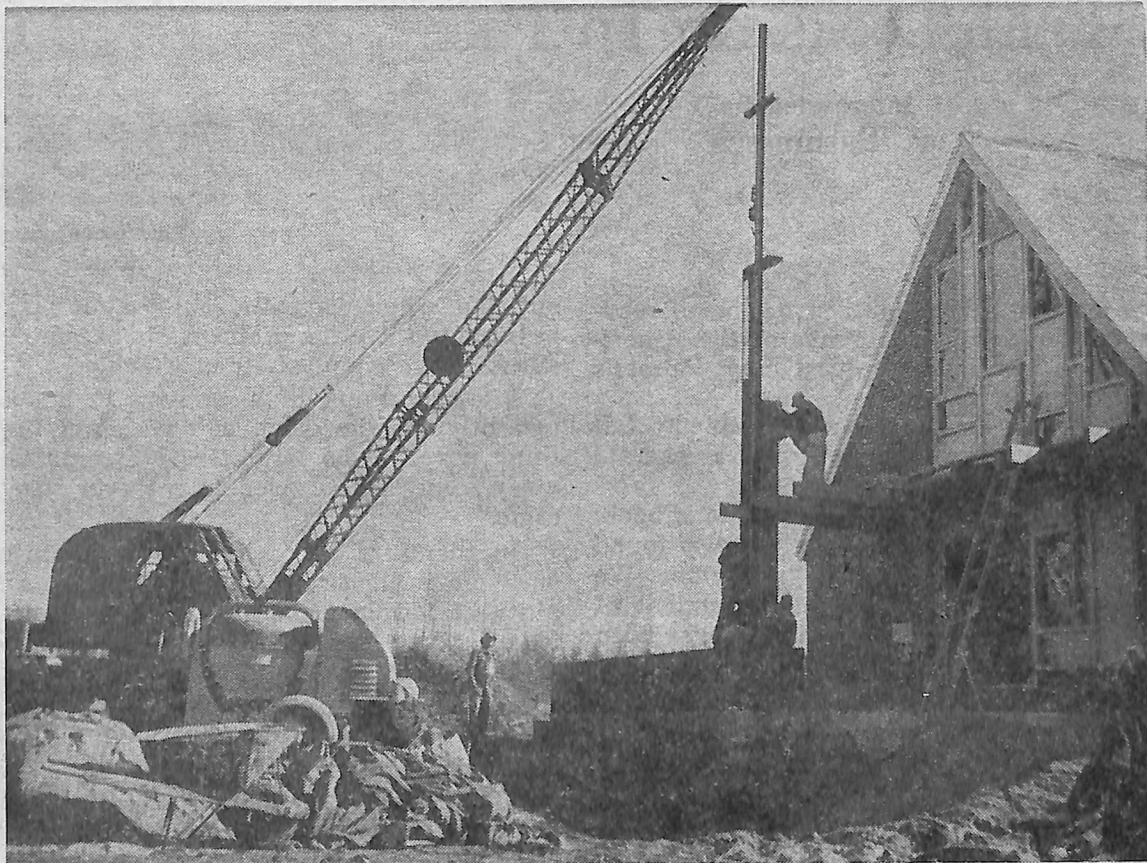


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



On April 8 the 900-pound 22-foot cross and tower were raised into place in front of St. Paul Church, Cedarloo, Iowa.

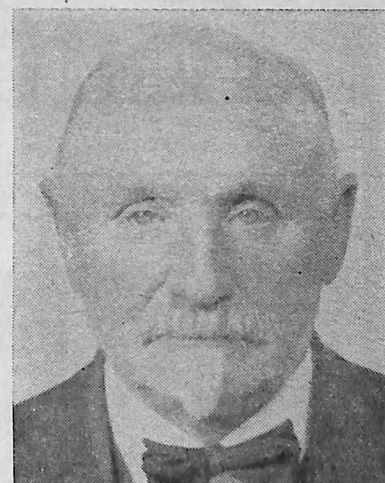
CROSS RAISED ON GOOD FRIDAY

Thursday evening before Easter Pastor Alfred Sorensen learned that the contractor and crane operator were ready to emplace the modern bell tower at the front of the new church being constructed for our Home Mission in Cedar Falls, Iowa. The pastor announced it at communion services that evening, and the next day dedication services were held. It was a fitting day for the act, and in its way commemorated the raising of **the Cross** on that first Good Friday. The tower was set in a concrete block back of the terrace wall. A canopy is to be built through which the cross will extend. It is planned that the congregation will be able to use the church for the first time during this month of May, though it will not be completed entirely. Pastor Sorensen emphasizes that the erection of the tower and cross on Good Friday had not been planned in advance, but that the coincidence occurred in the course of the work schedule. Meanwhile, the work of the congregation progresses. New members are finding their way into the fellowship. At Easter a year ago, attendance at services was 34. This year, attendance was well over one hundred.

A Prayer Hymn

My Faith Looks Up To Thee

Interpreted by
P. Rasmussen



P. Rasmussen, pastor emeritus,
Dalum, Canada

IT was late one Saturday night. I had been reading some of the best loved hymns of the American people — last but not least Ray Palmer's "My Faith Looks up to Thee."

So after I had gone to bed I was not able to fall asleep. It was this hymn that kept me awake. I simply had to get up and re-read it again.

Now, I am fortunate in having E. E. Ryder's book: *THE STORY OF OUR HYMNS*, wherein I also found something concerning the author and his hymn. We are told that the author was a direct descendant of John Alden and his good wife, Priscilla. He was born November 12, 1808, in Rhode Island; he was later teaching in New York City, and here the hymn was written. He was only twenty-two years old at the time. He tells in his own account of the hymn how he had been reading a little German poem of two stanzas picturing a penitent sinner before the cross. Deeply moved by the lines he translated them into English and then added the four stanzas that form his own hymn.

But that is not all. Whenever I read hymns, or other poems like them, they also voice some of my inner-most feeling and create a deep longing to understand the spirit of the hymn. I then found that the keynote of the hymn is earnest prayer.

It begins with the confession of the author's faith. It is the eyes of a faith that looks up to Christ, here called "The Lamb of Calvary." And then we have the acknowledgment of what Christ is: "Savior Divine;" of what He has, namely, "Thy rich grace;" what He has done: "Hast died for me;" what He can do: "be a guide;" and, at last, conquer every evil thing, so I may be, above, "a ransomed soul."

Now the different prayers in the different verses. In the first stanza, relieve me of my guilt (as it is such a heavy burden) and let me have full and final communion with thee: "Be wholly Thine."

In the second verse, he is praying for strength, his need to be inspired, his longing to be more fully filled with love. As illustration he uses "a living fire."

In the third verse he is looking forward. When I read or sing the first lines about the dark maze, I am thinking of what happened to my wife and I once out in California. We had come into a maze, and to begin with it was fun to try to find the way

out; but when we found out that it was almost impossible to solve the problem, we became very anxious about it; we simply needed a guide.

We may think of a caravan in a desert waiting patiently for the dawn of day. And there is something never to be forgotten: we could be wandering away from Christ. "Nor let me ever stray from Thee aside."

In the third verse life has been mentioned as a dark maze filled with grief, darkness, sorrow, possibility of losing contact with the Savior; and in the fourth verse life is called "transient dream," — a short span ending with death? No, absolutely not!

"A ransomed soul!" Who would not have been moved to deep emotion after having written a poem with such a sublime closing line. This refers to what Palmer tells us: "I recall I wrote them with very tender emotion and ended the last lines with tears."

Father, Thou Who Art in Heaven

Father, thou who art in heaven,
Seal thy covenant with us.
Grant our sin to be forgiven
For his sake who bore the cross.
Glorify to us, O Lord,
Jesus in his living word.
Make it clear that thou canst solely
Save the lost, the weak and lowly.

Tr. by J. C. Aaberg.

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Putting Sense Into Our Sentiment

(A MOTHER'S DAY MESSAGE)

Dr. Max Merritt Morrison

Westminster Presbyterian Church
Pasadena, California



HE story is told that when the European powers were carving up Poland, Marie Theresa, Queen of Austria, was much distressed at the fate of that unhappy kingdom. She was said to have wept many tears over the situation; but wise old Frederick the Great of Germany, not disturbed by her tears, remarked that, "she wept, but she kept on taking."

The Austrian queen belonged to that vast company of those who sentimentalize and yet suffer no change of heart. Sentimentality is far more attractive and less disturbing than facing the facts of life and acting in accord with them. It is much easier to "feel good" temporarily than it is to make genuine goodness the rule of one's way of living.

Many of our choicest and deepest sentiments have been reduced to maudlin sentimentality. This is true of the sentiments gathered about our special days.

Take Mother's day, for example. Because of the newness of Mother's day, in comparison with the other great days of the calendar which we observe — the custom of its observance being less than fifty years old — there is still a freshness about it which we do not experience in the observance of most of our other special days. But there is grave danger that its observance may become as formal as some of these other occasions. Moreover, we face the same danger in our observance of Mother's day that we face on other special occasions, the danger of our observance degenerating into an affair of superficial sentiment.

The serious problem which a minister has to face on this day, which is the climax of a week of commercialized sentimentality, is this: How shall he save Mother's day from becoming nothing more than a display of shallow emotionalism and anemic sentimentality?

In this connection, take the popular sentiments expressed concerning "Mother and Home." The popular picture of the ideal home depicts a little wrinkled, gray-haired mother sitting on the front porch of a vine-clad cottage with a trellis of roses around the door. She has an old-fashioned black shawl draped about her stooped shoulders. She is seated in an old rocking chair, and as she rocks back and forth she is knitting.

Now and then she lifts her eyes to look down the street. Her eyes are tear-dimmed and there is a worried look on her face. After a time she lays aside her knitting and walks anxiously toward the gate, for she has heard the clatter of horses hoofs down the village street.

She arrives at the gate in time to see her son drive up, get out of the carriage and rush toward her. He gathers her in his strong arms and kisses her several times. Then he reaches into his wallet and draws out a roll of bills large enough to choke

a cow. He has grown immensely rich in the big city, it matters not how, since that has nothing to do with the story. He places the roll of bills in her hands just as the village deacon (who is the old meany of the story), dressed in a long black coat and tall hat, drives up to collect the last payment on the mortgage. The old home place has been saved from the vile clutches of the villain, and the little old mother will be able to live there in quiet peace the rest of her withering years.

We sit there in the theatre and wipe the tears from our eyes, then get up and walk out of the theatre feeling righteous, justified and satisfied that the old-fashioned home is the cradle of liberty, religion and everything else the popular song writers say that it is — then we immediately forget all about it.

Yes, the picture was beautiful and called forth much sentimentality, but it was unfortunately foreign to the experiences of most of us modern men and women. We live in city houses and apartments and know little about vine-clad cottages with roses around the door except in story books, the movies and soap-operas.

We know very little about wrinkled gray-haired mothers who sit at home and knit, for most of them are as active in civic, church and club life as our fathers are. Most of them do not have enough leisure to sit in a rocking chair on the front porch, and, if they get a chance to do any knitting they have to snatch the time while the secretary of their club is reading the minutes of the last meeting.

* * *

There is no use writing songs, showing pictures, giving lectures and decrying the fact that the old-fashioned home is going, and trying to revive enthusiasm for it. It isn't going, it has gone. Why not? Places of residence and modes of living conditions change, as does everything else.

I can imagine that when men and women gave up their caves and started living in mud huts there were prophets of doom who began to cry, "Back to the old-fashioned caves!" And when the mud huts were abandoned in favor of nomad tents, many a demagogue was elected to the council of the tribe who promised a return to the old-fashioned mud huts.

One of the easiest ways to catch the popular ear is to hearken back to the past. "Back to Jeffersonian democracy," or "Back to Lincolnian republicanism," is the cry of a certain type of politician, who cares no more for the principles of Thomas Jefferson or Abraham Lincoln than he does for the public for whom he is trying to secure votes.

"Give us the old time religion," is the pessimistic cry of a certain type of popular evangelist, who is

often too lazy mentally to think his way through modern problems and apply the teachings of Jesus to them.

And so we have the popular hue and cry, "Let us return to the old-fashioned home."

I'm not so sure, after we analyze the matter, whether we want a return of the old-fashioned home. Especially in its external features.

I came from an old-fashioned home. My mother used a wood fire to cook our meals, and it took her about two and a half hours to prepare a dinner that today can be prepared in one-fourth of that time. There were no laundries close by our home, so my mother did the washing for the whole family, heating the water in a huge cauldron in the back yard.

She sat up late into the night and did the family sewing by kerosene oil lamp, which almost ruined her eyes. When she finally went to bed, she was often so tired from physical toil that she had difficulty going to sleep.

For about forty years the routine of her daily life was so confining that she never left the farm for weeks at a time. She had very few opportunities to go to church and did not know what a vacation was like.

A few years before her death, after she had worn herself out with toil and the rearing of a large family, she and my father moved to the near-by town, bought their first automobile, had electric lights and running water in the house for the first time, had an opportunity to take part in church activities, and my mother joined a woman's club. At the age of sixty-five she began to enjoy a few comforts. My home was no exception in that community.

No, we can never return to the old-fashioned home in its external features as many of us knew it, unless we are willing to give up electric lights, gas, laundries, automobiles, radios, television and innumerable other modern conveniences.

The old-fashioned home may be beautiful to write about, sing songs about, glorify in poetry and sentimentalize on the motion picture screen. But, after we have conquered that very human tendency to idealize conditions as we move farther away from them, few of us would exchange our present state for that of yesterday.

* * *

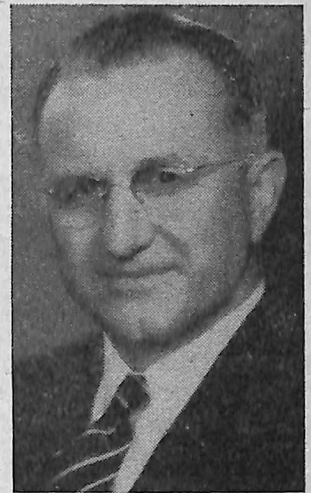
Yes, the old-fashioned home is gone, and here is the modern mother in her electrically lighted, furnace heated city apartment or residence, with more comforts than the richest queens of the earth knew centuries ago — and with far less time to enjoy them. This is the typical home which most of us here today think of when the word "home" is spoken.

With all of the modern home conveniences placed at her beck and call, the work of the mother in the typical home has been stripped of much of its drudgery. Fortunately, with the lightening of her home duties the modern mother has been granted a freedom of which her mother never dreamed.

The duties of housekeeping do not command all of her attention, so we find her giving of her energy to civic well-being, the church, and the advancement

Dr. Max Merritt Morrison

Tennessee born, Dr. Morrison was educated at Trinity U., in Texas, and at Vanderbilt and S.M.U. A former sports and city editor of a newspaper, and a college football star, he came into active ministry via YMCA work in Tulsa, Oklahoma. His pastorates include terms in Oklahoma and in San Antonio, Texas, and he began his work at Westminster Presbyterian Church in Pasadena, California, 13 years ago. During this latter work, membership in his church has almost trebled and is now nearing the two thousand mark. His ministry includes



a weekly Sunday afternoon broadcast, and his messages are mailed to hundreds of people in Europe, Canada, the Philippines and the Orient each week. Dr. Morrison is president of the Pasadena Council of Churches. He actively stresses church unity and de-emphasizes denominationalism. "We . . . believe that strength comes from cooperative church enterprises," he says, and adds, "Ecumenity should begin on the local level."

of worthy causes. The fact is, if the women in our own church and the other churches I know were not in possession of this freedom from the drudgery their mothers knew, much of the vast program of our churches would go begging.

There is an expression we have heard all our lives and which is quite familiar to each of us: "A woman's place is in the home taking care of the children." That is just as true in this modern day as it has ever been. A woman's place is in the home with her children.

But the home has ceased to be a localized place within four walls. The walls have moved back to take in the world. The home has become a world center. Each day the world invades our homes and brings to us treasures from afar — some good, some bad — and pours them in our laps.

When a mother gets up in the morning and prepares breakfast for her family, she has to summon the aid of the world to supply her with meats, fruits, cereals and beverages. She cannot dress to go to her club in the afternoon without calling her maid — the world — not only to assist her in her dressing but to furnish her with clothes.

She goes to the front door in the morning and finds the news of the world lying on her front steps, and it is printed on paper into the making of which every nationality and race under the sun has cooperated. The voices and faces of the world come into her living room by the magic of radio and television.

With the world walking into her home through the front door, the back door, clamoring through the windows and even coming through the air she breathes,

can a mother really lock herself up between four walls and be fair to her family?

How can she serve sanitary food if there are no sanitary laws to protect her? How can she rear her children according to Christian ideals when they spend most of their waking moments in an environment that gives the denial to her teachings? How can she teach her children to be law-abiding citizens when liquor flows freely through the land, or corrupt politicians are allowed to remain in office?

Women always have gone to the polls in the face of protests from political demagogues who tell her that her business is making a home. He is right. Let us give the demagogue and the corrupt politician credit for uttering a profound truth. The business of the mother is making a home. That is the reason she goes to the polls. And any mother who shirks her responsibility as a good citizen is shirking her duty as a good mother, because she cannot be the one without the other.

In another city where I was minister of a church, I was invited to the home of one of our church families where the daughter, a junior high school student, and her parents were entertaining with a reception for all those individuals in the community who were having a direct part in the girl's education and in the formation of her personality. There was her minister, Sunday school teacher, music teacher, librarian, public school teachers, etc.

Do you know how many there were? There were forty! Forty different individuals in that community, aside from her parents, were having a part in the formation of that girl's personality. What was true in that specific instance is true of every young person with normal advantages in this community.

Can a mother give all her time to household duties and none to a community that is making such an impress upon the life of her children as that?

* * *

But how about the modern mother's ideals as compared with the ideals of her mother and grandmother? Has the modern mother's advancement been merely confined to her material comforts and the enlargement of her social sphere? What about her character?

It is my conviction that the modern mother's ideals are just as high, on the average, as were those of her mother and grandmother, but she is having a more difficult time living up to them. She lives in a different kind of world. With the complexity of our modern social and moral life, added to the speeding up of ways of living, the modern mother has to choose for herself and for her children between a not too clearly defined right and wrong ten times in a day where her mother had to choose once or twice. Of course she makes mistakes because she has more chances in which to make mistakes.

The important thing in the making of a home is not whether the house in which the family live is a vine-clad cottage with roses around the door, or an efficiency apartment with nothing but paint around the door; it is not whether the family washing is done

by hand or by a laundromat; whether the water comes from a well in the back yard or through the service of the city water department is piped into the house.

But the important thing is that those who live within that house shall be taught to seek and reverence the highest and best things in life. It may be important that the home be saved from the mortgage company, but it is far more important that the home be saved from the ravages of paganism.

To put it bluntly, the central task that faces the modern mother is the central task that faced her mother and her grandmother; that of seeing that her family is exposed to and accepts for their living standard the highest ideals possible. Whether she is succeeding or not only time will tell.

Today we judge the work of the mothers of yesterday by what you and I are. We must wait until tomorrow to judge the work of the mothers of today. As you and I take a good look at ourselves and the kind of world our generation has made, it leads us to offer a prayer that the modern mothers will turn out a better product than did our mothers.

* * *

The family is more important than the house in which it lives, just as a man is more important than his clothes. The form of the home changes, but the life of the family continues unchanged in its essential characteristics. Much that we assume to be detrimental to the life of the home is simply due to the fact that in a changing society the family puts on a new suit of clothes, adopts new forms of organization to meet the changing external conditions. It re-

mains still the soil of society, central to its problems and possibilities.

The sweetest memories of our lives cluster about the scenes of family life. The rose-embowered cottage of the poet is not the only spot that claims affectionate gratitude. Many look back to a city house wedged into its monotonous row. But wherever it be, if it sheltered love and held a shrine where the altar fires of family sacrifice burned, earth has no fairer or more sacred spot. The people rather than the place make it sacred to us.

But stronger even than the memories that remain are the Christian ideals that we there acquired, which have enobled our lives. Many of us as we look back across the years see all those fine and purifying ideals gathered up and personified in that one who went down into the valley of the shadow of death that we might live. And somehow, through all these years, whether living or dead, she has held things together for us and given meaning to life.

Mother's day makes a universal appeal to us because each of us realizes that back of whatever little success any of us may have in life, stands the influence and sacrifice of a mother's love. All of us unite today in paying honor to these gifts of God — our mothers.

May we not be satisfied to let Mother's day evaporate into mere sentimentality, but may it challenge us to dedicate our lives anew to those enduring ideals of sacrifice, devotion and love which marked our mother's life. May the day strengthen our faith and our trust in our mother's God.

To those who believe, no explanation is necessary; to those who do not believe, no explanation will satisfy.

—Franz Werfel.

A Comparison

Youth Work in the ULCA and the AELC

Pastor W. Clayton Nielsen

(ExPresident, AELYF)

THE phase of the church's work which has probably the greatest fluctuation in a given area is that of the work with and for its youth. This may be due in part to the effectiveness of the leadership provided in a given situation, as well as to the available number of young people. Since a majority of our congregations are small in comparison with the ULCA average of about 500 baptized members per congregation, our numbers of young people actively engaged in youth work within each congregation may be smaller; but when we consider the percentage enrollment in both local and non-local activity, we find that we are at least average.

The purpose of the American Evangelical Lutheran Youth Fellowship as stated in its constitution is this: "Building upon a Christian foundation, the AELYF shall endeavor to serve as an integral part of the AELC, and shall help the young people of the church to attain a rich and healthful way of life." This has not always been the stated purpose, for there has been a historical development. A half-century ago, the work was carried on in the Danish language, independently of the church though often parallel to it, with an emphasis on lectures, tours and other cultural activity. The transition was made in time to the English language, the average age dropped from approximately thirty or thirty-five to about sixteen; and today, the AELYF, while still independent in organization, is functionally close to the AELC.

The Luther League of America is the official youth auxiliary of the United Lutheran Church in America. Its actions are subject to review and approval of the ULCA or its Executive Board. Its membership consists of the synodical or state Luther Leagues authorized by their respective synods. The objects or purpose of the Luther League of America, as stated in their constitution are as follows: "In order to encourage the youth of the United Lutheran Church in America to respond to the love of Jesus Christ their Lord and Savior with a deep and consecrated life, the Luther League shall: promote and extend among youth the program of the ULCA, its synods and its congregations; provide a workshop in which youth can gain inspiration, guidance and experience in Christian living; provide materials for a program of Christian growth through evangelism, Christian vocation, missions and social action.

The AELYF endeavors to serve the post-confirmation youth of our synod as long as they are interested in the work. The Luther League of America divides its work into three age groups: Intermediates (ages 12-14); Senior (15-17); and Young People (18 and over), though in practice the work may be combined on the local level. Program materials are prepared with the different age groups in mind. The LLA has a large biennial convention which provides a great deal of inspiration for the youth able to attend. We should probably wish to carry on our camping pro-

gram as at present, though in certain areas camp facilities might be available either on a district basis or for individual campers.

The Luther League of America has a very excellent staff of full-time workers, including an executive secretary and associate secretaries to co-ordinate the work and to provide adult leadership and direction. I believe it would be fair to state that in our contacts at the All-Lutheran Youth Leaders Council meetings we have found a closer affinity with the youth staff of the ULCA than with any of the other groups. Through this staff we should have guidance we do not now have. This is not to depreciate the excellent work now being done; with the trend toward younger leadership within our own group, it might well work to advantage. A great deal of free material is available; much other material is available at nominal cost.

To achieve a fair comparison, one should not actually compare the AELYF with the LLA, but with any one of the synodical leagues belonging to the LLA. By a majority vote at its convention, a synodical league may join the LLA by indicating in writing its compliance with the constitution and by-laws of the LLA and its pledge to abide by decisions of conventions of the LLA.

In the main, the program followed by the AELYF would fit into the LLA. To my knowledge nothing we now do would be objectionable to the LLA (folk-dancing included). We should probably expand our emphases, as indicated by the five divisions under "Programs" of the LLA: Evangelism, Christian vocation, Missions, Recreation and Social Action. A synodical league may have its own benevolence program (such as our "Operation India"); in addition, the LLA carries on an active benevolence program which we would support were we a member of the LLA. The president of the AELYF would meet from time to time with other synodical presidents within the LLA. We should no longer be represented synodically in such groups as the All-Lutheran Youth Leaders Council, the Committee on the God-Home-Country Award, and the United Christian Youth Movement; we should still be a part of these, represented through the Executive Committee of the LLA. Thus, in a certain sense, our personal fellowship through our synodical leaders might be lessened, while the youth on the local level (where the effectiveness of youth work counts) probably would not feel the difference.

As to our publications, it is my understanding that we should be allowed to continue publication of YULE and A WORLD OF SONG as well as our youth page in LUTHERAN TIDINGS. There could well be an expanding market for both YULE and A WORLD OF SONG; our contribution here might be much greater than we can now envision. Many of our youth are familiar with two fine publications of the LLA, LUTHER LIFE and HIGH IDEALS, both of which contain program ideas and news from the LLA, the

Famine Threat in Jordan Alarms Lutheran World Relief

New York—(NLC)—A famine is threatening the Holy Land, according to information received at Lutheran World Relief headquarters here.

In a dispatch to Bernard A. Confer, executive secretary of LWR the newly appointed director of Lutheran World Service in the Near East, Mr. Christian Christiansen, reported that Jordan government officials have appealed to voluntary agencies for help.

Mr. Christiansen's report indicated that a drought which has lasted since last November "is becoming a catastrophe for this country" as "there will definitely be no crop of wheat this year."

He added that the farmers of Jordan are also slaughtering thousands of sheep and goats because of a lack of fodder.

Concluding that "famine is definitely threatening big areas of Jordan and we shall need to help more than ever before during the next 12 months," Mr. Christiansen urged that wheat shipments be sent to the famine threatened areas "as quickly as possible."

Mr. Confer reported that Lutheran World Relief shipped 6,441 bushels of wheat, 60 tons of relief cereal and 20 tons of corn syrup from the All Lutheran Food Appeal donations to Jordan in March.

"We hope that contributions to the All Lutheran Food Appeal from this year's harvest will enable LWR to ship substantial quantities to Jordan during the coming year," he added.

In recent years, the Lutheran World Federation, chiefly supported by Lutheran World Relief and Lutheran World Action gifts, has carried on the largest relief program in the Holy Land of any voluntary agency, mainly helping the Arab refugees from Israel who are now in camps in Jordan and Syria.

former being a monthly magazine, the latter being a quarterly. These are available to anyone by subscription, and some of our leagues are now making use of them.

Financially, our obligations as youth would increase, should we affiliate. We should probably wish to continue our synodical program much as it is; we might wish to support the service projects of the LLA instead of maintaining our own; Youth Sunday funds plus an annual apportionment (probably about 75c per member) would go to the LLA.

What does all this mean if we, the AELC, affiliate with the ULCA as regards our youth work? This writer cannot see that there would need to be a great deal of change. Our work might well expand in some areas. Since we are already using some of the resources available we might only move further in that direction. The effectiveness of the local program would still depend largely on the leadership and the young people in a given congregation.

78th Annual Convention

of the

American Evangelical Lutheran Church
KIMBALLTON, IOWA

August 9-14, 1955

Immanuel Danish Evangelical Lutheran Church, Kimballton, Iowa, will be host to the 78th annual convention of the American Evangelical Lutheran Church during the days of August 9-14, 1955.

The convention will open with a worship service in Immanuel Lutheran Church, Kimballton, Tuesday, August 9, 8 p. m. The business sessions will commence the same place Wednesday, August 10 at 9 a. m. All congregations of the synod are asked to send delegates according to the by-laws of the synod governing this matter. The names of delegates must be submitted in writing by the officers of the respective congregations to the credentials committee of the convention in time to be in the hands of this committee by July 15. The names of delegates must be certified to by the secretaries of the respective congregations (name and address of chairman of credentials committee will appear below this article in due time). All ministers of the synod and others who have voting rights at the convention are expected to attend.

The convention will deal with old and new business to come before it through the reports submitted to it by the officers of the synod, and of the synod institutions, activities and missions as well as auxiliaries. The meetings will as far as space will allow be open to friends and members of the synod in general. Further announcements concerning this will follow from the host congregation.

Attention is called to the following provision in the synod constitution:

"Every member shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention."

Such topics must be at my address at least by July 1st in order to be published in LUTHERAN TIDINGS, July 5th issue.

All reports to come before the convention are expected to be at my address by May 20 in order that they may be printed and published and forwarded to all delegates and pastors.

May God prepare our hearts and minds so that we may do His will in all things when we assemble for our synod convention in Kimballton.

Alfred Jensen.

1232 Pennsylvania Avenue
Des Moines, Iowa.
April 22, 1955

Invitation

Immanuel Danish Evangelical Lutheran congregation, Kimballton, Iowa, hereby extends a cordial invitation to the American Evangelical Lutheran Church to gather here in Kimballton for its 78th annual convention during the week, August 9-14.

Our invitation is to pastors, delegates, members and friends of our synod. Due to our somewhat limited facilities it may be necessary to restrict the business sessions so that the voting delegates, etc., of the convention will be seated first, and other visitors will be accommodated in the aisles, balcony, church parlors, etc. — However, a public address system will carry the convention discussion to all concerned.

Our congregation is busy making plans and preparations for the convention and will be ready to make your stay with us pleasant and enriching in Christian fellowship.

Mathias Simonsen, President of the Congregation.
Holger Strandskov, Pastor.

Paging Youth

American Evangelical Lutheran Youth Fellowship

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

The Lake Michigan District of AELYF publishes a monthly paper, "THE LUTHERAN LANTERN." From the editor of that paper we have an account of how it came to be and how it is published. Read and discuss this article. Possibly your district could undertake such a project.

"The Lutheran Lantern"

Carol Christensen

In July 1954, our District Convention was held in Greenville, Michigan. The group that attended from St. Stephen's in Chicago came back from that convention so enthusiastic that they wanted to do something to keep their newly made contacts alive. Our district had published a paper called "THE EAGLE EYE" which had ceased publication. In fact this particular convention voted that it be discontinued although it had not been published for some time. Our group is so new in LYF work that many did not even remember the paper so we decided to take up the idea and see if we could make it work. Whether or not our idea would receive the necessary cooperation was doubtful, but we were willing and eager to try.

We started talking and planning and then writing to all the leagues in the District. It took a lot of writing and planning but we finally got the approval we needed and the first paper rolled off the press on October 1, 1954.

"THE EAGLE EYE" had depended on voluntary contributions, but we assign a different society each month to gather the articles and material for the next issue. When we have the needed material we begin typing dummy copies, planning layouts, and cutting stencils. Last we mimeograph, fold and mail. Our circulation comes to about 80 copies to mail out every month.

To promote interest we conducted a "Name The Paper" contest. We asked everyone to send in their suggestions for a name. After we got the entries we published them and asked all AELYFers in the district to vote for their choice. The winning entry was, of course, "THE LUTHERAN LANTERN."

"THE LUTHERAN LANTERN" is financed by subscriptions of individuals and societies. The subscription fee for one year is 75 cents.

A lot of work is required to print the paper every month, but I know that all those who help really enjoy it. We have made many mistakes, but we have also learned a lot.

The only time we on the staff get together to work is when we mimeograph. We do this at the church with the help of Rev. Wikman who has cooperated with us from the beginning and helped us very

much. We tried meeting to type stencils, but we soon discovered that it was much easier to do tasks such as that individually.

Our biggest problem is to get cooperation from a few of the societies who still haven't answered our letters. We hope that soon these societies will help make "THE LUTHERAN LANTERN" a big success.

"THE LUTHERAN LANTERN" STAFF AT WORK



Standing left to right are Ginger Olson, Art Editor; Carol Christensen, Editor; and John Mortensen. Bending down is Mark Nussle. Both John and Mark serve as Business Managers. The Assistant Editor, Betty Thomsen, is not pictured.

We Hear That

Rehearsals for the play, "The Green Bough," are in full swing at St. Stephen's in Chicago, and that the young people at Greenville, Michigan, have appointed a committee to choose a play.

A pie social held by the Youth Fellowship at Danevang, Texas, brought in nearly \$170, half of which is to be given to the church.

There are about 27,000 students enrolled in the thirty-one Lutheran four-year colleges and nineteen Lutheran junior colleges in the United States and Canada.

Note

The Operation India Committee reports that plans are being made to bring a second student from India to Grand View College. The committee writes in "THE LUTHERAN LANTERN," "... We cannot be lax in our support of the Operation India Fund at this time. If you have not planned a special project as yet, why not consider inviting Anil Jha to visit in your congregation during the summer vacation months? Make an effort to learn the story of the Santal Mission and of the people of India to give meaning to your contribution." The committee (Miss Ruth Jacobsen, Chairman, 8003 S. Dobson Ave., Chicago 19, Ill.) will be glad to supply suggestions for films and other resources. Also, each pastor should have a copy of the booklet, "Operation Outreach," prepared two years ago, which lists suggestions for such programs.

Our Women's Work

Editor

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

On Tour in Far East

The following, which was sent to the editor by Mrs. Ida Egede, tells something about what women are doing to bring about understanding among nations. Get your world map out and follow the four women on their tour.

(N. Y.) JERUSALEM, JORDAN, April 7 — A four-member international team of church women making a round-the-world tour to create "greater unity in fellowship and prayer among Christian women," were scheduled to arrive here today for an Easter visit in the Holy Land.

Highlighting the five-day stop-over in Jordan will be a tour of inspection of Arab refugee relief camps and conferences with church and United Nations relief officials. Funds raised by U. S. Protestant and Eastern Orthodox church women, whom the team represents, go towards relief work in these camps.

The church women will also confer with church women of Jordan, to whom, as to those in 15 other countries on the team's itinerary, they bring messages from denominational women's groups in the U. S., and an invitation to share in the seventh biennial assembly of United Church Women next November in Cleveland, Ohio.

A general department of the National Council of the Churches of Christ in the U.S.A., U.C.W. is a nationwide organization representing upwards of 10,000,000 U. S. Protestant and Eastern Orthodox church women in some 1,900 state and local councils throughout the country.

The team is headed by Mrs. James D. Wyker, of Mount Vernon, Ohio, national president of the organization and includes, Mrs. David D. Baker, of New York, editor of the official U.C.W. publication *The Church Woman*; Miss Felicia Sunderlal, of Dehra Dun, India, director of women's work for the United Church of India; and Miss Josefina Phodaca, of Manila, the Philippines attorney and immediate past president of the United Council of Church Women of the Philippines.

Prior to their arrival in Jordan, the church women made visits ranging from two days to a week in a dozen different countries. The team left Los Angeles, Calif., on February 18. They will return to New York on April 20.

Highlights of their visits thus far are:

Nairobi, Kenya Colony — Here the team conferred with women of the Kikuyu tribe who have remained staunch Christians in the face of Mau Mau terror. On their arrival here on March 31, the visitors were greeted by Mrs. L. J. Beecher, wife of the Anglican bishop of Mombasa. Following an itinerary planned by church leaders of Nairobi, they met with Kenya Christian women leaders including a number of Europeans and Asians in a series of conferences. They remained in Nairobi for three days.

New Delhi, India — Team members met with Mrs. Indira Gandhi, daughter of Prime Minister Nehru, at the Prime Minister's home. The team also talked with a group of Christian government officials, educators, ministers and editors and held a series of consultations with representatives of women's work from the various churches of North India.

Calcutta, India — Here the team were guests of honor at a tea given by Dr. H. Muckherjee, governor of Bengal. His excellency, the only Christian governor in India, told them that "the direct application of the Gospel to the everyday needs of India's peoples will help to resolve tensions and will be the most constructive force in building friendship between India and America." The governor expressed appreciation for bales of clothing sent by American church women to aid in refugee rehabilitation at the time of the partition of India and Pakistan.

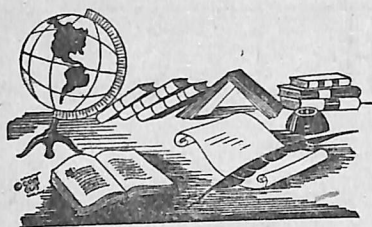
Djakarta, Indonesia — Highlighting the visit here was a mass assembly of some 500 Indonesian Christian women who were addressed by each of the four team members in turn. Earlier they were welcomed at a luncheon and a tea attended by leaders of various Indonesian women's organizations.

Surabaya, East Java — Here Mrs. Wyker addressed a congregation of more than one thousand persons in the city's oldest and largest church. The service was followed by a reception attended by 500 persons. The team visited schools, Christian missions and other institutions in the city. Later the church women of Surabaya in a letter of appreciation to the team described the visit as one which has "stirred our heart to unite the Church Women in Surabaya and East and Central Java with strong ties such as it has never been before.

"They awakened in our hearts the yearning to kneel down together with all the church women all over the world, to worship the Lord and pray for peace and order among the nations," the Surabaya women wrote.

Sydney, Australia — A reception for the team at Sydney's Bible House was attended by the city's mayor and local church and civic leaders. While here the team also toured church institutions in the city and addressed an interdenominational rally. A few days later in Melbourne the city welcomed the team at a tea attended by the Lord Mayor and Lady Mayoress.

Suva, Fiji Islands — Here the team shared with Christian leaders the annual observance of the World Day of Prayer on Friday, February 25. Situated on the international date-line, the little country is the first to hold services on a day observed by Christian women in 131 countries in more than 1,000 languages and dialects. In the U. S. it is sponsored by United Church Women.



OPINION AND COMMENT

SOME REMARKS addressed by Secretary Dulles to the convention of members of the Associated Church Press recently summarized the State Department's grievances against Red China, (which he openly compared with Hitlerian Germany). The main complaint was that the government of Communist China continuously resorts to force as a means of achieving "national goals and a national expansion." In support of this, the Secretary said:

"There still exists there the momentum of a revolutionary movement, a violent revolutionary movement. Six years ago the Chinese Communists completed the conquest by force of the mainland. That was at the end of 1949. Then in the next year they moved into North Korea and fought the forces of the United Nations there — at a time when the unification of Korea was almost complete. They won what they considered to be a victory in driving the UN forces back from the Yalu . . . Then in the next year they moved by force into Tibet and took that over. And after the Korean armistice was made they stepped up military aid to the Viet Minh forces and enabled them to win a spectacular military victory over the French at Dien Bien Phu. And when the Indochina armistice occurred, they began their military operations from the center of China against the Formosa Straits area."

It seems that these actions are some of the objections our government has to China's admittance, under the Reds, to the UN. Members of the UN are required to be "peace-loving." The Secretary said he hoped we could bring about the acceptance of some sort of cease-fire situation where force will be renounced as an instrument for achieving the national goals. This is a heartening statement; every means must be exhausted for quieting world tension by peaceful means. But it would seem sensible that for the United Nations to succeed, we should have something approaching a universality of membership. Millions of Chinese do not consider themselves members; Italy is not a member; Japan is not a member; Germany is not a member. If some way could be found for admitting these peoples into an active voice in world affairs as conducted by the UN then our confidence and respect for the UN would greatly increase.

AT THE RECENT Pastor's Institute a discussion was held about the affiliation question our Synod faces, led by Pastor Erik Moller, of Chicago. Very gradually, the evidence is coming in, and opinions are beginning to take shape. We envy those who have completely made up their minds by now. In principle, the idea of a union of Lutheranism, and of all Christendom, is very appealing; no-one seriously denies that this is a compelling ideal. But the nagging question still remains as to whether our affiliation with the ULC can actually be thought of as part of that great ecumenical tendency. We cannot believe in union at all cost. We cannot let ourselves be led

by those who are, to use Dr. Michelfelder's phrase, "ecumaniacs." Neither can we let ourselves be swayed by arch-conservatists who are against major changes *per se*. Our future is uncertain, affiliated or not. But what will happen in our communities where we have a small or average-sized (for our Synod) congregation and where there is also a large ULC church? In smaller cities where distance is no factor, can we hope to attract new people to our smaller "linguistic" church when there is a different ULC church at hand with "non-linguistic" status? (No church can live long if it is static. It must make an effort to attract non-churched people.) These are serious questions, and inspire the broader question of whether a real merger, rather than a Synod affiliation is not the real answer to the problems we are trying to solve by our affiliation. The best expression we have seen of the most telling argument in favor of affiliation is quoted here from DANEBO HILSEN, Tyler, Minn., written by Enok Mortensen: "Is it not possible that by affiliating we might have a chance more effectively to communicate the special insights and gifts God has given us?" This is convincing; we hope we can reprint the entire article later.

RECENTLY the UP news bureau sent out a news item about a protestant minister in Sweden who now is the new "bouncer" at a local dance hall; no-one else would take the job for the low wages offered. Sometimes the strangest things get into the news.

THE CHOIR of Grand View College just completed a tour of almost two thousand miles, stopping in ten of our communities for concerts, and giving half a hundred of our young people the wonderful opportunity of seeing probably as large a segment of our Synod as most of our Synod members see in a life-time. We should not underestimate the value of these visits. And the value is two-directional. If such a tour costs a thousand dollars and only half the expense is returned in collections, it still seems to us to be tremendously valuable to the school, in public relations, to our young people in broadening their experience of the Synod which helps to educate them, and to our communities which are familiarized with the young singers. Other schools have sent choirs as far as Europe; we hope ours can some day reach either of the Coasts.

MOST MOTHERS modestly dislike to hear tributes to themselves on "Mother's Day" and recently it has become quite common to refer to the day as the "Festival of the Christian Home," and to follow it with the observation of Family Week. Abingdon Press is preparing a book of sermons on the Christian Family, and ministers are invited to submit two copies of sermon manuscripts to the editor, Rev. J. C. Wynn, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania, by August 10. Sermons can deal with such subjects as marriage, parental responsibility, family religion, sex standards, etc. An honorarium of \$25 will be paid for sermons selected. Judges are from the Joint Department of Family Life of the NCCCA. Manuscripts will not be returned.

A Call to Christian Stewardship

Do You Believe in Pledging?

You may like some pledges that you make and dislike others, but your whole life is bound with pledges of one kind or another. If you have a home, a telephone, insurance, electricity, an automobile, farm machinery, or electric appliances, you make a pledge to pay for some or all of them on the installment plan. Whether we like it or not, we make some pledges because there is no other way to get the things that we want. In spite of uncertain economic conditions we realize that some things are so important, and so worthwhile to us, that we are willing to make a commitment — a pledge.

There are other pledges that we make gladly and willingly. When you were baptized, someone made a pledge for you which you, as a Christian, gladly accept. When you were confirmed you made a pledge again in front of a whole congregation. When you were married no one had to urge you to pledge yourself to another. You wouldn't escape these pledges even if you could. It seems, then, that the only time that some people say "I don't believe in pledging" is when their church asks them to make a pledge. Yet hardly anyone protests when they are asked to pledge dues to their union or club whether it be a farmers' union or the most exclusive country club.

Pledging is all a matter of trust. Whether the pledge is to the telephone company or to your church, you pledge trusting that you can pay. To pledge to

one and not the other is to say that one is important and the other unimportant, or else that one is much more important than the other. It takes something less than clear reasoning to make ANYTHING more important than God and His Church. In trusting that you can pay your pledge you know that the commercial concern either cannot or will not help you fulfill your pledge, but God, our Heavenly Father, can and does help His children. If we commit ourselves to further His work, we can trust Him to enable us to fulfill what we have promised. To pledge to God and His Church is simply another way of saying "I believe in God, the Father Almighty, Maker of Heaven and earth."

A pledge helps your church to make plans, because it tells the church what income it can expect. Your church is not like a business firm in **demanding** that your pledge be paid, but it is like a business in that it needs to make plans for the future. Your pledge will help the congregation to know just how far it can go in taking care of needs. It is good for the church to get your pledge.

As important as your pledge is to your church, it is even more important for you. It is good for every Christian to pledge himself to take care of certain things that are important to him. To leave things to chance or even to our good intentions is not enough. To pledge ourselves to our best intentions helps us weak, imperfect creatures to discipline ourselves. To put our intentions in writing safeguards us from the temptations that come to each of us to put off doing the things we should do until a more convenient day.

Should you pledge? Of course you should. "The Lord's cause is not honored by 'convenient' or 'left over' giving!"

—ELC Stewardship.

What Shall I Pledge to My Church . . .

as my weekly contribution to furthering its

Christian program at home and making Christian my world?

Weekly Income	3%	4%	5%	6%	7%	8%	9%	Tithe
\$ 25.00	\$.75	\$ 1.00	\$ 1.25	\$ 1.50	\$ 1.75	\$ 2.00	\$ 2.25	\$ 2.50
\$ 35.00	1.05	1.40	1.75	2.10	2.45	2.80	3.15	3.50
\$ 40.00	1.20	1.60	2.00	2.40	2.80	3.20	3.60	4.00
\$ 50.00	1.50	2.00	2.50	3.00	3.50	4.00	4.50	5.00
\$ 60.00	1.80	2.40	3.00	3.60	4.20	4.80	5.40	6.00
\$ 70.00	2.10	2.80	3.50	4.20	4.90	5.60	6.30	7.00
\$100.00	3.00	4.00	5.00	6.00	7.00	8.00	9.00	10.00
\$150.00	4.50	6.00	7.50	9.00	10.50	12.00	13.50	15.00
\$200.00	6.00	8.00	10.00	12.00	14.00	16.00	18.00	20.00

Operation Fact Find

BETTY WESTROM

Division of American Missions
National Lutheran Council

MAPS and charts on the walls, aerial photographs spread out on a long table — this didn't look much like a church meeting. But the 22 Lutheran pastors sitting around the table knew that these charts and maps and photographs might hold the key to the success or failure of their church's program in the San Francisco Bay Area.

This meeting in the education building of Faith Lutheran church in Castro Valley, California, marked one more step in a giant, cooperative planning effort.

For years the National Lutheran Council bodies had had a regional home missions committee, coordinating mission work in the northern part of California so that the Church might use its resources more wisely. Many new home mission churches were already thriving because the various church groups had not competed for fields of service but had worked and planned together.

But just a few months before, the committee had begun to have the uneasy feeling that the churches weren't being realistic about future possibilities in the Bay Area. The committee sensed that its plans weren't big enough to serve an area where dramatic changes were taking place.

Even the casual observer could see that things were booming in the nine counties which ring San Francisco Bay. Construction was proceeding at a breath-taking pace. Homes, office buildings, schools, streets, industrial plants were springing up almost over night.

But what did it all mean? Was this dramatic growth just a short-term thing, or would it continue for years? What had been the actual population growth? In which specific areas was future growth most likely to occur? How could the Church best prepare itself to meet tomorrow's needs?

The committee decided to ask for help from the Division of American Missions of the National Lutheran Council. Would the Division conduct a study of the Bay Area? Men from the Division's Chicago office agreed that a study would be valuable and welcomed the opportunity to organize it; but they pointed out that this was a job which couldn't be handled by one man — or even by a few men.

A meaningful study of the Bay Area could be made only on the basis of teamwork. It would take a lot of good hard digging at the local level to get the whole story. Could pastors and Lutheran laymen in the area around San Francisco Bay be called upon to take part in a large scale fact-finding operation?

The pledge of cooperation was received, and the plan of attack was set up by the Rev. Walter Kloetzli, secretary of Urban Church Planning for the Council.

Our Synod is not represented in the Bay area, but here is the detailed story of how one region went about surveying the needs in its locale, and planning for the future by means of "projection."

The Bay Area was divided into 15 smaller areas for the purpose of study. Each of these 15 areas in turn was divided into smaller local units.

Every worker was asked to find out all he could about his own local community. Would a door-to-door census type of survey be required? Not at all. The workers found that there were many other sources from which they could learn about population trends within their communities.

They found that many of the figures were available for the asking because other agencies in the community were interested in people. The schools were interested in people because plans must be made for the youngsters who would be using their classrooms. The telephone company and the gas company were interested in how many people would be using their services. Manufacturers were interested in people, both as a future labor supply and as a potential market for manufactured goods. Banks, railroads, construction companies — all seemed to be working on a "Bay Area Strategy."

Everywhere the workers went, they found new friends who were willing to share what they knew about the area. School board members, engineers, city planners and industrial executives were interviewed. It was discovered that the Area's Rapid Transit Commission was conducting a three quarter million dollar survey to determine future needs. From an industrial group, the Bay Area Council, much important data could be secured.

Now, at this first report meeting, they were ready to begin piecing together the information they had gathered. Each pastor at the meeting had seen his own little community, but now he could begin to see the whole sweep of Bay Area development.

One by one the subcommittee chairmen rose to speak, armed with facts and figures about San Francisco and Redwood City, Mill Valley and San Mateo, Larkspur and Burlingame. From nine counties and 70 municipalities came the information gathered by the scores of members on the Bay Area "team."

The history of each team, the number of Lutheran churches now serving each, and an estimate of the number of congregations needed within one year, two years, and five years were included in each report.

Adding up the estimated needs from all the areas, the group adopted as a minimum goal for its ministry to the expanding communities the adding of 15 congregations, the first year, 18 more within two years, and 20 more within five years.

Pastor Kloetzli of the National Lutheran Council supported their enthusiastic estimates as he outlined

information gathered through conferences with regional planners in two study visits.

On four large maps he pointed out the present population of each area, the population growth of the last seven years, the estimated growth of the next five years, and the expected percentage of increase. The maps had been prepared by local laymen under his direction.

They began to sense what it meant to live in an area where is an influx of 270 persons each day, where the population increases on an average of over 7,600 persons per month, where it is expected to increase by 1½ millions in 15 years.

The pieces of the picture were beginning to fit together. Here were some areas already granted for occupancy, with various synodical groups ready to begin a program. Here were a number of other communities, still unassigned, which seemed to hold promise.

The maps became alive with meaning as the speaker pointed out the direction of growth in recent years and the areas of certain growth in the immediate future.

"Many large corporations now have programs of regional study," he said, "and some of them are willing to share the material now in their files."

Could the Church afford to use only door-to-door census techniques in long range mission planning when information now available can predict growth in time to secure land for future churches at a fraction of the later cost?

A utilities company representative explained informally how his company keeps a check on building expansion. The pastors learned how teams of men make inspection trips to new sub-divisions and keep up-to-date card files on all the buildings programs in an area. Newspapers, advertisements and reports from acquaintances all prove valuable sources. He pointed out the costliness of haphazard guesswork for a company which must have requests for basic supplies cleared two years in advance.

There was a geography lesson, too. Dr. James Parson, associate professor of geography at the University of California, sketched the background of the Bay Area's history — its topography, the influence of this upon growth in the past. He also gave his idea of what future developments might be.

A dinner concluded the meeting, but it was by no means the conclusion of the project. As they left Faith Lutheran, the members of the "team" carried with them their next assignments. The list of fields granted still had to be checked against the list of fields apparently needing quick attention. Plans were also to be suggested for allotting these fields so that the church bodies might secure options for land, thus saving mission funds.

The toughest part of the job still lay ahead — the job of organizing mission, enrolling members, building churches. But Lutherans in the Bay area

had at least taken a long, objective realistic look at the problems to be solved, and now they were on their way.

Scouring Christians

"When Paul said, 'Quit ye like men,' he was not thinking of those Christians who are rocked in the cradle of a conservative church, by the slippered foot of a soft-speaking minister to all delicate ditties; but of a stalwart soldier, with his face as bronzed as his helmet, and ready for the fray.

"It is not a man's part merely to keep his armor bright, to hang around the edge of the fight, and, whenever he sees it bulging out towards him, to retreat to a hill, and, if any dust has fallen upon his armor, to set to work at once to brush it off. It is a man's business to go down to the battle and to use his sword when he gets there. Man was not meant to be an armor-keeper; but there are men who go all their lives scrubbing up their armor — keeping their hope bright and their faith bright but never using them. Miserable, scouring Christians!"

Henry Ward Beecher.

Moral Imperatives

"Dr. Lynn Harold Haugh relates that a group of thoughtful men were sitting together one evening enjoying each other's fellowship, when one asked the question, 'What is the greatest thing about man?'

"'Why, of course, it is his ability to think' answered one. 'Not at all,' said another. 'It is his ability to decide. It is his power of will.' 'You are both wrong,' said a third. 'It is his power to feel. All the great things in life go back to emotion.' 'None of you has gone far enough,' said a fourth. 'The greatest thing about a man is his capacity to get into a moral fight.' That answer reveals deep insight. There are certain great depths we must all take seriously. There are great moral imperatives which sweep across our lives, bidding us go forth to battle. And no one ever becomes aware of his deeper spiritual possibilities, no one ever finds God, until he has found some great transcendent ideal to which he dedicates the best that he has to give."

Arthur J. Pfohl.

Announcement

Camp directors, youth counsellors, teachers and others concerned with planning youth programs will find ideas for exciting indoor and outdoor activities in a kit prepared by the United States Committee for UNICEF.

Entitled UNDERSTANDING OUR NEIGHBORS, the kit contains — in addition to information on the work of UNICEF — songs, games, folktales, customs and instructions on arts and crafts of five of the countries aided by the United Nations Children's Fund.

The UNICEF Recreation Kit sells for \$1.

Write to:

THE UNITED STATES COMMITTEE FOR UNICEF
ROOM 1860
UNITED NATIONS, NEW YORK

On Making History

BY THE REV. CARL F. MAU, JR.

Representative in Germany of the Lutheran World Federation's Department of World Service

It's just about ten years ago that the post-war history of Germany began. These ten years have witnessed a struggle through untold tragedies and hardships probably as great as any similar struggle in the history of mankind. All of us have read some of the chapters in the history of the recent struggle. Many of them will still need to be finished, and a number of new ones will still be written.

But you and I have been very intimately involved in a number of the chapters. In fact we have helped and are still helping write them — through Lutheran World Action, Lutheran World Relief and the All Lutheran Food Appeal.

Maybe we haven't often thought of it just this way — that by giving a gift in a church offering, or responding to a clothing or food appeal, we've been "making history" — thousands of miles away.

Take the series of chapters on homeless suffering refugees — those are chapters which we have probably heard the most about. In post-war Germany there were about 14 million at one time. Some who may be reading this belong to that group. There are still about 10 million in Western Germany. The early pages of that chapter were particularly grim — no food, no clothing, no home, no hope. And you helped write the pages that meant clothes for millions, food for hundreds of thousands, homes for thousands — and with your gifts of monies and kind — you've given new hope. You've helped create jobs; you've fed thousands of children, clothed them, sent them to schools, built workshops for them, taught them new skills.

In helping rebuild churches, supporting pastors, providing religious literature, supporting all kinds of institutions you helped them rebuild on solid foundations, you've visited them in their loneliness and ministered to them in their sickness.

In some way or other, to a large or smaller degree, you have helped change the lives of many millions of people.

That's what we mean by making history!

It's a history written by many hands — extended round the world. The German Church has had many partners — but has written and continues to write the major portion here in Germany. Your gifts and mine continue to strengthen its hand, but ever since the first dark days after the war, German gifts for the overwhelming need have exceeded all the gifts from all corners of the world — so it's also been a dramatic history of helping many to help themselves.

One of the newest chapters being written under the general heading of inter-church aid may not be quite as obvious. Yet it could be of as great a significance as a number of the other thrilling chapters.

St. Paul put it something like this, to his congregation in Corinth, when he spent a whole chapter (II Cor. 9) to explain the effects their giving for the

needy church in Jerusalem was having: He said that through your gifts you have not only met overwhelming need, but you are also helping fellow-Christians give thanks to God! (look at the section in a modern translation).

That is happening again today — and it may, God willing, be making church history. German churches (and others too!) have been asking us to interpret what motivation has stood behind the many gifts that have come in time of great need. Why are millions of people, not known to us, willing to lay their gifts upon the altar of God? — What is this business of stewardship, not only of material blessings, but of time and talents. How can we, often weighed down by old State-church traditions, become alive again with this spirit?

You are supporting two pastors in Germany who are helping the German Church find answers to some of these questions, and develop methods adjusted to the German situation to put the answers into practice. Four large territorial church bodies have for the first time in their 400 years history of Lutheran Churches established departments of stewardship and evangelism. (Hannover, Schleswig Holstein, Braunschweig and Bavaria). A number of others are in the process. The movement is also spreading to Lutheran Churches in Scandinavia.

You are helping print tracts and booklets on stewardship and evangelism — you are helping sponsor conferences with pastors and laymen. You've assisted in the training of over 400 lay visitors who are underway each day calling on unchurched, and many more are being trained.

The German Church is still facing terrible needs, especially behind the iron curtain. Here west German Churches are pouring ever-increasing assistance, as long as any doors are open to do so. And yet this church has become the second largest giving church, joining you in the writing of history all over the world through your Lutheran World Federation.

That's the kind of history you have been making every time your love and gratitude to God has moved you to lay a gift in the offering plate of your congregation. To describe that history adequately would take volumes!

But lest there be some misunderstanding on our ability to "make history," let's make one thing clear. All this is God "making history" — and using us as his agents! That's the thrilling part about it. To the extent we are willing to lay our whole lives at His disposal, He will continue to move through history, healing, feeding, clothing, visiting, teaching, rebuilding, giving hope and evoking thanksgiving!

And at the end of history, He'll call those who through His grace were His "history makers" and say, "Come ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me." And He would certainly add, in our context, for in doing this "unto me" you've helped me in making the kind of history that will be counted when all history is at an end.

OUR CHURCH

Des Moines, Iowa. The Grand View College Choir has returned from a 2,000 mile journey singing at least once on every day of the 10-day trip. Accompanying the choir were Dr. Ernest Nielsen and Prof. Howard Christensen and the director, Mr. Robert Speed.

Exira, Iowa. Recently this column carried the news of the Golden Wedding anniversary of the Hans Farstrups of this community. With regret we must announce that Mrs. Farstrup passed away just two weeks after the anniversary was celebrated. She suffered from a heart ailment. Her son, Pastor Einar Farstrup, was home for the funeral, April 30. President of the California District, he missed the annual District Convention, held the same week-end in Salinas.

Waterloo, Iowa. May 22 will be Choir Sunday in our church here, with the choir bringing a "message in song" in several selections. Radio Station KWWL will record the service and re-broadcast it at 8:15 a. m., May 29. The building fund drive for the new education unit reports that after only 37 pledges, a mere beginning on the canvass, almost \$8,000 had been pledged.

Seattle, Wash. Pastor Holger Andersen will be guest speaker May 19 at the regular meeting of "Maagen." At the opening service in the new church (not the dedication day service) about 350 persons attended and on Easter 413 were present.

Withee, Wis. Plans are being made for Young People's Camp at Wood Lake near Grantsburg. June 19-25 are the dates and the total cost is \$16.

Hampton, Iowa. According to the monthly statistics report in the bulletin of St. John's Church near here, the average attendance reached a new high during the month of April with 177 being the average figure. Previous high was in June, 1954, (142). Pastor Gudmund Petersen is minister.

Wayne, Alberta, Canada. On May 29, 1955, at 2:30 o'clock in the afternoon, a reception will be held in the Dalum community hall, in honor of the Rev. and Mrs. P. Rasmussen, who have retired from pastoral service in the congregation.

Menominee, Mich. The Lake Michigan District of AELYP will hold its camp in Wells State Park near here, June 27, with some of the activities taking place at Menominee. Dr. Johannes Knudsen, of Maywood, is to be one of the speakers.

Junction City, Oregon. Ground Breaking ceremonies for the new Sunday School addition will be held May 15 at 2:30 p. m. Members of the church plan to assist with the labor so that the cost of the program will be kept to a minimum. May 2 Dr. Alfred Jen-

sen visited the community and after a potluck supper, addressed the congregation.

Des Moines, Iowa. At a recent congregational meeting, plans were made for the establishment of a Seminary Scholarship Fund to aid worthy and needy students. It was also decided that during the summer months, services would be advanced to the early hour of 9:30 a. m.

The C. P. Højbjerg Memorial Scholarship Fund

As mentioned earlier in these columns a meeting of some friends of the late C. P. Højbjerg was held during the national convention of our church at Cedar Falls. A committee of three was appointed consisting of Mr. Arnold Bodtker of Portland, Oregon, Mr. Erick Johansen of Tyler, Minnesota, and the undersigned.

Some weeks ago I wrote a letter to a person in most of our congregations. I asked each person to see friends of Højbjerg in his congregation about donations to the scholarship fund.

It is our hope that we may raise \$5,000.00. This fund will be turned over to the Board of Grand View College and be invested. The interest from the fund will be used to help needy and worthy pre-seminary students. You know that we need pastors.

We hope to close this campaign by January 1, 1956. If you have not contributed, please do so now. Give your donation to your local representative, or send it to Mr. Erick Johansen, R.F.D., Tyler, Minnesota.

Alfred C. Nielsen.

As to the Pastors' Institute

Meager! meager is the word. "Bultmann, Bultmann!" What have we to do with Bultmann? A professor in Germany who holds that what is told in the New Testament is myth! A theologian who would say that the story of the Son of God, born of a woman, born under the law to redeem those who were under the law, is a myth. A man who wants to explode into thin air the facts of salvation and then grasp them there in their ethereal essence! Wonderful, wonderful! That is for those who are not sinners and do not need a Savior, a real Savior, who saves from sin.

And another professor, who seems to believe that the prophecies of the Old Testament were fulfilled in their own day (am I right?) and have no bearing upon or fulfillment in Christ! (Was that the idea?) Wonderful, wonderful! That is for those who are not in need of a Word of God from Him who alone can forgive sins on earth, but can get along by merely having the Word spoken by God to the fathers through the prophets.

The learned theologians! The furor

of the theologians! No wonder Melancthon could not imagine a blessed state unless freed from the furor of the theologians.

But every morning came our own Ernest Nielsen. He knew he spoke to men who wanted to learn to preach. And he said: If you would have the word (to say in the pulpit) you must have the Spirit. Ernest Nielsen's words came as a relief and as a help.

V. S. Jensen.

Open Letter to the Synod Board

Greeting:

You are, of course, aware of the many articles that have appeared in our LUTHERAN TIDINGS concerning our joining with the United Lutheran Church.

Whether or not our Membership throughout the Synod now feels thoroughly enlightened on the subject I do not know. Of this I am certain, many will vote as the Pastor votes. I am certain many of our Pastors will attempt to tell us how to vote.

I do know from years of past experience in group and mass meetings that a Convention group of delegates can easily be swayed in one direction or another by eloquent oratory by prominent persons. Often I have seen a delegate waver in his original and vowed conviction, and vote the opposite thereof, as well as against his instructions from his home constituents.

You are also aware that any Convention group of ours can at its best ONLY be a very small percentage of our actual voting membership. I therefore claim it to be unfair, unjustified, if not unconstitutional, to take the seriously grave step of joining another Synod by the customary Delegate method of decision.

Personally, I insist that I be given my right of casting my vote by direct printed ballot directly to the Convention and NOT by delegate representation. Such is the RIGHT of every member of our Synod with voting rights. I believe it also to be my right to make the following motion to the Board:

"That in regard to the proposition of merger with the ULC Body, the Synodical Board of the A.E.L.C. forthwith make the necessary arrangements for a Synod Wide plebiscite by printed ballot and make all arrangement for the true and proper tallying of all votes cast, the Convention to be governed by the majority decision for or against merger."

Personally I am not nearly as concerned with which way the decision may go as I am concerned in which manner the decision is arrived at. It is the latter that could cause friction. Let us do it fairly and rightly.

B. P. Christensen,
Solvang, California.

Contributions for Santal Mission

Contributions for March and April, 1955

For General Budget:

Central Lutheran Sunday School, Muskegon, Mich.	\$ 64.79
Danebod Lutheran Sunday School, Tyler, Minn.	50.00
Mrs. Anna White, Ludington, Mich.	10.00
Rev. John Christensen, Ludington, Mich.	10.00
Mrs. Minnie Mathisen, Des Moines, Iowa	5.00
Kronborg Sunday School, Marquette, Nebr.	23.56
Mr. and Mrs. Raae, Grayling, Mich.	5.00
St. Ansgar's Congregation, Salinas, Calif.	25.00
St. Ansgar's Lutheran Guild, Salinas, Calif.	50.00
Andrew Henriksen, Askov, Minn.	50.00
Immanuel's Mission Group, Kimballton, Iowa	25.00
Mrs. M. Mortensen, Omaha, Nebr.	1.00
Denmark Sunday School, Denmark, Kans.	109.15
Bethania Sunday School, Racine, Wis.	89.06
Rev. Heide, Racine, Wis.	10.00
Annex Ladies' Aid, Seattle, Wash.	10.00
Trinity Sunday School, Victory, Mich.	40.00
Confirmation Class, Hope Lutheran Congregation, Ruth-ton, Minn.	2.00

Nazarene Sunday School, Withee, Wis.	34.00
Bethlehem English Ladies' Aid, Askov, Minn.	10.00
Marie Olsen, Ruth-ton, Minn.	10.00
In memory of Soren Jensen, Ludington, Mich., by Friends	25.00
In memory of Rev. Lerager, by Mrs. Trine Olsen, Fresno	2.00
In memory of Martin Clausen, Alden, by Friends	25.00
In memory of Morten Fredrik-sen, Moorhead, Iowa, by Friends	13.00
In memory of Mrs. L. P. Jacob-sen, Askov, Mrs. Laursen Christensen, Waterloo, Iowa Hans Nielsens and Mrs. Carl Andersen, Minneapolis	3.00
In memory of Mrs. L. A. Chris-tensen, Viborg, Congregation	2.00
In memory of Ernest Jepsen, Fredsville, Miller and Egede Families, Hampton	4.00
Andersen and Johnsen Fam-ilies, Fredsville	3.00
In memory of Niels Hansen, Viborg, The Viborg Congre-gation	5.00
Carl Andersens, Dwight, and Mrs. Chr. Andersen, Chicago	13.00
In memory of Mrs. Ingvald Ostergaard, The Viborg Congregation	4.00
In memory of Mrs. Rasmus Clausen, West Denmark La-dies' Aid	2.00
In memory of Mrs. Albert Johnsen, by Hampton	3.00
Friends	26.50
and Jens G. Jensens, Mrs. Ericksen, Harold Jorgensens, Peter Jorgensens, Herluf Hansens, Floyd Olsons and Mrs. Andrew Jorgensen	3.50
In memory of Mrs. Alfred C. Nielsen, Des Moines, Rev. Juhls	1.00
Sig. Stages, Fredsville and Walter Olsens Cedar Falls, Iowa	4.00
Mette Lund, Anna Miller, Antonie and Benj. Miller, Agna and Ezra Miller and Dagmar Miller	6.00
Clara and Johanne Morten-sen, Des Moines, Iowa	3.00
In memory of Mrs. Einer Niel-sen, Seattle, Wash., Chris Nelsens, Exeter, Nebr.	5.00
In memory of Anetta Lund, Newell, Iowa, Friends	14.00
In memory of Mrs. Mortensen, Ludington, Mich., by Richard Mortensen	10.00
In memory of Capt. Arnold Young, Ludington, Mrs. Carl Sellner,	10.00
In memory of Mrs. Viggo Ras-mussen, Withee, Wis., by Friends	10.00
In memory of Martin Clausen, Alden, Minn., by the follow-ing: Harold Skovs, Oscar	

Abbies, Robert Bujsons, Alden, Minn.	3.00
Sunbeam Mission Circle, Al-bert Lea	2.00
Joe Larsons, Merton Heads, and Mrs. Chr. Sorensen, Al-bert Lea	3.00
Mr. and Mrs. Will Hess, Ralph Baileys, Joe Samles, and Mrs. A. Robertson, Mil-dred Robertson, and Emma Quittum, all of Faribault, Minn.	9.00
Mrs. Anna Pratt, Thym-s-Cincochs, Owatonna, Minn.	2.00
Baldwin P. Svendsens and Bert C. Svendsens, St. Paul, Minn.	5.00
Roma Larson, Sioux, Falls, S. D.	1.00
Total receipts in March and April	\$ 880.56
Total since January 1	3,594.83
May God bless the gifts and the givers.	

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa

Gifts For The Porto Novo Mission

In memory of Rev. J. J. Lerager, Brush, Colo., Niels Hansen, Vi-borg, S. D., and Mrs. L. A. Christensen, Viborg, S. D., by Chris and Nanna Goodhope	\$ 5.00
Fredsville Ladies' Aid	10.00
Mission Circle, Kimballton, Iowa	10.00
Mrs. Christine Nielsen, Racine, Wis.	1.00
Mrs. Hans Nissen, Marquette, Nebr.	1.00
Danish Ladies' Aid, Askov, Minn.	10.00
St. Stephen's Ladies' Aid, Chi-cago, Ill.	10.00
Foreign Stamps by J. Jepsen	2.00
(American stamps are sold in Denmark and listed in the Blue Pamphlet)	

Total \$49.00

In behalf of the Porto Novo Mission, by sincere thanks,

Nanna Goodhope,
Viborg, S. D.

Good or Bad?

Did you notice that in May we have a Friday the 13th? So what? There are 13 stripes in the American flag. "E pluribus unum," the motto on the popular American quarter dollar, contains 13 letters, with 13 stars on each side, 13 feathers in the eagle's wings, 13 feathers in its tail, 13 arrows in the eagle's left claw and 13 leaves in the olive branch in the other claw. As for Friday, George Washington was born on a Friday. Columbus set sail from Spain on a Friday and sighted the new world on a Friday. In ancient Rome Friday was the lucky day, the day for marriages and merriment. So is seems that even Friday the 13th is a good day.

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 _____

May 5, 1955

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,
6-3