

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Going Up To Calvary



CHRIST, our Lord, was made to suffer . . .

Die upon the shameful place
As companion of the wicked,
Hated, numbered with the wicked.
Blood ran down His pain-scarred face.

Bow your head in deep contrition
As you think of Him today!
Journey through the Street of Sorrows,
Walk the narrow Street of Sorrows . . .
Go with Him the whole long way!

Envision Him, you erring mortals,
Going up to Calvary!
See the sweat and blood co-mingle,
Dusty sweat and blood co-mingle,
As He staggers wearily!

Watch Him going up the hilltop . . .
Loved and pitied by so few!
Sense the thorn-crowned, bleeding Saviour,
Cruelly scourged and bleeding Saviour,
Crucified for me and you!

Thelma Allinder.



"Lead Us Not Into Temptation But Deliver Us From Evil"

Peter D. Thomsen

HERE is the question that every true Christian asks when he stops to consider the meaning of the words in this petition of the Lord's Prayer — can a Christian be spared temptation? Let us hear what the Bible has to say about this question. Listen to the apostle Paul:

"No temptation has overtaken you that is not common to man. God is faithful and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape."
(I Cor. 10:13)

Hear the solemn warning of James:

"Let no one say when he is tempted, 'I am tempted by God,' for God cannot be tempted with evil, and he himself tempts no one, but each person is tempted when he is lured and enticed by his own desire."
(James 1:13) J. B. Phillips in his interpretive translation of the New Testament Epistles states the last portion of this sentence by James in these words:

"... a man's temptation is due to the pull of his inward desires which can be enormously attractive."

Can a Christian escape temptation? Let us look deeper into this question. Consider the experience of our Lord. He was not spared the struggle of being tempted. Can we expect to be? Or if we could escape would we want to? Can man avoid the struggle between the yes and no that each must answer for himself in response to God's Will and still be free? I think not. Unless he denies a free-will man cannot escape. For temptation is what God **permits** (and in that sense wills) when he gives man a chance to look at his choices and freedom of will with which to select and decide.

Consider the scene in the wilderness where Jesus was led "to be tempted by the devil." (Matt. 4:1) Is not the essence of that dramatic story this, that Jesus was free to choose between his own will and the Father's? Was he not through that experience being put through the test of obedience and love? Was he not being given the choice of deciding with a yes or a no, for or against, the one whom he himself called Satan? I believe that he was, and I further believe that it is this test through which every man must pass.

May I say this to you? In every man's life there comes a time when he is tempted to doubt God. "Life gives you wings but takes away your sky," and you wonder — where is God now? You were minding your own business when suddenly something tragic happened to your life — something you thought ought not to have happened. Something you thought God could have prevented, and you cried out in desperation, "My God, why?" It was in that moment you prayed, or should have prayed if you did not, "Lead us not into temptation, but deliver us from evil."

You see, the essence of this petition is not that we ask God for power to overcome the little, harmless temptations, "the sins which do not lead to death," (Barth) the necessary temptations that God used to build up character within us. No! Here at this point in the Lord's Prayer it is a question of whether or not a person has strength enough and will-power enough to resist the temptation of the devil not to trust God completely. It is because of this temptation, which is the heart of our problem here, that it is wrong, I feel, to divide this petition in two as though we were praying for one thing when the words "Lead us not into temptation" are said, and something else when the words "deliver us from evil" are said. The two belong together in the same petition. No one has helped me to understand this more appreciatively than has Marc Boegner in his little book: **The Prayer of the Church Universal**. The most concrete thing in our existence, he says, is "this grip of Satan over our total life. . . Ah, this secret slavery, for which we tremble before God in the hours when we consent to be sincere with regard to ourselves — it is necessary that we feel, that we hate its chains, whose great weight becomes clear to us when we persevere in praying: "Deliver us from the Evil One!" (page 115, PRAYER OF THE CHURCH UNIVERSAL: Boegner.)

Yes, here is the prayer that confesses human weakness, but it is the prayer also that "breathes our love for God." (Geo. Arthur Buttrick: **Interpreter's Bible**, Vol. 7, page 315) OUR LOVE FOR GOD — in the final analysis is it not this which comes to us in the overtones of this petition and the whole prayer of which it is a part? Yes, Christ commands us to let God hear our desperate need for deliverance, but he does this not merely to convict us of sin. He does this also to hold high before us the hope of God. God can rescue us. God will deliver us. This is the promise and hope that Jesus Christ gives to us, not only in the implied answer of this prayer, but in His very own life, death and resurrection. His obedience, his loyalty, his willingness to trust God completely, even to death on a cross, (Philippians 2:8) constitute for me and for you the VICTORY that puts Satan under control. Therefore, this prayer of our Lord reveals to us, not only the terrible sin of man, but the mighty power of God and the love of God.

"Lead us not into temptation, but deliver us from evil!" Indeed! Here is the prayer that lifts our eyes from earth to heaven, from man to God, and to that destiny that we, following Christ, do seek. For this reason we rejoice saying as we do in the doxology of this great prayer, "For Thine is the Kingdom and the Power and the Glory, forever." Or as the **Letter of Jude** in the New Testament says:

"Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory and rejoicing, to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen."

It is more difficult to organize peace than to win a war.
—Aristotle.



Women Are People

Howard Elmo Short

Dr. Short is Professor of Church History at the College of the Bible, Lexington, Kentucky.

IT has been a man's world for a long time. It is a little hard to give up. Nevertheless a distinguished anthropologist said recently that women are superior to men. In these days when survival is a common subject of discussion, we hear the same man saying that on the whole, women are better equipped to survive than men. Apparently, the fact that women have an average age span six years longer than men is not due to the fact that men worked harder, as we had assumed.

For nineteen centuries, man has been admitting, little by little, women's place in the world. In our own country the pace of recognition was increased phenomenally when we entered World War I. Women began to work in factories. And production increased! There has been no stopping them. Fifty-three women have served in the United States Congress. Two have served in the President's cabinet. The Treasurer of the United States is a woman. During the recent conflict women went to war, and one branch of the armed forces was headed by a woman already distinguished as a college president.

We have said that there has been no stopping them, but church men have perhaps tried hardest to stop them. Where top-level administrative and policy-making positions have gone to women in business, industry, the military, and in local, state and national governments, precious few similar positions in the church have been given up by the men. In the local church, many a man has announced decisions from the pew and from the pulpit which were predicated on the assumption that the women would do the work involved. In the wider church circles, until recently there has been comparatively little thought given to the matter.

The ecumenical encounter, as we like to call it, has forced Christians to give new thought to our disunity as churches. It has not been hard to find the scripture passages regarding the one church. It has been much harder to comprehend any way in which the wholeness of the church can be restored. But we have discovered one thing; wholeness involves more than reunion of the segments of the church which exist under hundreds of names, insurmountable as that problem may appear. Wholeness also will demand, among other matters, a solution of the man-woman relationship in the church as "first-class and second-class members. "There is neither male or female; for you are all one in Christ Jesus" (Galatians 3:28). That's what Paul said! Yet, Matthew 19:4 and Mark 10:6 have Jesus reiterating Genesis 1:27 that, "God made them male and female." Since Jesus was talking about marriage this seems to be faint proof

that he was trying to separate them into two classes when they became Christians. Furthermore, Jesus went on to say that "The two shall become one" in marriage. In the church we remain "two," and it is a highly improbable exegesis that would cite this text as proof that men should decide what the function of women should be in the church.

Disposing of this text does not satisfy the Biblical exegete on the subject; thought and writing on the matter of woman's place in the church is divided between the theological approach and a sociological explanation. Without attempting to rule out one and adopt the other exclusively, the church of our generation certainly will have to struggle with the question: Just how shall we understand the scriptural references to women? Are they all to be taken "literally" as a blue-print for building our church life, or must we ferret out the basic teaching from the setting which mirrors the sociological pattern of the first century?

As early as 1895, the Rev. Peter Z. Easton settled the issue in a pamphlet entitled, "Does Woman Represent God?" It took him twenty pages to say that the answer is "NO!" His thesis was that, "Woman does not represent God, never has and never will," and that the doctrine of women's rights is "the complete embodiment of Satanic malice and malignity." Of course he found scripture to prove the conclusion with which he had started.

For over a hundred years now, we have known the basic questions to ask in the historical study of the Bible. We can never learn the answer to the question, "What does this text mean?" if we ask it first off. Always the first questions to ask are the "W" questions: Who wrote this, to whom did he write, and why? What was the condition under which it was written, and what was the situation of those to whom it was written? Such an approach to the search for the biblical answer to the place of women in the church makes the best possible use of both biblical theology and sociology.

Starting from this point of view to conclude that "it is shameful for a woman to speak in church" (I Corinthians 14:35) in the twentieth century would be as untrue to the New Testament as to interpret verse 26 in this passage to mean that men could not worship together unless "each one as a hymn, a lesson, a revelation, a tongue, or an interpretation." Yet, some are saying that we must deal with Leviticus 15 and decide whether an "unclean" woman should



handle holy things. To read this chapter as Christian "law," without an attempt to relate its teaching to the social situation of those for whom it was Hebrew law, seems to be throwing all reason out of the window prior to opening the Bible.

It seems reasonable to conclude that no proper theological interpretation of the place of women in the church can be arrived at, except as the biblical passages are interpreted in the light of the day in which they were written. Having decided to study the matter that way, one would conclude that the Bible teaches that women are capable of the same sins and the same virtues as men. The Ananias and Sapphira, and Aquila and Priscilla incidents indicate that a Christian woman is equally responsible with her husband for Christian service. As a matter of fact, the experiences of resurrection morn indicate that women are sometimes more sensitive to truth than men.

But what about "specifics?" Even if the modern church should grant all that has been said so far, and assume the equality of men and women in the sight of God, this would not settle the questions that

Brides For Sale

Of all the countries to practice the sale of brides, the ancient Assyrians and Babylonians had the most practical version for all concerned. Each spring and fall all the marriageable maidens were assembled for display in front of the temple. As could be expected, the bidding was heavy for the more beautiful girls, some of them bringing almost fabulous prices. But that didn't disturb their plainer sisters, because all the money received was divided among those who were not sold as a kind of dowry. Many eligible and prudent men waited for this transaction, preferring a bride with property to one with beauty!

Mary Alkus.

are being widely discussed by men and women in the church today. What specific functions can be safely intrusted to women. By all means, the raising of a considerable portion of the budget is their "duty." Certainly they ought to teach in the church school. We know a congregation that needed a church school teacher badly and only a woman was qualified and available. She was permitted to do so by the elders on the ground that the scriptures teach that a woman must keep silent "in church," and say nothing about Sunday school!

There are also other places where they can "serve." Why? Is this where the Bible puts them or is this where men and social custom puts them? These are questions that no single member of one particular church has a right to try to answer for other Christians. A custom has become doctrine in the churches, in varying degrees. It cannot be expected that we will be able to distinguish the one from the other in this matter any more quickly than we have in other aspects of the Christian religion.

We must try, however. Many men think that many women just want recognition. The trouble is quite

Suomi Synod Must Elect Again As President Rejects Office

Hancock, Mich.—(NLC)—A new president will be elected by the Suomi Synod at its 66th annual convention in Ely, Minn., June 19-22, as the Rev. Eino M. Tuori, has announced that he cannot accept the office to which he was named last year.

In the interim, Dr. John Wargelin will continue as acting president of the 31,000-member church body, also known as the Finnish Evangelical Lutheran Church.

Mr. Tuori, 42, pastor of Bethlehem Lutheran Church in Detroit, Mich., was elected to the presidency last June as successor to Dr. Wargelin, 74, who had announced his retirement after serving one term of four years.

Mr. Tuori's installation, scheduled last January 1, did not take place as a number of difficulties arose. One concerned the matter of a smaller, more suitable home to replace the present spacious parsonage here, described as a "hotel" and as "outmoded and impractical." Another involved the possibility of moving the synod's headquarters to a more central location.

These problems, aggravated by the ill health of his wife, led Mr. Tuori to ask permission to remain in Detroit until late spring and handle the duties of the presidency from there, in addition to continuing his pastorate.

The Synod Consistory, feeling that these questions should be decided by a convention of the Church, turned down Mr. Tuori's request, and asked Dr. Wargelin to remain in office as acting president. Now Mr. Tuori has stated that he cannot accept the office at all.

In a statement issued after his election, Mr. Tuori stressed that he did not personally desire the office and said he permitted his name on the ballot because he had no idea he would be elected.

the converse; many women are quite satisfied with the status quo. It could be that both are wrong. It could be that bond and free, Jew and Greek, **male** and **female** are actually all one in Christ. It could be that God's will for woman is the same as his will for man — absolute devotion to service. It could be that most of the limitations of service that men and women together have conspired to place upon women are human and not divine decisions. It could be that women are people, and that their place in the church is to be determined upon individual ability, consecration and willingness — and that sex has nothing to do with it.

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Religious Educators Meet

Annual Meeting of NCCCA Division of Christian Education

Cincinnati, Ohio, February 14—(NCCCA)—A strong recurrent note of concern for the spiritual welfare of the nation's youth was sounded by a thousand and more Christian educators throughout the week-long annual meeting of the National Council of Churches' Division of Christian Education, held here February 4 through 11.

How to fortify tomorrow's citizens with an armor of faith stout enough to deal effectively with tomorrow's dangers was discussed by speaker after speaker.

And toward the close of a meeting which neither takes nor intends to take formal actions, a group of influential denominational leaders formally urged all-out church support of a strengthened weekday church school program — religious instruction on school time but outside the schools. **The AELC was represented by Prof. Howard Christensen, of Grand View College.**

In a joint statement the executives, who direct the educational programs of their denominations, not only called for thorough church study of released time programs, their costs and varying worths. They also urged that experimental centers be set up to demonstrate the workability of proven programs, and that programs be established where none exist today.

Weekday religious education is at least a partial answer to the problem of how to give youngsters a moral and religious climate in which to grow, these leaders asserted. Their statement affirmed that it "teaches religion within the framework of the child's formal education and emphasizes the place which religion should have during the week as well as on Sunday."

Especially is it an answer to the needs of "boys and girls hitherto unreached by Christian teaching," for they have virtually no other way to receive such an "expression of the deepest needs and earnest purposes of American citizens."

Church support of such programs will have to go further than mere recognition of their usefulness and need. The churches should "increase their financial support to make possible everywhere the quality of teaching now represented only in the best weekday church school programs," the statement said. Legal barriers that have had a retarding effect on the programs "have now been cleared by the U. S. Supreme Court." At the same time "churches and the nation as a whole have shown increased concern for the moral and spiritual welfare of children." The statement was adopted by the Christian education leaders of the 39 denominations which cooperate in the division.

Earlier in the week, responsible leaders of the division which played host at the meeting expressed their concern in broader terms. Dr. Paul Calvin Payne, of Philadelphia, division chairman and top administrator of the Presbyterian U. S. A. Board of Christian Education, saw a new dark age ahead for America and civilization as a whole, unless the nation's educators face up to the challenge of developing men

and women who can be "trusted to use the fantastic powers we now possess for some better purpose than the making of fantastic weapons."

"We are at the moment of decision in history when we must decide whether we will pay for schools or for war," he declared. "The question to be asked today is no longer whether western society will survive, but will the human race survive."

Clearly it would survive, he felt, if both public education and the churches, backed by an aroused people, tackled the job of equipping man spiritually and intellectually to live with the atom.

Joining Dr. Payne in expressing the uppermost concerns in religious education today was Dr. Gerald E. Knoff, of New York, executive secretary of the division. Commenting on the exclusion of teaching about religion in the public schools, he declared:

"When education deals with all of life with the exception of religion it creates the impression in the mind of the child that religion is about as important as stamp collecting or some other hobby."

The National Council executive acknowledged that there is a wide variety of opinion about how religion should be dealt with in the public schools and a fear of taking sides in evaluating religious movements. "But," he pointed out, "we cannot teach history without including the contributions of the great religious movements."

"The job of the Protestant churches," Dr. Knoff added, "is to let the schools know we are the best friends they have. We must work with them sympathetically and constructively to provide the best school system possible in this country."

Midway in a week devoted to concurrent sessions of the 15 sections of the division meeting, some 2,000 church leaders, workers and members came together in the only public meeting to pay tribute to a notably devoted and successful Christian teacher. Their ovation was for Mrs. Doris C. Demaree, wife of a Franklin, Ind., farmer, and winner of the 1955 Russell Colgate Distinguished Service Citation, Protestantism's highest award to a lay person.

The citation, presented annually since 1944 in memory of Russell Colgate, manufacturer and outstanding layman, singled out Mrs. Demaree for her 35 years of service as country Sunday school teacher and, more recently, her leadership in the children's work of the Disciples of Christ in her state. For the past 15 years she has also been children's work chairman for the Indiana Council of Churches and a member of the children's work committee of the National Council of Churches.

In her response Mrs. Demaree, now a grandmother who still performs her share of the duties about the farm, spoke of her Christian credo that had its beginning "in the little white crossroads church where I grew up."

"I believe that God planned a world in which he expected us to propagate a faith that would find expression in the lives of persons," she said. "I believe that Jesus had God's plan in mind when he gave us the great commission, 'Go, teach . . .' For half a century I have lived in the country. For most of that

From Eben-Ezer Lutheran Home and Hospital

BRUSH, COLORADO

It is a long time since we sent a greeting through our church papers to our friends from the "Wild West" out here in the foothills of the Rocky Mountain Empire. It is true that oil wells and natural gas are moving in fast and reducing the "wildness" and bringing civilization to the prairies. But here in the Old People's Home we live way back in the Eighties and Nineties and spin yarns about the "good old days" when a work day was measured by the sun, with a little extra work thrown into the spare time.

From our windows we can see the highway that runs from Chicago to Los Angeles, and we notice that the world has changed from horses to horse-power. But life does not move that fast within our spacious grounds, where there is room enough for a person to walk at a pace of his own choice.

Eben-Ezer is no longer a Danish settlement representing every state in the Union. The state laws for old age pension has changed that. But we have still a good many "-sen" names: Christensen, Hansen, Jensen, etc., of Lutheran stock. And together with evangelical Christians from many lands we are quite a family, sharing not only daily bread, but also the Bread of Life at daily devotions and services in All Saints' Chapel.

And we are not letting the world go by either. The oil boon in the district has brought the town close to our doors and almost compels us to fit in by doing some land-scaping and redecorating. Preparations for our annual meeting of the Board of Trustees together with the Golden Jubilee celebrations also called for extra house-cleaning. The conversion of boilers and kitchen from coal to gas made it easier to brighten up the interior of the Home.

The board meeting, attended by fourteen members of the Synods under the leadership of Dr. Jersild, during the two day sessions discussed and adopted important resolutions concerning the institution. One of these will no doubt grieve old friends. **In spite of intensive advertising it seems our retreat, Eben-Ezer-in-the-Pines at Evergreen does not seem to attract the church people any longer or serve the purpose for which it was acquired. It seems the Bible camps have taken the place and meet the need for out-door spiritual fellowship. The Board therefore decided to dispose of the property to pay off debts that have been incurred by the hospital in later years.** The Board acknowledged with thanks the good response from the churches to the Jubilee-appeal for funds to build a Madsen Memorial Building; the \$4,000.00 brought the fund up to \$18,000. It was decided to give the project another year of study.

The last day was reserved for the Jubilee celebrations. In the morning, wreaths were placed on the graves of the founders Rev. and Mrs. Jens Madsen. At the church service following, Dr. Jersild delivered the sermon and the former superintendent Rev. I. M. Andersen was in charge of the liturgy. After the service a special Jubilee dinner was served in the dining hall for staff members and guests-of-honor, fifty in all. The afternoon festival was held in open-

air on the grounds in the most perfect fall weather. Most of our old folks took part, and many friends came from town and Denver. The high school band and a singer, Mr. Gallea, entertained between speeches. The superintendent bid welcome and read greetings from other deaconess homes and friends near and far.

Rev. M. Jorgensen, former superintendent, spoke on the pioneer days of this ministry of mercy; Rev. H. Strandskov on the present and the future of the institution. Rev. I. M. Andersen gave a devotional message, after which refreshments were served. The day was a worthy milestone in the life of Eben-Ezer.

The cooperation with the new management of the hospital, the Lutheran hospital and Homes Society, has been tried now for one year and found satisfactory. We supply food and utilities as well as spiritual service to the patients. The doctors give weekly consultation in the Home at a nominal price — a unique privilege for a nursing home that makes for a high standard of nursing.

All in all we have much to be thankful for, as we look back over the years. And "He who has helped us hitherto will also help hereafter." We would like to close this letter by thanking all our friends whom God is using as instruments and our co-workers in this ministry of mercy.

Victor E. Bagger, Supt.

Invitation

The annual meeting of District VIII (California) will be held this year at St. Ansgar's Lutheran Church in Salinas. The meeting will begin with a service on Friday evening, April 29 and end Sunday evening or late afternoon May 1. The congregations are requested to elect delegates at their April quarterly meeting. One delegate for every 25 voting members or fraction thereof. However all members are invited to participate and share in the fellowship. Please enroll early.

A. E. Farstrup, District President.

St. Ansgar's Lutheran Church, Salinas, California, herewith extends a cordial invitation to all who wish to attend the District VIII Convention here, April 29 to May 1. Send your reservations to St. Ansgar's Lutheran Church, 213 Church Street, Salinas, California, by April 25.

Jack Nielsen, President.

A. E. Frost, Pastor.

Calendar of Coming Events

April 13-17—Women's Retreat, Tyler, Minn.

April 19-21—Pastors' Institute, Des Moines.

May 1—Dr. Ellson Ruff appears on CBS network "Church of the Air" 10:30 EDST.

May 1-7—National Family Week.

May 15—Rogate Sunday (Rural Life Sunday).

May 22—Lutheran World Action Sunday.

Parish Education in the ULCA and in the AELC

A Comparison

Howard Christensen, Grand View College

ONE of the vital arms of any church is its Church School. Most congregations take a vital concern as to what happens in its teaching program, so it is quite natural that people should contemplate and speculate what will happen to the teaching program if the American Evangelical Lutheran Church joins the United Lutheran Church in America. The answer is almost paradoxical in that one could say "nothing" or "everything." Structure-wise there would be little if any change. The present Board of Parish Education would keep its identity if the synod so wished. It could and probably would operate as it does today. The only big change that this writer can see is that it would no longer be represented in the Division of Education of the National Council of Churches. The United Lutheran Church would then represent our body. However, all the materials and insights from belonging to the Division of Education would then be channeled through the Board of Parish Education of the United Lutheran Church to our synod's Board of Parish Education, and in some cases directly to the individual congregations.

Functionally many things could happen, if each church school would make use of the great number of resources the Board of Parish Education of the ULC makes available to each church school. Perhaps the fact that the ULC has a full-time staff of eighteen members to our one part-time staff and that it operates on a budget of around three hundred thousand dollars to our three hundred and twenty-five dollars (this figure does not include any salary of our director of parish education, which is a part-time position) will make this understandable.

A more thorough description of the Board of Parish Education of the United Lutheran Church is probably in order at this time.

The convention of the United Lutheran Church elects to the Board of Parish Education fifteen members for a term of six years. This number of members is to be increased to twenty-one in two years. Any member of the board must be a communicant member in a congregation in full synodical relations with the United Lutheran Church.

The constitution of the Board of Parish Education of the ULC defines its work thus: "It shall prepare a system or systems of lessons for the religious training of the young in the Sunday Bible School, Weekday Bible Training School, Catechetical Class, Christian Kindergartens, Daily Vacation Bible School, Teacher Training, Young People's Societies, Boys' and Girls' Organizations, Home Studies in the Christian Religion for parents and children, and such other efforts by which the members of the Church will be confirmed in their holy Faith."

It further states that "The Board shall keep itself informed concerning the best methods in Parish and Church school work and administration and shall pub-

lish literature, tracts, magazines and books for the information and assistance of parents, pastors and teachers. It shall recommend suitable books for libraries and the home, and encourage and stimulate Lutheran writers in the preparation of such literature."

This board which is composed of six laymen and nine pastors implements its program through a staff of eighteen members. The staff is made up of an Executive Secretary, Field Secretaries, Departmental Secretaries and Editors. These workers have their headquarters in Philadelphia, Pennsylvania. In talking with the executive secretary and some of the staff this writer finds they are out helping the local parishes a good amount of the time. In 1952, for example, they conducted 1,077 meetings out among the churches. This represented 3,377 congregations with 52,232 workers attending these meetings.

Many of our churches are now using material put out by this staff. The Augsburg Uniform Lessons and the Christian Growth Series, both excellent church school material is part of their work. "The Parish School" a monthly magazine for workers in the church school; Weekday Church School Series, a set of books for each grade in a weekday church school program; Faith and Action Series, material for Young People and Adult classes; Nursery Messages and Packets, for parents of children, birth through three years of age; Vacation Church School Series, material for Vacation Church School, are but a few of their other publications.

It should be understood that the above materials are not without charge to the members of the ULC. These materials are available to anybody who wishes to buy them.

However, they do furnish congregations with a great deal of free material. In a recent listing sent to this writer 79 manuals, bulletins, folders or leaflets were available to the church schools. In administering and promoting parish education such material as "The Parish Education Committee or Parish Education Cabinet," "The Sunday School Superintendent at Work," "Parent-Leader Meetings (the how and why of them)" are among those listed. Other material is offered in the categories of Weekday and Vacation Church School, Bulletins on Major Courses of Study, Enlistment (increasing enrollment), Audio Visuals, Missionary and Stewardship aids, and Leadership Education.

The task of this board is not alone editorial work. As mentioned earlier they do a great deal of field work. The staff goes out into the various areas helping the local church organize its church school as well as giving aid to those already organized. While the field work secretaries are located at the headquarters in Philadelphia each worker is responsible for a given

Paging Youth

American Evangelical Lutheran Youth Fellowship

Editor: Ted Thuesen, Grand View Seminary
Des Moines 16, Iowa

A New Hymn for Youth

At the request of the United Christian Youth Movement of the National Council of Churches of Christ in the U. S. A., the Hymn Society of America invited writers under thirty years of age to submit new hymn texts suitable for use in National Youth Week 1955. Five hymns were chosen from the texts received. The first choice of the Society's committee was the hymn which appears below, "O Master, Who In Days of Youth," by H. Glen Lanier. The author is the pastor of the First Methodist Church of Thomasville, North Carolina. As the author of some three hundred poems, he is following in the footsteps of his distinguished relative, Sidney Lanier.

Learn this new hymn and use it in your LYF groups. There are many tunes in our Hymnal For Church and Home to which it can be sung. They are listed in the metrical index under No. (5) L.M. 8 8 D.

O MASTER, WHO IN DAYS OF YOUTH

By H. Glen Lanier

O Master, who in days of youth
Didst walk the path of light and truth,
Keep thou our feet upon the way
That leads to everlasting day.

Help us in days of youth to see
Visions of what our lives may be;
One fellowship in Christ our aim.
Our joy to magnify thy Name.

O thou, who from thy youth didst prove
The highest law of life is love,
Fill thou our hearts with love divine,
And through our lives forever shine.

From "Five New Hymns for Youth by Youth." Copyright 1955, by the Hymn Society of America. Used by permission.

More Youth Sunday Observances

Newark, New Jersey — Youth Sunday was held January 30, when each LYF member had a part in the worship service. Dr. Alfred Jensen delivered the sermon.

Kimballton, Iowa — Youth Sunday was observed on March 6. Lavern Larkowski, President of AELYF, gave the sermon at the morning worship. A potluck dinner was served at noon. This was followed by a program with the president of the local LYF, Raymond Johnson, in charge. Halvor Strandkov gave a few remarks about "Operation India" and introduced the featured speaker, Anil Jha, who spoke about his native land of India. Anil's presentation was aided by the map of India which was printed on each napkin.

Also included in the program was a vocal solo by Dick Mortensen and a duet by Joy and Ardyce Christoffersen.

Flash !

Newell, Iowa — The Newell Young People's Society will celebrate its 50th anniversary on Sunday, March 27. Morning worship will be held at 10:30 a. m., and there will be a program in the evening at 8 o'clock. Anyone interested is invited to share this occasion with the young people of Newell.

How About a Filmstrip ?

Miss June Westergaard, who is in charge of filmstrips for AELYF, has asked that we remind you of the fact that there are a number of fine filmstrips available for your use. There is no charge for this service. Your only cost is for return postage. To obtain a filmstrip, write to:

Miss June Westergaard
2921 North 56th Street
Omaha, Nebraska.

Write today and request a filmstrip for your LYF. Filmstrips currently available include:

"A Christian and His Life Work"
"Rumor Clinic"
"And With This Ring"
"The Tale of Two Copies"
"We Have This Fellowship"
"The Faith of a Guy"
"Gallery of Witnesses"
"I Found A New World"
"The Measure of a Man"
"How Wide is Our Circle"
"Big Enough to Tackle"

UN Bows to Luther League on 'Frisco Site

Minneapolis, Minn. — (NLC) — The International Young People's Luther League won't be sharing its San Francisco convention site with the UN next June after all. Luther Leaguers will have the Civic Auditorium all to themselves.

According to word received here by the Rev. Carroll L. Hinderlie, director of the youth organization of the Evangelical Lutheran Church, the UN secretariat has expressed satisfaction that the Opera House, scene of the UN's founding in 1945, will be adequate for UN needs when it holds a tenth anniversary commemorative assembly in San Francisco, June 20-26.

The UN session had first been planned for the Civic Auditorium, which the city's Board of Supervisors proposed as the meeting place in their invitation to the UN in December.

However, it was then discovered that the Auditorium had earlier been committed for the period in question to the YPLL for the 16th biennial international convention.

Convention arrangements were already too far advanced for the YPLL to change its plans and attempts to adjust the convention program to permit joint use of the Auditorium were found to be impractical.

Our Women's Work

Editor

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

The Price of Freedom

THE TEST OF FREEDOM by Norman Thomas, W. W. Norton Co., New York. AN ALMANAC OF LIBERTY by William O. Douglas, Doubleday and Co., Garden City, New York.

What I think of the state of our liberties is the blackest I have had in my lifetime. I am convinced that the Bill of Rights would not be submitted and ratified as part of our Constitution were it presented to Congress today. —Irving Dillard in the ST. LOUIS POST-DISPATCH.

There is some truth in the old saying that the history of western civilization is the story of one long struggle for freedom. Jesus on the cross, Socrates drinking the poison hemlock, John Huss in the flames and Madame Roland on the scaffold, have all died for us.

It seems strange to many people after all this agony that freedom again should be under attack, more perhaps than at any time during the past century and a half. But to the student of history it is not so strange. We are living in a period of hot and cold wars. People are afraid, and when they are in that frame of mind their thinking is confused. They look for scape goats.

When people feel secure they usually become independent in spirit. The English people are the best example of this. The English Channel and their mighty fleet have kept them free from invasions. There was no need for a standing army and no king could intimidate them for long. In their ancient parliament the representatives of the people dared to talk back to kings and generals. England became the home of freedom in the western world. To the English people freedom is more than a tradition; it is a conviction. To this day men shout from soap boxes in Hyde Park, what they would be arrested for saying in the U. S. A.

I know of no instance in all human history where a nation has fallen because the people had too much civil liberty. But I do know of many instances where an enraged people has overthrown a tyrannical government. It is interesting that the most stable governments in the western world are the ones where the people have had the most freedom. I am thinking of such countries as Great Britain, Holland, Scandinavia and Switzerland. On the other hand freedom has been most limited in such countries as Spain, Russia, Germany and Austria. One would hardly call them very stable. There may be other factors, but I am convinced that freedom makes for stability in government.

It is most gratifying that in these times when freedom is under attack in our country that so many good books are published on that subject.

Some weeks ago a testimonial dinner was held in New York City in honor of Mr. Norman Thomas. There were people present from both conservative and liberal groups. Many of the people present do

Contributions

Please send all WMS contributions to our treasurer, Mrs. Ove Nielsen, 3231 Fremont Avenue, Minneapolis, Minn. —Editor.

not and have perhaps rarely agreed with the political views of Mr. Thomas. But they were all agreed on one thing and that was that Mr. Norman Thomas is a man of rare intelligence, great courage and unusual integrity.

In his book, THE TEST OF FREEDOM, the author discusses the state of liberty in our country under the twin attacks of communism and McCarthyism. Let nobody be deceived. Both are a menace to freedom. The Communists cry for freedom for themselves until they get into control, and when and if that day comes there will be freedom for them only. Dissenters will be disposed of as they are behind the Iron Curtain.

As this is being written the press is reporting that some of the men who were in the McCarthy camp, and testified under oath against fellow citizens whom they and Senator McCarthy did not like, told lies. Some of the methods used by the McCarthy Senate Committee now stand condemned by the U. S. Senate.

Norman Thomas, with his long fight for freedom of the mind, has done a great service in writing this book. It is most timely.

In AN ALMANAC FOR LIBERTY, Justice Douglas of the U. S. Supreme Court has selected a piece for each day of the year. He begins with July 4 and ends with July 3 of the following year. In these selections he tells the story of the bitter struggle for political, social, religious and legal liberty.

When I first opened the book, I had the feeling that there would be a lack of continuity; but as one gets into it, it all seems to hang together. All of the pieces deal with events in the United States or Great Britain. There are stories of terrible abuses, and there are stories of great victories. Many of the bits are bright gems.

Citizens who stand idly by while liberty is being trampled under foot, know not what they do. The liberties which we now enjoy have, as we all know, cost many tears and much blood.

The spirit of the book is well told in the foreword, "There could be as many Almanacs of Liberty as there are philosophies and points of view. Mine reflects, I suppose, more Thomas Jefferson and Abraham Lincoln, more Hugo Black, Louis Brandeis and Charles Hughes, and more the two Roosevelts than other leaders; more the small town than the city; more free enterprise than big business; more the man who risks his life than he who risks his dollar; more the farmer than the middleman; more the co-operative than the cartel. My Almanac ranks freedom to eat with

(Continued on Page 12)

Commitments to be Fulfilled

Axel C. Kildegaard

Dean, G. V. Seminary

Through most of the day the debate revolved about the question of the future of Grand View Seminary. Seldom in recent years has any issue confronting our church been discussed so thoroughly. The alternatives were clearly drawn and toward evening of that August Friday at Cedar Falls a decision was finally made. The terms and the cost of that decision had been carefully spelled out beforehand. When we voted, we made a choice that was also a commitment. There were and are certain specific requirements which we as a church promised to meet in order to maintain our own school for the educations of pastors. The first of these was to supply the necessary funds for adequate facilities; the second, to do all that we could that more of our young men might hear the urgent plea of our church to prepare themselves for its ministry.

The Board of Trustees of the Seminary initiated the drive for the necessary funds in December. The amount called for was the cost named in the report to the annual convention: \$15,000. This sum was divided and assigned to the congregations in the same proportion as they are asked to bear their share of the synodical quota. About 16 per cent of this amount had been received by the second week in March. The drive is to terminate May 1, as all congregations have been asked to have their contributions completed by that time. Because we believe that the vote of last August was made in earnestness and conviction, we also confidently believe that our goal of \$15,000 will be oversubscribed. But this means that we expect all of our churches to respond wholeheartedly.

As the drive proceeds, we here in Des Moines are working with the problem of how best to put these funds to work. An architect was engaged last fall to make plans for the remodeling of the second floor, east wing, of the main building. These plans provide for a large classroom, a seminary library, two seminary offices, a large and a small seminary classroom and two lavatories. The present seminary facilities include two small classrooms (which also house the library and are about half the size of the future library) and a seminary office. At the Board Meeting held early in March, the architect's plans were accepted together with a schedule for the work. Bids will be accepted and the contract will be awarded the second week in April; the work will begin early in June and will be completed by the first of August.

Other decisions are also being made in respect to the books that are needed, the furniture to be purchased, and other aids that will help us in the work of the seminary. In addition to the remodeling we are also investigating the procurement of a student house to serve as a residence for seminarians and as a center for their life together during their years in Des Moines. As has earlier been announced, Rev.

Leroy Norquist has been appointed to the faculty and is expected to move to Des Moines this summer from Hartford where he is completing work on his doctorate. A revamped and vastly improved seminary will open its doors this September to old and new students.

There will be obvious and tangible results from this \$15,000 investment in our Seminary and in the future of our church. The success of this drive can easily be measured at its conclusion to the exact decimal. But we made a second commitment last August when we voted to maintain and improve our seminary. Facilities and faculty can never alone constitute a school. We pledged that by our work, our concern, and our prayers we would so live in our church that there would also be students. Our response in this promise is not so easily measured nor will the results be in so quickly. There are a number of young men in our church who are considering the ministry, but we need many more. These men must come from our congregations and from our homes — from your congregation, from your home. We in the seminary will help insofar as we are able to direct them into that decision and to remove some of the obstacles that hinder them. But the impetus and the call will always be rooted in the Word of God whose home is the church and will most clearly be heard in the church which is a home.

We have a future — as any people has a future whose trust and faith is in God. We have made commitments which we can fulfill only through His strength and in our faith. The first of these should be easy; we expect more than the \$15,000 by May 1. The second is one the results of which no man will be able to judge. But that is no escape; His judgment is and will be upon us. May He use us in His purpose.

School Board Meets

The Board of Education for our College and Seminary met March 7 in Des Moines. On the agenda for discussion was the plan for remodeling the second floor east wing of the Administration Building for improved seminary space. The Board voted to accept the architect's plans and specifications for these library and classroom facilities. The work will be begun when the current school term is finished, and is to be completed by August 1. The Board also considered faculty contracts for the coming year, and granted small raises in salary to each teacher. The Board also discussed long-range needs of the College, with no specific action taken.

Announcement

From Pastor Ottar Jorgensen, Minneapolis, comes an announcement that a Danish radio service will be broadcast Easter morning from 9 to 9:30 a. m. (CST) over station WCAL, St. Olaf College, Northfield, Minnesota, 770 on the radio dial. The service is recorded for broadcast from St. Stephen Church, Chicago. Pastor Paul Wikman is in charge and will preach the sermon.

Program for the Second Annual Women's Retreat

DANEBOF FOLK SCHOOL, TYLER, MINNESOTA

April 13-17, 1955

Wednesday, April 13

- 6:30 p. m.—Opening meal
8:00 p. m.—Welcome by Enok Mortensen, Pastor, Tyler, Minn. Lecture: "Our Protestant Heritage and Its Relevance for Today," by Erik Moller, Pastor, Trinity Lutheran Church, Chicago, Illinois
Evening Devotions, Enok Mortensen
Coffee

Thursday, April 14

- 8:00 a. m.—Breakfast
9:00 a. m.—Bible Study, Erik Moller
10:00 a. m.—Lecture: "Shall We Affiliate with U.L.C.?", by Erik Moller
Discussion by group
12:00 noon—Dinner
Rest and Study
2:00 p. m.—Discussion led by Mrs. Ida Egede, President of WMS: "How can we strengthen our WMS?"
3:00 p. m.—Coffee
3:30 p. m.—Craft: Mrs. Hertha Hansen, Askov, Minnesota, Instructor
Mrs. Noyes, "Improving Your Speaking Voice."
5:00 p. m.—Reading Hour by Mrs. Jeanice Noyes, Professor of Speech, Grand View College
6:00 p. m.—Supper
7:30 p. m.—Singing
8:00 p. m.—Lecture on "UNESCO", by Mrs. Elizabeth Hefelfinger, U. S. delegate to UNESCO
Evening Devotions, Enok Mortensen
Coffee

Friday, April 15

- 8:00 a. m.—Breakfast
9:00 a. m.—Bible Study, Erik Moller
10:00 a. m.—Lecture: "The United Nations and You", by Mrs. Marie McGuire, Executive Secretary, Minnesota United Nations Association
Group Discussion
12:00 noon—Dinner
2:00 p. m.—"Balancing the Scales," by Mrs. Noyes.
3:00 p. m.—Coffee
3:30 p. m.—Craft and Speech Class
3:30 p. m.—Craft
5:00 p. m.—Reading Hour, Mrs. Noyes
6:00 p. m.—Supper
7:30 p. m.—Singing — Movies
8:00 p. m.—Lecture: "Permanent Values in a Changing Civilization", by Dr. George Selke, Executive Secretary to Governor of Minnesota
Evening Devotions, Enok Mortensen
Coffee

Saturday, April 16

- 8:00 a. m.—Breakfast
9:00 a. m.—Bible Study, Erik Moller
10:00 a. m.—Lecture: "How the Child Learns", by Dr. Selke
Group Discussion on Education
12:00 noon—Dinner
2:00 p. m.—Discussion of "Our Women's Page", by Mrs. Ellen Knudsen, Maywood, Illinois, Editor
3:30 p. m.—Craft and Speech Class
5:00 p. m.—Reading Hour, Mrs. Noyes
6:20 p. m.—Banquet
Dramatic Presentation by Mrs. Noyes
Evening Devotions, Enok Mortensen

Sunday, April 17

- 8:30 a. m.—Breakfast
9:30 a. m.—Danish Services, Danebod Lutheran Church
11:00 a. m.—English Services, Danebod Lutheran Church
12:30 noon—Dinner

The cost for the full meeting is \$9.00 plus a \$2.00 registration fee. Those who wish to stay for Sunday dinner will pay an extra \$1.00. Local women may participate by paying the registration fee, and they may buy individual meals. The evening meetings are open to the public.

What to bring: Sheets, pillowcases, blanket, towel, soap, etc.! Bible, WORLD OF SONG; scissors, tweezers, small pointed pliers for craft work.

If you can't get connections by bus, rail, or air, to Tyler, try Lake Benton (the fast trains from the East and West stop there), or Florence or Marshall. Let us know where you arrive, and we will come to get you. Best of all, get a carload or two to come so that you can drive.

Send registrations as soon as possible to: Women's Retreat, Danebod Folk School, Tyler, Minnesota.

Program for the Fifteenth Annual Pastors' Institute

SPONSORED BY GRAND VIEW SEMINARY

April 19-21, 1955

Tuesday, April 19

- 2:00 p. m.—Devotions, Dr. Ernest Nielsen
2:15 p. m.—Dr. Janis Rozentals, Luther Seminary, "Bultmann's Existentialist Interpretation of the New Testament Message: Method."
4:00 p. m.—Prof. H. Christensen, "The Church and Mobility."
8:00 p. m.—Holy Communion Service

Wednesday, April 20

- 8:45 a. m.—Devotions, Dr. E. D. Nielsen
9:00 a. m.—Dean A. C. Kildegaard, "Preaching and the Sacraments."
10:30 a. m.—Dr. J. Rozentals, "Bultmann: Criticism and Evaluation."
2:00 p. m.—Dr. Charles Smith, Drake Divinity, "The Old Testament and Its Use Today."
4:00 p. m.—A Discussion of Methods of Raising the Local Church Budget, led by H. Christensen and A. C. Kildegaard.
8:00 p. m.—Grand View A Cappella Choir, Robert Speed, Director
Dr. Eric Wahlstrom, Augustana Theological Seminary, "History and the Bible."

Thursday, April 21

- 8:45 a. m.—Devotions, Dr. E. D. Nielsen
9:00 a. m.—Dr. Johs. Knudsen, Chicago Lutheran Theological Seminary, "The Early Church, Reconsidered."
10:30 a. m.—Dr. Eric Wahlstrom, "Prophecy and Fulfillment."
2:00 p. m.—A Discussion of the United Lutheran Church and our Forthcoming Decision, led by Rev. Erik Moller of Chicago.

Concerning Confessions

OR

Who Went Fishing This Time?

The prophetic scriptures given by inspiration of the Holy Spirit!

How do we harmonize such an assertion with the words of Jesus at the Last Supper (recorded John: Chapter 14-15-16) as He speaks of the Counselor whom He will send after He goes away, and cannot send unless He goes away?

How explain the actions of the Apostles between Easter and Pentecost when they all scattered as Jesus said they would (John: 16:32) going fishing and drawing or casting lots to fill the number twelve?

The only answer is the fact that they knew not the Holy Spirit. When he arrived as Jesus said he would, Peter wielded the sword of the spirit and on that first day of Christian Pentecost the Church of Christ was born on earth!

The Holy Spirit, the subject of the third article of our Apostolic creed, the Comforter, Counselor, Advocate, Spirit of Truth, revealer of what is of Christ, was and is irrevocably the spirit working in the Christian Church and not in any Jewish congregation past or present! John 14: v. 16, "I will pray the Father and He will give you another Counselor to be with you forever." This is our Grundtvigian heritage concerning the Holy Spirit corroborated by or harmonized with Apostolic Scripture.

This view of the Holy Spirit also rules out the words "drawn from Holy Scripture."

We give our early Christian brethren little credit with that remark. Out of fullness of heart, spirit and soul they confessed what they lived in and what they lived by. Of course it harmonized with the interpreters of Apostolic Scripture; the separate parts of a healthy sound body always harmonize. Harmony is a requisite of unity when that unity has anything to do with a living organism.

Grundtvig himself spent much time trying to "draw" a life-giving creed out of Scripture. Near insanity, at one time, he could only lament "Ej glæde jeg havde for Gud eller Ven, kun grue og grunde og grue igen." Then he discovered to his great amazement that what he was looking for in the scripture was found in the living, confessing, worshipping and singing church right in his own time and in his own backyard!

Certainly, he secured the "prescription" from Scripture, but he found the "cure" in the confessing church where the Holy Spirit was working with human beings, not with the records of their labors.

From that experience he sang the hymns of Pentecost as no other voice in the north!

Jødelands Apostel skare
Hvad i Verden kan forklare
Kraften i dit gamle Ord?

Paaskemorgen, Pinsedagen
Ikkun de forklare sagan

or

Ever our joy is increasing
Easter and Whitsun from Christmas grew!

Without this view of the working Holy Spirit in the church, the special position we give the Apostolic creed can only be considered a quaint idiosyncrasy by our Lutheran brethren, tolerated in their generosity but certainly not appreciated.

These convictions took root and grew with me through contact with men and women of Grundtvig's spiritual color and mental texture. We build monuments to some of them, farm out a few and put the rest in office. Ah, forgive me for that last one. But for the grace of God I would have been there too and missed an important lesson in dynamic Christianity!

Johannes Mortensen,
2792 East Manning
Fresno, California.

Lutheran World Action

Some are wondering what happens to the dollar they are giving to Lutheran World Action. Below you see how your dollar is distributed.

Lutheran World Federation — World Service	\$.29
Lutheran World Federation — Dept. of Theology	.08
Lutheran World Federation — World Mission	.25
Lutheran World Federation — Latin America	.03
Lutheran World Federation — Administration	.02
Lutheran Refugee Service	.05
Lutheran World Relief	.11
Lutheran Service Commission — Military	.11
Cooperative Work	.03
Emergency American Missions	.02
American Bible Society	.01
Promotion	.06
1957 Lutheran World Federation Assembly	.02

\$ 1.00

From the **Faith Lutheran Bulletin**, Junction City, Oregon.

The Price of Freedom

(Continued from Page 9)

freedom to speak; the right to property to the right of privacy, the right to work with freedom from discrimination. My Almanac is concerned with the Sermon on the Mount, the United Nations, workmen's compensation, social security, as well as habeas corpus and the Fifth Amendment."

The theme of this book is well expressed by the lovely poem of R. Tagore which he quotes:

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from depth of truth;
Where tireless striving stretches its arms toward perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by Thee into ever-widening thought and action —

Into that heaven of freedom, my Father, let my country awake.

Alfred C. Nielsen.

Father and Mother are Listening

— EDITORIAL FEATURE —

HANS Christian Andersen is 150 years old on April 2. Throughout much of the world the anniversary will be marked by celebrations and observances, including the unveiling of a statue in New York's Central Park. This is as it should be, for in Andersen Denmark gave the world a remarkable and an undying personality. Rejected at first, like an unwanted ugly duckling, he swam into his element, the fairytale, and in that realm became the unrivalled. Through his matchless "eventyr" he preached a gospel of love not far below the plane of the New Testament, and deepened the spirits of his adult readers and child listeners in a way that revolutionized the concept of the fairy story. He aimed his stories at youngsters, but he knew that "father and mother are listening."

Dozens of translations of these stories have been made and of course none is wholly adequate. It is not enough for a translator to retell a story in a new language. The creative Muse must be awakened again in the soul of the translator, for the creative act must take place twice. The translator must be prepared to attempt to enrich the new circle of his readers in much the same manner in which the author affected his own circle. The saddest mistake is made by those who, feeling qualified to translate Danish works, begin with the Eventyr as a sort of preliminary warm-up bout before tackling Kierkegaard. We would venture the opinion that an academic, scholarly version of Kierkegaard would be closer to that author's intention than the same literal treatment of Andersen would be to his.

Andersen, you see, brought out a new concept of the fairy tale. Collections, by the Grimm brothers and others, showed a hand-me-down tradition in their makeup that stylized their stories into classical motives and structure, in familiar oft-repeated phrases in the manner of ancient Greek singers. Andersen used the vernacular, but added a touch of elegance that gave his prose a poetic flow without its sounding stilted.



He employed a whimsey, a gentle satire, and an outright humour that endeared him to such masters as Charles Dickens, and the Robert Brownings (whose love letters are filled with Andersen allusions). He was a self-conscious creative writer who brought to the fairy story an artistic characterization probing social commentary, and a complex treatment of good and evil which other tales had lacked.

He did this with all the charm and gentility of one of his princesses. We are tickled by his social satire, then probed by it, until suddenly we discover we are impaled on it!

Andersen's stories deal with universals. Autobiographical as his stories were, their truths are negotiable.

It is painful, then, to see how carelessly some of his works are published. One publisher, for example, quite blandly wrote on his title page, "From the original German of Hans Christian Andersen." Another issued a version of *THE LITTLE MATCH GIRL* in which the story is given a happy conclusion wherein the child finds cheer and comfort from the bitter cold in a home where she lives happily ever afterward!

Andersen never confined his viewpoint. He could move into the personality of a darning needle, a tin soldier, or a fowl, and express his ideas flawlessly through such fanciful media. He combined realism and fantasy so skillfully that when china figurines talk with one another and move about, the scene is quite believable. He invented charming explanations and rationalizations for children, in little detours of plot which are amusing and sometimes unsettling to adults. His poking of fun was a gentle bludgeoning, and all the world loves him for apperceptive insights which penetrate through the most sophisticated crust. (His *NIGHTINGALE* reminds us of Hawthorne's story of the butterfly, and indeed there are many striking similarities between these two authors.)

No one but Andersen could combine such compassion for mother-love's blindness with such good natured humour as we see in the line from the *UGLY DUCKLING* where the puzzled Mother Duck looks at the queer youngster and says staunchly, "On the whole it is quite pretty, if one looks at it rightly." And later in the same story the duckling slowly grows up, and the author gradually insinuates himself into the viewpoint of the duckling, as when he says, "at

(Continued on Page 15)

Grand View College And Our Youth

Ah Spring, Sweet Spring! It's Here!!

All the unmistakable signs of that wonderful season are everywhere in evidence here on the campus. We've seen the first robin, the crocuses are in bloom, hand-holding has been given a new impetus, and the best sign of all, is the sight of clean, clean rooms at the boys' dorm. Now maybe I'm sticking my neck out on that statement, but the boys' dorm was clean last week-end. You see, we were all invited for open-house on Sunday, and that is one time at least when everything, but **everything** is spanking clean. It was fun to go from room to room and see just how nice everything can look. The figures on the number of guests was not available when I asked, but I can say that there were many who stopped in to look around. Not all of the students were there, nor were all the faculty, but the number who came in response to the invitation was good. The neighborhood stores must have done a good amount of business, because there was candy mints, nuts, and chocolates everywhere in evidence. It took quite a bit of will power to say "no thanks," after visiting the first ten rooms or so, but a lady has to watch her "figger," you know, **especially** with spring just over the horizon, and new clothes in the offing. Thanks fellas for the swell way you entertained us. We hope to return the invitation sometime before school is out.

Do you realize that in just a couple of weeks or so, April will be here? And do you realize, too, that with April comes Easter, Easter vacation, Pastors' Institute, and the choir tour?? These are busy days for us all at GVC. There is so much to do before we take off in the direction of Nebraska and Colorado for the tour, and it will be a hectic trip, but try to stop us! We are all ready and anxious to go. (Well, maybe not ready, just yet, but we will be when Bob Speed gets through with us.) While we are on tour, we will be singing in Des Moines. Yes, you read it right! We will be singing over WHO, through the magic of a tape-recording made sometime prior to our departure to distant places. Who knows? Maybe we will be able to listen to ourselves wherever we are. The program will be on Sunday, April 24, and we promise to let you know the exact time in our next column.

Stuenterfest comes in May, as you know, the dates being the 14th and 15th. Already now the cast for the play, "Good By, My Fancy" is being

chosen with the usual care, and Mrs. Noyes will have it performing with the best possible results by Sunday, May 15. This we know, and can promise. The rest of the plans are not yet completed so you will have to wait a couple of weeks or so before you are told where the banquet and ball will be.

We are sorry to report that sickness has come rather close to one of our faculty families, and to one of the students. Mrs. A. C. Nielsen is at present in the hospital with a badly splintered bone in her arm. Mrs. Nielsen, we understand, fell as she was going down to the basement in her home. Tom George is also in the hospital, and is slowly recovering from an operation resulting from a childhood injury. Quite a few of us made it a point to visit Tom last Sunday. Guess he was surprised to see us, but we thought he needed a little cheering up, so that's what he got! We hope you both improve so that you can come home soon.

Almost forgot to mention the very lovely piano concert that was a part of our Alumni Lecture Series. It was very worthwhile, and Mr. Theodore Ullman was excellent. He is evidently rather humorous, too, for he kept the faculty members at the coffee table afterwards in stitches. His selections during the concert were varied and beautiful. As to his technique, I am not qualified to judge, but the music of the very generous numbers was lovely and very enjoyable. Thanks to the Alumni for making this concert possible.

Time marches on, but if I'm to get to my next class on Time, I must not be content to march, — I shall have to run. Be seeing you.

R. F.

OUR CHURCH

Des Moines, Iowa. Rev. Ronald Jespersen of Danevang, Texas, spent a week beginning March 2 teaching at the Grand View Seminary. Rev. Jespersen's lectures centered primarily about the topic of "The Pastor and the Local Community." He also lectured at Convocations for the entire Grand View College student body, led morning and evening devotions, and showed slides of Texas for the U. K. program on March 5. Rev. Holger Nielsen will spend the week beginning March 29 at the Seminary under a similar program. His lectures will deal primarily with "Synodical Affairs." Rev. Ejnar Farstrup was the first guest lecturer in this series. His talks dealt with "The Pastor as a Student." He spent a week with the Seminary last October.

Des Moines, Iowa. The Seminary sponsored the showing of the film, "The Bible—How it Came to Us," for the entire college community on March 2. This film which runs one and one-half hours, can be highly recommended.

It is produced by the American Bible Society.

West Denmark, Wisconsin. "Neighborhood Nights" have, according to a correspondent, been very interesting this winter. A very fine musical concert was given by Miss Gerda Nielsen, Mr. Erling Grumstrup, and Miss Rita Petersen of Minneapolis recently. A free will offering for the artists was donated by them for the missionary work in India. Lenten services are being held, with Pastor Harald Petersen speaking on the "last words of Jesus" and leading a discussion on vital church problems afterwards.

Omaha, Nebraska. Our congregation here will dedicate a new set of chimes at worship services on March 27.

Tacoma, Washington. The April "Family Night" will be an organ concert, sponsored by the Sunday School. At that time the newly installed organ will be dedicated.

Granly, Mississippi. Pastor Holger Strandkov, of Kimballton, Iowa, served our Home Mission congregation here March 13. Dr. Alfred Jensen occupied the Kimballton pulpit the same Sunday.

Fredsville, Iowa. New organ chimes were to be dedicated here March 20. It has been decided to remodel the kitchen in the Auditorium and work has been begun on the project.

Chicago, Illinois. At Trinity Church here, a Fellowship Hour was held February 27, when the entire congregation went to "Sunday School" to see how the average Sunday service for children is conducted. Miss Emilie Stockholm, Superintendent, led the service, with Miss Sonja Knudsen at the piano. The pastor, the Rev. Erik Moller, and other staff members assisted, and an invitation was extended for the adults to join the adult class.

Gowen, Michigan. At a private service at the home of the Norman Christensens here, eleven other Christensens (and a Jensen) were baptized February 6, by Pastor Beryl Knudsen.

Hampton, Iowa. Our Synod was the only Synod in which 100 per cent of the congregations supported the Lutheran Welfare Society of Iowa, according to a report from one of the Board members, Pastor Gudmund Petersen.

Des Moines, Iowa. Grand View College is sponsoring an adult study-discussion course on "The Humanities" for Des Moines citizens during the coming 10 weeks, under the auspices of the Ford Foundation, and following a course laid out by the staff of the University of Chicago.

Those who deny freedom to others deserve it not for themselves and under a just God cannot long retain it.

—Lincoln.

Annual Meeting of NCCCA Division

(Continued from Page 5)

time I have belonged to and worked in rural churches. Today people tell us we can do our best work in small groups. In the country church we have known this for a long time."

She reminded her fellow educators that teaching methods, even the finest, "are not of themselves sufficient. But trained teachers and parents with a deep and abiding Christian faith, trusting in God and joyously working in our homes and churches, can transform the world."

Of the twelve awards so far presented, only one other woman has received this recognition: Mrs. Clifford S. Heinz, of Pittsburgh, who was named in 1945. This year's citation was signed by the Hon. Harold E. Stassen as president of the International Convention of Christian Education; the Rev. Richard Hoiland, of Philadelphia, as chairman of the division's Commission on General Christian Education; Dr. A. L. Roberts, of Chicago, commission director; and Dr. Gerald E. Knoff, the division's executive secretary.

Chief speaker at the public meeting was Dr. Elton Trueblood, of Washington, director of religious policy for the U. S. Information Agency and a former professor of philosophy at Earlham College. He described America's two great spiritual needs as "a well worked out affirmative answer as to what the Gospel is, and secondly, a movement in depth, a deeper commitment. We now have 100,000,000 church members and a powerful faith is needed," he said.

"Each man must counsel with God by himself," he continued. "There are things we must face alone. Religion is not to be put in a little compartment. The Gospel we seek to communicate includes the total Gospel. If we ever achieve a real peace, this is the way it will happen," he said.

Nine women and one man, and two communities were also singled out for honors during the week. At a fellowship dinner "silver certificates" were awarded to the Virginia Council of Churches and the Council of Churches of Darke County, Ohio, for a quarter century or more of service in weekday religious education.

As speaker for the occasion, Charles P. Taft, chairman of the National Council's Department of the Church and Economic Life, stressed that "the teaching of religion under the released time system in the public schools should be done in such a way that it is considered an essential part of the child's education."

Mr. Taft, a lay leader in Cincinnati's Christ Church (Episcopal), expressed his approval of the recent development of Sunday School study material designed to be used by parents on weekdays in the home, as well as by teachers on Sunday. The system, developed by Dr. Ernest Ligon of Union Univer-

sity at Schenectady, N. Y., was cited by Mr. Taft as an effective way for the church to more closely integrate its teachings into the total life of children.

Throughout the week, Christian educators representing Protestant church bodies in the U. S. and Canada, gathered in sectional sessions to discuss both ends and means in "communicating the Christian Gospel," theme of the conference.

Father and Mother Are Listening

(Continued from Page 13)

that moment a frightful great dog stood close by the Duckling' — it is to the duckling that the dog is frightful! And do we see the autobiographical experience thrusting through with rapier-like wit in this?: "... I speak for your own good," says the Hen. "I tell you disagreeable things, and by that one may always know one's true friends!"

Yes, Andersen had a great spirit. And in his stories that spirit survives, borne across the seven seas on the vehicle of words. Twenty-five years exactly after he entered Copenhagen (from his birthplace of Odense) Andersen was feted by the King of Denmark. It is fitting that now, years later, we remember his birthday. But the one hundred fifty years that have elapsed are not a long time — not when compared with the centuries that these stories will surely still survive. A great spirit is great for all ages. It may not be recognized at once, but if it is true, it becomes luminous. And, as Andersen wrote, it matters nothing if one is born in a duck yard, if one has only lain in a swan's egg.

Parish Education in the ULCA and in the AELC

(Continued from Page 7)

geographic area of the church. In some of the constituent synods of the U.L.C. full time Parish education workers are employed. In these circumstances the national office works through the synodical office of Parish Education. In a recent publication prepared by the Board of Parish Education of the U.L.C. entitled "Parish Education, A statement of Basic Principles and a Program of Christian Education" this statement is made, "The division (field work) should work toward the rapid increase of synodical or sectional field workers, partially financed by the Board and partially financed by the synods of sections in which they work, and responsible to the groups which finance them."

What then does all this mean if we, The American Evangelical Lutheran Church affiliate with the United Lutheran Church in the field of Parish Education. This writer cannot see that there would be too much of a change. As it is now many of our churches use material put out by the U.L.C. Further, we would retain our Board of Parish Education, and if we wished could keep

the office of the Director of Parish Education. However, this must be said: there would be many more resources available to the workers in our church schools if we become a member of the U.L.C. But, this must be said too, these resources would not offer any panacea for the church school problems. It would still be the task of the local workers to seek and make use of the material and leadership offered by the Board of Parish Education of the U.L.C.

Pictures Available

During the past year and a half the editor of LUTHERAN TIDINGS has been photographing the church property of the various congregations of our synod he has visited. The collection now numbers around fifty pictures — all 35 mm slides, in color.

Church groups that might like to borrow this collection for showing at congregational Family Nights or at other programs are welcome. Two-way postage will be the only cost involved — in most cases, less than 75 cents. Some of the pictures are interiors, and some show parsonages as well as churches. Also included are shots of Atterdag Folk School and Nysted Folk School, and the Solvang Home for the Aged.

The following church communities are represented:

Des Moines, Iowa.
Alden, Minnesota.
Cozad, Nebraska.
Dagmar, Montana.
Volmer, Montana.
Enumclaw, Washington.
Junction City, Oregon.
Marquette, Nebraska.
West Denmark, Wisconsin.
Newell, Iowa.
Nysted, Nebraska.
Rosenborg, Nebraska.
Tacoma, Washington.
Wilbur, Washington.
Exira, Iowa.
Oak Hill, Iowa.
Waterloo, Iowa.
Cedarloo, Iowa.
Bridgeport, Connecticut.
Brooklyn, New York.
Chicago, (Trinity), Illinois.
Chicago, (St. Stephen's), Illinois.
Cordova, Nebraska.
Newark, New Jersey.
Kimballton, Iowa.
Watsonville, California.
Salinas, California.
Solvang, California.
Los Angeles, California.
Pasadena, California.
Denmark, Kansas.

These pictures can be shown in a 35 mm projector, or a 2x2 projector, available in most communities at a very low rental cost.

Give at least one month advance notice, in order to allow for a change of plans where conflicts occur.

Verner Hansen,
1336 Morton
Des Moines, Iowa.

**Contributions to
The Santal Mission**

February, 1955

Toward General Budget:

Michael Jorgensens, Tyler, Minn. -----	\$ 5.00
A. E. Ladies' Aid, Danevang, Texas -----	50.00
St. Peder's Congregation, Minneapolis, Minn. -----	30.98
First Lutheran Ladies' Aid, Alden, Minn. -----	16.50
Rev. John Christensen, Ludington, Mich. -----	10.00
Mrs. Anna White, Ludington, Mich. -----	10.00
Jens Jensens, Tyler, Minn. --	5.00
St. John's Danish Ladies' Aid, (Mission meeting) Hampton, Iowa -----	7.25
Our Savior's Congregation, Hartford, Conn. -----	40.00
Sigrid Ostergaard, Tyler, Minn. -----	5.00
A Friend in South Dakota --	100.00
Trinity Sunday School, Chicago, Ill. -----	100.00
In memory of Mrs. Sorine Hagensen, Tyler, Minn., Jens Bollesen and L. P. Jensen --	2.00
In memory of Mrs. L. P. Jacobsen, Askov, Minn., Mrs. Mailand -----	2.00
In memory of "Bedste" by Dagmar Potholm Petersen, Portland, Maine -----	25.00
In memory of James Haue, Minneapolis, Minn., Mr. and Mrs. Petersen -----	2.00
Mrs. P. L. Lund, Dagmar and L. L. Vidal, and V. G. Schrodermeiers -----	3.00
Astrid and Maren Mathisen and C. W. Bidstrups -----	4.00
Simon Nelsons -----	5.00
Anna Miller, A. B. P. Mil-	

lers, Hans Egedes and Ezra Millers -----	4.00
In memory of Pastor Lerager, Brush, Colo., Rev. Hans Juhls, Anna Miller, A. B. P. Millers, Mrs. P. L. Lund, Hans Egedes and Dagmar Miller, and Mrs. Sophie Dahl, Nebraska -----	7.00
In memory of Mrs. Jens B. Jensen, Askov, Minn., Relatives and Friends -----	12.00
In memory of Bert Schack, Tyler, Minn., Relatives and Friends -----	50.00
In memory of Mads Petersen, Coul'er, Iowa, N. C. Rasmussens, and Mrs. Andrew Jorgensen -----	1.50
In memory of Rev. A. W. Andersens, H. M. Madsen, Chicago, Ill. -----	5.00
Sister Ingeborg, Brush, Colo., for Riber's Work -----	2.00
In memory of Jack Hansen, Chicago, Ill., Rev. P. C. Stockholms and Emelie ----	10.00
For a Child:	
Danish Ladies' Aid, Dwight, Ill. -----	25.00
Bethany Sunday School, Badger, South Dakota -----	25.00
For Riber's Work:	
From a concert by Gerda Nielsen, Rita Petersen and Erling J. Grumstrup, given at West Denmark, Wis. -----	27.00

Total for February ----- \$ 591.23
Total since January 1 ----- \$2,714.27

Acknowledged with sincere thanks.

Dagmar Miller.

1517 Guthrie Ave., Des Moines 16, Iowa

Acknowledgement Of Receipts From The Synod Treasurer

For the month of February, 1955

Toward the Budget:	
Congregations:	
St. Stephen's, Chicago, Ill. --	\$ 125.00
Omaha, Nebr. -----	120.00
Grayling, Mich. -----	100.00
Seattle, Wash. -----	142.88
Muskegon, Mich. -----	200.00
Volmer, Montana -----	206.00
Trinity, Chicago, Ill. -----	200.00
Troy, New York -----	100.00
Home Mission:	
In memory of Hans Jensen from friends in Tyler, Minn. -----	21.50
Willing Workers Mission Meeting, Dwight, Ill. -----	31.34
Annual Reports -----	2.00
Lutheran Tidings:	
Congregation: St. Stephen's, Chicago, Ill. -----	1.00
Pension Fund:	
Congregations:	
Seattle, Wash. -----	76.50
Tacoma, Wash. -----	40.70
Ladies' Aid, Brooklyn, N. Y. --	30.00
Pastor's Dues:	
Rev. Vincent Ligouri -----	33.00

Chicago Children's Home:	
Sunday School, Denmark, Kan. -----	16.84
Previously acknowledged ----	2,114.00
Total to date -----	\$3,560.76

Received for Items Outside of Budget

For Women's Mission Society:	
Congregation: Brush, Colo. --	10.00
For Lutheran World Action and Relief:	
Congregation: Seattle, Wash. --	23.00
Sunday School, Hartford, Conn. --	40.00
A Friend in South Dakota ----	200.00
Previously acknowledged ----	109.75
Total to date -----	\$ 372.75

Grand View Seminary Fund:

Congregations:	
Tacoma, Wash. -----	33.32
St. Stephen's, Chicago, Ill. --	75.75

Respectfully submitted,

American Evangelical Lutheran Church
Charles Lauritzen, Treas.

FIVE LUTHERANS ON EXECUTIVE COMMITTEE OF WCC'S U. S. CONFERENCE

New York — (NLC) — The executive committee of the U. S. Conference for the World Council of Churches includes representatives of the five Lutheran church bodies that hold membership in the international agency.

Lutherans serving on the committee include Dr. Franklin Clark Fry, president of the United Lutheran Church in America, who is vice chairman. Dr. Fry is chairman of the policy-making Central Committee of the World Council.

Also on the executive committee of the U. S. Conference are Dr. Henry F. Schuh of Columbus, Ohio, president of the American Lutheran Church; Dr. P. O. Bersell of Minneapolis, president emeritus of the Augustana Lutheran Church; Dr. Alfred Jensen of Des Moines, Iowa, president of the American Evangelical Lutheran Church; and the Rev. Elmer Andersen of Westbrook, Maine, of the United Evangelical Lutheran Church.

KOREA WAR TENT USED FOR WORSHIP IN NORWAY

Oslo, Norway — (NLC) — A large ambulance tent, formerly used by the Norwegian hospital in the Korean war, served as a church at Christmas services in one of the new suburbs of Oslo.

According to the press service of the Norwegian Institute for Inter-Church Relations, the Rev. Ragnar Heiret, who served as chaplain in Korea and "got used to tent-services," utilized the tent to serve a new residential suburb which has no adequate church.

He borrowed the tent from the army, installed modern heating, and put up a simple table with candles as an altar. During the Christmas services the tent-church, which seats 200, was filled to capacity, the press service reported. (The Editor of LUTHERAN TIDINGS spent many hours of visitation in this very tent while in Korea.)

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.

I am a member of _____ the congregation at _____

Name -----

City ----- State -----

New Address -----

March 20, 1955

JENSEN, JENS M.
TYLER, MINN.

R.F.E. 2,
6-3