

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



As our outstanding mother for our Mother's day cover we nominate Bernice Lund, shown here holding her youngest child, Ronald. Also shown are husband, Alfred Lund, and the other Lund children, ranging from the oldest, Pauline, through Linda, Marc, Dennis and Allen. (Another child died while a baby.) The Lunds are members of Emanuel church, Los Angeles, where Mrs. Lund is active as Sunday school teacher and in women's activities. Photo was taken at the church door on Palm Sunday, Pauline's confirmation day.

The Discussions About Union

Johannes Knudsen

It has been suggested that I report to LUTHERAN TIDINGS about the meeting of the Joint Commission for Lutheran Unity which was held March 8-9 in Chicago. I do this willingly, prefacing my remarks by the qualification that this is not an official report, merely an account of personal impressions written more than a month after the meeting.

The strongest impression left with me after the passing of several weeks is that we made quite remarkable progress in our second meeting. Issues were settled and arrangements were made which I would not have expected this early in the negotiations. The reasons for this were two. The one was that there was a genuine will and desire that the negotiations should proceed apace, and the second was that competent men had put some real mental effort into the problems of merger.

The Joint Commission has gotten past the introductory stage. Not only does everyone know everyone else, generally speaking, but the opinions and points of views of the four churches have been made clear. There is an optimistic note in the fact that this introduction has taken place without any dissension or even great argument. The position of the AELC on some of the crucial matters is known and respected, and we need not feel that it will be disregarded, because our number is small. And while the discussion about the shape of the constituent units of the proposed church has not become very specific, there is a general feeling, which I don't think I misinterpret when I say, that a wish on the part of Suomi or AELC to maintain their identity in the general body will be respected.

Three committees had been at work since December, and each had done fine work. They were committees on **Doctrine and Living Tradition** and on **Patterns of Organization**, the latter being subdivided into committees on **Functions and Powers** and **Geographical Division**. The work of the first committee and the last one can not be reported in detail, inasmuch as no conclusions were reached. It would not be fair to report what was said, because many remarks were made in confidence that they would not be made public. I can say in regard to the former committee's report that it had paid a great deal of attention to the position and the tradition of our church and that we were heard much more sympathetically than I had expected we would be. No attempt was made as yet to formulate any doctrinal statement and only one section of the field was discussed. The latter committee's report (on the geographical problems) engendered the most lively discussion, and many significant

and practical suggestions were made which the committee will now try to coordinate.

The most specific report can be made in regard to the committee on **Functions and Powers**, because several important decisions were actually made at this point, and this is the place where the unexpected progress was made. It was well known before negotiations started that there was a difference of opinion between ULCA and Augustana in regard to the authority of the synods and the general body. In ULCA the synods control the ministry and the education in the colleges and seminaries, while in Augustana the ministry and its education is a concern of the national church body. It was therefore expected that great difficulties would be encountered which might call for prolonged negotiation. But the problems of the ministry and the seminaries were settled amicably at this one meeting.

ULCA gave in in regard the ministry and did not insist on synodical authority. The ministry of the new church, if and when it comes into existence, will be a ministry of the whole church. The synods will have the right to train, call, and discipline ministers but only according to standards adopted by the general body, and the general body will be represented on seminary and disciplinary boards. A man who is called and ordained by one synod is, however, by force of this call and ordination a duly called and ordained minister also in all the other synods (or constituent units, whatever they may be called).

In regard to the training of ministers Augustana gave in to ULCA. The ownership and primary responsibility for the seminaries will be vested in the constituent units. But the general body will have a board which will exercise considerable influence in thorough counseling, guidance, and support of the seminaries. This plan was spelled out in some detail, and a similar plan was proposed for the colleges. One reason why the college arrangement was not agreed upon in detail, besides lack of time, was that all parties wanted to be sure that Suomi and AELC were given all due consideration.

New committees were appointed to discuss other matters such as parish education, pensions, foreign and American missions, etc. They will work during the summer, and the next meeting of the Joint Commission will be held in Chicago September 18, 19 and 20. If as much work is done before this next meeting as was done before the last one, it will not be long before a proposed church body will begin to take shape.

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The Role of the Christian Scholar

DONALD R. HEIGES, D. D.

Executive Secretary, Division of College and
University Work, National Lutheran Council

Editor's Note: This address was given on the occasion of the installation of Dr. Johannes Knudsen as Dean of Graduate Studies, Chicago Lutheran Seminary, Maywood. It seems to us an important contribution to the literature of the field. It is also of unusual interest to readers of LUTHERAN TIDINGS because it involves one of our own men, as will be noted especially in the final installment, to be published May 20.

PART ONE



RESIDENT WENG, members of the faculty and Student Body, and friends of the Seminary: It is indeed an honor for me to speak this evening on the occasion of the formal installation of Dr. Johannes Knudsen as Dean of Graduate Studies and Professor of Church History. My qualifications for this assignment are enthusiasm for a strong program of graduate studies at this seminary, an amateur's fascination for church history, and a high regard for Professor Knudsen, whose friendship I deeply cherish.

Professor H. Richard Niebuhr concludes his volume entitled *THE PURPOSE OF THE CHURCH AND ITS MINISTRY*, being Part I of the report on "The Study of Theological Education in the United States and Canada," with these words:

A theological education which does not lead young men and women to embark on a continuous, ever-incomplete but ever-sustained effort to study and to understand the meanings of their work and of the situations in which they labor is neither theological nor education. Similarly, a theory of theological study which does not lead toward new endeavors, toward better, more precise and more inclusive understandings of the nature of theological endeavor under the government of God is not a theory but a dogmatic statement backed by no more than individual authority, that is, by no authority at all.¹

This is an appropriate starting point for that which I have to say because it points to the quality of theological education on the undergraduate level, to the necessity of theological study on the graduate level, to the limits of theorizing about theological education, and, implicitly, to the role of the Christian scholar.

It is Professor Niebuhr's thesis that a theological school should be an intellectual center of the life of the Church, in fact, that its only reason for existence is to be such a center. This does not mean that a theological school is inclusive of the intellect of the Church, but that it is a center of intellectual activity within the framework of Christian theology. Such a center has a two-fold purpose. Firstly, "it is that place or occasion where the Church exercises its intellectual love of God and neighbor." Secondly, "it is the community that serves the Church's other activities by bringing reflection and criticism to bear on worship, preaching, teaching, and the care of souls."

As such, it is a center both of pure science and applied science. In regard to the former, it is the responsibility of the seminary to focus attention upon God, man-before-God, and their interrelation. In regard to the latter, it is the responsibility of the seminary to scrutinize the whole life and work of the Church in the light of the evangelical understanding of God, man-before-God, and their interrelation, and with reference to the insights and techniques of related fields of secular knowledge and achievement.

The specific application of this concept to theological study on the undergraduate level has important consequences, but inasmuch as I have already tried to state some of these in a previous address in this chapel I shall not do so again. Suffice it to repeat one paragraph which has some relevance to this occasion.

Lutheran seminaries should be open only to those students who regard theological education as a serious intellectual undertaking. I do not mean to imply that only men with Phi Beta Kappa keys belong in the seminary. . . . I am proposing, however, that attendance at Lutheran seminaries should be limited to persons with serious intellectual intentions. From this vantage point it follows that seminarians must accept honestly and completely their calling as students — their calling to use their "intellectual gifts in disciplined obedience to God's will." It also follows that seminaries must accept honestly and completely their responsibility for scholarship, i. e., for providing an academic structure and community in which a serious intellectual undertaking is both a possibility and a necessity.²

If such high standards of admission and performance are to be operative on the undergraduate level (i. e., with reference to Bachelor of Divinity candidates), then it certainly follows that standards for graduate study must be correspondingly higher.

A serious regard for academic criteria will go a long way toward insuring that the products of our seminaries will "embark on a continuous, ever-incomplete but ever-sustained effort to study and to understand," i. e., to continue serious study even though they hold the union card of a Bachelor of Divinity degree. Admittedly, high academic standards alone will not guarantee continuous intellectual exploration; but certainly there is very little chance of this outcome on the part of the products of those seminaries which admit any-

1 H. Richard Niebuhr, *The Purpose of the Church and Its Ministry* (New York: Harper and Brothers), page 134.

2 *The Chicago Lutheran Theological Seminary Record*, April, 1952, page 16.

one who has managed merely to survive four years of undergraduate existence.

Assuming, however, that a pastor or lay church worker has a genuine urge to continue serious study after involvement in professional activity, how shall this be accomplished? It seems to me that there are only two alternatives, namely (a) voluntary self-study and (b) graduate work as a properly enrolled student at an institution of higher learning, either on a full-time or on a part-time basis. Given the tremendous pressures under which professional clerical and lay church workers labor today, along with the atomizing distractions of parish or office, the first alternative is seldom a live option. I speak from personal experience, and from observing the perennial frustrations of scores of my colleagues. There remains the other alternative of graduate study at a theological school or at a university.

Such study, will, of course, never appeal to — or even occur to — the “successful” pastor who has only a quantitative concept of his call and whose ego is satisfied by increasingly large “church accessions” and by ambitious church building programs. Such a pastor is the delight of the church official who himself has merely a statistical concept of his call and, therefore, never experiences the urge to engage in serious intellectual activity. If the organized church of today is to survive it doubtless needs its quantitatively minded pastors and its ecclesiastical mechanics and bookkeepers. But the Church — even the organized church — desperately needs scholarly minded pastors and scholarly minded church officials. Graduate study comes at a high price, however, and many a potential scholar never arrives either because he or his family could not or would not pay the bill. The price must be paid not only in terms of money, but also in terms of exhausting hours of toil and of the sacrifice of many other good things of life. Sometimes the individual lacks the courage and commitment necessary, and sometimes it is his family. The “family” may be his own blood-relatives (father, mother, wife, children). The “family” can also mean a congregation which does not appreciate its pastor doing graduate work. The “family” can also mean the church-at-large which lacks the vision to give moral and financial encouragement to pastors and lay persons with the qualifications to serve their Church eventually as Christian scholars. Nevertheless, despite all the obstacles in the way there are those who do “embark on a continuous, ever-incomplete but ever-sustained effort to study and to understand,” and who get off the ground in this effort by means of formal graduate work.

On this occasion it is appropriate to consider briefly the calling of the Christian scholar in the life of the Church. By Christian scholar I mean both the person of maturity who has in some sense arrived in the exalted realm of learning as well as the potential scholar who gives promise of arriving. In other words, I am thinking both of the professor on one end of the proverbial log and the advanced, competent student on the other end of the log.

In view of the fact that Lutheran churches owe their very existence to the insight, the learning, and the courage of a professor, Lutherans should have no doubts about the significance of scholars in the Kingdom of God. And yet even Lutherans need to be reminded occasionally that the Protestant Reformation began in a university. For the average Lutheran, at least in this country, seems to have a stronger propensity for piety or quasi-piety than for sustained intellectual activity.

And Lutheran pietists are able to find some support for their anti-intellectualism in the Bible. Jesus Himself thanks the Lord of heaven and earth for hiding the knowledge of His Kingdom “from the wise and learned and revealing it to the simple-minded” (Matthew 11:25, Moffatt). But it is Paul who ostensibly cuts the ground out from under the men of learning. In the first chapter of First Corinthians he quotes the Word of God as it came to Isaiah, “I will confound the insight of the wise. Sage, scribe, critic of this world, where are they all?” And then he goes on to say: “Has not God stultified the wisdom of the world? For when the world with all its wisdom failed to know God, God resolved to save believers by the ‘sheer folly’ of the Christian message” (18-21, Moffatt.) Again, in the third chapter

(verse 18) he observes: “Whoever of you imagine he is wise with this world’s wisdom must become a fool, if he is really to be wise.” Over against this apparent anti-intellectualism must be set the fact of Paul’s obvious scholarship with reference to Hebraic culture. And defensible exegesis would not necessarily throw the weight of these passages against learning per se, but rather against intellec-

tual self-sufficiency which blocks the power of the Gospel.

A patristic authority could trace with facility the detailed story of Christian scholarship in the post-canonical period. But anyone with only a casual acquaintance with early church history knows full well that the battle of the Church against Hellenistic and Roman culture could hardly have been won without men of learning. Precise definitions and nice distinctions were required, and piety alone could not produce them. In time many of these men of learning were beatified because of their piety or their courage in martyrdom, but so far as I know none became a saint of the Church because of his scholarship. Was this failure of the Church to reward scholarship simply an oversight, or was it a deliberate evasion of the issue because of the realization that learning can be demonic as well as blessed?

3 E. Harris Harbison, *The Christian Scholar in the Age of the Reformation* (New York: Scribners, 1956). My indebtedness to this volume is evident in what follows.

(To be continued)

An autoist was motoring through the mountains of Colorado when he came upon a small village tucked away in a valley. He stopped when he met a native and asked: “I say, have any big men been born in this town?” “No, only small babies,” was the reply.

Science without religion is lame, religion without science is blind.

Albert Einstein.

Reformation for Us

Sedoris McCartney

"Ye shall know the truth, and the truth shall make you free."

ONE VERY HOT summer day in the early 1500's a lonely traveler was hiking along a dusty road near the village of Stotternheim in Saxony, Germany. He was a young man, dressed in the clothes of a university student. As he came near the village, the sky became overcast and suddenly there was a violent thunderstorm. A bolt of lightning split the sky, knocking the young man to the ground.

He was terror-stricken, of course, and struggling to get up to his knees, he began to pray: "St. Anne, help me, and I'll become a monk!"

You have guessed now that this is one of the many stories we read about Martin Luther. He was just 22 years old when this happened. He had been preparing for law but he had a deep spiritual unrest in his heart. For a long time he had been battling with these questions: "How can I know God's love and really trust Him? Am I really a Christian and saved?"

Let me say here that questions like Luther's or similar ones ought to disturb each one of us, somewhere along the road of our life too — if our soul has not been calloused into indifference. Do not be afraid of doubt. It is a common growing pain of the spiritual life and can be a deepening experience for us all just as it was for Luther. To have no doubts is a cause for greater concern.

Luther was loyal to his promise, and thinking he could earn what he wanted from God, he became an Augustinian monk. For years he tried to find peace of soul by stern discipline and punishment of his body, and by careful following of the religious rules of his order, and by unending hard study.

And then one day — you all know the story well — Luther was reading the Bible, neglected so much in those days, and he came upon this verse in the Book of Romans: "THE JUST SHALL LIVE BY FAITH." He felt then he had finally discovered the truth. That verse suddenly changed the whole course of Luther's life, and the course of four hundred years of history for you, and for all of us.

Today we are celebrating Reformation Sunday. In all the churches across the country again today, much will be said about the changes that came into the church because of Martin Luther and the Reformation he started.

How the Bible was translated into their language and given back to the common people.

How those who read the Bible re-discovered the true Gospel which reassures us we are saved not by works, but by faith.

How Christ instead of the Pope, was recognized as head of the church again.

How every believer could again come **himself** to God in prayer without a priest for a go-between. How the catechism was written to teach this faith to those who did not know it.

How hymns were brought into worship again for the people themselves to sing.

Those are all tremendously important things for us to know and to remember. But since Reformation was a time of revolt against the failures and sins of another church and its people, perhaps a very good thing we can do to celebrate it is to take a careful look at **our** church and at **ourselves** today. And in doing that I'd like to call to your attention two things the Reformation gave us which we often misuse without even fully realizing it.

The first of those is truth itself. Our text says: "Ye shall know the truth and the truth shall make you free." Luther battled for both truth and freedom for us. **All through history man has repeatedly misunderstood and twisted God's truth about the human heart.** Let's take a look at that first.

Way back in the days when Jesus spoke the words of our text, that was true. His own followers had trouble in understanding His truths. Did you notice in the Gospel story that He spoke our text, not to Pharisees who opposed Him, but "to those Jews who believed on Him?" They had been following the accepted regulations, of course. Their names must have been on the books of the temple or the local synagogue. No doubt they had made their contributions regularly. They were indignant that anyone should question that they were true followers. They said: "Why we're in the line of Abraham. We're true Jews. We've gone to the synagogue all our lives. We've followed all the priestly laws. What do you mean saying, 'We shall know the truth,' We already follow the truth."

And can we not imagine Jesus' saying: "Yes, you've followed the regulations pretty well. You have gone through the rituals you thought were true and right. But there's a deeper truth you've forgotten. **AND THAT SAD TRUTH IS THAT THERE'S SIN IN YOUR HEART. IT'S NOT THE FORMS YOU GO THROUGH. IT'S THE SPIRIT IN YOUR HEART THAT MATTERS.**"

By the time He was killed, Jesus had trained His disciples so that the first Christian church they set up was one in which the spirit of love and forgiveness and repentance was far more important than the form of worship. In fact, love and forgiveness and repentance were the **heart** of their faith, because they had accepted that truth from Jesus, and were living it in their work.

But it wasn't many years before form and ceremony and ritual and rules and regulations and incense and candles took over again. Man's mistaken ideas once more crowded out the **truth** about worshipping God. Until finally in Luther's day, the church was

Pastor McCartney, Oak Hill-Exira, Iowa, has been a teacher-missionary in Japan, and is author of "There Is A Lad Here" (Augsburg). His wife is also an author (see book reviews). This message was preached on Reformation Sunday last, and was submitted by a member of the Exira congregation.

one mass of man-made rituals and regulations. Then it was that Luther stabbed through all this artificiality, and uncovered again the truth that Jesus had taught us — the truth that real worship is in the spirit of the heart, and that salvation is a matter of the faith within us.

When the top men of the church and the government tried to cow Luther into retracting his words about God's truth, he said: "My conscience is captive to the true Word of God. I cannot and will not recant anything. Here I stand. I cannot do otherwise, God help me."

The world knows where Luther stood. But the burning question **now** is, "Where do **we** stand today?" What is **our** idea about true worship of God? And the more important and penetrating question, how do we actually worship Him?

Even today, those old mistaken ideas can still develop in us. Because of our liturgical worship in the Lutheran church, we are in constant danger of letting the form we use take the place of the spirit that **should** be within. Let us never forget that our liturgy is nothing more than a tool or a skeleton, so to speak, used to express the spirit of obedience and worship in our heart. Without even realizing it at times, we let the skeleton take the place of sincere spirit in worship. I say this to myself first of all, for everyone is sometimes guilty of that mistake.

But what is even more harmful — and **sinful** — is to settle down into a spiritual rut **in** the church, thinking that if we come here occasionally, and go through the ritual and prayers, that that's all it takes, and that we're pretty good fellows for doing it. When that happens, self-satisfaction has congealed in the heart with no sense of sin left at all. And no sense of **need** for God and His forgiveness that **impels** us to come here regularly for worship.

Jesus lashed out against that sin in the Pharisees who saw nothing wrong in themselves because they went through some forms of religion. He told them that the harlots and thieves had a better chance than they. **They** knew they were sinners, and confessed it to Him in shame.

No one should dare talk about this sin without a deep sense of humility himself. Self-satisfaction can come to both the pulpit and pew, almost without our knowing. I think it is because our definition of sin is often too narrow. Too frequently we think of sin as killing or stealing or committing adultery or other gross and obvious violations against which our government as well as God has made laws.

Sin is that, yes. But basic sin is disobedience more deep and more evil than that. Basic sin is loving **self** above everything else. It is listening to **our** will and **our** voice before God's, until we have made a god out of **ourselves**.

Against that sin, the first of all the commandments was spoken: "Thou shalt have no other gods before Me." The most sly and unrecognizable of those gods is **self**. It took me a long time to learn that those quiet, subtle sins of self-will and self-pride and self-satisfaction are the **great** sin of us all against God. It

is because they kill our feeling of shame and our continuing need for the forgiveness of God and His love. By a strange contradiction, we **in** the church are all too apt to settle down in a rut and forget that though we are forgiven sinners, we are still sinners in need. Christ Himself said that "God is a spirit and they that worship Him must worship Him in spirit (the spirit of inner sincerity) and in truth (the truth that we are all sinners in need of His forgiveness)."

In the second place, just as man has misunderstood or twisted God's truth about the human heart, so he also has misused the freedom God wants His followers to have — the freedom that was reborn for us during the Reformation.

Luther insisted that every man should be free to come to God by himself without any priest in between. Every man should be free to read the Bible himself, he said, and free to interpret it as God spoke to him there. In the matter of his religion, the Pope must not dictate to man. The church must not dictate to man. The government must not dictate to man. In his faith, man be free from **every** power but one, and that is the power of God's voice. The Reformation we celebrate today made that possible for us. But

mankind is ever the same. We ignore God's voice, or our conscience when God speaks to us there. We use the freedom He gives us as freedom to stay **away** from God; God wants us to have freedom to choose the church in which we worship. But that has never meant freedom to worship in none. He wants us to have freedom to **pray** wherever and whenever we wish, reporting to no one about it. But that has never

meant freedom to pray very infrequently or never. He wants us to have freedom to worship with others, with no one to tell us when. But that has never meant freedom to come scarcely at all, or only when the mood or convenience suggests it. He wants us to have freedom to give what we choose for His church and the work of spreading His kingdom. But that has never meant giving far below our capacity to give.

Christian liberty is our gift from God. But it has never meant freedom to act just as **we** wish. It means freedom to act as only the **voice of God** prompts us to act in each situation of choice. He wants us to be free to **choose** to obey and follow Him.

A Methodist minister told of teaching a class in summer Bible camp. He had told his students how Protestants claim the Bible as their authority instead of the Pope, and that even if the Catholics do read the Bible, they have to accept the interpretation of the church. There's almost no freedom for them.

Then he asked how many of his group had read the Book of Acts. Not one single hand was raised. Afterwards a girl who had belonged to the Catholic church came up. She said: "That's just what the priests told us. They said the Protestants talk about following the Bible instead of the Pope, and interpreting it as they please. But most of them don't even look at it, to say nothing of using it for themselves."

God gambled on you and me when He made our religion a freedom to choose to respond to His spirit

If we wish to make a new world we have the material ready. The first one was made out of chaos.

— Robert Quillen.

Tentative Program for the Third Assembly of the Lutheran World Federation

Thursday, August 15

- 9:00 a. m.—Meeting of the lecturers, discussion group leaders, worship leader, Bible leader.
- 10:00 a. m.—Discussion group leaders, Dr. Franklin Clark Fry, president, The United Lutheran Church in America, chairman. Worship leaders, Dr. John Rilling, Pastor, St. John's Lutheran Church, Minneapolis, chairman.
- 3:30 p. m.—Reception for delegates and official visitors in the Rotunda of the state capitol building, St. Paul.
- 8:00 p. m.—Opening worship. Speaker: Bishop Lajos Ordass, Bishop of the Lutheran Church of Hungary.

Friday, August 16

- 8:00 a. m.—The service with holy communion: This is not an official part of the Assembly program. Central Lutheran Church is the host. (They have invited all Lutheran delegates, official visitors and visitors to participate.)
- 9:30 a. m.—Plenary session: President's message, Bishop Hanns Lilje, Hannover, Germany, president, Lutheran World Federation. Executive Committee Report, Dr. Carl E. Lund-Quist, Geneva, Switzerland, Executive Secretary of the Lutheran World Federation. Election of committees, adoption of agenda, greetings from Ecumenical groups.
- 12:15 p. m.—Committee meetings. Special interest groups, recitals, etc.
- 3:00 p. m.—Lecture, "The Freedom We Have in Christ," Professor Chitose Kishi, President of the Japan Evangelical Lutheran Church.
- 3:45 p. m.—Discussion groups.
- 3:45 p. m.—Visitors' program: Introduction and Orientation, Dr. Carl E. Lund-Quist.
- 7:00 p. m.—Banquet: Suggested site, Leamington Hotel.

Saturday, August 17

- 8:00 a. m.—Bible study. Prayer service. Holy communion. (Central Lutheran Church is host to the latter.)
- 9:00 a. m.—Plenary session: Matins. Department of Theology Report. Lecture: "The Unity of the Church in Christ," Dr. Hans-Werner Gensichen, professor of Church History and Ecumenics at Gurukul Theology College in Madras, India.
- 12:15 p. m.—Committee meetings. Special interest groups, recitals, etc.
- 3:00 p. m.—Discussion groups.
- 3:00 p. m.—Visitors' program: "The Relationship Between Church and State."
- 8:00 p. m.—Public event: "Our Mission at Home in the Congregation," speakers: Dr. George Aus, vice president of the Luther Theological Seminary at St. Paul, Minn., and Dr. Reinold von Thadden-Trieglaff, President of the German Evangelical Kirchentag (Rally of the Church.)

Sunday, August 18

Delegates and official visitors will preach in Twin Cities area pulpits.

- 5:00 p. m.—Festival of Hymns (tentative hour). A Minneapolis lake shore (tentative place.)

Monday, August 19

- 8:00 a. m.—Bible study. Prayer service. Holy communion. (Central Lutheran Church is host to the latter.)
- 9:00 a. m.—Plenary session: Suffrages. Department of World Service Report. Lecture: "The Freedom to Reform the Church," Bishop Bo Harald Giertz, Bishop of the Diocese of Gothenburg, Sweden. Additional business.
- 12:15 p. m.—Committee meetings. Special interest groups, recitals, etc.
- 3:00 p. m.—Discussion groups.

- 3:00 p. m.—Visitors' program: "Confronting Modern Man with the Gospel."
- 8:00 p. m.—Public Event: "Our Mission in all the World," Speakers: Bishop Rajah B. Manikam, Bishop of Tranquebar, India, and one still to be designated.

Tuesday, August 20

- 8:00 a. m.—Bible study. Prayer service. Holy communion. (Central Lutheran Church is host to the latter.)
- 9:00 a. m.—Plenary Sessions: Matins. Department of World Mission Report. Lecture: "Free for Service in the World," Dr. Edgar Carlson, President, Gustavus Adolphus College, St. Peter, Minnesota, USA.
- 12:15 p. m.—Committee meetings. Special interest groups, recitals, etc.
- 3:00 p. m.—Discussion groups.
- 3:00 p. m.—Visitors' Program: "Nationalism and the Indigenous Church."
- 8:00 p. m.—Public Events: "Our Mission to Those in Need," Speaker: Bishop Otto Dibelius, Bishop of the Church of Berlin-Brandenburg and chairman of the Evangelical Church in Germany.

Wednesday, August 21

- 8:00 a. m.—Bible study. Prayer service. Holy communion. (Central Lutheran Church is host to the latter.)
- 9:00 a. m.—Plenary session: Suffrages. Department of Information Report. Lecture: "Free and United in Hope," Bishop Dr. Friedrich Wilhelm Krummacker, Bishop of the Evangelical Church of Pomerania (East Germany).
- 12:15 p. m.—Committee meetings. Special interest groups, recitals, etc.
- 3:00 p. m.—Discussion groups.
- 3:00 p. m.—Visitors' Program: "Inter-Church Relationships."
- 8:00 p. m.—Public Event: Festival of Music.

Thursday, August 22

- 8:00 a. m.—Bible study. Prayer service. Holy communion. (Central Lutheran Church is host to the latter.)
- 9:00 a. m.—Plenary session: Matins. Committee on Latin American Report. Nominating committee report. Election of president, executive committee, and commission chairman.
- 12:00 noon—Free time. Suggested tours: Selected Minneapolis businesses, factories, churches, farms in the nearby communities, and a more extensive tour of Le Sueur, Northfield, and the historic Vasa Church (Augustana).

Friday, August 23

- 8:00 a. m.—Bible study. Prayer service. Holy communion. (Central Lutheran Church is host to the latter.)
- 9:00 a. m.—Plenary session: Suffrages. Commission on stewardship and congregational life report. Report and discussion on sub-topic I, "The Freedom We Have in Christ." Commission on International Affairs report.
- 12:15 p. m.—Committee meetings. Special interest groups, recitals, etc.
- 3:00 p. m.—Plenary session: Report and discussion of sub-topic II, "The Unity of the Church in Christ." Report and discussion of sub-topic III, "The Freedom to Reform the Church." Commission on Inner Missions report.
- 8:00 p. m.—Public Event: "Our Mission in International Affairs." Speakers will be Lutheran leaders in the field of International Relations.

Saturday, August 24

- 8:00 a. m.—Bible study. Prayer service. Holy communion. (Central Lutheran Church is host to the latter.)
- 9:00 a. m.—Plenary session: Matins. Commission on Education report. Report and discussion on sub-topic IV, "Free for Service in the World." Report and discussion on sub-topic V, "Free and United in Hope." Committee on Resolutions report. Unfinished business.

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Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN
1100 Boyd
Des Moines, Iowa

AELYF Doin's

Diamond Lake (Lake Benton), Minnesota: The LYF there decided to begin a square dancing function as social activity for the month. It began with the members of the LYF bringing a few friends and now has grown to large proportions, attracting over 50 people per night. They hold these square dances two times a month, charging fifty cents admission and serving free lunch. To date, they have netted over \$50.00 and plan to continue until the last of May.

Danevang, Texas: The LYF in Texas held their Youth Sunday in conjunction with the Good Friday service. Jeanne Swendsen played the organ with Jeanne Hansen delivering the Opening Prayer. The choir sang an anthem with Myrna Vorbeck reading the text for the day. A filmstrip, "The Resurrection Story" was shown and narrated by Patricia Peninger. Hymns were sung, and Marilyn Knudsen delivered the Closing Prayer. The ushering and lighting effects were ably handled by Merle Lauritsen, Selmut Schultz and Wilbert Hansen.

Kimballton, Iowa: The annual Youth Sunday was observed there on March 3. Gora Tudu, our Santal student, was guest speaker. Approximately twenty young people of the church assisted in conducting the worship service. Pastor Strandkov conducted the communion service. A fellowship dinner was served in the church dining room at noon, the young people being honored as a group and seated at the head table. Gora Tudu again favored the audience with a few remarks and displayed his unique talents on native instruments. Take note, Iowa: Kimballton is planning for the District Convention to be held there from May 31 to June 2. They hope to have an interesting time for all interested AELYFers.

Lake Michigan District: A fine camp site has been chosen and obtained for the camp there from July 1 to 7. The camp is located on an inland lake, but Lake Michigan is only about three-fourths of a mile away. Now is the time to plan for camp.

Over The Typewriter

Diamond Lake (my home LYF, incidentally) seems to have come up with a good way to raise money. They only have the expense of the caller and the lunch and that is negligible. They invite anyone, whether a member of the Fellowship or not. It has proved to be very successful and might be an idea for some of you.

The National President of AELYF has some very pertinent comments in this issue. It is my hope that you will read his article carefully and make comments either in letters to him or myself.

Money Matters

One of the main problems with which the AELYF board "wrestles" every year is the financial condition of AELYF. There are many things we could do, and should do, if we were better financially equipped. For instance, "A World of Song" is soon ready for publication and a financial problem arises here. At the convention last year, we found that almost everyone was in favor of obtaining at least a part-time youth director for AELYF. Will we be able to do our part with supporting this much needed position financially? Thirdly, at the present time, we send only one delegate to the UCYM Conference each summer, while one person cannot possibly fulfill this responsibility. There are numerous other meetings where AELYF should be represented by a board member or other members. We cannot be represented because of our financial condition. Needless to say, many of these meetings and conferences could prove **invaluable** to all of us. Also, we are publishing an AELYF Handbook which could be a larger, better and more useful book to you if we were financially able to make it so. I could go on in this manner for several more pages. These are only a few examples. The above, as well as many other tasks, are important matters which demand immediate attention. But, I regret to say, not a single one of these operations can be performed or completed with our present financial condition!

I doubt that there is a complete solution to this problem, nor do I believe that we are unlike other organizations of our nature in this predicament.

Now, you are probably wondering about many of the dues and contributions for Operations India which you have been sending in faithfully. All money for Operations India is in a completely separate fund (in fact, in a separate bank) and is taken care of entirely by the Operations India Committee. This fund has been supported wonderfully, and a great work has been done and is being done because you have been so generous.

My main concern is with the dues which come to the AELYF treasury. Yes, your dues are used. They are used for the many things which appear in the budget at each national convention. Most of the local Fellowships faithfully take care of the responsibility each year. Good things have been done in the past with these too. But, to be frank and to the point, **they are not enough!**

There is a phase of all Church work, from the layman's and the employed Church worker's point of view, called **Stewardship**. One of the aspects of stewardship involves contributions for the work of the church. You have been contributing. You undoubtedly pay dues to your local Fellowship, and from there you support the work of your district and national organization. My question is: How much have we been contributing? **How** have we been contributing? It's quite simple for us to pay our local treasurer a dollar a year, or two dollars a year, in order to be counted as an LYF member. When the time comes, it is just as easy for the treasurer to send a check or a money order amounting to one dollar a member to our national treasurer.

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Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



"Specific Contributions of Women to the Life of the Congregation"

"Since women are, as a rule, better and more diligent workers in the church, they could well be given more responsibility. However, in most places the responsible jobs in the church council are left in the hands of the men. Perhaps we should be content to leave them there: Not because men can do a better job than women, but rather to keep the men active and interested in church work. There's always the danger of leaving everything to the women, and go bowling instead.

"Our choir directors are very often women. This is a position that demands hours of her time and in many churches offers no salary.

"Some friendly women make the newcomer welcome to the congregation by greeting the new person in church and later by inviting the new family into their homes. Women can be great ambassadors of good will.

"Women help to keep their minister's wife happy by supplying new wall paper, paint and many other things for the parsonage.

"Flower committees deserve much credit for their efforts to beautify our churches. I am thinking of a lady in charge of this in one of our churches, her flower garden is planned so she has flowers blooming throughout the season for use in the church.

"I definitely feel it is the women's place to take just as great an interest in the business end of the congregational life of the church as the men. Since they do have a great influence on the work of the church through their women's organizations, it is important they keep themselves well informed on the business end of congregational life so that their opinions and decisions can be intelligently made. I've heard so many women say in discussing congregational activity or business that they really don't know anything about it and can't give an opinion. And yet the same women can be very opinionated concerning a vote on something in a women's group, a thing which can indirectly have much bearing on a congregational activity they claim to know nothing about.

"Remembering that the souls of youth are far more precious in eternal value than beautiful furniture and highly polished floors, women should be willing to serve on youth committees and occasionally entertain the young people in homes.

"Devotions should be a part of the program of all organizations within the church, women should be willing to assume this responsibility when needed.

"As in the home, the women of the church should not try to carry the financial obligations of the church. An occasional gift — yes — but the financing of the congregational work is not specifically women's work, and far too much time and effort is expended by church women on this score. Much better to concentrate more on the spiritual welfare and growth of the congregation than to expend such great energy on dinners, bazaars, luncheons, smorgasbord, and what-have-you.

"This is beside the given topic, however, the thought has direct bearing on the programs of our church organizations and as women are generally responsible for these I would like to present it for what it is worth. Are we causing division rather than unification within the church program by organizing ourselves into many different organizations? Would our influence be more effective if we emphasized Family Programs rather than Sewing Circles, Guilds, Mission Societies, Ladies' Aids, and so forth?"

The Little White Cap

Some Thoughts about Devotions in the Home

I was sixteen — just the age to be amused by unusual customs — when I went with a friend to visit her grandmother.

"Look," said Gertrude, "I'd better tell you about them. A lot of things will seem queer unless you understand. Take the little white cap my grandmother wears. Puts it on first thing in the morning and doesn't take it off till she goes to bed."

"Not even to comb her hair?"

"The way she wears it her hair doesn't need combing during the day. Anyhow, I've never seen her without her cap."

I tried to look properly respectful. After all, these were her grandparents. Was it her fault that they were a little — odd?

"Now, the reason she wears the cap is that St. Paul said women should cover their heads when they pray. He also said they should pray without ceasing. So — she always has her head covered."

There were other family customs I wasn't used to, but it was the little white cap that fascinated me. I could hardly take my eyes away from it. And I could hear the words over and over in my head, Pray without ceasing. Pray without ceasing.

Perhaps it was my imagination, but there seemed to be an unseen presence in that house, guiding and directing every action. No one spoke more than was necessary. It almost seemed they were too busy listening to talk much.

Before each meal Grandfather offered thanks. After breakfast and supper he read a chapter from the Bible and asked God's blessing on all of us. Then the old people settled back into silence. Even the chatter of two teenagers became quieter. My eye would follow the little white cap.

It was good to get back to my own home where the life of prayer was less intense, more informal. Here laughter was not out of place and a foolish pun brought appreciative jeers. We expressed our thanks for food to God — and to the cook. We read the Bible and argued about its meaning. This, too, was a Christian home, but what a different Christian home.

There is no pattern for a Christian home or for its prayer life. Who can set a limit on the ways God comes to us? And who shall say that the pattern appropriate for one family will serve its next-door neighbors as well? Each family responds in its own characteristic fashion to God's command to worship him and him alone.

Yet many of us wish there were a pattern. Life is changing so rapidly and we are changing with it. Old patterns that have served for years may no longer meet our family's need to come into God's presence. Even when they do we have to fight for them against the encroachments of a hustling, bustling world — a world which isn't satisfied with dragging the members of the family out of the home, but pushes and shoves its way into the livingroom.

We have to find a pattern of our own, if prayer isn't to be ground up and flushed down the garbage disposal along with other outworn habits of the past.

Many of us think with longing of some sort of little white cap. Oh, not one to wear all the time, perhaps. And certainly not one that people could see. (We wouldn't want them to think we were crazy!) But something tangible to put on or hold onto. Something that would say to us, if not

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OPINION AND COMMENT

DURING THE PAST TWO years 15,000 refugees have settled in this country because of assistance rendered by the Lutheran Refugee Service. About 750 of these were helped under the emergency program for Hungarian refugees. Since before Korea, a total of 52,000 have now been helped and the cost has been about \$5 millions. (Some of this money is in the form of loans which will be repaid by the refugees.) About seven per cent of the Hungarians being admitted now, to total about 28,000, are Lutherans and more directly the responsibility of this Service than of other aid organizations. On April 30 time ran out, as this was the final date for entry of persons granted visas prior to expiration of the Relief Act on December 31, 1956. This has been a tremendous program, and we congratulate the Service, and its director, Dr. Cordelia Cox, on the work accomplished. Sufficient assurances of homes and jobs were given by Lutheran church bodies and agencies, and the whole effort demonstrates Lutheran cooperation and joint accomplishments which could not have been achieved by individual units within Lutheranism. Support Lutheran World Action!

PASTORS AND STUDENTS are familiar with such concordances as Young's and Cruden's and Strong's. A century ago James Strong set out to compile a complete concordance. Thirty years later he laid down his pen on the completed work. It took a long generation to finish the task of compiling the alphabetical index of words, phrases and passages of the Bible which comprise a concordance. Now the scholar simply looks up one of the major words of the biblical passage he would like to find, and the concordance leads him to it at once. Strong's concordance to the King James Bible is still used. The publication of the Revised Standard Version, however, has created a problem, since many words have been changed. Thirty years seemed too long to wait while a new concordance was painstakingly prepared. The solution was found by Thomas Nelson Co., publisher of the RSV, who enlisted the aid of Remington Rand's computer, Univac. 800,000 words and 300,000 contexts were processed. The resultant book runs to 2,157 pages, (and sells for a minimum of \$16.50). So now even Bible study has become mechanized! The concordance will cut many corners for busy students and pastors. We may well marvel at the human brains that create the mechanical brains which can do such detailed work so quickly.

WE STOPPED CARL, our grumbling church custodian, as he came around the corner pushing a trash barrel. "Well, Carl, how's the world treating you?"

"Very seldom, pastor, very seldom," he said sadly.

We laughed. "You are cheerful enough to joke this morning, it seems."

"Yup, pastor, no real complaints today . . . I been thinking, though, about this stage they're putting in that new church over there in Denmark, causing all that ruckus in the newspapers. What's all the fuss about? Seems like many churches over here got a stage in their plant somewhere."

"That's right — and it's a useful thing, too. Churches are finding that drama is one of the best activities of a social nature that can be carried on in a church. And many are even using them for actual worship experiences, too. Some fine plays have been written that are real religious experiences to see, or even to read."

"Times sure change, pastor. When I was a little kid back around the turn of the century, a great many church people thought it was quite a sin to have anything to do with plays and things like that."

"Well, the history of that goes back to the Puritans, and the outlawing of the theatre just after Shakespeare, over in England, I think."

"That feller Shakespeare's got quite a reputation. What's so great about him, then, if they had to close the theatres?"

"Carl, you remind me of the sophomore girl who was exposed to his plays for the first time, and told the teacher she couldn't see anything so good about those plays just a lot of famous quotations strung together, she said."

"I bet she had the teacher tearing his hair over that one."

"I think so! Actually, Shakespeare said some important and fine things that outweigh whatever evil the stage of that time was responsible for."

"I suppose so. Anything religious?"

"If you're asking for chapter and verse, you've got me on the spot. I remember one line, though, from RICHARD III, which could be quoted in any church. 'O coward conscience, how thou dost afflict me!' Come to think of it, there's another line about the same subject, that comes back, from HENRY VIII. 'A peace above all earthly dignities a still and quiet conscience'."

"He knew what he was talking about, seems like. Why don't they write plays like that nowadays?"

"They certainly try. Maybe they still do. Many people in Shakespeare's day didn't know he was writing such great lines."

"Well, who's writing good stuff these days?"

"Oh, you've heard of names like Sherwood, O'Neill, Miller."

"Well, who's the best?"

"Persistent, aren't you? Pinning me down again? Each writer is so different, it doesn't seem fair to make a value comparison."

"Whatever that means."

"Well, those lines about conscience — I can quote some modern lines which say some good things along that line. Ever hear of **The Cocktail Party**?"

"Why pastor, did you go to that?"

We laughed again. "No, Carl, not the party. T. S. Eliot wrote a serious play with that title, and one of the highspots that quiets down the whole audience

comes when a character says something like this: Your business is not to clear your conscience but to learn how to bear the burden on your conscience. That seems to me to be some good thinking."

"Not bad, not bad."

"But I think the play I have enjoyed more than any other of the modern ones was written by Arthur Miller. He's the one married to that glamor queen who is not exactly famous for her talent. Anyway, he wrote **Death of a Salesman** and some other really fine things. But best of all, I think, far as I'm concerned, is **The Crucible**."

"You really liked that, eh, pastor?"

"I don't know what I ever enjoyed more. Even though it is terribly tragic. The language is beautiful, the thoughts are what I guess you'd have to call noble."

"About all the plays I see are on television."

"Well, not many of them are much good. I've about reached the conclusion that the only good ones are those that last at least 90 minutes."

"You're right, pastor, a lot of tripe gets sent out in the course of one evening. I don't hold much with no censorship, but it seems like some of that stuff could be cut out — murders, sluggings, crime. When my grandchildren come over I got to watch all the time to see to it they don't spend all their time looking at some junk."

"Yes, Carl. Let's say that television is something that should be viewed with alarm."

LOVE

We do not know in what kind of world we shall live.....What we do know is that human love has not completed its career. By its very nature it renews itself, meeting unknown problems with ever-new responses, never believing in cessation or catastrophe. Thus, in each world crisis, it assumes the grace of dawn and of a new venture upon the way of peace and promise. The further humanity fares, the more wide is the way; the more therefore is its cause for hope. And love and hope are kin.

Jean Guitton,
Essay on Human Love.

A NOISELESS, PATIENT SPIDER

A noiseless, patient spider,
I marked, where, on a little promontory, it stood
isolated;
Marked how, to explore the vacant, vast surrounding,
It launched forth filament, filament, filament, out of
itself;
Ever unreeling them — ever tirelessly speeding them.

And you, O my soul, where you stand,
Surrounded, surrounded, in measureless oceans of
space,
Ceaselessly musing, venturing, throwing, — seeking
the spheres, to connect them;
Till the bridge you will need, be formed — till the
ductile anchor hold;
Till the gossamer thread you fling, catch somewhere,
O my Soul.

— Walt Whitman.

The Living Word

"Take no Thought"

"Take no thought for the morrow" means "Do not be anxious about tomorrow" (Matthew 6:34). "Take no thought how or what ye shall speak" means "Do not be anxious how you are to speak or what you are to say" (Matthew 10:19). "Be careful for nothing" means "Have no anxiety about anything" (Philippians 4:6). "I would have you without carefulness" means "I want you to be free from all anxieties" (I Corinthians 7:32). When Jesus gently reproved Martha for being "careful about many things," it was for being "anxious" (Luke 10:40). In all these cases we are dealing with the Greek word for anxiety; the English words "thought," "carefulness," and "careful" were sound enough translations of it in the sixteenth century, but today they mislead the English reader.

This use of "take thought" occurs once in the Old Testament (I Samuel 9:5) where the young Saul, failing to find his father's asses, says to his servant, "Come, let us go back, lest my father cease to care about the asses and become anxious about (take thought for) us." As an illustration of this now obsolete use of the word "thought" in the sense of anxiety or trouble the Oxford English Dictionary cites a sentence from Samuel Purchas' **Pilgrimage** (1613) which informs the reader that "Soto died of thought in Florida."

The word "secure" in 1611 meant without care or anxiety. It described a state of mind which might be over-confident. That meaning of the word is now archaic; when we now use the word "secure," we mean really safe. In Judges 8:11 the army was not "secure," but "off its guard;" in Judges 18:7, 10, 27 the people were "unsuspecting." "Devise not evil against thy neighbour, seeing he dwelleth securely by thee" (Proverbs 3:29) means:

"Do not plan evil against your neighbor who dwells trustingly beside you."

Luther A. Weigle.

Tentative Program for Third Assembly

(Continued from Page 7)

- 10:00 a. m.—Children's festival. Parade stadium.
- 12:15 p. m.—Committee meetings. Special interest groups, recitals, etc.
- 3:00 p. m.—Free in the event an additional plenary session is needed.
- 3:30 p. m.—Youth parade (tentative hour).
- 8:00 p. m.—Public Event: "Our Mission to the Youth of the World," parade stadium. Speaker: Bishop Hanns Lilje, president of the Lutheran World Federation.

Sunday, August 25

Delegates and official visitors will preach in Twin Cities area pulpits.

4:00 p. m.—Concluding festival service, to be held on grounds of State Capitol in St. Paul.

80th Annual Convention of the American Evangelical Lutheran Church

RINGSTED, IOWA, AUGUST 6-11, 1957

The 80th annual convention of the American Evangelical Lutheran Church will be held in the Ringsted Public High School building, Ringsted, Iowa, August 6-11, 1957, upon invitation of St. John's Evangelical Lutheran Church, Ringsted, Iowa. All the main business sessions and meetings will be held in the High School auditorium and meals will be served to the convention pastors and delegates in the dining room of the High School. The opening service will take place at the High School auditorium Tuesday, August 6 at 8 p. m. The business sessions of the convention will commence Wednesday, August 7 at 9 a. m. Sunday morning services will be at the St. Paul's Lutheran Church in Ringsted and the St. John's Lutheran Church one mile east of town.

All delegates representing the congregations of the synod and chosen according to the by-laws of the synod must submit their names in writing to the credentials committee of the convention in time to be in the hands of this committee by July 15. The names of the delegates must be certified by the secretaries of the respective congregations. (Name and address of the chairman of the credentials committee will appear in the invitation from St. John's Evangelical Lutheran Church printed below) All ministers of the synod and others who have voting rights at the convention and intending to attend same should also have their names in the hands of the credentials committee by July 15.

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

All reports to come before the convention must be in the hands of the president of the synod by May 20 in order that they may be printed and distributed to the congregations and ministers for their study and consideration in due time before the convention.

Special attention is called to the following provisions in the synod constitution:

"Every member shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention."

Such topics must be at the address of the president by July 1st in order to be published in the July 5th issue of LUTHERAN TIDINGS.

The meetings and services of the convention will be open to all members and friends of the synod. Announcement concerning available facilities with respect to lodging and meals will be announced by the host congregation.

Subjects of great significance to the life and work of the synod and its congregations as well as its ministers will come before the convention. Conscientious attention by all members of the synod, especially ministers and delegates, to the content of the Annual Report of the synod and the forthcoming issues of LUTHERAN TIDINGS dealing with convention matters, is recommended.

Let us pray for the will of God to be done through the deliberations and decisions of the synod convention and may His Spirit guide us to serve the purposes of God through Christ ever more willingly and faithfully.

Alfred Jensen.

April 27, 1957
1232 Pennsylvania Ave.,
Des Moines 16, Iowa.

CONVENTION INVITATION

The St. John's Evangelical Lutheran congregation, Ringsted, Iowa, is pleased to extend a hearty invitation to pastors, delegates and members of our synod to attend the annual synodical convention which will be held here August 6-11, 1957. Our people are preparing for your coming with happy anticipation and will do their best to make your stay enjoyable.

All pastors and delegates must send their registrations and credentials to the chairman of our committee in charge of these, Mr. August Sorensen, Ringsted, Iowa, by July 15.

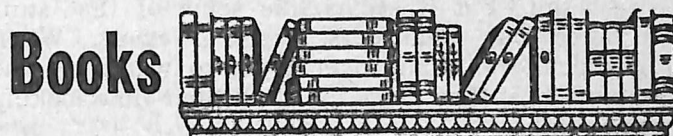
Other convention participants are also urged to register with the Registration and Credentials Committee by July 15. We will provide housing accommodations for all the convention personnel, pastors and delegates but may not be able to provide housing for all convention guests. We shall try to accommodate as many as may come.

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

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

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

Dr. LeRoy Henriksen, President.
Carlo Petersen, Pastor.



"IN THE GRAY RAIN," by Hazel Severson McCartney, Harper, 246 pages, \$3.75.

A most charming book has been the outcome of the author's experience on three separate visits, two of them extended stays, in the land of modern Japan. Mrs. McCartney writes with a nicely balanced feeling for both subject and reader. Japan, despite her familiarity with it, for her is still a place of enchantment, the exotic land of the Mikado, the rim of the mysterious Orient.

Touches of this float across the pages like some delicate incense from a pagan temple or like fragrance from a nearby Japanese cherry orchard in bloom. But the body of the book is people, and the author's main concern is with portraying the strange nobility and the captivating personality of persons she got to know so well.

Few writers about foreign lands, it seems to this reviewer, are quite so successful in finding the heart-throb of distant places and unknown peoples. The Orient possesses an ancient high-mannered culture which Western influences rapidly are despoiling. But the spoiling is only a mildew on the surface, if we can believe Mrs. McCartney, who writes of people of great depth and breeding, simply profound, and profoundly simple. Her discerning eye selects her descriptions and her events with care, and peoples her book with a variety of personalities, so that there are few dull moments, many delightful ones, and a few glorious ones.

Yoshiko, the housemaid, appears throughout these sketches, a kind of symbolic figure for the whole race. And although Mrs. McCartney was in Japan to teach, she soon discovered how much there was to learn. Yoshika San was an apt and gentle teacher. Also a unifying thread throughout are the pencil sketches, done with finesse, and the captivating little poems that serve as captions — not "hokkus," but typically Japanese poems nevertheless.

This is a warm, good book and has much to teach us about human values and dignity, and the struggle of the foreign Lutheran community. This reviewer is eager for another book from Mrs. McCartney, so we say, "Sensei, write us a sequel!"

The Editor.

P.S. Readers of LUTHERAN TIDINGS have already had a sample. They will no doubt remember "For All Family" (from this book) which appeared in the December 20 issue.

Notes From My Journey

Canada to Denmark

P. Rasmussen

After a trip to Vancouver and Edmonton in order to say goodbye to relatives and friends and after a farewell dinner with Ellen in Rosedale where children and grandchildren came together, I left Calgary Monday night, April 1st at 6:20 on the fine train called "The Canadian."

Some of the children had come in from the country and I was gladly surprised by their love and faithfulness. The next morning we were on our way to Winnipeg. The land west of this great western city is low, flat and rich soil, but it was still very wet and muddy; it will take some time yet before the farmers can work it and sow the grain. It is no doubt the bread basket of the Province of Manitoba and has been settled many years. But east of Winnipeg it is a different story altogether concerning farming. Mile after mile we see nothing but millions of trees on the rocky ground, evergreens, spruce, hemlock and poplar. There are hundreds or probably thousands of lakes and streams at the present time covered with ice and deep snow. Some day the ice will melt and the snow will disappear for the days are sunny and bright. I am up with the sun and take my seat in the dome to stay there most of the day, enjoy the ride every minute all the way. I can well understand that the builders of the road sometimes doubted if they should switch and go south through the States or try to break through this wild and rocky country. They were men of vision, energy and skill and they did break through, so now we have two transcontinental Canadian railroads from coast to coast. They are winding through the valleys but the train is making good time; the man who has charge of it is guided by orders from headquarters, as we should also be if we are Christians, and the many signals along the way, — they are green when we approach them, they turn red when we cross them and give warning to them that follow. I see no farms nor farmhouses, only now and then a hut probably built by a lonely trapper. The trainman tells me that the lakes are rich in different kinds of fish and attractive to tourists in summer time. The monotony is broken by beautiful camping places beside a lake and here we find summer cottages in great numbers. The towns between the industrial centers are small and far between. In former days it was customary for the railroads to have a family dwelling

in the houses as agents and caretakers but now it is mostly young and single men; children had to go to school.

If Northern Ontario is lacking in farming it is rich in industry with mineral resources to any amount.

Our train arrived at Detroit from Toronto at 11:25 p. m. in a blinding snowstorm, that lasted through the night and turned into three days of wet weather. But in spite of the storm Thorvald and wife were at the station to meet me and in their cozy home I spent the night. Then I was taken to Marlette next day. The first night there I went to a Lenten service and spoke together with a Presbyterian minister. Sunday, the 7th of April, I preached at the church in Germania at 10 o'clock and at Juhl at 11:20. I was very pleased with the attendance and also the spirit of the congregation. They had Communion at both places. In the afternoon I met many friends and relatives at P. Appel's home where he and his good wife had "open house." His son and daughter-in-law came up from Detroit and I went with them in the evening. We stopped at Pontiac to see Agnes, the nurse; her home town is also Marlette.

Monday morning, April 8th, I left Detroit and stopped over at London, Ontario. I had phoned Pastor Morgens Predstrut from Detroit, as I wanted to meet him and see how much he had made out of his service as missionary among the Danes in that country. I had never met him before. He is sent out by D. K. U. in Denmark. I was surprised to see the progress they had made during the three years since he came out; they have both a church and a parsonage. He phoned Pastor Nommesen in Hamilton, an old friend from West Canada, so he came and we had a pleasant time together in the afternoon. Nommesen went home in the late evening. I stayed with Predstrut over night. That was a good visit and they all wanted me to come back from Denmark. Mrs. Nommesen was not with us as she had to go to a Ladies' Aid meeting in St. Catherine; but they would both come to Toronto the next day where I should wait a little over an hour. We had planned to have dinner together in the station and talk things over, but that station is a beehive, — we found each other just a few minutes before my train left for Ottawa. There my son, Karl, and Pearl, his wife, met me at 10 o'clock and I was well taken care of.

The next day we were at the Par-

liament building and that is a structure worth seeing. I think Canadians have something here to be proud of, and also the peace tower with the carillon bells and many other things. I could have spent days in looking things over, there are so many interesting places and corners as well as historical inscriptions to be seen. I again went there Saturday forenoon and bought a little book with descriptions of what is of special interest, as it is impossible to remember it all; this art filled place. We also went to the museum and again were confronted with so many displays. What interested me most was the life of the Eskimos and Indians and all the minerals that are found in Canada. It is a rich country we live in.

Every day we drove out from home, one day through the Dominion Experimental Farm where Karl is a leader of one Department. The next day through the city of Hull way up in the highlands, next day along the Ottawa River and the Rideau Canal places of interest. I shall not forget the many churches we saw, fifty per cent of the population is Catholic, and they are building churches and schools at a great cost. On Saturday evening we enjoyed a Spring festival concert and that was a great affair. About 3,000 people entered the coliseum besides the musicians and the mixed choir. First were the band, 200 students strong, girls and young men, then the orchestra with 125 instruments, and last but not least, the mixed choir of 400 young men and girls all in white. Not to be forgotten were the Scottish pipers and dancers who came in later in the program. Among other numbers the choir sang, "Now thank we all our God," wonderful hymn to listen to for a man from the West, where we so often have shared Christian fellowship also by singing this hymn.

On Sunday forenoon I went to service in Rideau Park United Church where they have two services every Sunday forenoon. The minister used as his text "In the Shadow of the Cross," and we sang familiar hymns such as these, "In the Cross of Christ I glory," "When I survey the wondrous Cross." And now I am getting ready for my trip to Montreal.

P. Rasmussen.

Reformation for Us

(Continued from Page 6)

and to follow Him. He wanted no power of government or church or of man to force us — no power at all except the power of his love in the face of Christ, looking at you and me from the cross.

God help us all to know the truth about ourselves, so we will use our freedom to follow Him each day of the week, and each Sunday.

"Ye shall know the truth, and the truth shall make you free."

OUR CHURCH

Cozad, Nebraska. Early Easter morning a daughter was born to Pastor and Mrs. Thorvald Hansen, named Nancy Carol.

Seattle, Washington. Dr. and Mrs. Jens Kjær have a new address: 5800 Greenwood Avenue, Seattle 3, Wash. Mrs. Kjær is at this writing attending a regional Organists' Conference in Spokane. Dr. Kjær has accompanied her for a couple of days' rest and to enjoy the highlights of the conference.

Badger-Lake Norden, South Dakota. Bethany Lutheran Church here, for the first time, had Lenten Services with First English, (ALC), with attendance numbering about 100. Immanuel Lutheran had joint services, also for the first time, with the Finnish Lutheran Church, also with good success. Good Friday four churches had a union service in Lake Norden, with the two Lutheran churches participating, as well as the local Mission Covenant Church and the Baptist Church, with the worship being held in Immanuel Church, the largest of the four. — Contributed.

Waterloo, Iowa. The Senior choir here sang Stainer's familiar "The Crucifixion," on Good Friday. A Sunrise Song Service at 6:30 a. m. was held, followed by Easter breakfast served by the Youth Fellowship and Kuppel's Klub. Pastor and Mrs. Richard Sorensen are on vacation in California during the month of May, where he will lecture in Solvang, speak in Los Angeles at a morning service, and possibly elsewhere. Their trip will take them up into Oregon before they return.

Kimballton, Iowa. The Sunday school sponsored an unusual idea here on Good Friday with a candlelight "Service of the Shadows." The pageantry is brought with symbolism as the Passion story unfolds into increasing darkness, until finally only one light is left burning (the light of God's love). This light, however, is not put out, though it leaves the room briefly to symbolize the three days of entombment. "It then returns in glad anticipation of Easter morning." New windows and doors have been installed in the church recently, paid for mainly by In Memorial gifts. The old doors have served for over fifty years.

Granly, Mississippi. Pastor Holger Strandkov served the congregation here on Palm Sunday, while Dr. Alfred Jensen visited his former congregation in Kimballton in Pastor Strandkov's absence.

Tyler, Minnesota. The English Ladies' Aid sponsored a Smorgasbord and Bazaar during April, with hostesses in Danish costume. Earlier in the month, Paul Nussle's brother, Mark, spoke on the subject, "An American Teen-Ager Goes Overseas" and showed slides of his recent trip to Europe.

Gora Tudu spoke at the Holy Thursday service here. Danebod Choir presented Dubois' "The Seven Last Words of Christ" on April 10 under Bruce Christensen's direction.

Los Angeles, California. Missionary Oluf Eie was a guest speaker at Danish services here Easter morning. Eight young people were confirmed Palm Sunday. New improvements on the property here include a repainting of the church kitchen, and the construction of a large storage cabinet with sliding doors for choir robes. Choir director is Crist Mikkelsen, former director of our Des Moines and Chicago (St. Stephen's) choirs, now music instructor at El Camino College. The choir is preparing operetta music for presentation at the District Convention, May 18, and will be singing with the Joint District choir on the Sunday of the convention under Mr. Mikkelsen's direction.

Solvang, California. A "Slave Auction", sponsored by Luther League, for the benefit of the building fund brought \$770 profit. The women's organization here are buying new carpeting for the church. Missionary Oluf Eie spoke here recently.

Dagmar, Montana. Muriel Nielsen was scheduled to visit here April 27 and 28. Two people from this congregation attended the District Workshop held in Minneapolis early this spring. A new Sunday School has been organized with 18 teachers and 5 substitutes. Leora Johansen is superintendent, and Robert Hermansen is pastor.

Bridgeport, Connecticut. Dr. Ernest Nielsen and his niece, Muriel Nielsen, were speakers here on separate occasions recently. An organ committee here is investigating various organs for recommendation for purchase by the congregation. Early in April the annual "housecleaning" was conducted, with members of the congregation appearing at the church in old clothes to cooperate in beautifying the property.

Des Moines, Iowa. The Young Adult Group together with the LYF had an Easter breakfast and Song Service at Union Park. Earlier in April the Ladies' Aid had a Santal Mission evening, with Muriel Nielsen as guest speaker. The Junior Choir also sang.

Newell, Iowa. Easter Sunrise Services were conducted here, sponsored by DUK with a breakfast following the worship. Confirmation is scheduled for May 5.

Marlette, Michigan. Pastor James Lund has begun work here and in the nearby Home Mission, assisting Pastor Harry Andersen. Pastor Lund conducts one service a Sunday, as a semi-retired pastor, and supervises the monthly Messenger published by the congregation. Pastor Lund and Pastor Andersen were scheduled to attend Pastors' Institute in early May in Des Moines.

Newark, New Jersey. In Bethesda Church here, with Ted Thuesen as pastor, work is progressing on the relocation efforts. Permission has been sought to locate in lower Clifton, the Allwood Section. West Orange has been abandoned as a possible location. District President Einar Andersen will speak here June 2 and present an organ concert. Pastor Thuesen is at present in Des Moines for Pastors' Institute.

Minneapolis, Minnesota. A Panel Discussion on Lutheran Unity was scheduled for April 28 at St. Peder's Church here. Dr. Johannes Knudsen was one of the invited panelists. He also was to preach at morning services the same day.

Racine, Wisconsin. On Holy Thursday, three Communion Services were conducted in Bethania Church here, one at 3 p. m., one at 6 p. m. and one at 7:30 p. m. On Good Friday services were conducted at 12:45 until 2 p. m. with Pastor Harold Kolsky, of Holy Communion Church, assisting Pastor Robert Heide. Sunrise worship was held Easter morning, with breakfast served by the young people at 7:30 a. m. New paramounts for the altar, pulpit and lectern are being made by members of the Altar Guild here. A new lectern, a credence shelf and a guest register desk — all memorial gifts — have been emplaced. A thermostatically controlled portable electric heater has been received as a gift for the secretary's office.

Salinas, California. Pastor and Mrs. Arthur Frost expect to leave Salinas soon according to a note in the latest bulletin from the church here. Pastor Frost is resigning because of ill health. He points out in the messenger that in his 37 years of service in our synod he has served five congregations, and the last three have all had the name of St. Ansgar's.

Seattle, Washington. Dr. Alexander Schreiner was guest organist for the Dedication Organ Concert held April 25. The church was well-filled for the fine program, including Mendelssohn's Sonata (No. 1) in F Minor, and a group of selections by Louis Vierne and by Mr. Schreiner himself as well as a Bach group. The organ is an Estey, rebuilt and enlarged to 14 ranks.

Detroit, Michigan. The Ladies' Aid here has allocated \$1,000 to furnish carpeting for the new parsonage now being built here, and also sent one hundred dollars to the organ fund. Pastor Svend Jorgensen has been elected Pastor Emeritus. Installation of the new pastor, Howard Christensen, has been set for June 2, at 10:30 a. m.

The youngster was being chided for his low grades. As an alibi he said, "Well, all the boys at school got C's and D's, too."

"All of them?" he was cross questioned. "How about little Johnny Jones, who lives down the street?"

"Oh, he got high grades," the youngster admitted. "But you see, he's different. He has two bright parents."

Help for Slesvig

Chicago, Ill.—In December, 1956, a non-profit corporation known as "American Friends of Slesvig" was organized. Slesvig is the area south of the border between Denmark and Germany where live many people of Danish origin. Mostly farm people, these Slesvig inhabitants are in serious financial trouble, and reportedly are being forced out of business by the influx of refugees who qualify for certain government help which is not granted all farmers.

"American Friends of Slesvig" is an organization of Slesvig-conscious Americans who desire to help those who are in distress. The corporation, which is incorporated under the laws of Illinois, offers gift bonds for sale to the public at \$15.00 a bond. Money thus collected will be turned over to a similar organization in Denmark known as the "South Slesvig Fund of 1955." Loans from this fund will be made available, through Danish credit banks, to young Danish farmers so that they may stay on their land, which in many cases has been in the family for generations, even centuries.

These funds will also be used to assist in creating new employment and preserving existing employment in order to stop emigration of Danish-background youth from Slesvig.

Mr. Aksel Nielsen, 7330 W. North Avenue, Elmwood Park 35, Illinois, the treasurer of the corporation, will make gift bonds available to those of the public who wish to assist in this humanitarian cause. Mr. Fred Hansen, of the same city, is president, and Hans P. Johnson, Omaha, and Christian Warthoe, Chicago, are vice presidents. Secretary is Pastor Paul Wikman 8500 Maryland Ave., Chicago, the editor of "Kirke og Folk." Other directors are Hjalmar Bertelsen, Anton Kvist and William Thorsen, all of the Chicago area. Bond holders will be permitted to vote at the annual meetings of the corporation.

Easter 1957

"Speak, O God, and I will hear Thee;
Let Thy will be done indeed;
May I undisturbed draw near Thee
While Thou dost Thy people feed;
Here the living waters flow,
Here is balm for all our woe."

Thus we began our Maundy Thursday evening Communion Service. It was a special service. Twelve young people were sharing this Communion with us for the first time. At the close of the service our pastor invited these youngsters to return often with us to the Lord's Table.

This Easter of 1957 was to have been — just another Easter. And although this is only Good Friday with Easter Sunday in the offing, one realizes that it is another Easter — true, but a different — a unique Day!

Our Easter vacation from school is

transitory and the duties of the classroom will altogether too soon have to be resumed. However, this week has had its merits.

And so we await the Easter morning with its ever-new Resurrection message. Thank God that it is not transitory! But there are indications that this will be a truly different Easter. This year we can anticipate the Easter traditions, such as the menial tasks of a lonely breakfast minus the colored Easter eggs, a simple dinner after the church service without the usual bustle and stir of a large family meal — even the neglect of the purchase of a new — not needed Easter "outfit." We can anticipate an Easter without the so-called "frills" that usually accompany such a day. Is this an indication of senility — or could it be sensibility?

"Christ is risen!" That message is the acme of the Christian gospel. To these young people, Easter 1957 will be different. The song service, the lighted tapers, the Lord's Prayer will all be different. Never again will any of this ever be quite the same. To the Christian, Easter 1957 is indeed a time "When I undisturbed need draw near Thee." Yes, "Speak, O God, and I will hear Thee." Amen!

Marie M. Hald.

Good Friday, 1957.

NLC Church Conventions

June 12-16 at Minneapolis, Minn. — 61st annual conference of Lutheran Free Church (72,000 members.)

June 13-18 at Racine, Wis. — 61st annual convention of United Evangelical Lutheran Church (60,000 members).

June 16-19 at Hancock, Mich. — 68th annual convention of Finnish Evangelical Lutheran Church or Suomi Synod (35,000 members).

June 17-23 at Omaha, Neb. — 98th annual synod of Augustana Lutheran Church (537,000 members).

August 6-11 at Ringsted, Iowa — 80th annual convention of American Evangelical Lutheran Church (22,000 members).

Three of the church bodies affiliated with the NLC hold biennial conventions and are scheduled to meet next year. They are the United Lutheran Church in America, Evangelical Lutheran Church and American Lutheran Church.

GOSSIP

"Before I learned how cruel
Just common talk could be,
I thought that words were singing
things

With colors like the sea,
But since I've felt their caustic lash,
And learned how they can sting,
I hold my breath when words go by
For fear they will not sing."

— Lexie Dean Robertson.

Lutheran Leader Warns Against "Misty Sentiment" in Religion

COLUMBUS, OHIO, April 3 — Present-day Christianity is falling short of its potential because too often it allows itself to be used as a good-luck charm, the president of the United Lutheran Church in America declared here last night.

Dr. Franklin Clark Fry of New York, called on the 32 synodical presidents of the United Lutheran Church and the denomination's Lutheran Evangelism Mission leaders to unite to "dispel the fog" that surrounds too much of the ordinary man's religion in the United States today.

"Much of modern-day Christianity falls short of its potential," Dr. Fry declared in an address, "because it is largely misty sentiment."

"Too often," he said, "it even allows itself to be used as a good luck charm. If religion is hooked up with something, almost anything from a football game to a cold war, success is assured."

Dr. Fry continued:

"The church is not fair to the faithful and sincere Christian people in it until it gives them sharp, clean, factual convictions. The average layman does not have anything worthwhile to say to others about his faith or to live by inside himself, until that happens."

"Before a baker or a stockbroker or a housewife can be an effective evangelist among his friends, he must know precisely and vividly what the 'evangel' is, which is another name for the Gospel."

One individual's personal approach to another is the ideal starting point for the spread of Christianity, Dr. Fry said, in referring to his denomination's continent-wide evangelism effort.

That approach, he continued, has three major advantages:

"It strengthens the religious experiences of the speaker by forcing him to think through, and then give oral expression to what he believes."

"It wins the confidence of the listeners through its obvious sincerity and a personal interest in him."

"It avoids excessive emotionalism, which can be an undesirable by-product of a mass appeal."

Dr. Fry recalled that salt is one of the picturesque names given to Christians by Jesus.

"It is true in two directions," the Lutheran leader declared. "Both are needed for a complete picture. We need to be gathered and purified like salt; that is what happens in church worship before God's altar."

"We equally need to be sent out as purified salt into every business and schoolroom and farm. Only as that happens, the flavor and preservative qualities of religion can be carried into every nook and corner of our society, which is where it belongs."

Tickets Reported Plentiful

Minneapolis — (NLC) — Tickets for the nine plenary sessions of the Lutheran World Federation's Third Assembly are "in plentiful supply," it was reported by Dr. E. Clifford Nelson, director of the international gathering scheduled here August 15-25.

Dr. Nelson said he issued his statement to counteract the mistaken impression that all seats have already been disposed of for the main sessions of the Assembly in the Minneapolis Auditorium. Arrangements are being made, he pointed out, to handle a daily attendance of up to 10,000.

Tickets for the plenary sessions are being sold at \$1.00 each and may be obtained by writing the church headquarters of the American Lutheran Church, American Evangelical Lutheran Church, Augustana Lutheran Church, Lutheran Free Church, Suomi Synod, Evangelical Lutheran Church, United Evangelical Lutheran Church, United Lutheran Church in America and Lutheran Church-Missouri Synod.

After July 1, all undistributed plenary tickets will be returned to the LWF at its temporary office in the Lutheran Brotherhood Building, 701 Second Avenue South, Minneapolis, where all requests should then be directed.

Tickets for the public events are free and are automatically sent to those ordering plenary tickets. Those who desire extra public events tickets may obtain them by writing the LWF office in Minneapolis.

No tickets are required for the opening service of the Assembly, the visitor's program, the festival of hymns, the youth rally, and the concluding festival service, Dr. Nelson said.

Money Matters

(Continued from Page 8)

As I said before good things have been done with this system.

Now let us do a little mathematical figuring. In round numbers, there are 500 people who belong to AELYF, which equals \$500 a year in the national treasury. For the past years, our national church board has been very gracious in supporting us with \$350. Youth Sunday offerings usually amount to about \$200 a year. This amounts to a total of \$1,050 toward our annual budget. With this we must pay all national board travel and office expenses, committee and publications office expenses (Operations India, Paging Youth, Handbook Committee, etc.)

UCYM delegate expenses, honorariums for speakers at our conventions, program material, and a host of other articles, plus the matters in the above first paragraph! Our original \$1,050 doesn't hold up very long under such heavy expenditures, does it? Cut the expenditures down? This might sound easy, but you try it. We have!

I think I have a better solution. Why not establish a **pledge system** with our local LYF just as we have toward our local church treasury? If every AELYF member would contribute just one dollar more to the national treasury, we would have a \$1,500 budget, and what a help this would be! If every member would contribute just two dollars more a year — \$2,000! How many of us couldn't afford to contribute five dollars a year? Answer this honestly. Each person should pledge a self-chosen amount each year to his local fellowship. This could be paid in installments if necessary, but paid by a certain date. Simple isn't it? This is giving! This is Stewardship!

The Methodist Youth Fellowship has what I believe is a good system. Each local MYF pledges an amount to its district treasury each year, which in turn contributes to the national treasury. The group with which I worked two years ago numbered about 25. They pledged \$150 each year to their district treasury! They met this pledge partly through offerings which were taken at each meeting's worship service.

It may appear quite easy for me, as an officer of AELYF, to propose this kind of arrangement — or to seemingly "complain" about finances. I am concerned mainly because we are leaving so many things undone. We on the board live with the problems and see many opportunities go by almost unnoticed because of a lack of finances. But then it's your organization. We will continue to "wrestle" if you so desire. Undoubtedly, we will have to "wrestle" regardless of the financial condition of AELYF. But this is our job and we will do it. Again, we can "reach out" much farther and much more if we will just "dig" a little more!

The Little White Cap

(Continued from Page 9)

to the world, "While I breathe, I pray."

When Christians talk together about the "problem" of family devotions, two sub-problems are sure to come up: "When can we find a time when the family can be together, relaxed and free from distractions? What form shall our devotions take that will be meaningful for a family whose members are of different ages and interests?"

Solving the last will, I believe, go a long way toward solving the first. Most of us find time, even in these busy days to do the things we feel are truly important.

Family devotions need not be scaled down to the intellectual level of the youngest. Children respond to atmosphere as much as to a knowledge they can grasp with their minds. They deserve their own periods of instruction when Bible stories and prayers are for them. They can also share in the prayer life of the family.

The Bible is God's most effective instrument for meeting the Christian family. Reading brief, familiar passages in one of the new translations will open new channels of thought to which we can respond in the words of the creed or the Lord's prayer. Sometimes our response may be "informal" prayer.

Always our forms must be flexible enough to allow for variety. Habit is both the strength and the weakness of devotions. Combining the habit of devotion with freedom and variety of expression is the responsibility of Christian parents.

Who knows? In our family there may be more little white caps than the world will ever see.

Margaret Jacobs Irvin.

Professor of Christian Education,
Chicago Lutheran Seminary,
Maywood, Illinois

Spinoza, one of the wisest of men, and who lived consistently in accordance with his own wisdom, advised men to view passing events under the aspect of eternity. Those who can learn to do this will find a painful present much more bearable than it would otherwise be. They can see it as a passing moment, a discord to be resolved, a tunnel to be traversed. A small child who has hurt himself weeps as if the world contained nothing but sorrow, because his mind is confined to the present. A man who has learned wisdom from Spinoza can see even a lifetime of suffering as a passing moment in the lifetime of humanity. And the human race itself from its obscure beginning to its unknown end is only a minute episode in the life of the universe.

Bertrand Russell.

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

May 5, 1957

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