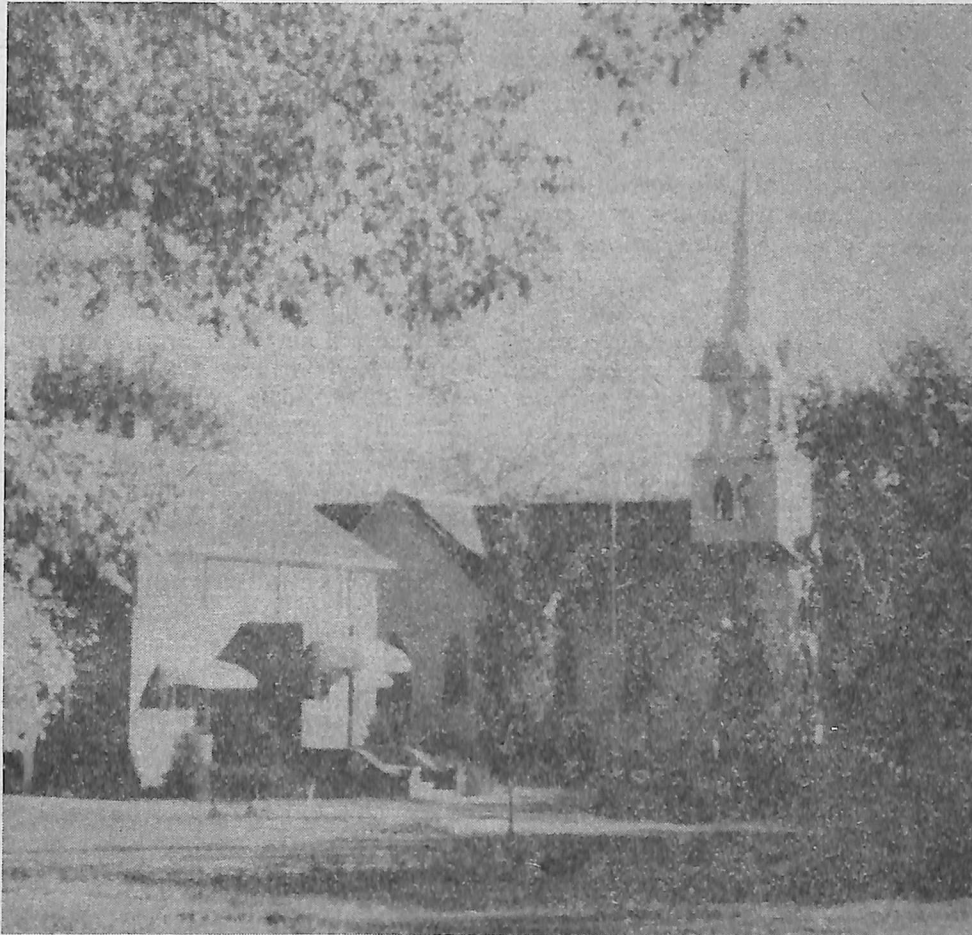


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Kimballton, Iowa, is the location of the 78th Annual Convention of the American Evangelical Lutheran Church, August 9, through August 14, 1955. Pictured here are the new parsonage and fifty-year-old church, where the activities will be centered. Pastor Holger Strandkov, (former editor of LUTHERAN TIDINGS), will be host pastor.

Who Is He Who Wrote My Passport?

Who is He who wrote my passport?

Who is He who holds the key
To the land of sacred beauty
And of joyous mystery?

Who is He who knows my weakness?

Who is He who strengthens me —
With a gentle hand is guiding
Into sure eternity?

It is Christ who wrote my passport!

Jesus Christ who holds the key
To the land of shining glory
And angelic cadency!

It is Christ who knows my weakness!

Jesus Christ who strengthens me —
With a gentle hand is guiding
Into Heaven's empery!

Thelma Allinder.

I WORSHIP

* * * * *

Worship begins as I close the door to my home. On my way to church, I pray for my church, for the minister, and for those who worship far and near.

* * * * *

Before I enter the house of God, I pause a moment that I may cast off and leave outside all things and thoughts unbecoming to a child of my Heavenly Father; hates, grudges frettings, worldly cares and sinful thoughts.

* * * * *

The moment I enter the door of this sacred house I cease all conversation. I come in silence, for great things arise out of quietness and minister to me and those about me.

* * * * *

As soon as I am seated, I bow my head in prayer. I pray for others as well as for myself. I pray for my church and its great causes. I ask God to be near me now.

* * * * *

I join in the singing of hymns and bow my head during the amen. I think about the words of the sermon and let their meaning and spirit go down to the roots of my soul.

* * * * *

As I make my offering, I say a prayer of thanks for the money entrusted to me, and I pray God's blessings on its usefulness here and in the uttermost parts of the earth.

* * * * *

Through the service I think of God objectively, As power, peace, strength, love. He is all I need for life as it should be.

* * * * *

I listen as my minister preaches from God's word and I seek to apply this message to my life. I pray for him as he preaches.

* * * * *

When the service ends, in Christian friendliness I speak to those about me, some of whom are strangers to me, others of whom I know.

* * * * *

As I pass through the outer portals I dedicate my life to walk this week the high road with Christ.

Reprinted from CHURCH and HOME
University Congregational Church, Seattle Wash.

Our National Birthday

(Editorial)

It is a remarkable fact that few ages in human history produced as many great men in as short a time as did the age of the American revolution. The American stride toward independence demanded men of stature, else the stride would end in a stumble. And in that brief generation, arising out of only a few thousands of people, came forth such men as Jefferson, Hamilton, Franklin and Washington. The Greeks boast a proud heritage; one or two generations of ancient Hellenes produced the minds whose work is the foundation of modern learning and culture. Our American history also has a proud heritage, and the men who lived at the time of our nation's birthday were wise beyond the expectations of their countrymen.

Washington is the figure most generally associated with July 4th. Let us see what he had to say.

We are proud of him. Was he himself proud? — Was there not the humility of greatness in his heart? When the 2nd Continental Congress appointed him Commander-in-chief of the American army, which was no great military machine, he said, "I this day declare with the utmost sincerity I do not think myself equal to the command I am honored with." To his wife Martha he wrote, "But as it has been a kind of destiny that has thrown me upon this service, I shall hope that my undertaking is designed to serve some good purpose."

After the war, he said, "I think we have arrived at the present state of peace and independency to very little purpose if we cannot conquer our own prejudices."

He was serious about this, and when he became President he wrote to the Hebrew Congregation at Newport, Rhode Island, "It is now no more that toleration is spoken of as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights."

His "Farewell Address" is still quoted with veneration and reverence. It showed a quality of political statesmanship far above the practices of chicanery, intrigue, and deviousness that characterized diplomacy of his day and are found at all levels in our day. "Nothing is more essential than that permanent, inveterate antipathies against particular nations and passionate attachments for others should be excluded, and that in place of them just and amicable feelings towards all should be cultivated."

As we celebrate the "4th" this year, let us dedicate ourselves again to our love of freedom — for all! We are a peculiar people; we ban firecrackers, but we produce H-bombs. We lack the centrality of conviction that moved our founding fathers. Today, in a difficult time, "let us raise a standard to which the wise and honest can repair."



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This piece contains one shocking revelation after another. In recent months, LUTHERAN TIDINGS has emphasized the rural church. Some of our important churches are, however, city churches. This article will be enlightening to them. Miss Westrom is with the Division of American Missions, at the National Lutheran Council.

The City Church -- and Our People

Betty Westrom

DURING the past few decades we have grown somewhat accustomed to the sight of a city Lutheran congregation packing up its hymn-books and records, its brass cross and candlesticks and making an exit to the suburbs. The people sing "Now Thank We All Our God" as the key is turned in the lock of a clean lined contemporary building surrounded by ample parking space and rambler houses.

Poverty shifting population, social distintegration, the influx of different racial and cultural groups — all are very real difficulties in the city, and all take their toll in the life of the city parish. The dramatic opportunities in the booming suburb overshadow the less obvious opportunities of the city, and so the congregation elects to make a fresh beginning in a spot which just yesterday was somebody's cornfield.

Because the church meets with quick success in its new location, many people have failed to see the flaw in the success story. It has been easy to forget that there are people back there in the city—thousands of people in dingy, walk-up flats, to whom Christ is a stranger. The field is being left to the Roman Catholic Church, to the emotional sects, or to out-and-out godlessness.

"The people are moving out," is the explanation. But are they? The 1950 census revealed that in every region of our nation the central cities are increasing in population. What they actually mean is that "our" people are moving out.

From the day when the Lutheran Church followed the Scandinavian and German immigrants to America's farmlands, the church has done a good job of "following its own." Later, when some of the farm boys moved to the industrial areas, the church again followed them, gathering Lutherans into congregations — serving "our people."

The mass exodus to the suburbs is a logical extension of this policy of serving a constituency ("our people") rather than serving a community. The Lutheran Church as a whole has not quite caught on to the idea of "stewardship of community."

Who are "our people?" Does the term imply a name ending in "son," an assured annual income or a rambler house with double garage? Is this God's classification? Is the Lutheran Church meant to be a middle-class, white collar, Scandinavian and German church — or can the term "our people" be as inclusive as the Biblical concept of "neighbor?" Are not "our people" also the industrial workers, the people of other races, the residents of the blighted areas? Are not "our people" all those for whom Christ died?

There are a number of signs that the Lutheran Church is awakening to its community responsibility.

Strong voices have been raised on behalf of the church in the city.

At a conference in New York City in 1951, the Rev. C. P. Rasmussen, then secretary for Urban Church Planning, National Lutheran Council, said, "We are spending fat sums to win the Negroes in the foreign field, and in America we are spending fabulous sums running away from them."

A National Lutheran Council home missions conference in Detroit in 1952 declared: "Lutheran churches as churches of Jesus Christ, are His creation and not our own, and inclusiveness is of the very nature of the Church. No local church has any more right to decide to be racially or culturally exclusive than it has the right to modify or abandon any article of faith."

"Our urban culture has created a low visibility that hampers our vision of service to our brother," says the Rev. Walter Kloetzli, now secretary for Urban Church Planning of the National Lutheran Council. "We don't see our brother's need because we don't see our brother."

Mr. Kloetzli believes that four factors involved in this blindness are: specialization of urban work; the impersonal nature of dealings; the high mobility of population, and the class segregation in metropolitan centers. The result is estrangement and destruction of community with each urban dweller segregating himself from those who are different from himself.

"The first step in the deliverance of a congregation is the searching of its soul," Mr. Kloetzli observes. "The leader and the people of a church should ask themselves, are we truly proclaiming the Gospel of Christ to all who need Him? Are we reaching every segment of our community?"

In the Urban Church Planning office in Chicago, city churches are given counsel to help them in studying their own communities so that they may better know how to serve them.

But in a number of instances community-serving efforts are already off the planning boards and in full operation. The walls of exclusiveness are beginning to topple.

Striking evidence of this fact is furnished by the achievements of such churches as Advent Lutheran church, a new mission congregation planted less than a year ago in a blighted area on Milwaukee's South Side. Advent is proof that a city church has a challenge and an opportunity and a future, no matter what the changes in the racial or national backgrounds of its inhabitants.

Or take Luther Memorial church in South St. Paul, Minn., which is proving that the message of the Lutheran Church is relevant to today's industrial worker. Luther Memorial is well known as a laboring man's church, serving workers from the city's packing plants.

(Continued on Page 14)

Two New Films of Religious Interest

Reviewed here by the Protestant Motion Picture Council, both these films earned the distinction of being called "picture of the month."

A Man Called Peter

The biography of Peter Marshall, by his wife, Catherine, is a book which has broken many records. To find the story of a Protestant minister simply and beautifully told at the top of the best-seller list for month after month and reaching consistently the highest sales records is news indeed. To discover that a film based on this book is just as sincerely presented so as to become an epochal production, visually magnificent and deeply impressive, with a spiritual quality rarely attained through this medium is more good news.

Peter Marshall, from a modest home in Scotland, watching the ships on the Clyde-side, nurturing dreams of adventures and a sea roving life, as a young lad, to his occupying the pulpit of a Washington church which Lincoln attended and in which many of the country's great have worshipped since that time is on the face of it, an unusual person, a colorful figure. When, in the thought of Dwight L. Moody, a man is fully consecrated to God, there are no limits to what he can accomplish. Marshall was evidently such a man. He followed implicitly his orders from "The Chief." He appeared out of the traditional pattern to some, but they may have been the secret of his appeal to so many, from the dignified parishioner to the sailor on leave.

In the film, Peter Marshall is seen through the eyes and with the heart of his wife. Their romance, their family life and their public ministry are recounted. They knew great happiness, they shared the joy of parenthood in their son, John Peter, they were visited by personal sorrow as serious illness affected Catherine for an extended period. They were at the height of their usefulness when death struck the young preacher — a blow hard to take for a young wife and the mother of a boy. The witness of her husband's dedicated life, his trust in God and his beautifully enunciated beliefs in eternal life stood her in good stead. She lives victoriously to share this story and this faith with others.

It may seem a difficult task to "put this on film," to weave into a dramatic presentation so much of a man's thoughts, expressed opinions, inspiring sermons and prayers that they became a part of the everyday episodes of a life portrayer. It may have been a tremendous task but there is no trace of any labored approach. Instead, some of the passages of MR. JONES, MEET THE MASTER, a collection of his

sermons as well as some of his prayers delivered when he was Chaplain of the U. S. Senate and on other occasions, have been used so skilfully in the script that they contribute to the significance of the film.

In DeLuxe Color and in CinemaScope, the picture has the breadth and beauty the touching story requires. Photographed whenever possible on location, whether it be Scotland, Washington, D. C., the U. S. Naval Academy at Annapolis, Georgia, Kentucky, or a whitewashed cottage with a rose covered fence on Cape Cod, the settings are a fitting background to the excellent acting of Richard Todd and Jean Peters, with a very large cast of supporting actors whose every role presents a major performance. To Samuel G. Engel who produced and Henry Koster who directed this film with such excellent taste and truly spiritual discernment, to Darryl F. Zanuck and Twentieth Century-Fox who had the courage to undertake such an enterprise go our deepest appreciation.

Day of Triumph

James K. Friedrich, LHD, who has produced already fifty-two religious films, including a notable series on the life of St. Paul through Cathedral Films, is now offering a full length production for theatrical release, through Century Films.

Some events during the years of Jesus' public ministry are seen through the activities of the Zealots, in their endeavor to overthrow the foreign rule. Judas' treachery is part of the story which culminates in the crucifixion. The day of triumph is revealed when Jesus appears to His disciples. He is not dead, but alive forevermore. The plot is well developed. The Zealots, the High priests, Pontius Pilate, Judas and the disciples create interest and are convincing. The character of Jesus has avoided the

traditional stained-glass conception of His personality but reflects His background as a carpenter, a man of the people in whom they would believe. His portrayal by Robert Wilson does no violation to anyone's idea of Jesus, whether it be from childhood's Sunday school days when colored pictures subsequently treasured illustrated the lessons, or whether older students have become familiar with the paintings of famous artists from different epochs, countries and cultural backgrounds.

Directed with authority by the late Irving Pichel, this film receives a respectful approach. No artificial devices, no halos, no shadows nor effulgent lights are used. Simplicity of treatment adds quality to a production already rich in artistic and dramatic values.

This is one picture which, even with the inclusion of contemporary situations from other sources than the gospels' narrative does not resort to sensational unsavory element to attract popular attention. It is a thoroughly adequate portrayal of some of the life, teachings and times of Jesus when "He walked on earth among men."

WITH US ALL THE TIME

We do not honour God by our long faces our austerity. God wants us to be good — not "goody-goody." There is quite a distinction. We must try to make the distinction between worship and work and play less sharp If you can't take God into your recreation there is something wrong with the way you play. If, God for you does not smile, there is something wrong with your idea of God.

We all believe in the God of the heroic, What we need most these days is the God of the humdrum . . . the commonplace the everyday.

—Dr. Peter Marshall,

Chaplain to the United States Senate.

Report of Lutheran Church Relations Committee

The 75th Annual Convention of the American Evangelical Lutheran Church, held at Omaha, Nebraska, August 12-17, 1952, passed the following motion:

"We move that the convention instruct the synodical Committee on Lutheran Church Relations to continue negotiations with the ULCA during the next three years in order to gather additional information on many of the details involved and that the committee submit a progress report at the 1953 and 1954 conventions and a final report, including recommendations, for further action at the 1955 convention."

According to this mandate the time has come for the Lutheran Church Relations Committee to make its final report and recommendations for further action. The report will terminate the study begun April 23, 1948, of the United Lutheran Church in America and the problems involved in possible affiliation with said church. During these years many articles have been written; special meetings, in conjunction with District Meetings, have been held; a pamphlet with the imposing title, "An Analysis of the United Lutheran Church in America — and a Discussion of the Problems involved in a Possible Affiliation," published, and each year a report concerning this matter has been presented to the Annual Convention. Finally, the Committee on Lutheran Church Relations submitted to the 77th Annual Convention of the American Evangelical Lutheran Church at Cedar Falls, Iowa, August 10-15, 1954, "a revised Constitution of the American Evangelical Lutheran Church which has the full approval of the Special Commission on Relations to American Lutheran Churches and the Executive Board of the United Lutheran Church in America, as well as a complete draft of the resolutions and requests necessary to accomplish affiliation of the American Evangelical Lutheran Church with the United Lutheran Church in America, together with other pertinent information."

Since this last presentation, the Committee has, with the help of a competent staff of writers, published in LUTHERAN TIDINGS a series of articles designed to cast additional light on the details involved in a possible affiliation. In addition to these articles, in order that as much information as possible concerning the United Lutheran Church in America might be available, the Synod Board, on the request of the Lutheran Church Relations Committee, presented all our pastors and several key persons in the American Evangelical Lutheran Church with a one-year subscription to THE LUTHERAN, official publication of the United Lutheran Church. Furthermore, the Committee has, through consultations with Dr. Franklin Clark Fry, President of the United Lutheran Church in America and intensive study of the pension plans of the United Lutheran Church in America, endeavored to determine what our actual status with respect to pensions will be in the event we affiliate with the United Lutheran Church in America. The results of the consultations and study are set forth in the following statement received from Dr. Franklin Clark Fry:

"In order to gain equal pension status for pastors

of the American Evangelical Lutheran Church with other pastors of The United Lutheran Church in America, and in consideration of the willingness of the American Evangelical Lutheran Church to transmit its pension funds to the Board of Pensions of the United Lutheran Church in America on January 1, 1958, for inclusion in the Endowment Fund under the care of that board, the American Evangelical Lutheran Church requests the United Lutheran Church in America:

"(1) To grant full minimum pension benefits, after January 1, 1958, to retired ministers, disabled ministers and widows of the American Evangelical Lutheran Church who are on the pension roll of the American Evangelical Lutheran Church on that date, thus giving them equal status with retired pastors, disabled pastors and widows of the United Lutheran Church in America.

"(2) To reopen its Non-Contributory Pension Plan, as of January 1, 1958, so as to extend eligibility for benefits therein to ministers of the American Evangelical Lutheran Church who were on its ministerial roll prior to January 1, 1953, and

"(3) To set January 1, 1958, as the date by which a minister of the American Evangelical Lutheran Church must be a member of the Contributory Pension Plan of the United Lutheran Church in America in order to be eligible for all pension benefits now or hereafter to be extended to its own ministers by the United Lutheran Church in America, such benefits to include eligibility to participate in the Family Protection Plan."

The Committee does not feel that a more just arrangement can be found than for our pastors to be placed on an "equal pension status . . . with other pastors of the United Lutheran Church in America," under the conditions outlined in the above statement. An article giving detailed explanation of the entire pension system of the United Lutheran Church in America has been published in LUTHERAN TIDINGS and it is therefore not necessary to further explain what "equal pension status" implies.

In view of the vast amount of information gathered and distributed by the Lutheran Church Relations Committee during the seven years of study of and negotiations with the United Lutheran Church in America, it is the opinion of the Committee that the American Evangelical Lutheran Church should take definite action on whether or not it ought to become a constituent synod of the United Lutheran Church in America and therefore resubmits the SUPPLEMENTAL REPORT of the LUTHERAN CHURCH RELATIONS COMMITTEE to the 77th Annual Convention of the AMERICAN EVANGELICAL LUTHERAN CHURCH together with this report and makes the following recommendations:

1. That the 78th Annual Convention of the American Evangelical Lutheran Church accept and adopt the revised Constitution of the American Evangelical Lutheran Church, as presented in the Supplemental Report.

(Continued on Page 13)

When Will the Church Learn?

Or — Cleveland in "Nickel Words"

by RALPH N. MOULD

Editor's Note: The Cleveland meeting is of great significance. In this final article of preparation and publicity, Dr. Mould clarifies the aims and hopes of this great "Sunday School" event. He is Program Chairman, a Presbyterian, and the Coordinator of Leadership Program of the Board of Christian Education in his church.

THE Council staff member who asked for this article said, Tell about the coming Cleveland Convention (July 27-31) in "nickel words," and rather than just listing program items, describe the big developments and needs in Christian education today. The following words may not be worth two cents, but they try not to be a "plug" but get near the truth that seems to be wanted.

SO

The Church ought to be about its first business, and isn't. We "go — teaching" but in very low gear. When will the Church learn? If it is to be a truly redeemed and redeeming, worshipping fellowship it must at the same moment be a teaching-learning fellowship in Christ.

Whenever the Holy Spirit has come in exceptional power as in the days of the early Church or of Luther, Calvin and Wesley, study of God's Word by downright instruction, teaching sermons, leadership training and sheer Christian education have soared. This is not to sell short the Church's other major functions like worship, evangelism, missions, stewardship and social action. It is, to state the plain truth, that any of them runs to distortion or feebleness and withers on the vine without the sustaining knowledge of God and commitment to Christ which a vital Christian education makes possible. All go together, or none goes far.

This is why informed churchmen know better than to treat any type of teaching or learning as though it were a step-child which can get by on the hand-me-downs of churchly and personal attention and on crumbs of material support. Even new educational buildings, necessary and nice as they are, are no substitute for the weightier matters. One tenth of the same money and thought put into the training of all kinds of educational leadership, clerical as well as lay, would prove more. **AND CLEVELAND IS ABOUT THIS.**

The new churches are fine, if we take care of the kind of teaching which goes on in them. The mounting numbers of people, even the current popularity of "religion" are enheartening — IF the surface success does not blind us to the tragic fact that much faith is either so anemic or we communicate it so ineffectively that few lives are transformed into Christ-filled discipleship and our headlong materialistic society is scarcely dented by the Gospel. Meanwhile we play at teaching. That this is profoundly contrary to the will of Almighty God and need not be so is the clue to understanding what should happen at Cleveland. There the 23RD INTERNATIONAL QUADRENNIAL SUNDAY SCHOOL CONVENTION

will meet to give flesh and flood to the theme: "Home and Church — **TEACH CHRIST NOW!**"

Child births again topped the 4,000,000 mark in 1954. The tidal wave of children engulfs our little preparation. Four years ago there were 35 million boys and girls in this nation, five through nineteen years of age; now the number has jumped to 42 million. In another four years it will hit 50 million. Nearly half receive no religious instruction. Every fourth marriage crashes in divorce. Morals continue soft. Crime rates mount. Corruption, fear, and the philosophy of "the fast buck" and fun ride high. The "other god" of nationalism and militaristic bomb-threatening have gone so far that Christ's Gospel of love and redemptive reconciliation sounds strange and impractical even to Christian ears — maybe subversive! Where are there enough qualified teachers and leaders to redress the situation?

Of late there have come refreshing new currents into the stagnant pool that was Christian education during the 20's and into the 40's when so much faith was drifting. Revival of interest in Christian theology, in the Bible as an essential revelation of God's truth in Christ among men, in the Church as a necessary and very special (though partial) embodiment of God's will, have quickened education. While the divine character of the Church as a beloved community has come to the fore, so also has the Christian family where parents have responsibility to act as guides to their children. **(AND CLEVELAND IS ABOUT THIS.)**

Yet it is still the rare congregation which takes aggressive steps steadily to give parents the motivation, tools and know-how for making Christian teaching come alive in the home. The majority of teachers and other educational leaders in the average congregation are still not too sure of their own beliefs; are still handling the Bible as though it were for chunks of factual knowledge instead of meanings. Their understanding of persons of different ages and how Christian growth takes place is dim. Opportunities are often wasted through ignorance of best teaching methods and the principles of decent group work. Activities are pursued, but why, nobody quite knows.

One could say that this is the penalty for using volunteer lay leaders. Nonsense! They can learn as well as anyone else how to communicate a Gospel through teaching. Perhaps better, because so many ministers are aloof from their educational work, hampered by grossly inadequate seminary training along such lines, by stale tradition and the temptation of doing only the obvious things which add up to "institutional success" instead of guiding a congregation into becoming truly the Church of Christ, many ministers, despite polite gestures, are giving Christian education the practical brush-off.

With such example, it is small wonder that many a governing body of a local church gets the dangerous notion that education is not for them since it is simply the Sunday school which a few wheel-horses who

like that kind of thing will look after. They fail to see that Christian education is everyone's business in a true Church and their responsibility in particular if they have a genuine concern for each person's spiritual welfare.

They fail to see that education is a lot larger than the Sunday church school — youth groups, week-day societies and clubs, choir, vacation school, camping, missionary education, social education and action, work with young adults, Christian family life, adult study groups, church nights, audio-visual educational, communicants classes, **EVERYTHING?** from the smallest activity to total educational administration which affects the Christian growth of children, youth and adults. (**AND CLEVELAND WILL BE ABOUT THESE THINGS.**)

Denominational boards of education and some local groups have been stirring themselves in recent years. New Sunday school lessons (curriculum is the 25c word) have been coming off the presses to express fresh Christian insights. Older formal methods of teaching are gradually yielding to more informal ones in order to suit teaching to the capacities and interests of learners. There has been terrific production in audio-visual materials, though most leaders are still baffled on how best to use them.

In youth programming, and perhaps even more for young adults, there has been great effort — with some accomplishment but with answers to many big questions still being sought. Exciting new ideas and ways in leadership training have emerged, though, again, their adoption by most local churches is still something to be devoutly wished. And this brings us to the heart of the matter at Cleveland.

THE WHAT AND HOW AT CLEVELAND

Over 10,000 persons from 37 denominations in the United States and Canada will for five days share in a marvelous leadership training experience — **which must be the big break-through point in any educational venture.** Great worship and music, bunting, speeches, yes, but right to the issues. Some 87 Interest Groups, Panels, Audio-visual Presentations, Drama, Personal Consultations on Problems, Exhibits, much more, will mediate the best in contemporary Christian education. Top leaders from denominational and area council boards and departments of education will be on deck to give assistance. Some of the headliners will be: Ralph Sockman, David Hunter, David Forsyth, William Faulkner, Paul C. Payne, Charles Templeton, Wesner Fallaw, Harold Stassen, Reuben Mueller, Mrs. James Wyker, Gerald Knoff, Lord Mackintosh, Mildred Widber, Mary Alice Jones, A. L. Roberts, J. Arthur Rank, F. Eppling Reinartz, Richard Lentz, Roy G. Ross, Luther Weigle, Donald G. Miller, Carter Swaim, Lowell Hazzard — plus more leaders than this page could hold.

Every denomination will hold its own meetings

on Thursday, Friday, Saturday afternoons and also on Friday evening. Wednesday, Thursday, Saturday and Sunday nights will witness stirring plenary sessions, as will the forepart of each morning.

The second half of each morning will be spent in the 87 Interest Groups covering every imaginable phase of Christian education and Sunday school work, youth work, adult work, what-have-you. Sunday afternoon will witness a colorful plenary session under the World Council of Christian Education when noted leaders from England, Europe, every continent, will tell their story.

Cleveland's giant public auditorium (air-conditioned and right on the bank of Lake Erie) will be the scene of all general sessions. Nearby churches and hotel ballrooms will furnish the needed added space for Interest Groups and Denominational Meetings. Where does a person secure detailed information on the Convention. There is a ten-page folder with all the program and the 87 Interest Groups itemized. This may be secured by writing: (a) any denominational headquarters; (b) any denominational field office; (c) any area council of churches offices; or (d) Convention Headquarters, 79 East Adams Street, Chicago 3, Illinois.

How does one register? The folder contains a Registration form; there is even space on it to indicate choice of Interest Group and whether or not one would like to sign up for the Convention Choir.

After sending in the registration, the individual will receive a listing of hotel accommodations (and facts) from which to make

a selection of the one you wish to choose.

Why come? Why encourage others to? Why even try locally to underwrite expenses of key educational leaders and teachers? **BECAUSE THIS IS IT: THERE IS NO GREATER EVENT IN UNITED PROTESTANT TEACHING.** Besides the tremendous inspirational and practical help each delegate will receive, Cleveland will be a way to contribute to Protestantism's witness on this continent. It offers and further crystalizes the best, and then forwards it — in depth, in breadth, in influence — upon a spiritually sick and needy generation.

In 1832 — when Cleveland was not the nation's sixth largest city but a lakeside village of 1,110 souls — the First Sunday School Convention drawing from 14 states and territories met in New York. Those laymen and ministers had their problems, what with Westward expansion and chaotic teaching materials and standards, but in faith they wrestled with them until, like Jacob of old, they were blessed.

Of that First Convention it was urged that "it will not be considered enough, that a band of teachers shall meet, and pass a few commonplace resolutions, and go home." An exhortation was sounded, "Come up, fellow teachers, to the Convention with strong faith; and let us quit ourselves like men and Christians." In God's Name and for His Christ can we in 1955 do less?

IF I HAD A SON

If I had a son, I'd swear to one thing: I'd teach him the truth. I'd never let him catch me in a lie, because I would not tell him any lies. And, in return I'd insist that he tell me the truth.

I'd try to be absolutely fair with my son, and to the extent of my capacity, I'd try to be understanding.

As a matter of course, I'd have my son go to church — what's more, I'd go with him. Apart from the religious instruction, church going is a means by which a boy or young man may meet persons of fine character.

But above everything else, I'd try to understand my son — if I didn't I'd be a failure as a father.

J. Edgar Hoover.

Paging Youth

American Evangelical Lutheran Youth Fellowship

Editor: Ted Thuesen, Quad A-111 State University
of Iowa, Iowa City, Iowa

On Growing Up

Pastor Owen K. Gramps, Watonsville, California

A few misconceptions on vital matters can have very dampening effects on life's equality. To point out some of the most prevalent of these may help clarify the thinking of those who care to be thoughtful about this important matter of growing up.

An outstanding example is an idea which many young folk hold to some extent; namely, that the education and maturation processes must be completed by the early twenties, if not sooner. They get it from their elders, no doubt, but it is only a half truth, and therefore, potentially a dangerous idea.

Objectives

In general, we hope that at some point relatively early in life our young people have received the necessary education to engage in a satisfying and useful occupation. Along with this we want them to have achieved emotional maturity so they can make good choices and decisions, so they can be "well-adjusted" persons. All in all we want to equip our young people "to take their place in society." These sound very fine, do they not? They can be useful, but they can also be deadly.

How? To begin with, youth should have a place in society (and in the church too, for that matter) all along the way. The first twenty-five years are not just a getting ready for life, but they are a good part of that life; in many ways, the best part. Must people pass a certain age or achieve certain objectives before they can enjoy and use God's great gift of life? That doesn't mean to try to live it all up at once. What I am trying to say is that the high school junior or whatever he is, should realize his position as such and enjoy being that without wishing he was already a bank executive. It is common knowledge that most bank executives wish that they were boys again. Objectives have their place, but even the best are not life's values, or should they be allowed to keep persons from recognizing and realizing these.

It is a pity when, for example, a youngster has a summertime job for the sole purpose of saving a little money for the fall term, and fails to realize the satisfaction of the work, does not enjoy the company of his fellow workers, regards the job as a means to an end, the wasted summer as a part of the cost of his education.

Even worse is to regard a required period of military duty as a total loss. It can be a rich experience and educational too — an interesting little chapter of life instead of a troublesome delay.

Education

Another fallacy which often lurks in our goals

for youth is that interpretation which causes so many to stop reading, and for that matter, to stop learning, once they finish school. Diplomas and degrees are not supposed to indicate that one is loaded to capacity. Education is more than accumulating facts; one does usually learn some facts, principles and ideas in school, but of far more value is that he learns how to think, how to search for truth, how to organize facts, evolve ideas and express these things.

But even these are only begun in school; they need to be developed as one goes on in his life's work. I do not like to think of education as a goal at all, but rather as a process which goes on as long as we are alive. With some people, it stops early, but I question whether they are then any longer alive.

So What?

So, get rid of whatever traces you may have of the notion that you will be all through learning when you graduate. Then you are also rid of that frustration that students sometimes get when they realize that they have only mastered a fraction of their field of interest. And give up frantically trying to devour information. The world has always had too many so-called educated persons who could do nothing but regurgitate irrelevant facts and stale ideas. What we really need are people who can think, who know how to organize facts and relate them to current experiences and situations, who are able to interpret life as it comes along.

Maturity

More than ever we need mature people. But like being educated, becoming mature properly understood is an ongoing process. "Adjustment" is not something a person can achieve and hold. Conditions change and people change, so strive to be adjustable rather than adjusted.

And there are quite a few misconceptions of what constitutes maturity. We want our young people to develop independence, self-reliance and self-confidence. These are marks of maturity. Inasmuch as they are also qualities of some very immature persons, of many criminals for example, we can see that such goals are no value at all except as they exist in a person whose entire outlook and activity is controlled and shaped by a sense of responsibility toward God, toward society in general and toward the particular persons with whom his life comes in contact. This involves a living relationship to a living God.

As Christians grow up, all through life, they find that relationship a deepening one, giving poise and serenity, courage and strength not simply at the close of life but each day, each step along the way.

Please Note

There has been some confusion with mail for PAGING YOUTH ever since the appearance of the June 5 issue when the name of the former editor of PAGING YOUTH, Thorvald Hansen, was erroneously placed in the masthead above. The change of address was correct, but there has been no change in the editorship.

Our Women's Work

Editor

Mrs. Ellen Knudsen, 1033 South Tenth Street, Maywood, Illinois

Bethania Vesper Guild at Solvang

Last fall a few of the women who work during the day and so are unable to attend Bethania Guild meetings organized a Bethania Vesper Guild here in our Solvang Congregation. This group now consists of approximately thirty-five active members and has held monthly meetings since November. Pastor Farstrup has discussed family living and conducted a question box. We have enjoyed one book report, and at Christmastime an elderly gentleman from our church discussed the value of Christian living. One of our doctors discussed life in China as a missionary doctor views it. We showed the film, "Song of Sumatra," in May and a silver offering at that meeting netted a nice gift for the Grand View Seminary Fund. Our group sponsored the serving of refreshments at a Blood Bank one evening.

Although we have accomplished nothing unusual or outstanding, we have satisfied a definite, felt need for Christian fellowship. Members have attended church services a little more regularly and together we have experienced Christian participation in the sacrament of Holy Communion. Our meetings begin with devotions, singing, and prayer, and we always conclude our business meeting with the Lord's Prayer. Once or twice we have joined hands as we pray together.

Now we are planning the program and work for the ensuing year and it is encouraging to note the spirit of cooperation and Christian fellowship. It is in such a spirit that the work of our church progresses. May God bless all our endeavors!

Marie M. Hald.

Your editor is moving to a bigger and better location. Please send all correspondence to 1033 S. 10th St., Maywood, Illinois.

Report from the Inland Empire of the Pacific Northwest

Although women's work is always an integral part of the life of any congregation circumstances often cause this phase of the work to be more important in some localities than in others. I am sure that most members of Trinity Lutheran congregation in Wilbur, Washington, will agree that basically it can thank Trinity Ladies' Aid for the active existence of the congregation today.

Since the congregation during most of its 52 years has been quite small, it has more often been without a pastor than it has had one, and that of course, makes the work and growth of any congregation very difficult. But at no time during these 52 years has the Ladies' Aid stopped meeting regularly. No task seems to have been too large for this Ladies' Aid to tackle. Many times when a project seemed to be too large for the congregation to take on, the Ladies' Aid went ahead and managed to accomplish it.

Trinity Ladies' Aid has at the present 37 members, which is a good percentage of the approximately 55 contributing members of Trinity congregation. In the past quite a few members of the Ladies' Aid were not members of the congregation, but, since the congregation has had a full time pastor, the majority of these have become members of the congregation also. One of the nice things about this organization, in my opinion, is that it meets twice a month (on the first and third Wednesdays). Perhaps this is one of the keys to the success of this Ladies' Aid in sponsoring so many projects. It certainly helps maintain a continued interest in every activity.

Four meetings a year are devoted to mission work, thus eliminating the necessity of a separate Women's Mission Society. I believe more Ladies' Aids are adopting this method in order to be able to include more women in the work of the Mission Society.

Each summer a committee is appointed to arrange the Ladies' Aid schedule for the coming year. The schedule is printed and every member is given a copy at the first meeting in the fall. The schedule is so arranged that every member has the opportunity of being both a hostess and a program chairman once a year. The cleaning schedule for the church and social hall is also included in this, since the ladies have taken on this responsibility also.

During the past year the Ladies' Aid has sponsored a number of worthwhile projects. Last summer it contributed \$200 toward the connecting of the parsonage to the city sewage system and purchased stove and piano for the parsonage. It regularly contributes annually \$100 towards the support of the congregation. This winter it purchased a nice new International Harvester refrigerator for the parsonage. Recently the Ladies' Aid took care of finishing the remodeling of the church, which included varnishing of basement doors, windows and several other items. These are only a few of the many projects sponsored by our Ladies' Aid.

Raising the money for these projects of course, involves quite a bit of work on the part of the members. Each spring, usually in May, a Dinner and a Bazaar is held in the social hall, and this is generally the largest source of income. Once every fall a Bake Sale and Plant Sale is held in the Washington Water Power office. However, quite frequently the Aid is asked to serve for other organizations. Last winter it served the Commercial Club banquet, and this spring it served for a Rainbow Girls' breakfast. In the year 1954 Trinity Ladies' Aid earned over \$1,000, which I am sure is more than earned by many Ladies' Aids in much larger congregations.

However, Trinity Ladies' Aid does not meet merely to plan and work on money making projects. Each meeting is opened by a devotional period, followed by the business session. As mentioned before, each meeting has a specially appointed program chairman. I

(Continued on Page 13)

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

TOPIC FOR DISCUSSION

That the Synod accept the invitation extended by the United Lutheran Church in America and the Augustana Evangelical Lutheran Church to participate in the discussions regarding all Lutheran Unity.

St. Peder's Evangelical Lutheran Church, Minneapolis, Minnesota.

Olaf R. Juhl, President.

Kathryn Nielsen, Corresponding Secretary.

Invitation

Kimballton, Iowa
May 31, 1955

Immanuel Lutheran Congregation, Kimballton, Iowa, hereby extends a cordial invitation to pastors, delegates and members and friends of our Synod to be its guests during the synodical convention August 9-14, 1955.

The members of our congregation are at work planning for the convention, and will endeavor to make your stay with us an enjoyable and enriching experience.

In accordance with the synodical ruling, all pastors and delegates must send their registrations and credentials to the Chairman of the Registration and Credentials committee, Mrs. Sylvia Esbeck, Kimballton, Iowa, by July 15.

For all other registrations the committee urges that, as far as possible, these be made by August 1, and calls special attention to these dates, in order that there may be no misunderstanding.

In the past couple of years there has been much waste of good housing facilities during convention, due to the neglect of those having made reservations, in that they neither came nor sent word that they were not coming, and their quarters were held open indefinitely. To avoid repetition of this condition, the committee respectfully requests the cooperation of all guests, in asking that they notify us of any delay or cancellation within 24 hours after the stated time of their arrival.

Registration cards are now in the hands of all pastors, or in some cases the congregational president. We urge all who plan to attend convention to make use of these cards.

We can assure you that we will have ample housing facilities. Our only handicap will be that during the business sessions of the convention, we will have to give seating priority to the voting members of the convention. The overflow audience will, however, also be able to hear the discussions on the convention floor.

We announce the following Bus and Train Schedules, and motel information:

There are two motels in Audubon, which is 14 miles from Kimballton. **The Bel Aire Motel**, on Highway 71, has five units, air conditioned, and rents at \$5.00 and \$6.00 for 1 and two bedrooms. **The Jensen Motel**, also on Highway 71, owned by Einer K. Jensen, offers, well-ventilated: 1 unit with one bed (for 2), \$5.00; unit with two beds, \$7.00; unit with one bed, \$8.00; unit with 2 rooms and 2 beds, \$8.00; and a Roll-away bed furnished for \$1.00 extra.

Bus Schedule—on Davis Line—Leaving from Greyhound Stations in Omaha and Des Moines.

On Monday through Sunday—Leaving Omaha 10:30 a. m. arriving Harlan 12:25 p. m.; leaving Omaha 5:30 p. m. arriving Harlan 7:25 p. m.; on Friday, Saturday and Sunday, leaving Omaha 10:30 a. m. arriving Kimballton 1:20 p. m.

Harlan is 13 miles west of Kimballton, and we will meet the bus there on the days when the bus from Omaha does not come directly to Kimballton, if we are notified that someone is coming that way.

From Des Moines to Kimballton—Monday through Sunday bus leaves Des Moines 5:20 p. m., arrives Kimballton 8:05 p. m.; on Saturday only, bus leaves Des Moines 11:45 a. m., arrives Kimballton 2:25 p. m.

Train Schedule—Rock Island Rocket — From Denver and Omaha, arrive Atlantic, Iowa, 12:51 a. m.; arrive Atlantic, Iowa, 12:30 p. m.; arrive Atlantic, Iowa, 6:41 p. m. This is a regular train not a rocket.

From Chicago and Des Moines, arrive Atlantic, Iowa, 6:48 a. m.; arrive Atlantic, Iowa, 9:23 p. m.

Atlantic is about 17 miles cross country from Kimballton, and we will meet the trains on which we have been notified that someone will arrive. We ask your cooperation in being specific in your arrival information if by bus or train and the time, in order that we can be of the most possible assistance.

Send all registrations to: Mrs. Sylvia Esbeck, Kimballton, Iowa.

Mathias Simonsen, President of Congregation.
Holger Strandkov, Pastor of Congregation.

The Congregation

The Word and

The Theologians

Valdemar S. Jensen

"We believe in the Holy Spirit, the holy Catholic* church, the communion of Saints."

For where two or three are gathered in my name there am I in the midst of them.—Matt. 18:20.

AT first it was John the Baptist's word. Andrew and John, the son of Zebedee, took the Baptist's word to heart. He had pointed to Jesus and said: "Behold the Lamb of God that bears the sin of the world." Then they followed Jesus (John 1:37). They became the first congregation of believers. They went and found their brothers. Soon there were five.

Then the walk from the lower Jordan to Galilee. We are not walkers today, but it would have been worth while to have been along. I doubt we would have felt the soreness of feet. They asked, he answered. They wanted to know, and he knew. For he was from God, and they wanted to know the things of God concerning themselves. And never man spoke as he spake. His Words were Spirit and were Life (John 6:63) because he was from God. And he whom God did send spoke the Word of God (John 3:34). That was the reason why his Words were Spirit and Life.

By his Words the congregation increased. The day came when he could say to twelve of them, "Already you are made clean by the Word which I have spoken to you (John 15:3). Such is the power of God's Word.

Is this Word of power no longer on earth? Have we now only the record of that Word in Scripture? Did God leave no one to speak his Word of power when his Son ascended into heaven?

What of the congregation of believers? What of the twelve who first were made clean by his Word?

That is a mystery. Paul tries to tell us about it in Ephesians 5. He speaks of the union of husband and wife. The

two are one. So are Christ and his church. And because they are one, she can speak the Word at the Font and at the Table which he has given her there to speak. Because they are one, she can speak his cleansing Word in power as he spoke it. And of that Word Jesus says, "The Word which you hear is not mine, but the Father's who sent me." (John 14:24)

That is why the congregation, gathered at the Font, can bear children to God. That is why she can nourish them at the Table. That is why she can speak the power-filled Word: "Peace be with you!" — giving the same peace to us that it gave to the disciples when Jesus spoke it to them (John 20:19, 21, 26). Our own "Depart in peace" cannot do this. We are not saying the Word that he has given us, when we say that.

The Word connected with the water is God's Word. Those whom his congregation baptizes are made clean by the Word which her husband has given her to speak.

Understand it whoever can. I will not say that I understand it. But I believe it. And believing it, I have forgiveness of sins, the powers of resurrection and life eternal. How do I know? By the peace that I have in the Word from God. Especially in the forgiveness of sins. That is the touchstone. That, for me, is decisive. In spite of fears — in spite of that roaring lion who says, "Your sins are so great they can never be forgiven" — still rest and peace, even joy in the Holy Spirit comes to me when I pray "Our Father" — when I say, "I renounce the devil, I believe in God." It is the verification of John's words, "To all who received him, who believed in his name, he gave power to be children of God." (John 1:12) Let us not forget in what Word we received him, "Christ in us, the hope of glory" (Col. 1:27).

The congregation of believers is my spiritual mother. It is through her union with the Song of God that she could bear, and has born me anew, by water and the Spirit. That is, by his Word connected with the water.

And here come the theologians and say that she no longer has her hus-

band's Word. The Word by which her husband cleansed the first members of the congregation is not the Word which she now connects with the water at the Font. O no! It is a word, they say, gotten together by theologians who found it necessary to declare the church's Faith as over against the heretics.

As if the Faith which she from day to day has transmitted as the covenant Word from God at the Font were not the church's Faith! We are to suppose that the congregation of believers has not believed in and preserved the Word of Faith from her Lord. Or is it, that he never gave her a Word of Faith? Is it the Apostle Paul who has made up the Word of Faith of which he speaks in the 10th chapter to the Romans? And the main part of which he repeats as we recognize it, in 1 Cor. 15? And where he says that this is what he and all the apostles preach? And Peter? Is he talking about some word that the theologians would later have to think up and put together? He says, "You have been born anew by the living and abiding Word of God." Did he and his fellow Christians at that time know of such a Word? Or were they to wait a century or two until the theologians succeeded in putting the Word together, making the congregation use it as the covenant Word of God at the Font, compelling Jesus there to forgive sins and give eternal life on **their** terms and not on his own!

O, it's a wonderful theory if enough Le Page's glue can be furnished to make it hang together.

Instead of believing in our mother who bore us anew by the Word of God, we are to believe that we are bastard born by a word of the theologians! The prophet Hosea speaks of a married woman going after other men. Is that what we are to believe of our spiritual mother?

We may safely say that not a Sunday passes without the congregation of believers somewhere standing at the Font bearing children to God. We know that suddenly they were 3,000, then 5,000, then many ten thousands. That is what she did 1900 years ago, that is what she is doing today. Whom should I believe: the theologians who are as the grass that withers? Or the congregation which was and is and has the promise of her Lord that she shall abide?

They want to be our guides, these theologians, (they used to be called scribes.) Be our guides because they are learned. Did Jesus want them to be our guides? What did he say? "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes" (Matt. 11:25).

Did he then leave us without any

*We have no word in English for the word "Catholic"; in Danish, "almindelig." We cannot use the word "universal" for that would limit the church to this universe. The holy catholic church includes all the believers from the day of Pentecost til now.

guide? He has given us a much better guide than theologians ever can be. (John 14) First, he stresses the necessity for everyone that loves him to keep his Word. And then he says, "The Counselor, the Holy Spirit, whom the Father will send in my name, **he will teach you all things**, He will bring to remembrance all that I have said to you."

Even as he brought to the remembrance of Luther and Grundtvig what Jesus had said, and they repeated it to us in their hymns. Even as everyone of us has experienced the fulfillment of this promise.

"Naar under Sang med det vingede Ord
Sjælen af By over Stjernerne for"*

Would it be possible for us today to have this experience if the congregation had not kept the Lord's Word and transmitted it to us? Will it be possible for us to have the Spirit of God if the church had not kept his Word? The Word of the Lord is the Spirit's body here on earth. It is in this body that we received him (Acts 2:38). Even into all the truth he will guide us. What other guides do we need?

It is very evident that if a man would have the Spirit teach him the things of God, he must keep God's Word. That is what Jesus said. Did he mean the scriptures? The scriptures of the New Testament were not then in existence. Or did he mean definite Words which he had spoken to them, as we know that he had spoken "Our Father"? What does he say about this the last evening? Speaking to his Father about his believers, he says: **"They have kept the Word.** Now they know that everything that thou hast given me is from thee; **for I have given them the Words which thou gavest me."** (John 17)

There are, then, definite Words of God which Jesus has given to the first congregation of believers. And their leader bears witness as to what those Words are when he says to his Master: "You have the Words of eternal life." (John 6:68) If we know what Word is connected with the water in baptism, we know what Word is the Word of eternal life.

And what do we ourselves say in our deepest joy and in our utmost need? We say, "Our Father, thou who art in heaven." What does the congregation say when gathered in remembrance of her Lord? She says, "Our Lord, Jesus Christ, in the night in which he was betrayed, took bread... likewise the cup." And then she says, "Peace be with you." Even as her Lord has said to her, so says she to her children, the children of God whom she loves because they are his children with life out of his life.

We are all agreed, are we not, that these are Words from the mouth of the Lord? But when we come to the Word of Faith connected with the water in baptism, then the theologians balk. They say, "No, that is not a Word from the mouth of the Lord; that is a word from the mouths of men." Their reasons? They are unable to find that Word in scripture. They are unable to find that the church fathers bear witness to this Word as the church's Faith. The Acts of the Apostles as well as the epistles bear witness to this Word on page after page, but they cannot see it. On page after page the church fathers speak of this Word*; but to this fact the eyes of the theologians are closed.

Is it not high time for a declaration of independence by the congregation

Professor Toynbee, in Civilization on Trial, has set up a scale for judging who is most likely to last through the ages. "The works of artists and men of letters outlive the deeds of businessmen, soldiers and statesmen. The poets and the philosophers outrange the historians; while the prophets and saints overtop and outlast them all."

from such guidance by myopic theologians? We have received the Spirit of the Lord, and where that Spirit is there is freedom (2 Cor. 3:17). Why be bound by near-sighted theologians?

Our pastors' institute this year gave a wonderful example of where theologians might lead us if we did not hold fast the Word of God. We were told about a theologian who says that the story about the Son of God becoming man is a myth.

But now it happens that the Word implanted in our hearts says, "We believe in Jesus Christ, God's only begotten Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary." Is that a myth? If so, then let us go back to Odin and Thor. There is not quite as much galimatias in the Nordic myths as in Bultman's theory with which we were regaled at the Institute.

And now we are drawing near to the United Lutheran Church in America. This is an organization of churches. It is to be believed that the innermost ideal of this organization is to further the unity of believers for which Christ prayed. We are considering whether we would be furthering that unity by affiliating with this organization. Its leaders set forth scripture as the Word of God, mentioning none other. Their eyes have not been opened to the Word of God by which the congregation was born on the day of Pentecost, by which she from that day to this has borne children to God. They want scripture to be the church's foundation and only rule of faith.

We believe that the Word connected with the water in baptism is the Faith. We believe it has been the church's Faith from the beginning — that which was and is to be believed unto salvation. We do not believe that scripture can be a substitute for this Faith of the church.

Church history tells us that all the schisms in the church were caused by man's interpretation or misinterpretation of scripture. Because of different interpretations of scripture we have Baptists, Disciples, Jehovah's Witnesses, etc. How, then, can unity among believers be furthered by setting forth scripture as that Word of God on which we are to unite? Will we be furthering or hindering unity by affiliating with the ULCA on the foundation of scripture?

Will it not be better to stand fast upon the foundation laid by God in every believer's heart when he was born anew? That is a Word of God common to all believers. From it spring no schisms. The Lord has guarded against that. For he does not lay it open to interpretations. He says, "Do you believe it? Now what can you do? You can accept it as it is. Or you can reject it as it is. But you cannot interpret it into different meanings." Here the theologians are shut out. Indeed, the Lord knew what he was doing when he gave us this Word!

We of the Danish Christian heritage, — let us hold fast what has been given us in Luther's and Grundtvig's insights into the counsels of God for man's salvation. Remember the hymns.

We will then be standing alone among Lutherans in the land? Luther stood pretty much alone at Worms. Many are thanking God today that Luther stood fast.

Not conforming but being transformed.

Summer Festival

The annual Summer Festival at Dalum will be held July 17 and 18. Speakers will be Rev. Gordon Miller and Rev. P. Rasmussen.

*"Hymnal for Church and Home" No. 22

*Frederick Lange Grundtvig: Troen's Ord

Report of Lutheran Church Relations Committee

(Continued from Page 5)

2. That the 78th Annual Convention of the American Evangelical Lutheran Church accept and pass the following resolution:

"Be it resolved and is hereby resolved that this synod accept the Constitution of the United Lutheran Church in America with its doctrinal basis set forth in Article II in the said Constitution.

"And further be it resolved and it is hereby resolved that the application of this Synod to be received into the United Lutheran Church in America, together with a copy of the Constitution and By-laws of this Synod in the form in which it shall be adopted at this convention, shall be made and presented to the Executive Board of the United Lutheran Church in America for its approval.

"And further be it resolved and it is hereby resolved that the American Evangelical Lutheran Church of the United Lutheran Church in America apply to the United Lutheran Church in America for formal admission and that this Synod declare its origin to date from

"And further be it resolved and it is hereby resolved that the president and secretary of this Synod be and are hereby authorized and directed to execute in the name of the Synod and present a written application to the United Lutheran Church in America and to do such acts and things as are necessary to carry out this resolution."

3. That the 78th Annual Convention of the American Evangelical Lutheran Church accept and make the following requests to the United Lutheran Church in America:

(a) The American Evangelical Lutheran Church requests that the use of "The Altar Book, Hymn Book and the Ritual of the Church of Denmark," is to be permitted within its Congregations, as desired. It further requests that the United Lutheran Church in America give its sanction to the American Evangelical Lutheran Church to continue to publish and recommend the "Hymnal for Church and Home" for use in the congregations of the American Evangelical Lutheran Church.

(b) The American Evangelical Lutheran Church suggests to the United Lutheran Church in America that the apportionment of the American Evangelical Lutheran Church be based upon its Contributing Membership for a period of ten years to allow for a period of transition and adjustment to new methods of apportionment.

Finally, the Lutheran Church Relations Committee, in case the Convention acts favorably upon the above recommendations further recommends:

1. That the 78th Annual Convention of the American Evangelical Lutheran Church accept and pass the following resolution:

"Be it resolved and is hereby resolved that the Board of Directors of the American Evangelical Lutheran Church be and are hereby authorized and directed to transmit the Pension Endowment Fund, and such funds as may be in the Pension Operating

Fund on the date of transmission, to the Board of Pensions of the United Lutheran Church in America on January 1st, 1958, for inclusion in the Endowment Fund under the care of that board."

2. That the 78th Annual Convention of the American Evangelical Lutheran Church accept and make the following requests to the United Lutheran Church in America:

(1) To grant full minimum pension benefits, after January 1, 1958, to retired ministers, disabled ministers and widows of the American Evangelical Lutheran Church who are on the pension roll of the American Evangelical Lutheran Church on that date, thus giving them equal status with retired pastors, disabled pastors and widows of the United Lutheran Church in America.

(2) To reopen its Non-Contributory Pension Plan, as of January 1, 1958 so as to extend eligibility for benefits therein to ministers of the American Evangelical Lutheran Church who were on its ministerial roll prior to January 1, 1953, and

(3) To set January 1, 1958, as the date by which a minister of the American Evangelical Lutheran Church must be a member of the Contributory Pension Plan of the United Lutheran Church in America in order to be eligible for all pension benefits now or hereafter to be extended to its own ministers by the United Lutheran Church in America, such benefits to include eligibility to participate in the Family Protection Plan.

Respectfully submitted,

Erik K. Moller.

Report from the Pacific Northwest

(Continued from Page 9)

have been very favorably impressed by the quality of the programs planned by the various members. Included have been book reviews, reading or reviewing of current articles, as well as musical selections. If the program happens to be short, we round out the meeting with singing from the "World of Song." Since we are over 250 miles from the nearest AELC congregation, we do not have the opportunity of fellowship within the District which other congregations in our synod enjoy.

I might add one thing which I found unusual. Trinity Ladies' Aid has no annual membership dues. Fifty cents furnish you a life membership, if you wish to keep it. Instead of annual dues, a silver tray collection is taken at every meeting. Collections at Mission meetings go to the support of mission work.

Since I was asked to write an article for the Women's Page, and since the Ladies' Aid is such an important part of the work in this congregation, I have limited my comments to the women's work of Trinity Lutheran Church. And also, since I am a comparatively new member of this organization, I feel I can, without being boastful, commend highly the work these women have been carrying on so ably for so many years, no matter how great the handicaps.

Ermelin Fallgatter.

Must Quandary Prevail

Ove R. Nielsen

AS we approach decision day, some people are apparently hesitant and in doubt concerning the will of the Holy Spirit for the future of the American Evangelical Lutheran Church. Some are wondering whether we should become a constituent synod of the ULCA, others think we should await the time when all Lutherans in America may become one church body, and still others consider that a new spirit has been manifested in the AELC and ought to have time to develop.

Seven years ago, we first discussed the ULCA at our national church convention. Since that time, official representatives from our church have met frequently and cordially with committees of the ULCA and have found common ground and purpose. In some instances pastors have developed friendships with neighboring ULCA pastors and on a few occasions our young people's groups have had joint endeavors with ULCA groups.

Our Committee on Church Relations has done a very commendable job of reporting results of negotiations, and anything of an organizational or structural nature which has not yet been "cleared" can likely be accomplished without serious difficulty.

There are those who are concerned because we do not feel drawn toward the ULCA. We will probably not sense such an urge until we have become better acquainted, but like-mindedness does not make for the Christian Church. It is not an association of people who like to be together, but a body of believers who together confess Jesus Christ as their Lord and Savior.

It will be a very long time before all Lutherans in America band together in one church body. When it was proposed and voted upon a few years back that all National Lutheran Council churches should form a federation, only the United Lutheran Church, the Augustana Evangelical Lutheran Church and the American Evangelical Lutheran Church voted in the affirmative. Four of the other bodies of the Council are now in a merger process of their own. That will unquestionably delay even further the prospects for a total merger in our time.

Those who have sensed a rejuvenated spirit in the American Evangelical Lutheran Church must recognize that it has been noticeable at a time when the total church in America, Catholic and Protestant has been surging forth. It has been animated Gospel preaching in some instances, but in others, I fear, a kind of religiosity that serves as a protective coat against the uncertainties of the day. It is very questionable whether this new spirit will continue to prevail or whether there will be a cooling off period in ours and other churches. It is interesting to observe, however, that generally this animated spirit in the congregations is most recognizable in those which have outgrown the crutch of their Danish heritage.

Now that we are faced with the day of decision, it is somewhat disconcerting to realize that a relatively

small part of our membership is really concerned. Far too many are not familiar with the history or the present affairs of the synod. They have not taken part in its annual conventions and all too infrequently have attended the business meetings of their own congregations. Therefore, the proposed affiliation does not cause any real concern or stir among them. A few will wage the debate and a few more will make the decision for the many whose interest has not been awakened.

In the final hour, some will resist affiliation for sentimental reasons. A few will resist because of deep rooted convictions, but most will probably resist because it will mean change. Yet we must remember that nothing is really constant except change itself. We live in a constantly changing world. Down through the centuries man has had to rethink his philosophy and to readjust his status and position in the scheme of things. New ways of living and working have always been necessary. This applies to industrial life as well as the social and religious. The people of England resisted steam power and machinery during the industrial revolution. Today, railroad unions are resisting diesel engines in this country. Only a few years back farmers resisted when the state determined to test milk cows for possible tuberculosis. Some people even resisted four wheel brakes on automobiles.

We know what happened to reformers in the early church and has continued to happen in one form or another down through the ages. Let us not resist change merely to resist.

There is reason to believe that something of benefit has been derived by the mergers which have been effected in the last six decades. Certainly the witness of the total Lutheran Church has been strengthened as parishes have been realigned, releasing hundreds of pastors for work in home and foreign mission fields. Christian institutions of higher learning have been enlarged and strengthened, and the welfare work of the church has expanded remarkably. It is reasonable to assume that if the earlier mergers had not been effected, there would not even have been a National Lutheran Council to move the compassionate and mobile arm of Lutheran World Action around the globe.

The City Church — And Our People

(Continued from Page 3)

And then there is Salem Lutheran church in Chicago, one of the large number of churches which, in recent years, have become racially inclusive. Salem has adapted itself to a "changing neighborhood," where a large influx of Negro residents has taken place.

Advent — Luther Memorial — Salem — what is the common denominator in these three city churches? Each finds itself in a different situation, but each is achieving success because it has shown love and concern for the people in the community.

America's cities need the ministry of the Lutheran Church. There is work to be done among the factory workers, the slum-dwellers, the people of other races. These are people in need of the Christian message. These are "our" people.

OPINION AND COMMENT

TODAY WE FEEL called upon to comment on the article by Valdemar Jensen in this issue. Always a forceful writer, he here is as traducing as we have ever seen anyone be in these pages. The objects of his wrath are "the theologians," and the weapons in the encounter, ironically enough are theological. We feel we must put in a word for the poor theologians! Our impression, as we read the article, was that Pastor Jensen feels that theologians as such must be put in a separate category, a private circle which does not at any point overlap the circle containing the rest of Christendom. We fail to see why it is impossible for theologians, as such, to be inspired Christians. Nor should their high learning be an impenetrable block to the guidance of the Holy Spirit. (Luther was a theologian; we also suspect Grundtvig of certain shadowy theological tendencies.) We do, of course, share V. S. Jensen's distrust of that type of theologian who is more interested in proving his theory than he is in discovering truth. There are a few of the other kind round, however. We can mention Bernard Meland, for example, in whose awe-inspired classes we sat at Chicago U. (He wrote **Seeds of Redemption** and **Faith and Culture**.) Then there is Daniel Day Williams, (**God's Grace and Man's Hope**), not to mention Knox and Tillich and the other big names like Niebuhr. These men are devout; they are not blind; they take account of sinfulness in man, but they give adequate weight to the virtue of hope; they are familiar with the doctrine of the Holy Spirit and try to live within it. Theologians are usually not far behind lay people in their formal thinking, and we feel we must give them this word or two of tribute. It does seem to us to be a bit futile to argue against theologians by use of theology. It is a little like saying to the budding young musician that all you need, to be a good harpist is a lot of pluck.

THE RECENT gift of a tractor plus equipment to our mission work in India inspired us to look up something about the general field of "agricultural missions" and we discovered that there is an institution called by that very name, Agricultural Missions, Inc., at 156 Fifth Avenue, New York. The corporation is now recruiting young people for such work. The story of some of the young men and women who have been inspired into that field is as thrilling as that of Livingstone. Victor Buck, for example, went into the Belgian Congo and found only six main food crops. On his furloughs, instead of going home he visited other tropical countries, and as a result was able to introduce thirty new food plants into the Congo area, changing the health and conditions of the people, along with their religious life. James A. Hunter worked in North China for many years and now is with the Joint Commission on Rural Reconstruction on Formosa. As a result of this work a land reform program has been inaugurated. Over 120,000 tenant families now own their farms. The policy of a 1-year oral lease has been changed to a six-year written lease. Rent has been reduced from 50 per cent to 37 per cent of the crop . . . In another story, a suicide plane hit a motor torpedo boat in the Philippines during World War II. A farm boy from Indiana

was one of eight rescued. While recovering from wounds in a hospital he made up his mind to return one day to those islands, and eight years to the day after he left the Philippines, he was back, trained in agriculture, to begin mission work on Mindanao. There is a great need for young people with special skills who can combine their technical training with Christian zeal and an adventurous spirit and go into the under-developed areas of the world there to raise the spiritual and the economic standards of living.

THIS PAGE IS being written (the whole issue is!) almost three weeks in advance of publication in order that we might be free from editorial duties while making our journey to Los Angeles and getting settled in a new work. In making their change, LUTHERAN TIDINGS moves from the heart of our Synod to its periphery. There are certain obvious disadvantages in this. One is the advance in deadline which becomes almost necessary. However, airmail service to and from L. A. is phenomenally fast, and it doesn't seem likely that more than one extra day will be needed because of this new address. Henceforth, material for LUTHERAN TIDINGS should be in our hands **one week (seven days) in advance of the publication date** of the issue the material is intended for. Publication dates are unchanged, the 5th and the 20th of each month. There are, on the other hand, advantages which partially counterbalance the unfavorable aspects; those who frown on the modern tendency to centralize will perhaps see it as a very good thing.

ONE OF THE most interesting fluxes in history has been that of the relationship between the church and the theatre. Drama itself, we are told, (by none less than Aristotle), began in its most primitive forms as religious ceremonial. The immediate outgrowth of this primitive form with its single actor and chorus, was the great tragedy of the Greeks, —Sophocles, Euripides, etc. In the middle ages drama blossomed again within the church in the miracle plays and the moralities, out of which came the great successes of the Elizabethan drama leading to Shakespeare. Puritanism closed the theatres in England, and at that point the theatre and the church were as far apart as they ever have been. However, censorship has had a long succession of failures in its history, and the drama of England and other western countries continued its development, reaching a peak in such persons as Ibsen and Shaw. In America, the theatre in the Victorian age was looked on with suspicion and always associated with sin, (with some justification.) Today, there are still churches that hold that the movies and drama are the work of the devil. They have a right to their opinion; sometimes we are inclined to agree with them — as for instance when we see what Hollywood does to Biblical episodes and even the Master's parables! This paragraph was initiated, however, by reading in another church paper that several dozen show people of Chicago meet twice monthly for Bible study on the swank Gold Coast in a studio apartment owned by a man who makes his living renting tuxedos. It is called a Bible Round-table and was started by one Melodi Lowell, who has even enrolled in a theology course at Garrett Biblical Institute to satisfy her theological curiosity. A Presbyterian pastor serves as chaplain, and sessions are led by visiting professors.

OUR CHURCH

Grayling, Mich. Pastor John Enselman of our church here has accepted the call to Hetland-Badger, South Dakota.

Des Moines, Iowa. Coach Harry Mortensen has resigned his post at Grand View College to accept a position as mathematics instructor and track and swimming coach at the new North High School now being built in this city. He is from our community of Askov, Minnesota. He will represent Grand View in student contact work on the West Coast this summer, and will be one of the directors of the youth camp in California.

Enumclaw, Washington. Hope Lutheran Church here will have the services for the summer of seminary student (senior) Paul Nussle and his family. Mr. Nussle will assist his uncle, Pastor Holger Andersen, in the expanding work of this community. The Nussles, (she is the former Agnes Ravnholdt of West Denmark, Wis.) recently had their first child, a daughter, baptized.

Victory, Michigan. Trinity Church here (near Ludington) is completing the building of an annex onto the old church, to be used in Sunday School work, etc.

Minneapolis, Minnesota. The congregation of St. Peder's Church here voted recently to try to sell their property at 35th Ave. S., and 32nd Street. A selling price of \$48,000 was voted by the meeting. No buyers have made an offer; a committee is to investigate possible markets.

Solvang, California. Camp Drake near here will be the site of the Youth Camp to be held July 9-16 (see above).

Tyler, Minnesota. The July 4th celebration in this community scheduled as speaker, Dr. Monrad Paulsen, law professor at Minnesota U., grandson of a pioneer pastor of our synod, R. Gotke. Pastor Enok Mortensen, local pastor, will speak at a similar celebration in West Denmark, Wis., on July 4th.

Los Angeles, California. Installation of Editor Verner Hansen at Emanuel Church here was scheduled for July 3, with District President Ejnar Farstrup officiating.

Grand View Junior Camp July 31-August 7

The seventeenth annual camp for juniors will open for boys and girls of the ages 12 through 15 the first week of August.

This is a unique and different adventure in camping in that it gives the younger camper the thrill and delightful experience of living in a college dormitory and participating to a degree in "college life." They live in the dormitory, eat in the dining hall, study in the classrooms, and worship in the chapel. The camper experiences the solemnity of worship, the faith of his church, and the study of the Bible along with wholesome recreation, such as sports, dramatics, singing and work.

In addition to the program on the campus, the camper can enjoy a refreshing swim each afternoon at the modern Birdland Pool, and specially conducted tours to points of interest in the capital city of Des Moines.

Come and enjoy the week with us, and make new and lasting friends.

A Typical Day

7:30—Day begins
8:00—Breakfast
8:30—Labor details
9:00—Devotions and Bible study
10:30—Recreation and Crafts
12:00—Dinner
12:30—Relax
1:30—Suit yourself — free time
2:30—Swimming
4:30—Singing
6:00—Supper
7:00—Singing games
8:00—Evening program (Discussions, Talks, Skits, Movies)
9:00—Refreshments
9:15—Campfire and evening Devotions
10:15—Day ends

On Sunday, August 7, the parents of the campers are invited for dinner. Please make reservations in advance if possible. Price, \$1.00. Church service at 10:45 and dinner served at 12:15.

Meals will be served to campers beginning with supper Sunday, July 31, and ending with dinner Sunday, August 7. Campers are to bring towels, soap, swimming suits, tennis shoes and gym suits. If you play tennis bring your

racket. Do not fail to bring sheets, a pillow case and a blanket. Also bring a New Testament, hymnal and World of Song if possible.

Expense

Registration	\$ 4.00
Room and Board	10.00
Single meal prices75
Per day, for shorter stays	2.50
(Except dinner August 7, \$1.00)	
Insurance50

Total cost for one week is \$14.50

Early enrollment assures you of a place. Be sure to give your age. Your card or letter should be in Des Moines by July 23rd if possible. Write to:

Junior Camp
Grand View College
Des Moines, Iowa

Campers are expected to abide by the Camp Rules:

1. The camp is open to boys and girls 12 to 15 years of age. A camper may not have reached his sixteenth birthday.
2. Campers may not leave the grounds without permission.
3. Campers who wish to swim, must present a written permit from parents.
4. All campers clean their own rooms and in their proper turn take part in policing the grounds, and working in the dining hall and kitchen.
5. Campers must attend all sessions, unless excused.
6. The leaders reserve the right to dismiss any camper who fails to conform to the rules and regulations of the camp.

Attention All Churches

Will the congregations who have unsold minutes from the 77th annual convention held at Cedar Falls, Iowa, please return them to the secretary of the Synod. We need some extra copies.

From my office the pastors of the Synod may also buy at cost letters of transfer.

Rev. Holger O. Nielsen, Sec.
1410 Main Street,
Cedar Falls, Iowa.

Church Dedication in Cedarloo

The Home Mission project at Cedarloo, Iowa, has now advanced to the stage, where the new structure is ready to be dedicated.

July 24th (Sunday) 1955, will be dedication day.

Rev. Alfred Jensen, D.D. will be in charge of the dedicatory service which will be at 2:30 p. m.

The regular morning worship will be at 10:40 o'clock.

Further details of service in next issue of LUTHERAN TIDINGS.

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 _____

July 5, 1955

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