

# Lutheran Tidings

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PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

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The scriptures in many strange tongues are checked by the proof-reader of the American Bible Society.

## The Book of The Year

**Tsunetaro Miyakoda**

**General Secretary of the Japan Bible Society**

The special recognition gained by the new Kogotai (colloquial) Bible in Japanese is a great forward step for the Bible cause and evangelism in Japan according to the Rev. Laton E. Holmgren of the Foreign Department of the American Bible Society and former missionary to Japan. The book awards of the Mainichi Shimbun, one of the world's largest newspapers, are similar to the Pulitzer prizes in the United States.

**D**URING each of the last nine years on November 3 — Japan's "Culture Day" — an award to the best book of the year has been announced. This annual award is given to a book on its merits as the best reading in its class. Points are also given for excellence of manufacture.

The Japan Bible Society submitted its medium-sized Bible in "Kogotai", colloquial Japanese. Over 20,000 books covering almost every phase of the life of the nation were submitted.

(Continued on Page 5)

A Message from the Presidents  
of the World Council of Churches

# PENTECOST 1956

As Presidents of the World Council of Churches we greet our brethren in all the member churches at Whitsuntide.

At the first Assembly in the history of the Church, the twelve Apostles, being filled with the Holy Ghost, spoke to men of every nation of the wonderful works of God, telling them of Jesus Christ, and how God raised Him from the dead after they had crucified and slain Him. And when these men, pricked in their heart, asked the Apostles "What shall we do?" the answer they received was clear:

**"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38)**

On this anniversary of the first Pentecost, believers and unbelievers alike are everywhere asking "What shall we do?" The nations are divided into hostile camps. There is no ultimate authority which all will accept, superior to the interests of the individual state. Conferences are held between foreign ministers and heads of states, but the confidence and trust essential to agreement are lacking. And with the growing terror of nuclear weapons, men's madness is such that at times we seem on the brink of the suicide of the world. No wonder that old men should lose hope, and that young men should see no guiding vision for the future.

Now pre-eminently is the hour when the churches, with the help of the Holy Ghost should speak to the nations. And we ask you, our brethren in the World Council of Churches, to pray for the help of the Holy Ghost, and to use such opportunities as God may give you for counsel or influence in your own countries.

First of all, we believe the churches, acknowledging the need of Christians themselves to repent, should say to the nations "Repent. Your conflicts must be resolved by reason, not by violence. Violence has now reached such a pitch that when once unloosed it is beyond human control; and unless wars can be made to cease all nations will perish."

Next, we believe the churches should say to the nations that it is neither by words of anger, nor by insistence on rights, that settlements can be achieved, but by the spreading of justice, by combining to meet one another's needs, and by relying for our salvation upon the grace and mercy of God.

Thirdly, and lastly, we believe that the churches should remind the nations, with a passion greater than ever before, that the whole world cries out for peace, that they are all members of one family, and that the God and Father of our Lord Jesus Christ is the Father of all.

It is in this spirit that we ask our brethren in the member churches to offer their prayers, and to give their witness to the power of the Holy Ghost, and to our own unbreakable fellowship in the Body of Christ. VENI CREATOR SPIRITUS

— THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES —

Signed John Baillie  
Sante Uberto Barbieri  
George Cicestr  
Otto Dibelius

Juhanon Mar Thoma  
Michael  
Henry Knox Sherrill

Geneva, 1956



*Annually, the World Council of Churches publishes a Pentecost Message from the Presidents (see opposite page) and sends out a message from a staff member. Read this inspiring word on*

## The Outpoured Spirit

Dr. T. A. Kantonen



FOR THE PROMISE IS TO YOU AND TO YOUR CHILDREN AND TO ALL THAT ARE FAR OFF (ACTS 2:39). These words, spoken by the apostle Peter on the first Christian Pentecost, reveal the lasting significance of the pivotal event which had just taken place, the coming of the Holy Spirit and the beginning of the world mission of the Church. As Christians throughout the world unite once more to celebrate Pentecost, the birthday of the Church and one of its three major festivals, these simple words still carry a message of vital importance concerning the nature, the purpose, the outreach, and the impelling power of the community of the Spirit which came into being nearly two thousand years ago.

The creation of the church through the pouring out of the Spirit is, first of all, the fulfillment of a divine promise, the culmination of a divine plan. The idea of fulfillment predominates Pentecost and the community to which it gave birth. Fulfilled was the promise of the Lord, fulfilled was the prophecy of the Old Testament, fulfilled was the mission of Jesus. The first Church never regarded itself as merely a voluntary association of like-minded people. It was the realization of God's own purpose, the instrument by which he was to carry out his redeeming strategy for all mankind.

While it was born on Pentecost, it had had a prenatal existence, so to speak, within the chosen people of the Old Covenant. It was the Israel of God, Abraham's offspring, the true circumcision, heirs according to promise. It was the people of the promised Messiah. His life, death, and resurrection had now ushered in the new age in which the New Covenant was to be realized. For those who are "in Christ" the Messianic age had already begun. Through his victory over death Christ had brought into the present world the life of the world to come. Faith is access to this life. This is what it means to rise with Christ into a newness of life, to be a new creation in Christ. As the result of Christ's triumph the power of a new creation now flows into the world, a new age has been inaugurated under his lordship, a new humanity has been born of which he is the head. This was the substance of Peter's sermon on Pentecost. "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear . . . God has made him both Lord and Christ, this Jesus whom you crucified" (Acts 2:33-36).

The Church is the first fruits of the new age, the spearhead established by the Messiah in his conquest to win back all creation to God. It is "a chosen race, a royal priesthood, a holy nation, God's own people" (I Peter 2:9). The Church looks to the future for the final consummation of the Kingdom. But in giving his people the "earnest" of the Spirit, God has already given

them the initial installment of the future Kingdom. Heavenly power therefore is manifest here and now in the heirs of the Kingdom. They have been redeemed from the dominion of darkness and transferred into the realm of the Son of God's love. The power of him who raised Christ from the dead works in and through them. Were it not so, the Church would have no message and no mission. Christians would still be "in their sins," enslaved by the demonic powers of the present age, under which all creation groans, destined only to perish, of all men most to be pitied because they have staked everything in an illusion. But Pentecost is proof that Christ raises his Church with him to proclaim the reality of his triumph.

The fulfilled promise, the apostle goes on to tell his hearers, is "to you and to your children." The little group of one hundred and twenty had received the promised "power from on high" but they proceeded at once to share it with others. As a result three thousand new members were added that day to the Christian fellowship, and the mission of the church to establish the lordship of Christ in the hearts of men was on its way. The Spirit gives the church the power to witness, to confront every individual "you" with the living Christ, and to continue to do so from one generation to another. This is the central task of the church, and all its other activities are but instruments of this basic purpose. The Church exists by mission, as Emil Brunner puts it, just as fire exists by burning. The objective of the mission is not merely to teach Christian ideas, to promote Christian ideals, to create Christian atmosphere. It aims at nothing less than a personal encounter with Christ himself and a wholehearted personal commitment to him. The Word who became flesh in order to establish contact with men does not want men's opinions. He wants the men themselves. And since the exalted Christ now confronts men through his continuing incarnation, the church, the mission seeks to unite men with the Christian fellowship. It is here that the triumphant Lord manifests his living presence. Here the second Adam, the head of the new humanity, who has become the life-giving Spirit, makes felt his transforming power. Here he gives rich new life in God, new insight, new courage, new strength. Here he is known, not "according to the flesh" as only a historical figure to be remembered, a teacher to be followed, a model to be copied. He is known "according to the Spirit" as a living reality, a saving presence to whom a man may entrust himself completely in life and in death. For here he fulfills "to you and to your children" his promise, "Lo, I am with you always."

"And to all that are far off," concludes the apostolic

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Dr. Kantonen is Professor of Systematic Theology at Hamma Divinity School.



message. The strong new wine of Pentecost bursts asunder the old wineskins of the near and far, in-group and out-group, we and they, friend and stranger. "He came and preached peace to you who were far off and peace to those who were near, for through him we both have access in one Spirit to the Father" (Eph. 2:17). In the new aeon of the Spirit old barriers of time and space, of race and nation, crumble before the glorified Christ as he makes his life-changing impact upon men to the end of time and to the ends of the earth. And just as the mission of the church is worldwide, so is the community created by the Spirit. The early Christians described themselves as "the third race," neither Jew nor Greek but the redeemed people of God "from all tribes and peoples and tongues." Man-made dividing walls belong to the evil old age which Christ came to overthrow. It is the nature of sin to divide mankind, to set brother against brother. It is the nature of the Spirit to create fellowship, to make all men brothers in Christ. In giving men new life in Christ, the Spirit makes them members of the body of Christ and members one of another. The New Testament knows no such person as an isolated Christian or no such group as a body of Christians isolated from other Christians. Since Christ is one, not many, and since Christ has but one body, not many, therefore saints, meaning Christian believers, are to be found only in the one universal communion of saints. Ecumenicity is of the essence of the Church.

Such is the message of Pentecost. It imbues the Church with a high sense of destiny as it discloses the vital role entrusted to the Church in the fulfillment of the eternal purpose of God. It calls the Church from its peripheral interests to its true task of leading men and women to a wholehearted commitment to the living Christ. It confronts the Church with its world mission of bringing the gospel to every nation and extending the lordship of Christ over every area of life. It lays upon the Church the imperative of realizing its oneness in Christ that the world may believe. Above all, it directs the Church to its source of power, to the Holy Spirit, the Lord and Giver of life.

More than anything else the world today needs a new Pentecost. The world is tense with anxieties, suspicions, and hatreds. The nations are putting their trust in ever more diabolical weapons of destruction. Organized anti-Christian forces are rampant. Millions of human beings for whom Christ died are in suffering and degradation, deprived of the bare necessities of life and of basic human rights. Five hundred millions have never heard the gospel of Christ. The churches are full of nominal or lukewarm members whose real god is their own success and happiness. Much of the re-awakened interest in religion caters only to the self-centered desires of unregenerate human nature. The witness of the Church to secular power, to its own members, and to non-Christians at home and in the mission fields is weakened by the tragic divisions within Christendom. If the Christian mission is to be fulfilled in such a day as the present, the whole Church, from local parishes and general church bodies to the highest levels of interdenominational cooperation, must once more face the world as a Spirit-empowered, united, and evangelizing fellowship. A spiritual rebirth is the basic prerequisite for the unity of the Church as well as for the vitalization of the Church's witness. Elimina-

## NLC Churches Establish 892 Congregations In a Decade

Minneapolis—(NLC)—The eight church bodies participating in the National Lutheran Council established 892 congregations in the decade through 1954, it was reported at the annual Lutheran Home Mission Conference here.

Of the total, 834 were organized in the United States, 49 in Canada, three in Hawaii, and two each in Mexico, Puerto Rico and Alaska.

The net gain, however, was only 407 congregations, due to the merging or closing of congregations.

The United Lutheran Church in America established 341 new congregations, American Lutheran Church 235, Evangelical Lutheran Church 168, Augustana Lutheran Church 110, Lutheran Free Church 19, United Evangelical Lutheran Church 14, American Evangelical Lutheran Church four and Suomi Synod one.

Thirty or more new congregations were planted in ten states, with decided emphasis given to the West Coast, to Texas, and to the states of previous Lutheran strength. In order of rank in number of new churches, the states were California 142, Minnesota 61, Washington 51, Pennsylvania 45, Texas 41, Wisconsin 41, Oregon 35, Ohio 33, New York 34, and Iowa 32.

During the ten-year period, the baptized membership in NLC bodies grew by 1,163,855 persons.

It is expected that 150 new congregations, a record number, will be organized in 1955.

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tion of differences and rearrangements of the externals of organizational structure are not enough. The true unity of the Church is not eked out of poverty or dictated by outward conditions. It is the result of an overflowing fullness of the Spirit. It is born and not made. An artificially contrived union of the churches as they now are, without a genuine renewal of hearts and minds, would be a poor substitute for the rich and full unity created by the Spirit.

But the promise still stands: "You shall receive power when the Holy Spirit has come upon you." This promise is to us and to our children, to all of Christ's people near and far. Pentecost is more than a memory. The Lord of the Church is ready to manifest his living presence, to bind the hearts of believers together in love, and to empower them to effective witness. In sincere penitence and confident faith let all who name the name of Christ unite in the prayer: "Come, Holy Spirit!"

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## The Book of the Year

(Continued from Page 1)

The judges were leading men in every walk of life. Thirty were from Tokyo and twenty-two from Osaka. Some of the best-known men in science, education, art, drama, and literary criticism were among the judges.

It soon became known that among the 350 books announced as not eliminated prior to the day of decision, the Kogotai entry was a leading favorite.

Finally the Mainichi Shimbun, "The Daily", which sponsors the contest, handed down the final judgment of the more than fifty men who carefully examined all the book entries. The Kogotai Bible, they decided, should be awarded special first-place recognition in every way equal to the regular first prize.

The first prize carried with it 50,000 yen (\$150) and a bronze tablet. The cash was to go to the author and the tablet to the publisher. In the case of the Bible the cash prize could not go to the author, so a special category was created. The author of the next-best book received the cash award, but the Japan Bible Society received the bronze tablet.

The value of this award will be tremendous. Imagine the effect it will have on missionary distribution for the colporteurs to be offering a book judged "the best of the year." One morning after the award was presented, it was like an answer to prayer to stand on the pavement near the Bible House in Tokyo and watch the passers-by stop and scrutinize the certificate of merit and the first-prize bronze plaque which were on display.

Miss Florence Walvoord, a missionary in Japan of the Foreign Board of the Reformed Church in America has written: "Last spring the Kogotai translation was selected by the National Library Association of Japan as one of its 'recommended books.' This means that its three thousand member libraries all over the nation will be urged to put this edition of the Bible along with other books for special display and recommended reading."

## The Scriptures Have Now Appeared in 1,092 Languages

Some part of the Bible has been published in 1,092 languages and dialects as of December 31, 1955, according to a statement issued by the American Bible Society. Eight new languages have been added to the list since the last report.

Languages in which the whole Bible has been published .....	207
Languages in which the whole New Testament has been published .....	265
Languages in which at least a Gospel or other whole book has been published .....	620
Total languages in which some part of the Bible has been published .....	1,092

With the publication of the Old Testament, by the American Bible Society, the entire Bible is now available in Luvale. This language is spoken in Northern Rhodesia, Belgian Congo and Angola, Africa.

Complete New Testaments were published, for the first time, in six languages: **Bari** spoken in the Sudan; **Asho Southern Chin** (Burma); **Conob** in Guatemala; **Gbari**:

## The Living Word

"A peculiar people"

(13th in a Series)

As a boy I wondered why the Bible calls God's chosen people "a peculiar people" (Deuteronomy 14.2). My wonder was not lessened by the fact that the same designation is applied by Paul and by Peter to those who are redeemed by our Savior Jesus Christ (Titus 1:14; 1 Peter 2.9). It puzzled me, because in conversation the word "peculiar" was used in the sense of odd or eccentric.

But in 1611 the word had not yet gotten that meaning. It meant "one's very own," and was applied to private personal property as distinguished from what is owned in common.

The same Hebrew word which is translated "peculiar" in Deuteronomy 14.2 and 26.18 is translated "special" in Deuteronomy 7.6, which reads: "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." The word is **segullah**. The King James Version elsewhere translates it as "peculiar treasure" (Exodus 19.5; Psalm 135.4; Ecclesiastes 2.8); "own proper good" (1 Chronicles 29.3); and "jewels" (Malachi 3.17).

The revised versions have given up the use of the word "peculiar" in these passages. They use "treasure" in 1 Chronicles and Ecclesiastes; but elsewhere use "my (or his or God's) own possession" as the translation of **segullah**. The phrase "a peculiar people" has disappeared. In Titus 2.13-14 the Revised Standard Version reads: "awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds." In 1 Peter 2.9 it reads: "you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

Luther A. Weigle.

**Matai** (Nigeria); **Hula** one of the languages spoken in Papua, and **Kim** (French Equatorial Africa).

The American Bible Society added five new languages last year to the list in which it has published the Scriptures, three of which are spoken in Mexico: **Chinantec**, **Chontal of Oaxaca**, and **Otomi of Mezquital**. For people in the Philippines, the Society published the Gospel of Mark in **Tiruray** and also the Gospel of Mark in **Tzutujil** for a tribe in Guatemala. Other Bible Societies published Scriptures for the first time in **Kapauku** (New Guinea), **Pila** (Dahomey, West Africa) and **Nyemba**, spoken in Angola.

There are some 80 languages in which short passages or collections of passages have been published, but in which no complete book of the Bible has appeared.



## President Rhee Thanks Lutherans for Korean Aid

Seoul, Korea — (NLC) — President Syngman Rhee of the Republic of Korea paid high tribute here to the Lutherans of America.

The occasion was a personal conference at President Rhee's home in Seoul with Bernard A. Confer of New York, executive secretary of Lutheran World Relief, and the Rev. Werner Kuntz of Detroit, Mich., executive director of the Board of World Relief of the Lutheran Church—Missouri Synod.

The Korean president expressed his gratitude and the thanks of his people for the large quantity of relief supplies sent to Korea by the Lutherans of America, "even though," he said, "the Lutheran Church has no mission in Korea."

"Therefore," he added, "it is all the more significant that these gifts are sent, for they demonstrate genuine Christian love for those who have endured suffering."

The churchmen visited Korea Church World Service and Lutheran World Relief projects in South Korea, March 12 to 17. In Korea, their itinerary was arranged by the Rev. James P. Claypool, who also served as their guide. Mr. Claypool, an Augustana Lutheran pastor, was recently appointed executive director of Korea Church World Service.

Tours of inspection for Mr. Confer and Mr. Kuntz, who chose Korea as the first stop in viewing Lutheran relief programs of Asia, the Near East, and Europe demonstrated to them the great physical destruction and human suffering resulting from the Korean War. The visitors were impressed by the determination of the Korean people to improve their situation through the numerous self-help programs. "The Koreans seem to be willing to work hard and long to accomplish this end," they said.

"Hundreds of thousands of unresettled refugees and untold numbers of unemployed and disease-ridden people have no hope for improvement in living conditions in the foreseeable future. They must depend almost entirely upon outside help," Mr. Confer and Mr. Kuntz were told repeatedly. American aid and State Department officials impressed upon the visitors the necessity for continued support of relief activities to the Republic of Korea and urged that supplies sent should be increased.

Personal conferences were held with President Rhee; Tyler Wood, economic coordinator for Korea; Carl Strom, acting United States Ambassador; King Gordon, public information officer of the United Nations Korea Rehabilitation Agency; Kenric Marshall, executive secretary of the Korea Association of Voluntary Agencies; Edward W. Francell, director of the Community Development Division of International Cooperative Agency; Dr. Chai Yu Choi, Minister of Health and Social Affairs, and a number of church and mission officials.

At the Eden Widows' Home in Seoul, one of the 75 self-help homes which Korea Church World Service helps support throughout Korea, Mr. Confer and Mr. Kuntz saw a self-help program in action as the women are trained in handicrafts and other skills which will enable widows to become self-

supporting. Korean traditions prevent widows from remarrying.

Observing a distribution of relief goods in a refugee village on the edge of Seoul, the churchmen saw All Lutheran Food Appeal wheat, surplus butter oil and dry milk powder being given to families who came in a driving rain to receive their gifts. The people thanked the visitors from America for making such gifts possible.

The needs of the rural people were seen by the relief leaders as they made a trip by jeep to Inchon and Suwon, where Mr. Confer was stationed with the U. S. military government after World War II.

When Korea was divided into American and Russian zones following World War II, a refugee church was started by North Koreans who moved to the Seoul area from north of the 38th parallel. Dr. Hahn Kyung Jik, pastor, requested a greeting from American Christians when he heard the two churchmen were to visit an evening service in his church.

Other highpoints of the week included a reception attended by 150 given by Korea Church World Service honoring Mr. Confer, Mr. Kuntz, Dr. T. T. Brumbaugh, Methodist mission executive, and Dr. John Coventry Smith, Presbyterian mission executive, both the latter two from New York; a dinner honoring them given by Chaplain Luther Schleisser, Lutheran Church Missouri-Synod, at the Eighth U. S. Army Chaplains' Retreat Center; a traditional Korean meal given for them at Eden Widows' home; and a dinner in their honor at the U. S. Embassy given by Ambassador and Mrs. Carl Strom.



Physical handicaps are forgotten by these disabled Korean boys as they examine new lathes for their woodworking class at Samyuk Won Crippled Children's Home in Seoul. Lathes were bought under gift coupon program run by U.N. Korean Reconstruction Agency and U.N. Educational, Scientific and Cultural Organization. Nearly \$600 worth of coupons have been given to the school by clubs and student groups in the United States and United Kingdom.



# 79th Annual Convention of the American Evangelical Lutheran Church

Muskegon, Michigan, August 14-19 1956

The 79th annual convention of the American Evangelical Lutheran Church will be held at Samuel Lutheran Church, Houston at Eighth Street, Muskegon, Michigan, August 14-19, 1956, upon invitation of Central Lutheran Church, belonging to our synod, 25 Merrill Ave., Muskegon, Michigan. Samuel Lutheran Church belongs to the Augustana Evangelical Lutheran Church. All main meetings and services will be held at the Samuel Lutheran Church. The opening service will take place Tuesday, August 14 at 8 p. m. there. The business of the convention will commence Wednesday, August 15 at 9 a. m.

All congregations of the synod are expected to be represented at the convention by delegates chosen according to the by-laws of the synod dealing with such matters. 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 the delegates must be certified by the secretaries of the respective congregations. (Name and address of the chairman of the credentials committee will appear in the invitation from Central Lutheran Church printed below.) All ministers of the synod and others who have voting rights should attend the convention and should also have their names in the hands of the credentials committee by July 15.

The convention will deal with all the business which is submitted to it according to rules laid down in the synod by-laws and those governing the institutions, missions, activities and auxiliaries of the synod.

All reports to come before the convention must be in the hands of the synod president by May 20.

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.

The meetings and services of the convention will be open to all members and friends of the synod. Announcement concerning lodging and meals will follow from the host congregation.

The Annual Report will be published and forwarded to all delegates and pastors in time for study before the convention.



Dr. Alfred Jensen, Synod President

Important issues will be brought before the convention for consideration and decision. It is suggested that LUTHERAN TIDINGS and the Annual Report be given conscientious attention by all members of the synod, especially pastors and delegates.

May we sincerely accept the guidance and enlightenment of God's Word and Spirit in order that we willingly and faithfully may be ready to serve His will and purpose through our synod convention.

Alfred Jensen.

1232 Pennsylvania Avenue,  
Des Moines 16, Iowa.  
April 15, 1956

## Convention Invitation

April 20, 1956

The Central Bethlehem Lutheran Congregation, Ransom St., at Delaware Ave., Muskegon, Mich., is pleased to extend a hearty invitation to pastors, delegates and members of our Synod to attend the annual synodical convention which will be held here August 14-19, 1956. Our people are preparing for your coming with happy anticipation and will do their best to make your stay in "The Port City" enjoyable.

All pastors and delegates must send their registrations and credentials to the chairman of our committee in charge of these, Mrs. George W. Hansen, 1236 Montgomery Ave., Muskegon, Mich., by July 15.

Other convention participants are urged to register with the Registration and Credentials Committee by August 1st. We will guarantee to provide housing accommodations for all the convention personnel, pastors and delegates but may not be able to provide housing for all convention guests. We shall try to accommodate as many as may come.

In order that we may make adequate preparations we urge that you:

1. Note carefully the registration dates and register in time;
2. Notify us as early as possible, if for some reason you must cancel your registration, that we do not hold open housing for you which may be made available to others;
3. Notify us if you want Motel or Hotel accommodations reserved for you very early, since this is a resort area and such may not be available unless reserved at an early date.

Registration cards will be sent to the pastors in due time. We suggest that all convention guests use these. Details about travel information will be supplied later.

George W. Hansen, President.  
Edwin E. Hansen, Pastor.

## Convention Information

Central Lutheran Church in Muskegon, Michigan, hosts for this year's National Convention, cordially invites you to Greater Muskegon August 14 through 19 for the conclave and for an ideal vacation in Western

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## Paging Youth

American Evangelical Lutheran  
Youth Fellowship

EDITOR: TED THUSEN  
Grand View Seminary  
Des Moines 16, Iowa

### Everett Nielsen to Assume Editorship of Paging Youth

Everett Nielsen of Lake Benton, Minnesota, (Diamond Lake congregation), will become editor of PAGING YOUTH with the next issue. Everett is a junior at Drake University, Des Moines, Iowa. He is majoring in philosophy and plans to enter Grand View Seminary upon his graduation. Prior to enrolling at Drake, Everett attended Grand View College for two years. During his junior college days he gained considerable editorial experience on the staffs of the college newspaper, "Grand Views," and also the college yearbook, "Viking," of which he was editor-in-chief in 1955. Everett, better known as "Evy," was president of the Northern Lights District of AELYF for three years while he was in high school. He is a brother of Pastor Clayton Nielsen, the former national president of AELYF.

### A Word From Your Retiring Editor

As I assemble the last issue of PAGING YOUTH which I shall edit, I feel very grateful for all of the articles, reports, and news items which you have sent me. To each of you who have supplied me with material, I extend a sincere "Thank You." Without your cooperation there could have been no PAGING YOUTH.

With the next issue, PAGING YOUTH will be in the capable hands of Everett Nielsen. I know that "Evy" will give us a good youth page. May I urge you to give him your whole-hearted support and cooperation.

**Ted Thuesen.**

If I had the opportunity to say a final word to all the young people of America, it would be this: Don't think too much about yourselves. Try to cultivate the habit of thinking of others; this will reward you. Nourish your minds by good reading; discover what your life work is, work in which you can be happiest. Be unafraid in all things where you know that you are right. Be unselfish. That's the first and final commandment for those who would be useful and happy in their usefulness.

**Charles William Eliot.**

I have lived eighty-six years. I have watched men climb us to success, hundreds of them, and of all the elements that are important for success, the most important is faith.

**— Cardinal Gibbons.**

### AELYF Doin's

**Chicago, Illinois (Trinity)** — The LYF is now being assisted by Mr. Bill Leshner of the Chicago Lutheran Theological Seminary, Maywood, Illinois. A recent meeting featured a filmstrip, "The Measure of a Man," and a candlelight devotion service. A special tour of churches of various faiths is being planned.

**Greenville, Michigan** — The LYF reports having some interesting and worthwhile discussions. One concerned the question of social drinking. The Augustana Luther League Manual and the Michigan Temperance Foundation Material for High School Youth were used as guides in this discussion. The LYF, with the help of the church ladies, recently sponsored a Bake Sale, which produced a profit of \$49.00. It has been decided to buy flowers for the church altar the first Sunday of every month.

**Hartford, Connecticut** — The LYF recently sponsored the showing of the film, "Martin Luther." A collection of \$78 was received which will be used in buying a motion picture projector for the church. Plans for May include a picnic to which the Bridgeport fellowship will be invited and also a week-end at a cottage on Lake Hayward in Colechester.

### More Camp News

**Atlantic District** — On April 7 a meeting was held at Brooklyn to discuss the possibilities of having a youth camp for the district. It is reported that the plans for obtaining a camp site on the grounds of the Danish Old People's Home at Croton-on-the-Hudson, New York, are still being considered.

**Iowa District** — Camp will be held from August 19 to 24 at the 4-H Camp near Madrid, Iowa.

### Flash!

The Operation India Committee announces that **Gora Tudu**, our second student from India, has arrived in this country and is available to visit camps and conventions this summer. He is at present living in Minneapolis. If you would like to have Gora Tudu visit your camp or convention notify the chairman of Operation India, (**Miss Rigmor Nussle, 9041 Dante Avenue, Chicago 19, Illinois**) at once! ! It is imperative that your requests be received shortly.

**PLEASE NOTE** that Miss Nussle's correct address given above does not correspond with the address given in your National AELYF Mailing lists. Please correct your mailing lists.

The incorrect address appearing there was also recently printed in PAGING YOUTH.



# Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



## The Tape Recorder at Work in India

At the WMS annual meeting held in Cedar Falls, 1954, it was voted to send a tape recorder to our mission field in India. The following is taken from a letter which Mrs. Gertrude Sørensen has received from Dr. William Scott, Dumka, India, who purchased the tape recorder.

"One of the things planned for the tape recorder will be to produce sound effects for the movies we are taking for the mission. Recently we filmed a short story on the life of a Santal family in the village of Kusum. Part of the story was to show how the Gospel message takes seed in the lives of the people in the village and blossoms forth into a real believing faith. As a background to the film we recorded the excellent singing chorus of the Maharo Girl's School in their performance of the Lotus Flower. We filmed shots of their act as well to serve as fill-ins for the Kusum story. I don't know if the story will ever get to the office in Minneapolis since it was filmed for the ELC group who toured our field last summer. I have written to Rev. Dixen about it and he may contact the party who received the processed picture. We are hoping to get copies of it for our own Mission friends.

"Another project we have planned will be the filming of the life of Munshi Tudu as he grows up in the village, in high school at Kaerabani and then goes off to America to return three years later as a qualified BD who teaches in our Santal Divinity School. Another story will show the training of a young Santal girl and how she becomes a nurse. So you see there will be a great deal of use for the machine you gave to the work. Please join us in prayer that it may be used to win more support for the work at home and that here in the field its use may go on as the need arises. One project we have in mind is to record a Santal service to take out into the villages.

"Please accept our heartiest greetings to all the folks in your area from all of us out here."

Sincerely in His Service,

William Scott, M. D.

The address of the treasurer of the Women's Mission Society is now:

MRS. ELA NIELSEN

48 First Street

Edison Township

Fords, New Jersey.

## Women's Retreat at Tyler, Minnesota

The 1956 Women's Retreat is over, but the inspiration and the pleasant memories remain. Our retreat was well attended, with ladies coming from as far away as Hay Springs, Nebraska, Chicago, and Hartford, Connecticut. We all set out for Tyler with eager anticipation — some perhaps too eagerly! One lady carefully locked her house but forgot to leave a key with her husband,

while another lady thoughtfully prepared a roast for her husband, left it in the warm oven, but forgot to tell him about it!

From the moment we arrived at Danebod we were made to feel most welcome both by our hosts, Rev. and Mrs. Enok Mortensen, and by our fellow "retreaters."

One of the speakers defined our Retreat as a "sojourn in the land of inspiration to renew us for our journey of everyday living." Truly our Retreat was such a sojourn. Our day began with an hour of Bible study, conducted by Rev. Erik Moller of Chicago. Under his guidance the Beatitudes became meaningful and alive. We got glimpses into the exciting possibilities of Christian living, as Christ described it in Matthew 5.

Following this "mountain-top" experience, we were brought "down to earth" by our next speakers. Rev. James Bristol of the American Friends Service Committee spoke on Christian family living in today's society, and on securing world peace, while Mrs. Enok Mortensen spoke on the crisis facing our educational system. We were challenged to think, to have convictions of our own, and to stand firmly on these convictions! Rev. Bristol emphasized the fact that down through the ages Christians have often had to be non-conformists, to take unpopular stands on the issues of the day — if they are to be true to their Christian beliefs. The question is: Would we be willing to do so? (Our speaker's challenge was a real one. He had spent eighteen months behind bars because of his earnest conviction that he could not bear arms.)

Mrs. Mortensen's message and the informal discussion period following, brought us face to face with the problems facing our educational system. Did you know that we are short today as many classrooms as would stretch from New York to San Francisco, a block wide and one story high? Or that we will need 1½ million teachers in the next ten years and are training only half that many? Or that the national bill for comic books is larger than for all our elementary textbooks? What could we do about all this? Go back to our homes and earnestly study the situation in our own community.

We were indeed challenged to think, and we were also challenged to express our opinions and ideas verbally. Mrs. Frank Noyes, speech instructor at Grand View College, gave three very profitable lectures on public speaking. Did you know that the average man speaks 30,000 words a day? That 70 per cent of his waking life is spent in verbal communication? And that a large per cent of this speaking is ineffective? Mrs. Noyes defined effective public speaking, demonstrated it, and told us how we, too, could acquire that skill.

Our retreat also gave us a glimpse into the worlds of literature, of song, of crafts, as well as into the realm of effective Christian living. During our coffee hour we had two interesting book reviews by Orena Cooper,

(Continued on Page 16)



# Faith and Life Advance

## Report from the Physics Department . . . .

Preparation of students in the various sciences is a matter of increasing importance at Grand View College just as it is in other colleges throughout the United States. The new science building planned for the Grand View campus is a step in the program of more adequate provision for this need.

The present laboratory and classroom facilities for the teaching of the several sciences are of varying quality. The poorest facilities on the campus today are those occupied by the Chemistry department. On the other hand, the facilities for Physics have been acceptable in many respects. The laboratory itself has proved to be very usable although the only supply lines available are gas, water and alternating current electricity.

The classroom which connects with the laboratory is a pleasant one but it is rapidly becoming too small for present-day enrollments.

The worst feature from the standpoint of the work in Physics is the storage of equipment. The storage shelves and rooms are over-crowded, with more crowding in sight as the equipment is increased to accommodate more students. Then, too, the present laboratory is located in the basement, which fosters damage from excessive moisture during the summer months. Moreover, keeping equipment free from dirt is an almost impossible problem, since dirt sifts down continually from ceilings and in through badly fitting windows.

The space which is now occupied by the Physics department can be adapted to classroom and other use by the college. There is urgent need for this and the space is much better suited for that purpose than it is for its present uses.

In the new science building, the Physics department looks forward to adequate teaching space, sufficient room for storage where equipment can be kept clean and dry, and supply lines that include compressed air, vacuum and various voltages of both alternating and direct current. In addition, it will be a distinct benefit to the work of the department to be housed in rooms that are light and cheerful and in which ventilation can be adequately controlled. There is no doubt that pleasant and comfortable surroundings can contribute significantly to the quality of work that can be done with students.

A further benefit will arise from the fact that the new rooms will be planned carefully and specifically to serve the needs of Physics instruction. An additional feature of real value will be a small shop where repairs can be made on existing equipment and where some small pieces of apparatus can be built for use in the laboratory.

Among other advantages will be the benefit and convenience of having all the sciences and mathematics together in a center where more can be accomplished than is possible when scattered about the campus.

**Herbert Hurley**, Professor of Physics.



## Important Lutheran Dates

### NLC CHURCH CONVENTIONS

All eight church bodies participating in the National Lutheran Council will hold conventions this year. Their 1956 meetings are scheduled as follows:

June 11-17 at Moorhead, Minn. — 97th annual synod of Augustana Lutheran Church (517,000 members).

June 13-17 at Fargo, N. D. — 60th annual conference of Lutheran Free Church (69,000 members).

June 17-20 at Ashtabula, Ohio — 67th annual convention of Finnish Evangelical Lutheran Church or Suomi Synod (33,000 members).

June 19-24 at Cedar Falls, Ia. — 60th annual convention of United Evangelical Lutheran Church (57,000 members).

June 20-26 at Minneapolis, Minn. — 22nd general convention (biennial) of Evangelical Lutheran Church (961,000 members).

August 14-19 at Muskegon, Mich. — 79th annual convention of American Evangelical Lutheran Church (22,000 members).

October 4-11 at Blue Island, Ill. — 14th biennial convention of American Lutheran Church (862,000 members).

October 10-17 at Harrisburg, Pa. — 20th biennial convention of United Lutheran Church in America (2,206,000 members).

June 20-30 at St. Paul, Minn. — Triennial convention of The Lutheran Church — Missouri Synod (2,001,000 members).

### NLC Film Depicts History of Lutheranism in America

New York — (NLC) — The 300-year history of the Lutheran Church in North America is depicted in a dramatic documentary film, "Harvest of Years," that will soon be released by the National Lutheran Council.

A factual account of the growth of Lutheranism in the United States and Canada over the past three centuries, the motion picture is photographed in color and has a running time of thirty minutes.

According to the foreword, it is presented "with the conviction that a better understanding of the past will strengthen the strides of Lutherans toward a future ever bright with the promises of God."

The film, which will be available to local congregations on a rental basis through established film libraries, was made possible by a special grant of \$25,000 from the Lutheran Brotherhood Life Insurance Society of Minneapolis. It was produced by the NLC by Colburn Film Services, Inc., of Chicago, based on an original script by Dr. E. Theodore Bachmann of Pacific Lutheran Theological Seminary at Berkeley, Calif.

Premiere of "Harvest of Years" is scheduled at a meeting of the National Branch of the Lutheran Brotherhood at Minneapolis on April 12 before an audience of 300 people. The film will be introduced by Carl F. Granrud, president of the insurance society.





## OPINION AND COMMENT

THIS ISSUE carries official announcement of the Annual Convention to be held late this summer. The attractions and advantages of Muskegon as a place of convention are obvious. People who like to combine convention-going with vacationing should find this year, as George Hansen writes, a "paradise." We don't recall that the convention has ever before been held there, (we could be wrong on this—this is the 79th convention and our memory does not go that far back), so the curious and the adventurous, and above all, those with a concern for the affairs of our Synod and the Church at large, should begin laying their plans now to be on hand. The Michigan district of our Synod is known for its vitality of spirit; its history goes back farther than that of any other district, and its traditions are rich. We look ahead to our annual meeting with vigor and excitement.

IT SHOULD be possible to editorialize on the problems facing the major political parties in the coming campaign without being accused of partisanship. Some of these problems are seriously moral, and fall within the province of the church. And so, while we honestly try to conceal our own political preferences, let's take a look at that most difficult of issues — the race problem. This problem must be faced by the platforms of both major parties, whether they like it or not, and the signs that things are coming to a boil in the South means that the pressure will be on when the Democrats and Republicans have their conventions. The Republicans, of course, have nothing to lose by backing strongly the Supreme Court decisions on equal education and non-segregation. They have never been able to carry the South, except in scattered instances. The Democrats, however, must carry the South if they are to win. But the South does not, by itself, provide enough electoral votes for victory. In the North, the victory margin may well be held by the Negro voters. If the Democrats remain moderate on the race question in order to hold the Southern Democrats and prevent a split party, they stand every chance of losing the Northern Negro vote, which traditionally has been strongly Democrat. The dilemma is not imaginary. It places the Democrats of the whole nation in a position where they must choose between the loss of support on one hand where they expect it and the loss of support on the other hand where they need it. It is a simple solution for Northerners and Westerners and Easterners to say, "Well, the South ought not to let this be an issue. The Supreme Court has settled it." But it seldom solves any problem for one faction to tell another what it ought to do. The moral "ought" appears in human hearts in devious ways. To a majority, the plan of "moderation" or "graduation" — that is, gradually and slowly effecting the changes

called for by the Court's ruling, — would seem the best way out. Even here, however, the moral question still appears, and one may seriously question whether the policy of "graduation" offers any hope. Prejudice has existed since the earliest histories of man were written. We cannot treat men as less than men, and be right. Jesus, in his first sermon, preached on the subject, and the meeting broke up in turmoil where he was halfway finished; they even tried to push him off a cliff, (Luke 4:29). One of the things we will be looking for in the candidates, whether they be Republican or Democrat, will be to see if they have come to a personal conclusion on this question, and are willing to speak up on it. That will be one of the things which will determine who the best candidate is . . . The Southerners, of course, will always remain a strong factor. They continue to win their local elections, and return their Senators and Representatives to Congress year after year, and build up tremendous seniority. Since it is a seniority that decides committee chairmanships, the South is in a strong position whether it lines up with the Republicans or the Democrats. Right now, for example, nine out of thirteen major Senate committees have Southern chairmen. More than half the chairmen in major House committees are Southerners. The more one looks into the whole question, the more one sees how great the moral dilemma is.

PASTORS, of course, are now much better off than they used to be. Still, we enjoyed to read in another church paper of a preacher who had completed thirty-five years of faithful service and retired with a comfortable fortune of \$60,000. He had amassed this large sum through courage, enterprise, initiative, hard work, and the death of an uncle who left him \$59,500.

THE APRIL 20 issue of TIDINGS, with the pictures from the Seminary, has been accorded much favorable comment. Everyone likes to see pictures of the various phases of the work of our Synod. Few, however, ever send any in. Please don't feel you must wait until your congregation builds a new church before you send us a snapshot. Other phases of local affairs are even more important; for example, your refugee work.

ANOTHER pastor has been given a new car by a grateful congregation. Since we already have a new car and need not fear being misunderstood, we would like to encourage this practice as widely as possible. A new auto is a luxury/necessity that few pastors can hope to achieve on their own. Within recent memory, such widely spread congregations as Solvang, Danevang, Askov, Marlette, Hampton, Tyler, etc, have gone this "second mile" with their pastor and we admire the people as well as the pastors who obviously must have deserved such a magnificent gift. We liked the spirit we found in the Askov Messenger, where the grateful pastor writes, "I know that many of you who helped get us a new car have never yourselves possessed a new car in your life and that your car is poorer than our old one. I know that for many of you the economic struggle is great. I hope you may realize that in our 'Thank You' lies much, much more than words can express."



# Into the Lion's Mouth — In Race Relations

Robert S. Graetz

(The Rev. Robert S. Graetz is the white pastor of a Negro congregation of the American Lutheran Church in Montgomery, Ala., who has taken a leading role in a Negro boycott of the city's bus system because of what he describes as "the abusive treatment and unfair seating policy of the bus company." In this article, Mr. Graetz relates his experiences and calls upon Lutherans for "a living demonstration that Christian love can bridge the chasm that separates race from race and man from fellow man.")

**H**AVE YOU EVER watched the lion-tamer at a circus? He holds his spectators spell-bound as he puts his wild beasts through their paces. Cartoonists love to portray the lion-tamer at work, especially in that remarkable feat of putting his head into the mouth of a lion.

I am a white pastor of an almost all-Negro Lutheran church (Trinity, ALC) in the deep South city of Montgomery, Alabama. During the last several months I have taken an active role in a protest movement of the Negroes of Montgomery against the abusive treatment and unfair seating policy of the local bus company. (Not, however, against the institution of segregation, as many hasty observers have concluded.)

As one of the few whites who have dared to take a public stand in favor of the Negroes, I have been singled out for abusive treatment by many of the white people, and for praise by others. Were it not for the protecting hand of God, the lives of my wife, my children and myself would likely be in grave danger. Truly we feel a kinship with the man at the circus. Our heads are in the lion's mouth.

We are not the only ones so situated. There are many others who have made, and are still making, much bolder confessions while in "enemy" territory. Some of them, especially ministers, have been driven out. A few have paid the supreme price of their lives. Others have been forced to back down, for reasons good or bad. But we know that more Christian men will rise up to take their places and to continue the struggle. To those who are now looking into the mouth of the lion and to those who some day will be, these five simple rules are directed.

(1) **Don't approach the lion too quickly.** There are several reasons for this. Lions startle easily. And they react violently to the too rapid approach of a stranger. We found this out the hard way. It was only last June that we arrived in Montgomery, to move into the newly-built parsonage of Trinity Lutheran church. We came with the idea of serving a mission congregation and bringing the gospel to souls within our reach. Scarcely five months had gone by, however, before the bus protest began. Immediately we were faced with the challenge to show concern for the physical welfare of our people as well as their spiritual welfare. My answer was simple, as I expressed it to one of our church officials: "I cannot minister to souls alone. My people also have bodies. 'Pie in the sky by and by' may be a fine thing to look forward to. But my people deserve the opportunity to live a decent life in this world, too."

To the lion I was too much a stranger. Though I was born and reared in West Virginia, now I became a "Northern agitator" or a "Yankee carpet-bagger." But

even lions can be short-sighted. A Negro minister who has lived in Montgomery for several years spent the first part of his life just across the county line, about thirty miles away. He says that every time trouble breaks out, he is branded as an outside agitator.

(2) **Treat the lion gently and lovingly.** This is the most difficult approach for the lion to resist. For then he has no reason to be afraid of what you are about to do. John said, "There is no fear in love; but perfect love casteth out fear." The Negroes of Montgomery have been conducting a real "love" campaign. Week after week their ministers proclaim, "We must love our enemies. Don't ever let them bring you down so low that you will hate them. We don't hate anyone. We don't want to harm anyone. We only want a settlement of our just grievances. We want what is rightfully ours."

And the white leaders of Montgomery are at a loss. They do not know how to meet such a campaign. If we were to take up arms, they could defeat us in battle. If we were to engage in full-scale economic warfare, they could starve us into submission. But they know not how to respond to the regular prayers that we send up in their behalf. The city editor of the Montgomery Advertiser told me, "They can't figure you out, Bob, because you're a Christian."

(3) **Remember that the lion will be more surprised than you are.** It will be quite a shock to him to find suddenly that there is a head where his dinner ought to be. So much so that he is not likely to bite immediately. He will be too flabbergasted. Much of the same reaction has been noticed in Montgomery. People scratch their heads and wonder what this "nigger-lovin' white preacher" is up to. They suspect and have said so privately that I may be a Communist worker, or an organizer for the National Association for the Advancement of Colored People, or even that the church sent me to Montgomery to stir up racial tension.

When the sheriff picked me up last December for hauling maids to work, and detained me in his office for questioning, he first made a phone call. His part of the conversation sounded something like this: "Hello, this is \_\_\_\_\_. I've got a man in here who was hauling niggers . . . Yes, but this is a white man . . ."

(4) **Remember also that the lion does not like to be disturbed.** A lion is a creature of habits. Not his own habits, but his grandfather's and great-grandfather's. The way he lives is the only way of life. And this in itself is not necessarily wrong. A lion, or any other creature has the right to live his personal life as he sees fit, so long as he does not interfere with the right of others to do the same. But the lion is not content to stop with the ordering of his own personal life. It is most distress-



ing to him if another lion does not agree with him and wants to live his life differently.

Furthermore, he is equally distressed when it is apparent that the thoughts and words of another lion do not agree with the established patterns of thinking and speaking. The result of such cultural thought control is easily recognizable in our own community. We know of many very fine men and women who have indicated privately that they are in accord with what we are doing and saying. They know, however, that if they were to make those feelings public, they would be likely to suffer, both economically and socially. Reliable reports have come to us which indicate that the latter-day Klu Klux Klan (White Citizens Council) has been putting pressure on businessmen, governmental leaders and even clergymen to take an open stand with them, or else. The reports have stated that businessmen have been threatened with boycotts (perhaps unofficial, but nonetheless effective); that politicians would be voted out of office (or even impeached); and that clergymen would be forced to resign, by their own congregations. It requires more than ordinary courage for a man to stand on his convictions in the face of this kind of overwhelming pressure.

(5) **Above all, don't turn around and run.** Remain where you are and quietly but firmly face the lion square in the tonsils. As long as you do, he will at least respect you for your perseverance and sincerity. But if you begin to back away in fear, or to run, then the lion knows that he has defeated you. And you will be indeed fortunate to escape in one piece. A few weeks ago, the rumors were flying thick and fast. Some said that I had been driven out of town, in various states of attire. Others that we were voluntarily moving to a new location. Obviously the rumors were nothing more than wishful thinking on the part of those who started them. Last week we had a large section of our back and side yard plowed up for a garden. Part of it is already planted. We intend to be here to harvest not only our garden, but also the fields which our Lord had in mind when He said, "The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16) "Go ye therefore, and teach all nations . . ." (Matthew 28:19) No Christian would think of questioning the truth of these statements, for they were spoken by our Lord. And no Christian would doubt the sincerity and seriousness of Christ's command to His church, to make disciples of all nations. Yet how easy it is to send missionaries all over the globe and to overlook the large masses of people on our doorsteps who also need the gospel.

A Lutheran congregation in Florida takes great pride in its magnificent support of mission work in Africa. Yet their constitution forbids Negroes from ever taking part in their Christian fellowship. Another Lutheran congregation in California noted that Negro families had moved to within a few doors of the church. They solved their "problem" by mothering a mission for Negroes just a few blocks away, so that there should be no reason for the Negro families to want to join the mother congregation.

Christ said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." We recognize that we have real problems in race relations in the South. But these problems are not confined to the South. It is the responsibility of every Christian, particularly of every Lutheran Christian, to work in his own congregation and in his own community toward finding adequate solutions for the problems that we face. We need your support. We need your prayers. But we also need your example, as a living demonstration that Christian love can bridge the chasm that separates race from race and man from fellow man. We are doing our part. Are you doing yours?

## Two Million Words Planned for Lutheran Encyclopedia

Dubuque, Iowa—(NLC)—Production of a Lutheran World Encyclopedia is under the supervision of Dr. Julius Bodensieck, professor of theology at Wartburg Theological Seminary here.

The project is expected to result in the most comprehensive and definitive international reference work on Lutheran interest, doctrine and action.

As editor of the encyclopedia, Dr. Bodensieck faces the monumental task of determining the contents of the volume, apportioning the available words to the various sections and articles, assigning the topics to writers throughout the world, editing, revising and translating their manuscripts and handling the numerous other details required by such a project.

The encyclopedia was authorized by the Lutheran World Federation at its Second Assembly in Hannover, Germany, in 1952, and Dr. Bodensieck was appointed editor two years later.

The scope of the work is indicated by the fact that the encyclopedia will contain about two million words, consisting of some 1,800 articles divided into 25 sections dealing with Lutheran theology, history and biography, polity, liturgics and church art, work, relationships and church life.

"All this will require time and effort," he said, "but I believe the Lutheran World Federation wants to issue an encyclopedia that is as nearly perfect as human minds and hands can make it."

On a full-time basis, the encyclopedia might be completed in three or four years, but as Dr. Bodensieck can only devote his spare time to it, the project will require "at least seven or eight years to finish," he said.

As the first step in producing a manuscript, he has, with the cooperation of American and European scholars, compiled a systematic index of topics that will be completed by June. The next step will then be to assign these topics to contributors representing every area of world Lutheranism.

"Articles will be written," he said, "by members of our church in all countries and continents, by members of old established territorial churches and of 'free' churches and of 'young' churches, by members of every race and by adherents of all political viewpoints."

The new encyclopedia will be the successor to the Lutheran World Almanacs published from 1921 to 1937 by the National Lutheran Council and "The Lutheran Churches of the World" published in 1929 and 1952 by the Lutheran World Federation.



# Letters . . . .

Luck, Wisconsin  
April 14, 1956

To the Editor,

I was disappointed when I received my new LUTHERAN TIDINGS and didn't find a word of memory in it by anybody about our departed former pastor, J. P. Andreasen. The words at his funeral spoken by Dr. Alfred Jensen were efficient and so true. As a fellow student would speak about a buddy, as an admirer of truth would give tribute to one who tried to live as well as it can be done by a human being, I want to recall here a few memories I have of him. He came to West Denmark at a very critical time, and did the best he could to keep our church going, where many thought and showed by their actions they thought they could find outside the church that which he tried to give us who still believed we could get more when we were in the house our forefathers had sacrificed to build for that purpose. He came home from vacation in time to see our beautiful church eaten by flames and totally destroyed. He was at our meeting where we decided to rebuild. The feeling we got when he prayed for help could not be bought for all the money in the world. He confirmed my three children, and, I am sure, laid many stones in the foundation of their life afterwards. He showed me several times what it means to have a friend you can depend on. Now his wife is here. God grant us the will to be good to her so she won't feel the loss too much.

Marie E. Hansen.

## LETTER FROM PORTO NOVO, INDIA

Dear Mrs. Nanna Goodhope:

All of us here at Seva Mandir want to thank you and our other friends in America for the 75 dollars you sent us toward the chapel fund. It was the very first donation toward this long-hoped-and-prayed for place of worship, and we are all very happy for it. With the large enrollment we now have in our school, it is very difficult to maintain the spirit and quietness desirable for our daily and Sunday worship service in the main assembly hall. But now that a fund has been begun, we are confident that other friends will feel it in their heart to help us, so that a realization of this house of worship will not be too long delayed. I wish I could make you all feel how happy we are in the anticipation of what this will mean to us. . . .

We had a very happy Christmas here at Seva Mandir. Because of the special Joy Gifts sent by our friends in Denmark and America, we were able

this year for the first time since our school was enlarged, to buy every child here a little present. The little girls love their tiny dolls; and each child who stayed here over the holidays got extra clothing, too . . . .

We have a fine staff of teachers and seminary students; the latter do their practice teaching in our basic school.

Before the holiday vacation, our girls have a Christmas program, consisting of seven scenes in tableaux of the birth of Jesus, with carols and Bible reading in between. So many visitors came from surrounding villages that a repeat program was given. And many told us it was the most impressive program they had ever seen. We served our guests small eatables and tea.

Our garden is very beautiful this year, with many lovely flowers. I wish I could have sent you a Christmas bouquet. We thank our many friends heartily for their gifts and their prayers, without which our efforts here would be in vain.

Yours,

Mary K. Chakko.

## Gifts for Porto Novo Mission Chapel Fund

In memory of Christ T. S. Goodhope and Frede Stottrup by Mari Stottrup	\$ 3.00
In memory of Mrs. Niels Jespersen, Viborg, S. D., by Nanna Goodhope	3.00
St. Stephen's Ev. Luth. Church, Perth Amboy, N. J.	25.92
Mr. and Mrs. Anders Møller, Solvang, Calif.	10.00
Sunday School Children	8.61
Harald, Joyce and Larry Nielsen, Askov, Minn.	1.00
Johannes Jepsen, Brooklyn, New York	6.00
St. Stephen's Mission Society, Chicago, Ill.	25.00
Total	\$ 82.53
Previously listed	75.00

Grand Total \$157.53

Please accept my sincere thanks in behalf of the Porto Novo Mission for all gifts, large or small. Used postage stamps and renewals for subscriptions to "Det Blaa Hefte" (\$1.00) may be sent to Johannes Jepsen, 426 43rd St., Brooklyn 32, New York.

Nanna Goodhope,  
Viborg, South Dakota.

## Thank You

Many good friends have written us with encouraging words while I was in the hospital — so many that we do not find it possible to answer all privately. Please accept this little note as a grateful appreciation of the love you have shown us.

Elline and Valdemar S. Jensen.

## OUR CHURCH

**Tyler, Minnesota.** Mr. Aksel Nielsen of Chicago, was guest speaker here recently, bringing pictures he took in Greenland. Rev. Elof Carlson was guest preacher here in late April in the local pastor's absence. Pastor Enok Mortensen has resigned his pastorate here as of October 1 in order to accept the Fulbright Fellowship in Europe, as announced in the last issue of LUTHERAN TIDINGS. Nineteen young people will be confirmed here on Mother's Day.

**Dannebrog, Nebraska.** A new walk has been laid in front of the church, to the west of the church, and in back. A two-week summer school will start here May 21.

**Fredsville, Iowa.** Pastor C. A. Stub and his wife will spend the month of May on a trip to California. Guest speakers during the month will include Dean Axel Kildegaard, Seminary senior, Ted Thuesen, and Pastor Richard Sorensen. Vacation School will be conducted June 4-22. The church here has acquired a new addressograph.

**Waterloo, Iowa.** The Iowa District of the AELYF meets here the weekend of May 6. Pastor Charles Terrell will be guest speaker. Vacation School will be held June 4-15.

**Cozad, Nebraska.** May 6 was observed as Rogation (Rural Life) Sunday here. Vacation School will be held May 28-June 8.

**Salinas, California.** Pastor Arthur Frost was scheduled to undergo a gland operation last week, but writes that his nerve condition is rapidly improving. Also here, Vacation School will be held June 11-22.

**Racine, Wisconsin.** The 60th Anniversary of Bethania Church here was observed with special festivities on April 22. Former pastor, Edwin Hansen, of Muskegon, Michigan, was guest speaker.

**Danevang, Texas.** A new organ tone cabinet has been installed in the church here. Pastor Ronald Jespersen returned recently from Viborg, S. D., where he attended the funeral of his mother. Vacation School begins May 28.

**Chicago (Trinity), Illinois.** A "Lenten Offering" was received here on Easter Sunday totaling almost \$900. This fund will be used for various benevolences, such as Santal Mission, American Bible Society, Eben-Ezer, Pension Fund, etc.

**Tyler, Minnesota.** Mrs. Kristine Ostergaard, widow of the late Rev. Kr. Ostergaard, passed away at Tyler Hospital, at the age of 86, on April 20.

**Askov, Minnesota.** At a surprise birthday party for Pastor Harold Petersen here, the community presented the pastor with the keys to a new Chevrolet on April 23.



## Books

**Gina Norgaard, SHADOW OF THE ROCK**, published by Muhlenberg Press, Philadelphia, \$3.75.

Miss Norgaard, who is a member of our synod's Los Angeles congregation, has achieved the difficult goal of having a "first novel" published. She spent her childhood on the Middlewest prairie, and this is the scene of the story of three Danish immigrant families. In the area now called Centerville, South Dakota, the Petersens, the Olsens and the Engdahls settle in the late years of the past century, and tackle the formidable task of keeping body and soul together under conditions seemingly designed to tear them apart. Woven throughout the texture of recurring tragedy and terror is the rivalry of the Olsens and the Engdahls, respectively commoners and aristocrats from Denmark, whose stations in life are leveled out by brutish prairie conditions. Standing neutrally between are the gentle Petersens, with Jens and his wife, Hansine, bulwarking the communal life of the three families against the problems of survival. The story is brought to a climax in the love story of Laurine Petersen and the idealistic Ansgar Engdahl.

This is another homestead story, but it is one of particular interest, this reviewer feels, to the people of our Synod. In the rich tradition of such writers as Rolvaag, and Ellen Glasgow, and of such fine prairie stories as GIANTS IN THE EARTH and NEW EARTH it tells again the remarkably inspiring story of the rugged pioneer character of the North European immigrant. It is a story that deserves retelling. To these people, many of us owe our very existence.

It is no story for the softhearted. Tragedy strikes again and again, with unrelieved ferocity, until one feels that the human spirit must long before have been crushed into the prairie sod. The hardship of the journey itself, in steerage, across the ocean and across half the continent, weeded out the lesser ones. But that journey is only the overture, a prelude to the main themes of frontier privation and disaster. Homes were of clay and manure and sod without window-panes. Fuel was grass, hand-twisted solid. A handsome inheritance turns out to be debt-ridden. When money is gone, chicken-feed becomes cereal. A flood wipes out the Olsen homestead. A fire wipes out the possessions of the Petersens. They almost die of cold one severe Midwestern winter. Their neighbors die during another, in a fearfully described Dakota blizzard. Drought and dust storms come. An explosion kills an Olsen. The profusion of tragic events is overwhelming, but made quite believable by a simple, straightforward narrative style that is unpretentious and filled with movement.

The prairie community eventually prospers, and a church takes its place among the primitive buildings. The Rock, which is Christ, does not overshadow as much as it enlightens, and the desperation over physical security gives way to spiritual peace and thanksgiving.

The sad fact that appears out of such a book as this is the contrast there seems to be between the quality and ideals of the immigrants of one hundred years ago, and the immigrants who come today. Today's immigrants seem over-shadowed almost exclusively by the dollar sign, and are largely untouched by the shadow of the Rock. This may be a challenging thing to say, but it is supported by a formidable mass of facts.

This book is further light on that lost spirit.

—The Editor

## Acknowledgement of Receipts from the Synod Treasurer

For the Month of April, 1956

### Towards the Budget:

#### Congregations:

Omaha, Nebraska	\$ 120.00
St. Stephen's, Chicago, Ill.	200.00
Des Moines, Iowa	354.75
Newell, Iowa	1,000.00
Los Angeles, Calif.	100.00
Bethania, Racine, Wis.	227.78
Waterloo, Iowa	335.00
Minneapolis, Minnesota	438.00
St. Paul's, Cedar Falls, Iowa	65.00
Marlette, Michigan	234.00
Ludington, Michigan	200.00
Denmark, Kansas	484.94
Perth Amboy, New Jersey	500.00
Menominee, Michigan	38.34
Muskegon, Michigan	375.00
Tacoma, Washington	45.00
Oak Hill, Brayton, Iowa	300.00
Manistee, Michigan	100.00
Newark, New Jersey	100.00
Ringsted, Iowa	376.25
White, South Dakota	100.00
Marinette, Wisconsin	26.00
St. Stephen's, Chicago, Illinois	200.00
Askov, Minnesota	67.51
Omaha, Nebraska	120.00

### Home Mission:

Mr. and Mrs. Marius Mioland, Withee, Wisconsin	9.00
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### Pension Fund:

#### Congregations:

Parlier, California	18.00
Minneapolis, Minnesota	8.50
West Denmark, Luck, Wis.	77.25

### Grand View College:

Hope Lutheran Church, Ruthton, Minnesota	10.00
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### Children's Home, Chicago:

Lenten Offering, Bethania, Racine, Wisconsin	88.88
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### Publications:—Child's Friend

Annex Club, St. John's Lutheran Church, Seattle, Wash.	10.00
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### Pastor's Pension Dues:

Rev. John Christensen	34.00
Rev. Ivan Nielsen	44.08
Rev. Richard Sorensen	79.62
Rev. C. A. Stub	59.80
Rev. Owen K. Gramps	15.94
Rev. Niels Nielsen	20.00
Rev. Ove Nielsen	81.20
Rev. Arnold Knudsen	38.80
Rev. Carlo Petersen	44.44
Rev. Beryl Knudsen	40.00
Rev. W. Clayton Nielsen	44.20
Rev. James Lund	22.12
Rev. Marius Krog	64.00
Rev. Ronald Jespersen	10.00

Total Budget Receipts in April 1956	\$ 6,927.40
Previously acknowledged	9,042.61

Total to date \$15,970.01

### Received for items outside of budget:

#### Lutheran World Action:

Mr. Alfred W. Johnson, St. Stephen's, Chicago	\$ 5.00
Congregation, Des Moines, Ia.	71.75
Sunday School, Nysted, Neb., (For Children's work)	4.00
Bethania, Racine, Wisconsin, Congregation Quota	5.65
Special Offering	31.75
Pastor Heide	5.00

#### Congregations:

Waterloo, Iowa	190.36
Minneapolis, Minnesota	104.00
Marlette, Michigan	45.00
Menominee, Michigan	10.33
Ringsted, Iowa	67.75
Mr. and Mrs. Thomas Thygesen, Junction City, Ore.	5.00
Congregation, Sunday School, Junction City, Ore.	36.58

Total for month of April, 1956	\$ 582.17
Previously acknowledged	594.81

Total to date \$ 1,176.98

### Church Extension Fund:

Immanuel Lutheran Church, Kimballton, Iowa	137.29
Mr. and Mrs. Marius Mioland, and Marie, Withee, Wis.	15.00

### Eben-Ezer Mercy Institute:

#### Congregations:

Racine, Wisconsin (Special Offering)	177.77
Ludington, Michigan	85.25

#### For Elevator Fund,

In memory of Paul C. Paulsen, Dwight, Ill., by Mrs. Paul C. Paulsen	10.00
Danish Ladies' Aid Society, Dwight, Illinois	5.00
Hope Ladies' Aid, Ruthton, Minnesota	10.00
St. John's Ladies' Aid, Cozad, Nebraska	10.00

Respectfully submitted,

American Evangelical Lutheran Church  
M. C. Miller, Treasurer.  
Post Office Box 177,  
Circle Pines, Minnesota.



## Ordination

Sunday, May 27th, at 4 p. m. here in Des Moines, Robert Hermansen will be ordained to the ministry in our church. All friends of our Synod are cordially invited to be present at this consecration.

Valdemar S. Jensen,  
(Synod Ordainer)

## An Invitation

The Grand View College Alumni Association wishes to extend a most cordial invitation to members of GVC classes of 1905-06, 1930-31, and 1945-46 to attend their reunion at Studententerfest, May 12-13, 1956, on the GVC campus, Des Moines, Iowa.

The Executive Board,  
Dorothy Mortensen, Sec.

## 1956 Studententerfest

Don't forget! The long-awaited big week-end is practically upon us! It is not too late to plan your attendance of this year's Studententerfest, for we have room to accommodate everyone. So hop a plane or jump in your buggy and head for Des Moines May 12-13.

Keep in mind the reunions for ten, twenty-five and fifty year "alums" — particularly you fifty year people because the U. K. is footing all of your expenses (other than travel) at Studententerfest this year.

Our plans for the 1956 homecoming have met with the greatest enthusiasm, so we sincerely hope all of you can come and share in the festivities with us.

Studententerfest Committee.  
Grand View College 1956.

## Convention Information

(Continued from page 7)

Michigan, tourist mecca of Michigan's famous Water Wonderland.

As Central Lutheran Church is not large enough to accommodate the meetings and services, we have arranged with a neighboring church, Samuel Lutheran Church, to use their facilities which includes a beautiful new addition. Dinner and supper will be served there with breakfast at our own church. General adult registration is \$15.00. Advance registration is urged by your National President so that adequate plans can be consummated for your convenience and pleasure. Address your request to Mrs. G. W. Hansen, 1236 Montgomery Avenue, Muskegon, Michigan.

Greater Muskegon is the largest city on the east bank of Lake Michigan. It is 180 miles from Chicago, 190 from Detroit. An area of over 100,000 people, it is the retail and wholesale center for most of Western Michigan. Long famous as an industrial center, Muskegon has over twenty nationally known companies in her industrial family, including such famous names as Shaw-Walker, Continental Motors, Norge, Brunswick and Sealed Power. A new chemical development lists such well known names as Du Pont, Union Carbide, and Hooker Electrochemical.

Greater Muskegon is ideally situated in Western Michigan surrounding Muskegon Lake and bordering on Lake Michigan. All types of recreational and vacation facilities are available. Excellent white sand beaches, the breakers of Lake Michigan or the calm of the inland lake, all appeal to family fun. A deer park where you can feed wild deer and have a picnic, a thrilling ride in a Dunescooter on Michigan's sand dune mountains, fishing in lakes or streams, or just plain loafing at some scenic spot, and many other opportunities await you in Western Michigan. A photographer's paradise, your stay in the Greater Muskegon area will bring back fond memories for months and years to come.

Highways U. S. 31, U. S. 16, M 20 and M 46 service Greater Muskegon with U. S. 16 crossing Lake Michigan to Milwaukee via the Milwaukee Clipper. This luxury liner makes three round trips every two days and carries automobiles as well as passengers. A trip on the Clipper might well be the highlight of your trip.

Capital Airlines schedules six flights daily from Chicago, five flights from Detroit, and three flights from Milwaukee. Greyhound Bus Lines have four scheduled trips from Chicago and seven from Detroit. The C & O Railway services Chicago from Muskegon with two daily trips, except Sunday when there is only one. Grand Trunk Railway serves Detroit and operates

two trips daily. If you are coming from the Northeast by car, you may prefer to cross Lake Michigan by car-ferry from Manitowoc or Menominee to Ludington and then down to Muskegon.

Housing will be provided in private homes for pastors and delegates if this service is desired. Greater Muskegon has an excellent hotel in downtown Muskegon called the Occidental. Many very desirable motels are in the area as well as some of the finest resorts in the country. Housekeeping cottages on Lake Michigan or on one of hundreds of small inland lakes are available but must be reserved early. Early reservations cannot be emphasized too much. It is to your distinct advantage in comfort and convenience to request the type of accommodations you prefer as soon as possible.

Every pastor in the Synod will receive registration cards and additional detailed information concerning the convention and the Greater Muskegon area. If anyone should desire any specific information of personal service, contact the Muskegon Congregation or the Greater Muskegon Chamber of Commerce.

## Women's Retreat

(Continued from page 9)

a "craft" presentation by Mrs. Alvilda Sorensen, a puppet show by Saralice Petersen, and Esther Utoft of Luck, Wisconsin, conducted a study of our American folk songs. Mrs. Noyes conducted a story hour, reading aloud from a series of stories written about the simple mountain folk of the village of Sunday Corners in the Great Smoky Mountains. Mrs. Harris Jespersen of Circle Pines conducted a period of group singing each evening. (If you have never enjoyed singing before you would under her guidance!)

Sandwiched in between these many wonderful sessions were the moments spent in renewing former friendships, forming new ones, discussing what we had heard, sharing K. P. duties, "serenading" at midnight, enjoying the tasty meals, sharing in the evening devotions.

Before closing this report, I would like to take this opportunity to thank the Ladies' Aids of the Eastern District for the privilege of being their delegate to this Retreat. I would also like to suggest to other outlying groups that they band together to send delegates. It will be a rich experience for the delegate and she could then bring some of the inspiration of the Retreat to the groups that send her.

This, in brief was our "sojourn in the land of inspiration." I hope that I can have many more such sojourns.

Mrs. George Melby.  
Hartford, Connecticut.

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minnesota.

May 5, 1956

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

Name \_\_\_\_\_

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

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

REV. CLAYTON NIELSEN 5-1  
WITHEE, WIS.