

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Youth Issue



HE SPIRIT OF OUR YOUTH
LEADS US TO SEEK THE TRUTH
GUIDED BY THE PAST THAT LAUNCHED US ON OUR WAY
IN VENTURE STRONG AND BOLD
LIKE PIONEERS OF OLD
WE WILL FIND OUR KINGDOM IN THE COMING DAY.

(From the poem by Johannes Knudsen)

The Betrayal

A Meditation

(The second of three Lenten devotionals
by the Editor)



HE TRAGEDIES of Holy Week were not so much social as they were personal. Say as we will that what happened was historically catastrophic, it is nevertheless true that it was the small, personal choices and decisions made then that resulted in Calvary. In Peter, we see the denial of passivity. In Pilate, passiveness took the shape of indifference; he turned his back. But as he dipped his hands to wash away his responsibility, he stained his soul with blood.

Sometimes our denials are not passive, but are active. Then denial becomes betrayal — as in the case of Judas. No thorough psychologist would attempt to analyze Judas on the slim basis of what we know about him. But we like to think that we know what was going on in his soul. For Judas, the whole adventure with Christ had seemed so promising. Perhaps he suffered from "Wishful thinking." He had a preconceived notion of what the Messiah was to accomplish. Little by little, as awareness grew in him that his hope for the future under an actively crusading deliverer of the people was based on false assumptions about Jesus, his doubts mounted. Jesus was no new Alexander. Conquering the world was to come about passively; not in the earthquake, but in the still, small voice of calm. Judas could not wait. Wrestling with his convictions and doubts, he sought to save something out of the wreckage of his hopes.

What a peculiar turn his courage took! For there is no doubt that he was a courageous man. Joining that little band of men in the first place took bravery and fortitude of a high order. But there is a difference between animal courage and the courage of character. His leader talked about loving his enemies instead of overthrowing them — courage for *that* Judas did not have, finally. Judas probably did not think he was doing the cowardly thing. His act of betrayal no doubt at first appeared to him to be a risky thing. Part of him argued for doing it, part of him argued against it. It is the crowning irony that to consummate the betrayal, he had to follow Jesus into his "inner chamber" which was called the Garden of Gethsemane. Afterwards he hanged himself in shame, as it dawned on him what he had done.

Betrayal can take many forms. It differs from denial, since it involves changing sides. But behind most betrayals we can usually discover intellectually satisfying motives. The great political betrayers of history — the Brutus', the Benedict Arnolds, the Aaron Burrs—loyal at the start, ended up with confidence in themselves rather than their rightful leaders. Betrayal of Christ always involves this. Confidence and faith in Him dims, and in its place an insidious self-

assertion appears. What once began so promisingly, in the end collapses. About many of us of wavering faith who are betrayers of Christ can be spoken the words of Jesus' parable: "This man began to build, and was not able to finish."

One failure in the attitude of many toward Lent is that they enlist Lent to coerce them into loyalty to Christ. Such forced loyalty may be better than betrayal, but the difference is not great. Self-discipline and self-denial are useful tools in developing character, and duty is not always easy. However, behind all duty must dwell the sense of privilege. The question "Ought I?" should fill our minds and hearts, but another question ought to have higher priority, "May I?" Lent should bring us to a realization of the great privilege of following Christ. The duties, then, become less burdensome, and less likely to tempt us into betraying them.

As parents, we often accompany our demands for duty and obedience from our children with unpleasant threats. "If you don't stop, I'll -----" and the child in his mind associates obedience with threats, and betrayals with harsh consequences. It is thousands of years since Alexander conquered India, but even today, we are told, mothers there are still telling their children that "Iskander" will get them if they do not obey. Such an attitude, whether in rearing children or in rearing Christian discipleship, may ward off betrayal, but its value is open to serious question. A Lent which develops in us a sullen **repression** is not so near to the spirit of Christ as one which develops a joyful **expression**.

For loyalty is an interior matter. Judas betrayed his Christ with an exterior appearance of love, the kiss. But "as a man thinketh in his heart, so is he." Shakespeare has Hastings say, in **Henry VI**,

"Why, knows not Montague that of itself
England is safe, if true within itself?"

The collapse of a nation, or a person, can be traced usually through some outward symptom into an inside virus of the soul. But survival of the nation, or the soul depends not on the obvious symptom, but on the true interior condition. And, to go from the Elizabethan writer to the modern, we listen to Lloyd Douglas' John the Baptist, in **The Big Fisherman**, saying

"But if any peace is to bless this sick world, salvation must first come to you: to you, the lonely shepherd on the hills; to you, the farmer at the plow; to you, the carpenter at the bench; to you, the housewife at the loom; to you, rabbi; to you, lawyer; to you, scribe; to you, magistrate; For—except you repent, you shall perish!"

For the tragedies of Holy Week were not so much

(Continued on page 15)

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Two Poems

Johannes Knudsen

SPIRIT OF YOUTH

Come, let us forward go
With eager eyes aglow,
Brightend by the vision that will set our pace!
As one we march along,
Our heart is filled with song,
Come and join us as we our tomorrow face!

CHORUS: Facing tomorrow, living today,
Serving, preparing, at work or at play,
Follow your vision, farflung and bold,
Spirit of youth, let your banner unfold.

The spirit of our youth
Leads us to seek the truth
Guided by the past that launched us on our way.
In ventures strong and bold
Like pioneers of old
We will find our kingdom in the coming day.

We will be strong and free
And faithful we will be
To the call to work and serve and build anew.
Then our victorious day
For which we hope and pray
Shall emerge in glory as our dreams come true.

The first of these poems was written for the AELFYF convention last year, with a melody by Mrs. Rita Juhl.

HYMN

Lord God, our king!
Hear us, we pray, as Thy praises we sing!
Wondrous creator and ruler of all,
Father, who cares when we stumble and fall,
Lord, hear our call!


Lord of the land!
Thou who did fashion the fields with Thy hand,
Help us to honor the fruits of the earth
So all Thy children may have from their birth
Purpose and worth!

Lord of our life!
Judge and forgive our resentments and strife.
Help us through failure Thy majesty see,
Grant us the life of Thy kingdom-to-be.
Lord, make us free!

Lord of our hope!
Light up our pathway as blindly we grope.
And when, in judgment, the heavens shall move,
Save us from death by the cross of Thy love,
Father above!

They Also Serve Who Only Stand and Wait

Donald Holm

 VER SINCE God created the world, He has been at work within it to save His people. The greatest and most far-reaching act of salvation was, of course, the death of Christ on the cross. But before that time, there were many other times when God had acted to save His people. There was Noah and the ark, and Moses leading the people out of Egypt. There was the manna to save them from starvation, and the bronze serpent to save them from the snakes. To Christians, all these and the many other times when God acted to save His people became known as types of the cross.

I would like to share a few thoughts with you on Isaac as a type of the cross.

Isaac is almost unique among the most important characters of the Old Testament in that he did practically nothing. He was, in practically every instance, a passive agent for the will of God.

His father, Abraham, was commanded by God to take his family and all their possessions together with their flocks and herds, and go from his old family

home in Ur of the Chaldeans, and set out on the trail to a new land. When Abraham had no children by his wife, Sarah, he prayed fervently to God, and his wishes were granted. Isaac was born. Sometime later, Abraham was commanded to sacrifice his promised son as a test of his faith, which he met gloriously. It is obvious that Abraham was definitely a man of action.

So was Isaac's son, Jacob. Even though he was the second son in the family, he got the inheritance by trickery from his older brother, Esau. Later we find him granted a vision of the stairway to heaven and wrestling with an angel. When it was time for him to take a wife, he had to work hard and long for her. He too was a man of action.

Then we take a look at Isaac. Unlike his father and his son he was born and lived and died in the same land. He didn't move around very much. Unlike his son, he didn't have to work for a wife. She was even brought to him by a servant! As was the case in his sacrifice and his marriage, he pretty much went where he was told, and did what he was told. Just about the only thing which he did on his own initiative was to dig wells. In all other things he seems to have taken the path of least resistance.

What, then, made Isaac great? Why should his

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name be remembered for almost four thousand years together with those of Abraham and Jacob? What had he ever done to deserve fame? Let us take a brief look at some of the main events in his life to try to find an answer.

In the story of his sacrifice, the main quality we notice in Isaac is his obedience to his father. Even though his very life was at stake, if his father thought that this was the thing to do, Isaac was willing to accept his fate without murmur. In fact, Josephus even says that he was pleased to lay himself on the altar. There was no force needed here. If it were necessary, Isaac was willing to give even his life that the will of God might be fulfilled. Some might say that after all, Isaac was just a child, and really didn't know what was going on, but the facts don't bear this out. We find in some sources outside of the Bible that Isaac was about twenty-five years old at this time. He was fully aware of what going to the altar meant, yet he was obedient even to the end. Here is a noble type of the cross. Here is an early example of the fearlessness of Jesus in facing death!

We find another example of this amazing obedience of Isaac in the story of his marriage with Rebekah. Isaac wasn't even consulted as to what he thought about the matter, and, what is more, he didn't even expect to be. His father decided that he should be married, and he decided that they would let the Lord decide whom he should marry. How many of us would be willing to do the same? How many of us would be willing to give over the selection of our life partner to someone else without even demanding the right to say yes or no? Rebekah was given a choice as to whether or not she wanted to marry Isaac, but if Abraham thought that Isaac should marry Rebekah, Isaac had nothing more to say. If his father thought that it was right, Isaac obeyed without question.

Isaac's personal quality of obedience was one factor which contributed to his fame, but there is an even more important one, and this one Isaac, in a sense, is not responsible for, he provided the link for the continuation of the family, and was the means by which God's promise to Abraham was carried out. God promised Abraham that he would be the father of a great nation, and that his descendants would be as numerous as the sands of the sea. Isaac was one of the connecting links in this family. Thus, even though he did very little personally, he fulfilled the purpose which God had for him. More than this, one can ask of no man.

The words of the poet, Milton, are most assuredly true, "They also serve who only stand and wait."

One of the most active men of all time also shows us the importance of passivity. There were many times in the life of Jesus that he showed that one way to serve is to stand and wait. During the last days of His life, Jesus assumed a passive role; especially after His prayer in the Garden of Gethsemane. At that time, Jesus reconciled Himself completely to the will of God, and after that time He was able to let God take the reins and decide where to go.

When Jesus was betrayed by Judas in the garden

and the soldiers came to arrest Him and take Him away, He did not make a fight. In fact, He even forbade anyone to take up a sword in His defense. When Peter, in the heat of the moment, cut off the ear of one of the crowd, Jesus immediately healed it. Jesus could easily have stopped the crowd. He could have escaped without any trouble at all. He said that if He would but appeal to God, He would send more than twelve legions of angels to defend Him, but this would be to thwart God's purpose, and Jesus was obedient.

Again, when Jesus stood before the bench of Pilate, He had a chance to be set free. But He refused to make any defense and stood quietly. Pilate, who was far from convinced of Jesus' guilt, pleaded with Him to make at least some answer to the charges which the Jews had brought against Him, but Jesus remained silent. To be set free now would be to go against the will of God, and this Jesus would not do. He only stood and waited.

Finally Jesus was led away to Golgotha; and there He was raised up on the cross. The crowd mocked Him and said, "If you are the Son of God, call on Him now. You who have claimed to have saved others, now save yourself!" Of course Jesus could have saved Himself, but this time the will of God could best be served by remaining passive, so He did. Here we have the perfect example of one who served God by standing and waiting.

In this world today, there is a great emphasis on doing. If someone should stop us on the street and say something about some great man, the first thing which would come into our mind is: What did He do? What did he say? Has he written a book? What major contribution has he made to society?

All of us have had our day dreams about the great and wonderful things we would do some day, but as we get older we begin to realize that we can accomplish few, if any, of them. God gives very few the task of leading a safari into the unexplored depths of darkest Africa, like Livingstone; or founding a hospital among the disease-ridden natives, like Schweitzer. Few of us are asked to carry the cross against the infidel like the crusaders; or to give our life in the testimony of our faith like Stephen. Few of us will ever get our names in the history books.

But this doesn't mean that we can't serve God. True, some of us are called to do great works, but by far the most of us are like Isaac; we are only called to live our life from day to day, and to try to the best of our ability to do the will of God as He reveals it to us in our daily lives. Most of us are but common men, and can do but common things. But as Abraham Lincoln once observed, God must love the common man because He made so many of them.

Yes, almost all of us are common men and are called to serve God in common ways. **But we are called to serve!** All of us, each one of us, is called to make the sacrifice of Isaac in our own lives. We are called to lay aside our own desires and hopes and ambitions, and to put God first. Like Abraham, we are called upon to sacrifice on the altar even our most precious possession which God has given us,

(Continued on Page 13)

The smallest good deed is better than the grandest good intention.

— Duquet.

Activating the AELYF

Lavern Larkowski

"AELYF is a comparatively small organization." I have heard this phrase time and time again, and I am sure you have too. We have also heard it said that size or numbers in a group does not necessarily determine the success of the group. With this, I strongly agree. Among the Lutheran youth bodies in America, we are one of the smallest, yet, we are one with great opportunity because of that size. There are many problems which belong exclusively to a large organization and not to an organization of our size. And then too, we have problems that larger organizations do not possess. For the sake of brevity, we should use our size instead of feeling inferior because of it.

I can't help but wonder if we often become too reluctant to becoming larger. Certainly our success is not determined by the number of people in our Fellowships. Certainly our success is not determined by the number of people attending our convention, rallies, etc., nor is it determined by the size of our annual budget, or the number of projects in which we are engaged in a period of time. But, are we excusing ourselves from an unperformed task? Are we leaving a job undone?

Let me begin by stating the name of our organization: The American Evangelical Lutheran Youth Fellowship. I would like to have you take note of the word "Evangelical" especially. My question is, "Are we living up to what our name implies?"

What is this word "Evangelical"? In it, we find the words, evangel, evangelist, evangelize, and so on. I know that many people have peculiar visions, so to speak, when they hear the word "Evangelist", or "Evangelize." Many of us shy away from these words as if they were a disease of some kind. How often have you pictured a "ranting and raving" minister (or layman) whose exclamations are followed by loud "Hallelujahs" and "Amens", when you hear these words? How often have we all done this unjustly? I am not writing to discuss the values or the draw-backs of this type of religion; that is not my purpose.

The fact still remains: "Evangelical" is included in our name, a word that implies evangelism, evangelist and all the rest. What is the meaning of this word? "Evangel" simply means (to quote Webster) "The message or news of man's redemption through Christ. Good news; glad tidings." "Evangelical" means, "Belonging to, contained in, agreeable to, or in the spirit of, the Gospel, or teachings of the New Testament." Now then, is that not what we are? This is what we believe and what our name implies. But I often shudder when I think of how many times we forget the evangelical aspect of our organization.

I think that it is time we forget this nonsense called "use of terms" and begin to show our evangelical spirit. I think it is time that we even proceed with something like an **Evangelism Campaign**. An Evangelism Campaign? What is it? How do we go about it?

I am sure that I don't have all the answers, but I have some good suggestions.

First of all, this type of campaign should not be for bringing youth into the Youth Fellowship only. It should be for bringing them closer to church-life as a whole. It is sheer nonsense to think of AELYF as an organization apart from our Church (AELC). Without the Church, we cannot exist — we are only a part of it. Therefore, our youth Fellowships must exist for the purpose of bringing youth into Church-life as a whole.

There are two kinds of evangelism, so to speak; 1. program improvement evangelism, and 2. visitation evangelism. The first type is improving the youth program in order that it may be attractive to youth. People using this say, "Improve the program and they will attend meeting." The second type is just what the name suggests; going from door to door, inviting people to attend. When I heard these two types of evangelism explained at a conference last summer, I asked myself, "Which one is AELYF using? I was alarmed, to say the least, when I concluded that we were engaged in neither one; the program improvement type, a little perhaps. Perhaps both in some local places. But what are the majority of us doing? Do we become defensive and quickly reply, "Our success is not determined by numbers?"

At this conference, I heard youth of many denominations tell of their evangelistic efforts and successes. And, believe me, this was an inspiration! Usually, the first thing they did was to organize what they called "Evangelism teams." These teams, (two people in each) went from door to door in cities, and farm to farm in rural communities, **inviting** young people, like themselves, to their next youth meeting. They never asked them to join their group by becoming a member right away. This was merely an **invitation** to the next meeting. They never struck out blindly, going to every door or home. There are ways and means of obtaining names of people who do not belong to a youth fellowship or Church. Usually, the pastor will have a list, or know where the teams should call. Many composed lists from high school enrollment lists, etc. If the program was attractive enough to these visitors, many of them would return. And by "attractive" I mean, if they found that their needs might be served at such meeting. And then, when these people would wish to join the fellowship as members, they held special meetings for this purpose; worship services, banquets for new members, etc. In other words, this must be organized completely, and planned in detail from the beginning to the end.

I am afraid that we who are members of a fellowship

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Youth in a College Environment

Sonja Knudsen

"At last — I'm in college." These words, or similar phrases, are repeated on many campuses by thousands of students every year. They symbolize a dream and a culmination of a certain period in a person's life. To the young people involved, going to college initiates the first big break from home and parental influence and the first venture into self-styled freedom.

With the aid of movies, books and sundry other influences, college life has been illustrated as a rosy round of dances, parties, and a smattering of studying. The biggest heartbreaks have come from rejection by a sorority fraternity or from a failure to become a smash success.

Giving due respect to high school upper classmen, perhaps this trend is more highly illustrated in the attitudes of "younger young people." As one nears college age, he is more aware of the peculiar life of a college campus. However, until one experiences living in a college community, he cannot fully appreciate its difficulties and failures, its joys and gains.

As was said before, entering college represents a break from the influence of one's parents. One may also do this by working and entering another outside world. But going away to college opens greater doors of opportunity for a person to examine his aims and ideals and put them into practice.

There are two types of people who are immediately in evidence on a college campus. One is the extrovert who just loves meeting and making new friends. Included in this group are those who have as their sole aim the title of B. M. O. C. (Big Men On Campus—being equally applicable to women). The first strains of being away from home are less noticeable in these individuals, and their first adjustments are more easily made — although it may be difficult for them to settle down to study routines later.

On the opposite end of the scale are the homesick and shy individuals who find it very hard to make the initial step in developing new friendships. Filling the gap between these two groups are the young people who are thrilled with the idea of being in college and who have their moments of shyness and boldness. This difficulty of making friends usually resolves itself as one becomes immersed in a round of classes and activities. Someone with the same interests and ideas is usually available for the asking.

The main purpose of a college or university is education, and the main occupation of the students, is, or should be, studying. And therein lies the crux of a difficult situation for many young people to face.

Studying in high school is not easy, but homework consists, generally of set assignments for a set day. They usually have to be completed over night. Classroom and outside work in college often proves to be a splash of icy water in some unsuspecting faces. Of

course, there are the day to day assignments; what would it be without them in the present system? But there are no study halls provided; each one makes his own. And it is so easy to "let it slide until tonight while I enjoy this beautiful weather." Professors are regretful, but firm, when a student is not prepared. Their job is to present materiel to the students, but not to cram it down their throats. There is a great advantage in this respect when attending a small school. Professors often take a greater personal interest in their students there.

Coupled with the idea of study concentration is the desire to participate in the innumerable extracurricular activities which present themselves. The faint-hearted are soon caught in a web of activities while only the strong-willed are able to say "no" and leave themselves time to think. Freshmen are usually the greatest enthusiasts and the worst ones for leaping before looking. Later on, one learns to value certain activities more than others and to choose those few which are pertinent.

A college education is expensive; there is no way of getting around this fact. But the financial situation does not cover only the bare essentials: tuition, board, room, etc. College money must be stretched to cover books, clothes, transportation, and all sorts of extras which cannot be enumerated at the beginning of the year.

As long as our society exists under the present system, there will be students who are better dressed and who have more money to spend than others. Having and spending money in college can create quite a problem, especially for those whose minds do not run to budgets. Life in a college dormitory can provide a cheap mode of living or it can provide a background for nonsensical spending, usually on trifles. An individual is wise in conserving his monetary resources for special events which inevitably crop up, unless, of course, one's name is Vanderbilt or Ford.

Along with physical freedom or independence comes a certain mental independence, or greater mental stimulation, through contacts with other people and their theories and philosophies. These "other people" include both those met through textbooks and those met by personal contact. Through new acquaintances with ideas and men, one learns to evaluate and to establish his own aims and ideals.

By working and discussing with many young people and with trained professors and counselors, students become more familiar with the problems of life and their solutions. A college atmosphere invites skepticism and doubt, but it also stimulates creative thinking which leads to satisfactory conclusions. One should not become discouraged if these solutions are not immediately in evidence. A practical goal can often be set up rather quickly, referring to a vocation (although this decision may be difficult for some), but ethical and philosophical ideas are slippery things and may require a lifetime of living and learning.

Such mental stimulation also awakens a religious

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Are We Christian?

Harald Sorensen

(Junior, Drake University)

Are we Christians? ----- If we are, are we not then supposed to act in a Christian way? This is a question directed to you ministers, leaders, and parents of the American Evangelical Lutheran Church from your youth. In asking this question, I have one factor in particular in mind, and that is the attitude toward Roman Catholicism that our church has taken and how it is trying to keep its youth from marrying into this faith.

Since I first started to go to our church's youth meetings and discussions some eight years ago, I have had this attitude toward Catholicism thrown at me. The discussion has at times reached the point where I must never date a person of the Catholic faith, let alone marry one. And, even though I cannot see a tremendous amount of difference in our faiths, I can see where two young people of these two faiths could have a difficult time adjusting to one another. Perhaps it would be better that they find a mate and companion for life from one of our own group. However, it still remains that the youth of these two faiths are put together in schools and society and it cannot be helped that sooner or later there will be inter-dating of the groups. The inter-dating will lead to strong attachment and can lead to marriage. These two people, when thinking of marriage, usually seek out counsel from their minister or priest. It is at this point that the people of our church tend to "run down" the Roman Catholic religion in the effort to keep its young people. Is this right? A salesman selling a product would indeed be foolish to run down a competitor's product in an effort to sell his own, yet, is this not what ministers, leaders and parents are doing? I fully realize that some of you can come back at me with some facts, or at least thoughts, that Catholics do the same. But, is it right that we fight fire with fire, or should we turn the other cheek? This idea of turning the other cheek is one that has been taught to me since I can remember by my church, its min-

searching. As these other new ideas and situations affect college students in other ways, so do these ideas affect young people spiritually. One's ideas of God and the interrelationship changes and develops as one changes and becomes more certain of his position in life. Such thoughts in college may become depressing and frightening. One is not sure what he believes. A college student should not let himself be disturbed by thoughts of indecision. He or she should encourage himself to seek guidance and to study the situation himself thereby gaining a stronger foundation for future life.

College life is rich and rewarding, academically and socially and spiritually. However, one should be prepared for the new and perhaps difficult situation and realize that they are a part of establishing an independent and successful life.

An Intense and Outspoken Opinion on One of Youth's Disturbing Problems

isters, leaders, and parents. Are we not supposed to try to practice what we preach, or are we supposed to talk of doing good and then continually do bad?

We no longer fight actual wars, but rather something which is termed "cold war." Is this any better? Perhaps we are not losing as many lives, or wasting quite as much as an all out war, but another thing which was taught me by my church has come to mind, "thoughts are as bad as deeds." Are not our thoughts these days as bad as some of the deeds of actual war? Once again we are not practicing what we preach.

I think the above facts and ideas apply also to our action against the Roman Catholic church. We are fighting a cold war with the Catholic church. We are battling about religious ideals as we are battling about political ideals. I do not feel that this is what Jesus wanted us to do when He was born on earth that all men might be saved and when He attempted to organize people in their worship of God.

Now, you who feel that the Roman Catholic church is such a terrible thing might be asking, "How can we keep our children in the Lutheran faith, how can we keep them from doing something for which they will be sorry later?" To this I reply, teach your children the good things about our church, teach them why our church separated from the Roman Catholic church, but do so without running down the Catholic religion. This can be done. Try doing as the salesman does, pointing out the good things about his product and selling people on it because it is a good product and not by running down a competitor's product. I would probably not buy from a salesman who would run down a competing product for that reason alone. Just as I am tired of having our religion run down by other churches, I am tired of our church running down other churches. And I feel that I am not the only one of your youth that feels this way.

It is not only un-Christian to attempt to hold our young people by slandering the Roman Catholic Church, but it is a poor psychological method. It would be much better to emphasize that which is good in our own church, explain how the other is different, explain the problems of a divided religious household, (for religion should unify, rather than divide), and then let the young people decide for themselves. Do not underrate the young people. Although they are often easily swayed, this presentation, if objective and sincere, should move them to a likewise sincere and objective decision.

After all, are we not proud of our church? If it cannot stand on its own merits, it needs changes! We certainly do not have to resort to un-Christian tactics merely because someone else may do so. Let us take the lead, let us "turn the other cheek" — not just passively, but striking out toward our own mistakes and follow the tried and true method of presentation of merits. I believe our church can stand on its own merits, don't you?

Comments on Operations India

Dale Johnson

I thought it might be interesting for the new members of our groups and for the old ones who have forgotten, to go back and review the history of Operations India. As I was looking through my file, I came across a little pamphlet called "operation Outreach" put out by a previous committee, under the leadership of Miss Ruth Jacobsen and Miss Solveig Egede. We owe a great deal of our success to those two people. One of the first projects of the AELYF was to collect money for some band instruments. These instruments went to Harold Riber at Kaerabani Boys' School. At the '55-'56 AELYF convention, it was the group's pleasure to hear a tape recording of those instruments as they were being played by the Kaerabani students.

After this project, it was decided at the 1951 convention to bring over our first student from the mission field. This was a big step in the growth of the project and it got the support of the entire group. At the end of 1952, we had a balance on hand of \$2,161.49. In August of 1954, the first student, Anil Jha, arrived in this country. In the summer of 1956, he returned to India. The group decided to keep this project going by working towards a second student's education here in America. The Santal Mission Office in Minnesota was given the O.K. to select a second student. This person was to be enrolled at Grand View Seminary. Gora Tudu arrived in April of 1956 and is now attending the seminary at Des Moines, Iowa. His plans to return are as yet indefinite, but with a wonderful wife awaiting his arrival, it is doubtful if we can keep him much longer.

Now is a good time to begin thinking of other directions in which this project can expand. It was decided at the 1956 convention to bring a girl student to study here. As many of you know, however, a girl will have a much more difficult time obtaining a visa to come to this country to study. It will also be more difficult to select a girl for a college education since it is not too common for Indian girls to attend college.

In the meantime, I think it would be wise to look for other places to use our money in mission work. A thought of mine on this subject is this: send a student from the United States to India. It would seem to me that such a plan would not only be beneficial to the student, but to our groups as well.

I have had many people ask me what can be done to raise money for this Operations India project. Of course, the best program would be one involving Gora Tudu as the guest entertainer. I say "entertainer" because he not only is a very interesting speaker, but he also plays two musical instruments very well.

Other ideas along this line would be a supper, com-

Some Ideas from the Treasurer of the
Operations India Campaign. Dale Johnson
son is a Grand View College Sophomore

posed perhaps of strictly Indian foods. Also, by writing to the Santal Missions Office, 803 Phoenix Building, Minneapolis 1, Minnesota, a list of their films and filmstrips can be obtained. It would also be possible to have one of the missionaries attend your meetings to lead a discussion on the Santal Mission. A box social can create a great deal of excitement for your group and also raise some money for the project. One thing I think we should remember in passing is this: there are needy people all over the world, and possibly right in your own back yard. These people are as much in need of our missionary work as the people in India, so think of all of them.

Another source of program material is your own AELYF film library. These film strips or the lists of those on hand are obtainable by writing to Donald Holm, 1100 Boyd, Des Moines 16, Iowa.

These are just a few of the ideas that might help you in planning to raise money of Operations India. Remember, do not stop sending in funds, as there are always places to use the money.



Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Bethany Women's League has Memorial Services

Members of the Bethany Lutheran Women's League held a candle lighting service in memory of their eight deceased members following the business session of their meeting Wednesday evening, February 27, 1957, in the home of Mrs. Emil Madsen.

Mrs. Henry Maske sang two selections, accompanied by Miss Doris Nielsen. Each active charter member present received a corsage. They were Mrs. John Roscoe, Mrs. William Wilson, Mrs. Ralph Hansen, Mrs. Julia Gerber, Mrs. Albert Felix and Miss Matie Nelson.

The society was organized 23 years ago on February 28, 1934. The late Mrs. Anna Sorensen was its first president. From a memorial fund, the league has purchased a set of Deagan Patrician chimes which has been installed in the Bethany Lutheran Church.

Sincerely yours,

Mrs. Harry Nielsen, Reporter,
Menominee, Michigan.

Report from District No. VII

I have just returned from attending a Fellowship week end at Nysted, Nebraska. I was asked to give a report of the Women's meeting which was held on Friday afternoon.

Our district representative, Mrs. Aage Paulsen, opened the meeting and introduced our president, Miss Emilie Stockholm, who spoke to us on "Missionary Challenges in America." In her talk she said that one half of the population of the United States live in the cities. Much is being done in the communities and in the factories, to help in counselling families of broken homes. In the armed services, the chaplain brings the gospel to the young people of the armed services and is helpful in working with the children of the families by organizing Sunday schools for them.

Another field of evangelism is through the radio, TV programs and religious movies. One advantage we have in contrast to the other continents in bringing the Christian message to the people, is the universal language. The newspapers are also becoming more cooperative in helping the churches bring their program before the public.

Other challenges are, the migrant workers, the mountain folks in the So. Appalachian, the imigrants and displaced persons, the American Indian, the coal miners, and the lumber jacks.

More clergymen are needed to work on the campuses to guide and help the foreign students who are leaders in their own countries. There is need for more chaplains in prisons and in hospitals, in short, there is much to be done.

After thanking Miss Stockholm for her message, Mrs. Paulsen gave a short resume of the board and district presidents' meeting in Chicago. It was recommended that each district have a secretary and treasurer besides our representative, also that 10c per member be sent to the district to help defray district expenses. It was brought out that program planning is important and that the members should share this responsibility. We went through the proposed constitution and by-laws article by article, and discussed a few matters to clear them in our mind.

There were about 50 women present and I am sure they all join me in saying it was a very fine afternoon spent in listening, and in discussion afterwards. We were

sorry that a few of the congregations were not represented but realize that distance does make it a hardship to attend.

Mrs. Martin Grobeck,
Omaha, Nebraska.

Women's Retreat, April 23-26

Women's Retreat is now only a month away, and I hope many of you have made plans to attend. We realize the difficulties involved in leaving home and family, but we feel we have something to offer that will be well worth your efforts. Furthermore, a change is good for all of us, and your family may appreciate you even more when you return! We hope we'll be able to broaden your horizons somewhat, and yet offer material in which you will all be interested. Certainly family relations, child problems, and mental health touch all of us in one way or another.

As mentioned in the last LUTHERAN TIDINGS our main speakers will be: Dr. Kauffman, chaplain at Willmar State Mental hospital and formerly a Presbyterian pastor; Pearl Cummings, from Parent Education, Institute of Child Welfare, U. of Minnesota, whom some of you will know from former years; Mr. Willis, from the Hennepin County Juvenile Court; and Rev. Holger Nielsen, from Cedar Falls, Iowa, who will have charge of the Bible period and lecture on his recent European trip.

A few of the lighter periods have not been definitely assigned but we are trying to get quite a variation into them, and hope for some participation by the ladies attending. Don't let the latter keep you away. We won't overwork any of you!

Be sure to bring your bedding (sheet, pillowcase and blanket), towels, soap and World of Song. Send registrations to Mrs. Agnes Nussle, Tyler, Minnesota. The cost is again \$12.00 (including \$2.00 registration fee). There will be babysitting facilities during the meetings. It might make it possible for some ladies to come, who couldn't otherwise, if their Ladies' Aid would send them as delegates.

The most important thing is to COME, and be ready to listen, participate, and enjoy yourself!

WOMEN'S RETREAT PROGRAM Danebod Folk School, Tyler, Minnesota

Tuesday, April 23

- 6:30 p. m. Supper
- 7:00 p. m. Singing
- 8:00 p. m. Welcome by Rev. Nussle
Lecture by Rev. Holger Nielsen
- 9:30 p. m. Coffee and devotions by Rev. Nussle

Wednesday, April 24

- 8:00 a. m. Breakfast
- 9:00 a. m. Singing and Bible Hour, Rev. Holger Nielsen
- 10:15 a. m. Lecture and Discussion on Delinquency, Mr. Willis
- 12:00 Noon Dinner
- 2:00 p. m. Lecture and Questions on Divorce, Mr. Willis
- 3:00 p. m. Coffee
- 4:00 p. m. Craft, Hertha Hansen. Music appreciation period
- 5:00 p. m. Recreational Reading
- 6:00 p. m. Supper
- 7:00 p. m. Singing
- 8:00 p. m. Lecture on Family Relations, Pearl Cummings
- 9:30 p. m. Coffee and Devotions

Thursday, April 25

- 8:00 a. m. Breakfast
- 9:00 a. m. Singing and Bible Hour, Rev. Holger Nielsen
- 10:15 a. m. Lecture and Discussion, Pearl Cummings
- 12:00 Noon Dinner

(Continued on Page 15)



Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN
1100 Boyd
Des Moines, Iowa

Youth Sunday Activities

Brooklyn, N. Y.: The congregation there expressed appreciation and inspiration in the light of youth's witness for Christ, Sunday, February 24. Milton Nielsen led in the collects for the day, Sven Gronvold read the Scripture Lesson and Allen Jensen composed the General Prayer. Ingelise Gronvold and Kenneth Nelleman served as ushers.

Most inspiring were two "Messages from Youth," prepared and delivered by Betty Spleid and Jacqueline Woodcock. Betty spoke on the topic, "Communion with God," witnessing to the nature and need of prayer in everyday life; "Jackie" spoke on the "Results of Communion with God."

Oak Hill, Iowa: The services were held there on March 3. The Scriptures were read by Glen Nelson and Shirley Esbeck. Special readings were given by Carolyn Jensen and Larry Hansen. The combined choir and girls' chorus gave three special hymns for youth. Maynard Hansen delivered the sermon.

Tyler, Minnesota: Sunday morning, February 3, the young people conducted the worship service in a dignified and enriching manner. Harlan Petersen delivered the sermon in an admirable way. The liturgy was conducted by Garnet Jensen, Brenda Steffen, Mavis Utoft, Robert Jensen, Leon Petersen, Linda Jacobsen, Rodney Andersen and Anker Brandt.

Greenville, Michigan: The Greenville (Trinity and South Sidney) Fellowships had very successful and profitable Youth Sundays. On February 10, they held the services in Greenville, and on the following Sunday at South Sidney. The following people took part in the services: Janis Madison, Jan Hansen, Tom Kent, Wayne Johnson, Beverly Gallagher and Carol Kay.

AELYF Doin's

Oak Hill, Iowa: The following is a report for the past year including the major activities:

A Negro minstrel program was sponsored with the assistance of the church choir for Independence Day evening entertainment. It was pointed out that this was presented in a spirit of appreciation for the fine music and humor which the Negro people have contributed to American life. About \$65 was netted to be used for the projects of the Fellowship and the choir.

A candlelight induction ceremony was conducted in the fall when four new members recently confirmed were taken into the Fellowship.

Work periods are set up at many of the meetings,

during which the young people contribute service of some kind to the church. It has included buying, addressing, and mailing a leaflet for family devotion for Thanksgiving and Christmas, and also addressing and mailing literature for Lutheran World Action, Lutheran World Relief, and Faith and Life Advance.

In the fall, a movie on refugee needs was shown. The Fellowship voted to sponsor the clothing drive this year. Members first telephoned and then visited the homes in their own cars in order to increase the giving. Clothing was then delivered to the box car in Atlantic.

Laughter, shrieks and off-pitch singing furnished the musical background for a hayride on a sharply brisk October evening, ending with a "chili" supper in the parish hall.

During the first part of the new year, another candlelight service, "Youth Dedication for 1957" was held in the home of Larry and Maynard Hansen.

Tyler, Minnesota: Sunday afternoon, February 24, they met in the college to attempt a discussion on "This Is Our Life." Although the discussion was dominated by only a few of the 30 present, they did hit upon some of the more important problems of today's youth. We played some games, and were then served a delicious lunch.

They are looking forward to two big events this summer: The annual District Camp and the Lutheran World Federation meeting in Minneapolis. They are going to a new camp site this year with larger and prettier grounds and new cabins, having both sleeping quarters and lounging areas with built-in fireplaces. The Minneapolis meeting will be held during the latter part of August. There, they will participate in a 5,000 voice choir and share in worship with Lutherans from all over the world. They will hear some of the outstanding churchmen of our day.

Greenville, Michigan: Election of officers recently composed the main portion of the business meeting in Greenville. The results are as follows: President, Beverly Gallagher; vice president, Tom Kent; secretary, John Lincoln; treasurer, Janis Madison; fifth member, Jan Hansen.

They held an ice skating party at Turk lake on February 17 after Youth Sunday services. It turned out pretty well, except perhaps for all the cracks in the ice.

The Greenville LYF organized a year ago, is progressing nicely with about 15 active members now.

Over the Typewriter

Since this issue is being devoted to the youth of the synod, I hope that all of you will pay close attention to those articles written by teen-agers or college students for you, besides those other articles of interest. Next time, I will include some fine criticism on the article "The Worth of Music" which appeared last time. Please send your reactions to me on any other articles, too.

Lutheran Colleges Enroll Sixty-five per cent Lutheran Students

Philadelphia—(NLC)—An increasing percentage of Lutheran students is enrolled in 31 four-year colleges in the United States and Canada, the National Lutheran Educational Conference was told at its 43rd annual meeting here.

Enrollment in the 31 colleges has reached a total of 30,764, with 17,872 or 65 per cent of them Lutheran students, as compared to 61.4 per cent in the last academic year of 1955-56, it was reported by Dr. Gould Wickey of Washington, D. C.

Dr. Wickey, executive secretary of the Board of Higher Education of the United Lutheran Church in America, is the editor of the News Bulletin of the National Lutheran Educational Conference.

Total enrollment for the 1956-57 school year in all Lutheran seminaries, colleges and high schools was 45,404, an increase of 2,621 students or 6.1 per cent over the previous year.

Twenty-two seminaries reported a total enrollment of 3,541; 31 colleges have 30,764 students; 17 junior colleges 2,265; and 33 high schools and high school departments 8,644 students.

The figures came from the American Lutheran Church, Augustana Lutheran Church, American Evangelical Lutheran Church, Norwegian Synod, Suomi Synod, Evangelical Lutheran Church, Lutheran Church—Missouri Synod, Lutheran Free Church, United Evangelical Lutheran Church, United Lutheran Church in America and the Wisconsin Synod.

Dr. Wickey's report showed the following breakdown of enrollment:

	Total	Men	Women
Seminaries (22) -----	3,531	3,501	30
Colleges (31) -----	30,764	17,841	12,923
Junior Colleges (17) -----	2,265	1,300	965
High Schools (33) -----	8,644	4,590	4,054
Total (1956-57) -----	45,404	27,232	17,972
Total (1955-56) -----	42,782	26,194	16,588

Other denominations represented in the four-year college enrollment include Methodist, 1,932; Roman Catholic, 1,416; Presbyterian, 1,349; Baptist, 1,074; Episcopal, 786; Jewish, 531; Congregational Christian, 403; Reformed, 391; Disciples, 46.

The number of students designated as "others" dropped from 1,402 to 1,143. The number of students giving no religious affiliation dropped to 560 from 865 in 1955.

"In any event," Dr. Wickey commented, "the unchurched should always constitute a challenge to the Christian college for a witness-bearing which takes the students where they are and leads them into larger insights into the truth which is in Christ Jesus."

Dr. Wickey's report noted that 86 non-Lutherans are registered at Lutheran seminaries for post graduate work, or about 25 per cent of the total of 333, which, he said, "would seem to indicate a high regard for Lutheran scholarship."

Refugee Youth Respond to Church's Ministry

Geneva—(NLC)—The Church faces a possibility "full of hope" to reach atheistic youth among the Hungarian refugees who "have been raised to fight against all religious beliefs."

"They are already deeply moved by the evidence of love and concern shown by church workers from Western countries who have visited them, something they have never before experienced," it was said here by a Hungarian Lutheran refugee pastor who is providing a spiritual ministry for Protestant Hungarian refugees in Switzerland.

After several weeks of visiting refugee camps and talking with his countrymen here in the West, he emphasized that the Church has "a great task in reaching these people and helping to soften the way for God to enter their hearts."

"They welcome each contact with a pastor to the refugee camps, even when they are non-Hungarian speaking pastors who use translators to present their message," the Hungarian pastor said. "The situation is full of hope for the Church."

In Hungary, he noted, these young people were confronted on all sides with distrust and wariness, they confided in few and grew up in an atmosphere of suspicion. They brought this attitude with them when they fled and it is causing some difficulties in the camps, he added.

The pastor said that the youth had broken with Communism and Bolshevism, but not with atheism. Now, meeting someone who talks to them about the love of God and brotherly love and concern among each other, and seeing how the churches are trying to help them, they "are surprised" at this "completely new experience" that someone is sincerely interested in them.

"The main task of all the churches now is to encourage this interest awakened in refugee camps when these young people emigrate to other countries and learn the language," the Hungarian pastor said.

In Switzerland there are 10,300 Hungarian refugees of which an estimated 25 per cent are Protestant. At present, eleven Hungarian-speaking Lutheran and Reformed pastors are serving these people, including Dr. Vilmos Vajta, Director of the LWF Department of Theology and the refugee pastor. The other two, Reformed pastors, have been in Switzerland for several years. Regular worship services in Hungarian are held each Sunday in Geneva for the refugees.

Guests at a wedding near the Taj Mahal, India, were puzzled to read on their programmes that, "The bride and bridegroom will leave the church during the playing of The Wedding April." The native printer had decided that, March being out, he would insert the correct month.

—Shaw's Price List, England.

Opinion and Comment

PAGES 3-10 in this issue were assembled by the editor of *Paging Youth* especially for this youth emphasis edition of LUTHERAN TIDINGS. We are grateful to our young people for so willingly contributing their work. It is refreshing for the editor to send to the printer so many manuscripts prepared by writers within our own Synod.

THE ARTICLE entitled "Are We Christian?" brings public attention to a prevalent problem, and while we cannot entirely endorse the young man's statements, we are glad to air a question which seems to get into the open every now and then. In the current (March 18) issue of THE ANSGAR LUTHERAN (UELCL) Editor John Jensen notes that "Open Houses" are sometimes held by Roman Catholic churches inviting Protestants en masse to attend special functions for them. One such instance was cited specifically, in Oklahoma City, where on one day 10,000 Protestants, it is said, visited Roman churches. (Follow-up meetings were held for the purpose of obtaining converts.) Editor Jensen suggests that Lutheran churches, especially, would be good places to return such invitations, since Lutheran churches are liturgical in appearance, and on the whole familiar-looking to Catholics. One major barrier seems unanswered: Would the Catholic Church allow its people freedom to attend such "Open Houses" in non-Roman places?

IN THE LAST ISSUE of LUTHERAN TIDINGS (March 5) Pastor Marius Krog continues his interesting series in Liturgics, and ponders the vast problem of "the devil and all his works and all his ways." The theology involved may not interest the average reader, but the experience discussed is part of every life. The accumulating, habitual sin feeds upon itself unless one comes to a real renunciative understanding with sin and with oneself. One cannot purify oneself. But one can call a halt to the cumulative effect of sin. Unless one does so, molehills of evil soon become mountains, and the end result is a crucifixion of Christ again and again within the heart. William James, speaking of the power of sin to become the trap of habit, put it in classic words. About the man who kept saying, "I won't count this time!" James wrote, "He may not count it, and a kind Heaven may not count it, but it is being counted none the less. Down among his nerve-cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes." So psychology seems to be in accord with Pastor Krog's interpretation.

OVER IN COPENHAGEN, Denmark, Pastor Ebbe Jacobsen, of Aalborg, has been using an up-to-the-minute technique which we will simply describe, and leave to our readers to interpret. Impressed with the quiz fads' popularity, he has started having divine services with quiz questions and prizes. The organist, for instance, plays five popular Danish hymns. The "audience" must guess the names. While the slips are collected and evaluated, the pastor preaches his sermon. Winners receive new hymn books. According to the

The Living Word

The Preposition "of"

The most versatile and ambiguous of the prepositions in the King James Version of the Bible is "of." It is used where we would now say "by" — Jesus is said to be baptized *of* John and led *of* the Spirit into the wilderness to be tempted *of* the devil. "To be seen of them" is "to be seen by them," and "have glory of men" is "be praised by men" (Matthew 6.1-2). "Bidden of any man" is "invited by any one" (Luke 14.8).

"Which was spoken of the Lord by the prophet" may be understood to mean the prophet's word concerning the Lord; the clause is cleared of ambiguity by the present translation, "what the Lord had spoken by the prophet" (Matthew 2.14). Similarly, in John 8.40, "which I have heard of God" means "which I heard from God."

"The zeal of thine house" is "zeal for thy house" (John 2.17); "zealous of the law" is "zealous for the law" (Acts 21.20); and "a zeal of God" is "a zeal for God" (Romans 10.2). "Of long time" (Acts 8.11) is "for a long time."

The King James Version sometimes uses "of" where we would now use "with." Examples are "in comparison of you" (Judges 8.3) and "provided the king of sustenance" (2 Samuel 19.32). The expression "I am sick of love" (Song of Solomon 2.5) now implies surfeit and distaste; the better translation of the Hebrew is "I am sick with love."

To "rejoice more of that sheep than of the ninety and nine" (Matthew 18.13) means to "rejoice over it more than over the ninety-nine." "Power of" means "rule over" in 1 Corinthians 7.4. "Compassion of" (Hebrews 10.34) is "compassion on." Timothy is urged (1 Timothy 4.12), not to "be an example of the believers," but to "set the believers an example."

Occasionally "of" is redundant, and may simply be dropped. Examples are: "Asahel would not turn aside from following of him" (2 Samuel 2.21); and "they thought that he had spoken of taking of rest in sleep" (John 11.13). "They left beating of Paul" (Acts 21.32) means "they stopped beating Paul." The redundant "of" is Shakespearian usage; for example, in *As You Like It* (IV, 3, 10) Silvius, delivering Phoebe's letter, says:

"I know not the contents; but, as I guess
By the stern brow and waspish action
Which she did use as she was writing of it,
It bears an angry tenor."

Luther A. Weigle.

Dr. Weigle's pieces, in booklet form, can be had for 35 cents from Thomas Nelson and Sons, 19 East 47th St., N. Y. Ask for "The Living Word."

pastor, 80 or 90 per cent of those who attend are not ordinary churchgoers, but "the man on the street," and it is reported that expectations have been surpassed.

OUR CHURCH

Cozad, Nebraska. Miss Muriel Nielsen will be guest speaker here April 3, speaking at one of the regular Lenten services. Pastor Howard Christensen is scheduled to visit his former pastorate here before leaving Des Moines for his new work in Detroit.

Seattle, Washington. A portion of the Sunday School offerings here is set aside each week for the support of a child at a boarding school in India (\$60 per year). Pastor Peder Kronborg, Vancouver, B. C., was to be preacher at Danish Vespers here March 17, and lecture later in the evening, sponsored by "Maagen." A fourteen rank Estey pipe organ has been installed in the new church, above the sacristy, with a console matching the chancel furnishings. Partly paid for already, the organ will be completely paid for by the end of one year, according to present plans.

Waterloo, Iowa. Special speakers are being arranged for some of the Lenten services here during past and coming weeks, with the list including Miss Muriel Nielsen, Pastor Holger Nielsen, Pastor Alfred Sorensen. Mr. Gora Tudu was a guest here March 10.

Alden, Minnesota. The church here has recently been redecorated, with new paint, new flooring, and a re-elevated pulpit; members of the church did the work themselves. Vagn Duus is pastor.

St. Stephen's, Chicago. Again this year, as in years past, the congregation here alternates with Golgotha congregation (UELC) in hosting weekly Lenten services. Pastors Paul Wikman and Fred Hansen are in charge. A Freedom Rally was held in Chicago recently, part of the 50th Anniversary of the Church Federation of Greater Chicago. The Martin Luther film cancellation was discussed, and panels and audio-visuals featured the presentation.

Tyler, Minnesota. The community is making plans for the Women's Retreat to be held here April 23-26. Pastor Enok Mortensen, on leave, is still at Askov School in Denmark, having changed his plans to move to the International Folk School at Elsinore last month. Young people here conducted services at a Youth Service last month, with a sermon by Harlan Petersen. A fund for a new hall has been established by the congregation here. Fifty-six parcels were accepted for Lutheran World Relief. Faith and Life Advance donations here amount to \$9,520. Pastor Paul Nussle carries on the work here in Pastor Mortensen's absence, and visits the Ruthton and Diamond Lake congregations twice each month as well.

Newell, Iowa. A Youth Rally was held here March 17, with Gora Tudu as guest. The following day Mr. Harry Jensen, of Grand View College,

conducted a young people's gathering in behalf of the college. Muriel Nielsen was to speak here March 26.

Fredsville, Iowa. Pastors in this area are joining in pulpit-exchange for Lenten services, with Pastor C. A. Stub alternating with Pastors Richard and Alfred Sorensen, and Holger Nielsen. Muriel Nielsen was here March 15.

Des Moines, Iowa. Pastor Holger Jorgensen has invited students of the Seminary at Grand View to be guest preachers during the Lenten service season. Taking part are Donald Holm, Lavern Larkowski, Folmer Farstrup, and Ronald Hansen. Dr. Leroy Norquist, of the faculty, will preach March 28. Pastor Jorgensen is conducting two services in the series. Muriel Nielsen will be guest speaker at a "Family Night" on April 7 in the evening.

Perth Amboy, New Jersey. The film "Partners in India" will be shown here March 26, sponsored by the young people, with Pastor Ove Nielsen, of the LWR staff, scheduled to speak. The newly-established building fund here is well over the thousand-dollar mark and mounting steadily.

Muskegon, Michigan. Ladies of the Guild here presented the Pastor with a set of beautiful stoles in the Liturgical colors, harmonizing with the paramounds of the church. The Grand View College A Cappella Choir was scheduled to sing here March 24, and elsewhere in Michigan during the end of March.

Denmark, Kansas. Pastor Willard Garred and his wife, Arlene, are proud parents of a daughter, Rose Marie, born February 26. Pastor Garred is Synod Secretary. The Garreds now have two sons and three daughters.

Enumclaw, Washington. Hope Congregation here moved into its new church during March, although the building is far from completed. It is planned that dedication will be held some time in May. The church was designed by the pastor, Holger Andersen.

Bridgeport, Connecticut. On Ash Wednesday, March 6, Muriel Nielsen was guest speaker here. Youth Sunday was observed March 10. Dr. Ernest Nielsen, of Grand View College, was guest speaker here March 20, speaking at Lenten services.

Byram, Connecticut. New lights have been installed in our church here, and an "Open House" was held in February, inaugurating them. Mr. and Mrs. Jens Kristensen (Bridgeport) entertained with color films from their European travels, as did the new president of the congregation, Mr. John Jensen, with color slides. The congregation is planning further extensive changes in order to comply with the fire laws, involving rehanging the doors, changing the heating system, installing handrails, new wiring, etc.

Los Angeles, California. A Fellowship Evening, one of the regular win-

ter monthly series, was held in mid-March, as a benefit for the Solvang Home for the Aged. Mr. B. P. Christensen and Mr. Jurgen Andersen of Solvang, and their wives, attended and spoke at the steak dinner served by ladies of the congregation in Los Angeles. Worship services at five o'clock preceded the free dinner, and an overflow crowd attended, and brought in a collection of over \$350 for the Home. Also guests for the evening were Mrs. Jean Hersholt and Mrs. Valley Knudsen, who spoke and showed movies from a recent safari through India.

They Also Serve Who Only Stand and Wait

(Continued from Page 4)

and to turn completely to Him. We are required to take our lives, everything that we are, and everything that we hope to be, and lay it on the altar, a living sacrifice to God.

And when we have done this, God will give our lives back to us, like He did to Isaac, but they will be different. They will be transformed by His presence into something new and different. They will be transformed into tools for the accomplishment of God's work on earth.

When we return into the world from the top of our own Mount Moriah with our transformed lives, we will find the same world that we left. We will return to the same common lives, the same common jobs, and the same common friends. But things will be different all the same. We will find that we are able to do all those little things which we have always wanted to do, but for some reason have never been quite able to accomplish. We will find that all of our selfishness and self-centeredness has been burned away in the sacrificial fire. We will be able to give the smile of encouragement and the comforting pat on the back to one in trouble. We will have time to visit the lonely. We will have time to work for the needy. We will live lives that are living sermons on the grace and goodness of God. We will have the radiant face and serene life which are the badges of one who has found God.

These aren't the great acts which place names in the history books. These are the acts which are within the possibility of all people. Certainly you know someone who has found such a life; maybe it is your next-door neighbor, or the man across the street; perhaps it is even one of your own family!

Yes, there is a time to keep silence and a time to speak; a time to keep and a time to cast away; a time for war and a time for peace. Let's let God be our quarter-back and call the signals. Then we can't go wrong. And if we find that we are called to remain on the bench, then think of Isaac and remember: "They also serve who only stand and wait."

Grand View College

Three We Win

Two Who Swim

One-acts Four Homecomin'

Numbers are in the news at GVC—all the way up to thirty-nine! ! ! But let us start with the three, Three we win. It's our wonderful team again that we're mentioning (?), and the three that we won are the most beautiful trophies! Certainly GVC has won trophies before, in fact we have quite a collection of them. But the three we have added this season makes it evident that we need a beautiful new case in which to exhibit same. Wonder if there might not be someone among our readers who feels the same and would like to help make it possible? (This is entirely my idea, so don't blame anyone but Hi-Fi! ! !). You know, don't you that GVC has gained the right to go to the National Junior College Basketball Tournament at Hutchinson, Kansas, on March, 19? A large school at Tyler, Texas, will be our first opponent. The underlined "First" means that we are a confident lot. The last time Grand View went to the national was in 1950 when our coach was a player. Wish us luck.

Two who swim! This much publicized basketball team was so elated that when they routed the favored Fairbury team at the regional tournament, they decided to exhibit their glee by dunking the coach, Dave Sisam, and Harry Jensen. And do you know, I don't believe either one objected too much. So much for the two who swim.

One-acts four homecomin'. This, translated into understandable English merely means that instead of presenting the usual three-act play at Studenterfest, Mrs. Noyes has decided to try four one-act plays. The casts will give more of the students an opportunity to be presented to the audience, there will also be a wide variety in the kind of plays, and at a time of year when our time is at a premium, those of us who participate won't have so many lines to learn. It's an experiment, but we look to you for approval.

Thirty-nine! ! That's the number of years that the Eriksens have been married. They celebrated their anniversary March 14, but in a very quiet way. Congratulations, and many more anniversaries.

The Folk Dancers have been very busy this year, and we aren't at all prejudiced when we say they are superb. We are just being honest.

Mary Ann Sorensen and Lavern Larkowski are in complete charge of them, and are doing a wonderful job. Is there anything quite as graceful as a group of good folk-dancers? We don't think so.

We like to close our column each time with something serious and befitting a Christian college. In this connection we want to mention that at our convocation yesterday we saw an excellent film on Physical Therapy which was shown in the interest of the Crippled Children Foundation which sends out the Easter seals each year. Mr. LeRoy Anderson, in charge of the program here in Des Moines, asked our cooperation in collecting contributions in the various neighborhoods. Some of us have volunteered and are glad to render this service. We feel fortunate to be able to do so.

Last night one of the seminarians, Don Holm, preached and conducted the Lenten Service at Luther Memorial Church. There was a large audience and Don conducted the entire service in a most creditable manner. As a member of the audience, I wish to thank Don for a good sermon, well presented. I am looking forward to next week when another sem student will preach.

Guess this is it for now. See you again.

Hi-Fi.

Four Groups Map Blueprint for New Lutheran Church

Chicago—(NLC)—A blueprint of the organizational structure, powers and functions of a new 3,000,000-member American Lutheran church body began to take shape after a two-day meeting here of the Joint Commission on Lutheran Unity.

Representing four groups discussing merger into a single Church, the commission took first steps toward bringing about union and began writing a documentary basis for the structure of the new Church.

The commission, which met March 8 and 9, represents the 2,270,000-member United Lutheran Church in America, the 537,000-member Augustana Lutheran Church, the 35,000-member Finnish Evangelical Lutheran Church of America or Suomi Synod, and the 20,000-member American Evangelical Lutheran Church.

As their first step, the commissioners received a preliminary statement on doctrine and "the Word of God and the Confessions," which the JCLU agreed would serve as the basis for writing the doctrinal statement in the constitution of the new church body. The eight-point statement and doctrine was presented by Dr. Karl E. Mattson, president of Augustana Theological Seminary at Rock Island, Ill.

Two sub-committees of the committee on organizational pattern also presented preliminary reports to the com-

mission. A statement on powers and functions of the new Church, delimiting areas of responsibility between the central church body and its constituent units, was submitted by Dr. Bernhard Hillila of Brooklyn, N. Y., vice president of the Suomi Synod.

A second sub-committee, headed by the Rev. H. O. Nielsen of Cedar Falls, Iowa, vice president of the American Evangelical Lutheran Church, reported on proposals for geographical boundaries of the constituent units—to be known as conferences, districts or synods.

Discussion about a map of 33 possible geographical boundaries for constituent units in the United States and Canada and the Caribbean area took up most of one day of the commission meeting. The commissioners were divided in their support of the proposed map and on suggestions that larger regional units be set up, reducing the number of the constituent units to around 20.

It was indicated that two of the merging churches, the American Evangelical Lutheran Church and the Suomi Synod, might be brought into the new Church as non-territorial synods. In the present structure of the United Lutheran Church there are three non-territorial synods, Wartburg, Slovak Zion and Icelandic.

The commission decided to refer the matter of geographical boundaries back to the sub-committee for restudy and report at the next general meeting of the JCLU in Chicago, September 18, 19 and 20.

Also deferred was a reply to the Joint Union Committee of the Evangelical Lutheran Church, the American Lutheran Church and the United Evangelical Lutheran Church, which had proposed a conference with the Joint Commission on Lutheran Unity to "discuss the bases and possible plans for closer cooperation between all Lutheran bodies in America."

The reply to the three other church bodies, which are merging into a new 2,000,000-member church, was placed on the agenda for the September meeting of the Joint Commission on Lutheran Unity.

The commission approved preliminary drafts of statements on the ministry, seminaries and colleges. Responsibility in these areas will be centered in the constituent units, with shared authority granted to the central church body.

A uniform report from the JCLU to synodical conventions of the four bodies negotiating merger was authorized. The statement will be drafted by officers of the commission.

The commissioners also approved creation of a sub-committee of four members to meet with representatives of foreign mission boards of the four church bodies to draft a plan for a new board in the new Church. A similar committee was authorized to come up

with a proposal for a new board of American (or home) missions.

Other committees were authorized for a study of the number and duties of officers of the new Church as well as its interim executive body, and for a judiciary. Deferred was action on a resolution to set up a committee to study the number, nomenclature and duties of administrative boards in the new church structure.

The eight-point doctrinal statement had been drafted as the basis for an article on beliefs in the constitution of the new Church. The commission was in agreement generally on the document, and its summary, which declared:

"We affirm that the saving Gospel transmitted by the Holy Scriptures and witnessed by the creeds and confessions is the true treasure of the Church, the substance of its proclamation, and the basis of its unity and continuity through the ages. Through His Holy Spirit God uses the Church's witness to the Gospel to create Christian faith and fellowship. When this occurs the Church fulfills its divine mission and purpose."

At its first meeting in December, the JCLU had adopted unanimously a resolution declaring that sufficient doctrinal agreement exists among the four bodies to proceed at once with steps looking toward formation of a new Lutheran church body.

The resolution said: "After hearing the reading and interpretation of the doctrinal statements of the four churches here represented, the Joint Commission rejoices to note that we have among us sufficient grounds of agreement in the common confession of our faith, as witnessed by the Lutheran Confessions, to justify further procedure in seeking organic union by our churches, including the formation of a proposed constitution for a united church, having in its articles on doctrine and practical matters of organization."

Presiding over the second meeting of the commission was its chairman, Dr. Malvin H. Lundeen, La Grange, Ill., vice president of the Augustana Lutheran Church. Present also as commissioners were the president of the four bodies seeking organic union: Dr. Franklin Clark Fry, New York, United Lutheran Church; Dr. Oscar Benson, Minneapolis, Augustana Lutheran Church; Dr. Alfred Jensen, Des Moines, Iowa, American Evangelical Lutheran Church, and Dr. Raymond W. Wargelin, Hancock, Michigan, Finnish Evangelical Lutheran Church of America.

Wondrous is the strength of cheerfulness, and its power of endurance. The cheerful man will do more in the same time, will do it better, will persevere in it longer, than the sad or sullen.

— Carlyle.

The Betrayal

(Continued from Page 2)

social as they were personal.

At the end, the enemies of Jesus thought they were witnessing the ultimate betrayal. For that lonely Figure on the cross seemed so deserted. Had not even His God betrayed Him? Listen to his dying voice, "My God, my God, why hast thou forsaken me? . . . Why art thou so far from helping me?" The cynical thief hanging at his side railed at him, "If thou be Christ, save thyself and us." But the onlookers had forgotten the rest of that 22nd Psalm which Christ was quoting. For God is no betrayer. The psalmist continues with the assertion of faith, "But thou art holy. . . . Our fathers trusted in Thee and Thou didst deliver them. They cried unto Thee, and were delivered; they trusted in Thee, and were not confounded."

Activating the AELYP

(Continued from Page 5)

have too often relied on parties, hayrides, game-nights, etc., to draw other people into our fellowship. These are very important, true, but have we used them as they should be used? A study was made and it was reported at this same conference that the average person does not necessarily want this kind of thing alone at youth meetings, nor does he want too much of it. Certainly, we all want this kind of activity and fun, but when it becomes a practice for almost every meeting, it becomes tiresome and dull. I think it is dangerous to "lure" people into Youth Fellowship, and thereby, into the Church, with these so-called "more attractive things." People should be invited to share in the work of the Church and should be able to find a sense of close fellowship (as our name also implies) in the name of Jesus Christ. This is appealing! This, supplemented by all the hayrides and parties, is true Christian fellowship.

Why should we be evangelistic? For the sake of adding members and numbers to our list? Absolutely not! If this is the motive behind an "Evangelism campaign," we are not justified in calling it "evangelism." We must do this in order to bring to those outside of a youth fellowship the message of Jesus Christ. We can start only when we have this basic purpose in mind.

Yes, we can "evangelize" in different ways: by keeping our local Fellowships in "The right spirit" (i. e. orderly business meetings brought about by efficient officers and leaders and good followers); programs which are worked on carefully and studied, etc.; by privately inviting "un-churched" individuals to meeting; and by making them feel welcome there. These are only a few.

Do you still have a negative feeling about the word "Evangelism?" I have not written much to help you rid that feeling. That is not my purpose here.

But, think about it. Study it. Think of what the words "American Evangelical Lutheran Youth Fellowship" mean. I am sure that we can truthfully call ourselves "evangelical." I am sure that we are "in the spirit of the gospel, or teachings of the New Testament." But, part of the teachings of the New Testament implies a reaching out. Jesus instructed His disciples by saying, "Go ye therefore" Are we reaching out and offering a hand to youth around us?

Lutheran and Roman Catholic Plan Visit to Spain Together

Copenhagen, Denmark — (NLC) — A Roman Catholic priest and a Lutheran clergyman will visit Spain and Portugal next fall to gather material for a travel guide book, it has been announced here.

The Rev. Peter Schindler, a Dane who is connected with the Vatican in Rome, and the Rev. Christian Bartholdy of Copenhagen, president of the Lutheran pietistic movement known as "Home Mission in Denmark" have been commissioned to make the trip by the publishing firm of the Lutheran youth movements in Denmark. The book will be the third in a series of guide books by Father Schindler. The first two dealt with Austria and Italy.

The Church News of the Northern Countries reporting the planned visit, termed it "an ecumenical undertaking of a very special nature."

"It will be interesting to see the result of their joint trip to Spain, where it may certainly not be said that Roman Catholic and Evangelical Churches are on friendly terms with one another," it commented.

Women's Retreat

(Continued from Page 9)

- 2:00 p. m. Lecture on Mental Health, Dr. Kauffman
- 3:00 p. m. Coffee
- 4:00 p. m. Craft, Hertha Hansen
Music appreciation period
- 5:00 p. m. Recreational Reading
- 6:00 p. m. Supper
- 7:00 p. m. Singing
- 8:00 p. m. Mixer and Party
- 9:30 p. m. Coffee and Devotions

Friday, April 26

- 8:00 a. m. Breakfast
- 9:00 a. m. Singing and Bible Hour, Rev. Holger Nielsen
- 10:15 a. m. Lecture and questions, Dr. Kauffman
- 12:00 Noon Lunch
- 2:00 p. m. Lecture, Pearl Cummings
- 3:00 p. m. Coffee
- 4:00 p. m. Craft, Hertha Hansen
Music appreciation period
- 6:00 p. m. Banquet
- 8:00 p. m. Lecture, Dr. Kauffman
- 9:30 p. m. Coffee and closing session

Saturday, April 26

Breakfast will be served.

Eben-Ezer, Brush, Colorado

Last time we sent a greeting from here was in the heat of summer. That season never fails here in Colorado. The rest of the year is unpredictable. Older people have not for years seen as much snow as this winter. So this month both the groundhog and the weatherman predicted another six weeks of frost and snow. Since then we have had spring weather with mild rain, "vintergækker" (snowdrops) and budding daffodils.

The weather comes to mean much when you have 70 shut-ins around you longing to be rolled out to the beautiful grounds they can see through the windows. During the last year we took care of more than a hundred guests and patients; twenty of them were ambulant, the rest either invalid or bedfast. When you have to stay indoors for months of cold weather you come to appreciate a Home that is anything but "streamlined" — where everything is different when you move about. Only it is too hard on the nursing staff, when they have to carry trays and sometimes patients up and down steps.

That is why we are looking forward with great expectation to the installation of the elevator.

These days it is a year ago since we first wrote in our church papers about the need for an elevator, what a blessing it would be for both patients and staff. The response was overwhelming and has given us much encouragement financially as well as spiritually. Hundreds of letters told about a wide circle of friends who recognize the ministry of mercy as an essential part of the Church's calling, and who saw our need.

Thanks to you the **Elevator Fund** today stands at \$12,945.00. Since, however, Government regulations call for

an outside elevator-shaft and the retaining of the present stairway for emergency, the total cost of installation will amount to \$15,000.00. But the elevator is under construction now and should be ready by Pentecost time. At that time we hope to be able to pay for it through additional contributions.

This letter is written to say a big **THANK YOU** to all of you who read this. For according to the number of churches and Ladies' Aids who have helped so far most all of you must have contributed already. Some have given twice to speed up action. One friend wrote us: "You will remember that I told you, that if the elevator fund did not come along as fast as it should you could count on another check from me; so I am enclosing a check to apply to the fund."

All acknowledgments have been published in our publication **PHOEBE**. If you are not already a subscriber (50 cents a year) please write for a copy. Receipt is being sent by mail for every contribution.

Victor E. Bagger, Pastor.

Contributions Toward Santal Mission

General Budget:

In memory of Aage Grumstrup,	
Mrs. T. G. Muller, Kimballton	\$ 2.00
Bethania Sunday School, Sol-	
vang, Calif.	35.00
Bethania Sunday School, Racine	50.00
Harvest Festival, Ringsted, Ia.	75.54
Rosenborg Ladies' Aid, Lindsay	20.00
Junior Ladies' Aid, Grayling	5.00
Rev. Heide, Racine	15.00
Oak Hill Ladies' Aid, Atlantic	10.00
Fredsville Ladies' Aid, Dike	15.00
St. John's Ladies' Aid, Cordova	25.00
Our Savior's Cong., Hartford	65.00
In memory of Karsten Clausen,	
Lindsay, Nebr., by his family	25.00
St. Paul's Ladies' Aid, Tacoma	20.00
Parlier Ladies' Aid	15.00
St. John's Church Women, Mar-	
quette, Nebr.	27.00
Danebod Sunday School, Tyler	20.00
Women of Bethania, Racine	70.00
St. John's S. S., Cordova	25.00
Immanuel S. S., Kimballton	25.00
St. John's Ladies' Aid, Exira	10.00
St. Peter's Guild, Minneapolis	10.00
St. Peter's Ladies' Aid, Mpls.	15.00
Others, Minneapolis	34.10
Bethlehem Cong., Cedar Falls	72.25
St. Peter's Congregation, Mpls.	46.60
In memory of departed friends	
by Rev. Holger Strandskovs	10.00
Faith S. S., Junction City	9.28
St. Stephen's Mission Group,	
Perth Amboy	62.46
First Evangelical Lutheran Con-	
gregation, Watsonville, Calif.	18.05
In memory of Anton Jensen,	
Tyler, by Walter Rasmussens,	
Solvang, Calif.	1.00
In memory of Mrs. Louis Wil-	
son, West Denmark, L. A.	3.00
Mrs. Anna White, Ludington	20.00
Rev. John Christensen, Luding-	
ton, Mich.	20.00
Mrs. Knud Hansen, Des Moines	5.00

St. John's Danish Ladies' Aid	
Mission Meeting, Hampton	12.50
St. Ansgar's L. A., Waterloo	18.50
In memory of Mrs. Leona Blon-	
ding, Trinity, Greenville	5.00
For Muriel Nielsen's and Rev.	

Riber's Work:

A Tither, Brush, Colo.	5.00
Happy Hour Circle, Ruthton	40.00

Total for February	\$962.28
Total since January 1	\$2,360.23

Dagmar Miller,

1517 Guthrie Ave., Des Moines, Iowa
Pardon, The St. Stephen's \$62.46 do-
nation was earmarked "for Riber's
Work."—D. M.

60 DELEGATES TO REPRESENT U. S. LUTHERANS AT ASSEMBLY

New York — (NLC) — The eight American Lutheran church bodies serving as hosts to the Third Assembly of the Lutheran World Federation will be represented by sixty delegates at the international meeting in Minneapolis, August 15-25.

All these groups are affiliated with the National Lutheran Council which, as the U. S. A. Committee for the LWF, carries major responsibility for the first world conclave of Lutherans ever held on American soil.

The United Lutheran Church in America will have 22 delegates, the Evangelical Lutheran Church and American Lutheran Church each 11, the Augustana Lutheran Church eight, and the Lutheran Free Church, United Evangelical Lutheran Church, Suomi Synod and American Evangelical Lutheran Church two each. An almost like number of official visitors will also represent these Churches.

Included in the American delegation are 45 clergymen, ten laymen and five women. Among them are seven of the eight general presidents, four district or synod presidents, three seminary presidents and eight seminary professors, eight college presidents and a college professor, ten staff members of general bodies, nine pastors, three church agency executives, two judges, a broker, a doctor, a business man, a housewife and a student.

Delegates from the AELC will be Dean A. C. Kildegaard and Pastor Holger Nielsen, both of Iowa.

INTER-FAITH INSTITUTE

Is there a pastor in our synod who is interested in attending the North Conway Institute on Alcoholism, North Conway, New Hampshire, June 17-21, 1957? This is an inter-faith institute, conducted on the graduate level by a topnotch faculty of national reputation. Cost: \$55 for the week. Excellent food, spacious grounds in a lovely mountain resort. Attendance limited to 50 persons. If you qualify, but could not attend without a scholarship, a half, or a full scholarship, is available. If interested write now to the synod secretary, Rev. W. Garred, Vesper, Kansas, for application blank for admission.

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

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.

March 20, 1957

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,

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