

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Scripture has been translated into over 1,000 languages, establishing the special contact with God that Bible reading can give for people the world over.

I Sought the Lord

I sought the Lord, and afterward I knew
He moved my soul to seek Him, seeking me;
It was not I that found, O Saviour true,
No, I was found of Thee.
Thou didst reach forth Thy hand and mine enfold;
I walked and sank not on the storm-vexed sea —
'Twas not so much that I on Thee took hold,
As Thou, dear Lord, on me.
I find, I walk, I love, but O the whole
Of love is but my answer, Lord, to Thee;
For Thou wert long before-hand with my soul,
Always Thou lovedst me.

—Author Unknown.

Faith Healing

W. Clayton Nielsen

I have chosen this morning to try to answer a question that has come into many people's minds the last few months. It is a question that has been asked of me several times, and I want to attempt to answer the question rather fully, together with the implications of the question. The question asked of me has been something like this: "What do you think of Oral Roberts and his preaching, and his work?" On a broader basis, the question might be, "What do you think about faith healing?"

The Oral Roberts program, which is heard on about 95 TV stations each Sunday is drawing quite a following. According to an editorial appearing in "The Christian Century" for June 29, 1955, Oral Roberts, an Oklahoma evangelist who practices faith healing, is simply using a simple idea coupled with a stream of publicity equal to anything put out by Ringling's press agent. "If, he reasoned, faith healing can always attract crowds, as it apparently can, why not put it on television and go after what the audio-visual boys call 'the mass audience'?" Oral Roberts has done this with sensational results. He outgrew his three-story headquarters and purchased a 175-acre site for a quarter of a million dollars to expand from 180 employees already needed to answer the mail to the additional hundreds who are expected soon to be needed.

In making this study of faith healing, I have consulted such reliable sources as a recent Encyclopedia of Religion with an article written by Dr. Anton T. Boisen, chaplain in the Elgin State Hospital at Elgin, Illinois, a textbook in the psychology of religion called "The Psychology of Religious Adjustment" by Edmund S. Conklin, professor of psychology at the University of Oregon, as well as magazine articles in the religious press.

Disease has always been one of the most troublesome features in the world to which man is seeking to make an adjustment. The obscure nature of disease, the peculiarities of its appearance and disappearance, and the suffering which it produces, early led to the belief that it was due to supernatural agencies. In primitive societies, the priest and the medicine man were one. The separation of medical practice from all relationship to notions of the occult and of demon possession, and of witchcraft, is, in the light of human history, a very recent development. The separation of religious belief and practice from the problems of physical healing has never been achieved; and many devout people believe that such a separation is not desirable.

It will be necessary to over-simplify for this discussion; it will be necessary to state facts accepted by authorities without giving the full reasons for them. At the outset, it is probably necessary to state that there is a difference between faith healing and divine healing. Divine healing, such as that carried on by Jesus himself, presupposes the intervention of God directly in specific cases. I believe there are such instances; but I believe they are rare. Faith healing,

on the other hand presupposes that faith produces healing of the body or aids it. Very briefly, faith cannot be thought of independently of belief. A faith attitude can best be thought of as composed of belief supplemented by a large pattern of action tendencies, which, when completed, are revealed to be harmonious; or to put it another way, faith is a willingness to act on a belief or on beliefs.

We know there is also a relationship between emotions and physiological development. We need only mention the example of the person who in time of a tornado lifted the whole sidewall of a collapsed home to free his wife. We who are pastors would be the first to admit that there is often a beneficial effect from the repetition, for example, of words, or phrases, or mottoes, or scripture verses, whether or not the meaning is apparent to the one who repeats them.

Before we can evaluate faith healing, we must recognize that there are various kinds of defects and diseases, and that only in certain of these are the faith healers apparently effective. There are the structural abnormalities, and malformations of various kinds. There are organic diseases, such as tuberculosis, cancer, diabetes, stomach ulcers — some of which may tend to be caused by emotional attitudes. With organic diseases there is always the possibility of the condition resulting in death. There are also the mental diseases. Lastly there is the great group of **functional diseases**. The popular mind knows little of these, which is not to be wondered at, because the scientific world has known little of them until the present century. Technically they are referred to as psychoneurotic states, and the diseases may be called psychosomatic diseases. They are supposed to be caused by no infection, and they are not accompanied by any characteristic alteration of body structures. They are supposed to be disturbances of function and not of structure. In each case the human machine has been thrown out of gear and is running imperfectly, although each part of the machine is still present and undamaged. Here are the phobias and the obsessions, the hysterical fits, the hysterical paralyses and contractures and ties, and most misleading of all, the "hysterical" pains. So numerous are these functional or hysterical disturbances that they are a constant menace in the way of every physician. It is easy to mistake the hysterical or function pains for symptoms of organic disease.

The forms of these psychoneurotic disturbances are almost without number. One great specialist says they may resemble any kind of medical or surgical condition. Let me give a few examples of these functional diseases: paralyzed arms and legs, dissociative blindness and deafness, loss of power to speak, inability to swallow food, muscle contractions which give the appearance of spinal curvature, and a host of other misleading and confusing forms. The onset of these symptoms is often sudden; and, which is quite as important, they may also disappear suddenly. It should hardly be necessary to add that paralysis and blindness and deafness and all the rest of these troubles

(Continued on Page 16)

Pastor Nielsen preached this sermon November 20, in his home congregation, Withee, Wisconsin.

Miss Westrom, staff writer for the National Lutheran Council, gives an impression of the modern rural pastor. She is of special interest when she discusses one of our own ministers, in telling of

The Rural Pastor - - 1956 Model

Betty Westrom

WHAT IS your conception of the typical rural pastor? Perhaps you see him as a silvery-haired gentleman in a frayed black suit plodding through a quiet, unchanging routine you may look upon him as a preacher of droning, platitudinous sermons, a man without quite enough creative ability to succeed in a larger parish . . . or he may be pictured as a man who has allowed his scholarship to wear thin, vegetating in a placid backwater or do you think of the country parson and his mousy little wife as sacrificing their own interests on the altar of community approval, trapped in a life of conformity?

If you harbor any of these impressions, then it's time to change your views, to bring your thinking up-to-date.

Visit a country parsonage of today, and you will discover that this dreary stereotype just doesn't fit. You will most likely be met at the door by an alert attractive pastor's wife who sees no virtue in wearing a dowdy hat.

The pastor himself may wear his hair in a brush cut, may appear at a picnic in Bermuda shorts, may drive a convertible. Frankly, the people are a little relieved to find that he can shed some of his aura of dignity. They grant him the freedom to be an individual.

Country pastors of today are as individual as snowflakes; and nowhere is this individuality reflected so well as in their "spare time" interests. They are able to bring new zest to their shepherd's task because they have not had to sacrifice their enthusiasm for art and literature, science and music, athletics and mechanics.

A blonde, broad-shouldered young pastor with a flair for invention is the Rev. Giles Ekola of New York Mills, Minnesota. A childhood interest in mechanics and physics started it all, and after discharge from the air force he began to tinker with inventions. Thus far the two inventions which show the most promise are a Christmas tree stand and a cover and seal for wide-mouth vacuum bottles. A large manufacturing concern is running a study of his first idea.

Putting together sermons requires creative effort according to Pastor Ekola, and work on inventions may provide healthful exercise for these creative powers. Then, too, a rural pastor can use the financial boost which a successful invention may provide.

Pastor Ekola feels that "the rural ministry is a place in which a man can find out what he is made of."

Another pastor with an enthusiasm for "tinkering" is the Rev. W. H. Klein of Carthage, Illinois. His interest in woodworking, mechanical and electrical engineering has provided some practical equipment for his rural parish.

He has built altar, beginners' table, and utility cabinets for the Sunday school. Recently he designed and fabricated a set of light fixtures with direct and indirect lighting for the church and also re-wired the building. A deep freeze he put together five years ago is still going well, and this success has inspired him to work on an air-conditioning project for the parsonage.

Personal counseling has been emphasized in Pastor Klein's ministry. This is rewarding work, but progress is made so slowly that it may be discerned only over a period of years. There are moments of discouragement. That's when he gets a lift out of going to the basement, chucking a piece of wood into the lathe, touching a tool to the work immediately seeing the results of his effort.

The Klein family went through one period of raising angora rabbits and spinning yarn by hand. Right now they have one rabbit, two feeder pigs, a sow and a litter of 11, two cows, three hives of bees, and "an occasional chicken." These ventures in animal husbandry give him a bond with his farmer neighbors, the pastor points out. They feel that he is one of them.

For many years while the Rev. R. H. Riensche was a prairie pastor in Deshler, Nebraska, his favorite vacation time hobby was mountain climbing. Every summer found him and his wife and daughters packing up for a jaunt to the Colorado Rockies. Now, in his new assignment at Loveland, Colorado, Pastor Riensche finds his hobby right at his front door.

A writer-pastor who snorts at the notion of conformity is the Rev. J. Elmo Agrimson of Tioga, North Dakota. The spunky young man with the pugnacious set to his jaw stands around on main street talking things over with his farmer friends, then goes home to write sermons or articles in his free-swinging style.

As editor of the Rural Lutheran and contributor to other publications, his writing crackles with vitality. Pastor Agrimson started as sheepherder, took his high school work by correspondence, and now finds that he and his rural parish are at the busy center of the North Dakota oil boom. The Tioga pastor finds that dull moments are increasingly scarce as he integrates the trailer-dwelling newcomers from Texas with his old Norwegian parish.

His Great Plains candor can be heard in quotations like:

"Out West a preacher cannot coast on his 'Reverend.' The pastor should act like a permanent citizen and not like a temporary visitor from heaven."

Pastor Agrimson acts like a permanent citizen of Tioga. His greatest satisfaction as a rural pastor comes from seeing the direct effect of the Christian fellowship on the whole community. He's active in

the Chamber of Commerce and Kiwanis, edited a 1955 brochure on the town, and engineered a population and religious census.

Completely sold on rural life, Pastor Agrimson reminds his readers that "a holy child was born in a one-horse town in Palestine."

In the living room of the Lutheran parsonage at Elkhorn, Nebraska are three big tanks of tropical fish, the spare-time interest of Pastor Ted Schroeder. Swimming around in the lighted tanks are a variety of brilliantly-colored little fish-angel fish and neon tetra, kissing gourami, wags, and tail light fish.

Everything he knows about the fish he's picked up from reading. He has rigged up a pressure tank to control the air and filters to clean chloride and gases out of the bowl. Thermostatically-controlled heaters maintain a constant temperature of 76 to 79 degrees, and ornamental aerators keep the water bubbling.

The building of a new church and expansion of the parish program have meant a heavy schedule for Pastor Schroeder, and the fish have given needed relaxation.

An avid student of nature is the Rev. Clarence W. Thorwald of St. Edward, Nebraska. His interest in birds, insects, gardening and weather study take him often into the out-of-doors. Pastor Thorwald also pleads guilty to verse-writing, which he considers not unconnected to his pastoral work. He recognizes it as an aid to concise thinking.

Music holds the spotlight for the family of the Rev. Ralph R. Radloff, Bird City, Kansas. Pastor Radloff was at one time a teacher of music at the Hebron College and Academy. Both he and his wife are accomplished pianists, so the grand piano in the parsonage is in constant use.

For another rural pastor, the Rev. Willis Yarian of Fort Wayne, Indiana, an interest in gardening has resulted in an unusual family activity, the raising of earthworms. As a farm boy he had observed how the common earthworm processes the soil. Earthworms take organic materials from the soil (such things as manure or garbage), and pass these materials through their bodies, adding their own secretions. The earthlike "castings" which are thrown off are a fine, natural plant food.

When the pastor first began raising his own earthworms his only purpose was to produce better vegetables in his garden. Soon he was enthusiastically supplying castings for the gardening friends. By this time his family had become interested and began to lend a hand, and now the project has grown into a modest commercial venture.

All the Yarians get into the act — counting worms, packaging and working the castings. Castings are produced and worms are grown in two outdoor pits and in wooden "lug boxes" and oil drums in the basement. Women in the parish remember to dump the church's kitchen wastes into the compost pits.

As a rural pastor, Pastor Yarian feels that he is called to lead his parishioners to a deeper appreciation

for beauty in God's countryside and not to use all their energies for cash crops.

"Only a vigorously growing plant is beautiful," he says. "To attain this beauty we must work with God in nature, and the lowly earthworm is one of our best allies."

Lemmon, South Dakota, is a typical trade center in the grain and cow-puncher area which owes a cultural debt to the Rev. Erling Erickson, a young Lutheran pastor with a gift for art. Not only have he and his people added a beautiful Gothic church to the Great Plains landscape; but the pastor has served as a scholarly art interpreter to the entire community.

In his work as missionary to the Cree Indians at Rocky Boy, Montana, the Rev. John Dehaan can make good use of his knowledge of photography. Pastor Dehaan's hundreds of colored slides of the life among the Crees are circulated round-robin style among the congregations of the United Lutheran Church and serve to stimulate interest in the mission. His Indian rural parishioners with their braided hair, buck-skin papoose carriers, and knee-length moc-casins make colorful subjects for the pastor-photographer.

Although he formerly served in city parishes, the Rev. Enok Mortensen finds that his world has become much larger in his 12 years as pastor in the little town of Tyler, Minnesota. During those years he has gained international recognition for his work in Danish-American cultural study.

Three years ago, on a State Department lecture tour of Denmark, he gave 75 talks on the everyday aspects of American living. He has written a half dozen books on the Danish-American immigrant. Because of these achievements and also because of the "folk school" which he had directed at Tyler, he was awarded the "Knight of Dannebrog" Cross last spring by the Danish King.

Pastor Mortensen believes — as did Bishop Grundtvig, founder of the Danish folk school movement — that the Gospel has a bearing on life here and now as well as in an "other-worldly" sense. He came to Tyler convinced that it is more important to strengthen, enrich and deepen the lives of the people than to build up a stronger institutional church.

He found that the Tyler parish owned a decaying building, unused and neglected, which had once housed a thriving folk school on the Grundtvig pattern. Under his leadership the Danebod Folk School has once again become a center for rural culture and education, creative folk living, recreational leadership and community development.

The yearly calendar includes such things as a Rural Life School, summer camp for children, a community Fourth of July Festival, Recreational Institute, and Folk Meeting.

Now the Mortensens are thinking about another year in Denmark, where the pastor has been asked to teach a class in American Culture at the famous Askov Folk School.

"I believe that it isn't enough merely to preach on Sunday," he says, "for we are citizens not only

(Continued on Page 14)

The man who tries to work for the good, believing in its eventual victory, while he may suffer setback and even disaster, will never know defeat. The only deadly sin I know is cynicism.

—Henry L. Stimson.

Verner Hansen

Forward in Faith

It is not often that an editor is asked to contribute to his own paper. Since the committee has asked me for them, however, I am submitting, without fear of rejection slip, a few personal notes on why the "Advance" seems to me so important.

To this end I have given this piece the commonplace title "Forward in Faith." We can deepen our thought a little and see that the phrase need not remain commonplace. One of the modern usages of the word "forward" is: bold, aggressive. It is characteristic of our synod and our people that we have been cautious and restrained. The time has come for us to undergo a slight change in personality. Is it an over-emphasis to say that Christian faith and modesty are alien? In the great tradition of the faith of our fathers, it was not modesty and restraint that brought on martyrdom. It was a certain "forwardness," aggressiveness, that led the saints to the torture chambers, the arena, the stake, the cross. In this sense we must begin to be forward in faith, and then we can hope to go forward in faith. "Faith and Life Advance" gives us an opportunity.

Most persons have great confidence in their own likes and dislikes. "Oh, have you read the latest Wouk novel?" "Have you seen Arthur Miller's last play?" "Do you like the latest Shostokovich concerto?" — Those are the phrases with which we accost our friends. What we like, we assume all must like. We hold in scorn those who approve of what we dislike. Aggressiveness is natural to us here. In like manner, as Christians we ought to be willing to broadcast our religious convictions, and be, like Paul, unashamed of our witness. Those of us whose natural shyness makes this impossible will welcome "Faith and Life Advance" as a unique opportunity for a worthy aggressiveness.

The five years which I personally spent at Grand View, and the thirteen years since my ordination, in the work of our synod, are my reasons for supporting this "Advance." Through Church Extension and through expanding Grand View, I feel I am assuring that others will share what has meant so much to me over those years. If I thereby am drawing others into the circle of my particular "likes," I am unashamed and only wish I could be more aggressive about it. What we like, we want others to share.

If our Christian faith is so hollow that we do not actively desire to spread its influence, then we are no kin to the martyrs whose blood has been the seed of the church. If our faith is so sectarian and so narrow that we want to isolate it behind an ironic curtain of aloofness and self-satisfaction, then we have no right to call it Christian. On the other hand, if our Christian faith is vital, and progressive, and sacrificial, and evangelistic, then we will welcome every opportunity to widen the scope of its influence. The coming ingathering is such an opportunity, and we can make it a real faith and life advance.

Jesse Bader, in an accumulation of expert phrases,

said "You can be a clerk or a salesman — the clerk waits for the customer, and the salesman goes out for him. We should be ringing doorbells, instead of church bells; we have been doing by proxy what we should do by proximity; by purse instead of by person." We can apply these phrases to much of the modest Christianity in our synod, except that we have not been called upon to do enough even by purse. By Church Extension, we are preparing to become consecrated salesmen, and to begin to be "forward" in faith.

Underlying my personal concern for Grand View is the intensity of my desire that Grand View will still be there when my daughters reach college age. While that age is approaching with alarming velocity, it still is far enough in the future so that my concern is realistic. Every college campus in the nation is far along on the road to expansion, and it is honestly a matter of actual survival for our school that the science building and gym-auditorium materialize. The building of these additions is itself an indication of the vitality and temper of the academic life. Old, ivy-covered, tradition-tinged halls and quadrangles are pleasing, but every school must have a scattering of spanking-new buildings lest we lose faith in the contemporariness of its teaching, and in its future. While I want my daughters to find at Grand View the same spirit and values that I feel I found there, I don't want them to duplicate my experiences. Already, those experiences are outdated, and belong only in recollections. Grand View must move on, and we can help it to move forward in faith.



Now I have used that word "forward" in its usual manner, and perhaps that is just as well. For that is the sense in which its idea is embodied in the watchword "Faith and Life Advance." One of my fondest memories of Grand View is of the rousing way in which we used to sing O. C. Olsen's

For a useful life we are training,
Soul and body clean and strong . . .

The key word in that song is "forward" and its opening word is "We are building for tomorrow." Perhaps it may appear of sketchy value to some to erect a home mission chapel for a couple of dozen people, but one's vision must curve beyond the visible horizon. We must have tomorrow in mind, and overreach the limitations of today. Our faith needs elbow-room.

I don't know who designed the fine insignia for this cause but the church in the foreground looks suspiciously like our home mission in Cedarloo, Iowa. (The background obviously is Grand View.) This picture is a sure sign of a worthwhile aggressiveness, and the insignia as a whole ought to rally us. God grant us success in this venture, and the confidence of the aggressive Apostle who said, "I can do all things through Christ which strengtheneth me." (Phil. 4:13.)

All life is an experiment. What if you do fail, and get fairly rolled in the dirt once or twice? Up again, you shall never be so afraid of a tumble.

—Emerson.

List of Regional Home Mission Committee Members

Announcement has been made of the following appointments to Regional Home Mission Committees at various locations throughout the country. Expiration date (year) follows the name of each appointee.

NAME	TERM EXPIRES (Dec. 31)
Boston, Massachusetts	
Rev. Viggo Hansen, Bridgeport 8, Conn.	1957
Rev. George Mellby, Hartford 6, Conn.	1956
Denver, Colorado	
Rev. Calvin Rossman, Hay Springs, Nebr.	1957
Illinois	
Rev. Erik Moller, Chicago 22, Ill.	1957
Rev. Paul Wikman, Chicago 19, Ill.	1956
Iowa	
Rev. Richard Sorensen, Waterloo, Iowa	1957
Rev. Holger Jorgensen, Des Moines, Iowa	1956
Lower Michigan	
Rev. Peter D. Thomsen, Greenville, Mich.	1957
Rev. Edwin E. Hansen, Muskegon, Mich.	1956
Madison	
Rev. Ivan Nielsen, Marinette, Wis.	1956
Rev. Clayton Nielsen, Withee, Wis.	1957
Minnesota	
Rev. Ottar S. Jorgensen, Minneapolis 6, Minn.	1956
Rev. Clayton Nielsen, Withee, Wisconsin	1957
Montana	
Rev. Ove Nielsen, Minneapolis 8, Minn.	1957
Rev. Harold Petersen, Askov, Minn.	1956
Nebraska	
Rev. Marius Krog, Omaha 6, Nebraska	1957
Rev. Calvin Rossman, Hay Springs, Nebraska	1956
New Jersey	
Rev. Viggo Hansen, Bridgeport 8, Conn.	1956
Rev. Kirkegaard Jensen, Perth Amboy, New Jersey	1957
Northern California	
Rev. A. E. Farstrup, Solvang, California	1957
Rev. Owen C. Gramps, Watsonville, California	1956
Pacific Northwest	
Dr. J. C. Kjaer, Seattle 5, Washington	1956
Rev. Harold Olsen, Junction City, Oregon	1957
Sioux Falls	
Rev. Harold Ibsen, Viborg, South Dakota	1956
Southern California	
Rev. A. E. Farstrup, Solvang, California	1957
Rev. Verner Hansen, Los Angeles 8, California	1956

(signed)

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

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The Living Word

"Ye Allow the Deeds of Your Fathers"

(Ninth in a Series)

The word "allow" is used five times in the King James Version of the Bible. In each case it has the sense of praise, approve, or accept — the common meaning of "allow" in the sixteenth and seventeenth centuries, derived from the Latin *allaudare*, to praise. Jesus' accusation of the lawyers (Luke 11:48), "ye allow the deeds of your fathers," does not imply that they had any power to permit or prohibit what their fathers did. That was history, past and done. What he said was, "you approve the deeds of your fathers." The Greek word means literally "join in thinking well of." The revised versions use the word "consent" — "you consent to the deeds of your fathers."

When the King James translators used the word "allow" in Paul's vivid description of the predicament of the sinner (Romans 7:15) — "that which I do I allow not: for what I would, that do I not; but what I hate, that do I" — they used it in the sense of "approve." Their rendering would be expressed today in the words, "I do not approve what I am doing." But in this case they mistranslated the Greek verb, which means "know" or "understand." What Paul said was, "I do not understand what I am doing." The Revised Standard Version translates the verse: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate."

Paul's statement in 1 Thessalonians 2:4 does not mean merely that God permitted him to be entrusted with the preaching of the gospel, but that God approved him for this mission. The Revised Standard Version uses the word "approve" in Romans 14:22 also, and the word "accept" in Acts 24:15.

Luther A. Weigle.

MIRACLE

By Lois Snelling

I do not know how a shriveled bulb,
That seems so dry and dead,
Can spring to life when April comes
And be a flower instead.
I do not know how Christ, our Lord
Could lie in the quiet tomb
And then come forth to meet his friends
Again in the upper room.
I do not know, I need not know,
Why death takes life anew.
Suffice my heart to understand
That these strange things are true.

—Home Life.

Our Women's Work

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

The Bethany's Women's League of Menominee, Michigan

Our society of 27 members, has been very active this past year. We were divided into groups and each group had a project. The projects included an imaginary bazaar, an ice cream social, selling of cards, and a silver tea.

We have also finished a white muslin table cloth that has been traveling for some time. All the families' names of the congregation are embroidered in red floss on this cloth which we use at our congregational meetings.

We held our annual Mother-Daughter banquet in May, which was very well attended. We closed our year with our Christmas party.

Mrs. Harry Nielsen, Secretary.

Women's Retreat APRIL 3-6

The Women's Retreat is now less than a month away, and I hope many of you have already made definite plans to attend — and that many more of you will! We can now give you a more detailed report of the program, and as you can see by the schedule, a full program has again been arranged.

As has been stated before, Rev. Erik Moller of Trinity Lutheran Church in Chicago will again conduct the daily Bible hours. I am sure he is well known to most of us, and we know we will again receive a real inspiration from his messages to us. Mrs. Noyes will also be back with us this year, and she too is known to many of us both for her fine work at Grand View College and for the splendid contribution she made to the 1955 Retreat. James Bristol is a newcomer to the Retreat, but comes very highly recommended by those who know him. He was a Lutheran pastor in Camden, New Jersey, for a number of years before beginning active work for several organizations working for world peace. Since 1947 he has been active in the work of the American Friends Service Committee, doing a great deal of work with children and college and university students. He has made trips to Jamaica, England and Mexico, visiting and speaking and participating in discussions with students. We are looking forward to meeting and sharing these days with Mr. Bristol.

We are this year including a book review to be given by Orena Cooper at the afternoon coffee table, and the craft period may include a variety of things such as an art appreciation course, a music appreciation period, or a series of demonstrated talks on the history of the American folk song. A puppet show may be included on one of the days, and Mrs. Alvilda Sorensen of Brookings, South Dakota, will present a kit of ideas for cheering the convalescent. The plans for this period are not quite definite, but I'm sure you'll agree that any or all of these possibilities would be worthwhile. We will again devote some time to singing, an hour which I know everyone will enjoy.

Both Rev. and Mrs. Enok Mortensen will give a lecture, Mrs. Mortensen choosing her topic from her recent participation in the White House Conference on Education where she was one of the Minnesota delegates.

Everyone attending the Retreat should bring their own bedding, (sheet, pillowcase and blankets) and towels, soap, etc. Bring along your Hymnal and World of Song. Registrations should be sent to Mrs. Nanna Mortensen, Tyler, Minnesota, and if you wish someone to meet you please notify Mrs. Mortensen of this. The cost for the Retreat has been set at \$10.00 plus registration fee of \$2.00.

If your Ladies' Aid has not as yet decided on delegates to go to the Women's Retreat, be sure you do so at once —

and don't forget the dates, Tuesday, April 3 through Friday, April 6.

Mrs. Rolf Kirkegaard.

WOMEN'S RETREAT PROGRAM Danebod Folk School, Tyler, Minn.

Tuesday, April 3

- 6:30 p. m.—Dinner.
- 7:30 p. m.—Sing.
- 8:00 p. m.—Opening address, Rev. Enok Mortensen.
- 10:00 p. m.—Devotions, coffee.

Wednesday, April 4

- 8:00 a. m.—Breakfast.
- 9:00 a. m.—Bible hour, Rev. Erik Moller.
- 10:00 a. m.—"Living as Christian Families in Today's World," James E. Bristol.
- 11:00 a. m.—Discussion on family relations.
- 12:00 Noon—Lunch.
- 2:00 p. m.—Public speaking and oral reading, Mrs. Noyes.
- 3:00 p. m.—Coffee and book review by Orena Cooper.
- 3:30 p. m.—Craft.
- 5:00 p. m.—Reading, Mrs. Noyes.
- 6:00 p. m.—Dinner.
- 7:00 p. m.—Sing.
- 8:00 p. m.—"Our Answer to Communism," James Bristol.
- 10:00 p. m.—Devotions, coffee.

Thursday, April 5

- 8:00 a. m.—Breakfast.
- 9:00 a. m.—Bible hour, Rev. Erik Moller.
- 10:00 a. m.—"Speak Truth to Power," James E. Bristol.
- 11:00 a. m.—Discussion, war and peace.
- 12:00 Noon—Lunch.
- 2:00 p. m.—Mrs. Noyes.
- 3:00 p. m.—Coffee and book review.
- 3:30 p. m.—Craft.
- 5:00 p. m.—Reading, Mrs. Noyes.
- 6:00 p. m.—Dinner.
- 7:00 p. m.—Sing.
- 8:00 p. m.—Lecture, Rev. Erik Moller.
- 10:00 p. m.—Devotions, coffee.

Friday, April 6

- 8:00 a. m.—Breakfast.
- 9:00 a. m.—Bible hour, Rev. Erik Moller.
- 10:00 a. m.—"The Crisis in Education," Mrs. Nanna Mortensen.
- 11:00 a. m.—Discussion on education problems.
- 12:00 Noon—Lunch.
- 2:00 p. m.—Mrs. Noyes.
- 3:00 p. m.—Coffee and book review.
- 3:30 p. m.—Craft.
- 5:00 p. m.—Evaluation of Retreat.
- 6:00 p. m.—Banquet.
- 8:00 p. m.—Dramatic reading, Mrs. Noyes.
- 10:00 p. m.—Coffee and closing session.

Greetings

Each time LUTHERAN TIDINGS comes into our homes it serves as an inspiration and as a renewal of our best interests.

"Our Women's Work" has come to be an important link in the chain of church related events and it is a pleasure to meet and greet fellow workers through the medium of this page.

At this time my first concern is to bring to the readers a sincere "Thank You" for the time it was my privilege to serve on the WMS board. I shall always treasure those years as a good memory. Thanks go not only to co-workers on the board for their cooperation but to the Representatives

(Continued on Page 13)

Paging Youth

American Evangelical Lutheran Youth Fellowship

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

ECUMENICAL STUDENT CONFERENCE ON THE CHRISTIAN WORLD MISSION

"Reconciliation and Revolution"

By Dan Martensen

Dan Martensen, a Grand View College Sophomore, here gives us a report on an eventful meeting which has been described by Robert Van Deusen as "like a fresh breeze on a mountain top." Dr. Van Deusen, the Washington Secretary of the Division of Public Relations of the National Lutheran Council, also makes this prediction: **"THIS CONFERENCE WILL BE MARKED AS A TURNING-POINT IN THE WHOLE CONCEPT OF CHRISTIAN MISSIONS."**

To understand more fully some of the things mentioned in the latter part of this article, I believe it would be of value to state a few facts and statistics concerning the Conference. It was a quadrennial affair sponsored by the Student Volunteer Movement, which is an international Christian organization. The Ecumenical Student Conference on the Christian World Mission was held from December 27, 1955 to January 1, 1956 on the campus of the University of Ohio, Athens, Ohio. Over thirty-five hundred students attended the Conference acting as delegates from colleges located in every part of the United States. Approximately one half of these delegates were foreign students, who, at present, are studying in America. More than eighty nations were represented, including every Christian nation in the world. A typical day at the Conference lasted from 7 a. m. until 10:30 p. m.; however, if on returning to his dormitory in the evening a delegate took part in one of the many bull-sessions in progress there, his day was lengthened more. These informal discussions were one of the most valuable aspects of the Conference. The average day's activities consisted of lectures, Bible discussion, area forum meetings — where problems facing specific mission areas of the world were presented and discussed — informal fireside gatherings, vocational seminars, and others. It would be difficult to explain the complex organization of Conference, which in my belief is not important.

The Conference theme, "Revolution and Reconciliation," states precisely with what the Conference was concerned. Each of the various branches of the Conference program was in some manner dealing with the

basic question, "What is the role of the Christian and the Christian Church in the present world of turmoil and revolution?"

It would be an utter impossibility to summarize any single phase of the Conference in an article of this length; however, I believe it is possible to briefly cover the main theme and the various aspects of it.

There were many outstanding men and women from all parts of the world — all experts in their respective fields — who took an active part in the leadership of the Conference activities. This included persons such as John Mackay, president of Princeton Theological Seminary, Paul Converse, Philippe Maury, Mrs. Rosa Page Welch, and many, many others. Giving due respect to all the leaders at the Conference, there is one man that could be considered the kingpin; his name is Richard Shaull. Mr. Shaull is general secretary of the Brazilian Student Christian Movement, a teacher in the Presbyterian Seminary in Capinas, and a former evangelist who spent ten years as a youth worker in Columbia. Mr. Shaull presented the main address each morning that provided material for the work of some of the other groups that met later in the day. Mr. Shaull is the author of ENCOUNTER WITH REVOLUTION, which was one of the books we studied prior to our arrival at Athens.

Some of the people I have come in contact with since I returned have been of the opinion that the Ecumenical Conference merely brought a huge group of international students together for the purpose of discussing ways and means of sending more and better missionaries to the various unfortunate, non-Christian peoples of the world. These people are wrong: not only are they wrong in their conception of the purpose of the Conference, but also in their understanding of the Christian World Mission.

The big problem of what the position of the Christian Church is in a world of revolution was the basic question at hand. To understanding the position of the Christian Church in the world situation, the first step naturally must be to gain a better understanding of the world situation. As was brought out in Mr. Shaull's book and in our discussion groups, the world today is in a horrible state of revolution. This revolution can be broken down into various phases. The revolt of the disinherited as Shaull called it, was one phase. It is briefly this: Common man wants a dignity that can come only from the possession of power; he will fall to any movement that will give it to him. Another factor that is involved in this world wide revolution is the crisis that has come into being alone with the rise of industrial society. Industrialization and the change to the "Great Society" has caused much disorganization and chaos. Another phase brought into light by Shaull and discussed was the factor of the uneasy conscience of the privileged classes. People do not wish to be members of privileged society, which is so at the expense of others. What was considered to be the most serious phase of the revolution was the revolution within the soul of man. Man has denied God. This I believe, can be effectively discussed by mentioning one example Shaull used, that of the character of Ivan Karamazov in THE BROTHERS KARAMAZOV

by Dostoevsky. This young man completely denied God and set himself up as a God-man. It can easily be seen that this business of setting one's self up as a God-man might easily develop into a God-state situation. The other phases of the revolution mentioned prior to this offer an ideal opportunity for this development to take place. Shaull said that what is so frightening about the whole thing is that precisely this has occurred in the form of Russian Communism in our day. This is what was considered to be basically the revolutionary situation.

From this it is seen that communism is not the sole problem facing us today, but that it is rather a by-product of the entire revolution. Our problem, then, is getting rid of the revolutionary circumstances that prevail. Communism, supposedly, offers the answers to all the questions people have. It steps into the religious vacuum that is present today and fulfills not only their religious needs, but also their materialistic ones. Shaull stated that if communism is losing its appeal, it is not because the people have given up the idea of revolution, but that they have come to realize that communism has betrayed the revolution of which it claimed to be the leader. After a "survey" study of the existing problems — which have just been so inadequately summarized — we realized more fully that the problems confronting the world today are so complex that they are beyond the comprehension of man. Man has come up with answers to the problems ranging from preventive war to economic aid. Not that some of the things such as economic aid are not valuable, but that they in themselves are not the solution.

From there we went on: As Christians we believe that God is the God of History, and in Christ invaded it. God is the prime-mover and is behind whatever change is taking place in the world today. He is in the process of forming something new. It has been said that the sickness of our times are the birth pangs of a new creation. Our job, then, as Christians, is to find the position where we can work most effectively as a tool of God. It is the obligation of each Christian to do his part in making the Christian Church a community revealing a pattern of life relevant to the world of revolution. Indeed, there are numerous complex problems confronting the Christian Church in carrying out its work, but of capital importance is that we, who call ourselves Christians, truly become One with God by accepting his gift of reconciliation through Jesus Christ.

I have not received the comprehensive Conference report as yet so the material mentioned above must be considered to be only that which my individual discussion group covered. Because of the uniformity of the information presented to all the people at the Conference, doubtless the other groups followed a similar procedure of discussion.

The Conference certainly did not come up with any profound or new answers to the problems discussed; indeed, it was not expected to. If any older, learned person had by chance listened to one of the discussions, he may well have considered it a cesspool of ignorance, and probably justifiably so. We

were keenly aware of the fact that factual knowledge and other tools necessary in attacking the issues we faced were not in our possession. (I wonder if we young people would not receive less criticism if we could only learn to admit our ignorance).

Many people have asked what the actual value of the Conference was. Much could be written concerning the possible lasting effects of the Quadrennial, but **I would like to mention one or two ways it could effect the AELYP groups in our Church.** First, some of the questions and answers the Conference was concerned with could easily be used as discussion topics for LYF meetings. Second, I think that if the Ecumenical Conference as a whole is placed on a parallel with a church-affiliated youth group, it has something to say to us. At the Conference hundreds of young people of all colors and nationalities were united for a common cause under a common leader, Christ. All of these people learned to understand each other better by learning how much they are alike, but more important was the fact that they learned in what respects they differ. By this a certain sense of unity was attained. Although not to such an extreme degree in some cases, can not all of the things just mentioned be said about a group such as a local Youth Fellowship? There is a unique opportunity existing in a Christian youth group that can not be found in any group organized by the Public School or any other secular organization or institution.

The Ecumenical Student Conference on the Christian World Mission also throws some light on something we are all vitally concerned about, "Our Citizenship under Christ."

IN THE VOLUME OF THE BOOK

By Walter H. Brooks

I thought, and prayed, and wondered as I thought,
Might I not have, like those of long ago,
Some glimpse, as in a sudden sunbeam caught,
Of Christ, the Master, passing to and fro?

And as I prayed, it seemed the vision came,
The Master looked upon me, grave and sweet;
And I, in mingled ravishment and shame,
Bent my bold eyes, all lowly, to His feet.

"And wouldst thou see me?" graciously He said;
"Thou hast the picture; thou mayst always see:
Search thou the Scriptures thou hast always read,
For they are they that testify of me."

—The Watchman-Examiner.

Let us discard all this quibbling about this man and the other man, this race and the other race being inferior and therefore they must be placed in an inferior position. Let us discard all these things, and unite as one people throughout this land, until we shall once more stand up declaring that all men are created equal.

—Abraham Lincoln.

Here is a little-known use for your Lutheran World
Action dollar in this description of an

Outpost in Tanganyika

Rollin G. Shaffer

Promotional Secretary for L. W. A.

SELDOM HAVE I acquired so much grime in three days. The road to Oldeani, Tanganyika, has long stretches where the volcanic dust is four inches deep. Our car became the focus of a moving dust storm. The wind behind us billowed the dust clouds around and ahead of us much faster than we dared travel. Mixed with the ancient volcanic deposit of Mt. Meru was the more recent deposit of Masai cattle. The tan clouds seeped in the windows of the car and slid down the windshield in rivulets.

Mission Superintendent Elmer Danielson kept the car on the so-called road while Dr. George Hall and I cranked the windows down for a breath of fresh air whenever the dust clouds subsided.

As we approached Oldeani Mission and Dispensary at dusk, we saw two rows of lights which I assumed to be electric lights in a two-story building. As we came closer, it became apparent that the lights were open fires where families of the patients were cooking supper for themselves and their sick relatives.

The dispensary was opened only one month before. A one story brick building with corrugated iron roof, it still has no doors, windows or ceilings. The 15 beds were all occupied; 35 additional patients were lying side by side on the cement floor with one blanket apiece; some were lying under the beds. Two more were lying outside on the boards from a packing case. Grinning up at the only nurse, Sister Lydia Doerr, they indicated they had no complaints about the facilities.

By lantern light we counted 13 Masai men and women crowding the floor of the 9 foot by 17 foot room. This tribe had previously been reluctant to come to "white man's medicine" but they have developed confidence in the Lutheran mission. An African evangelist conducts Christian prayers and hymns three times a day 8 a. m., 12 noon and 4 p. m. The natives cannot conceive of healing without prayer, so they stay away from the government dispensary in the next town.

The night before we arrived, Sister Lydia delivered three babies. Her operating room was the "air-conditioned" space under a tree by moonlight. We saw two of the babies in wooden boxes by their mothers. The third baby was placed near the kitchen stove inside the home of Missionary Jackson and his wife. "This African mother has lost five babies," explained Sister Lydia, "she wants to keep this one."

At 4:30 a. m., our second night at this mission station, an African baby was brought in almost dead. The umbilical cord had been cut with a dirty knife and the blood stopped by packing dirt all over the front of the baby. It was caked under the poor little tyke's chin — a filthier baby I've never seen. What a transformation soap and water made!

To add to Sister Lydia's troubles, the water supply failed. Some people further up the mountain were

diverting too much water from the furrow. It took a special trip by moonlight to get the muddy water flowing again into the large open storage tank. No electricity is available, of course. In the absence of any doctor, Sister Lydia from East Germany, is in charge of an African medical staff consisting of one student nurse and one student dresser. They have cared for as many as 115 out-patients in a single day.

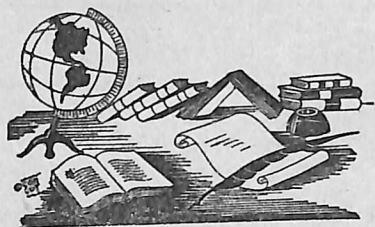
The house being built for Sister Lydia has walls but no roof. The contractor promised she will be under roof in another month. Meanwhile she lives with the Jacksons from America and their three small children. The other missionary, Stanley Benson, lives in the little guest house, which he shared with me. On the wall is the skin of a huge leopard which he shot in the dark at the request of terrified natives. His first shot had to hit between the shining eyes or it would have been just too bad. Stan is going back to the Augustana Seminary at Rock Island, Ill., to complete his theological training.

From observing the Rev. Elder Jackson we noted that a missionary should also be plumber, carpenter, stone mason, auto mechanic and inventor. We went with him Sunday morning to a village church at Mto Wa Mbu, which means "River of Mosquitoes." Besides chanting the liturgy and preaching in the Swahili language he accompanied the hymns on a large accordion. Before the service he questioned two candidates for baptism, a mother and a young man, to make sure the evangelist's instruction had been understood. It was a solemn moment when these two former pagans declared their Christian faith and were received by baptism into the fellowship of believers.

Six Africans rode to church in the truck with us. A young Chagga woman named "Hannah Oakley" (no relation to "Annie Oakley" the American sharpshooter) held the pastor's heavy rifle and his shotgun in readiness for him in case any fresh meat came within gunshot. Coming in, a herd of wildbeast ran across the road, but since they weigh 1,000 pounds each, he didn't shoot, because there was not room enough for them in the truck.

We also visited a "Boma" or corral the Masai people build for their cattle. This one belonged to the head chief of the Masai, an old greybearded grandfather. He sat on a bench in the cattle enclosure and shook hands with us. After this gesture of acceptance many Masai warriors came over to talk Swahili with those who could speak it. They are very sensitive about cameras being pointed at them. The old chief has stomach trouble and wondered whether the mission could do anything for him. Pastor Jackson told him to get to the Oldeani Dispensary. He said he knew about that because one of his grown sons had been cured there. Medical missionaries are surely an effective way to pioneer in evangelism when you have truly Christian medical workers.

(Continued on Page 13)



OPINION AND COMMENT

THIS JOURNAL goes to press twice each month. Many people write to sympathize over the editorial task of meeting these fortnightly deadlines, and probably imagine it to be more of a chore than it is. One of the little-known rewards attendant on this work is the privilege of receiving something like twenty different official church papers, (many of them weekly), and mostly free of charge. It is manifestly impossible to read them all thoroughly. But it is a possible duty to go over them quickly, and fasten on useful bits of information and inspiration here and there. Some of the things we meet up with are not without jars and jolts, and one must be alert against unfair comparisons between the work and progress of other denominations and our own synod. Most comparisons are unrealistic — like comparing apples with oranges instead of comparing two kinds of apples. In some areas, however, we are shirking a responsibility if we do not fearlessly lay up alongside the work of other groups a similar work done by ourselves and make an honest comparison. One way to do this is by reading the church papers of other groups, and this editorial is aimed at trying to interest our people and our pastors in looking into such organs as "The Lutheran Standard" (ALC) and the "Lutheran Messenger" (LFC) and "The Lutheran" (ULCA). On many a pastor's desk in our synod you will find interdenominational papers such as the "Christian Century," and quite a number are beginning to find "The Lutheran" of interest; (1228 Spruce St., Philadelphia 7, at \$3.50). We also like "The Churchman," (Episcopalian) and especially "Christianity and Crisis" (537 W. 121st St., N. Y. 27, at \$2.50, edited by John Bennett and Reinhold Niebuhr). "Ansgar Lutheran" (UELCA) is well-known among us, of course.

A SAMPLE of what eye-opening discoveries one can make in branching out in our reading can be found in the February 21 issue of the "Lutheran Herald" (ELC), carefully edited by O. G. Malmin. The lead article is by the ELC director of Home Missions, and it is especially his third paragraph that is exciting. It is worthwhile to quote it fully:

"In our Home Mission program we can honestly say that it is possible for us in all parts of the country to occupy a reasonably good field, immediately build a structure that will seat from 250 to 300 people and, fill this structure with people in from six months to two years. Furthermore the people who come will carry all the operating costs, except interest on the loan, at the end of six months' time; will re-finance the loan fully in from one to four years; and will repay the loan in from five to ten years. Those of us who believe in the power of the Gospel are thrilled at the prospects of a spiritual awakening in our day, because of some of these developments."

It should be mentioned that this paragraph appears in an article pointing to what certainly appears to be

"America's Spiritual Awakening." In that context the paragraph is used to fortify Dr. Dybvig's conclusions, that "America needs a spiritual awakening, that people seem unusually receptive" at this period in our history. There are 65 million, (think of it!), unchurched people in our land. The ELC is certainly striving to reach them. One ELC pastor serves seven (7) congregations, and one hundred and forty pastors are serving four (4) or more congregations. This does not mean that the congregations are tiny. One pastor has a congregation of 1,096 members and also serves a second of 596. Another has a church of 839 members while serving a second of 623. And a pastor serving five congregations reaches these memberships: 68, 345, 589, 270 and 90 — a total of 1,362. We must not conclude that these are ideal situations, of course — but such figures seem to be an indication of what willingness can do.

ONE REASON that the ELC is having such success is the existence of the system whereby people can invest in Home Missions in that synod. One can buy "Home Mission Trust Certificates" in any amount from \$100 upward. This form of savings brings almost three per cent interest; the money is used only for building churches and parsonages; the savings are protected by \$3.00 security for every \$2.00 invested; savings are always repaid on the date of maturity unless renewal is requested. Interest may be compounded annually. If we understand the system rightly, it is even possible for affluent congregations to invest their money thus — congregations which have accumulated unspent building funds or organ funds find this a reasonable and worthy place for such temporary emplacement of funds. It would appear that this system has few flaws and a great deal to commend it.

INSIDE THE front cover of this issue begins a message preached by our pastor in Withee, Wisconsin. He submitted it at the request of friends, and we are happy to receive it and to publish it. We deplore the modesty of pastors who hesitate to send us sermons and meditations. Each week we send out personal appeals to pastors here and there in our synod, but the response is not always what we have hoped for. It is often easier to get permission to print a sermon from some of the foremost preachers in America than to get it from our own men. We are calling this to attention not because we ever have a shortage of material; we have an over-abundance. But our paper is **our** paper; it ought to find its sources in our own people as well as its destination.

IN THIS connection, we heard of a dear old lady who, after Sunday services, approached her pastor and said, "Oh, doctor, you really should publish your messages. Can't you soon put out a book of sermons?" The good pastor replied, "Why, I hardly think my sermons are worth putting into a book. Perhaps they will be published posthumously." "Well," said the sweet lady, "Let's hope that will be real soon."

To discuss an opinion with a fool is like carrying a lantern before a blind man.

—De Gaston.

LUTHERAN NEWS FROM AROUND THE WORLD

DETROIT CONGREGATION LAUDED FOR RESETTLEMENT EFFORTS

Detroit, Michigan—(NLC)—The special refugee resettlement committee of Faith Lutheran (ALC) church here was singled out as a model for resettlement assurances drives by individual congregations.

In the six months since the committee was created, it has provided job and housing assurances for the resettlement of 24 refugee families totaling 51 persons, with several more assurances still in the making, according to the Rev. Harry Wolf, the Lutheran Refugee Service's state administrator for Michigan.

He attended a meeting at Faith Lutheran on December 14 to pay tribute to the congregation and the head of its resettlement committee, Mr. Ferdinand W. Blum, 64, an elder of the church, Sunday School finance secretary, treasurer of the Boy Scouts, and, since last June, also head of the resettlement committee.

In lauding the effort of the congregation, Mr. Wolf stressed that the drive for assurances has been conducted entirely on the plane of Christian love and most of the assurances for the refugees were given without emphasis or advantages potential employers may get out of the newcomers.

The assurance drive in the congregation was started last June 15, when Mr. Wolf and his case work assistant, Mr. Sigurds Rudzitis, a Latvian displaced person brought to Detroit under the previous Lutheran displaced persons program, visited the church to interpret the current Lutheran Refugee Service program.

CURRENT REPORT

Lutheran Refugee Assurances	
1-1-55 -----	2220
Assurances received 2-20-56--	
2-24-56 -----	107
Total Assurances received -----	7237
Arrivals during week of 2-20-56--	2
Total Arrivals under Relief Act--	4145

ALFA'S '55 APPEAL OBTAINS 199 CARLOADS OF FOOD

Minneapolis, Minn.—(NLC)—Farmers in 16 agricultural states donated 199 full carloads of farm commodities to the 1955 All Lutheran Food Appeal, it was announced here by the Rev. Ove R. Nielsen, director of the program.

"Our Lutheran farmers have again demonstrated their concern for those who dwell in the lands of hunger and sorrow by bringing generous gifts of food to the Foot of the Cross," he stated.

In spite of a severe drought which prohibited farmers in Nebraska and parts of South Dakota from contribut-

ing corn this year, the total full carload contributions accounted for at the end of 1955 exceeded by 23 the full carloads donated in 1954, Mr. Nielsen explained.

The All Lutheran Food Appeal is jointly sponsored by the church bodies cooperating in the National Lutheran Council and by the Lutheran Church-Missouri Synod. The Rev. Oscar C. Decker of Cincinnati, Ohio, served as field representative for the program on a part-time basis representing the Missouri Synod.

According to Mr. Nielsen, the full carload donations during 1955 consisted of 164 carloads of corn, 34 carloads of wheat, and one carload of beans. Still uncounted the various donations in less than carload quantities.

The 1955 appeal was projected in Texas, Kansas, Missouri, Colorado, Nebraska, South Dakota, North Dakota, Montana, Idaho, Washington, Iowa, Wisconsin, Illinois, Minnesota, Indiana, Ohio and Michigan, although in several states only a few counties with a sufficient number of Lutheran farmers were involved, Mr. Nielsen said.

Statewide most carloads, namely 72 carloads of corn and three carloads of wheat were gathered in Minnesota, Illinois farmers contributed 24 carloads and Ohio 20 carloads of corn, he continued.

In Iowa the farmer contributed 14 and in Missouri 12 carloads of corn, while the contribution from South Dakota consisted of nine carloads of corn and three carloads of wheat.

Montana and North Dakota each gave nine carloads of wheat, while Wisconsin provided the same quantity of corn. Four carloads of wheat were contributed in Nebraska, and two each in Kansas and Washington.

The farmers of Michigan provided three carloads of corn and the only full carload of beans donated to the 1955 All Lutheran Food Appeal, Mr. Nielsen reported.

DANE ORDAINED LUTHERAN BISHOP OF PAKISTAN

Copenhagen, Denmark—(NLC)—The Rev. Jens Christensen a Danish Lutheran missionary, was ordained Bishop of the new Lutheran Church in Pakistan established by joint action of Danish and American Lutheran congregations, according to the Church News from the Northern Countries. He will preside over a synod of six Pakistanees and six foreign missionaries, it added.

The consecration ceremony in Risalpur south of Mardan, was led by Dr. Johannes Sandegren, recently retired Bishop of Tranquebar in South India, and Bishop Gudmund Schioler of Roskilde who represented the Church of Denmark.

TWO PASTORS UNFROCKED AS ULCA SYNODS UPHOLDS HERESY CHARGES

Minneapolis—(NLC)—Two pastors of the Northwest Synod of the United Lutheran Church in America were voted out of the ministry when a special convention of the synod here upheld their conviction on charges of heresy.

Attended by 155 pastors and 99 laymen, the special convention on January 26 was called to consider "irregular and disturbing doctrinal presentations" attributed to three young pastors in the Milwaukee area of Wisconsin.

Only one dissenting voice was heard as the convention decided by a voice vote to unfrock the Rev. George P. Crist, Jr., 31, of Bethlehem Lutheran church at Durham, a suburb of Milwaukee.

In a recorded ballot, the vote was 229 to 8 to depose the Rev. Victor K. Wrigley, 33, of Gethsemane Lutheran church in Brookfield, also a suburb of Milwaukee.

In the case of the Rev. John Gerberding, 33, of Holy Cross Lutheran church at Menomonee Falls, who had been acquitted of heresy by the trial committee, the synod agreed that the sense of the committee's request for "proper administrative action" had been fulfilled by Mr. Gerberding's resignation from his pastorate and that no further disciplinary measures were necessary.

The convention also censured Mr. Wrigley's congregation for "wilful disregard of actions of synod" in directing its pastor not to appear before the trial committee to answer questions and for rejecting the synod's suspension of Mr. Wrigley.

By a vote of 231 to 0, Gethsemane church was admonished to review its actions and report the result of the review to Dr. Paul E. Bishop, president of the synod, within three months. Should the congregation fail to abide by the synod's decision against Mr. Wrigley, the executive committee was empowered to enter upon whatever legal course it deems proper.

In a further action, the synod declared that "it covets the opportunity to embrace Crist and Wrigley again in the family of synod if their doctrinal positions can be resolved and dedicates synod prayers for these men to this end."

The first of the three pastors to be tried for heresy, in the first such trial in the 60-year history of Northwest Synod, Mr. Crist was found guilty last July of nine of the fourteen charges of deviating from church doctrine.

On the recommendation of the seven-

member trial committee, Mr. Crist was suspended from his ministerial duties and later turned in his ordination papers. His congregation accepted the committee's verdict when it voted 62-13 to suspend Mr. Crist as its pastor.

Mr. Gerberding, the second pastor to be tried, was cleared of heresy when the trial committee last August unanimously voted acquittal on seven charges and dismissed an eighth charge. The committee, however, called for disciplinary action by the synod.

Later, a retrial of Mr. Gerberding was demanded by 35 Milwaukee ULCA pastors and a similar request was made by the synod's Wisconsin Conference. Both petitions were tabled by the synod at its special convention here.

Mr. Gerberding later resigned his pastorate, hinting it was because of demands he be retired. The congregation rejected his resignation, but Mr. Gerberding left the pastorate on December 1 and has entered the employ of a Wisconsin weekly newspaper.

Mr. Wrigley, the third pastor to be tried, was found guilty in November on five of six counts of heresy. On the advice of his church council, he did not attend the trial. After his conviction, the congregation voted 197 to 18 to disregard the findings and to ask Mr. Wrigley to continue as pastor.

The congregation also authorized its officers to negotiate a loan of \$48,000 to pay off outstanding indebtedness of the church as "a precautionary measure in case the ULCA's Board of American Missions should call its loan" to the church.

STALIN PRIZE TO PASTOR STIRS LUTHERAN NORWAY

Oslo, Norway—(NLC)—The acceptance of a \$25,000 Stalin Peace Prize by the Rev. Ragnar Forbech, assistant pastor at the (Lutheran) Cathedral in Oslo, has stirred a new controversy inside and outside the Norwegian Church.

Bishop Johannes Smemo of Oslo, primate of the Church of Norway, voiced public criticism of the Moscow-honored pastor stressing that he "could not keep silent" after Mr. Forbech had published his letter of thanks to the Stalin Prize Committee in Moscow.

In this letter Mr. Forbech informed the Moscow committee that "a great majority in Norway rejoiced at this award in spite of opposition from reactionary forces," the Press Service of the Norwegian Institute for Inter-Church Relations reported.

This caused Bishop Smemo to state that "everyone in his sound mind and with a neutral judgment knows that the reaction among the majority is not one of joy, but of anxiety, alarm and even stronger feelings."

"The people cannot understand that an institution associated with a political dictator's name can further world peace," he added.

Last December, when the Stalin Prize was given to Mr. Forbech, several of his colleagues among the Norwegian clergy urged him to refuse it, but the 60-year-old assistant pastor disregarded their advice, the Press Service reported.

It added that for years Forbech has been active in the pro-communist "peace movement," has attended "world peace congresses," and visited both the Soviet Union and Red China, from where he returned with glowing reports of "full religious freedom."

His retort to Bishop Smemo's remarks was that the differences in their opinions may be "partly due to the fact that the Bishop has his main contact among the Christians and I among

the workers of the country," the Press Service said.

This exchange, it continued, caused "several top leaders" of the Church to support the bishop and to claim "it was high time for the Church to voice its opposition against Pastor Forbech."

On the other hand, Mr. Forbech has gained strong support from Norway's Communist newspaper, and in the Parliament a Communist deputy has announced he will formally question the Minister of Church Affairs on "whether it is in the line of a bishop's duties to force his pastors to have uniform concepts of the work for peace."

In reply to a non-Communist newspaper's inquiry as to how the Church of Norway would further world peace, Bishop Smemo praised the work done by the World Council of Churches and its Commission on International Affairs, the Press Service concluded.

Greetings

(Continued from Page 7)

who have made the work real in the nine districts, and to the many willing women of our synod who make possible the achievement of the goals, large and small, which WMS has set.

A belated "Thank You" goes to you Mrs. Delford Henderson, as you retire from the WMS board, for cooperation and efforts during your term. Your interest in church women's work was always evident, and we trust it will continue even in other capacities.

To our new president, Miss Emilie Stockholm, to the entire board, including our editor, go our best wishes for continued growth in the work as we give you our support for the year ahead.

Write to these women on the WMS staff when you have something of interest to WMS to discuss. I am convinced that they will be happy to give it consideration through their round robin letter.

Our treasurer's acknowledgments show that we are nearing the goal pledged for the Seminary Improvement Fund at Grand View College. That is good to know.

Many prayers, much thought and work have been put into the project, and it can only please us that the Seminary staff and students reap the benefits every day.

It is satisfying to see how such goals can be reached, and frequently in record time, through the simple machinery of Women's Mission Society and by the good will of the women of the church.

* * *

Among the reading material which this year came to our Christmas table were two new books. One was "N. F. S. Grundtvig," by Dr. Ernest D. Nielsen. Throughout the entire book, as we follow the author in his sketch of the life and work of this unique leader, are messages of force to guide

our Christian living. From the chapter "On the Trail of the Spirit" we quote: "Grundtvig experienced a renewal which once and for all anchored his faith in the Spirit, convinced him that the Church was the sphere of Spirit's action and that the Spirit's function was to give Light and Life!" I hope you read the book.

And then came "Danish Rebel," by Dr. Johs. Knudsen. Alone the reading of the introduction creates a deep feeling of the greatness of the man, N. F. S. Grundtvig, and a longing to read more. In paragraph after paragraph we feel this underlying current: "Strength of Faith in God by the guidance of the Holy Spirit through Jesus Christ," just as this spiritual giant had experienced it. As we read on in the book, we come to this, which Grundtvig said in simple words: "Then as I grew tired, I prayed the Lord's own prayer, the prayer of hope, and the Holy Spirit came to me to comfort me and give me strength." Do you feel the Peace? Read this book and you will have gained a something that will enrich your life.

Best greetings to all readers of the "Page." May we go forward into the unknown 1956 with courage and conviction, remembering that if Christianity is to be the answer to the world's problems, and we are to have a part, we must make it effective as we live and practice it each day.

Ida Egede.

Outpost in Tanganyika

(Continued from Page 10)

Anyone who has seen the work that Lutheran World Action gifts support in Tanganyika will want to increase his own giving and encourage others to do likewise. A total of \$432,504 or about 14 per cent of this year's LWA goal is promised for Tanganyika.

Here and elsewhere the advance of the Gospel is conditioned on our response to the love of God.

Contributions to Solvang Lutheran Home

MEMORIAL GIFTS

In memory of Mr. Jens Brinkman, Pascagoula, Miss., by Mrs. Harriet Olsen & family \$	26.00
In memory of Jacob Roth, Solvang	33.50
In memory of Mrs. Chas. Sloane, Solvang	22.00
In memory of Mr. Claudius Nielsen, Salinas, by Pors & Schultz Family	3.50
In memory of Marius Schmidt, by John Jensens (Maple)	2.00
Bertha Jensen	2.50
Kathrine Hansen	2.50
Hans and Helga Nielsen	2.00
Sara Andersen	1.00
Kristine Eskelsen	2.00
Easton Ladies' Aid	3.00
In memory of Mrs. Helen Hansen, Meta and H. J. Nielsen	2.50
Sara Andersen	1.00
Albina Poulsen	1.00
In memory of Mrs. Marie Christensen, Bakersfield, by Peder and Margaret Jensen	3.00
In memory of Mrs. Betty Nielsen, L. A., by Gina Norgaard	10.00
Mr. and Mrs. William Nelson	2.50
Mr. and Mrs. Aage Knudsen	2.50
Mr. and Mrs. Viggo Torslev	2.50
Mr. and Mrs. Robert W. Andersen	2.50
Mr. and Mrs. Arno Wolf	2.00
Howard Hansen	2.00
Mr. and Mrs. Axel V. Peder- sen	5.00
Mr. and Mrs. L. W. Gaertner	15.00
Mr. and Mrs. Gene Moffatt	10.00
Val F. Montgomery	10.00
J. Herman Co. Inc.	5.00
Mr. and Mrs. John Skov	6.00
From Friends by Mrs. L. B. Nielsen	39.00
Fred and Eleanor Nyberg, Downey	5.00
Lillian Allen	5.00
Mr. and Mrs. Wm. Madsen and Mr. and Mrs. Lesley Pil- ley, Alhambra	5.00
Emanuel D. E. L. Church, L. A.	10.00
H. V. Thorup	10.00
Mrs. Katharine Hansen and Family	4.00
Mr. and Mrs. Chris Sorensen	1.00
Miss Anine Dige	1.00
Mr. and Mrs. G. Johnson	1.00
Mr. and Mrs. Axel Lindvang	5.00
Mr. and Mrs. Alfred Peder- sen	1.00
Mr. and Mrs. Victor Sonder- gaar	1.00
Mr. and Mrs. Charlie John- son	1.00
Mr. and Mrs. Harold Mathi- sen	1.00
Mr. and Mrs. Anton Nielsen	2.00
Mr. and Mrs. Wm. Jensen	2.00
Peder M. Baek	1.00
Mrs. Marie Præstegaar	3.00
Mrs. Agnes Christensen	2.00
Karen Sylvest	2.00

Mr. and Mrs. Leland Nielsen	5.00
Mr. and Mrs. Holger Jesper- sen	1.00
Mr. and Mrs. Carl Pedersen	1.00
Mr. and Mrs. Ingeman Ja- cobsen	2.00
Mr. and Mrs. J. B. Steffen- sen	2.00
Mrs. Arnold E. Soe	1.00
Mrs. Martha C. Simonsen	1.00
Marie Sorensen	1.00
Krestine Jensen	1.00
Mathilde Jensen	1.00
Herriet Eriksen	5.00
Mrs. Ane S. Nielsen	1.00
Mrs. Thyra Funders	1.00
Mr. and Mrs. Thorvald Kel- lerup	5.00
Mr. and Mrs. Chris Folst	5.00
Walter N. Brandt	5.00
Mr. and Mrs. Ervin Hansen,	
Mr. and Mrs. Vilby Bjornbak,	
Mr. and Mrs. Simon Hansen,	
Norma Hansen, Mrs. Hilda	
Jorgensen, Mrs. Erna Bailie,	
Mrs. Eva Kirk, Eleonora and	
Gunda Jensen, Mr. and Mrs.	
Dean Lyons, Mr. and Mrs.	
Edvin Schafer, Mr. and Mrs.	
Jake Jacobsen	42.00
Mr. and Mrs. J. B. Ander- sen (Ib)	5.00
Mr. and Mrs. Paul Christian- sen	5.00
In memory of Friends by Mr. and Mrs. Chris Madsen	100.00
In memory of Mr. Svend U. Hansen, Solvang-Tyler, Mr. and Mrs. Henry G. Petersen	3.50
Mr. and Mrs. Martin Jacob- sen	3.50
Mr. and Mrs. Jorgen Ander- sen	2.00
In memory of Mrs. Hulda Madsen, Fresno, Pors and Schultz Family	3.50
In memory of Mr. Olof Ost- lund, Solvang Home, Mar- guerite Sundbak, Meadville, Pa.	200.00
John C. and Ruth M. Kling- ener, Meadville, Pa.	100.00
Miss Anna Hulbeck	5.00
Miss Maria Handrup	10.00
Mrs. Carl Ostlund	10.00
Lilli Wray Halsted	5.00
Mrs. Harold Omsted	10.00
Mr. and Mrs. L. E. Hansen	5.00
Mr. and Mrs. S. Christie	25.00
Mr. and Mrs. Harold Hark- son	3.00
Mrs. Sorine Jensen	2.00
Mr. and Mrs. Chris Nygaard	2.50
Mr. and Mrs. Paul Christian- sen	5.00
Mr. and Mrs. Jorgen Ander- sen and Anna Schmidt	3.00
Mr. and Mrs. B. P. Christen- sen	5.00
Mr. Jacob Boysen	5.00
Mrs. Adele Lloyd	5.00
Mr. David Hall	5.00
Mrs. Mary O. Hansen	1.00
Mr. and Mrs. C. V. Nielsen	3.00
In memory of Svend U. Han- sen, Mrs. Sorine Jensen	2.00
Mr. and Mrs. Chris Nygaard	2.50

OTHER CONTRIBUTIONS

Elizabeth Jensen, Van Nuys	\$ 10.00
Mr. and Mrs. Einar Hansen, Salinas	5.00
Anonymous	100.00
The Knudsen Foundation	3,000.00
Friendship Circle, Kimballton	5.00
Hedevig Christensen, Burbank	5.00
Dagmar Rasmussen, L. A.	100.00
Mr. and Mrs. Louis C. Folst, L. A.	50.00
Th. R. Knudsen, L. A.	19.50
Dr. Sven Lassen, L. A.	50.00
Knudsen Creamery Employees (Buck of the Month Club)	30.00
Friendship Circle, Danish Ev. Lutheran Church, L. A.	100.00
Hejls Minde Lodge No. 23 of Dania, Solvang	50.00
Mrs. Nanna Basset, Hollywood	5.00
T/Sgt. Borge H. Jorgensen, Randolph, Texas	20.00

Period from January 1, 1956 to February 29, 1956 \$4,450.00
Previously acknowledged \$5,131.09
Unpaid Pledges \$2,000.00
Our heartfelt thanks to one and all for these kind donations. You may be assured that every gift, large or small, is ever so much appreciated. We all send you our personal greetings and wish you the best always.

SOLVANG LUTHERAN HOME
Nis P. Pors, Treasurer.

Pastors' Institute

Grand View Seminary, Des Moines, Ia.

April 10-12, 1956

Highlights of the Program:

Dr. David Wesley Soper of Beloit College, speaking on contemporary theology.

Dr. Igor Bella of Hamma Divinity, speaking on church and state behind the Iron Curtain.

Dr. A. H. Ewald, District President of ALC, speaking on acceptable stewardship practices.

Dr. Leroy Norquist of Grand View Seminary, speaking on a New Testa- ment subject.

Plan to be there, and please enroll so that we may arrange housing.

Axel Kildegaard, Dean.

The Rural Pastor - 1956 Model

(Continued from Page 4)

of Heaven but also of America, and members of a larger world commun- ity."

Thus another Lutheran pastor casts his vote for a broader conception of the rural pastor's job. Not that the shepherd's tasks have been neglected while the pastors have been busy "expressing themselves." Indeed not! To- day's pastors approach the traditional parish work of preaching, teaching and spiritual guidance with all the con- secrated enthusiasm of their prede- cessors; but they believe that God approves of their interest in improving the total quality of rural living.

OUR CHURCH

Withee, Wisconsin. A visiting evangelism program is being conducted in this community by the congregation, and prospects are promising. The pastor, Clayton Nielsen, who is president of District V, announces that the district is conducting an appeal for \$5,000 for the building fund for the mission at Circle Pines, Minnesota. February 23 was observed as "Circle Pines" Sunday in the churches of the district. Pastor Ove Nielsen has headed the committee in charge of the "by mail" campaign.

Seattle, Washington. Improvement on the magnificent new church here still goes on. Excavators have been busy removing 3,000 cubic yards of gravel at the west end of the block, and it is planned that a cement firm will soon put in the cement and black-topping for the parking area. A group of symbolic figures, carved by a sculptor at the University of Washington, has been ordered, donated by two members of the congregation. It will stand in the narthex . . . Interesting note: the cook book sold by the ladies of this congregation, FROM DANISH KITCHENS, has now sold almost fifteen thousand copies! Interested homemakers may get a copy, postpaid, by sending two dollars to St. John's Lutheran Church, 5515 Phinney Avenue, Seattle 3, Washington.

Tyler, Minnesota. Dates have been set for the annual Recreation Institute held at Danebod here each summer. The Institute this year will be held July 22-28. Leaders of this Institute from our synod are Pastor Harris Jespersen, Pastor Enok Mortensen, Sarallice Petersen and Harry Jensen. Also from Tyler, Mr. Hans Svendsen, treasurer for the Old People's Home here calls attention to an error in his report in L. T. January 20. The gift of \$81.30 to the Home Building Fund was from the Lake Norden, South Dakota, District convention, and not as reported.

Alden, Minnesota. An Easter Sunrise Service for young people is planned in this community in Grace Lutheran Church, at 6 a. m., to be followed by a fellowship breakfast. The A Cappella Choir of Grand View will visit this congregation April 14, while on tour through the district.

Waterloo, Iowa. A banquet-style church supper will be held here March 18. Dr. Erling Jensen of Ames, will speak on the subject: "You Own A College," and a group of singers from Grand View will provide music entertainment. Free-will gifts will be received and tickets will not be sold.

Hartford, Connecticut. Dr. Ernest Nielsen is guest speaker here on March 11. Dr. Nielsen will be visiting other churches in District I.

Muskegon, Michigan. Two refugee families are sponsored by this con-

gregation, (site of our Annual Convention in August.) The Mission Circle has made quilts for the families, and for the Children's Home in Chicago.

Greenville, Michigan. Every three months, the Sunday School of Trinity Church sponsors a "Family Night," beginning with a potluck supper in the church basement, and ending with a good religious film. Also on the program is the presentation of awards to children, and fellowship singing.

Newark, New Jersey. The congregation has formed a committee of five to look for a new location for the church, to report to the next business meeting.

Dwight, Illinois. On March 22, this congregation will observe its 80th anniversary.

Pasadena, California. New heating facilities for the church property here have recently been purchased. At a recent "fellowship meeting" supper and lecture, about seventy persons attended.

Ringsted, Iowa. Carlo and Marian Petersen, pastor's family in St. John's church here, recently had their newborn baby, Mark Alan, baptized. A Men's Supper is planned for March 8. After the meal, the men will begin to: paint the basement; strengthen the balcony stairway; build a crying room nursery in the balcony.

Ruthton, Minnesota. Pastor Walter Brown, of Hope Lutheran Church here, and of the Diamond Lake Lutheran Church, has resigned his pastorate here and will leave in April for a new Lutheran pastorate in Miami, Arizona, according to the TYLER JOURNAL.

Des Moines, Iowa. Pastor's Institute will be held April 10-12, Grand View Seminary, Des Moines. Speakers are David Wesley Soper, J. Igor Bella, plus the faculty members.

Acknowledgement of Receipts from the Synod Treasurer

For the Month of January 1956

Towards the Budget:

Congregations:	
Bethany Lutheran Church, Ludington, Mich.	\$ 200.00
Emanuel Danish Ev. Lutheran Church, Los Angeles, Calif.	100.00
Nathaniel Lutheran Church, Dagmar, Mont.	1,371.00
Bethesda Ev. Luth. Church, Newark, New Jersey	100.00
Central Lutheran Church, Muskegon, Mich.	230.00

Pension Fund:	\$2,001.00
The First Lutheran Church, Alden, Minn.	\$ 63.50
	\$ 63.50

(In memory of Mrs. Wallace Hemmingsen by Mr. and Mrs. Bernard Hemmingsen and family, Mr. and Mrs. Carrol Jensen and family)

Home Mission:

Our Savior's Lutheran Church, Hartford, Conn.	\$ 40.60
The First Lutheran Church, Alden, Minn.	5.00
	\$ 45.60

(In memory of Mrs. Wallace Hemmingsen by Mr. and Mrs. Bernard Hemmingsen and family, Mr. and Mrs. Carrol Jensen and family)

Children's Home, Chicago, Ill.:

Bethany Lutheran Sunday School, Ludington, Mich.	\$ 50.00
Bethlehem Lutheran Church Women, Cedar Falls, Iowa ..	15.00
	\$ 65.00

Old People's Home, Tyler, Minn.:

Bethlehem Lutheran Church Women, Cedar Falls, Iowa ..	\$ 15.00
Seamen's Mission:	
St. John's Ladies' Aid, Exira, Iowa	\$ 5.00
Bethlehem Lutheran Church Women, Cedar Falls, Iowa ..	20.00

President's Travel:	\$ 25.00
Diamond Lake Lutheran Church, Lake Benton, Minn.	\$ 15.00
Hope Lutheran Church, Ruth-ton, Minn.	15.00

Lutheran Student Center:	\$ 30.00
St. Ansgar's Lutheran Church, Waterloo, Iowa	\$ 7.35

Annual Reports:

Bethlehem Lutheran Church Cedar Falls, Iowa	\$.51
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Pastor's Pension Dues:

Rev. Harold Ibsen, Viborg, South Dakota (For 1955) ..	\$ 56.00
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Total Budget Receipts ----\$2,308.96

Received for Items Outside of Budget:

Lutheran World Action:	
St. Stephen's Luth. Church, Chicago, Ill., For year 1955 ..	\$ 110.99
For year 1956	22.96

Old People's Home, Des Moines, Iowa: \$ 133.95

Bethlehem Lutheran Church Women, Cedar Falls, Iowa ..	\$ 10.00
Women's Mission Society:	
St. John's Ladies' Aid, Exira, Iowa	\$ 5.00

M. C. Miller, Treasurer.
American Evangelical
Lutheran Church.

Invitation From Valborgsminde

You are most cordially invited to the Open House festivities at Valborgsminde Home for Aged, 1101 Grand View Ave., Des Moines, Iowa, on Palm Sunday, March 25, from 2 to 5 p. m. We would like to show you our enlarged and remodeled dining room and our modernized kitchen facilities. Refreshments will be served.

Ethel and Svend Kjær, Managers.

Faith Healing

(Continued from Page 2)

do not disappear in a moment of time when they are caused by organic degenerations. Various authorities estimate that from fifty per cent to ninety per cent of all disease is functional, not organic.

What kinds of diseases are cured by faith? Most scholars of the subject believe that the vast majority of cures are from among what we would call the "functional" diseases. A person who has had a functional paralysis may lose the paralysis in the excitement of the faith healing procedure. The faith attitude supplemented by intense expectation and no little emotional excitement does the trick. The effect of course, of seeing a patient hobbling up on crutches and walking away on his own legs is lastingly impressive and convincing. It is of importance to observe that while faith-curers often spurn medicine and medical practitioners, they manifest a remarkable confidence in the diagnoses made and sometimes hastily, by those same medical practitioners. Even the most competent physicians admit mistakes in diagnosis.

The procedure in faith healing is that faith is supplemented by the arousal of expectation, wonder or even awe, to a high pitch of intensity. There is often a long journey, followed by delays due to crowded conditions. When at last the patient reaches the climactic moment of contact with the healer, fatigue has weakened the powers of inhibition, and the over-excited emotions incidental to the high expectation break loose and dominate. The apparent effect is healing of some kind.

What about the after-effects. The subsequent history of those who are said to have been cured by faith is

rarely told. The observer is allowed to assume that the cure ended the trouble. Physicians, however, often tell of being called to serve the same people for the very same diseases of which they were supposedly cured; and undertakers are fond of telling how many of the supposedly cured later pass through their establishments. There is ample reason for believing that a very significant number come out of the faith healing experience with a belief in their cure which closely approximates the nature of a delusion or of an obsession. There must also be many instances of profound disappointment, although just what the effect of such a disappointment may be can only be guessed at. And there is ample reason for thinking that the intensities of faith healing campaigns aggravate the nervous condition of many otherwise fairly stable individuals into definitely abnormal forms of functioning.

There is also this danger: Where people go through the excitement of a faith healing campaign with the expectation of curing some presently hopeless condition, such as cancer, they are very likely to come out of it with a well-established obsession that they have been healed. They are so dominated by the obsession that for a time they may be less disturbed by the diseased organs. Because of this, they fail to recognize that the cure has failed.

There are really two forms of faith healing. There is the general aid to a healthy functioning of the organism, which has been described as the faith effect over certain parts of the nervous system, with a general effect upon the physiological processes of the body. The other form of faith healing, which may be aided by the first, is the hysterical symptom removal through the intense emotional excitement of the faith-healing procedure, supplemented by the stabilizing effect of the new way of living set up by the memories of that experience.

What Mr. Roberts and other faith healers are doing is dangerous for several reasons:

1. They make a travesty of full Christian teaching. They over-emphasize one small portion of the Christian faith. Some psychiatrists, including one to whom I have talked, characterize their work as similar to eighteenth century witchcraft. The Gospel does not promise freedom from all ills in this world, but it promises power to face all evils that come our way. The emphasis is purely on physical healing.

2. In cases where there is no cure, where the disease is organic and not functional, there is the running-away from the truth, and the possibility of earlier death because of false belief.

3. The third danger is that often there is inadequate psychotherapy, which may lead to nervous breakdowns or other mental illness, because of the

emotional buildup without expected results. The relapse may be worse than the original condition.

4. There is a danger that those healed or supposedly healed (there are both) may come to believe that it is the faith healer who does the healing, and not the Holy Spirit, Who alone can give this type of healing.

To conclude, with a positive emphasis. Important as is the body and as are the diseases of the body, Jesus Christ gives power beyond the healing and restoration of the body. He gives salvation to the human soul, frees it from the bondage of sin, and gives it freedom and spiritual health. He brings us into right relationship with God. There are diseases which can be and are healed through faith; there are other diseases which need the help of a physician or surgeon before healing can begin. Through faith in Jesus Christ we may be healed of more ills than we dream possible; through faith in Jesus Christ we are also given power to gain victory over the evils of the world. We are given power to live victoriously, even though our physical ills be not removed, for in the life to come, we shall be freed from all ills. To him who believes, great things are possible. At the same time, let us not tempt the Lord or God through the misuse of His name to secure our own selfish ends. Let us not cheapen our faith and things that are sacred by a display to the world, like casting pearls before swine. May the faith of each one of us be strengthened, so that we may find salvation in Jesus Christ, our Lord, regardless of any infirmity we may have. Amen.

On Otto Moller's "The Firm Foundation"

Friend:

If you suspect that I have published this translation with thoughts upon the question of affiliation, I am not denying it.

If it gives you a glimpse of what always has been held to be the true Christianity, then that was the purpose.

If you agree with me that the spiritual aspect of the question before us should be kept to the fore, then you might do as the minister in Ludington* has done. He has printed this among his Sunday announcements . . . "A booklet, THE FIRM FOUNDATION, is here. Be sure to get a copy. If you like it you may pay a quarter for it. If you do not care for it, pass it on to another that might like it. To have it read is the prime purpose of the labor of love done for this booklet."

Sincerely yours,

Valdemar S. Jensen.

P. S. Please do not return unsold copies.

*) John Christensen.

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. Cut this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minnesota.

March 5, 1956

I am a member of _____ the congregation at _____

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN
WITHEE, WIS. 5-1