — Mrs. Jens Nielsen, Dalum — Mrs. Jens Jorgensen, Dagmar — Mrs. Alvin Madsen.

It was decided that a suggestion should be brought before the National Board that a WMS booklet be again printed yearly.

After the business meeting a group of women from Volmer sang, "God Be With You Till We Meet Again." Then the entire convention group heard Pastor Ottar Jorgensen's good lecture. A Dagmar ladies trio then sang, "Thanks Be To God."

The meeting adjourned with a song.

Greetings From District III

The WMS of District III met Saturday evening, September 25th, at St. Peter's Lutheran Church in Dwight, Illinois, with Mrs. Alfred Holgaard, district representative, presiding.

The meeting opened with the singing of "Jesus Shall Reign." This was followed by a brief meditation on "Bear one another's burdens and so fulfill the law of Christ." Galatians 6:2.

Mrs. Marvin Nygaard was elected convention secretary. Minutes from the 1953 meeting were read and approved. Mrs. Holgaard read a letter from Mrs. Ida Egede reminding us of the WMS special project for the year, namely, Grand View Seminary and the Women's Retreat at Tyler.

The following ladies reported on the activities of the women's groups in their local churches: from St. Stephen's, Chicago, Mrs. P. Wickman and Mrs. Nussle; from Trinity, Chicago, Miss Ellen Andersen; from Bethania, Racine, Mrs. A. Engelbreth; from St. Peter's, Dwight, Mrs. M. Nygaard; from Memorial, Marinette, Mrs. E. Aagard; from Bethany, Menominee, Mrs. L. Seaborg; from St. Stephan's, Clinton, Mrs. C. Scott.

It was voted that the offering received at the evening meeting should be given to the WMS special project "Grand View Seminary." The offering amounted to \$56.63.

Following the singing of "Blest be the Tie that Binds," the business meeting was adjourned.

Mrs. Alfred Holgaard,
District Representative.

District II WMS Report, 1954

District II Women's Mission Society met at the American Evangelical Lutheran Church, Grayling, Michigan, on Saturday evening, September 18, 1954. Olga Carlsen, District Representative, opened the meeting.

Prayer was offered by Mrs. Knudstrup followed by singing of the hymn, "Lord I Wish to be Thy Servant." Minutes of the 1953 meeting were read by Laura Larsen, acting secretary for Mrs. Peter Thomsen. Minutes accepted.

Mrs. Carlsen gave the treasury report with a balance of \$2.07. Mrs. Ida Egede, National President, sent a letter of greeting and also reminded the women that Grand View Seminary is our WMS project for this year.

A "Women's Retreat" in our own district was discussed. Mrs. Edwin Hansen gave a report on the "Men's Retreat" at Stone Lake and gave further explanation of the work accomplished at a "Retreat" — devotions, crafts, etc. A report on "Retreat" in southern

Michigan was given by Mrs. Emerson Jury. St. Mary's near Battle Creek, Gun Lake, or Higgins Lake were discussed as possible sites for the Retreat.

A motion was made and carried to give the Board of Parish Education and the WMS Board the right to look into a possible time and place for this retreat.

The motion was made and carried that the collection of \$62.50 taken at this meeting be used for Home Mission work of the WMS.

The motion was made and supported that we continue the support of our Korean boy. This motion carried.

Mrs. Carlsen reminded the women of the clothing drives and also thanked the WMS women for the help and the gifts given to the Ribers while they were here in our district.

Election of a District Representative was in order. Mrs. Stoner and Mrs. Laura MacLeod were nominated by the nominating committee consisting of Mrs. Will Nielsen and Mrs. Sena Vium. Mrs. Laura MacLeod was elected.

It was decided by the group that greetings be sent to Muriel Nielsen who has been ill.

Since there was no further business, the meeting was closed with the singing of "Hark the Voice of Jesus Calling." The closing prayer was given by Mrs. Edwin Hansen.

Laura Larsen,
Acting Secretary.

A Christian Approach to the Modern Crisis

(Continued from Page 8)

7. He should cultivate the practice of placing himself in his neighbors place. He must try to understand why his neighbor reacts the way he does.
8. He should say an unequivocal "no" to the war method. He as a young, Christian man or she, as a young Christian woman, should be encouraged to refuse to bear arms for his country or any other country, and should refuse to work in war industries. In so far as possible he or she should withdraw all support from any efforts which are aimed at militarism or war as a means of solving this worlds' problems.
9. Instead he should encourage his country to take steps to disarm immediately, to feed the enemy and to meet every threat the enemy makes with goodness.
10. He should seek out communists and encourage them to yield to the love of God in Christ, as a way of life and to accept Christ rather than materialism as their God. Yes, he should invite them to Church.
11. He should be prepared to take the way of the Cross, if necessary. Should his enemies spitefully use him, should they betray him, should they seek to do away with him, he should walk fearlessly with God to that ultimate victory which is his, through Christ.

"Bless those who persecute you, bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited. Repay no one evil for evil, but take thought for what is noble in the sight of all. If possible so far as it depends upon you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord.' No, 'if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head.' Do not be overcome by evil, but overcome evil with good." Romans 12:14-21.

Second Church School Institute

The Second Synodical Church School Teachers' Institute will be held at Grand View College, November 12-14, 1954. The meeting for the Church-school teachers and superintendents is designed to help those working with the children in the various congregations of the American Evangelical Lutheran Church. The board of Parish Education has arranged the institute so that it might be an inspiration and a help to those attending. This is an opportunity for the workers to share ideas with fellow workers of the church school and to get new ideas and aids for their important positions.

It is hoped that a goodly number of teachers will be able to attend the meetings. We begin with the evening meal on Friday, the 12th of November, and close with the noon meal on Sunday the 14th. The cost of the Institute will be five dollars, which includes board, room and registration fee.

The program as outlined by the Synodical Board of Parish Education is as follows:

Friday Afternoon

Registration and getting acquainted.

Friday evening

Worship service followed by a coffee hour.

Saturday

8:30 a. m.—Morning meditation, Dr. Ernest Nielsen.

9:00 a. m.—Bible study, Dean A. C. Kildegaard.

10:15 a. m.—"What the Church and the Pastor Expect of a Teacher," Rev. Willard Garred.

1:30 p. m.—"Special Programs in the Church School," Mrs. Noyes.

3:15 p. m.—"Methods of Teaching," Mrs. Knehr.

4:15 p. m.—"Knowing the Children you Teach," Dr. Weakley.

7:00 p. m.—Question Box Hour.

8:15 p. m.—Program by the college students.

Sunday

9:30 a. m.—Church school.

10:30 a. m.—Worship service.

Those leading the various periods are experts in their fields. Mrs. Noyes is the speech teacher at Grand View College, Mrs. Knehr is the elementary education teacher, and Dr. Weakley is an education professor from Drake University. The other leaders are well known in the synod.

Following each speaker's presentation there will be time for discussion.

If at all possible, send registrations in advance to the undersigned.

Howard Christensen, Director,
Board of Parish Education.

Vacationing Churches

A Viewpoint From Abroad

In the Danish AALBORG STIFTSTIDENDE a teacher wrote about the difficulty of getting vacations for church officials. Bishop Erik Jensen of Aalborg, answered as follows:

I never forget a morning walk with the Dean of Winchester Cathedral (England) when I, in activist proposition, asked how big a parish he had, how many people came to church, and what was being done to make them come. The Dean seemed to take very

little interest in all these questions. Instead of answering me, he stopped a minute, looked me in the eyes and said, "Have you thought of what it means, that here in this place, at a certain time every single day, as long as this church has been here, there has been hymn-singing, prayer, scripture-reading, and the pronouncing of the benediction?"

"Yes," I said, "but for whom? Does anybody come here?"

"For God, naturally — isn't that the deciding factor" answered the old Dean. I admit that I became silent, and suddenly began to think in a new manner about the blessing which from this place has quietly been streaming out over all England.

Off and on the people came, sat on the benches, sometimes very few, at other times many. And the services were held exactly alike, exactly at the same hour, whether the benches were filled, or — as was the case that day — whether only a few were present.

I know very well that worshipping in cathedrals of the Anglican Church is something quite different from that of worshiping in our Danish Church, but in spite of that, I learned something here about church services that I have later been unable to forget. The central factor at every service is not the deacon, the pastor, or the members of the congregation, but the living God himself. And could one not stand in a Danish Church and say to oneself, "Here in this place people for centuries have worshiped and thanked God for His salvation and for His life-giving word, and there must — as far as is humanly possible — not come a single Sunday where folks who desire to take part in it, find the church doors closed."

This is not romantic. God's Word to people, through the sacraments and sermons, means that God's salvation is present in our midst, and therefore a church service is something one never must consider calling off. Nobody would think seriously of closing a hospital, or that the physicians take a vacation, all at one time, just to make life easier.

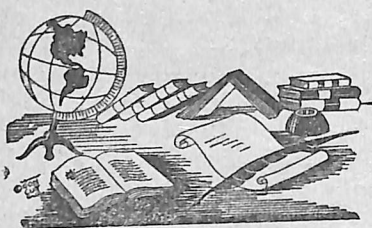
Naturally, we must do all in our power to ease and simplify things for each other — also when we want a vacation. But I must earnestly dissuade any attempt to do that by closing the churches some Sundays in summer-time. Immeasurable values will be lost by that.

Submitted by **Mr. C. A. Schjøtz**,
Detroit, Michigan.

The Church's Service

The real service which the church can render is to understand society better than it understands itself. It is for the church to save mankind from the numerous frustrations which arise where men are bound to their own past social structures or political forms of idolatry. It is for the church to give power, motivation and courage for Christian action in society by proclaiming that God reigns and that we are called to participate in His ministry of reconciliation.

Dr. C. L. Patijn, (Holland),
At World Council of Churches Assembly.



OPINION AND COMMENT

CHURCH PAPERS generally are full of news and editorials about the so-called "comic book craze" which together with the quarter "pocket book" editions of novels, have been cluttering our already over-cluttered land with pulp. For the parents of one family to say, primly, "It's no problem for us. We just don't allow them in our house," is wishful thinking. Kids are exposed to them everywhere they turn. Churches and civic groups have begun to make progress of a sort, however. One leading publisher has cut his production in half, giving up the "crime and horror" line entirely, at a cost, he says, of a quarter of a million dollars annually. PTA groups, and churches, he says, are too powerful censorship; it would be "suicidal to buck this type." Yet, he claims his comic books do not stimulate juvenile delinquency. "Actually," he says, "the greatest number of horror book readers are the adults." Meanwhile, other publishers have gotten together to form an Association for self-censorship. A New York judge, Charles F. Murphy, will be code administrator. He promises that he means business, and will frame a strict code to eliminate horror, terror and other objectionable material from comic books. Judge Murphy is a Roman Catholic. Other publishers have tried to draw some kind of parallel between comic books and works of classic literature, and claim they are no worse than, say, Shakespeare, in promulgating violence. This is hardly a valid analogy. The classic tragedies, while full of violence, portray struggles of character, indecisions of conscience, and the suffering nobility of the human spirit. In the Greek sense of tragedy, Fate moved inexorably and violently across human life, allowing an emotional release, or as Aristotle put it, a purging, a catharsis of sympathy and fear. Later, as the world of Greek and Roman civilization became pervaded with Christian thought, the redemptive love of God softened the violence and tragedy. In the great operas we see some of the most gory and reprehensible actions ever enacted on the stage, but here they are couched in sublime music, just as in the drama they are couched in the most exalted phrases of language. An adult experience of great tragedy can hardly be compared with an adolescent exposure to comic (what a misnomer!) brutality and sex.

SOME PEOPLE are happiest when they can roll statistics around in their minds. We sometimes long for the pre-historic days when numbers had not yet been invented. Aborigines today, we are told, in certain exotic and Elysian places, have only two numbers, "one" and "several." Which brings to mind the story of the two Hungarian aristocrats. One challenged the other to name the highest figure he could think of, saying he would go still higher. The second thought and thought and finally blurted out "Three." Then

the other began to think and to think, and finally said in resignation, "You win." All this comes up because the most frequent question we are asked about Evanston is "How many took part?" This may be genuine curiosity about how world-wide and ecumenical the WC of C really is, or it may be typical American concern over size (as Holger Nielsen points out in this issue.) Anyway, we looked it up, and here are the facts: There were 502 voting delegates, 499 accredited visitors, 145 consultants, 96 youth consultants, 31 fraternal delegates and 25 official observers from non-member churches. So 1,298 official participants came from 179 church bodies in 54 countries. There were 646 press representatives — more than at Queen Elizabeth's coronation — and half of them were from non-church newspapers and periodicals. There were 180 Lutheran participants. McGaw Hall, chief meeting place, sometimes was crowded with 8,000 persons, plus hundreds who listened outside to the public address loud speakers. Now we can consider the subject covered.

WE ALMOST hesitate to bring up this next item lest someone accuse us of going pietistic. But it is a ponderable fact that Americans spend just about ten billion dollars each year on liquor. This amounts to well over a million dollars an hour. Various taxes use up almost one-third of this amount, but it seems inescapable that a great many people ought to be drinking more water.

BINGO IS BACK in the news again, this time in New York City. Both Republican and Democratic platforms have pledged to try to amend the state laws so that operation of games of chance will be legalized for church, charitable and veterans' organizations. It is an oblique kind of moralistic philosophy that feels such games are less objectionable if only they can become legalized.

WE LIKE TO SEE progress in most forms, but some changes come tinged with regret. In Canada, high up in Ontario, stands a quaint old church with a swan weather vane on its steeple. At the rear of the church lies a well-groomed cemetery with graves dating back almost two hundred years. A memorial fence surrounding it was erected sixty years ago. Along side this picturesque church still stands an old-fashioned hitching shed where pioneer worshippers parked their horses during services in the long ago. A cutter with wooden runners stands in the shadows, unused since its owner bought his first Model T. A stone monument on the front lawn of the church is headed, "That ye might tell it to generations following." This is the oldest church in the area, St. John's Lutheran, of Riverside, in Dundas county. Even to our not-quite-middleaged imaginations, the scene generates waves of nostalgia. Soon the engineers of the St. Lawrence Seaway project, recently authorized by the governments of Canada and U. S., will open the valves and flood the whole community under millions of gallons of water. In compensation, you and I may one day board a ship in Chicago bound for Copenhagen.

Grand View College And Our Youth

You Name It. We've Had It!

Now, what we're trying to say is that the usual series of events at the beginning of a new school year have been usual here, too. However, we are also trying to tell you that we indulge in a bit of the unusual as well.

Registration — ah, yes, that is already so long ago, or at least so it would seem. But it has been weathered rather well by all of us and we have settled down to the routine of class work. Just after registration, we had somewhat of an innovation here at GVC. It was a Faculty-Student reception in the lounge of the main building, and we all went through the receiving line to meet our faculty and "the other half" (in the case of our married profs, naturally!), and it was all very nice and gave us a feeling that we were important to the college. This, we are told, is to be a regular thing each year, though the procedure might vary somewhat. I'm all for it.

Mention has been made of things new. Here's another. We now have our morning devotions or chapel service at about 11 a. m., and it has made a world of difference in the attendance. Where last year we were just a handful, this year our attendance has soared to over fifty students. This chapel attendance is voluntary, as you know. Our devotions at night have always been well attended, and still are.

U. K. programs have been very good this year, and we discover anew that there's talent in our midst, from our newest Freshman to our newest faculty members; so we know our U. K. programs throughout the year can be good if we go out after the right people. One of the best programs was the series of "Evanston" pictures and the running commentary of our speaker, Dr. John Clinton. His method of using two projectors gave some rather startling results at times, as well as some very beautiful effects. The pictures were all in lovely color, and his collection must be of inestimable worth. The program lasted over one hour and was excellent.

If our column seems rather disjointed this time, we hope we are forgiven. At present there is the I. F. T. A. (Iowa Future Teachers Association) luncheon that is taking much of our time and talents (?), and since it hasn't been yet, we can only say that we are still working with it, and hope to tell more about it later. Mrs. Knehr and Mrs. R. are giving us all the help they can, and we future

About the Sewing Machine for the Porto Novo Mission

The Porto Novo Mission, a small, independent mission in South East India, is supported mainly by a group of friends in the Grundtvigian church in Denmark. But it also has friends in our Synod, who have made contributions toward its support over a period of years. The Danish woman, Anne Marie Petersen, began her work among the destitute children at Seva Mandir, (the name of the home) many years ago. She bought the plot of ground on which the fine home was built, cheap, because people around there believed it was haunted. And she wanted to show the people that her God had no fear of evil spirits. She became a blessing to many homeless and neglected children. She was fortunate that before her death she found a fine, Christian, native woman who was capable and willing to take over where she left off.

The work under Mary Chakko's leadership has grown beyond the capacity of the home, and a large addition is now being added. This will in part be paid for by the district in which it is located. The school and the home is fully accredited by the State, which also pays part of its maintenance. But even so, the needs there

teachers are learning to "stand on our own feet," so to speak.

The mixture of sweet and sour notes coming from the college's Main building is an indication of the fact that our choir is getting ready for the Reformation Festival which is to be held this year at the First Lutheran Church. There are still a couple of weeks before we shall have to sing our anthems, so it is sincerely hoped that we come up to the high standard of our director, Bob Speed.

With just a little cooperation from the weatherman, we finally squeezed in our fall picnic. It was just one of those things that almost did **not** come to pass, but either the old weatherman slipped up on his predictions or we put one over on him. It doesn't much matter what happened. We **did** have the picnic.

GVC has had an influx of visitors since September 12. Some were former students, some parents of students, and some just wanted to see what we looked like, I guess. We like to have visitors on our campus. We feel we have something to share with them all. Have you been out this way lately? If I knew when Studenterfest was to be held, I'd jot it down right here. That's one time of the year when you don't need an excuse to come. In due time you will hear all about it.

This is about all for now. Believe it or not, by the time we "see" you via L. T. again it will be almost time for Christmas plans!

R. F.

are usually greater than the means received can supply. This is partly due to the fact that the area around Porto Novo has suffered several successive years of drought.

Last spring Miss Chakko wrote me that she and Sister Vibeke, her Danish assistant, had decided to lay aside all the gifts that came from friends in America, until they had enough money to buy a sewing machine, which they needed very much, as Anne Marie's old hand machine was completely worn out. They had to do all the sewing by hand, even to the children's clothes (there are 180 children in the school). I mentioned this fact in LUTHERAN TIDINGS later, and soon donations began to come in for the sewing machine. In fact, Miss Chakko wrote that they really needed **two** machines, one for the children's home and one for use in the girls' sewing class in school. But she would be happy for even one hand machine, as the paddle machines were more expensive.

When Mrs. Viggo Nielsen, editor of "Child's Friend", heard about it, she took it up with the children of our Sunday Schools, suggesting that it would be a nice project for them, to present the children at Seva Mandir with a sewing machine for Christmas. And we decided to keep the donations in two funds. The result to date is as follows: The adult fund \$85.00, the Sunday School children's fund \$51.37. This is, of course, still far from our goal; a hand machine costs about \$100, and a paddle machine about \$160. But there is still time to join in the good cause, as I will send the last donation out by airmail as late as December 1.

We are, of course, all aware that the Santal Mission is the officially adopted mission of our synod. But our church has always, I believe, given support to small, private missions on the side, as, for instance, to Mrs. Frank's Seamen's Mission in South America and Karen Jeppe's mission in Aleppo, Syria, which our people supported until the death of the founders.

The children of our Sunday Schools, and others, also save used postage stamps which are sold by Johannes Jepsen, 426—43 St., Brooklyn 32, N. Y., for the benefit of the Porto Novo Mission, so send him your used stamps.

Gifts Received For Sewing Machine:

| | |
|-------------------------------------|---------|
| Olav Pedersen, Lindsay, Neb. | \$25.00 |
| P. Molby, Seattle, Wash. | 10.00 |
| Danevang Danish Ladies' Aid | 10.00 |
| P. C. Petersen, Chicago, Ill. | 5.00 |
| Alice Jensen, Des Moines, Iowa | 1.00 |
| A Friend, Box 204, Withee, Wis. | 1.00 |
| Anna Juhl, Grayling, Mich. | 1.00 |
| Bethany Ladies' Aid, Ringsted, Iowa | 5.00 |
| | \$58.00 |
| Earlier accounted for | 27.00 |

Total ----- \$85.00

In behalf of the Porto Novo Mission,
my sincere thanks to all of you!

Nanna Goodhope, Viborg, S. D.

Solvang Lutheran Home

The 2nd Annual Report for the Solvang Home for the Aged, dated Oct. 1, 1954, has been distributed. A cover sketch shows the position of the two first units in relation to the new unit which was this month completed, and the possible location of the next unit. The report gives as its "Gross Worth" the sum of \$92,078.75 (see below). Thirteen residents live in the home, and at least nine persons are on the waiting list.

Comprehensive Worth Statement

Assets

| | |
|-------------------------|--------------------|
| Cash in bank, Gen. Fund | \$20,055.50 |
| Cash in bank, Oper. A/C | 30.25 |
| Value of Building "F" | 22,466.00 |
| Value of Building "E" | 29,958.00 |
| Value of Land | 5,000.00 |
| Site Improvements | 6,640.00 |
| Equipment | 2,814.00 |
| Furniture and Fixtures | 4,280.00 |
| Inventory, Expendable | 500.00 |
| Prepaid Insurance | 335.00 |
| Gross Worth | \$92,078.75 |

Liabilities

| | |
|----------------------------|--------------------|
| Resident prepayments | \$ 6,000.00 |
| Non-resident prepayments | 5,000.00 |
| Three per cent 5-year Loan | 2,000.00 |
| Reserve-Depreciation | 1,809.00 |
| (Book records only) | |
| | \$14,809.00 |
| Net Assets | 77,269.75 |
| | \$92,078.75 |

Christian Unity

Valdemar S. Jensen's "The Theme at Evanston" deserves to be read twice and taken close to our hearts. (L. T. September 20, 1954.)

As a layman I should like to add a couple of thoughts to what he wrote. We Christians have not been entirely able to rid ourselves of the taboos, or forbidden things of paganism. Some churches will not admit Masons to membership and will encourage divorce of a member married to a Mason. Some will not recognize baptism without immersion; others require changing from Sunday to Saturday as the day of rest and worship, and so it goes. Mr. Jensen pointed out that all this is man-made theology, or human explanations of the teachings of Jesus. It seems to me that if such things are important, Jesus would have made them very clear to us as he did about our relation to God. With Him our problems are all personal ones. With Him our problems are not of a theological nature.

My second thought,—to forget generalities about bringing the churches into harmony, and, instead, get down

to the individual, to you and me. Let US love as a brother every person who wants to serve the Lord **IN SPITE OF** the theology cherished by the denomination to which he belongs. We who long for Christian unity do not have to wait for the churches to take action. The door is wide open to you and to me to partake of the joy and blessing that comes from the unity through love of those who love Jesus Christ, "Who desires all men to be saved."

B. Skou.

1424 Grand Avenue,
Santa Barbara, Calif.

From St. Stephen's Lutheran Church, Clinton, Iowa

Dedications are becoming common in St. Stephen's, Clinton. On the first Sunday of last November the church, completely renovated in the interior, was rededicated. On Sunday, September 12th, beautiful new choir robes were dedicated. The robes and stoles in the colors of the church year, were purchased by voluntary contributions from members of the choir and congregation. Their purchase was necessary because of growth in the number of choir members. Twenty-eight robes of black rayon are now in weekly use.

Within a few weeks the Parish House will also be dedicated. It was deeded to the congregation by the D. F. S., and is in process of renovation at present. When completed all foundations will have been reinforced, the kitchen enlarged and refurnished, all electric wiring and plumbing replaced. New toilets, two new gas furnaces, new subflooring and tile on all downstairs floors and redecorating are a part of the work being done.

When finished there will be quarters for the older Sunday School pupils who have been crowded out of the church parlors. There will also be two meeting halls, one 15x54, the other 31x54 ft., and a checkroom.

These accommodations are needed for Sunday School and growing auxiliary organizations of the church, as well as for social gatherings for the whole congregation.

The average attendance at worship services of the church continues to grow. Many visitors are present at every service and the roll of prospective members also increases.

Correspondent.

Your wife, if she's the right kind, is always your safest and wisest counselor. When in doubt consult her. In the darkest hours of adversity she'll either punch a hole through the clouds or lift one corner and show you that the sun's still shining.

Josh Billings.

Santal Mission

Contributions for September, 1954 General Budget:

| | |
|---|----------|
| Dagmar Congregation Ladies' Aid Cradle Roll, Dagmar, Mont. | \$ 14.00 |
| N. Cedar S. S. Birthday Bank, Cedar Falls, Iowa | 4.65 |
| Miss Alice Jensen, Des Moines, Iowa | 5.00 |
| Mrs. Lohmann, Des Moines, Iowa | 2.00 |
| Mrs. L. Fenger, Des Moines, Iowa | 1.00 |
| Rev. John Christensen, Ludington, Mich. | 10.00 |
| A Tither | 10.00 |
| Nazareth Lutheran Sunday School, Withée, Wis. | 32.30 |
| District 2 offering, Grayling, Mich. | 42.42 |
| O l a v Pedersen, Rosenborg, Neb. | 50.00 |
| Mrs. Strandgaard and Sigrid, Des Moines, Iowa | 8.00 |
| District 4 Meeting, Fredsville, Iowa | 100.00 |
| In memory of Soren Hansen, Des Moines, Iowa, Rev. Hans Juhls | 1.00 |
| and the following from Hampton, Iowa, Andrew Bloms, Mrs. N. F. E. Jensen, Mrs. Oscar Pedersen, Mrs. Peter Ostergaard, Milton Ostergaards, Mrs. H a r r y Lind, N. K. Petersens, Harvey Pierces, J. P. Freeses, Verle Eastons, Marius Juhls, Evald Jensens, Benton Larsens, Chris. B. Christensens, Albert Hansens, Peter Jorgensens, Cleo Palmers, Harold Jorgensens Chas. McRoberts, Folmer Jorgensens, N. C. Rasmüssens, Arlo Jensens, Geo. Dockwells, Peter F. Nielsen, Anna Sorensen, M r s. Andrew Jorgensen, Jens G. Jensen, Sadie Ericksen, Mrs. Alfred Kibsgaard, and Dagmar Miller | 16.00 |
| and Richard Jessens, Des Moines, Iowa | 1.00 |
| In memory of Mrs. Jorgen Petersen, Luck, Wis., West Denmark, Ladies' Aid | 3.00 |
| In memory of Marie Olsen and Sophie Jensen, Los Angeles, Immanuel's Congregation, Los Angeles, Calif. | 10.00 |
| and N i e l s Christensens, Cedar Falls, Iowa | 1.00 |
| In memory of Chris Sorensen, Des Moines, Iowa, Friends in Luther Memorial Congregation | 16.00 |
| In memory of Hildur Mortensen, Ludington, M i c h., Friends | 10.00 |
| In memory of Hans Diken, Ellensburg, Wash., Esther | |

| | |
|--|------|
| and Carl Wojohn, Minneapolis, and Dagmar Miller | 5.00 |
| In memory of Mrs. Peter Krogh, Omaha, Neb., Mr. and Mrs. Magnus Christensen and the Kjeldgaards | 6.00 |
| Mr. and Mrs. Peter Jensen | 2.00 |
| Mr. and Mrs. Chr. Christensen and Mrs. Clausen | 2.00 |
| Ernest Andersens, Chr. Bundgaards, Chris. Fredericksens, Einar Christensens, Chr. Pallesens, Mrs. Thorup, Oswald Christensen and Herbert Hansens | 3.50 |

For a Child's Schooling:

| | |
|-----------------------------------|------------|
| The Joe De Weeses, Seattle, Wash. | 25.00 |
| Total for September | \$ 406.77 |
| Total since January 1st | \$6,965.96 |

Acknowledged with sincere thanks and I, too, would express my appreciation of the work of our young people in sponsoring the student from our Santal Mission, Anil Jha. He is at G. V. C. studying.

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa.

OUR CHURCH

Tyler, Minnesota. Prof. Howard Christensen preached in the Tyler church Oct. 17. Two seminary students, Ted Thuesen and Carl Laursen, served our churches in Ruthton and Diamond Lake the same Sunday — a "first" experience for both of them.

Cedarloo, Iowa. Consecration and Ground Breaking services were observed here on Oct. 17, for the new chapel, less than a year since the formal organization of the congregation. The new parsonage was dedicated last month.

Detroit, Mich. St. Peter's Church here recently welcomed twelve new members. Work on the new church building is progressing, and it is expected the church will be ready for use before Christmas.

Wilbur, Washington. Installation of Pastor Robert Fallgatter took place here Oct. 17, with the new District President (Pastor Harold Olsen, Junction City, Oregon) officiating. Pastor Olsen spoke at an afternoon meeting on the subject; "The Recovery of Family Life. On October 19, Mr. Hans Haarder, Danish educator, was scheduled to lecture.

A cheerful letter from Pastor Fallgatter says, "Wilbur has impressed us very favorably. Everyone tried to make us feel at home from the minute we arrived. Once we got here, it did not seem nearly as far away from Iowa as we had thought it would . . . Before we came (the congregation) had the house connected to the city sewer system (at a cost of about \$500, since they had to blast through rock

every inch of the way), put in a new kitchen sink and cleaned the parsonage. After we arrived they painted the living room, dining room (including putting up wallboard) and the guest bedroom. The kitchen cupboard was full of groceries on our arrival, and they had purchased (the former pastor's) stove, refrigerator and piano for our use."

Clinton, Iowa. St. Stephen's Church here has for sale 21 choir robes and red stoles, in good condition, for a very reasonable price. The reason they are to be sold is that more robes were needed, but could not be had to match.

White, South Dakota. The congregation here observed its 70th Anniversary Sept. 26. The congregation is served by Pastor Walter Brown, of Diamond Lake-Ruthton, Minnesota.

Solvang, Calif. Two prominent visitors are scheduled for presentation to the community here soon. Oct. 28th, Mr. Hans Haarder will speak at Atterdag. Oct. 24, a congregational potluck will be held in the gymnasium, and a concert will be given by Enoch Larsen, blind tenor from Denmark.

Tacoma, Washington. Mr. Enoch Larsen was heard in a concert here Sept. 24th and the report we have called it "an unusually fine evening." Pictures from Denmark were also shown in an informal assembly in the basement after the service in the church sanctuary. Mr. Larsen included songs of his own composition.

Dwight, Illinois. The District Convention here voted to present a \$100 scholarship per year to each seminary student entering seminary from District III.

Bridgeport, Conn. The 60th Anniversary of the congregation was observed last month, with Dr. Conrad Reisch and Pastor Carlo Petersen as guest speakers. A choir concert and a dinner, with informal talks at an early supper, rounded out the day.

Waterloo, Iowa. The congregation here now has three choirs, a Senior Choir, a Girls' Choir, and a new Junior Choir. Five new families, including 10 children, were recently received into membership in the church.

Hampton, Iowa. A Mission Meeting here had as speakers Pastors George Melby and Holger Nielsen, Sunday and Monday, Oct. 3 and 4.

Seattle, Washington. Professor Max Savelle, author of *Seeds of Liberty*, was speaker at the parsonage hall here Oct. 17. A widely-known and widely-traveled authority, his subject was "Impressions of Spain."

Racine, Wisconsin. The Harvest Festival here will have as its guest speaker the Rev. William D. Downey, Milwaukee, minister. He was Air Corps chaplain of the squadron assigned to deliver the first A-bomb during World War II. The festival is scheduled for Oct. 17.

Perth Amboy, New Jersey. A new Sunday School building was put into service here Sept. 12th, in Raritan Township, a home mission area of the

P. A. congregation. The new little chapel is the first Protestant church in the area, and services will now be held four times a month.

Tyler, Minnesota. This congregation will sponsor the coming of another refugee family. A committee has been formed to investigate and make the arrangements.

Omaha, Neb. Members of the congregation here cooperated in laying a new cement floor in the garage for the pastor's new Ford.

Acknowledgement of Receipts for the Synod Treasurer

For the month of September, 1954

Toward the Budget:**Congregations:**

| | |
|------------------------------|----------|
| Menominee, Mich. | \$ 38.73 |
| St. Stephen's, Chicago, Ill. | 25.00 |
| Seattle, Wash. | 58.30 |
| Nysted, Nebr. | 180.64 |
| Clinton, Iowa | 300.00 |
| White, S. D. | 55.00 |
| Manistee, Mich. | 50.00 |
| Bridgeport, Conn. | 60.00 |
| Muskegon, Mich. | 200.00 |
| Canwood, Canada | 134.50 |
| Solvang, Calif. | 677.58 |
| Minneapolis, Minn. | 506.50 |
| Exira, Iowa | 100.00 |

Home Mission:

| | |
|---|-------|
| In memory of Bernice Jensen, friends in Viborg, S. D. | 6.00 |
| South Lutheran Society, Viborg, S. D. | 13.25 |

For Cedarloo Mission — In memory of Mrs. Peter Krogh, formerly of Omaha, Nebr., Mr. and Mrs. Hans O. Sorensen, Chicago, Ill.

10.00

Annual Reports 132.50

Grand View College:

Congregation: St. Stephen's, Chicago, Ill. 1.00

Pension Fund:

| | |
|------------------|-------|
| Congregations: | |
| Enumclaw, Wash. | 1.00 |
| Pasadena, Calif. | 33.00 |

Pastor's Dues:

| | |
|-------------------------|-----------|
| Rev. A. C. Kildegaard | 42.13 |
| Rev. W. Clayton Nielsen | 44.00 |
| Rev. A. C. Kildegaard | 22.80 |
| Rev. W. R. Garred | 55.00 |
| Previously acknowledged | 28,990.76 |

Total to date \$31,737.69

Received for Items Outside of Budget:**For Circle Pines Building Fund:**

Paul Steenberg, Sr., St. Paul, Minn. \$ 500.00

For Cedarloo Building Fund:

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|---|-------|
| Residents, Valborgs minde, Des Moines, Iowa | 15.00 |
| Danish Mission, Brayton and Oakhill, Iowa | 10.00 |
| Mrs. Harold M. Petersen, Galt, Iowa | 25.00 |
| Betania Ladies' Aid, Ringsted, Iowa | 40.00 |
| Mission Circle, Manistee, Mich. | 10.00 |

| | |
|--|----------|
| Juhl-Germania Mission Circle, Mich. | 50.00 |
| W.M.S., St. Stephen's, Chi- cago, Ill. | 50.00 |
| A Friend | 20.00 |
| Congregations: | |
| Des Moines, Iowa | 3,447.50 |
| Hampton, Iowa | 2,001.76 |
| Newell, Iowa | 1,966.50 |
| Cedar Falls, Iowa | 1,624.00 |
| Kimballton, Iowa | 1,200.00 |
| Ringsted, Iowa | 966.00 |
| Waterloo, Iowa | 175.00 |
| Exira, Iowa | 30.00 |

**For The Rev. Hector C. Magalee, 8th
Ann St., New Amsterdam, British
Guiana:**

In memory of the baptism of
infant sons of Mr. and Mrs.
Stanley Jensen and Mr.
and Mrs. Dick Dupries,
Pastor Heide, Racine, Wis. 8.00

Bishop Skat Hoffmeyer:

| | |
|-------------------------|-------|
| Congregations: | |
| Ringsted, Iowa | 36.56 |
| Des Moines, Iowa | 25.00 |
| Cedar Falls, Iowa | 54.60 |
| Dagmar, Mont. | 28.00 |
| District 6 | 40.00 |

Eben-Ezer Mercy Institute:

| | |
|---|-------|
| Congregations: | |
| Alden, Minn. | 30.00 |
| Ringsted, Iowa | 78.65 |
| Mrs. Sam Andersen, Des Moines, Iowa | 5.00 |
| Immanuel S. S., Lake Norden, S. D. | 5.90 |
| Mrs. Soren Holst Madsen, Cedar Falls, Iowa | 5.00 |
| Mrs. Anna White, Ludington, Mich. | 10.00 |
| Los Angeles, Calif. | 27.25 |
| Racine, Wis., for Madsen | |

| | |
|---|-------------|
| Memorial | 50.50 |
| Lutheran World Action and Relief: | |
| Rev. Ronald Jespersen | 10.00 |
| In memory of Bernice Jen- sen, friends in Viborg, S. D. | 5.00 |
| Pastor Heide | 5.00 |
| Congregations: | |
| Askov, Minn. | 100.00 |
| Menominee, Mich. | 9.34 |
| Nysted, Nebr. | 5.00 |
| Viborg, S. D. | 20.00 |
| Enumclaw, Wash. | 40.50 |
| Solvang, Calif. | 294.00 |
| Wolters Corner, Wis. | 17.00 |
| Exira, Iowa | 22.00 |
| Marinette, Wis. | 58.00 |
| Marquette, Nebr. | 277.00 |
| Previously acknowledged | 5,551.70 |
| Total to date | \$ 6,414.54 |

Church Extension:

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|--|----------|
| District 2 Convention | \$ 42.41 |
| Respectfully submitted, American Evangelical Lutheran Church Charles Lauritzen, Treas. | |

Ted Thuesen

(Continued from Page 6)

there is doubt, is faith necessary. He stressed that we cannot know that we are saved because although we have no doubt about God, we have doubt about ourselves.

Bishop Hanns Lilje of Germany explained that in Europe today, an existential conception of the church is held. The church is considered actual from moment to moment. It happens right now in the encounter with the living Christ. Bishop Lilje also noted that Luther emphasized the unbroken succession of believers to combat the prevailing so-called "apostolic succession" of a hierarchy.

Alan Paton, (Africa) author of *Cry, the Beloved Country* and *Too Late the Phalarope*, brought to our attention the great paradoxical mystery with which we are faced: I am dust and ashes; yet for me the world was created. The church, according to Paton, by failing in social justice, is not the foretaste of the kingdom of God, which it should be; and the responsibility for this rests personally upon each one of us.

In discussing the question, "Can eschatology be presented to the man in the street?" Paul Minear, author of *The Christian Hope and the Second Coming*, left us with these thoughts: (1) Every Christian is a man in the street. If not, he is not a Christian, and (2) Every Christian is loyal to a man in the street who died on the cross.

Kathleen Bliss of the Church of England pointed out that Europeans are stressing the hope in eternal life because for them the present hope is dim. She also noted that today the humanist who believes there is no sal-

vation can only resign himself to the world's problems because he has also lost confidence in man.

An unscheduled appearance of three men from behind the iron curtain, including Bishop Hromodka of Czechoslovakia, stimulated great interest. Some felt that these men avoided certain questions; however, it must be remembered that they had to return to their homelands after the assembly.

Since Paul has dealt with over-all impressions, I shall not go into such except to add that I, too, found participation in this great meeting, a challenging and inspirational experience which I shall not soon forget. I am indeed grateful that I was given the opportunity to share in the rich experience of this most significant occasion in our student generation.

Ted Thuesen.

Paul Nussle

(Continued from Page 6)

tive element of our synod is afraid of?—Implying that our heritage can best be preserved by keeping it to ourselves? Time and again we were listened to with interest as we attempted to articulate our peculiar heritage to others. Isn't this the best way to preserve it? If it is worthwhile, it will live. Our first speaker, Roswell Barnes, pointed this out quite vividly. By spreading your heritage over the church as a whole, you lose no essentials; rather you gain in associations and possibilities of greater work in aggregation. Rather than losing that which we are trying to preserve, Barnes illustrated that the whole be enriched by it and we will fit into that whole and see it in right perspective.

There was also the colorful Festival of Faith at Soldier Field, with its beautiful pageantry and music. Also the many trips to Evanston to hear the plenary sessions at McGaw Hall. One of the most stirring parts of the meeting was the evening service held in the First Methodist Church of Evanston. Here we gained, quite vividly, the feeling of ecumenicity. In unison we stood and repeated the Apostle's creed and prayed the Lord's Prayer, each in his native tongue. Together, with men of all Christian denominations, we worshipped the one true God, Father of our Lord and Savior, Jesus Christ.

There are many folds, but there is but one flock and one shepherd. (John 10:16).

Paul Nussle.

Anybody can be angry, that is easy; but to be angry with the right person, and to the right degree, and at the right time, and for the right purpose, and in the right way — that is not easy.

Aristotle.

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, Minnesota.

October 20, 1954

I am a member of _____ the congregation at _____

Name _____

City _____ State _____

New Address _____

JENSEN, JENS M.
TYLER, MINN.
RTE. 2,
6-3