

# Lutheran Tidings

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PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

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## Prayer

Margaret E. Sangster

God give to us the simple faith  
That little children know,  
The faith to look for miracles  
Upon this earth below.  
Give us the faith to recognize  
The goodness in each heart;  
Give us the faith to build again  
When hopes are torn apart.

God give to us the simple faith  
That little children find —  
The faith to hope, the faith to see  
That clouds are silver-lined.  
Give us the faith to dream bright dreams  
Upon the darkest day;  
And most of all, give us the faith  
To clasp our hands, and pray.

For if we pray as children do,  
We who have journeyed far,  
May find the warm reflection of  
A glowing, splendid star.  
And if we wear this simple faith  
Wrapped like a cloak around us,  
We will be blessed as children are,  
And feel that peace has found us.

# PENTECOST

Holger Strandskov

**W**E ARE ABOUT to observe our Pentecost festival. We shall again join in the singing of our great Pentecost hymns, "The Sun Now Shines in all its Splendor," "Holy Spirit, Come with Light," etc. It has been pointed out that the great Danish hymn writer, N. F. S. Grundtvig, has written more hymns about the Holy Spirit than about any other theme, and that these hymns are among his best.

In the early Christian church Pentecost was undoubtedly the greatest of the church festivals. In the course of time Christians have gradually permitted the Christmas and Easter festivals to overshadow the observance of Pentecost. It may not be too difficult to find the answer to this tendency, and many Christian writers have pondered on this subject. The well known Bible scholar and Missionary, E. Stanley Jones in his book, "The Christ of Every Road," asks the question: "Did we find it easier to celebrate Christ's birth than it was to be born again? Was it easier to commemorate His coming into the world than it was for us to go with His message into the world? Did it cost less to give gifts at Christmas than to give ourselves at Pentecost? Christmas is the festival of God with us. Pentecost is the festival of God in us. Is He more with us than in us?"

That there has been and still is a tendency to shy away from the observance of Pentecost is evident in the fact that many church groups do not even mention Pentecost in their church calendar. And even in our own groups where we have had a special help in our great Pentecost hymns, is it not true that our churches will be filled to capacity at our Christmas and Easter services, whereas Pentecost for many of our people will come and go, unnoticed by the average church-goer, except for the emphasis the pastor will make on this phase of our Christian faith on this particular Sunday.

The story of Christmas appeals to everyone, even the children, beautiful in all its simplicity. And with the story of the gift of life from above, we share in the giving of gifts to one another. — The story of Easter, coming at the time of year when nature reveals the resurrection of new life, seems to be substantiated for many in this manner. With our new Easter garments and with the evidence of spring in the air all about us, it seems comparatively easy to observe the Easter festival.

But the festival concerning the Spirit is more difficult. This becomes a personal matter, "Strengthen our faith, and with zeal Pentecostal fill our faint souls, and Thy blessings impart!" Could it be, that in our mad rush and tempo of life we may fear that to submit ourselves to this might take too much of our time and effort, and so



"When the day of Pentecost had come . . .

"And suddenly a sound came from heaven . . .

"They were filled with the Holy Spirit . . .

"They began to speak, as the Spirit gave them

utterance . . ." — Acts 2:1-4

we avoid offering the invitation to the Holy Spirit and observing Pentecost with all its spiritual impact.

It has been said that Pentecost is "the undiscovered country of Christianity," and consequently many who can join in the Christmas and Easter rejoicing, find it far more difficult to be ready for the proclamation of the Pentecost message.

## "They Were Filled With the Holy Spirit"

"And suddenly a sound came from heaven like the rush of a mighty wind." Personally, I had hoped that the new Revised Standard Version of the Bible might have had a new translation for this particular passage. I am not well enough versed in the original language in which the New Testament is written to say if a better translation could be expected. But a new translation of the New Testament came out in Denmark in 1926 by S. Konstantin Hansen, where he brings the following translation of Acts 2,2: "en Lyd fra Himlen, som af et dybt Aandedrag." (a sound from heaven as that of a deep breath.) — To me this is a soul-inspiring interpretation of the Pentecost experience.

In the story of Creation we read: "And God formed man of dust from the ground and breathed into his nostrils the breath of life — and man became a living soul." So, on the day of Pentecost, when man was to be redeemed anew into a full fellowship with his God and Maker, God again came so close to man that man heard a sound from heaven as that of a deep breath. Pentecost was not the "sound of a rushing wind" in the sense of some disturbing element unknown to man. But as a mother bends down with all her love to quiet her crying child, and the moment the little infant feels mother's breath on its cheek, it feels assured of peace and security, so God on the day of Pentecost spiritually speaking bent down and came so close to man that he heard and felt the breath of life from God. — In this connection it is interesting to note that in the story given us of Jesus appearing to the disciples on that first Easter day evening, that the Gospel writer, John, reports: "And when He had said this, He breathed on them, and said to them, 'Receive the Holy Spirit'."

## "And They Began to Speak — As the Spirit —"

God was now a living fact of experience to the disciples. The greatest hour of human history had dawned. God was available to all human need. And as the Apostle Peter and the other apostles witnessed about Jesus as the Christ they had learned to know, they told the story to the multitude that gathered about them. The new Jeru-

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**For Hard-Hard Core DP's****Operation Joyful Labor****H. T. Master**

(Editor's Note: Mr. Master is a former Lutheran World Service Staff Member in Germany.)



THE OLD Displaced Persons camps which once dotted the German countryside have disappeared almost completely, but there are still Displaced Persons, known as "the hard-hard core" of refugees, who have been rejected by one resettlement country after another because they are too old, or too handicapped, or too ill to be welcomed by any country.

In the former British Zone of Germany, now the northern part of West Germany, these hardest of the hard core were shifted from one Displaced Persons camp to another until finally, as camp after camp closed, they were pooled together at Augustdorf, a camp located in the desolated brown sand dunes of Southern Westphalia.

Refugees used to say that the roads leading to Augustdorf were all one way streets. Camp Augustdorf was the last stop on a long road of hope, disappointment, new hope and fresh disappointment, and by 1954, 1,800 persons lived in Augustdorf.

The largest number — over 400 — were post TB cases. Other were amputees, the very old and infirm, the blind, widows with minor children. Many were so called "doubles," e. g., a leg amputee with a lung condition.

Morale at the camp was low. These refugees had all seen their neighbors, often members of their own family resettle overseas or find new homes on the German economy. They themselves were the left-overs, the rejected, the dregs of countless resettlement schemes, the unwanted.

Many gradually resigned themselves to the fact that they were lifetime charges of the German government and tried somehow to subsist on their small monthly doles in their new home in the Westphalia Senne. Many were resentful of persons on the outside. Inside the camp, the sixteen nationality groups often feuded with each other.

But about 15 miles from Augustdorf is Bethel-Bielefeld, site of Germany's famed "Colony of Mercy," the Bethel Inner Mission Institute, internationally famed for its therapeutic treatment for the rehabilitation of the handicapped. The Evangelical institute has served numerous epileptics, mental cases, physically handicapped and other unfortunates seeking a way back to normal life.

The Bethel Institute took an interest in the Augustdorf Displaced Persons camp and decided that what the Augustdorfers needed more than anything else was work to give them new interest in life, make them feel they still had a purpose and a function in society, and to supplement their small state grants.

Largely through the efforts of Herr Wilhelm Gebauer

of the Bethel Institute, Augustdorfers were selected and brought to Bethel to inspect such a work therapy program. The idea was slow in taking hold. Many of the refugees hadn't worked in ten years. They were resentful and suspicious of Germans wanting to help them. There were other problems: What kind of work can a man perform who is 90 per cent disabled or a woman who is blind? Special jobs had to be found. Many of the refugees could work only a few hours at a time. Most of them were slow and disinterested after years of idleness. The camp population was combed for master artisans to direct the work shops which were to be set up. Local firms were contacted for help. Stores were visited and asked to carry items which the refugees were to make.

Herr Gebauer started the operation with a contribution of \$1,200 from the Lutheran World Federation and the World Council of Churches. Another \$1,200 was contributed by the German government. The Land Church of Westphalia and Bethel contributed a total of about \$2,500. This was a good start, but Herr Gebauer knew that to be successful his operation had to pay for itself in a few months. A former businessman and banker, Herr Gebauer spent his money cautiously.

A sewing room was one of the first shops to be set up. With a contribution of old clothes, women refugees were put to work mending the old clothes and putting them up for sale in the camp commissary. Men's shirts sold for 10 cents a shirt. Clothes which couldn't be mended were made into bath mats, rugs and a variety of new items. In rapid succession, new projects were organized: a tailor shop, a weavers shop, a shoemakers shop, a watchmakers, a carpentry shop, a pots and pans repair shop, a toymakers shop, a basket-makers shop. Each of these projects was managed by a master artisan with years of experience, selected from the camp population. Refugees who volunteered for work were placed in the various shops according to their aptitude. To encourage volunteers, the refugees received about 10 cents an hour wages. The project managers had not only to train their new apprentices but maintain a high standard workmanship.

Old crafts which had become dormant from disuse sprung to new life. A leather craft shop cured leather according to an old Baltic formula and made wallets, belts, book-covers and folders with exquisite, centuries-old Baltic designs. The leather had been donated by a local shoe factory who began saving their scraps for the Augustdorfers. The weavers shop made rugs, wall draperies and skirts and sweaters in colorful Estonian patterns. The products were new for the German market and many stores in the neighborhood carried them.

Still many refugees in the camp volunteered for work who had little aptitude at handicrafts. Others could work only a few hours at a time. The stamp project was set up largely for this group. Voluntary agencies and institutions and organizations in Germany and in



foreign countries were contacted for contributions of old stamps and asked to save the stamps they received on their regular correspondence. As contributions came in, refugees were put to work washing the stamps, sorting them and making them into small stamp packets. The stamp packets were placed in stores in Bielefeld and Detmold and sold quickly.

The stamp project is managed by a former police officer from Hungary who has been a stamp collector most of his life. Augustdorf now received regular contributions of used stamps from most European countries. They would like to get contributions from overseas countries as well. You can help the stamp project by saving the stamps you receive on your letters and sending them to The Stamp Project, Frohes Schaffen, Camp Augustdorf, Kreis Detmold, Germany. Even the most common stamps are a valuable contribution to the project.

Another recent project which has met with success is the toy shop. Most of the refugees working in this project are located in the camp TB hospital. They can work only a few hours a day and must sit while they work. They make mechanical toys and paint faces on dolls made by other refugees.

Operation Frohes Schaffen — Joyful Labor — is now almost two years old. It employs 70 persons at present. Another 20 work in their homes or in the hospital. Persons who a year ago were drifting in idleness have learned crafts and developed skills which have amazed even themselves.

Not all the refugees in Augustdorf will someday be able to leave the camp, but for those who do, Frohes Schaffen has given many a means of earning a livelihood. It has done much more than this. It has given the whole camp population a new interest in life. Even persons not working in any of the projects have been inspired to activity. Two refugees have begun painting pictures in oil. A Ukrainian singing group has been organized which has recently toured northern Germany giving performances.

An exhibition was presented recently to which the public was invited. The local papers were lavish in their praise of the art and craftsmanship on display at the exhibition.

In recent months, Frohes Schaffen has had many prominent visitors including the U. N. High Commissioner for Germany, representatives of the U. S. Department of Health in Washington as well as many German government officials. The operation isn't a grand success yet. Some of the projects are still operating at a deficit. Others can't employ all the refugees who would like to work. Some of the projects are seasonal in nature and have slack periods in summer or winter.

However, Herr Gebauer is hopeful that even these obstacles will be overcome in the next year of Frohes Schaffen. And as one of the local papers points out, if the program succeeds in nothing else, it will have built a permanent bridge between the camp population and the Germans in the neighborhood, both of whom were suspicious and resentful of each other. It has also built bridges between the 16 nationalities in the camp who have lived side by side with almost no contact. One of the shops employs nine persons each of a different na-

tionality. They converse in DP German — a sort of teutonic pidgin English.

Herr Gebauer has many plans for the future: He'd like to build a community house where movies can be shown and lectures given. A laundry is also in the planning stage. He'd like to set up a small farm too — "A few chicken, some pigs and an acre or two of vegetables." A large portion of the camp population come from rural areas. They don't take easily to the crafts and they'd like to perform some useful work too. A few of these former farmers have gone ahead and built little vegetable gardens on their own. The camp administration isn't interfering. For the first time in many years, Augustdorf is a beehive of activity.

### Special Stamp Issue Marks Icelandic Church Jubilee

Reikjavik, Iceland—(NLC)—A new series of Icelandic stamps, commemorating the 900th anniversary of the ordination of the first Icelandic bishop, was issued by the post office here.

The 0.75, 1.25 and 1.75 kr. stamps will be sold with a surcharge the proceeds of which will be given to a fund for the erection of a memorial church in Skalholt, Iceland's old episcopal residence and cultural center, the Church News from the Northern Countries reported.

The stamps depict the old Skalholt Cathedral, which was rased long ago, and two old-time bishops of Iceland.

Officially the Icelandic church anniversary will be celebrated next summer, beginning July 1.

### Mormons Not Recognized as Free Church in Norway

Oslo, Norway,—(NLC)—Norwegian authorities have refused to recognize the Mormon congregation of Oslo as a free church entitled to perform marriages and keep church registers, the Church News from the Northern Countries reported.

The government's opinion that the Mormons do not constitute a free church under Norway's Dissenter Act, regulating the activities of free churches, was based on a 1954 finding by the Bishops' Assembly of the (Lutheran) State Church proclaiming that the Mormon church "could not be considered a Christian body."

The Mormons' right freely to practice their religion in Norway was in no way affected by the decision, the Church News said.

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# Our Own College

**Dr. Arthur V. Jensen**

In the second week in April I lost something precious in Des Moines. It was my jealously preserved veneration for the Grand View College of thirty-two years ago when I was a student there, and which was then obviously in its golden age. Any alumnus will explain to you in great detail if given half a chance that when he attended his Alma Mater those were the incomparable good old days. The students were livelier, the faculty was sterner, the winters were colder, and we had to take **gymnastik**.

It is different now; things have changed to something which is plainly not according to the old standard; they do not even sing in Danish anymore. In fact, the tone of the place has changed from a mainly inspirational emphasis to include academic attainment, and the standard is one of scholarly performance. And now it must be admitted I like what I see today.

I had the honor and privilege of giving the address at a college convocation. About 300 students attended. No speaker ever had a more courteous and mannerly audience. Although the subject was heavy, and was presented as a fairly concentrated exposition, no restlessness or disinterest was discernable at any time. My impression was distinctly of a mature and thoughtful student body, purposeful in its objective of gaining an education broad in scope.

The tone or spirit of an organization usually reflects the fundamental attitude of the administrators. I am able to recognize that it applies in this case too. In my associations with the college's president and dean I have become much impressed with their sincerity of purpose and their deep feeling of responsibility to their students, to their fellow faculty members, and to the synod which supports the college. It is clear that they are succeeding in their objective of developing a college with a modern curriculum which can measure up to other American colleges, but they are also doing this without sacrificing the special GVC flavor and those somewhat intangible attributes and qualities which are clearly the basis for the acknowledged excellence of its graduates. President Nielsen and Dean Jorgensen can present evidence to demonstrate that recent graduates stand out in leadership, serious purpose and dependability.

I did not have opportunity to visit all the departments of the college, but did inspect the new seminary facilities; and also, on special invitation, the biology department. Any member of the synod can now be proud of the new seminary; the money provided was indeed well invested. The new facilities are modest in size, but excellent in quality and arrangement. The classrooms and library form one unit of space on the second floor, and it is obvious that thoughtfulness and care is represented in the planning. The library is an example of this. It provides not only the books, but also serves as a study room with a private desk for each of the seminary students, and

it is reserved for their use only. We can reasonably expect a high order of scholarly work to be done.

The biology department interested me particularly for several reasons. It is the newest department, the number of students taking biology courses is large, the biology curriculum is impressive, the quality of student performance is high, and all the courses are taught by one man. The laboratory is situated in a wooden war-surplus structure located behind the gymnasium, and is certainly not distinctive in its appointments. Nonetheless, Prof. Jensen has succeeded in making the subject of biology a major part of the science curriculum of the college. It is interesting to speculate upon what could be accomplished if our science faculty and students could have the laboratories and equipment which they seriously require; and I believe that the biggest single need of the college at

present is a science building. In Grand View College we have now an institution of which we can be justly proud. It has developed from very humble beginnings to an institution of learning which embodies a unique combination of a church controlled and endowed small college with **up-to-date programs in liberal arts, science, vocational and advanced studies, taught by a vigorous and dedicated faculty in an atmosphere for achieving intellectual and social maturity.** Its resources are now such as to enable a student to choose a course of study which can develop his particular capabilities. The development of character as a balanced blending of knowledge, integrity

and Christian faith have always been its objective. I believe it is achieving this goal now to a great degree than ever before, and that the future of the college under its present leadership is very bright.

**Dr. Jensen is on the staff of New York Medical College, New York City.**

## A Call to Service

A large percentage of the congregations have now appointed a chairman for the local Faith and Life Advance Committee. We urge all who have not done so to do so as soon as possible. Committees should be appointed now and begin to meet and to prepare for the Advance.

Have you been asked to serve? If you have, we hope you responded joyfully and with a desire to serve. If you haven't been asked as yet — volunteer; see your pastor or your chairman. They will be happy to have you. This is another opportunity to serve in the Lord's vineyard. The first work of the committee will be to study and meditate on the "Why of Christian Giving;" and the larger meaning of Christian Stewardship. Join with them in this study and aid in the expanded work of our church. You will become a participant in an adventure in faith and one which we hope will be an experience of vital spiritual significance to you and to all who participate. The prayer, devotion, faith and work which you contribute to this effort will be blessed within your own congregation and throughout the synod.

The objectives of Faith and Life Advance are to

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# Mission Meeting

## A. Frances Nielsen

The annual meeting of the Santal Mission was held in Pontoppidan Lutheran Church, Fargo, North Dakota, April 27-29. The congregation is a member of the ELC and Rev. Donald Ronning is its pastor.

The American Board had its first meeting on Friday at 4 p. m., with Rev. Edwin Hansen and the undersigned in attendance. Rev. C. A. Stub was not able to be present because of confirmation services which were held in his church on April 29. Miss Dagmar Miller was also with us for the entire meeting, but not in the capacity of a board member.

The theme for this year's conference was "Our Field and Our Task." Those of us who were fortunate enough to attend the sessions gained much inspiration from the well planned informative addresses, sermons, and Bible hours presented by the various speakers. We learned much about conditions in India, the important place of our own mission in Indian life and of the many needs that are as yet unmet. If we were each to take hold just a bit more forcefully, there would be much more that we could, by the grace of God, still accomplish "before it is too late."

The opening service was presided over by the pastor, Rev. Ronning with the vice president of the American Board, Dr. O. Gornitzka preaching the sermon. His sermon was based on Acts 20, and he dwelt on the calling, the commitment, and confidence in the power of God.

The Saturday morning Bible hour was presented by Pastor Otto Bratlie of Concordia college, Moorhead, Minn. His thoughts centered around the Holy Spirit, which he emphasized was the Spirit of Power. Once the Christian church is really filled with the spirit, and holds on to it, we shall be God's witnesses. This is the basis for all mission work, he said.

The most recently returned missionaries, Rev. and Mrs. R. Hofrenning told us about the work among the Bhutanese. This is the newest of our endeavors, and in order for them to be effective in their preaching, it was necessary for the Hofrennings to get the Bhutanese Tibetan language in printed form. This they have started to do, and they have now printed song books and scripture pamphlets. Their work is done just inside the southern border at Parkijuli. During December, January and February when the Bhutanese brought down their wares for sale in the market, the Hofrennings with two or three evangelists would go down among the people and preach to them. These people of Bhutan are willing and eager to listen, but must be reached by the Gospel before the communists get to them.

Rev. V. E. Bagger told of the leper work in Saldoha. No matter how well informed we believe ourselves to be on that subject, there is always a fresh approach possible. The ground work done by Eli Bøgh is responsible for the great colony now located in Saldoha. Bøgh did not want to see the lepers isolated and left to die. He wanted to settle them as **wanted** people. They

were encouraged to clear 100 acres of jungle lands, build their own huts and irrigate the cleared land. They then set about planting fruit trees and other crops. They soon discovered that they could raise three crops per year on that fruitful land. Some were taught weaving, carpentry, etc. Every member of the colony worked. Some were taught to read and write in the schools of the villages. Soon the literate of the villages began to teach others and a corps of Bible women went about from place to place to teach and read from the "Precious Book." In about twenty years' time, 6,000 lepers were cured and brought the Gospel back to the villages that had pushed them out. What a Christian testimony!

Saturday afternoon brought us a mission forum with Rev. B. Helland as moderator. Indian students, Anil Jha, Dr. Paul Murmu and Gora Tudu took part, and Rev. Edwin Hansen became the fifth member. There was much of lasting value that was brought forth. Let us summarize the forum by saying that when Anil Jha returns to India this fall he wants to return to his teaching. Not only will he teach mathematics, science and languages, but he will teach "Christ crucified to the teachers and students. I have found peace in Christ," says Anil. Dr. Paul is a physician, and a good one, but says Dr. Paul, "We need more than earthly medicine to save us. There is life eternal in the blood of Jesus. This shall be my witness." And Gora Tudu, the most recent arrival to the United States says, "It is my purpose to live unto Christ so that my students can see the Lord and Savior in my life and shall want to see Him in their own." Gora, as most of the readers of LUTHERAN TIDINGS know, will be studying at our own seminary for a period of one year. He has been given the opportunity of a year's study through the generous sponsorship of the AELYP. He is a fine man, mature and with great Christian convictions. It was a real pleasure to meet Gora Tudu, and I'm sure our young people will benefit by associating with him, as he will learn much through his school year here in Des Moines.

This little article was intended as a report on the events which took place at the sessions of our annual meeting during a two-day period. I was not present at all the Sunday meetings so shall refrain from mentioning any highlights of that day. We hope that many of our people will be with us next year when one of our churches will act as host church.

## Communist Grace

On one of my last days behind the Iron Curtain, I was invited to the home of a school principal for dinner. Before the meal began, at the moment when Christian families say grace, the father looked toward the children to quiet them. Then, with the entire room hushed, he began to say a Communist grace.

"At this moment, let me express our thanks to my wife, who has prepared this fine meal, to the workers and the farmers of the State who have brought the food to us, and to the noble leaders of the State, who, by their devotions have made our happiness possible...."

Vincent Tortora.



## 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 Avenue, 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.

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 Street, at Delaware Avenue, Muskegon, Michigan, 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 Avenue, Muskegon, Michigan, 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.**

### 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)**

### Two Epitaphs

There are two epitaphs in England which tell their stories of the lives they represent. Near the village of Leamington is a small church yard where a tombstone bears this inscription:

Here lies a miser who lived for himself,  
And cared for nothing but gathering pelf.  
Now where he is, or how he fares,  
Nobody knows and nobody cares.

In marked contrast to this, one may read on a plain sarcophagus in St. Paul's cathedral, London, these words as tribute to a life of humanity and service:

Sacred to the memory of General Charles Gordon,  
Who at all times and everywhere gave his strength  
To the weak, his substance to the poor, his sympathy  
To the suffering, his heart to God.

—Selected.

### That Straw in the Wind

He was a candidate for senatorial honors, and was scheduled to speak in a small town. Anxious to discover the religious affiliation of the majority of his audience, he addressed them in this manner:

"My great-grandfather was an Episcopalian (silence), but my great-grandmother belonged to the Presbyterian church (more silence). My grandfather was a Baptist (silence), but my grandmother was a Congregationalist (continued silence). But I had a great-aunt who was a Methodist (loud applause) — and I have always followed my great-aunt!"

—Gospel Herald.

### The Future of the Church

"Of the Protestant churches in America, eighty per cent began as Sunday schools. Of the Protestant pastors in the United States today, ninety-seven per cent were first Sunday school pupils. The future of the church depends upon the strength of the Sunday school. In three years, seven million more boys and girls will be in our public schools. Where are the churches to care for their spiritual needs?"

**David Carlson.**





## Paging Youth

American Evangelical Lutheran  
Youth Fellowship

EDITOR: EVERETT NIELSEN  
1100 Boyd  
Des Moines 16, Iowa

### A Word From the National President

With this issue of PAGING YOUTH, Ted Thuesen steps out of the editorship. Ted has been editor for one and one half years and has done a fine job. We thank you Ted! — and may God bless you as you begin your ministry at Newark, New Jersey.

At the same time, Everett Nielsen steps in as our new editor. "Evy" is a very capable person and we are looking forward to more good reading in PAGING YOUTH. So with the same breath, we would like to say "Good luck, Evy! May you find this work rewarding and worthwhile."

### A Thank You and a Challenge

This is both a "thank you" and a challenge. The "thank you" goes, of course, to Ted Thuesen, the retiring editor, and to you who have supplied him with news and suggestions. The challenge is directed to me first of all, because this is my first experience with a page read throughout the Synod. But the challenge is likewise extended to you, the readers of PAGING YOUTH. It is your page and it necessarily follows that what you want should be printed. The obvious answer to your desires is to let them be known through letters to me. I invite criticism of either type. I expect to keep you informed of current affairs and the only way that that is possible is through your help. Put me on **YOUR** mailing list (my address is in the masthead) be you pastor, local, district, or national officer, or any interested person. We are challenged together; I pray that we may answer it together.

Everett Nielsen.

### Annual Spring AELYP Board Meeting

The following report was submitted by Ardythe Hansen, National AELYP secretary.

The annual spring board meeting of AELYP was held April 12th and 13th at Grand View College.

Most districts are planning active programs for the year. Camps, work camps, conventions and district papers are some of the main attractions. The west coast remains unorganized, however. If you are having trouble and would like some help, AELYP is here to help you.

Our second Indian student, Gora Tudu, has arrived and will be under our care in July. Invite him to your congregations, camps, etc.

Each society should be receiving a copy of LUTHER LIFE. We hope that you are using them at your meetings and have tried the Bible study on Ephesians. Later we will be asking for your opinions on this magazine. Perhaps you have other suggestions for program ma-

terials. The UNITING WORD was suggested, but it was too late to order at that time. Give this suggestion some thought so that we can discuss it more fully at the convention in November. Definite steps have been taken concerning what will be included in the handbook of AELYP we mentioned some time ago. The Rev. Carlo Petersen, Dick Jessen and Janet Johnson comprise the committee to develop a concrete draft of it which should be ready for us by the November convention. At this convention, we will decide upon a motto and emblem to be included in the handbook. The purpose of it is to acquaint all of you more fully with the national organization. Put some of your ideas for mottos, emblems, and other facts down on paper. Perhaps a contest is better.

The workshop and convention will be held at Grand View College on November 2-4, 1956. One of the main attractions will be Mrs. Noyes. She is well known for her speech work. A detailed program will be available later. Begin now to save your pennies so that you may attend. Perhaps next year, we can hold it in the Michigan district.

Youth Night at the synodical convention should prove to be a real inspiration. The Mission Society's meeting is having Cornelia Cox, who works with the refugee program, as its speaker. Since their meeting is held simultaneously with ours, and for various reasons, this meeting will be a part of Youth Night with a gathering sponsored by the local LYF following. We hope to make use of the lake and other scenic advantages around Muskegon for the gathering. This present plan of combining the two is not to be a permanent policy. This year, the Lutheran Youth Leadership Award was granted to Harold Olsen of Des Moines. Congratulations, Harold. The suggestion was made to us that we vary the winner between districts so that each would come in closer contact with its benefits. The board felt that we should consider each application regardless of the district since someone with better qualifications might be eliminated for not living in the correct locality for that particular year. But we added that with all other things being equal, location might be a factor.

The Yule Committee reported that sales were down again this year. Why? Some groups, however, are doing well and some have improved. Keep working!

Your president, Lavern Larkowski, was chosen as delegate to this year's United Christian Youth Movement's annual meeting at Williams Bay, Wisconsin. Rev. Andersen and Rev. Harald Petersen are first and second alternates.

Two new appointments were made at our meeting. Don Holm of Grand View Seminary replaces June Westergaard as film librarian. He will not take over his duties until August, so until that time, continue to order them from June. Everett Nielsen, presently living in Des Moines, has been appointed PAGING YOUTH editor due to the resignation of Ted Thuesen. Thank you to both Ted and June for their excellent work in AELYP. We also voted to purchase two new filmstrips. The titles will be announced later.

At present, our budget set up has worked out fairly well. **Many of you local fellowships have not sent in your national dues, and we need them.** Please send them to our treasurer, Agneta Bollesen, Macalester College, St. Paul, Minnesota.



# Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



## When I Read the Bible Through

I supposed I knew my Bible,  
Reading piecemeal, hit or miss,  
Now a bit of John or Matthew,  
Now a snatch of Genesis;  
Certain chapters in Isaiah;  
Certain Psalms, (the twenty-third)  
Twelfth of Romans, first of Proverbs,  
Yes, I thought I knew the Word.  
But I found a thorough reading  
Was a different thing to do,  
And the way was unfamiliar  
When I read the Bible through.  
You who like to play at Bible,  
Dip and dabble here and there,  
Just before you kneel a-weary  
And yawn out hurried prayer;  
You who treat the Crown of Writing  
As you treat no other book —  
Just a paragraph disjointed,  
Just a crude, impatient look —  
Try a worthier procedure,  
Try a broad and steady view —  
You will kneel in very rapture  
When you read the Bible through.

Amos R. Wells.

## United Church Women Meet

The annual meeting of the Board of Managers of the United Church Women opened at 10:30 a. m., on April 24, 1956. This was about two hours after our arrival at Colorado Springs, Colorado. Within this short time we, meaning Mrs. Ernest Nielsen and myself, had checked in at the Antlers Hotel, visited briefly with several other members of the Board, and learned that 150 women from 46 states were registered.

Frances Nielsen and I attended the meeting as representatives of the church women of the American Evangelical Lutheran Church. We are now a member group of United Church Women of the General Department of the National Council of Churches of Christ. The sessions of the Board were closely scheduled, beginning Tuesday at 10:30 a. m. and concluding Thursday noon. The membership of the Board of Managers, approximating 300, represent more than 2,000 affiliated state and local councils and the thirty denominational groups of the National Council of Churches, totaling in excess of 10,000,000 individual members.

Mrs. Theodore O. Wedel, Washington, D. C., national president of United Church Women, presided at all the sessions. Mrs. Dorothy MacLeod, General Director, opened business proceedings with an overall report of the status of the organization. This was followed by short comprehensive reports by the national chairman of each of the seven major committees:

Christian Social Relations—Mrs. L. M. Moseley  
Christian World Missions—Miss Hazel Shank  
Christian World Relations—Mrs. Wright W. Brooks  
Finance —Mrs. Norman Vincent Peale  
Leadership Education —Mrs. Lacy W. Goostree  
Public Relations —Mrs. Herbert Arthur  
"The Church Woman" —Mrs. Howard S. Bechtolt

The quality and content of these brief reports gave the immediate impression that the committee chairmen are highly qualified for their positions. Their committees are composed of the state chairmen of the 48 states and additional resource persons, all experts in their respective fields. These committees are the "life-blood" of UCW, so to speak. On them depends the success of the general program and projects of the United Church Women.

The budget for 1957 was presented by the treasurer, Mrs. E. R. Corman. After a lengthy discussion of the various items, it was adopted. The budget for 1957 totals \$800,750.00.

Several interesting panel discussions gave zest and inspiration to the meeting. Dr. Roswell P. Barnes, an executive of the NCCC, served as resource person during a discussion of "The National Council of Churches Today." Many questions were directed to him by the board members. To these Dr. Barnes responded with much pertinent information, wit, and at times, diplomacy. This session scored high on interest, information and fellowship.

On Tuesday evening Dr. Barnes delivered the address at a well attended open meeting in a local church. He related his experiences as a member of the deputation from the NCCC to the church leaders in Russia. We quote Dr. Barnes:

"With regard to the status of religion in Russia, it can be said without hesitation that it is far from dead. There is freedom for liturgical worship within the churches, and millions of people are participating in it.

"However, the prohibition against religious instruction of children and youth within the churches is a very serious matter when we consider that the state has an extensive program of education and subtle indoctrination based on scientism with a bias toward atheism. If the state can capture the minds of the new generation, it will seriously impair the church. The church itself has such a limited concept of its role in society that I see no likelihood of its making an effective and direct challenge to the state in the near future. It is perhaps in a more perilous position than it was when it was less free to conduct worship, because it does not seem to be seriously concerned about the limitations imposed upon it. Even so, widespread belief in God, which is indicated by participation in worship, may have an indirect effect upon national behavior and even upon government policy.

(Continued on Page 16)



The Story of the Dead Sea Scrolls reads like an exciting melodrama.  
Here are further adventures in the story of

## Modern Discoveries About Ancient Times

### EDITORIAL FEATURE

(Continued from April 5)

**I**N SCHOLARLY works we frequently read of unearthed tombs, uncovered mummies, and other discoveries of that kind, occurring ages ago. One of the most thrilling things about the Scrolls is that they were found less than ten years ago, and have the excitement of current history about them, as well as the intrigue of ancient history. It seems completely unbelievable that until now, no real manuscripts of any kind have been found written in Aramaic, the language which most scholars agree was the language Jesus used. Suddenly, the researchers have had spread before them a treasure-trove of writings in that interesting tongue. About fifteen per cent of the Scrolls are Aramaic. In itself, this single oddity makes the Dead Sea discovery most remarkable.

Until now, the only really ancient version that the church has had of the Old Testament was not even written in Hebrew! We have had to rely on the Masoretic text for Hebrew renditions, a text dating back along the road of history only about to the half-way point, about the year 900 A. D., (which, historically speaking, is rather modern). Greek, (the Alexandrian Septuagint), and Latin, (St. Jerome's Vulgate), versions of the O. T. gave us a very accurate rendering of those precious books. The new Scrolls enable modern man to check the translations in a way never before possible. And in the Qumran Caves have been found texts or portions of the texts of every Old Testament book except the Book of Esther. About 100 of the total of 350 books in this fantastic library are biblical.

The scholars who deal with such things are trained scientists. Their background in education and experience makes them look on nothing as impossible until proved so. Likewise, nothing is certain until proved so. And we can hardly blame them for their skepticism; their brains refused to believe what their eyes told them they

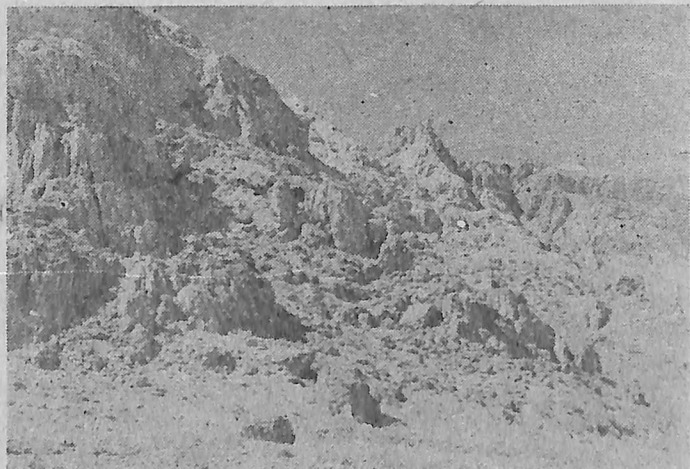
were seeing. The Metropolitan, whose name was Samuel, was laughed off by some of his colleagues. One scholar whom Samuel approached, according to Edmund Wilson, pointed to the table on which the Scrolls lay, and said, "If that table were a box, and you filled it with five dollar bills, you couldn't even manage the value of these Scrolls if they are, as you say, 2,000 years old." Prof. Sukenik, of the Hebrew University, when shown a fragment brought him by a wily merchant, wrote in his diary, "Today I have been shown a piece of a scroll. I do not dare to write down what I think of it."

Some of the Scrolls are parchment, some are leather, and two 8-foot lengths are of green, highly oxidized copper. There has been a great deal of difficulty in unrolling them without destroying them, and chemical laboratories have been busy testing ways of unbending oxidized copper. It is believed that these copper inscriptions are lists of the books hidden in the group of caves.

Almost at the very time the Scrolls were discovered — in fact, on November 29, 1947, the partition of Palestine was voted by the United Nations. It is history now that this partition resulted in hostilities and open warfare. With bombs bursting around them, frightened reporters threaded their way through shell-pocked streets to attend the press conference announcing the discovery. We can imagine their dismay at being asked to risk their necks to be told of the finding of some old literature. When they finally were impressed by the importance of the discovery and hurried off to tell the world, their stories were almost buried in the war releases issued from Palestine every day at the time.

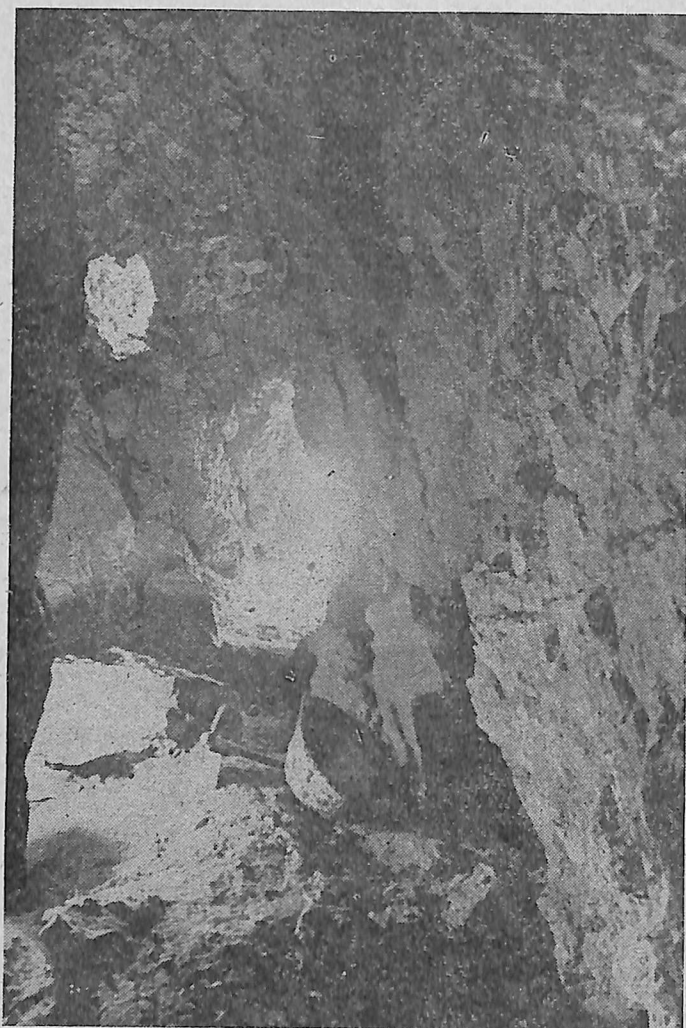
Who knows how many books and fragments are still hidden possessions of sly Arabs and Bedouins and refugees who hurried to the northwest coast of the Dead Sea when the news was broadcast? The Arabs discovered a profitable way of disposing of their finds. They would break off a small portion of a scroll and sell it for a good price. Then, after worried scholars had pondered over the piece for a few weeks, wondering what the lost borders might reveal, the Arabs would return; and, carefully matching their remaining portion to the sold part, they would extract an extortionist price for the secret remains from the frantic researchers . . . Officials now have established "union rates," depending on the size of the fragments. The pieces, as they come in, are stored between two pieces of glass for later examination when the scholars can get around to it. It will very likely take fifty years before the 40,000 pieces are sorted and fitted and read.

Papyrus parchments last well in a dry, hot climate. They are made from the stem of the papyrus plant which is split and flattened out. Then the narrow sheets are laid together lengthwise, with other sheets across them, still others across in another direction, and then the whole put in water, soaked thoroughly, and finally compressed. The result is something like a heavy paper.



Location of Qumran Cave No. 1 high on cliffs overlooking the Dead Sea. Arrow indicates approximate location of the cave, whose entrance is hidden from view. (Photo courtesy of the Jordan Department of Antiquities.)





Interior view of Cave No. 1 during excavations in February, 1949, looking out toward entrance. Cave is 25 feet deep, six feet wide and eight or nine feet high. Hole in center was cut by Syrian vandals in fall of 1948. (Photo courtesy of Jordan Department of Antiquities.)

There seems no question but that they can have endured these twenty centuries. Now that they have been photographed, in color, and black and white, it is likely that only a world-wide catastrophe will remove them from the curious, studious eyes of modern man. On them is preserved an accurate record of monastic life in an ancient community, as well as authentic copies of biblical books.

Not far from the site of the caves stand the ruins of what appears to have been a monastery of some sort. These ruins have long been known, but it has always been thought that they were of little historical value. Excavators now, however, are completing the uncovering of this community site, and learning some fascinating things about the occupants. It is believed that the people who lived here were the owners of the hidden library, and that in danger of attack they had stored away their books to preserve them for future generations. They succeeded almost too well. Present belief is that these people were Essenes, an ascetic group rarely mentioned in the Bible and in old histories. In the next installment of this series, we will describe in more detail the interesting life lived there, and some of the theories now proposed about these ancients.

(To be continued)

## The Living Word

### When "Possess" Means Seize or Gain

(Fourteenth in a Series)

The verb "possess" is used 54 times in the King James version of the book of Deuteronomy, and nearly one hundred times more in the rest of the Bible. In almost all of these cases it has the sense of seize, acquire, gain, or take possession of. Deuteronomy 1:8 sets the key for that book: "Go in and possess the land."

Shakespeare used the word in this sense. In the third part of KING HENRY VI, act I, scene 1, line 26, the Earl of Warwick encourages the ambition of Richard Plantagenet, Duke of York, to gain Henry's throne:

"Possess it, York;

For this is thine and not King Henry's heirs'."

In THE TEMPEST, III, 2, 100, Caliban tells Stephano how to oust Prospero from control of the Island:

"Remember

First to possess his books; for without them

He's but a sot, as I am, nor hath not

One spirit to command."

The Greek verb which the King James Version translates by "purchased" in Acts 1:18 and 8:20, and by "obtained" in Acts 22:28, is rendered as "possess" in three other New Testament passages, with the result that the English reader is not aware of their true meaning. "In your patience possess ye your souls" (Luke 21:19) is correctly translated, "By your endurance you will gain your lives." The Pharisee's statement, "I give tithes of all that I possess" (Luke 18:12), is properly "I give tithes of all that I get" — that is, the tithe is based upon income rather than upon capital. Paul's counsel to the Thessalonians that each should "know how to possess his vessel" (1 Thessalonians 4:4) means "know how to take a wife."

The last of these passages has been so much misunderstood that it will be well to quote it more fully: "This is the will of God, your sanctification: that you abstain from immorality; that each one of you know how to take a wife for himself in holiness and honor, not in the passion of lust like heathen who do not know God."

Luther A. Weigle.

### ITINERARY FOR SANTAL MISSION STUDENT

ANIL JHA

June 10—Greenville, Michigan.

June 11—Edmore, Michigan.

June 12—Marlette, Michigan.

June 13, 14—Detroit, Michigan.

June 15—Grayling, Michigan.

June 16, 17—Manistee, Michigan.

June 18—Ludington, Michigan.

June 19—Grant, Michigan.

June 20—Muskegon, Michigan.





## OPINION AND COMMENT

DID YOU KNOW that correct liturgical usage calls for the elimination of all lace on the fabric of altar ornaments? Lately we have been doing some small-scale research on such matters, and have discovered some other interesting Lutheran liturgical requirements which we, in our ignorance, did not previously know. For example, it is correct to have the font covered when not in use. Water should be carried to the font in a brass ewer of correct design. Candles should be more than half pure beeswax. Traditionally, the Church of the Augsburg Confession calls for the use of white or amber wine, rather than red wine. And so on. We are not so conservative as to suggest that all our churches should take revolutionary steps of change in order to conform to what is "correct." The tradition of our church, it seems to us, has always been that what is right in spirit for us is correct, and that in matters of liturgy and ritual we are not to be confined to the letter of the law. This is a tradition we, personally, like. It marks us as "liberals" among Lutherans, and seems to make possible for us a variety of spiritual expression which is not as often encountered in other bodies. It is true, however, that other Lutheran synods are not of a pattern from which we are the only deviates. During Lent this year, we visited a different Lutheran church each mid-week, partly out of a desire to know our neighbors better, partly out of a desire to investigate differences in faith and practice, and of course in order to worship with others. It was enlightening. What a range of difference we encountered, all within the various areas of the framework of Lutheranism! It is not accurate to call ourselves liberals among conservatives. We are liberals, among many kinds of Lutherans, from all of whom we may learn things which will make us stronger as Christians.

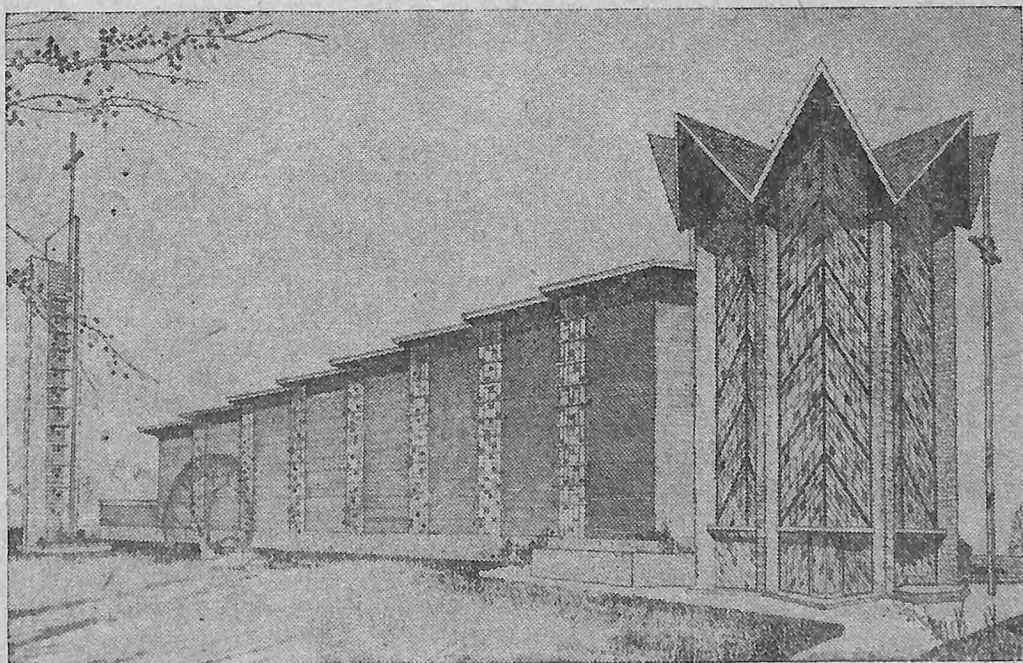
WHILE WE MAY be more liberal theologically, we are not as liberal at the offering plate. This week a release from the Missouri Synod shows that contributions in that church average annually about \$75 per confirmed member, (almost \$200 per family).

SPEAKING of the Missouri Synod, we want to call attention to an unusual chapel being built on the campus of Valparaiso University, (see picture at right). This chapel will cost a million

dollars, will be 10 stories high, and will seat 3,260 persons, although there are currently only 2,200 students at Valpo. This will be one of the largest Protestant edifices in the nation, surpassing such well-known "cathedrals" as Rockefeller Chapel, U. of Chicago and West Point. A \$75,000 pipe organ is to be installed. The unusual design is contemporary, and the interior features will be specially planned to serve unique purposes. It is not to be an ordinary church of exaggerated size. Daily chapel services will be held. Funds were raised last year in a special drive. The University's assets at present are valued at ten million, but buildings valued at twenty-five million are planned . . . Educational institutions all over the nation are expanding, and our present "Faith and Life Advance" is wholly in keeping with a national trend. The amount needed for Grand View is not too much: it can be questioned whether it is actually enough. A generous over-subscription will answer the question.

WE BELIEVE we are right in saying that within a very few weeks, one of our missionaries, Miss Muriel Nielsen, will be returning to the States on furlough. We have heard nothing official about this, but we can look for her visit and prepare to greet her with the welcome we extended the Ribers two years ago. The work in India has not been made any easier by the freedom the Indian states received. In many ways, it has been made more difficult. The unrest and distrust of foreigners has broken more into the open than ever before, and we are filled with admiration for the courage and Christian zeal which sent our missionaries to the Santal fields.

A LADY WE heard about recently was horrified to find, one morning, a liquor bottle lying on her lawn. She told a friend about it, saying, "I just didn't know what to do. I certainly didn't want to throw it in my trash can where the trash man might see it." "What did you do?" her friend asked. "Oh, I threw it in my neighbor's trash can. He is the minister, and everyone knows he doesn't drink."





# God and Mammon

AAGE MØLLER

The Sermon on the Mount statement that no man can serve both God and Mammon has become a permanent fixture in our language, and those who during fifty years have read and heard sermons, novels and essays know that the contention between the two has been a much used theme. Most generally, the preachers and writers have substantiated the statement and said that attempts of alignment do inevitably end in failure. The God servants and the Mammon servants are like two men walking on either side of a tall fence and none of them can climb over it.

The first ones are living in a four dimensional world, and the second ones in a one dimensional world. Mammon is the "troll" who swings his magic wand over his victims, turning them into stones and severing them from the humanness in which God is at work. The pursuer of illusive money success and power must store his conscience away in the basement so that he can maneuver his neighbor's farm into his possession. He must let himself be blindfolded so that he cannot see how his tactics befoul the moral sense of the people, fill the springs with debris so that water cannot flow, substitutes quantity for quality and appearance for essence, standardizes a false evaluation of life and separates man from the direct contact with the sun by means of putrid smog. The worst of all is that he reduces God to a marble idol, a statue.

The God servant must constantly let himself be awakened and eye opened so that he can see God as God and not as misty shadow of man, so that he can be aware of the crisis taking place in himself and his neighbor, so that he can ask for a mental rarefaction and avoid a soul anesthesia, so he can sympathetically live with protoplasma, childhood, youth, adulthood, old age, marriage, music, oral and written expression of the people, search for truth, mirth and tragedy, problems and a God worship. The Mammon servants will religiously persecute the Christ of spiritual reality. The God servants will trust Him, ask for Communion with Him, and hope to become helpers.

A scholar has told me that in the New Testament words about Mammon there is a close connection between subservience to the money ethos and a static attitude toward the past. Mammon servitude requires obsequiousness to the disembodied forms of the past. The dead bones will play a bigger role than the living blood. The premise of this is that the past, like everything else, can be preserved and continued only by being used. You imbibe the

past, you adore and scorn it, you love and hate it. You weight it on the scale of reality, you digest it. By so living with the past you transform it into character substance which again can be used by a new generation. People will, for example, live with Gregorian and Reformation hymns and in due time transplant them into new hymns. Living with the memory of grandfather will transmit him into active life in the grandchildren. The artist and historian will not subject themselves to a formalistic loyalty for they are integrated in a flexible renaissance. They spend the tradition just like they spend their talents and emotions.

The Mammon servants do not live with the past. Instead of doing that, they decorate the graves. They place busts of forefathers in niches, they standardize the verbalism of the past and they demand conformity with a religion and education of verbatim repetition. They will control the means of communication and secure people against any dynamic expression. The result is that where there could be affluent warmth there is frigidity. The individual becomes utterly lonesome in the crowd. Complacency eliminates passion, joy and sorrow. No new values emerge and a Leviathan churns people into robots.

All generations have experimented with religious deflections of the New Testament statement, but light from above is too bright and the delusions do break up. We must personally live with it and realize that the battle between the two contenders goes on within myself and in my relationship with the neighbor.

## Pentecost

(Continued from Page 2)

salem had been planted on earth. The church as the living body of Christ was now a reality.

The response from the multitude was unanimous: "We hear them speaking in our own tongues of the mighty works of God." — Jesus said: "Receive ye the Holy Spirit." — This could also be translated: "Take ye the Holy Spirit." This is the message of Pentecost to all who have accepted Jesus as the Christ. We are not to wait. We are invited to reach out and take the offered gift. God is continually close to us with his "breath of life," if only we with heart and soul are open for this gift.

"Come, O Thou Spirit of God, never tiring,  
Come and interpret God's wonderful love!"

# BOOKS

Edgar M. Carlson, **THE CHURCH AND THE PUBLIC CONSCIENCE**, Muhlenberg Press, Philadelphia, \$1.75.

This is a new approach to the social gospel. With a background in the Evanston W. C. of C. meeting, the book goes forward into such complex areas of study as the nature of Christian man, the Body of Christ, and the place of the Church in the structure of modern life. Overlying the whole is an aura of hope. While hope itself can sometimes turn hopeless, Dr. Carlson's study never loses its proximity to down-to-earth concerns. This is not to say that the book never gets off ground. It does, but its flights have a way of returning to home base with a sense of solidity. Dr. Carlson is President of Gustavus Adolphus College.

Ralph W. Loew, **HINGES OF DESTINY**, published by Muhlenberg Press, Philadelphia, \$2.75.

This is a faith-strengthening book, written by a Lutheran pastor of Buffalo, New York, the Knuble Miller lecturer of 1955. Dr. Loew is a man engrossed in the times but enlightened by history. His subject matter ranges from such unusual experience as a community's escape from a tornado to an individual's facing the Easter message with confidence. Each chapter sparkles with apt and useful illustrations, and gives its moral a subtlety that makes the reading a pleasure. It is often difficult to recommend devotional reading vigorously, for tastes differ. But this book is qualified to appeal to an unusually large proportion of modern readers.

— The Editor.

## Pastor's Daughter Scores Hit

Ruth Farstrup, daughter of the Rev. Ejnar Farstrups, recently appeared in a production of the Greek tragedy, **Media**, by Euripides. Below are quotations from the review in the Santa Barbara, Calif., newspaper:

"To the typical playgoer with no immediate tie to campus activities the prospect of a searing Greek tragedy performed by undergraduate players in dead seriousness is not, shall we say, an inviting one.

"To any such who may read these words, may I suggest that there is one very good reason to disavow this habitual attitude in regard to the production of Euripides's "Media," playing this week-end and next at the Little Theater on the Santa Barbara College campus. This reason is a young actress named Ruth Farstrup, who plays the title role.

"Like many of my fellow townsmen,



I saw Judith Anderson in her incredibly magnificent performance in the Robinson Jeffers version of this classic and blood-curdling tragedy. The student production is not, of course, on any comparable level. But there is something about the passion, intensity, fire and repressed fury in the performance of Miss Farstrup, which persuades one that the young Judith Anderson must have been someone like this when she was completing her schooling and preparing to make her bid for fame as a professional actress.

### TRULY GREAT

"However one reacts to various aspects of this stage event, one is never indifferent to Miss Farstrup's Media, and never made aware that here is a college coed playing a role. She is amazingly convincing, tremendously stirring, and remarkably artful in ways so natural as to seem almost intuitive. This is truly a great performance of a great role. For a young player, it is miraculous.

"For the rest of the production there are varying degrees of successful and unsuccessful effort.

"With only some towering Greek columns and an altar fire for scenic suggestion, the pictorial aspect was beautifully handled with lights, and with the statuesque figure of Media dressed dramatically in black, in contrast to the subdued colors of the chorus and other players.

"The chorus of eight women of Corinth was employed both in choric speech and in dance movement, to respond to, or react to, or comment upon the words and deeds of the principals. The story is sound and traditional; the practice in this instance was effective only in the quietest moments, at other times both incongruous and distracting.

"For all its flaws, this "Media" is a noble experiment well worth the attention of both town and campus theatergoers — especially for the sake of seeing a young tragedienne of amazing qualities."

## Letters . . . .

To the Editor:

Sunday Morning, April 15, we began a Preach-Teach-and Reach Mission in the Blue Earth-Albert Lea area of Southern Minnesota. The First Lutheran Congregation of Alden was invited by the Lutheran Churches of the ELC and UELC to participate. The congregation at its annual meeting in December accepted the invitation and so the congregation became involved. Com-

mittees were appointed and guest speakers were selected.

On the Sunday morning of the Evangelism Mission, our services opened with Pastor Howard Christensen, Grand View College, bringing the message. The Grand View A Cappella Choir, being here on tour, sang the anthem and the benediction to a packed church. In the afternoon, a goodly number of our people took part in the large Evangelism Rally at the High School auditorium in Albert Lea where they heard Dr. Gullixson and others speak.

From Monday through Thursday evening, we were forcefully challenged by Pastor Eilert C. Nielsen, Clinton, Iowa, who was our guest speaker for the week. We are sincerely grateful to the Grand View A Cappella Choir, to Mr. Robert Speed, its director, to Pastor Howard Christensen and to Pastor Eilert Nielsen for their contribution to our mission; and to the St. Stephen's Congregation, Clinton, Iowa, for sharing their pastor with us.

Our venture in Evangelism turned out to be a very interesting experience for us. The fact that the responsibilities of the mission was in the hands of the people rather than the pastor alone, certainly secured its success. Whereas in the past a mere handful of people would turn out for a mission meeting, 75 to 90 people turned out each evening of our PTR mission, and that certainly was most satisfying.

We also learned a great deal from sharing with other Lutheran groups in our area and from their speakers. We discovered that we no longer have a monopoly in "Happy Christianity" as Arthur Frost implies. In fact what may have been "Happy Christianity" in our group in the past, I have long since discovered, has degenerated into "Happy Nonconcern" for vital and essential Christian living. To hear Dr. Gullixson and Dr. Tanner speak was a joyous and thrilling experience. Sharing with the pastors of both ELC and UELC was every bit as rewarding as sharing with our own. Let us not laud ourselves on things we think we have.

For a new venture in Christian experience, I heartily recommend participation in a P.T.R. Mission in your area if and when such an opportunity presents itself. You will not regret it, and great good may come of it.

Vagn Duus, Pastor.

### Letters of Transfer

The synod secretary has books of letters of transfer for sale at 1c a sheet. Fifty sheet book, 50c. Twenty-five sheet book, 25c. Write to:

Pastor W. R. Garred,  
Vesper, Kansas.

## OUR CHURCH

**Danevang, Texas.** Sunday worship hour has been changed to 9:30 during the summer months. Pastor Jespersen is currently preaching a series of sermons on the Ten Commandments. Termites have been "excommunicated" from the church property here.

**Tyler, Minnesota.** On appeal from his congregation, Pastor Enok Mortensen has withdrawn his resignation, and instead will take a 1-year leave of absence from his work for his European lecture schedule.

**Junction City, Oregon.** The choir here will present a concert May 27. An offering will be received for the purpose of buying choir robes. Bible School will be conducted for two weeks, starting June 11. A Sunday morning coffee hour is held at the church following worship services here.

**Hay Springs, Nebraska.** The Rev. Calvin Rossmans recently welcomed a new daughter, their first. They already have three sons. Mrs. Rossmans is a daughter of Synod President Alfred Jensen.

**Tyler, Minnesota.** Fifty volunteer committeemen met last month with architects to lay plans for the Old People's Home to be built in this community. It is planned that the home will house 30 residents. Danebo Church donated the land, which lies between the parsonage and the gym hall. A scale model of the Home is on exhibition in the window of a local furniture store.

**Wayne, Albert, Canada.** Mrs. Peter Rasmussen, (Kathrine Appel), passed away on Sunday, April 22, after a lingering illness. Burial was in the Dalum cemetery on April 26. She will be remembered for her great help to her husband, Pastor Peter Rasmussen, in their work for many years in our Synod.

**Marinette, Wisconsin.** Pastor Ivan Nielsen's new address is 236 Terrace Ave., Marinette. Bethany Congregation of Menominee, Mich., which Pastor Nielsen serves, has bought property 240 feet by 300 feet in the area near the airport. There are indications that the airport will be discontinued and that the landing field will be opened for homesites. \$6,000 was paid for the land, most of it borrowed. The congregation has increased by 40 per cent in the past five months. The church is being painted this month. Summer Bible School will start June 4.

**Des Moines, Iowa.** On Monday morning, April 22, Mrs. Ernest D. Nielsen had an open house coffee for all the pastors' wives in the Des Moines area. Assisting her in serving were five other local AELC pastors' wives: Mrs. Howard Christensen, Mrs. Alfred Jensen, Mrs. Svend Kjaer, Mrs.



Holger Jorgensen, Mrs. Axel Kildegaard, and also Mrs. Leroy Norquist of the Augustana church. In the evening, Mrs. Nielsen left for Colorado Springs to attend the meeting of the United Church Women on which she serves as a member of the Managing Board. From Colorado Springs she left for Fargo, North Dakota, for Annual Meeting of the Santal Mission. She is a member of the American Board for the Santal Mission.

Ted Thuesen, senior Seminary student, served the Marquette, Nebraska, congregation on May 6.

Bob Hermansen, senior Seminary student, preached at Davey, Nebraska, on May 6.

**Fredsville, Iowa,** Rev. C. A. Stub is on a month's vacation to California, and his congregation was served by Rev. Axel Kildegaard on May 6, by senior Seminary student, Ted Thuesen, on May 20.

**Ruthon, Minnesota,** Paul Nussle, senior Seminary student, preached at Ruthon and Lake Benton on April 28, and spoke at a meeting in Tyler that same evening.

**Marquette, Nebraska,** Rev. Willard Garred of Denmark, Kansas, served the Marquette congregation on May 13.

## Contributions to Solvang Lutheran Home

### MEMORIAL GIFTS

In memory of Mrs. Marie Christensen, Pasadena, California, Miss Mary B. Jacobs	\$ 10.00
Miss Katherine Bowers	20.00
Miss Constance Dexter	8.00
Miss Olive Blokerly	2.00
Mrs. Miriam Turner and Mr. and Mrs. Cecil Horton	5.00
Mr. R. L. Christensen	5.00
Miss Julie Christensen and Friends	10.00
Women's Physical Education, Pasadena City College	10.00
Mrs. Carl Moller	2.00
Mr. and Mrs. Niels Hansen	2.00
Mr. and Mrs. Fred Frandsen	5.00
Mr. and Mrs. Aage Jensen	2.00
Mr. and Mrs. Gotfred Jacobsen	2.00
Mr. and Mrs. Christian Geertsen	5.00
Mr. and Mrs. Magnus Jensen	2.00
Mr. and Mrs. K. Youngmann	2.00
Mr. and Mrs. Jacob Jacobsen	2.00
Rev. and Mrs. J. K. Jensen	2.00
Mrs. Mette Bruhn	2.00
Mrs. L. Andre	2.00
Miss Signe Henriksen	5.00
Ansgar Ladies' Aid, Pasadena, Calif.	5.00
Mr. and Mrs. Thorvald Jorgensen	2.00
H. B. C. Christensen	10.00
Esther C. Warren	8.00
In memory of Mrs. Betty Nielsen, Los Angeles, Mr. and Mrs. Carl Davidsen	4.50
Mr. and Mrs. Jennie An-	

dersen, San Francisco	3.00
Mrs. Harriet Olsen	1.00
In memory of Olof Ostlund, Solvang Lutheran Home, Mr. and Mrs. Jens Simonson, Solvang	3.00
Mr. and Mrs. John H. Trbller, Los Angeles	7.00
Mr. and Mrs. Scott Jensen, Los Angeles	10.00
Mr. and Mrs. Ralph Sheldon, Santa Barbara, Calif., Mr. and Mrs. Vermillion, Pasadena, Calif., Mr. and Mrs. A. Frederiksen, Arcadia, Calif., Mr. Clarence Hansen, Pasadena	8.00
Mr. and Mrs. Martin Jacobsen	3.50
Mrs. Marie Seaton, L. A.	5.00
Gunnar Falk, Ontario, Can.	15.00
Mr. and Mrs. H. L. Christie, Oslo, Norway	10.00
Mr. and Mrs. Fred Holm, Los Angeles	5.00
Mr. Carl Jensen, Solvang	2.00
Mr. Andy Jensen, Solvang	10.00
Mr. and Mrs. Carl A. Elers, Los Angeles	20.00
Mr. and Mrs. Soren Christy, Los Angeles	5.00
In memory of Chris A. Jensen, Santa Barbara, Mr. and Mrs. Chris Nygaard, Solvang	3.00
Miss Elna Thuesen, Santa Barbara	2.00
Mr. and Mrs. Jorgen H. Jendresen, Santa Barbara, Mr. and Mrs. Otto W. Larsen	5.00
In memory of Mrs. Hans Farstrup, Miss Elna Thuesen, Santa Barbara	2.00
In memory of Mrs. Erna Sloane, Solvang, Miss Elna Thuesen	2.00
In memory of Svend U. Hansen, Solvang, Mr. and Mrs. Tom Petersen	5.00
Mr. and Mrs. George Nielsen, Ballard	3.00
In memory of Donald Moore, Lompoc, Mr. and Mrs. E. F. Moore	20.00
In memory of Miss Anna Hulbeck, Escondido, Mrs. Thyra Ostlund, Solvang Home	5.00
Mr. and Mrs. Sam Halsted, Los Angeles	10.00
Mrs. Adele Lloyd, Pasadena	5.00
Mr. Clarence Hanson, Pasadena	5.00
Miss Marie Handrup, Beverly Hills	5.00
Mr. and Mrs. Elmer Jacobsen, Fontana, Calif.	10.00
In memory of Mrs. Niels C. Jespersen, Viborg, S. D., by Friends	15.00
In memory of La Verne Eskelsen, Bertha Jensen	3.00
Karen Kjaer	2.00
In memory of Mrs. Bertha Ulrichsen, Salinas, Miss Pauline and Jens P. Holm	3.50
Pors and Schultz Family	3.50

### OTHER CONTRIBUTIONS

Proceeds from dinner given by Emanuel D. E. L. Church,

L. A.	346.00
Mr. Henry Infield, L. A.	100.00
Mr. and Mrs. Wm. Jensen, L. A.	10.00
Pastor J. K. Jensen, Pasadena	5.00
Distributive share of Peter Johansen's Estate	1,240.40
Dr. A. D. Pedersen, L. A.	300.00
Grand Lodge Dania, California-Nevada	100.00
Dania Ladies' Society, Dannebrog	105.00
Mr. Chris Pedersen, S. F.	20.00
Mrs. Marie Willets, Solvang Home	75.00
Elizabeth Jensen, Van Nuys, Calif.	10.00

Period from March 1, 1956 to April 30, 1956 \$2,662.40  
Previously acknowledged \$9,581.09  
Unpaid Pledges \$1,800.00  
Above contributions are sincerely appreciated, and we want to tell you we are truly grateful for them.  
Kindest Greetings,  
**SOLVANG LUTHERAN HOME**  
Nis P. Pors, Treasurer.

### JOHN WESLEY

Knowledge in youth is wisdom in age.

The realization that one's own life is a link in a long chain of builders of the good society stretching across the centuries and encircling the globe brings perspective and courage and joy. Biography often becomes a source of power. It is thrilling to be reminded that one is engaged in the same task which consumed the colossal energies of John Wesley. Here is his almost incredible record:

He traveled 250,000 miles, chiefly on horseback, averaging 20 miles per day for 40 years, in the days before Fords and streamliners hurled passengers furiously through space.

He preached more than 40,000 sermons.

He produced more than 400 books, as author, editor, and translator, while his own distinctive writings fill upwards of 25 massive volumes. And all this is in his own handwriting!

He knew ten languages and made good use of them: Arabic, Hebrew, Greek, Latin, French, Italian, Spanish, German, Dutch, English.

He planted, watered and nourished innumerable religious groups, which ultimately became the mighty worldwide Methodist Church.

At the age of 83 he was annoyed by the discovery that he could not write for more than 15 hours a day without hurting his eyes, and at the age of 86 he was ashamed to admit that he could not easily preach more than twice a day! We notice in his diary an increasing tendency to lie in bed in the morning, sometimes as late as 5:30 a. m. In his 86th year he preached in almost every shire in England and Wales, and often rode from 30 to 50 miles per day.

— Kirby Page,  
from "Religious Resources."



## Acknowledgment of Receipts by 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, California	100.00
Bethania, Racine, Wis.	227.78
Waterloo, Iowa	335.00
Minneapolis, Minnesota	438.00
St. Paul's, Cedar Falls, Ia.	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, Ill.	200.00
Askov, Minnesota	67.51
Omaha, Nebraska	120.00

### Home Mission:

#### Congregations:

Withee, Wisconsin	9.00
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 Lu-	
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theran Church, Seattle, Washington	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, Iowa	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
Junction City, Oregon	36.58
Mr. and Mrs. Thomas Thyge- sen, Junction City, Oregon	5.00
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
Nazareth Lutheran Church, Withee, Wisconsin	15.00

### Eben-Ezer Mercy Institute:

Congregations: Racine, Wis., (Special Of- fering)	177.77
Ludington, Michigan	85.25

### For Elevator Fund:

In memory of Paul C. Paul- sen, Dwight, Ill., by Mrs. Paul C. Paulsen	10.00
Danish Ladies' Aid Society, Dwight, Ill.	5.00
Hope Ladies' Aid, Ruthton, Minn.	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.

## United Church Women Meet

(Continued from Page 9)

"We must try desperately to help the churches to a deeper understanding of the crucial challenge which they face, and to give them strength to meet it."

Dr. R. H. Edwin Espy, of the Division of Christian Life and Work of the NCCC, led a panel and discussion on the topic: "Changing America." Various areas of the topic were presented by 5 panel members after the subject had been introduced by Dr. Espy, who stated that: "Change is a basic law of life. It is inevitable. We must, therefore, learn to accept it and to apply its tremendous potential. Change must be molded, exploited and utilized in a positive and constructive manner."

The group participated in a stimulating discussion on how our church women might use the potential of the ever current changes in American life, to further the cause of the church and the Christian growth and development of the individual.

The administrative Committee of the Board of Managers presented a report at the final session. The next annual meeting of the Board will be held at Chicago on April 30, May 1 and 2, 1957. The next Assembly will be in 1958, the date and place to be determined by the Administrative Committee.

This is but a brief summary of the meeting from the point of view of business. Fellowship can never be measured fully, but it was the spirit of Christian fellowship which brought deep meaning to the meeting. Social events included a Fellowship Luncheon on Tuesday noon, a tea Wednesday afternoon, at which we were guests of the Pikes Peak Council of Church Women, and finally, on Thursday afternoon, a sightseeing tour arranged by the local church women.

The church women of the American Evangelical Lutheran Church can find in our affiliation with the United Church Women a broad field of Christian service, which we must not slight. From time to time we will bring you more information concerning this great organization, which challenges every church woman to Christian action for our Savior and for our fellowmen.

Emilie Stockholm.

## A Call to Service

(Continued from Page 5)

advance in Christian faith and Christian life as we contribute to the work of home missions through the Church Extension Fund and to the work of Christian Higher Education at Grand View College.

Your answer, we hope, will be, "Here am I, Lord, send me . . ." See your pastor now and join in the great stewardship program of the American Evangelical Lutheran Church, Faith and Life Advance.

I am a member of  
the congregation at \_\_\_\_\_  
Name \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
New Address \_\_\_\_\_

May 20, 1956

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.

REV. CLAYTON NIELSEN 5-1  
WITHEE, WIS.