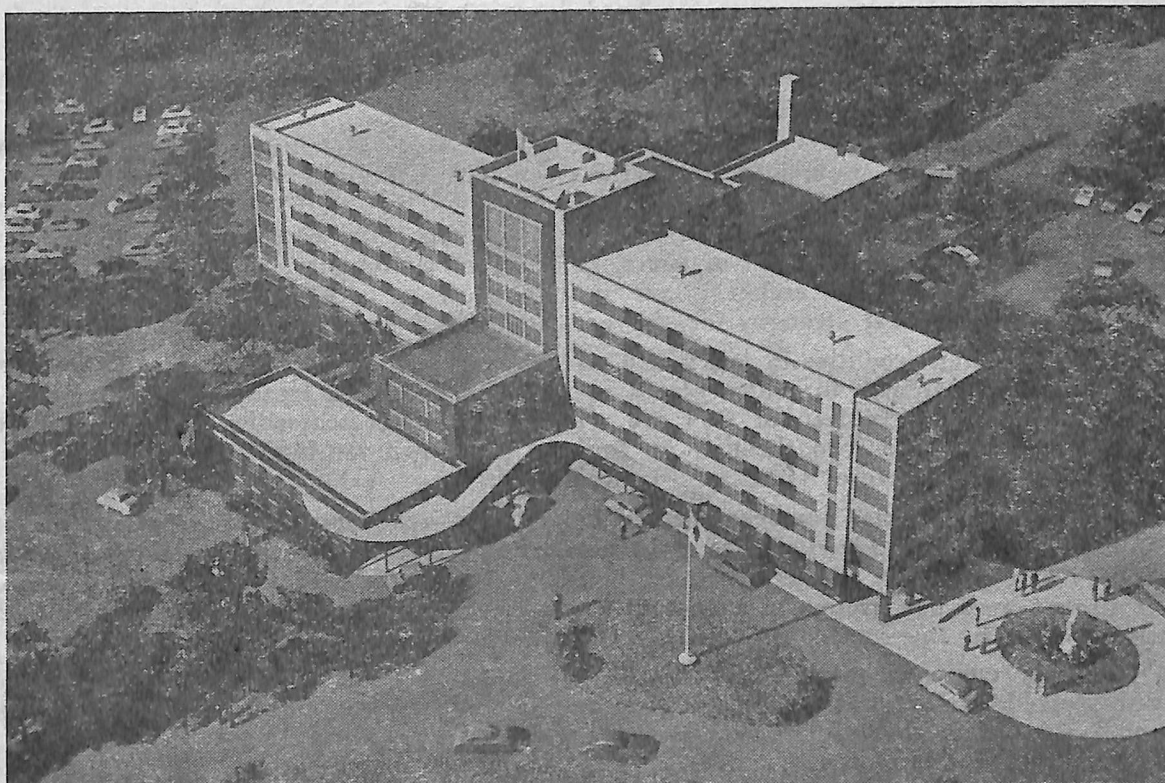


# Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Architect's concept of new hospital to be built in Newark, New Jersey, on completion of a campaign to raise four million dollars. Our Synod is represented in this work.

## National Hospital Day — May 12

**T**O remember the birthday of Florence Nightingale, the world's most famous nurse, the American Hospital Society has declared May 12 as National Hospital Day. The first Protestant hospital in the United States was opened in January, 1849 in Pittsburgh. Dr. W. A. Passavant, Lutheran minister, was one of the early figures in the struggle to revive hospital interest in the Western World following the work of Miss Nightingale, the "Lady with the Lamp," and he it was who brought to America the first deaconesses and brought into the field of institutions women who give their very lives in the five fields of human misery — the sick, the poor, the ignorant, the orphaned, and the guilty. Some of these Christian nurses were offered to the government in the Civil War and were the first called by the U. S. to staff hospital facilities and to give aid in the suffering camps. The Rev. Passavant opened the first hospital in a Pittsburgh house and invited public subscriptions before he had either a nurse or a patient! He and a helper found two sick soldiers left on a ship that had

brought discharged soldiers to Pittsburgh after the Mexican War. These two men were revived and brought to health and were the first two patients, in the first Protestant Hospital in our land.

Since then church-affiliated hospitals have sprung up in almost every community — with Lutheran Hospitals, Methodist Hospitals, etc., familiar to all.

One of the foremost is the one conducted by the Lutheran Hospital Association of New Jersey. The work of this association began less than ten years after the opening of the Pittsburgh hospital, in 1857, in two successive groups called the "American" and the "German" Associations. In 1870 the first unit of the hospital was dedicated (across the street from the old Newton Street location of our Synod's Bethesda Lutheran Church). This hospital became known, in 1945, as the Lutheran Memorial Hospital, since then changed to the Clara Maass Hospital — named after the nurse who gave her life in experiments resulting in the conquest of yellow fever in 1901 in Havana.

(Continued on Page 3)



# WHITSUNDAY 1955

## A Message from the Presidents of the WORLD COUNCIL OF CHURCHES

Grace be unto you and peace from God our Father  
and the Lord Jesus Christ.



**A**S Presidents of the World Council of Churches we greet our brethren of the churches participating in the World Council.

A year ago at this time we were called to pray for God's blessing upon the coming General Assembly of the Council. Now in retrospect we can join in thanksgiving to God for the many blessings granted to us as a result of the Evanston Assembly. With frank and sincere facing of many differences there was revealed a deep underlying unity of Christian love and mutual understanding. Despite the barriers of space, of race, of nationality, of varying ecclesiastical traditions, and of theological emphasis we remain brothers in Christ. In this fact may be found a source of spiritual strength for the present and of high promise for the future.

There are stern realities in our world which must be met courageously. There is strife between men and nations. In many places men do not have that freedom which is their deep desire. Millions of the children of God are without the barest necessities of life. We dare not forget the plight of those who through no fault of their own are helpless refugees. Christendom is divided and therefore its witness is weakened.

But these difficulties are accompanied by equally real opportunities. Countless men, women, boys and girls everywhere stand in need of the unsearchable riches of the Gospel, and of the peace of God which passes all understanding. In the light of the tragedy of our times there is urgent need for groups of men and women everywhere working more closely together in Christian love in the service of Christ.

We may well ask ourselves: "Who is sufficient for these things?" The answer comes from our blessed Saviour Jesus Christ: "Ask and ye shall receive, knock and it shall be opened unto you."

So at this season of Pentecost let us pray that the Holy Spirit makes our hearts burn within us so that we may better understand the mind of Christ and more deeply realize our need of one another. Let us pray especially that all men may be granted the opportunity to worship the Almighty in full freedom. And let our prayer be accompanied by a solemn rededication of our lives to the gracious purpose of God.

We urge the offering of this age-old prayer to God through Jesus Christ:

Veni Creator Spiritus  
Come Holy Ghost our souls inspire  
And lighten with celestial fire.

Geneva, 1955

The Presidents of the World Council of Churches

## About the Presidents and About Pentecost

The World Council of Churches has been instrumental in reviving interest in the Christian Festival Day known as Whitsunday, or Pentecost. The international character of this day is becoming more and more recognized, and while our church has paid it more attention than most, it is interesting to note the revival in other synods and denominations. Honorary Presidents of the World Council are the Bishop of Chichester and the late Dr. John R. Mott. Newly elected Presidents include the following: The Very Reverend John Baillie a Scot, and a Presbyterian, who is Principal of New College in Edinburgh. Bishop Sante Uberto Barbieri, a Methodist from Argentina, now Bishop of Buenos Aires. The Right Rev. G. K. A. Bell, an Anglican, now Bishop of Chichester. F. K.

Otto Dibelius, Lutheran (Evangelical Church) and Bishop of Berlin, also president of his Church. Mar Juhanon, Metropolitan of the Mar Thoma Syrian Church of Malabar, South India. Archbishop Michael, of New York, Greek Orthodox Archdiocese of North and South America. And the Right Rev. Henry Knox Sherrill, of New York, who is Presiding Bishop of the Protestant Episcopal Church in the U.S.A. The officials of the W. C. of C. have suggested that the above "message" be used in local worship services, radio broadcasts and in other ways. **We would be interested to hear of any of our churches who have made use of the message in their Pentecost worship.**

Pentecost is the third great festival of the Christian year. The Christian Pentecost is usually regarded

(Continued on Page 6)



# Pentecost

Harris Jespersen

And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the spirit gave them utterance. Acts. 2:3-4.

**S**OMETIMES we use a figure of speech which says we must die in order to live. That, in order to live more fully, we must sacrifice life. We note, for example, that a seed must die in the soil in order that more life may come into being. It is the destiny of our earthly life to cease, that we may become parts of God's eternal Kingdom.

There is the story about a great man among his people. He was a mighty spirit who never spared himself. He was always willing to give his all. He had the spiritual power to awaken his people to battle against the powers of evil; he had the capacity to make them see visions of a great day. But, like all mortals, he died. Then it was that his people really came to understand how great he had been, — what a mighty spirit had possessed him. Not until then had his spirit really been a part of them.

The same is true about Jesus Christ. Even though he was the son of God and the son of man, in his physical person he had become localized. He belonged to a very small country in a remote part of the world. After he went away in body, but remained in spirit, he began to reach out to the ends of the world. Today, in the Holy Spirit, he gathers far and wide. In order that God could come to be shared by all, it became necessary that he be no longer identified by the body of Christ, but, that he be set free in the spirit to possess the minds and hearts of people everywhere.

This, in part, at least, is the meaning of Pentecost. When a man has become overwhelmed by the spirit of God, so that he comes to walk in the ways of God, then he knows what Pentecost means. Pentecost is a living experience; it is creative.

So Pentecost has been characterized as being universal. It belongs to all men. The Holy Spirit speaks a language which is common to all people. It speaks to us of God's goodness and grace.

The more I try to understand about the peoples of the world the more I come to realize that their hopes and desires are basic and the same as mine. So often we are told that people from other parts of the world are not like we are. But certainly the difference lies in the customs and the mechanical aspects of life. Within, their desires are for happiness and enduring satisfactions. The hope and the peace of the world does not lie in the thunder of guns, but in the lightning flash of the Holy Spirit. If we would learn to talk to the peoples of the world in terms of love and grace, we should in truth become one people, even as God created us one people. We say in our marriage ritual that "except the Lord build the house, they labor in vain who build it." This was meant for more than the marriage relationship. It was meant

Pastor Jespersen is minister in Kronborg (Marquette), Nebraska, and is president of District Seven. He is also editor of the Youth Annual published each Christmas "YULE".

to apply wherever men live together. We sing in one of our great hymns something about the "festiveness growing with the seasons . . . Easter and Pentecost emerged from Christmas." Christ in the Holy Spirit not only ascended in heaven, but he descended into the very heart of mankind.

I become more convinced as the years go by that the importance which our particular church attaches to Pentecost is right and good. Man will not be able to live on earth unless he lives according to the Holy Spirit. There are those who will deny this. But let us not be fooled. God will not be mocked. The choice will have to be made, — we can not escape it . . . We, too, will have to die to our selfish natures if we would share in the grace and the spirit of God.

The early Christians astonished the pagan world much more than the Christian of today does. Said the pagans of the early Christians, "These people have no money, no prestige, no special culture, but they've got what all the world is looking for, the secret of the mastery of the art of living. They are intoxicated with the wine of a new living, — and they cannot keep it to themselves."

The pagans didn't know it, but the power in the lives of these people was the Holy Spirit.

## National Hospital Day

(Continued from Page 1)

She had been trained at the hospital. (See LUTHERAN TIDINGS, Dec. 20, 1954, page 3.)

The Association in Newark is completing a fund-raising campaign of \$4,000,000 to build a new hospital at a new location on the border between Newark and Belleville. The Lutheran Churches of the vicinity have joined in this drive, as supporters of the Association, and industry and community have co-operated in raising a large amount to start the fund off. Recently, a grant of one million dollars was received from the Fannie E. Rippel Foundation for this cause, and the final \$400,000 needed to get construction under way is now being sought. The proposed hospital is pictured on the cover of this issue.

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# United States Lutheranism Today

Appearing below is a chart which first was printed in the NATIONAL LUTHERAN. It represents a convenient scale by which we may measure not only the relative sizes of various Lutheran Church bodies in our country, but may also see the extent of co-operation, union and proposed affiliation. Because of the interest in affiliation and the current talks going on between our Synod and the ULCA, it seemed worthwhile to reproduce this chart in LUTHERAN TIDINGS. Our Synod, it will be seen, is situated slightly to right of center, one of the smaller circles on the chart. Since the circles are in proportionate size, we may compare ourselves with other synods. The ULCA is the largest circle, lower right. The extent of the co-operation can best be seen in the LWF, where help is received from almost all Lutheran groups. At present, work is being completed in the merger of four large bodies (ALC, ELC, LFC and UELC) seen in the dotted line circle in the center of the chart, a move which will create the third largest Synod (after the ULCA and the Missouri). The National Lutheran Council already involves the co-operation of the major bodies, except the Missouri group, as a little study of the chart will show. In order that readers of LUTHERAN TIDINGS may be informed on the current status of merger movements now under way, we are also printing a report prepared under the direction of Mr. Erik Modean, who heads the New Bureau of the National Lutheran Council. **The Editor.**

## Current Merger Efforts Would Cut Lutheran Bodies from 16 to 10

If current efforts toward merger were consummated, there would be ten rather than sixteen Lutheran church bodies in America.

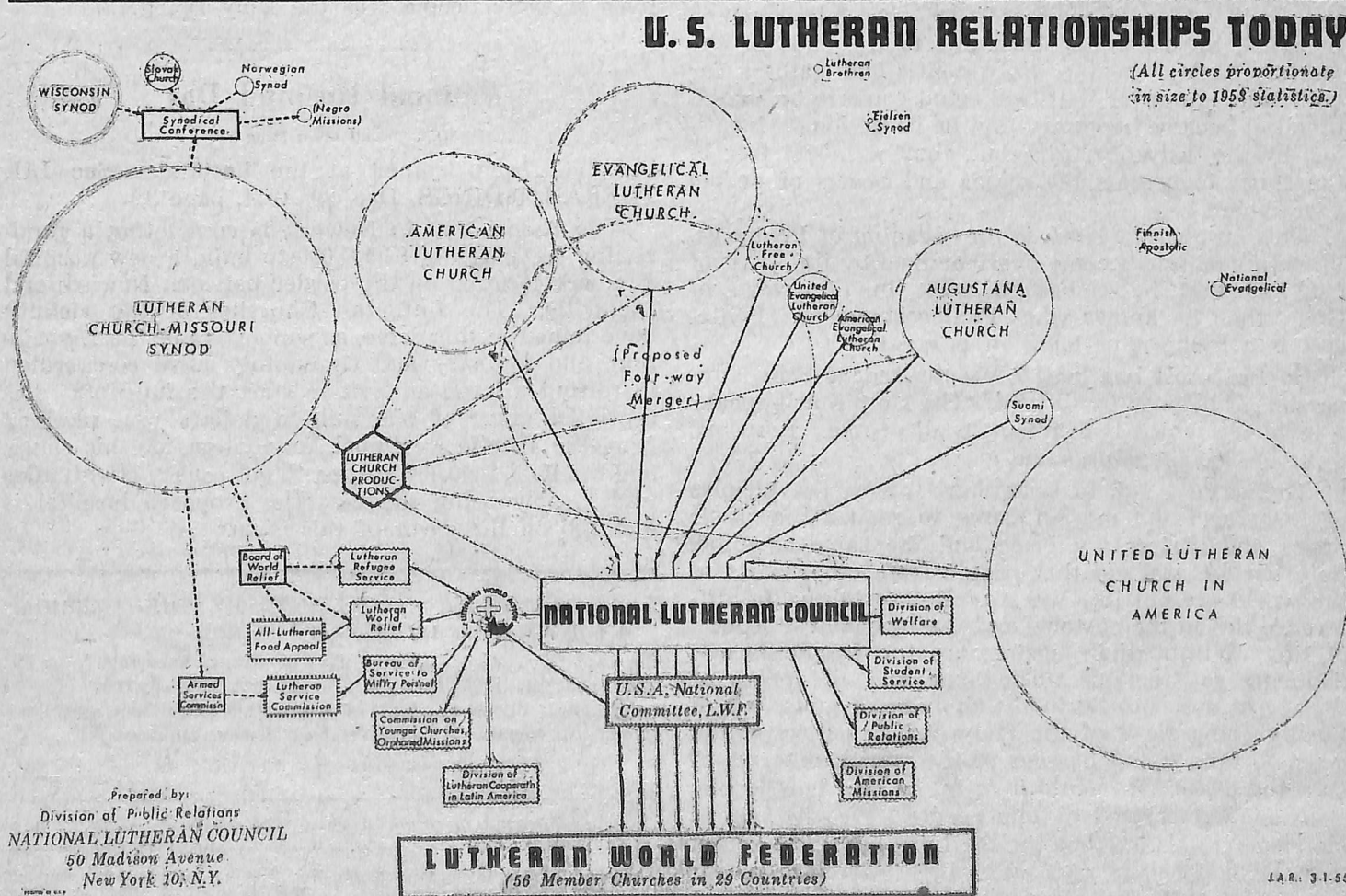
Most advanced of the unity moves now in progress involves the United Lutheran Church in America which, with 2,200,000 members is the largest of the bodies, and the American Evangelical Lutheran Church with 21,000 members.

When the AELC holds its 78th annual convention next August, it will take action on whether or not to affiliate with the ULCA as one of its synods.

Of Danish background, the AELC would have the status of a linguistic synod, with its membership overlapping that of other synods without regard to geographical boundaries. This type of organization already exists among some of the ULCA's 32 synods, notably the Wartburg and Icelandic Synods.

Observers believe there is a "fair prospect" of a favorable vote by the AELC on the question, in which case it would be received into the ULCA at its biennial convention at Harrisburg, Pa., in the fall of 1956. Chief obstacle to the negotiations, it is understood, is the matter of pensions.

Unity discussions are also being carried on by committees of the 31,000-member Suomi Synod and the 8,700-member Finnish National Evangelical Lu-





theran Church, looking toward possible reunion of the two groups. They parted company at the turn of the century. Periodic meetings have been held over the past few years to discuss pulpit and altar fellowship as a prelude to eventual union.

The latest development on the merger front was initiated by the United Lutheran Church with an invitation to the 500,000-member Augustana Lutheran Church to "enter into conversations looking toward organic union, with the proviso that such conversations shall be open to any and all American Lutheran church bodies which desire to participate therein."

The ULCA's invitation, announced in early April, will be recommended "for favorable action" to Augustana's 96th annual synod at St. Paul, Minn., June 13-19.

At that time, it is expected, Augustana will also be called upon to consider a "widespread demand" that the Church re-enter merger negotiations which it broke off more than two years ago with the four bodies with which it was associated in the former American Lutheran Conference.

In an editorial in THE LUTHERAN COMPANION, Augustana's official weekly, its editor, Dr. E. E. Ryden, said that his Church's "chief objection" to the proposed five-way merger has been that it is not sufficiently inclusive, while the ULCA's proposal "envisions just such an all-inclusive merger."

In view of this "unexpected development," he added, "we might venture once more in a spirit of complete candor and friendship, to ask our four sister Churches of the former American Lutheran Conference if there are any grounds for hoping that they may still alter their position and to join in a movement looking toward a greater and more satisfying Lutheran union."

These four groups, now in the final stages of merger negotiations begun in 1948, are the Evangelical Lutheran Church, with 920,000 members; the American Lutheran Church, with 825,000 members; the United Evangelical Lutheran Church, with 54,000 members; and the Lutheran Free Church, with 66,000 members.

It is certain that no unilateral action on the ULCA's invitation will be taken by any of the four bodies as they are committed to refer such matters to their Joint Union Committee, composed of nine representatives from each group. The committee's next meeting is scheduled at Chicago, September 7-8.

While the ULCA's suggestion that "all other Lutheran bodies" appoint commissions to explore the possibilities of merger may be favorably received by the Joint Committee, it seems unlikely that any action will be taken to jeopardize the present negotiations toward a four-way merger.

All four groups have already adopted a common doctrinal statement the major portion of a constitution has been tentatively approved, and by-laws, articles of union and incorporation, and a budget are in preparation. It is hoped to complete these documents by next January 1 and a decisive vote on merger is planned at the 1956 conventions.

At its last meeting at Chicago in late March, the Joint Union Committee indicated its strong determination to carry the present negotiations to a successful conclusion. The belief was expressed that the four-

way merger will mark a forward step toward the goal of one Lutheran Church in America.

At the same time, the Union Committee indicated its deep interest in that goal by endorsing Augustana's proposal for an intersynodical commission to study and report on Lutheran relationships in America. It further suggested that such a study should be made by the Conference of Lutheran Professors of Theology.

Augustana suggested the study during a series of three conferences at Chicago in late March when its Commission on Ecumenical Relations met separately with the Lutheran Church-Missouri Synod, the United Lutheran Church, and the bodies involved in the four-way merger. It was at the session between Augustana and the ULCA that the latter issued its invitation to explore merger possibilities.

Observers believe the 2,000,000-member Missouri Synod, second largest of the bodies in size, may react favorably toward the ULCA's invitation, but only if doctrinal discussion is accepted as a preliminary necessity to consideration of the practical aspects of merger.

The Missouri Synod has always insisted that doctrinal discussions must be a prelude to any plans for merger, while it would appear that both the ULCA and Augustana felt that such discussions are unnecessary.

"That attitude," said an unofficial spokesman of Missouri, "would have made the Lutheran Confessions impossible in the first place as they were the result of doctrinal discussion. The Missouri Synod believes that the historic Confessions are the test of Lutheranism but that does not preclude doctrinal discussions."

Although the ULCA's overture does not rule out doctrinal discussions in so many words, it does point out that both the ULCA and Augustana "hold that no further definitions of doctrine, in addition to the historic confessions of our Church, are necessary for Lutheran union, and we set up no other standards or tests apart from the confessions or alongside them."

If, as and when these various moves toward union are consummated, six of the church bodies would be eliminated as separate entities, leaving ten Lutheran groups in America.

On the basis of current statistics, the United Lutheran Church in America would, with Augustana and the AELC, have some 2,725,000 members, the Missouri Synod over 2,000,000 members, and the new Church uniting the ELC, ALC, UELC and LFC, more than 1,800,000 members. Together, these groups would represent all but a half million of the 7,000,000 members of American Lutheranism.

The other bodies would then be the Joint Synod of Wisconsin, with 325,000 members; the Suomi Synod and the Finnish National Evangelical Lutheran Church united in a body of 40,000 members; the Slovak Church, with 21,000 members; the Finnish Apostolic Lutheran Church, with 16,300 members; the Norwegian Synod, with 11,000 members; the Lutheran Brethren, with 4,000 members; and the Eilsen Synod, with 1,500 members.

Virtually all the Lutheran bodies champion the ideal of one Lutheran Church in America, but few observers believe that goal is likely to be attained in the foreseeable future.



## Drama in the Church

CHICAGO, March 1 — (NCCCA) — An increasing use of drama in Protestant churches and use of religious plays and dramatic productions in college, school, and community affairs across the country is reported by the religious drama committee of the National Council of Churches' Division of Christian Education.

Wide use of creative drama, of church sanctuaries, and of theater-in-the-round with its production simplicity have begun to give drama its rightful place as a religious experience, says committee chairman, A. Argyle Knight, of Nashville, Tenn., of the youth department of the Methodist board of education. "The dramatic approach to Bible teaching, Mr. Knight says, "sets the mood, arouses curiosity, and stirs the imagination."

The committee's Religious Drama Workshop will be held again this summer at Green Lake, Wis., August 13-20. The workshop, the only one sponsored cooperatively by the Protestant churches of North America, was attended last year by 120 church workers from 18 denominations, 29 states, and four other countries.

Included at the workshop will be beginning and advanced production techniques, creative drama for children and youth, beginning and advanced play direction, beginning and advanced rhythm choir, choral reading, and a forum on religious drama by Dr. Harold Ehrensberger of Boston University.

A new workshop group on drama and worship, primarily for ministers, is also planned this year.

Other leaders at the workshop will include Arthur C. Risser, architect and lighting consultant, Wichita, Kan.; Barbara Anderson, children's drama specialist, Chicago; Patricia Jewitt, director of religious drama, First Baptist Church, Shaker Heights, Ohio. Registration will be in charge of Miss Helen Spaulding, assistant director, 79 East Adams St., Chicago.

To indicate present growth and scope of religious drama, a few samples from the National Council's committee report are:

1. A public Thanksgiving worship service in South Carolina.
2. A community pageant with string music, piano, organ, and singing and speaking choirs in a Kentucky Methodist church sanctuary.
3. Establishment of the Christian Drama Council of Canada.
4. A '54 workshop-written play now in use at Methodist colleges.
5. A drama seminar conducted by a Michigan local council of churches.
6. A course in drama by an Omaha minister of education at a city-wide leadership training school.
7. A St. Louis church play with its choir, soloists, and the St. Louis Philharmonic Orchestra in the production.

Individual churches report use of drama in children's, youth, and adult classes, in Sunday evening and fellowship groups in women's societies and laymen's clubs, in Sunday church services. Sunday school lessons are developed through creative drama and

Bible study on Christian living enhanced through role playing, these churches say.

Bringing religious truth to life is "the essence of creative drama," Mr. Knight says. "In contrast to formal drama with memorization, costumes, and emphasis on the audience, creative drama uses extemporaneous speeches, few costumes or props, and places emphasis on the participant. Bible stories, proverbs, fables, poems, pictures, hymns, the church itself, Sunday story papers, newspaper items, life situations, all are used."

## About the Presidents and About Pentecost

(Continued from Page 2)

as the Birthday of the Church. Its celebration, by all branches of the Church, is based on the account in the second chapter of Acts, which tells of the descent of the Holy Spirit upon the little band of Jesus' followers, when they met for the first Pentecost after his resurrection.

The origins of Pentecost go far back into Hebrew history, being connected with the giving of the Covenant to Noah, and of the Law to the people of Israel through Moses. It is celebrated as the Jewish Feast of Weeks. In the old synagogues it was often marked by groups of people reading the Scriptures all through the night. It is probably the oldest of all religious festivals which are still celebrated today.

In the Christian calendar it became the most joyful season of the church year, marked by special evangelistic effort. Often it was spoken of as Whitsunday (White Sunday) because of the white garments worn by the many candidates for baptism. It is the special church day mentioned in the New Testament. We read of Paul tarrying in Ephesus or hurrying to Jerusalem, in order to be with the Christian brethren on Pentecost. This was at a time before either Christmas or Easter were celebrated as Christian holidays.

The World Council of Churches has found the Pentecost season an appropriate time to stress the world-wide ties of the individual Christian, and of the local church. This again is based on the Acts account of how after the descent of the Spirit each man heard the word in his own tongue, and the disciples set out on their evangelistic mission which was to "turn the pagan world upside down."

Among the materials suggested by the World Council for use in the churches at the Pentecost season this year, is a worship service of the Church of South India, which was part of the worship program at the Second Assembly of the World Council of Churches at Evanston, Illinois, last summer. An interesting feature of this service is the "passing of the peace" from one member to another throughout the congregation. A pentecost radio script laid in India has also been written for use in local communities throughout the world. It portrays the discovery of the power of the Holy Spirit by an American girl whose husband is employed as a U.N. technical expert in Travancore. This year's emphasis on India is appropriate because the Travancore church claims to be one of the oldest Christian churches in the world, having been founded by the Apostle Thomas soon after the first Pentecost.



## Visiting Europe?

Many Americans visiting Europe this summer are planning to include the headquarters of the World Council of Churches at Geneva, Switzerland, in their itineraries. Those who take their ecumenical relations seriously will plan also to spend some time at the Ecumenical Institute at nearby Celigny, Switzerland.

Here in the beautiful surroundings of the medieval Chateau de Bossey, lay and theological conferences for special groups are conducted throughout the year and the Graduate School of Ecumenical studies is carried on in cooperation with the University of Geneva.

During the summer, special courses are held. Those scheduled for 1955 are:

### June 1-15

#### FOR MISSIONARIES ON FURLOUGH

1. Africa, South of the Sahara: Problems of the indigenous church; race; disintegration of the old norms of social life.
2. Islam, with special reference to Africa: The clash caused by the rivalries of Islam and Christian missions.
3. The Younger Church in its missionary encounter with the world; Not only in relation to Africa, but also in relation to countries throughout the world.

### July 18-August 8

#### FOR THEOLOGICAL STUDENTS

The main theme will be "Communication;" the problem of interpreting for the present the relevance of the Christian Gospel, and of presenting its challenge effectively.

1. The problem in its magnitude: An endeavor to put it within the context of the total missionary calling of the Church.
2. What the Church is doing in this field: Interpreted by people who (within very different regional settings) have given thought and leadership in this matter.

3. The study of the problem through the thought of the poet and playwright, T. S. Eliot, as shown in his writings.

### August 10-22

#### FOR LAYMEN

The main study program will be centered in the Message of the Evanston Assembly and its meaning for the member churches and the World Council as a whole, and for the individual church member, in his local situation. Since this is a vacation course, considerable time will be allowed for recreation and for developing those social contacts which are an integral part of such a course.

Dr. Hendrik Kraemer, who became the first Director of the Institute in 1949, is retiring this fall. Especially for this reason heavy enrollment is expected and early registration is advised.

Average costs for registration, board and lodging are \$2.50 to \$3 per day. Reservations must be made in advance.

For further information persons living in the United States should write to the correspondent in the USA: William K. DuVal, 156 Fifth Avenue, New York 10, New York.

A new folder describing the Institute and its program of worship, study and communal living is available on request from the World Council of Churches at the same address.

A feature of the Ecumenical Institute which usually interests even casual visitors is the beautiful chapel converted in 1952 from the barn which housed the former owner's wine press.

Each of the summer courses provides opportunities for international friendship and for contact with World Council headquarters personnel who are frequent visitors at Bossey.



(Photo Courtesy Santa Ynez Valley News, King Merrill)

Pastor A. E. Farstrup, left, and Dr. Harvey Wipf, hold check for \$3,000.00 which has been sent to Santal Mission work in India for the purchase of a tractor and implements for the Boys' School. The drive to raise \$6,000 for two such units was started in Solvang, California, and is still underway.



# Paging Youth

American Evangelical Lutheran Youth Fellowship

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

## Consolation in Creation

Leroy Johnson

Editors Note: The author of this poem is a sophomore at Grand View College. His home is at Fort Dodge, Iowa.

The greatness of our Father  
We seldom do relate;  
Instead we fret and worry,  
Uncertain of our fate.

Let's think about His handiwork,  
In which we do abide;  
The love He sheds so freely;  
The Grace in which we hide;

The vastness of the heavens;  
The sun; the moon; a star;  
The beauty o'er all the earth;  
The lands both near and far,

The height of every mountain;  
The deepness of the sea.  
To think that their Creator  
Created even me.

He has not left us lonely,  
But is creating still,  
As long as we, believing  
Will live in His own Will.

When temptations round us gather,  
Desires which lead astray,  
His Spirit speaks through our conscience;  
His Word then leads the way.

He creates in us a trust and faith  
By answering our weak cry.  
I'll always trust in Him above,  
And on His power rely.

## AELFY Doin's

The Great Plains District held their annual **Work-Week-End** beginning on Friday evening, April 22, and continuing through Sunday afternoon, April 24. Approximately twenty young people attended. This Work-Week-End is set aside each year so that the members of the Great Plains District might make ready their camp site in Nysted, Nebraska, for the camps and conventions which are to be held there during the following year. Rooms are papered and painted and the grounds are tidied. Enthusiasm ran high among those present this year; so much so that another Work-Week-End has been planned for May 20-22.

**Lake Michigan District** — A group of colored slides taken at last year's camp and some of this year's camp

site are being circulated throughout the district at this time.

**Fredsville, Iowa** — Youth Sunday was observed on Mother's day. Edwin Andersen, a Grand View College sophomore, delivered the sermon in his home church. Other young people who took part in the service were Vernon Johnson, Dale Johnson, Carol Jepsen, Bob Christensen, Betty Jorgensen and Carol Johnson. The young people recently invited all parents and friends to a social evening.

## Books Instead of Bombs

Ruth Jacobsen

Reprinted from "THE LUTHERAN LANTERN," the monthly paper of the Lake Michigan District of AELFY.

Do you have shelves of unused books in your home that you'd like to give to someone who would use them? "**Books Instead of Bombs**" is a project sponsored by hundreds of Christian youth councils in our country through the United Christian Youth Movement (AELFY is a member of UCYM) in response to an appeal from students who have no books.

In many parts of Asia and Africa, where Communist literature is often very plentiful and very cheap, there is a growing need for Christian literature — children's Bible story books, testaments, Bible commentaries and dictionaries, church history and biographies of Christian heroes, and classics in standard English literature, good fiction, history, mathematics, science and all kinds of textbooks and dictionaries. In all of West Africa there is not one public library. Can you imagine what a few books would mean to a student who had to copy by hand any book he wished to own? As more and more people learn to read, books become a precious gift. How about collecting used-but-good-books in your congregation and sending them to those who can use them! Send books to one of the following addresses:

Society for African Education  
Morningside Community Center  
360 West 122nd St., New York 27, N. Y.

Japan International Christian University  
44 East 23rd St., New York 10, N. Y.

Rev. J. Sutton, Maylayan Christian Council  
61 Cooperative Housing Estate  
Gurney Road, Kuala Lumpur, Malaya

For more information about the kinds of books needed, write: **United Christian Youth Movement, 79 East Adams Street, Chicago 3, Illinois.**

## Dates to Remember

**June 19-25** — Young People's Camp at Wood Lake near Grantsburg, Wisconsin.

**June 27-July 3** — Lake Michigan District Camp at Wells State Park near Menominee, Michigan.

**July 9-16** — The Pacific Northwest and California District Camp at Camp Drake near Solvang.

**August 21-27** — Iowa District Camp at 4-H Camp near Madrid, Iowa.

**CONGRATULATIONS AND GOOD WISHES TO ALL AELFYers WHO ARE GRADUATING THIS SPRING!**



# Our Women's Work

Editor

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

## Strengthening the WMS

At the Tyler Retreat Mrs. Ida Egede introduced a discussion on the topic: "How can we strengthen our WMS?" At the close of the discussion each one was asked to write an answer to the question, "What is the chief objective of church women in Guilds, Aids, or Societies? Why?" The following are some of the answers submitted:

"The first objective should be to aid their local work and institutions. Secondly, to aid other congregations in need of help."

"The chief aim is to help their local congregation first. Then to give aid to Synod projects when possible."

"I joined the Ladies' Aid to become better acquainted with the women in the church by working together on various projects."

"A church women's guild should serve a double purpose. First, to help wherever needed, secondly, to add cultural values to the women who attend the meetings. Too often we attend boring meetings which are a waste of time."

"To help further the work of the Christian church. To grow in Christian fellowship with other women."

"To provide channels for the women to make their special type of contribution to the work of the church. First, the local level, their own congregation, then for the broader scope. Why? Because most women are homemakers and have no income which they earn on their own but in this manner they can give of themselves. They also have more time to serve in ways which men don't."

"To provide a program for strengthening our women spiritually and give them knowledge of their own church program."

This topic could well be used in a discussion in the various aids.

## Tyler Retreat

by Mrs. Margaret Hisey

When the first call to "retreat" sounded, I began a modest agitation for our newly organized "United Women" to consider sending a delegate. Of course, one of the first questions asked me was "Why?" On arriving at Danebod our first step was to register, and on the blank was a line waiting to be filled out: "Reason for coming to the Retreat."

I was still a little up in the air from the smooth trip in the new sky-blue sedan which had been more like floating along than riding a concrete ribbon, and I answered out of the top of my head: "To get away from doing dishes." Ha! Surprise! I was told, "everybody takes their turn at K.P." This really wasn't an unpleasant prospect. As every housewife knows, it's only in your own kitchen that dishes are a chore.

There's nothing wrong with dishwashing that a good conversational campaign can't cure.

One lady made a point of scanning through the cards, and she found that the most frequent answer to the question of "Why?" was "Fellowship." For myself the closest I can say is: I felt the need of the "pause that refreshes," or, using a less commercially known phrase from a poem by Sara Teasdale, "there's a time when the Spirit unwound may coil to spring again."

When I packed, I planned to travel light, and while carrying my suitcase up to third floor I was happy about that. (As it turned out I had packed even lighter than I had intended and a trip had to be made to Johansen's Emporium before I was in shape for the rest of the stay.) How cheerfully welcoming the rooms were. Each newly painted a bright fresh color and furnished with drapes and spreads to match. I mention this because, while no one expects luxury, it is nice to feel "cozy," so that your first thought isn't: "Why did I leave the comforts of home?" The fresh green of spring, the sunshiny days, and the happy companionship all made one welcome and glad to be there.

Each day's program began with a Bible hour by Rev. Erik Moller; and I know from comments which I heard that these were considered some of the most worthwhile moments of the Retreat. His talks were excellent in themselves but so wise had been his selection of subjects that, in TV parlance, we were tuned into the right channel right from the start. Rev. Moller spoke on three parables, "The Tares in the Wheat," "The Talents," and "The Sowing of the Wheat." While we know that everything Jesus said has eternal truth, we need them interpreted so that we understand their application to our times and our personal lives. Since many of the women came seeking enrichment of their own spirits, I would guess that Rev. Moller's commentary on the parable of the Talents was for them, as for me, the most challenging. As Rev. Moller said, it was not material possessions of which the Master was talking but our personal abilities. Whether you have great or little potential, if you do not develop it, you lose whatever talent you had.

While the Bible hour may have been the most challenging to his listeners, I have an idea that the discussion of affiliation was the most challenging to himself, since he has worked on the committee dealing with the matter for many years. Even though he made it apparent that he favored affiliation, I do not believe that Rev. Moller's greatest concern is to argue the case of affiliation. Rather, it is to make sure that everyone makes up his own mind with the help of as much information as possible. He stressed that we should go home to our own congregations and see that they meet for a similar discussion before the convention.

(To be continued next issue)



# Auxiliaries AELC and ULCA

Alfred E. Sorensen

**I**T is quite a general practice within the organized Christian Church or Synod to have affiliating organizations which are created to serve certain specific areas of Church or Synod activity; these organizations can be a direct arm of the Congregation operating only within the sanction of the local church or in some instances beyond the influence of the Church; however the latter is a rare situation.

Our own Synod, AELC, has had a number of affiliating organizations which have been directly sponsored by the Congregation, and a few instances where membership was not recruited from the church rolls.

The term "Ladies' Aid Society" has become a household word. It has been considered frequently as the "money raising group" within a congregation. This has been true. Through the Ladies' Aid Society many improvements in Church property have been accomplished; objectives, churchly or otherwise, have been supported by the group; even salaries of Pastors, when funds were lacking, were provided from this overflowing spring, the treasury of the Ladies' Aid. "Fountains of youth" have been sought by renowned men; but without success; but who has ever known of a Ladies' Aid that did not produce when asked to support a special project. Once the inspiration is given, the result is assured.

Church and School alike, humble missions in far away places, individuals in needy circumstances; we could not in these brief moments extoll all the avenues of aid that Ladies' Aids have succeeded in rendering support.

From the membership of the Women within this group has been born the idea of being of assistance in providing Missionary funds.

The Women's Mission Society, formed in 1908, has gradually extended its influence into every woman's organization within the Synod, creating interest in the Foreign Missions of the Synod, particularly, The Santal Mission; this has been accomplished without much commotion or by drives, but by the constant prayer of the leaders, plus the publicity provided at National Conventions and certain publications. Thus without the excessive organization problem, the women of our Synod have responded to serve several synodical projects.

The organization with its leadership of elected officers is constantly expanding its interest; when a need becomes evident, it is given study and aid is supplied.

This is now a national organization, whereas the various local Ladies' Aids have no such central directive office.

In making a comparison with organizations within the ULCA we note several differences, though objectives are similar.

We must bear in mind as we make a comparison, that our own Women's Mission Society operates nationally; this is also the case with the Women's Missionary Society of the ULCA.

Historically the Missionary societies of the ULCA

have not had a unified program until 1943. Previous to this date each Synod carried on its own particular interests; this is still done, but to function in a more efficient manner and in full coordination with the Missionary Boards of the Church, the unified plan was suggested and carried out.

The Constitution of The Women's Missionary Society sets forth the objectives as follows: "To disseminate missionary information, to promote missionary education, financially to aid the missionary operations of the Church through its regularly established boards, and to coordinate and unite the work of the synodical missionary societies."

Where the Missionary Society operates in a large congregation, the activities are centered in one group with circles meeting for study of plans and projects suggested at the central meeting; thus all can be informed about and familiar with each project sponsored locally or nationally.

Dues are voluntary; that is, each one contributes as she is able to local and national budgets of the Mission Society.

The topical plan which is carried out in the WMS is planned by the National officers. A few topics are listed: Discovering Missionary Candidates . . . A study of worship . . . The Deaconess . . . Areas for Mission Work, Liberia, Puerto Rico, Virgin Islands. . . How the WMS works through the boards of the Church, etc.

The present Missionary Society of our Synod could continue to operate in the manner now being done. Expanding our field, we would naturally fall within the program of the ULCA Woman's Missionary Society.

One feature which is always in evidence in larger national synods is the dissemination of information via the printed pamphlet. Due to the larger area of activity this feature must be studied, thus relating the ordinary local group with the national objectives. In a smaller synod such promotion is too costly and often the information locally is inadequate.

Briefly, this is the comparison of the work and methods of the two Women's groups of the two synods.

## The Lutheran Brotherhoods

The Lutheran Brotherhood Movement, while not one of the older movements in The Lutheran Church has brought an impact and influence upon the Lutherans, which rates as an essential activity within any progressive Lutheran Church.

These Brotherhoods are not to be confused with the lodge type organization; no secret pledges or vows are made. One essential characteristic is affiliation with a congregation. Having their membership recruited within a congregation, it is obvious the organization has the interest of the Church as one of its primary functions.

The Men's clubs of our Synod do not conform in thought to the well directed men's group in the ULCA. The men's groups within our synod operate only in the local area without definite affiliation with other clubs.

The Lutheran Brotherhood of the ULCA is recognized as the third major organization within this national body. Its published statement of objectives reads as follows: "Principal objectives:

a. To win outside men. b. to secure the return of



## Open Letter from the College

This is Monday, May 16th, the day after the close of a successful Studenterfest. Everything is quiet and almost deserted, except for the administrative offices where the work cannot entirely cease. Only a few minutes ago, I dictated a letter to a prospective student who drove several hundred miles in order to visit the college. The thought occurred to me to write an informal encouragement to other prospective students and their parents to visit the college.

Therefore this is not a review of what took place during Studenterfest, rather I am interested in sharing one observation with parents and young people who may be wrestling with the question of deciding upon a college.

During Studenterfest I met several parents and prospective students. I was struck by the impression they received of the college, its students and activities. I believe there is a distinct value in visiting the college. May I suggest that we shall be glad to welcome any parent or prospective student who desires to visit the college prior to registration.

It takes not only students but a staff of men and women in order to do the important work that faces us at Grand View College. We believe that we have a splendid staff of men and women who are interested in challenging the best in those young men and women who come to the college as students. We invite you to write or visit. We shall gladly furnish whatever detailed information you may need in order to decide upon the choice of a college.

The Commencement speaker this year is His Excellency, Henrik Kauffmann, Ambassador from Denmark to the United States. Commencement date: Friday, June 3, 8 p. m. You are welcome.

**Ernest D. Nielsen**

lapsed members of the church. c. to promote larger attendance of men at the services of worship. d. work among boys of the church. e. to study, teach and practice Christian Citizenship. f. assist with financial ingatherings. g. every-member canvass. h. church ushering and many duties where men can best serve when cooperating."

At the regularly called meetings, topics of discussion are provided and outlined from the National Headquarters. These topics are published months in advance in the year book of the Church. A few of the topics will provide food for thought: "Winning and bringing others," "Enriching spiritual life," "Strengthening the home," "Encouraging Lutheran Cooperation," "Stewardship."

The official publication (monthly) of the Lutheran Brotherhood is **Lutheran Men** and is now in its 36th year. Topics properly led and presented in a meeting of Lutheran men, can give a stimulation to fellowship and the knowledge that others in the same synod have prepared and studied the same topic should give vision and desire, — also a greater appreciation of the theme: "we are not divided, all one body we." If any group in the whole world should spread Brotherhood among men, it should fall very natural that the Church of Jesus Christ should carry on such a task.

## 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

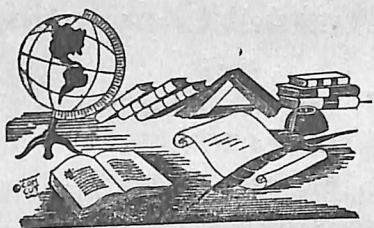
Immanuel Danish Evangelical Lutheran congregation, Kimballton, Iowa, hereby extends a cordial invitation to the American Evangelical Lutheran Church to gather here in Kimballton for its 78th annual convention during the week, August 9-14.

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 Strandkov**, Pastor.





## OPINION AND COMMENT

**THE CHART** showing Lutheran Relationships today in our country which is printed in this issue should be useful in congregational meetings where the affiliation question is being discussed. It will be noted that one of the greatest areas of general cooperation between synods has been in the hexagonal "Lutheran Church Productions" (which made the film *Martin Luther*.) We were also represented in that work through the generosity of an individual in our Synod. It is an area where we can give nothing more than token support, of course. Those who strongly favor our affiliation can rightly say that in such work, as well as in many foreign mission fields, we would be directly concerned were we one of the member synods of the ULCA. The chart should prove informative. Those who favor affiliation may perhaps be a little surprised to see how "affiliated" we Lutherans already are in many phases of our work—the N. L. C., notably, but also in L. W. A. and especially in the L. W. F. which has 56 Member Churches. Those who are opposed to affiliation may be surprised to see the numerous isolated planets in the constellation who have not even a satellite relationship anywhere; we might be similarly isolated if some of the "big" mergers take place and such bodies as the N. L. C. should become obsolete. We believe that the chart is a stimulant to many exciting thoughts on the entire question, pro and con.

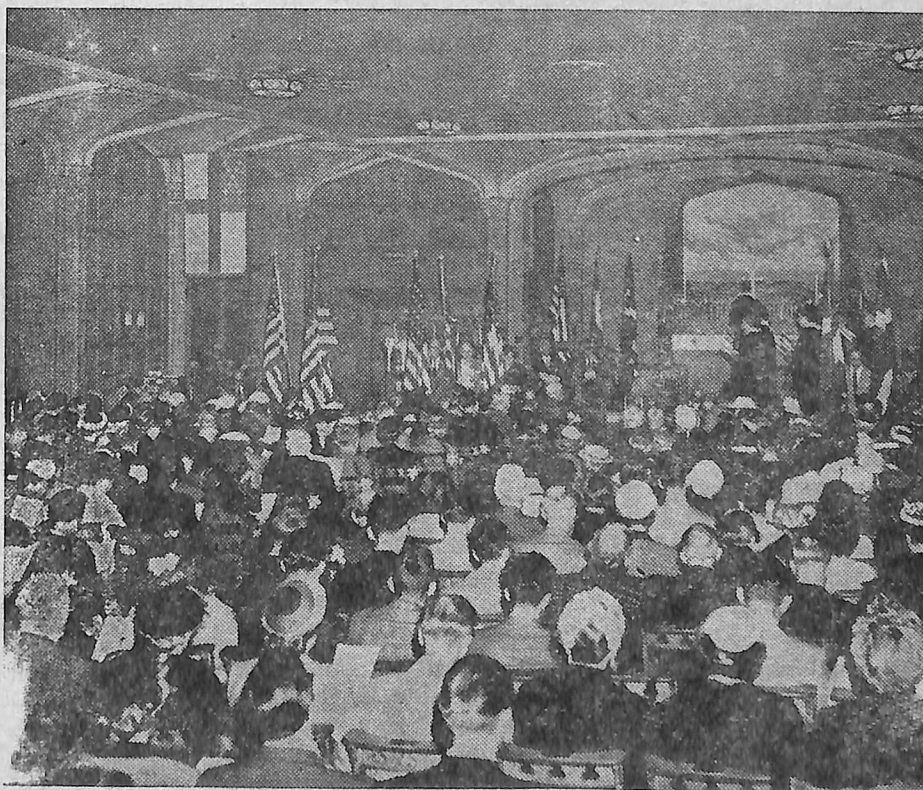
**SOME READERS** of this paper have questioned us as to whether we are in agreement with all the various letters and articles which we print. Far from it! However, such letters are extremely interesting to those who read *TIDINGS* thoroughly, and when they contain relevant ideas or creative opinions, we are glad to publish them. Two such appeared in the May 5 issue. One was a personal opinion on the recent Pastors' Institute — an Institute which we, incidentally, found very inspiring and worthwhile. The series of talks on Bultmann, for example, was an intense presentation of one of the currents of theological thought now in movement and one which is making a definite impact on much contemporary thinking. While we are not impressed by the evidence Bultmann offers in his own support, we do not feel that we can have nothing to do with him, or simply shrug him off (as perhaps Luther's fellow priests did to Luther.) We were also moved by the insights and the uplift of Ernest Nielsen's sessions, and would like to add to that a word of thanks for the lecture by

"our own" Dean Kildegard and for the exciting talk given by "our own" Johannes Knudsen. These, at least, were not "meager" . . . The other letter was addressed to the Synod Board, but intended for the eyes and minds of all Synod members, and proposed that each Synod member be given the right to express his written opinion on the affiliation question. We think too highly of the function of our Annual Convention to be convinced that this plebiscite method would be a healthy procedure. Others can pass on the legality of it; we feel that the purpose of our "convention" (from the Latin verb "to agree") would be bypassed by such a step.

**SOME DEPARTING** gypsies, we are told, left the partly buried carcass of a donkey in the meadow beside the parsonage, and so the indignant parson drove after the caravan to protest. The smirking gypsies said, "What's that got to do with us? It is your job to bury the dead!" The pastor replied, "Well, yes, but I just thought I ought to let the relatives know."

**WE NOTED** with interest that Denmark was the first nation to start nationwide polio vaccination, using a serum reported to be "completely riskless" and "at least as good as the American one." We also note that in furtherance of President Eisenhower's atoms-for-peace plan, the chairman of the A. E. C., Admiral Lewis Strauss, has been in Copenhagen for talks with Professor Niels Bohr, chairman of the Danish A. E. C. (Bohr has recently resigned his post at the University, and it is expected that his successor will be his son.) The progress of science has forced the peoples of the world into neighborhood, and today no nation is too small to be insignificant. Doctor Charles Malik, who represents one of the smallest of nations (Lebanon) was asked if he looked upon the prospect of hydrogen warfare as the judgment of God. Said Doctor Malik: "There is no connection between the two. The judgment of God would be present even if there were no hydrogen bomb. I'm not at all afraid of the bomb, but I'd be terribly afraid to fall under the judgment of God."

**DURING THE** coming week it is, however, not God's judgment of which we are thinking, but God's Grace and the Pentecostal Spirit. In the ancient Jewish calendar, the Feast of Weeks (Pentecost) was a commemoration of the gift to Noah of the "Covenant" and referred to the regularity of seasons and the harvest. Later it was



A setting familiar to many of our Synod's East Coast members — the Seamen's Church Institute — was the scene of impressive ceremonies commemorating the Tenth Anniversary of the liberation of Denmark from Nazi rule. Sponsors were the "Danish" churches and organizations of the New York area. Ambassador Henrik Kauffmann was principle speaker; about 600 were present. The ceremony concluded with worship services conducted by seamen's pastor, Hans Brink Jensen. (May 4)



# Shall We Affiliate?

By Enok Mortensen

THE merger movement within the Protestant Church is not a new one. There have been many attempts to close the ranks — some of them good, some not so good. I am opposed to affiliation if we merely want to be big. I am terribly afraid of a super church. But not all union movements have been motivated by love of bigness.

There are those who consider it unfortunate, yes, even a sin, that the Christian Church with its emphasis on fellowship and brotherhood nullifies and negates this very emphasis by being so divided within itself.

Certainly it must be confusing on the mission fields in foreign lands to encounter not one but literally hundreds of different brands of Christianity. Legend has it that one Church abroad calls itself "The Eastern Branch of the Dutch Reformed Church of North America in Southwestern Korea." This may be an exaggeration but it helps to point up the ridiculousness of the situation. And on the home front we are not much better off. With several hundred different denominations, it is not uncommon for a small community to have a dozen different churches — each one competing with one another and trying desperately to keep its head above water financially. In our little town a new church was established a few years ago in spite of the fact that we already had six.

Even the Lutheran Church itself has been, and is, alarmingly divided. The reasons for this have been not only linguistic. We were Lutherans from Denmark and Sweden and Germany, and so on; but we also had different backgrounds and experiences which determined our concepts of the Christian faith.

I don't believe that the time will ever come when we shall all think alike. It would be very unfortunate if

associated with Mt. Sinai and Moses. Today Pentecost Sunday comes fifty days after Easter, and is the oldest of the three traditional church festivals. A fitting quotation and thought for this festival is from *The Sleep of Prisoners*, by Christopher Fry:

The frozen misery  
Of centuries breaks, cracks, begins to move;  
The thunder is the thunder of the floes,  
The thaw, the flood, the upstart Spring.  
Thank God our time is now when wrong  
Comes up to face us everywhere,  
Never to leave us till we take  
The longest stride of soul men ever took.  
Affairs are now soul size.  
The enterprise  
Is exploration into God!

we should be forced into the same mold — like so many tin soldiers. But on the other hand I welcome the trend toward a broad basis for unity which will strengthen our fellowship and widen our horizons while at the same time recognizing and respecting our various characteristics.

I believe it was good that we joined the National Lutheran Council (in 1936) and experienced that we have tasks and challenges in common in spite of our diversities; and I see no reason why we could not have a nationwide Lutheran church as broad and tolerant as the Folk Church of Denmark which embraces people with differences as wide as those which now separate us.

Ever since 1894 there has been talk of reuniting the two Lutheran synods of Danish background. Some attempts were made in the late thirties and early forties but nothing much came of it because our so-called "sister synod" refused to accept us as we are. They have never understood the basic idea of the folk church but are essentially sectarian. They are now affiliating with churches of similar views.

The last few years we have talked of affiliation with the ULCA. It was felt that this body was so large and diversified that there would be room also for us. The question has been presented by the Church Relations Committee which has done an excellent job, but it worries me that there has been very little discussion about it. The Committee has been instrumental in presenting a series of articles which has compared our synod with that of the ULC. The articles have deliberately been objective, that is, in most instances the casual reader would not be able to tell whether the writer was for or against the issue. This is very well in a series of informative articles, but where are the voices speaking for the affiliation? Several people have written articles opposing it. Have we so little enthusiasm for it and faith in it that no one wants to speak?

The question is to be voted on at our next convention. I wonder how many people are ready to cast their vote! We have discussed the issue at both Men's Club and English Aid meetings, but during Women's Retreat I asked for a show of hands of those who had discussed it in their local groups and were ready to vote on it; and the hands were few.

Some three years ago I wrote in favor of affiliation. I am still for it but I have my reservations. I wish that the ULCA would have accepted us as we are — with our present statements and concept of what the Bible means. There are phases in

Peter Jorgensen's proposed Confession that I prefer to that of the ULCA Constitution. However, the traditional Lutheran statement (which we are reluctant to accept) that "the Bible is the Word of God" is so broad and meaningful that we ought to be fairly certain we know what it means before we permit it to be an obstacle in the way of enriching unity. In Joseph Sittler's book "The Doctrine of the Word" he writes as follows: "— if we equate the Word of God with the Scriptures, we are confusing things heavenly with things historical," and "the Bible does not claim to be the Word of God in such sense as to blind us to the Word which has been forever, which addressed men before there was any Bible, which is so complete a communication of God with us that only an incarnate Christ can express it, and to which the Bible is a unique witness."

May I remind you that Dr. Sittler is professor of systematic theology at the ULCA seminary at Maywood. If such an interpretation is acceptable to the ULC; if that's what they mean then they say "the Word of God" I shall be glad to affiliate on that basis, for that is exactly what I also believe!

Any relationship to others entails certain concessions. I am aware that we shall lose some things in affiliating. It is simply not true that everything will remain unchanged; for then — why affiliate? But I am convinced that we shall gain more than we lose. We are a small group. We are spread thinly over a vast continent. I believe that we are doomed to disintegration or stagnation unless we open the doors wide and seek fellowship with others. We have something to learn from others and I feel that we can be enriched by a wider fellowship of opportunity. 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?

—Danebod Hilsen, May, 1955.

## Thistles and Sin

Years ago, there was not a single thistle in the whole of Australia. A Scotchman who very much admired thistles thought it a pity that such a great island should be without that marvelous and glorious symbol of his great nation. He therefore collected a packet of thistle seed and sent it over to his friends.

Well, when it was landed the officers may have said, "Oh, let it in; is it not a little one? It is only to be sown in a garden."

Aye, yes, it was but a little one; but now whole districts of the country are covered with it, and it has become the farmer's pest and plague. It was a little one, but it would have been a blessing if the ship that brought that seed had been wrecked. Take heed of the thistle seed; little sins are like it. — Spurgeon.



## Grand View College And Our Youth

### Lest You Forget Us . . .

Pardon me while I stifle a yawn! Let's see, now, isn't it about a month since we last broke into print? We were smack bang in the middle of the choir tour when copy for one issue of L. T. was due, and didn't arrive back into these halls of learning until the last copy should have been ready. If these be excuses, please accept them. Oh, yes, the yawn! Just what does that have to do with this column? Well, you see Stufest is over (ended last night), and the faculty being wise, has given us today off, but to be used for our spring picnic. So on a morning when I could otherwise have taken a long sleep (the picnic begins at noon), I am up at the crack of dawn to take care of this. The yawn is not an indication of ennui, just an honest, if not too polite way of showing that old tired feeling.

The choir tour was fun, but then it was also a lot of work. We were well received all around, and traveled a couple of thousand miles to the west of us to sing for about ten concerts. Enroute we stopped on the road to hear ourselves sing (WHO 2 p. m., Sunday, April 24, remember?). We were told when we came home again that our "live" concerts were better than the recording, which we felt was a very nice compliment!

At convocation on May 12, we re-activated our Honor Society with gold pins being presented to the permanent members, and silver to the temporary members. The first student was pinned by Dean Jorgensen, and thereafter each succeeding student in turn pinned the next one. It was done in solemn and orderly fashion and was quite impressive. Perhaps this little recognition of scholarship will inspire more of us to take our work more seriously. There were sixteen pins awarded.

This past week-end has seen much activity both on and off the campus. We had many guests for Stufest (no, let's be dignified and call it Studenterfest, should we?). The morning's fun started with a softball game between the Alumni and our team. Whatever the reason might be, the oldsters won. Seems as though some of our team thought it would be the polite thing to let them have it. Seriously though, it was a good game, but it seemed awfully long to me.

Saturday afternoon brought the concert, afternoon coffee on the beautiful lawn, and the folk-dancing, likewise on the greensward. We had appreciative audiences both places. The con-

cert was presented in Luther Memorial Church, lest you get the wrong impression. The evening activities were as usual the banquet and the dance; the place was the Hotel Fort Des Moines. The banquet was festive, and we were all dressed in our very best. The program was short and sweet, and the dance afterwards was enjoyed as much as possible in the crowded place allotted to us. Sunday morning was the time set for the ten and twenty-five year breakfasts, but when you don't go, you don't know, and I didn't so I don't. Please forgive the double talk. It must be the early hour that affects me so. The worship service at Luther Memorial was well attended, and Rev. Verner Hansen was the invited speaker. By the way, I just remember that I didn't mention the banquet speaker. We were pleased to have Rev. Holger Nielsen do honors for us in that capacity. After the Alumni meeting on Sunday afternoon, the play was presented, and was repeated in the evening. Judging from the applause, both audiences thought we had done very well with it. Whatever success we attained in presenting the play, we owe our thanks to Mrs. Noyes. It is not polite for me to single out any particular people for praise. Let us just say that the members of the cast tried to do their best. Coffee and farewells came after the evening showing of "Goodbye, My Fancy," and so we say goodbye to you until the next issue of L. T.

R. F.

## OUR CHURCH

**Des Moines, Iowa.** The Synod Board will meet May 31-June 1 at the home of Dr. Alfred Jensen, 1232 Penna. Ave., and persons who have matters to bring to the Board can be assured of attention at that time. **Proposals for the Convention should reach Dr. Jensen by July 1.**

**Philadelphia, Penna.** Dr. Johannes Knudsen's new biography of Grundtvig, **Danish Rebel**, is now off the press, attractively bound and set in very readable type. (We have asked several qualified persons for reviews.—The Ed.) The book may be purchased for \$3.50 from the Grand View College Book Store. 242 pp.

**Santalistan, India.** On March 13, Munshi M. Tudu, the first Santal with a standard theological training, was ordained into the ministry in Ebenezer Church, built by pioneer missionary, H. P. Borresen. Reports are that the service was inspiring and impressive. In front of the altar lay the beautiful carpet embroidered by Queen Louise of Denmark. The opening hymn was "Holy, Holy, Holy" and Scripture passages were read in Mundari, Santali, Mengali and Hindi. Pastor Munshi Tudu's sermon was based on John

8:31-44, "The truth shall make you free." A large attendance at communion extended the service to 3½ hours' length. A traditional feast of rice and curry followed the service.

**Luck, Wisconsin.** Dean Axel Kildegaard was guest speaker at a special event sponsored by the WMS for the Seminary. "Rev. Kildegaard gave us a real challenge as parents and members of the congregations, as to our responsibilities in living and bringing up our young people so that their interest may be directed toward serving their fellow men in whatever field they choose for their life work—stressing especially the call to the ministry." Dean Kildegaard preached at Circle Pines the same Sunday morning, May 1.

**Dagmar, Montana.** Pastor Ove Nielsen will visit his former parishes here on Pentecost and conduct services at Dagmar and Volmer.

**Tyler, Minn.** Mr. Harold Knudsen gave a layman's sermon here May 1 in the absence of Pastor Enok Mortensen. The following Sunday Pastor Verner Hansen was guest preacher and on May 15, Dr. Alfred Jensen conducted two services. A tornado smashed through this community April 19, but confined its damage to property (estimated at \$125,000). The havoc was reminiscent to many of the tornado which struck one August night in 1918. Pastor Knudsen of our church conducted simultaneous funeral services for 18; more than thirty persons died on that occasion. The latest tornado passed within a few yards of the parsonage and church property.

**Seattle, Washington.** More than 440 persons crowded into the new sanctuary of St. John's church here for dedication services early this month. Almost 400 were served dinner at festivities later in the day. We will have a fuller report on the new church in a coming issue.

**Askov, Minn.** Alfred C. Nielsen, Dean Emeritus of Grand View, is guest speaker at commencement exercises here this spring. May 1, Pastor Harold Petersen of Askov was guest speaker at Flaxton, North Dakota, and Dagmar, Montana.

**Los Angeles, Calif.** An unusual event is scheduled for our congregation here on June 12, when a concert will be presented by the Estonian choir, composed of Lutheran and Greek Orthodox Estonians, some of whom meet in our church building twice monthly. After the evening concert, a fellowship meeting with refreshments is scheduled.

Praise your new horse in the morning, your wife in the second year, only in the third year your brother-in-law, and yourself never in life.—Finnish Proverb.



## C. P. Højbjerg Endowed Memorial Scholarship Fund

Holm Petersen, Tyler, Minn.	\$ 1.00
Mr. and Mrs. August Sorensen, Ringsted, Iowa	5.00
Betania Ladies' Aid, Ringsted, Iowa	10.00
Mr. and Mrs. H. J. Koch, Luck, Wis.	2.00
Mrs. Hans J. Koch, Luck, Wis.	2.00
Mr. and Mrs. P. Brun Petersen, Marquette, Nebr.	10.00
Sigurd Johansen, State College, New Mexico	10.00
From friends at Newell, Iowa, by A. J. Grau	18.50
Rev. P. Rasmussen, Drumheller, Alta., Canada	5.00
P. J. Nissen, Hay Springs, Nebr.	5.00
Einar T. Jensen, Hay Springs, Nebr.	5.00
Ellis and Clara Walters, Indian- apolis, Ind.	100.00
Svend Godfredsen, Chicago, Ill.	25.00
Mr. and Mrs. Martin Grobeck, Omaha, Nebr.	25.00
Mrs. O. C. Olsen, Omaha, Nebr.	100.00
Rev. and Mrs. Marius Krog, Omaha, Nebr.	25.00
Mrs. J. J. Berager, Brush, Colo.	10.00
Mrs. Sofie Dahl, Hay Springs, Nebr.	5.00
Mrs. Ingeborg Duus, Tyler, Minn.	20.00
N. C. Pedersen, Tyler, Minn.	10.00
	\$393.50
In memory of Mrs. Alfred C. Nielsen	88.00
Previously acknowledged	448.50
	\$930.00

To date

Sincere thanks to all donors.

Erick Johansen, Treas.  
Tyler, Minn.

## Contributions for Grand View Seminary

Rev. Vilhelm Larsen, Can- wood, Canada	\$ 5.00
St. Peters Danish Evan. Luth. Church, Detroit, Mich.	435.29
St. John's Evan. Luth. Church, Cordova, Nebr.	142.36
St. John's Luth. Church, Mar- quette, Nebr.	368.75
Our Saviour's Evan. Luth. Church, Bridgeport, Conn.	200.00
Rev. and Mrs. Thorvald Han- sen, Cozad, Nebr.	25.00
Trinity Luth. Church, Gay- ville, South Dakota	103.06
Trinity Luth. Church, Green- ville, Mich.	90.88
Faith Luth. Church, Junction City, Oregon	177.10
Central Luth. Church, Muske- gon, Michigan	150.00
Emanuel Evan. Luth. Church, Lake Norden, South Dakota	86.57
Emanuel Danish Evan Luth. Church, Los Angeles, Calif.	176.50
Bethany Evan. Luth. Church, Badger, South Dakota	88.63
St. John's Luth. Church,	

Cozad, Nebraska	125.00
St. Stephen's Luth. Church, Clinton, Iowa	282.21
Hope Luth. Church, Ruthton, Minnesota	98.00
Bethania Evan. Luth. Church, Lucedale, Miss.	15.71
Nain Luth. Church, Newell, Iowa	457.37
St. Peter's Evan. Luth. Comm. Church, Hay Springs, Nebr.	68.55
St. Ansgar's Luth. Church, Salinas, California	244.00
St. Ansgar's Danish Luth. Church, Parlier, California	26.81
Herbert Lang, Hay Springs, Nebraska	10.00
Mrs. M. S. Knudstrup, Man- istee, Michigan	500.00
St. John's Luth. Church, Fres- no, California	64.37
Dannebrog Luth. Church, Greenville, Michigan	65.83
Nathaneal Luth. Church, Dag- mar, Montana	311.00
Bethany Evan. Luth. Church, Menominee, Michigan	106.83
Luther Memorial Church, Des Moines, Iowa	642.00
Memorial Luth. Church, Mari- nette, Wisconsin	58.00
Nazareth Lutheran Church, Withee, Wisconsin	197.94
Bethlehem Lutheran Church, Davey, Nebraska	52.61
First Lutheran Church, Alden, Minnesota	89.00
Bethlehem Lutheran Church, Cedar Falls, Iowa	240.30
St. Ansgar's Lutheran Church, Waterloo, Iowa	25.00
Miss Thora Strandskov, Chi- cago, Illinois	50.00
	\$ 5,779.67
Previously acknowledged	5,827.38
	\$11,607.05

Total to May 11, 1955

Respectfully acknowledged,

Jens Thuesen, Treas.

Grand View College and Seminary Corp.

## FAVORS TALKS ON COMMUNION BY LUTHERANS, METHODISTS

Geneva — (NLC) — One of Great Britain's leading Methodist theologians believes there should be discussions between Lutherans and Methodists on Holy Communion.

This opinion is expressed by Profes-  
sor Gordon Rupp, church historian of  
Cambridge and a noted scholar in Lu-  
ther research, in an article, "Luther  
in English Theology," which is being  
published in the spring issue of the  
**Lutheran World**, a quarterly sponsored  
by the Lutheran World Federation.

"I hope," writes Dr. Rupp, "the con-  
temporary phobia of Lutheran scholars  
about Pietism and all its works . . .  
will not prevent careful consideration  
of the teaching of the great Reformer  
and the great apostle of 18th century  
England with a view to exploring  
agreement and difference in an ecu-  
menical and irenic spirit."

Dr. Rupp goes on to say that "the  
eucharistic teaching of John and  
Charles Wesley and of Charles Wes-  
ley's hymns . . . has a doctrine of  
the eucharistic sacrifice which is per-  
haps too right-wing for Lutheranism."

But he adds that it is "the one place  
in English theological development  
(apart from High Anglican eucharistic  
doctrine) where English Protestant  
eucharistic doctrine breaks from Cal-  
vinistic, Buceran, Bullingerian tradi-  
tion and approaches that of Lutheranism."

"And it is significant," he says "at  
a time when Methodists are becoming  
much more liturgically and theologi-  
cally conscious about the value and  
meaning of Charles Wesley's hymns.  
Here there is a fruitful field for ecu-  
menical conversation and for exploring  
problems of inter-communion."

The new number of the **Lutheran  
World** also contains several contribu-  
tions on the contemporary church scene,  
including a study on "Freedom and  
Unity in the New Testament" by Prof.  
Bo Reicke of Basel, a report on the  
situation of the church in Indonesia,  
and descriptions of church life in Fin-  
land, Poland and Rumania by Erkki  
Niinivaara, Bishop Jan Kotula and  
Bishop Friedrich Mueller respectively.

The spring issue of the "**Lutheran  
World**," the first number of its second  
year of publication, is scheduled to  
appear on May 15.

## SECOND LUTHERAN IS NAMED TO HARVARD DIVINITY SCHOOL

Cambridge, Mass. — (NLC) — A  
second Lutheran has been named to  
the faculty of the Harvard Divinity  
School here. He is Dr. Walter Lei-  
brecht, who for nearly two years has  
been associated with the Division of  
Student Service of the National Lu-  
theran Council as counselor to foreign  
students in New York City.

The other Lutheran on the faculty is  
Dr. Krister Stendahl of Sweden, who  
joined the staff last fall as assistant  
professor of New Testament.

Dr. Leibrecht, who will assume his  
new post next September, is a mem-  
ber of the Evangelical Church in Ger-  
many. He obtained his Doctor of The-  
ology degree at the University of  
Heidelberg and also studied at the  
University of Erlangen and the Uni-  
versity of Zurich.

Coming to the United States early  
in 1953, Dr. Leibrecht spent a few  
months in Chicago and then went to  
New York to work with foreign stu-  
dents, under the NLC's Student Service  
Division. During the past year he has  
also lectured at Columbia University  
on the history of theology. He will  
teach a similar course at Harvard  
and will also lecture on social ethics.

This summer, Dr. Leibrecht will  
serve congregations at Mexico City and  
Puebla in Mexico on a temporary  
assignment from the committee on  
Latin America of the Lutheran World  
Federation. He will spend June, July  
and August there.



### C. P. Højbjerg Memorial Fund

In Memory of Mrs. Alfred C. Nielsen

#### FROM TYLER, MINNESOTA

Marie and Erick Johansen	
Sigrid and Johan Johansen	
Johanne and Christian Johansen	
Viola and Harold Knudsen	
Elsie and Folmer Hansen	
Jens Bollesen	\$ 6.00
Nanna and Enok Mortensen	
Gudrun and Christian Nielsen	3.00
Marie Ries Holm	1.00
Henrik and Elise Ries	2.00

#### FROM NEWELL, IOWA

Viggo Jensen and family	
Axel Jensen and family	
Harold Thuesen and family	
Anna Johnson	
Anna Buch	
Ejner Grau and family	
Ivan Grau and family	
Marie Petersen	
Alfred Grau	
Gerner Iversen and family	
George Grau and family	12.00
Mr. and Mrs. Iver Nielsen	
Viggo and Dora Jensen	2.00
Mr. and Mrs. Hans P. Lund	2.00

#### FROM CEDAR FALLS, IOWA

Ralph and Elva Thuesen	
Jens and Julia Thuesen	5.00
Mr. and Mrs. Theo. Thuesen and family	1.00
Agnes and Aksel Holst	
Ida Christensen	2.00

#### FROM RINGSTED, IOWA

Chris and Cecilie Nielsen	
Herluf and Elenor Nielsen	5.00
Mrs. Julius Jensen	
Merrill and Gertrude Christiansen	
George and Frida Price	
Ove and Solveig Jensen	
Harold and Ingrid Jensen	10.00

\$51.00

### C. P. Højbjerg Memorial Scholarship Fund

In Memory of Mrs. Alfred C. Nielsen

#### FROM DES MOINES, IOWA

Students of Grand View College	\$10.00
FROM CEDAR FALLS, IOWA	
Harold and Ester Andersen	2.00
Mr. and Mrs. Bernard Morgensen	
Mr. and Mrs. Harold Madsen	
Mr. and Mrs. James Assink	
Mr. and Mrs. Donald Jorgensen	
Mr. and Mrs. Folmer Hansen	
Mr. and Mrs. George Johnson	
Mr. and Mrs. Tom Bode	
Mr. and Mrs. Verner Jessen	8.00

\$20.00

#### FROM DES MOINES, IOWA

Ernest D. Nielsen	\$ 1.00
Helvine Mailand	1.00
Mary Ann Sorensen	1.00
Wilbur Williamson	1.00
Anna Rasmussen	1.00
Calista Miller Knehr	1.00
Howard Christensen	1.00
Harry Jensen	1.00
Cleo Gould	1.00
John Sirevaag	1.00
Bob Speed	1.00
Harry Mortensen	1.00
Axel Kildegaard	1.00
Peter Jorgensen	1.00
Herbert Hurley	1.00
Robert Graham	1.00
Mr. and Mrs. Richard Jessen	1.00

\$17.00

### Acknowledgement Of Receipts From The Synod Treasurer

For the month of April, 1955

#### Toward the Budget:

Congregations:	
Seattle, Wash.	\$ 144.01
St. Stephen's, Chicago, Ill.	50.00
Denmark, Kansas	376.88
Byram, Connecticut	50.00
Watsonville, California	117.75
Askov, Minnesota	66.00
Juhl, Michigan	166.75
Alden, Minnesota	400.00
Los Angeles, California	250.00
Ludington, Michigan	176.75
Cedarloo, Iowa	116.88
Victory, Michigan	170.00
Racine, Wisconsin	217.99
Nysted, Nebraska	185.28
Tacoma, Washington	35.00
Newark, New Jersey	102.50
Detroit, Michigan	477.77
Muskegon, Michigan	200.00
Troy, New York	100.00
Trinity, Chicago, Illinois	200.00
Omaha, Nebraska	120.00
Menominee, Michigan	78.18

#### Home Mission:

In memory of Mrs. M. Thompson, Mr. and Mrs. A. E. Distal, Mr. and Mrs. R. A. Distal, Mr. and Mrs. C. Erickson, White, S. D.	3.00
In memory of Soren Andersen, Des Moines, Iowa	5.00
In memory of Mrs. L. A.	

Christensen, Viborg, S. D.	15.00
Annual Reports	2.50
Child's Friend:	
Annex Club, Seattle, Wash.	10.00
Kirke og Folk:	
Gifts and Subscriptions	341.95

#### Grand View College and Seminary:

Congregations:	
St. Stephen's, Chicago, Ill.	1.00
Ruthton, Minn.	20.00

#### Pension Fund:

Congregations:	
Seattle, Wash.	21.50
Byram, Conn.	28.00
Trinity, Chicago, Ill.	75.00

#### Pastor's Dues:

Rev. Enok Mortensen	68.00
Rev. Beryl Knudsen	9.88
Rev. Svend Kjaer	64.00
Rev. Ottar Jorgensen	67.04
Rev. Holger Jorgensen	61.00
Rev. Ove R. Nielsen	63.02
Rev. Walter Brown	25.00
Rev. W. Clayton Nielsen	51.00

#### Chicago Children's Home:

Congregation: Racine, Wis.	92.83
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#### President's Travel:

Congregation: Dagmar, Mont.	60.00
Previously acknowledged	9,308.60

Total to date \$14,191.56

#### Received for Items Outside of Budget:

##### Grand View Seminary Quota:

Mr. and Mrs. A. P. Junker, Junction City, Ore.	25.00
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#### In memory of George Nussle:

Copenhagen, Denmark, St. Stephen's, Chicago, Ill.	32.00
St. Stephen's Sunday School, Chicago, Ill.	5.00

#### In memory of Mr. and Mrs. A. Bobjerg, Astrid Bobjerg,

Brooklyn, New York	25.00
Sunday School, St. Stephen's, Chicago, Ill.	20.00

#### Congregations:

Tacoma, Wash.	40.00
Viborg, S. D.	226.75
Ludington, Mich.	80.52
Racine, Wis.	100.00
Solvang, Calif.	316.49
Newark, N. J.	93.39
St. Stephen's, Chicago, Ill.	68.50

#### Eben-Ezer Mercy Institute:

Congregation: Racine, Wis.	92.83
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#### Lutheran World Action and Relief:

Congregations:	
Seattle, Wash.	59.00
Watsonville, Calif.	33.50
Juhl, Mich.	39.75
Los Angeles, Calif.	20.75
Racine, Wis.	13.00
White, S. D.	49.20
Nysted, Nebr.	50.00
Wilbur, Wash.	100.00
Muskegon, Mich.	200.00
Volmer, Mont.	57.00
Bone Lake, Wis.	59.00
Menominee, Mich.	18.00
Pastor Heide, Racine, Wis.	5.00

Mrs. Jennie C. Petersen, Ruthton, Minn.	5.00
Previously acknowledged	1,639.60

Total to date \$ 2,348.80

Respectfully submitted,  
American Evangelical Lutheran Church  
Charles Lauritzen, Treas.

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.  
May 20, 1955

I am a member of the congregation at \_\_\_\_\_

Name \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

New Address \_\_\_\_\_

JENSEN, JENS M.  
TYLER, MINN.

RTE. 2,  
6-3