

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Christmas Is a Spirit

by Ernest C. Wilson, D. D.

The real spirit of Christmas is a source of strength to all people everywhere. It is contagious and it spreads. Just a few persons imbued with it may affect a whole community; and a community may affect a state, a nation, even the world. It reaches out like light, and is as healing. It is the spirit of Christmas made manifest.

The spirit of Christmas makes Christmas; it must do so if we are really to have Christmas. Without this spirit nothing else is very important. With it everything about the Christmas season becomes important. The tiniest gift, no less than the most imposing, glows with a light that is reflected from, but does not begin with candles and lights on the tree.

The real reason for Christmas is Christ. Like most things that are real, its spirit begins within.

It was in a manger that our dear Lord Christ was born, and it is in the manger of the heart that He must be born again; for however much of Christmas giving, Christmas trees, wreaths, and gifts adorn the season of His birth, the real Christmas must be first in the heart, lest all the other trappings but hide, rather than reveal, His spirit.

Let us keep Christmas, cherishing His precious spirit. Let the songs of Him be singing in the heart; endow each new Christmas custom with a tender meaning; read again the age-old story; light a candle in the window to invite His coming; and let all we do, be it much or little, be hallowed by the spirit that must not and shall not perish from the earth!

May the light of Christmas glow brightly in your heart. May you radiate the warmth of His love, and feel His love for you, steady and unchanging. May friends and loved ones gather with you to celebrate His coming, and may you sense the spiritual nearness of those physically distant. May you keep this Christmas spirit throughout the year to come, remembering His holy presence every day as this day.

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Ten Reasons for Giving

BY T. K. THOMPSON

*Joint Department of Stewardship and Benevolence
National Council of the Churches of Christ*

READERS OF LUTHERAN TIDINGS are almost invariably leaders in their respective local churches. A part of this leadership in the local church is directly or indirectly related to Christian stewardship. Adequate financial resources must be available for almost any program in the local parish or in the world outreach of the church.

It is useful for Christian leaders to study motives for Christian giving because, psychologically and theologically, the "why" of Christian giving is more important than the "how much."

Reinhold Niebuhr has taught a generation of theological students that man's motives are always mixed. There is an element of pride as well as an element of faith in every decision. For the purposes of this article, let us list a number of possible motives, moving gradually from the lower motives for giving to the higher, more nearly Christian motives.

1. To support an institution. Many people say they would not live in a community that did not have a church and, as long as a church is necessary, they are glad to support it. We are living in an era of tremendous respectability and social prestige for the church. It is proper for politicians, corporation executives, school teachers, and all leaders in public life to have an active church membership. Attendance and financial contributions are usually considered adequate symbols of the social propriety of belonging to a church. A great many people support the church as they would a country club. As long as they are members they have a financial obligation and they will fulfill it in much the same way as they would pay any other bill.

2. To help the community and nation. Most people feel that the church is an asset to a local community and that the Christian religion is an asset to the nation. Usually they are not very articulate in the reasons why they feel this is the case and yet, since the church is good for the community and nation, they will support it.

3. To strengthen morality. Juvenile delinquency is considered by many to be a major problem in the social life of this country today. People like J. Edgar Hoover and others have said that a vital religious faith is the answer to this problem. Likewise for adults, most people feel that the sanctions of religion are powerful in keeping the disorderly passions of a person in line.

4. To promote family life. We are now moving rapidly from the lower motives for giving to the higher more distinctly Christian motives. Most Christian people feel that their families are a gift from God, an entrustment, a stewardship. They believe that God has given them their husbands or wives and their children to join with Him in a holy partnership. They know that they will have their children for a few brief years of training before the children go out to make homes of their

own. The church is the greatest help in the building of a Christian home.

5. To relieve suffering. One of the mysteries of life is that some nations are highly endowed, some people are highly gifted, and some people are greatly exploited. The Christian shares his time and money generously and joyously in order to help those less fortunate. Another of these mysteries is that some people are gifted with abundant health and others are afflicted with unexplained illness and weakness. For reasons known only to God, many children are left without parents and many older folks are left almost without support. The Christian is glad to give to relieve all forms of human suffering, acting under the inspiration of Jesus' teaching. "Inasmuch as ye have done it unto one of the least of these my children, ye have done it unto me."

6. To obey Christ. Jesus taught his disciples, "Go . . . make disciples of all nations." The Christian is moved with a sense of divine imperative to do as his Master has commanded and this obedience takes many forms, one of the most significant of which is the giving of money. A part of this obedience is to share the good news that God was in Christ reconciling the world unto himself. The Christian revelation of the Creator God being also the Redeemer God is a blessed experience which the convert must share. Indeed, the Gospel is best known when it is most fully shared.

7. To find salvation. Men of the twentieth century have rediscovered the meaning and relevance of sin. Man's problem is not his ignorance, nor his finiteness, nor his lack of scientific advance. Basically, man's biggest problem is self-worship, the misuse of God's blessings to fulfill his own selfish desires. In Jesus Christ men find power to overcome this all-pervading selfishness and the power to become sons of God. Christians give because "He first loved us and gave Himself for us."

8. To worship God. Worship is "worth-ship." Whatever is of greatest value, that is, by that very token, what we worship. The Psalmist asked "What shall I render unto the Lord for all His benefits to me?" Man must worship and the Christian has discovered a God who is worshipped, not with "rivers of oil" or thousands of animal sacrifices, but with a broken and contrite

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**When People Come To A Funeral
They Come To Worship God.**

When I Die

BY EDWARD MATTHEWS

Dear Son:

I suspect that if you knew what your seventy-year-old father is thinking about you'd treat me to one of your inevitable wisecracks. No offense would be taken at all, because I'm eager for you to know that I have not suddenly begun to take myself too seriously for my own good.

Tonight, my boy, I am thinking of dying.

Two events of recent months have started me thinking. One of them is the plain vital statistic that your venerable forebear has now passed the rung of "three score years and ten." The other is the funeral of your Uncle Fred — an occasion which, for my money, takes the all-time prize for mismanagement. Fred's life was good enough to outshine the stupid burial arrangements at its end. Perhaps because I'm not so sure so many good things will be remembered about my life, I'm writing you in the hope that we can enter into conspiracy to provide me with an economical, sensible, but above all, Christian funeral.

Keep this letter with those insurance policies and other papers. It's not, however, to be read as a letter from the "other side of the grave." I feel no impulse to write you about the spiritual implications of death. You and I have been of one mind on all that since a dozen years after you began to talk. This letter is really a set of stage directions to guide you and the rest of the family through a time which I can predict, without flattering myself, will be confused and upsetting for all of you.

Let's try to visualize the occasion. It may be any time within the next dozen years. I shall probably have been ill for at least a day, and a doctor will have come and gone from time to time. If he isn't there when I die, somebody ought to call him and probably will. He is the man who decides that death has occurred. In effect, he gives a signal for a whole lot of things to happen in a very short space of time. It doesn't require any imagination to call the doctor at this point. The question is, whom to call next.

I wish in my case you'd call the pastor of our church. I have a few good reasons for this. For one thing he is prepared to put this whole matter in its proper perspective. He is the symbol of the year-in year-out church membership which has given meaning to my life. Moreover, one of his jobs is to counsel people in times of stress. He may be able to keep the family from doing something foolish because, while he will share in your grief, his judgment is not likely to be impaired by it. Furthermore, I hope he will have an opportunity to put his head down in your presence and give "thanks for those who have witnessed in their lives a good confession, for all the faithful departed, and for those dear to our own hearts who have entered into rest."

I copied that part from "The Book of Common Wor-

ship" because I like it. I've always wanted to be listed with "the faithful departed." The real reason for the prayer, of course, is that you will be getting a chance to ask for the right answers to a lot of big and little questions which you are going to have to answer. You'll need a lot of patience and plenty of good sense.

Let the minister call the funeral director for you. No harm in letting the funeral director know that his role is secondary, that a funeral is a spiritual occasion and that he can best serve you by keeping that in mind.

I don't mean to say anything unpleasant about funeral directors. Heaven knows, I played chess with Fred Willingham for forty years, even back in the days when they still called themselves undertakers. The only trouble with these fellows is that they know you're upset and that you don't want to have to make too many decisions, and so they make some for you. The decisions they make for you may be influenced too much by community practices and too little by religious insight; or too much by the desire to let people demonstrate their sense of loss and too little by plain common sense.

The funeral director will come and take away the body. He will take it to a clean place in his establishment where it will be embalmed and otherwise prepared to be seen by the people who will see it before burial. All this is pretty standard and you won't need to elect any options at this point.

Next day, probably, the funeral director will come around to see you about arrangements. This is where you decide how much you spend on a casket and all the other expenses of burial. I hope you get a man who will tell you a price for the casket and will make it clear that this price covers the cost of everything. Then there won't be any extras to pay for to your surprise. The director who charges for extras may be just as honest, and be charging no more than the one who offers a complete price, but you're going to be upset if you agree to pay so much for a casket and then the bill has a list of items like embalming, slumber robe, hearse, limousines, and death certificate. It's all right if he wants to make a separate item of the grave digging, or "grave opening," as it's now called, because he's merely passing that along to you from the cemetery people. In our case a cemetery lot wouldn't have to be bought, because your mother and I have ours bought and paid for. You know where it is in the cemetery and the deed is in the tin box in which I mean for you to put this letter. You will note that our lot is here where I retired and not back home. I can't help wondering at the wisdom of a body having to be shipped half-way across the country to be buried. It's all right

Editor's Note: In printing this article we violate one of our self-imposed principles — not to use reprints. This unusual father-to-son letter deserves wide reading. It is reprinted by permission from Presbyterian Life, Witherspoon Bldg., Philadelphia 7, Pa.

for soldiers, or for anybody who dies away from home, but people who live to full age, it seems to me, should be buried where they last lived.

Pick out a casket that will not be evenly remotely ostentatious. To be sure, living in the world we live in, we can't quite get away with selecting a casket as cheap as we'd like. There are people who will talk as if sons who choose inexpensive caskets did not love their fathers. If I tell you to buy a casket that costs less than a hundred dollars, you will disregard my advice and spend more. Because I don't want you to disregard my advice entirely I am suggesting that you choose a middle course. If you are in any doubt at all, err in the direction of less expense rather than more.

I now have three good suits. Whenever I die, I will probably have between two and four good suits. Do not under any circumstances purchase a new suit for my burial. Any suit good enough to be worn to church the previous Sunday is good enough to be buried in. I don't think you heard about the shoes at Fred's funeral. The undertaker insisted that he must have new shoes. The family thought his good shoes could be shined up, but the funeral director acted as hurt as an interior decorator being asked to make traverse drapes out of cheesecloth. After the family yielded on that one, he sold them on a slumber robe at a cost of twenty-five dollars. Then, when the casket was opened to view, the slumber robe entirely hid the shoes. I like to think that you have inherited enough of my cussedness to be obstinate at this point.

Hold the funeral about two or three days after I die. This should allow time enough for arrangements and for the family to gather. It should also be short enough a time to keep at a minimum the period of unrest and planning.

I want flowers at my funeral. They add a sense of God's created beauty to a rather dismal scene. I want the flowers, however, to be only those provided by the family and a few others. Let my obituary in the newspaper say, "It is requested that flowers be omitted." The boys from the lodge and from my Bible class will call up and ask if you really mean that. Tell the boys sure, it's all right for them to send a basket as a group. I wouldn't want you to start putting the word around, but I've always thought that those who feel seriously frustrated by not being allowed to spend money for flowers for my funeral could get together and buy something highly useful and only moderately expensive for the high school, or the library, or the church.

I just mentioned my obituary. Newspaper stories about death are not likely to be scintillating prose, but one is entitled to ask that the grammar be good and the facts factual. Harry Wilcox, like a dozen others, will be around to ask "if there's anything I can do for you." Being a school teacher, Harry is literate. Ask Harry to write an account of my death and take it to the paper.

The people down at the paper will appreciate it and we'll all get our names spelled right. Moreover, the emphasis will be where it belongs and accuracy will be assured.

I think the funeral service should be held in the church. If there's some good reason why it should be held in the funeral home, then the funeral home should

be in effect transformed into a church. That is to say that a lectern should be provided, and the Bible should be lying open upon it. The people should conduct themselves as if they had come to church, and moreover the minister should be in charge of the proceedings. I say "if there's some good reason," even though I can't think of any reason whatever for holding the service any place but in the church. The church is larger, more comfortable, more naturally a place to worship God. Let it not be forgotten that when people come to my funeral, they do not come to praise me; they come to worship God. They do not come to praise the artfulness of the embalmers whereby it may be said that "he looks natural." They come to worship God.

No false modesty leads me to say this. It is simply true that every church I know, every minister I ever heard of, regards the funeral as a time for remembering that God started life going and has the right to stop it, that when Jesus rose from the dead he so conquered death that we do not need to remain dead, and that believers get to live forever with God. To be sure, the people who gather will be gathering because they knew and cared for me. But any notice taken of any virtue which can be ascribed to me ought to take the form of thanking God for bestowing that virtue on me.

You can best create the atmosphere for this attitude by having my casket closed during the service in the church. Some churches, as a matter of fact, will give you no choice. They will insist upon the closed casket. I'm trying to be moderate here. I'm resisting the temptation to say that nobody ought ever to look at the bodies of the dead or ever say "goodbye" to the mortal remains of a loved one. We can't go that far, but we can separate the looking and the farewelling from the worshipping. I suggest this schedule:

The night before the funeral let the people come to the funeral home and look at the body. Let them use that occasion to bring themselves up to date on the family history — births, marriages and deaths. Let there be visiting and harmless gossip. Perhaps someone will tell others an anecdote about the deceased. If you can get the minister to arrive at about nine-thirty, he may be willing to announce that friends are invited to look for a last time. Perhaps he will then pray, which is always a good thing, and further will serve as a signal for people to leave and let the family go home and get some rest.

The next day you can either have the casket closed all the time, or you can have it open in the church until the immediate family gets there, ahead of everybody else, to say a final farewell. Then close down the lid and lift up your eyes to heaven. It's time to turn away from men who die and look to God who makes them live again.

I see that I have used the words "final farewell." This is misleading since you cannot any more say "goodbye" to me when I am dead than you can come to visit me at my grave. You probably will, by the way, visit the cemetery more or less frequently in the years following my death, but I hope you will never feel any sense of duty about coming, because I will not be there. Since the headstone will bear my name, my pride leads me to ask you to see that the grave is

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Hatred toward any human being cannot exist in the same heart as love to God.
Dean Inge.

*There Is A Universal Nostalgia
In One Lady's Sentimental*

Memories of Ashland

PAULINE HANSEN DAHLSTROM

MUSKEGON, MICHIGAN



ONE SUNDAY afternoon a few months ago my sister, my brother's wife and I were on our way to attend services in the Kedron church across the road from the old Ashland folk school near Grant, Michigan. It had been a long time since we last had had the opportunity to revisit the little church. Our parents and grandfather had worshipped there years ago, and as children we ourselves had attended services many times.

As we neared the church and caught sight of the white spire, it brought to mind memories, and we fell to reminiscing about old times — the many pleasant visits to this community through the years. We recalled the many times we had walked the railroad tracks from Grant to go to church or to some doings in the "højskol." The little white church with its spire was and is a landmark for us, for it has stood for something special down through the years.

I was baptized in the little church, and as I looked again at the "døbefont," I remembered the story of my baptism, of how the horse ran away with father hanging onto the reins wondering how he could stop the horse by the time we reached the church, and how mother, who was hanging on to me with one hand and to the buggy seat with the other, wondered if there would be any baptism.

I remembered a quiet summer Sunday many years later, when my father, who was a very ill man, and I knelt in the old church to take communion from the old minister who had confirmed him. When he knew that Pastor Kjølhede would be there for the district convention, he wanted to go back to the old church once more.

I remembered the "Fjerde Juli Fest" held every year for many years. We had moved away, but every year mother packed stacks of starched dresses and blouses in the old trunk, and we went by train to Grant to visit my father's aunt and uncle who were part owners of the general store. The big iron stove stood in the middle of the store all year round. Beside it father would stand to greet friends. Before the day was over we had invitations for every meal including "formiddags kaffe" and "eftermiddags kaffe." Each meal was a feast in more ways than one.

I remembered lying on a quilt spread on the floor just inside the open door to the store. In the soft warm darkness I could hear the murmur of voices as the grown-ups visited. Sometimes it was small talk; sometimes there was a thorough discussion of some "fore-drag" which had been heard at the school or of some sermon. They had their opinions and expressed them, sometimes with force. Sometimes they talked of work that needed to be done at the church. Once when the bell needed new rope, I remember thinking how I would

like to see who could climb up to tie it on the bell. They all seemed old men to me. If it was a greater task to be done, they discussed how many men would be needed and which of the women should prepare the meals for them. They took time out from their own work to do these things. It was their church and they loved it. Sometimes there would be an outburst of laughter, for they had a tremendous sense of humor, these old pioneers. And then they would sing — old folk songs that they knew by heart.

Then when the Fourth of July arrived, someone would pick us up for a ride in a farm wagon, usually with boards for seats; or we would walk the mile to the Ashland school. I can still hear the roosters crowing in the barnyards we passed. At the school we would again be greeted by smiling friends with a welcoming handshake for "Anders og Anna og børnene." Even the women, busy at the hot wood stoves in the crowded basement of the school, took time to come up and say "goddag og velkommen." We shall never forget it, we children, and mother and father never forgot it as long as they lived; nor will many, many others who have likewise been welcomed. It was so genuine and warm and spontaneous. Was it something of their Danish heritage, something so deeply instilled in them that it always remained a part of them and which they instilled in their children as well? Something they could retain longer in their little community than we could in the large cities?

And these people endowed their church with some of the same warm feeling; it envelopes us every time we visit it. Their religious heritage urged them to build a church. Back in those days it took real physical labor to build a church, much effort to maintain it. But they worked and planned. They weren't saints, so perhaps they had their share of argument and disagreements; but rough times or calm, they built their little church and kept it the way they wanted it. Their children received a heritage to hand down to their children which will always be theirs wherever they may be.

God has permitted the little church to stand through the decades, for what future purpose we do not know; but it is still a haven for those who have worked to make it what it has been through the years. It is a monument to the pioneers who built it, guarded by white stones in the little cemetery where rest the old founders.

To most of you, these reminiscences mean nothing, but to those of you who have memories like mine, may this be a greeting across the years and miles that separate us. The little church still stands, the white spire shows us the way and the bell calls us to an interlude of warm welcome. And some day, who knows, we may meet and visit with one another again. Perhaps for this God has let the little church stand.

Liturgics

QUESTIONS AND ANSWERS

The Tempo of Hymns

Question: In our congregation there is often a difference of opinion as to how fast or how slow the hymns should be sung. How can the disagreement be settled?

Answer: Yours is not the only congregation which suffers from lack of concord at that point. From experience I am quite certain that it is between an older and a younger group that the disagreement exists. Both groups may be at fault. On the one hand there is a general tendency among older people to "drag" the singing, and on the other, the younger group, in its desire "to speed it up", is inclined to go to the other extreme. Nothing is gained in either instance to improve the worship.

By and large there is also a distinct difference in the manner of singing as it is done in "the liturgical churches" and as it is done in the non-liturgical churches — to say nothing of the sects. In the former there is a quiet reverence, an appealing beauty and a stateliness about the worship which is rarely found elsewhere. Perhaps there is an unconscious feeling among the non-liturgicals that there is something lacking in their way of worship. In striving to make up for the lack, resort is often made to cheap substitutes and stimulants, such as snappy singing, funny stories, and other varieties of entertainment. It is as though their hymns are not good enough in their own right; they have to be "pepped up." Often they are split into several parts to be sung with vim and variations by different sections of the audience. All this may be quite entertaining and proof of resourcefulness in making up religious programs, but it is hardly expressive of spiritual maturity.

The spirit of it may, however, be contagious and arouse the desire in the unwary that our worship services should also be "pepped up." We had better resist the temptation. In liturgical worship there are so many elements whose quality has been so thoroughly tested through the centuries that it is virtually impossible to find anything else that can take their place.

Following is a statement by Alexander Schreiner, organist at the great tabernacle in Salt Lake City:

"Music which accompanies worship should never be performed in a fast tempo. Devotional music, whether vocal or instrumental, cannot be hurried without losing its purpose. — Sometimes young organists and choristers allow their energy and enthusiasm to lead them into a faster tempo, but seasoned and mature musicians always hold to moderate and slow speeds for church music.

"While slow music may be tedious to some to the point of dragging, yet it may be spiritually and devotionally powerful. This value can never be had from a hurried and nervous rendition. A sparkling rendition may be desirable in a concert performance, but not in a devotional service. Great composers such as Palestrina, Bach and Handel always wrote their inspiring church music in stately and slow rhythms. Care must

be taken not to allow the nervousness and speed of this recent age to invade God's timeless sanctuary."

There is much truth in Mr. Schreiner's comments, but it seems to me he should have pointed out that even within the category of devotional music, whether vocal or instrumental, there is room for variety so long as it is in keeping with the purpose of worship. Certainly, even the great hymns, each with its own characteristics, can not rightly be made to fit the same tempo any more than their composers could wear the same size suits.

Let us, for the sake of comparison and contrast, think of some of our hymns, "Joy to the World" is full of high exuberance; "Silent Night, Holy Night," another Christmas hymn, is alive with awe and exalted wonder. Each demands its own tempo, and cannot be sung like the other without degrading it. There is praise and admiration in "Come, Let us All Unite and Sing," and in "Hail Thee, Savior and Atoner;" but the first calls for a vigorous and jubilant tempo which would not at all fit the deep spiritual maturity of the second. There is some similarity between "Guide me, Oh, Thou Great Jehovah," and "Lead Kindly Light;" yet the contrast between them may not be safely ignored in the tempo. "Sing to the Lord of Harvest" and "The Leaves are Falling Everywhere," are both harvest hymns, both deal with the wondrous bounties of God, yet where the one rises in fervent gratitude, the other moves meditatively among His many benefits.

Perhaps your congregation, and this goes for several others, needs to become more thoroughly acquainted with the hymns that are ours. How about spending an evening comparing and contrasting them and thus develop a sure-footed instinct in falling into the right tempo for each hymn?

Marius Krog,
730 South 50 Street
Omaha, Nebraska.

Carpenter's Son

The little shop at Nazareth,
The peaceful life for which it stood,
The clear, strong ringing hammer strokes,
The droning saw, the riven wood,
The murmur of the smoothing plane,
The scent of shavings freshly curled —
When Thou hadst left them all behind
And gone thy way into the world,
Where men would hate Thee and revile,
And one betray Thee with a kiss,
And one deny, and all forsake,
Was there one added pang in this:

That tools of Thy familiar craft
Should be the things that wounded Thee —
The hammer and the driven nails,
The wood of that accursed tree?
Ah, no! Thou Crowned and Crucified,
Thou Power of God that seemed to fail;
'Twas not of wood Thy cross was made
'Twas not the hammer and the nail
That drove the blows and fixed Thee there,
And pierced Thy hands and feet at last;
Man's hatred and man's sin the cross,
And love — Thy love — that held Thee fast.

— **Annie Johnson Flint.**

*The Refugees From Hungary***"As We Have Opportunity"****By Jean Olson**

IT IS A terribly old-looking building, this Evangelical Home in Weidling near Vienna — huge, yellow-grey construction which obviously needs some repair. However, the children who spend their summer vacations there near the beautiful Vienna Woods don't much care about the looks so long as there are understanding "house mothers" to keep them comforted and lots of room in which to play.

Under ordinary conditions, the building would be left empty in the winter, as it was until early in November. But few people these days are living or working under "ordinary conditions" and so one wing of the old Home was opened and new occupants moved in — refugees from Hungary, 29 of them — 16 children, nine men and four women. One young couple had a two-months old baby which they had pushed in a carriage many miles from their Hungarian home across the border into free Austria. This carriage looked a bit road-worn but was more than most refugee couples with babies had and was therefore a prized possession.

Also under ordinary conditions, Sister Magdalena Hellerman would have spent November working, as usual, in a children's home run by the Bavarian Lutheran Church in Germany. But, when the stream of frightened refugees entered Austria, she could not stay in Bavaria when her knowledge of Hungarian could be used to help them. Besides, only two years ago she herself had been a refugee when she left Yugoslavia after many years of persecution. She knew what it was like to have fled, to live in a camp and suffer the anxiety of not knowing what to do or where to go. She took a month's "vacation" from her work and left for Vienna.

Dressed in her long, gray deaconess uniform with a large white apron and starched white cap, Sister Hellerman and her confident friendly manner provided a sort of stableness to the Home life and a relief from the chaos which had enveloped the refugees for the past few weeks. The men were going to be interviewed tomorrow, shaving sets had been ordered, basins in which to wash the babies were on the way and Hilfswerk, relief agency of the Austrian Lutheran Church, had promised to get them under-clothing in addition to the overcoats, shoes and sweaters already sent.

Things were improving. The thoughtfulness of a local school teacher who had asked his children to contribute their used clothing to the Hungarians was also much appreciated, particularly since the clothing was not very used, an indication of the concern which all felt for the refugees' plight.

The Weidling Home is only one of five Evangelical homes in different parts of Austria being used for refugee housing during the emergency period. All relief agencies were trying to prevent the need for these people to stay in large camps where the depressive and

crowded living conditions are ideal for political ferment and moral decay. The refugees are invited to remain in the homes until they can be integrated or moved to another country, as they wish.

The flood of 15,000 refugees into Austria has brought with it much tragedy which weighs on the hearts of the Austrians and the whole Western world. The pitiful sight of women searching the faces of each new arrival in camp for lost loved ones and of the brave Freedom Fighters forced to give up their struggle for liberty and flee before the overwhelming odds is not pleasant to see. But along with the refugees coming to Austria, an estimated 1,000 per day, thousands of tons of help are coming too and thousands of offers of aid of all kinds fill letters, telephones, telegrams and radios throughout the country. Everyone wants to help, and the churches are nowhere near the last in the line.

Evangelical Hilfswerk, which has been channeling Hungarian refugee relief from most of the Protestant churches, reported November 8 that more than \$60,000 worth of food, clothing, medicines and money had been received, particularly from the Lutheran World Federation, World Council of Churches, German and Swiss church relief agencies. Further shipments and checks were arriving daily, even smaller sums like the \$250 contributed by the Women's Guild of the American Church in Geneva. Church workers in Vienna bought much needed paper diapers with this sum which were brought to a camp of 4,500 persons where mothers had no opportunity to wash out diapers before being sent to other areas.

And the wonderful Austrians! How they responded to this emergency! Special church collections were taken and parsonages left open for gifts which arrived in numbers beyond estimation even from poor districts. People collected food and clothing from door to door and brought packages to the Hilfswerk office in Vienna.

And then the story of Wiener Neustadt should be told. This little city south of Vienna had been notified by the Austrian government last week to expect 1,000 refugees in three days who were to be housed in their former Russian barracks. This barracks was without gas, light or running water. The townspeople swarmed to help and installed all this material themselves. They also diverted a shipment of beds from their own hospital and used them in the barracks. All was sparkling clean when the refugees arrived. The city did not have enough money to pay its employees afterwards but went into debt without complaint. Many benefit concerts and sports events have also been held to raise money for aid and anyone buying materials for the refugees, even

Miss Olson is Staff Writer for the Department of World Service, Lutheran World Federation.

from simple stories, usually gets a few extra items without cost along too.

Besides the responses from countries and churches for sending aid into Austria, what has been most heartening has been the offers from other nations to accept refugees themselves for resettlement. Switzerland took 1,000 the first week with Holland, France and Belgium right on her heels. Sweden, Portugal, England and America have also offered room and registration is now progressing for sending those who wish to be moved as quickly as possible. The church resettlement agencies in all these countries are being asked to help these people find jobs and homes when they arrive — a task which will not be easy. Hungarian speaking refugees of all ages and talents will be included, many former Communist Party members who tore up their cards when the spark for freedom touched off the revolution. They'll need to be welcomed, understood and helped. They're hoping the hearty invitations will not be followed up by icy stares or keep-thy-distance attitudes.

And there is something else they will be looking for, too.

Some 600 students and 40 professors and teachers from the University of Oedenburg (Sopron), Hungary, just over the Austrian border, fled together into neutral Austria when the Russian tanks threatened to surround them. They announced that they wanted to re-establish the university intact in the free West and offers of aid for this project were received from all over the world. They need not worry about getting a school or books or scholarships or housing. And when asked if there was anything else that could be done for them, one Protestant assistant professor replied:

"Yes, please help us so that we can really celebrate Christmas openly with holy communion and hymn singing again: We could not for so many years."

One day, Phillips, a renowned preacher, became quite ill and would see no visitors. When Robert Ingersoll, the rank unbeliever, heard that his friend was sick, he called at his home to see him and was admitted at once.

"I appreciate this very much," said Ingersoll. "But why do you see me when you deny yourself to all your friends?"

"It is this way," answered the bishop. "I feel confident that I will see my other friends in heaven, but this may be the last chance to see you."



"Let none hear you idly saying,
There is nothing I can do..."

Clothe him in His name

Lutheran World Relief

202 Shafer Avenue,

Phillipsburg, N. J.

The Living Word

The Meanings of "Persuade"

(Number 22)

The word "persuade" now implies success; we speak of persuading a man only if our arguments and pleas prevail upon him to accept the judgment or make the decision to which we urge him. But this is not necessarily so in the King James Version of the Bible. In Acts 19:8-9 we read of Paul's "disputing and persuading" at Corinth, with the result that some "were hardened, and believed not, but spake evil of that way." In Acts 28:23 we are told that at Rome "there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening;" but the next verse records that some believed and some did not. The Revised Standard Version uses the terms "arguing and pleading" in the account of his work at Corinth, and it uses "trying to convince them" in the account of the day at Rome.

In The Merchant of Venice (III, 2, 281) Salerio describes the unyielding temper of Shylock:

"twenty merchants,
The duke himself, and the magnificoes
Of greatest port, have all persuaded with him;
But none can drive him from the envious plea."

On the other hand, "persuade" is used in its full sense in such passages as Matthew 27:20, Acts 14:19 and 19:26. And "I am persuaded" is hardly strong enough in most contexts where the passive form of the Greek verb appears. The Revised Standard version of Romans 8:38-39 reads: "For I am sure that neither death, nor life . . . nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." Note also "be convinced" (Luke 17:31); "are convinced" (Luke 20:6); "fully convinced" (Romans 4:21; 14:5); "I am sure" (2 Timothy 1:5, 12); "we feel sure" (Hebrews 6:9).

In the Old Testament, the word "persuade" usually has a bad sense, being used as the equivalent of entice, mislead, or deceive. Compare 1 Kings 22:20; 21, 22 where KJ uses "persuade" for the same Hebrew verb which it translates "entice" in 2 Chronicles 18:19, 20, 21. Or compare the accounts concerning Hezekiah found in 2 Kings 18 and 19, 2 Chronicles 32, and Isaiah 36 and 37.

Luther A. Weigle.

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Advent

On the whole the church year is a blessing. There is a great value in the fact that we commemorate the events of the gospel, and that we do this in regular sequence. The yearly re-enactment of the life and work of Christ makes us enter into the salvatory events and makes them real in our lives in a significant way. The drawback of the cycle, as it is of any cycle, is that we are tempted to get into a rut so that we merely go through the motions and become impervious to the real impact of the act of God. When this happens we need to be shaken out of our lethargy.

The gospel texts of the last end of the Trinity season quite naturally are concerned with the final parts of the gospel story. We have, therefore, during the Sundays of November been presented with texts that deal with predictions of the last things. Usually we take these matters more or less in stride and breath a sigh of relief when Advent comes around with a new church year so that we can shift our interest to the more pleasant pre-Christmas messages. This year however, world events have formed a terrible and tragic background for the words of the gospel. There have been wars and rumors of wars. Men, women and children have been brutally persecuted, and the very battleground in the Middle East has been filled with names which not only recall Biblical history but also some of the strong Biblical predictions of the final clash. We have therefore listened to the gospel readings and to the sermons with an unusual sensitiveness.

If the world events thus have made us alert to the gospel, can we shake this sensitiveness off as we move into Advent? Can we this year remove ourselves from and fears and relax in a pre-Christmas and Christmas atmosphere? I am sure that the common answer would be that such a show of indifference would not only be reprehensible, it would be utterly impossible. The refugees are still coming across the Hungarian border, guns are still bristling in the Middle East, and no one dares predict what might happen before this even goes to print.

What does this do to Advent? Does it not ruin the cozy, comfortable Christmas atmosphere which we treasure so much? Perhaps it infringes upon the latter, but it does not destroy the Advent message. On the contrary, it brings out the real Advent, the real pre-Christmas message which is that the light will shine in the darkness. Advent is not a period in which all talk of darkness is dispelled. On the contrary, it is a period in which the darkness of the world is given extra emphasis. The dark clouds of the world situation therefore enhance rather than destroy the significance of Advent.

The difference between Advent's emphasis upon darkness and that of pessimism and despair is, however, that Advent speaks about the darkness in order that Christ-

mas may speak about the light which shines in the darkness. Advent is not fearful; it is hopeful, and it prepares for the coming of Him who is the light of the world. And it is a very realistic preparation for the celebration of his coming that a world crisis centers about the land of His birth. This year we certainly shall be able to sing about Bethlehem that "the hopes and fears of all the years are met in thee tonight."

December 1, 1956

J. K.

Key Women Meet in One-Day Session

In accordance with action taken at the district WMS meeting in Cedar Falls, the congregations in District IV sent representatives, (key women), to a meeting in Des Moines, Saturday, November 10, for the purpose of organizing a district committee which will serve as a working unit in the district.

It was a beautiful fall day and we were privileged to meet in the cheerful seminary classroom at the college. Mrs. Agnes Holst, district representative, opened the meeting by reading a selection from a chapter entitled, "Ministering to Christ," after which we united in prayer.

The committee was organized with Mrs. Agnes Holst as chairman, Mrs. Marietta Strandskov as vice chairman, Mrs. Thyra Sørensen, treasurer; and Mrs. Esther Jepsen, secretary.

Minutes from the WMS district convention were read. Mrs. Holst reported that the Saturday evening offering at the convention amounted to \$95 of which \$20 was used to defray expenses of the evening speaker, and the remaining \$75 divided equally between the Santal Tractor fund, the St. Paul's Kitchen fund, and the district WMS treasury. Two dollars contributed later were added to the treasury, boosting its total to \$27.

Our common goal, common interest and common problems were topics included in the day's agenda. It was pointed out that church women's organizations, originally called "Aids" were, and in truth still are, just that. Their purpose is to aid the congregations in their program. And, quoting from Rev. H. O. Nielsen, Mrs. Holst stated that, The broad program of the church is to: Preach, Teach and Live religion. That being true, then preaching religion which is evangelism in all its phases, and teaching religion which involves the entire religious educational program, and living religion which concerns itself with the whole field of human relationships becomes the foundation upon which church women's groups, as auxiliaries, must build their program.

Both general and specific interests and problems were discussed, after which the committee moved the following recommendations for consideration this year:

1) That as a joint mission project in District IV we strive to get new subscribers to the Santal Missionary with a two-fold purpose, namely: to help the mission and to acquaint more people with its work.

(Continued on Page 15)



Paging Youth

American Evangelical Lutheran

Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd

Des Moines, Iowa

AELYF Doin's

Danevang, Texas: Danevang reports forming two youth groups, one called the Danevang Luther League and the other the Danevang Youth Fellowship. This is an attempt to solve the "age problem." These two groups plan to sell YULE this year.

Newell, Iowa: Newell calls its AELYF the DUK, and holds two meetings a month, one a business meeting, the other, a social one. They have twenty-two members this year, whom, from all indications, are very active. They have a program printed so that each member may know what is planned for each meeting. It is also designed so that the congregation is informed of the actions of their DUK.

Of the two social meetings sponsored so far, one was a box social for the whole congregation. They also danced to the music of a Hammond organ played by Miriam Thuesen and Nile Buch. Another member, Barbara Jensen, sang to many of the selections. At the other meeting, the members sang, folk danced, saw movies, and heard various vocal and instrumental solos. They express an interest in what other youth groups are doing . . . will you tell them?

Marlette, Michigan: The play, **Tumblin Creek** was staged by the Juhl and Germania young people. It was well received with well over two hundred in attendance. They also report a movie and hymn-singing.

Sidney-Gowen and Greenville: There was a joint meeting there with a hay ride and barn dance in October for the Muskegon society. The Muskegon young people stayed at various homes in the congregations. They concluded with a "Fall Festival" and a banquet after attending morning services at Sidney.

St. Stephen's, Chicago: The society there plans a play, **Every Family Has One**, for sometime in December. They also report attending National and District workshops and conventions.

Des Moines: The LYF there sponsored an Operations India program on December 2, featuring Gora Tudu as the speaker. Refreshments were served and an enjoyable time is reported.

Over the Typewriter

This month finds us in the Advent season with the enjoyable time of Christmas drawing near. Each one of us can make someone else's Christmas more enjoyable in so many ways. Gora Tudu, the Indian student whom we sponsor, is spending his holiday season here in Des Moines at 1100 Boyd. He is far from his wife and family and any greetings will be appreciated, I am certain. He is a grand young man and has a wonderful sense of humor, besides being very intelligent. Do

not fail to remember him in your thoughts this Christmas.

In the past few weeks, I have received two letters of criticism. One was of the "praise" type and the other was the opposite type. I feel that the latter letter was perfectly in order and I wish to thank the sender in print. I do not attempt perfection, only I sometimes act as if that is what I desire when I edit articles. Any criticism I receive is taken in good feeling and I would appreciate more of it. It is only by such letters that your editor will learn what he is doing wrong. Please continue your frank expressions of opinions . . . they are gratifying.

High School Students Going on to College

The following article was submitted by Dr. Ernest Nielsen, president of Grand View College. He is well known to most of you and needs no real introduction. His opinions are clear and good and deserve your close attention.

Every high school boy or girl who plans to go to college next September ought to make application for admission as soon as possible. It is not too early to write for full information.

Grand View is YOUR college. The Faith and Life Advance has emphasized the importance of Grand View College. The funds that have been gathered through this united effort assures the erection of a new science hall. It is the first unit of a series of units which gradually will be built on the campus of Grand View College.

In a real sense, Grand View is developing its facilities to provide adequate accommodations for YOU. The college offers its educational services to you at a cost which is most reasonable. There is a synod scholarship to every student who is a member of the AELC; special travel grants are assured to students who come from congregations located more than 1,000 miles from Des Moines; also student aid in form of part-time work; student loans; and scholarships are available in a limited number to qualified applicants. The opportunity is yours.

You will find that Grand View College offers considerable diversity. While the emphasis on the part of many students is to prepare for transfer to four-year institutions, the college, nevertheless, recognizes the needs of students with varying capacities and interests.

We are anxious to encourage both boys and girls to seek education beyond high school. There are many superior high school students in our congregations who for one reason or another do not go on to college. We are most anxious to encourage such students to write to us at Grand View College.

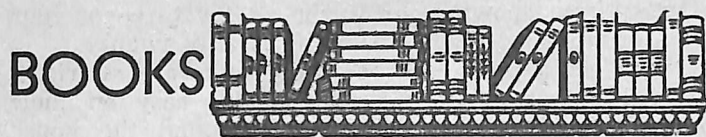
Through the Faith and Life Advance, there has been a great emphasis upon the college. A poster inviting the youth of the church to attend Grand View will be sent to every congregation. Write today for the college catalog. Write for information and guidance. Make your application for admission early. Send your letter of inquiry to:

ADMISSIONS OFFICE

Grand View College

Des Moines 16, Iowa

Start now to talk over with your parents the prospect of going to Grand View next fall.



IT'S FUN TO BE NICE, by Wanda Bell. A delightful little book which your child will cherish. Its beautiful illustrations and gay little verses about everyday things will make your child want to emulate its gay characters in minding their manners. 75c.

WHEN I PRAY, by Olive W. Burt. Lovely prayers in verse which your child will love and use. It will help and guide your children's prayers. 75c.

Both of these books would be good supplementary material for the primary classes in Sunday school, and ideal for Christmas gifts in the home. Both can be had from The Warner Press, Anderson, Indiana.

Gerda Duus.

SURPRISED BY JOY, C. S. Lewis, Harcourt, Brace & Co., 238 pages. \$3.50. This autobiography, (as well as the book described in the following review), comes out of the life and times of an outstanding Christian leader. Lewis, author of such arresting books as "The Screwtape Letters" and "The Pilgrim's Regress," tells of his philosophical wanderin from naivety into atheism and thence back into the "joy" of Christianity. The style is a typical Lewisonian anomaly — both crisp and warm. The story is intellectual in its appeal but with a dash of sentiment and a pinch of emotion mixed in. It is the story of a man who has shared so much of his broad intelligence in previous books, and now would share the adventures of his personality. It is good reading, and in it we recognize many of the experiences we have seen in others, if not in ourselves.

THE LIVING OF THESE DAYS, Harry Emerson Fosdick, Harper & Brothers, 324 pages, \$4.00. No one can have read much about Fosdick, or heard him speak, without wondering who were the people who most influenced him, and what books made their deepest impression on him. One of the most controversial figures of the past two generations, he was a Baptist, but many a Baptist said he was not. He was a Christian, but many a Christian said he was not. He was an outstanding preacher, but many a preacher said he was not. (And in these pages we discover that even as a pre-seminary student, he did not act like one!) Fosdick knows that people want to dig deep before they will evaluate him, and in his autobiography he loosens the soil without watering it down. His final chapter, "Ideas That Have Used Me," summarizes the impetus, the direction, and the goal of his long, still-active life. Where us lesser ones would have described "The Ideas I Have Used," this influential pastor emeritus of Riverside Church, New York, humbly disclaims credit for himself. A young pastor will probably not agree with Fosdick's liberal views, but he will gain confidence and inspiration from reading this life story.

— The Editor.

DANSK NYTAAR 1957. Looking through DANSK NYTAAR one can not help being impressed by its varied content, contributed by so many well known writers and poets. The editor, Professor P. Nyholm, Wartburg Seminary, has a keen sense for what the reader hopes to find in a book of this kind.

The red cover has a beautiful picture called "Expectation." It is a bust made by the sculptor Christian Petersen of a young Danish-American girl, Joanne Elaine Bang, a grandchild of our poet and writer August L. Bang.

It will be impossible to mention all the articles and their authors, but you will find Christmas — and other short stories, fine poems and interesting articles giving childhood-memories, pioneer-stories and thoughts about "Danish heritage." The last mentioned contribution is a thought-provoking article written by the editor of LUTHERAN TIDINGS. This article is one belonging to the English section, a new addition to DANSK NYTAAR, with several fine contributions. I wonder if this section is an indication or prophesy of an early departure of the Danish text in the year-book. Surely a wider distribution and sale is not gained by adding an "English" section.

Professor Hannah Nyholm, North Central College, Naperville, Illinois, has written an informative article about the influence of Grundtvig on America's folk high school movement, mentioning among others Ashland, Danebod, Highlander Folk School and John C. Campbell Folk School. The editor's interview with August L. Bang in Cedar Falls will be read with appreciation by the many friends of the man, who for years has been known as an editor and poet bringing inspiration to our people throughout America.

The latest news coverage on famous Danish-Americans and -Canadians is always interesting reading. Here we can follow Victor Borge's success, Peter Freuchen on television and many others. Naturally the Church has not been forgotten. There are pictures of new church edifices, of newly ordained pastors and short obituaries of men and women, who have given their lives in service. Also of interest is an article by Mrs. Frida E. Miller about the Dagmar-Volmer colony.

One thing I miss, in this book which reminds me of the old Danish almanacs, is a calendar for the new year with a page for each month. But all in all DANSK NYTAAR 1957 is a tempting book to start reading, full of information, and promising hours of pleasure!

Paul E. Wikman.

EVERYONE, including ministers, sometimes succeed only in saying the wrong thing. There was the pastor, for example, who hadn't seen an acquaintance for years, and asked him, "How is your wife?". The reply was, "She's in heaven". "Oh, I'm sorry," said the pastor, and then realized that wasn't quite the thing to say, so he added, "I mean, I'm glad." And that was even worse. Finally, he blurted out, "Well, I'm surprised."

Men are never so likely to settle a question rightly as when they discuss it freely.

Macaulay.



OPINION AND COMMENT

"Young folks today deserve a good hiding, that's what's the matter with them!" Carl, the indignant church custodian, poked vigorously with his long-handled broom between the legs of our swivel-back chair, threatening its balance. Since we were sitting in it, we observed his vigor with less admiration than wariness. Carl has the faculty of saying out loud what we are content usually to mull over silently. So we enjoy our little conversations with him. While he sweeps up, we sweep up our thoughts for inspection, and although most of them can be discarded, occasionally a valuable is uncovered.

"What's eating you today, Carl? Neighbor kids step in your begonias again?"

"I'm talking about those young brats who used their crayons on the front door of the church — took me half an hour to scrub them dirty words off. If I catch 'em at it, I'll guarantee you they'll never come within four blocks of this place again. Young squirts . . ."

"Was kind of a shock, wasn't it, seeing how little respect they have for church property? But scaring the neighborhood kids away from the church isn't exactly what we want to establish as a regular practice around here."

"Those are young hoodlums, that's what they are! I don't care if we never see them around."

"Maybe they aren't so bad. I rather think one of them was just trying to show the others how brave he was."

"When I was a kid we had better ways of showin' off than that. Take my own kids — grown up now — you just married the last of 'em this summer, didn't you? — but when they was little they didn't do any stunts like this. They was brung up right — maybe I was a little hard on 'em, but they minded me and they had respect."

"Well, it's always easier to overlook the faults of our own kids. You know, we never really know how good we are as parents until we see how our grandchildren turn out."

"How's that again? Oh — yeah, I see what you mean . . . Well, anyway, the kids I see around now are young fools, all of 'em."

"Carl, there's no fool like an old fool."

"Maybe so. Anyway, he's had more practice."

"And young folks are not all bad. Some of them are pretty marvelous. Did you see last Sunday that Mrs. B. was here to teach Sunday school? She's just a substitute now because she has that little four-month-old baby. But the superintendent called her up at the last minute, and she came, and brought her baby right into class with her. Lots of young parents think that when they have a baby or two it means they are

excused from showing up at church for three or four years. But not Mrs. B. And she is only twenty."

"You got a point. Some young folks are all right. . . . All the same, most people go too easy on their youngsters. Nowadays, everything around the house is controlled by switches 'cept the kids."

We laughed. "Seems to me I heard somewhere that this is the time of the year when kids suddenly get very, very good."

"Yup. Christmas is 'bout here, all right. Done your Christmas shopping yet?"

"I guess we have. I depend on my wife to get it done. Don't you?"

"Well, usually I decide on how high to go and then she goes bargain hunting."

"Carl, you just gave me a theme for a Christmas talk. 'Bargain hunting.' Do you know that this is the Advent season in the church year? It means the 'expectant season.' It means the world is looking for something."

"And most people are just looking for bargains, is that it?"

"Well, something like that, I guess. The idea is still just a glimmer. But it's a start, anyway. Never thought of it like that before, but God certainly was not looking for any bargains when He moved in among us, was He? Turned out to be pretty expensive for Him."

"Guess it was worth it to Him, though . . . But you can't change people, pastor. They're going to look for bargains and try to get by cheap even when it comes to giving presents."

"I suppose that's right. There's something basically dishonest about the whole idea of trying to find something that looks like it cost a lot more money than it did."

"I can't say I agree with you, but I'm willing to drop it . . . What's that you're working on, there?"

"This? Oh, it's a rough plan for the Christmas issue of TIDINGS. I'd like it to be something special — like an annual. Couple of weeks ago I wrote letters all over the country asking people for contributions. Today, the mail man brought three responses, all 'no's'."

"Looks like we'll have some blank pages in that one."

"Well, it's not that bad. There's always plenty of material. But I'd rather use work from our own people."

"Maybe you can get that feller Andersen — Einar Andersen — to write some more about Grundtvig."

"You like to read about Grundtvig?"

"No."

"Well, then, I don't . . ."

"Andersen knows what he wants to say and says it right out. That's what I like. Seems to know his stuff, too — but you can't go by me. That theologies — whatever you call it — I don't get most of it."

"Do you know, Carl, that much of the history of our Synod — the whole Christian Church, for that matter — revolves around points of theology? It's important to try to know a little bit about it even if it is heavy going sometimes."

"I'd rather stay ignorant."

"You're just saying that. Did you know that a court here in the U. S. once declared that preaching Grundtvigianism was preaching false doctrine? You can read about it in Enoch Mortensen's book about our church — I've showed that to so many people I know the page. It's page 97."

"Me, I don't even know what false doctrine is —

The American Religion

Aage Moller

The Republican party platform declared that their candidate is not only the leader in world and domestic politics but he is also the spiritual leader of the country. Mr. Eisenhower has given the makers of the platform good reason to insert the declaration for he has publicly and as the leader said that our nation is a nation under God, that without faith in God there is no sense to the term The American Way of Life and no chance for its success. It is obvious that in his mind there is a tripartite religion in U. S. which is indigerous in The American Way of Life and is the spiritual phase of that way. He is not erring in that. Every one knows that there are ideological differences between Protestants, Catholics and Jews, and that there is inflammable sentiment between them, but they are all three united in a service toward the Way. That is why they can jointly act together where the Way is the center of events. They are all avowed opponents to Communism which the adversary of the Way. With their different theologies they subscribe to the tenets of The American Way of Life.

Mr. Will Herberg has so clearly and truthfully pictured the development of the American Religion in his book called, "Protestant — Catholic — Jew." He is saying that the inauguration of the religion happened with the third generation. Here were people that no longer could tell themselves and others who they were and where they belonged. They had no longer a progressive contact with the ethnic group out of which they came. They needed an identification card and they chose to use the organized religion of their ancestors as such. They were now no longer Danes or Germans, but they were Catholics, Jews and Protestants. It gave them satisfaction in their minds to know that they belonged somewhere and could evaluate themselves as people who were something. It was natural that they started to demand a stately church having all its tenets and improved liturgy in solid order. It was also natural that church membership became a necessity in regard to social prestige. So rapidly did church affiliation grow that the person who by this time is not a member of a Protestant, Catholic or Jewish church is considered to be queer.

It was natural for the church to emulate the government, the lodge, the college and the chamber of commerce and become a functionary agency alongside these. It was natural to substitute a loyal fidelity to the church for the God of the scriptures and assume that

this subjective faith would facilitate progress, prosperity, health, free enterprise and military fortitude. It was natural for the majority to say that through this faith they were actually putting into practice the justice and charity of the sermon on the mount.

Mr. Herberg points out that the rapid growth of American Religion membership coincided with the increase in what Dr. Reisman has called the other directed attitude, the compliance with what the peer-group is doing and saying. The time had now come when the safest thing to do was that of joining a church, subscribe to its tenets and rules and do one's part in the institution.

The formation of a religion is always unique because the culture in which it happens is different from any other culture; and yet it is a repetition; all national, racial or territorial entities have made their religions, simply because man is by nature a religious person. He is by nature a man of fear who seeks a security not only in this life but beyond the border. He is a man of self-preservation and he wants the gods to be on his side.

There is a difference between the religions. There is more chance for the prophet in one religion than there is in another. Isaiah would not have been tolerated among the Philistines nor would a Grundtvig have been accepted in Norway. Let us hope there may be room for the prophet who can see the truth of life and the preacher who can proclaim the good news. A religion can be a hall in which truth can freely be proclaimed and it can be a secular mammonized devil who for the sake of an illusive prosperity crucifies the Lord.

Third Assembly — Lutheran World Federation

The Third Assembly of the Lutheran World Federation which will convene in Minneapolis, Minnesota, August 15-25, 1957, offers Lutherans a rich opportunity for Christian fellowship and spiritual inspiration. Delegates and official visitors from 29 different countries representing 57 autonomous Lutheran church bodies will attend. These churches have a total membership of more than 50 million members. More than 700 delegates and official visitors will participate in the sessions. It is estimated that the sessions and other public events will attract more than 50,000 persons.

Every effort is being made to bring these spiritual blessings to as many people as possible. Preachers will be available for services during the two Sundays of the Assembly, August 18 and 25, within a radius of approximately 100 miles of the Twin Cities. Already 110 requests for preachers have been received by the Preachers Assignment Committee. The reason for limiting these preachers to 100 mile radius is to enable them to return to Minneapolis for the afternoon rallies. Congregations which desire a preacher for one or both of those Sundays are requested to write the undersigned prior to February 1st. Please note the February 1st deadline. Write Pastor William Siegel, Chairman, Assignment of Preachers Committee, Third Assembly of Lutheran World Federation, 697 13th Avenue, N. E., Minneapolis, Minnesota.

unless it's when a doctor gives a patient the wrong medicine."

"O. K., Carl, you win. Can't keep you serious about anything very long, can I?"

"I could get serious if we had kept on talking about kids nowadays, pastor!"

Farewell to Pastor

Our church parlors in St. Peter's Evangelical Lutheran Church of Dwight, Illinois, were filled to capacity on the evening of November 11 as we gathered for a farewell party, in honor of the Rev. and Mrs. Marvin Nygaard and family, who soon will leave us, to carry on their work in a new congregation.

There were several duets sung by young members of the church, also group singing of our fine Christian hymns.

When one must say "good-bye" it is natural that our thoughts travel back over the years of fellowship — and as they did, there were a great many who expressed their gratitude to Rev. and Mrs. Nygaard for their increasing efforts in bringing all into a closer walk with God, and a greater commitment of their lives to Jesus Christ.

This was especially so, on the part of the younger people, who have shared in Christian Fellowship and youth groups and Sunday School teachers and workers. It is with our heartiest best wishes that we wish them joy in their future work and God's richest blessings upon their lives, as we thank God for their services in our midst.

Mrs. T. B., Dwight.

HUNGARIAN REFUGEES HOUSED IN CHURCH INSTITUTIONS

Vienna — (NLC) — More than 250 Hungarian refugees were given rooms in five institutions owned by the Austrian Lutheran Church in response to an appeal from the Austrian government and the International Red Cross that large camps be disbanded and the refugees supported in institutions or private dwellings. It was hoped thus to avoid the deteriorating conditions resulting from confined camp life among refugees.

The Hungarian refugees will remain in these institutions until they can resettle in another country or be locally integrated. Food, clothing and other necessities are provided for them in the church institutions by Evangelical Hilfswerk, church relief agency, which also arranged their transportation.

The five evangelical institutions accepting the refugees are located in Weiern, Salzbad and Treffen in southern Austria, Gallneukirchen near Linz and Weidling outside of Vienna. All but Weidling were children's homes and in Gallneukirchen, the Evangelical Domestic Science School for Girls was also used. The Weidling home is a large, old building, empty in the winter, which is used as a children's summer vacation home.

Twenty-one refugees were being housed in a city sport center in Vienna which had been opened up for emergency. Evangelical Hilfswerk was asked to supply them with food and clothing by the city's welfare office, which directs the center.

RESETTLEMENT PROGRAM BEGUN FOR HUNGARIAN REFUGEES

Vienna — (NLC) — The Lutheran World Federation, in cooperation with other resettlement agencies in Austria under the supervision of the Inter-Governmental Committee for European Migration (ICEM), began registration of Hungarian refugees the week of Nov. 11 in preparation for their resettlement in other countries of asylum.

The Protestant agencies involved in resettlement decided to delegate responsibilities for specific areas of the country for this registration with Graz selected as LWF headquarters.

The World Council of Churches will be responsible in Salzburg and Villach. The Brethren Service Commission has accepted responsibility for Linz.

The present LWF resettlement office in Salzburg will work in cooperation with the responsible agency there. All Vienna offices will work separately as before, including the LWF office. All of these agencies will maintain closest contact with Evangelical Hilfswerk, the Austrian Lutheran Church's relief agency, which directs most of the Protestant relief work being done for the Hungarians in Austria.

The United States Government has offered to accept 5,000 Hungarian refugees under the Refugee Relief Act and only accredited resettlement agencies in Austria can undertake the processing and registration for this Act. The major three are LWF, WCC and the National Catholic Welfare Council (NCWC). The RRA terminates December 31 but an extension for this emergency is expected. LWF, in the two years since the RRA movements began, has aided approximately 1,500 refugees from Austria to emigrate under this Act.

The duties of the area resettlement officers will be primarily to register the refugees for ICEM but also to provide a center for them to receive material aid and counseling during their stay in the country. Every effort will be made to move those desiring to resettle to other Western Countries offering asylum as soon as possible. Those wishing to remain will be cared for in homes as groups or privately. The government and Red Cross are trying to avoid the establishment of large refugee camps and the depressing "camp life" resulting from these. An estimated four-fifths of the 15,000 refugees still in Austria wish to go to other Western countries and several hundred have already left without formal registrations in transports arranged for by the countries accepting them. These countries include Switzerland, Holland, England, Belgium, France, Portugal, Sweden and America.

ICEM has also issued an appeal to the voluntary agencies to loan some of their experienced resettlement staff workers to them for the emergency period. They particularly need Hungarian speaking persons.

Just after their arrival, the refugees were housed in temporary reception camps mainly near Vienna and within a few days sent to other camps further inland in order to avoid congestion, particularly if the borders open up and new refugees come in. It is from these second camps near Graz, Villach, Linz and Salzburg that the resettlement agencies will mainly work.

With the ICEM registration information, the agencies will also attempt to help individual refugees find their lost family members and friends, an impossible task in the early days when the flood of persons came across the border. Church organizations will also be in contact with the local pastors.

DAMAGE TO LUTHERAN CHURCHES IN HUNGARY REPORTED BY LWF

Geneva, Switzerland — (NLC) — Damage to Lutheran churches in Budapest caused by civil war in Hungary has not been great, but two Lutheran churches in the Hungarian capital, including the main church of Buda, were destroyed during the fighting, according to reliable reports received at Lutheran World Federation headquarters here.

However, these reports added, the main Lutheran church in Pest on Deak Square was undamaged up to November 10th.

The building of the church administration in Budapest, has been badly damaged, including a large library and archives. The theological seminary's dormitory for forty theological students also suffered during the fighting, the LWF said.

The reports received here from Budapest confirmed earlier announcements that Bishop Zoltan Turoczy of Győr, who was sentenced to ten years in prison in 1945, has taken charge of the Church's northern diocese.

The 63-year-old church leader became bishop of the Tiscian District of the Lutheran Church of Hungary in 1939. In 1945 he was sentenced to ten years of imprisonment, but released after a shorter term.

From 1948 to 1952 Bishop Turoczy was reinstated as head of the Danube District, but in 1952 once again forced to retire. No successor was named at that time as four Lutheran dioceses were amalgamated into two under the leadership of Communist-sponsored Bishops Lajos Veto and Deszery, both of whom resigned during the recent upheaval in Hungary.

WORLD TENSIONS EMPHASIZE URGENT NEED FOR LWA FUNDS

New York — (NLC) — American Lutherans were called upon here to increase the "outpouring of funds" for Lutheran World Action in the light of the recent crises in Hungary and the Middle East.

The special plea was voiced by Dr. Paul C. Empie, executive director of the National Lutheran Council, who is also director of the annual LWA financial appeal to raise funds for emergency activities at home and abroad.

Referring to the re-conquest of Hungary by Russian military forces, Dr. Empie expressed the belief that "despite the events of these last tragic days the time is near at hand when it will be possible in some measure to assist our brethren in the Iron Curtain countries."

He predicted that a major development in the work of Lutheran World Action next year and in 1958 will be one of increased aid to Lutherans in Eastern Europe.

"For that reason," he added, "we fervently hope that the outpouring of funds for LWA will increase, for there is not the slightest doubt that should it become possible to send help in a manner which will strengthen and not endanger the recipients, our gifts should be in terms of hundreds and thousands of dollars annually and would run into million dollar figures during the year immediately before us."

Turning to the Middle East, Dr. Empie reported that the fighting in Egypt has not yet had a direct effect upon the Lutheran World Federation's relief work, which is centered largely in Jordan.

LWF representatives there, he said, have sent their families to safety but have declared their intention of remaining indefinitely "so that the refugees depending upon LWF activities will not suffer by their default."

Dr. Empie urged continued prayers "in behalf of our brethren in Hungary and other lands behind the Iron Curtain" and also for "suffering people in the Middle East, the Far East and all parts of the world where tensions

FIRST LUTHERAN-SPONSORED HUNGARIAN REFUGEES ARRIVED

New York — (NLC) — There were eleven Lutheran Refugee Service sponsored families among the Hungarian refugees reaching the United States during the first week of the emergency air-lift for recent escapees from Hungary, LRS stated here on November 27.

More Lutherans from Hungary are expected as planes chartered by the Inter-governmental Committee for European Migration will continue to bring the speedily processed refugees to haven in the United States, the report added.

Among the very first to arrive under Lutheran sponsorship was Mrs. Jolan Gyorgy and her two young sons, Istvan and Andreas.

In New York, they were met by Mr. Gyorgy, husband and father, who saw his family for the first time in five years.

Mr. Gyorgy fled from Hungary in 1951 but was unable to bring his wife and children along. His wife and the children managed to leave Hungary with the recent refugee flood, and Lutheran Refugee Service accomplished a speedy family reunion.

The new arrivals under Lutheran sponsorship had been processed for visas in record time. According to reports received here from Lutheran World Federation offices in Austria this week, the first-registered Hungarian Lutheran families had received their visas in less than a week after registration under the stepped-up emergency resettlement procedure.

At the same time, reports from

of hate and suspicion frustrate the will of God for reconciliation and peace among all men."

Meanwhile, the Rev. Rollin Shaffer, promotion secretary for LWA, reported that receipts for the first ten months of 1956 had reached \$1,861,454 or 59 per cent of a goal of \$3,172,000. This, he said, was six per cent less than the total contributed in a comparable period last year.

The complete report follows:

| Church Body | Goal | Per cent | | Per cent |
|--------------------------------------|-----------------------|-----------------------|-----------|-----------|
| | | Cash Received | Goal | Goal |
| United Lutheran Church in America | \$1,488,960.00 | \$1,000,129.76 | 67 | 71 |
| Evangelical Lutheran Church | 637,105.00 | 201,070.68 | 32 | 56 |
| American Lutheran Church | 566,494.00 | 347,525.17 | 61 | 57 |
| Augustana Lutheran Church | 358,141.00 | 210,000.00 | 59 | 67 |
| Lutheran Free Church | 47,050.00 | 21,500.00 | 46 | 57 |
| United Evangelical Lutheran Church | 34,702.00 | 10,000.00 | 29 | 53 |
| Suomi Synod | 23,581.00 | 15,985.69 | 68 | 62 |
| American Evangelical Lutheran Church | 15,967.00 | 5,983.42 | 37 | 51 |
| Undesignated | | 49,259.56 | | |
| TOTAL | \$3,172,000.00 | \$1,861,454.28 | 59 | 65 |

Austria indicated that the refugee situation in general was worsening by the day.

In spite of brutal Soviet border guard efforts to prevent the escape of freedom-seeking Hungarians, the flood of refugees continued unabated, and at the end of the third week in November LWF representatives in Austria estimated the total of Hungarian refugees at over 60,000.

Even though a number of countries besides the United States, including Great Britain, Canada, France, the Scandinavian countries, West Germany and Latin American republics have offered shelter to the Hungarian refugees, it is not possible to move the human mass of misery sufficiently fast.

Also the LWF reports indicated, a great number of the newly arrived refugees do not want to be brought to far-away countries because families have been split up in the flight, and those who miss close relatives want to stay in Austria at least until they learn more about the fate of their folks.

Key Women Meet in One-Day Session

(Continued from page 9)

2) That we suggest and encourage the use of individual offering boxes for contributions to the national WMS, to be collected twice yearly.

3) That we set a minimum goal of one dollar per woman in the congregation for WMS and that we earmark one-third of the total for the general fund, and two-thirds for a Grand View college **Dormitory Bed Fund**.

4) That we set the deadline for contributions to the Korean Orphan project as Easter 1957.

5) That we go on record favoring the Breakfast Session at District Conventions if, and whenever, it can be arranged with the host congregation.

The afternoon session adjourned with an expressed desire for more such meetings.

Esther Jepsen, Sec.

Forgotten ?

Has anyone forgotten
About a little pamphlet
Called "The Firm Foundation"?
Then please do remember
That books cost money,
And I am out of money
If you do not remit,

V. S. J.

OUR CHURCH

Cozad, Nebraska. Pastor Thorvald Hansen recently underwent a successful operation for the removal of a "cranky gall bladder." He is back at work again, and is reported feeling fine. Members of the congregation gave the family a generous collection to help pay the expenses. At a special meeting of the congregation on December 9 the decision on whether or not to build a new church will be made, a matter that has been pending for some time.

Clinton, Iowa. Pastor Eilert Nielsen writes to send us a new address. He now lives at 1904 Circle Drive North, Clinton, Iowa. We have no further information than this.

Wilbur, Washington. Miss Muriel Nielsen will be guest speaker here January 6. A potluck dinner will be held. Plans are also to have Miss Nielsen address the Sunday School. Quite extensive improvements have been made on the church property here recently, including new stairs and insulation in the social hall.

Oak Hill, Iowa. Pastor Carlo Petersen of Ringsted, was guest speaker here at the November 18 Harvest Festival. One of the seminary students from Grand View filled the Ringsted vacancy.

Cedar Falls, Iowa. Pastor Alfred Sorensen observed his 70th birthday November 21, and is still active as Home Mission pastor here.

Ringsted, Iowa. At a recent meeting of the young people here, Mr. Paul

Petersen gave a talk about his travels, hitch-hiking through Europe last summer; he also showed color slides of his trip. A Junior Choir is functioning well here and sang at a recent morning worship service of the congregation.

Enumclaw, Washington. A new Advent plan is being tried. Each family has been given a four-place candle holder, and each Sunday in Advent a candle will be issued to the family. A calendar of Advent activities has been distributed, with scripture references for each day. "The children will have an opportunity for a festive devotion period each evening during Advent, in which they can sing a Christmas song, light their candles, read the scripture and say a prayer together." Pastor Holger Andersen reports an increase in Sunday School enrollment here, and now has the advisory assistance of Pastor Svend Holm. Meanwhile, progress continues on the building of the new church here, with the roof soon to be in place and the construction enclosed. It is expected that total cost of the building will be \$35,000 without furnishings.

Fredsville, Iowa. A Harvest Sale held here recently brought the church \$1,600. This congregation joined Cedar Falls, Waterloo and Cedar Heights groups in sponsoring the young people's convention early in November, with Sunday services held in the rural Fredsville church.

Des Moines, Iowa. A Church Vocations Conference was scheduled for November 23-24 at Grand View, conducted jointly with the Iowa Synod of the ULCA. "It will be the purpose of the conference to challenge the young men of the church to total commitment to the Christian cause as pastors or as consecrated lay leaders."

Hay Springs, Nebraska. Pastor Calvin Rossman is at present on vacation in the South, and scheduled to preach at Danevang November 25 and Granly, Mississippi, on December 2. The Martin Luther film was shown at a "family night" here recently.

Chicago, Illinois. Trinity Church, which set itself a \$5,000 goal for the Faith and Life Advance, reached the figure of thrice that: \$15,495.50. Meanwhile the smaller southside church, St. Stephen's, came very near the \$8,000 mark.

Thanks

Hope Lutheran Church of Enumclaw, Washington, extends its sincere thanks to the American Evangelical Lutheran Church at Circle Pines, Minnesota, for its contribution from their District Convention held at Clinton, Iowa, September 28-30, 1956. We are most grateful for your kind deed that come as a pleasant surprise. God bless you and give you reward.

When I Die

(Continued from Page 4)

kept in order. Make sure the cemetery management cuts the grass and plants new grass if it is needed, but do not come to be with me. I will not be found in a plot of ground among the dead. I hope to be in the company of those who live forever.

You see what I've been urging upon you. As I say, I don't think my funeral is the most important thing you'll ever arrange — it's just that Fred's funeral made me so mad. You try to make mine a memorable occasion. Have as little ostentation and demonstration as possible. Spend as little money as possible. Get as much sleep as possible.

But above all, look up and remember that God is God. If you can believe what our religion teaches about this occasion you needn't be distraught when the time comes. Because I know you do so believe, I want you and all the others who love me and who will mourn me to look like people for whom the Rock of Ages was cleft — like people who are not shaken or afraid. I want you to look and act like Christians.

Love,

Dad.

Ten Reasons for Giving

(Continued from Page 2)

heart. A part of this broken ego is a giving of one's resources to carry out the will of God.

9. To do God's work. God in His mysterious providence has so made man that men have limited but real dominion over part of God's creation. God gives men freedom to creatively use this handling of His material resources in order to fulfill His gracious purposes for mankind. Men may be channels of God's love, flowing downward and outward. "We are workers together with God."

10. To express gratitude. Every Christian stands at the foot of the Cross and, as he looks up into the face of Jesus Christ, he cannot but say: "Why did He have to die? It was not for His sins, but for the sins of those around him and for my sins." Then, having first confessed our sins at the foot of the Cross in sorrow, our hearts overflow in gratitude that God "spared not His own Son but delivered Him up for us all." Then the Christian can sing: "Love so amazing, so divine, demands my life, my soul, my all."

YULE Magazine on Sale

If anyone has been unable to purchase a YULE magazine through a local Youth Fellowship group please send your order directly to me: Mrs. Agnes Nussle, Tyler, Minn. The price is again 75 cents.

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

I am a member of the congregation at _____

December 5, 1956

Name _____

City _____ State _____

New Address _____

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,
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