

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



The church property of St. John's congregation, of Ringsted, Iowa, where the 80th Annual Convention of the AELC will be held August 6-11, 1957. (See page 3)

World Friendship

Eternal God, whose power upholds both flower and flaming star,
To whom there is no here nor there, no time, no near nor far,
No alien race, no foreign shore, no child unsought, unknown,
O send us forth, Thy prophets true, to make all lands Thine own.

O God of love, whose spirit wakes in ev'ry human breast,
Whom love, and love alone, can know, in whom all hearts find rest,
Help us to spread Thy gracious reign till greed and hate shall cease,
And kindness dwell in human hearts, and all the earth find peace.

—Henry H. Tweedy.

The Fulness of Faith

PASTOR RONALD JESPERSEN

ROMANS 14:1-7

A LITTLE OVER a month ago a large religious organization placed an advertisement in a national magazine, stating that "the Bible alone is not enough." Two or three weeks later one of the more fundamentalistic church groups placed a full page advertisement in one of our metropolitan newspapers to refute and to deny the first printed statement. In addition the second statement also declared what the correct modes and procedures were in baptism and communion.

We do not need to concern ourselves with the details of these two statements. It is doubtful that one in fifty read either statement. One may recall at this point the advice a man once received when he became upset over an item a newspaper had printed about him. A friend counselled him, saying, "Don't do anything about it. Half of the people don't buy the paper. Half of those who buy it, don't read it. Half of those who read it, don't understand it. Half of those who understand it, don't believe it. And the few who are now left are such hard-headed rascals that you can't convince them of anything else. So forget it!"

We may, however, reflect upon and consider some of the tendency toward exclusiveness among church groups. There are trends toward isms and exclusive positions also in the churches — even among Lutheran churches.

Yet, the number of those who are really concerned as to whether or not one must be sprinkled or immersed in baptism is perhaps smaller than we think. Those who fiercely cling to one method or another in our church acts will no doubt be surprised some day when God does not ask them how they were baptized, or how they took communion?

The questions will, instead, be in the nature of:
Did you only salute your own brethren?
Did you show love and compassion unto all people?
Did you strive to cleanse your own heart first?
Did you remove the plank from your own eye?
Did you serve Me or did you serve mammon?
Did you serve Creator or creature?

These are the questions that will count more than how one was baptized. The answers to these questions are of greater concern to God than the answer to what denomination did you belong, if indeed this will be asked at all.

Nonetheless there is a literalism and a Biblicism that is disturbing, also. There are those who read the Bible in a completely unpoetic and strictly literal sense. To them to "sing like a bird" is just that. It is not a pretty voice, but a voice that whistles and twitters.

There is an extreme literalism which says that it will be guided by the first line the eye falls upon when opening the Bible. There is an account of a man who got over this notion. He opened his Bible and read, "Judas went and hanged himself." This must be wrong, was his immediate reaction, and so he opened

A Radio Message Delivered by the Pastor of Danevang Lutheran Church in Danevang, Texas.

the Book again and read, "Go and do likewise." This was disconcerting, to say the least, and he was now sure that there had been some mistake. When he opened the Bible for a third time he was certain there was some error in this method for he read, "Whatever you do, do it quickly." It is further related that this individual gave up this method of haphazard inspiration.

That the Bible speaks with authority is not denied. Indeed, it does speak with authority. But to make it the final authority in all matters is quite another thing, certainly if the reading thereof is completely literal.

We have just observed Pentecost, the birthday of the church. It is noteworthy that when the church came into being on that first Pentecost there was no Bible. The New Testament was not even begun until about twenty years later, and the list of books considered genuine and inspired (the canon) was not established until the fourth century. Obviously, the early church had an authority other than the Bible. This authority was the Holy Spirit.

It is somewhat strange that the contrast in views on the Bible has not become a burning issue until this twentieth century. Now we have considerable controversy between those who say that the Bible is all of one cloth — one weave and one color throughout — and those who say that the Bible is a book of myths, full of allegories. One of the latest manifestations of this second view is Bultmanism.

Augustine, certainly an extraordinary Christian, valued some parts of the Bible more than others. He implied that there was a standard by which to test revelation within the Bible. Origen, one of the early church fathers, interpreted the Bible quite allegorically, paying little attention to the literal meaning in many of the passages. William of Occam had a quite literalistic point of view. The Bible to him was a divinely dictated law. Luther did not hold all parts of the Bible to be of equal value. He discarded the Apocrypha and would have removed the Book of Esther and Revelations. He saw little value in the epistle of James, and even conceded that another New Testament could be written if others were as completely dedicated to the Holy Spirit as were the writers we know.

Still there was no sharp conflict over these varying

(Continued on Page 13)

Lutheran Tidings - PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.

POSTMASTER: Send Forms 3597 to ASKOV, MINNESOTA.

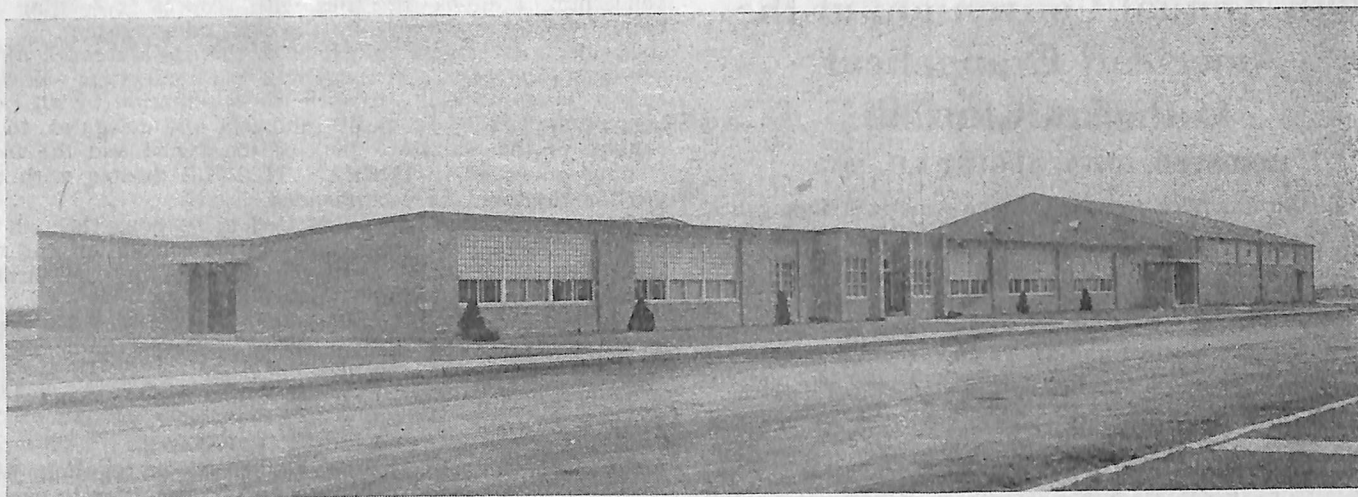
Editor: Rev. Verner Hansen, 4260 Third Ave., Los Angeles 8, Calif.

Circulation Manager: Svend Petersen, Askov, Minnesota.

Member of Associated Church Press

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minnesota, under the act of March 3, 1879.



Convention meetings will be held in the new Ringsted high school.

Ringsted Community Prepares for Eightieth Convention

This is the second convention for which the Ringsted congregation is host. The first one was in 1914. We hope the weather will be more in our favor than it was then. A rain storm broke loose washing the bridge away, creating one big ocean of mud, blew down the large tent erected as the mess hall, and left 32 conventioners stranded at the parsonage. They were sleeping in the hay loft of the barn, in the church, and in the parsonage.

This year also is the 75th anniversary of St. John's Lutheran congregation and we are looking forward to having you as guests this year.

Neither the town nor the congregation is very large. The congregation numbers 136 contributing members and the town has a population of approximately 680. Ringsted is located in the north central part of Iowa, midway between Algona to the south and east and Estherville to the north and west.

The whole community is involved in this convention. Its people have willingly offered their homes for the housing of convention guests and other assistance with convention work.

The above building will be the site of convention meetings. It is the new Ringsted high school. St. Paul's Lutheran Church (UELC) will be used for the Sunday morning English worship service. The Danish service will be held in St. John's.

Dr. LeRoy Henriksen, the chairman of convention arrangements, has had several meetings with his sixteen committees, all planning to make your stay a pleasant one in all respects.

Registration cards have been sent to all pastors or to the chairman of the church council.

We emphasize the early registration of every one attending if you want housing and/or food as arranged by the host congregation. We also seek your cooperation of cancellations which is as important to the congregation's planning as is registration.

Chairman of registration is Mr. August Sorensen,

Ringsted, Iowa. All registering will be done at the Ringsted high school. Have your registrations in by July 15.

If you prefer motel accommodations, eight units are available at Armstrong, eight miles north of Ringsted. Other motels and hotels are 26-28 miles from Ringsted at Algona, Estherville and Fairmont, Minn. Write Mrs. Merrill Christiansen for more information regarding housing.

Mrs. Stensa Christensen and Mrs. Dagmar Petersen, "the two ladies from Racine" have been engaged to do the cooking. The three Ringsted school cooks have been placed on the food committee. With these arrangements we know we can assure you of fine meals.

Dinner and supper, for **all who register**, will be served in the all-purpose room at the high school. Breakfast will be served in the dining room at St. John's parish hall one mile east of Ringsted.

If you plan to come on Sunday only (August 11), we hope and suggest that you bring a picnic lunch which you can enjoy on the spacious lawn of St. John's church. Coffee will be served from the parish hall kitchen to all picnickers.

Our location is not easily reached by public transportation. We will meet all buses and trains. Public transportation to the nearest point of Ringsted is as follows; Algona Bus Company from Des Moines to Algona; Jefferson Bus Company from Waterloo to Whittemore; Greyhound Bus Company from Minneapolis and Omaha to Armstrong. Train service from Chicago to Whittemore on the Milwaukee Railroad. The nearest airport is Mason City, seventy miles east of Ringsted. For further information write Mr. George Johnson, Ringsted, Iowa.

We encourage you to bring your English and Danish hymnals.

We are looking forward to a good convention and to having you as our guests.

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 Avenue,
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.

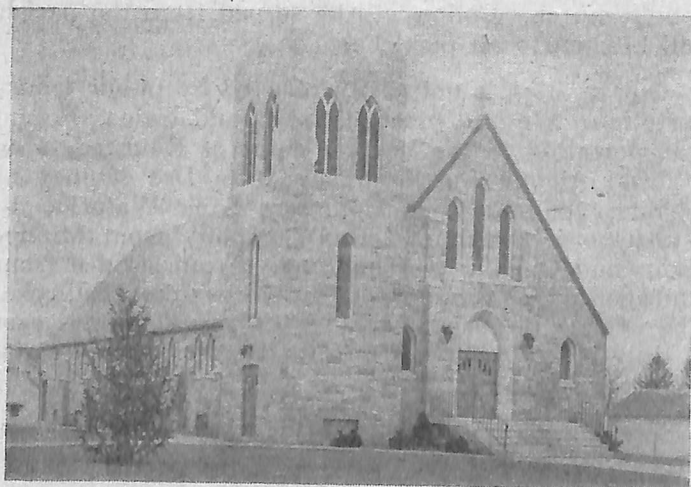
LWF Assembly to Feature Exhibits on Lutheranism

Minneapolis — (NLC) — The most comprehensive physical display ever built to interpret Lutheranism will be erected for the Lutheran World Federation Assembly August 15-25.

Plans for the vast exhibits were disclosed by Albert E. Anderson, sales manager of Augsburg Publishing House, who is chairman of the exhibits committee. Anderson is a member of the Evangelical Lutheran Church.

The exhibits will cover the entire lower level of the Minneapolis Auditorium where Assembly sessions will be held — an area 283 feet long by 126 feet wide.

Exhibits will portray what members of churches belonging to LWF "believe and do" in fourteen types of work — the LWF itself, the National Lutheran Council, world missions, homeland missions, welfare or inner missions, stewardship, evangelism, educational institutions, parish education, architecture and allied arts, publications, men of the church, women of the church, and youth work.



St. Paul's Church, Ringsted, (UELCL) where Sunday worship will be held during the 80th convention.

Thorny Issue Faces LWF Assembly

A Divided Church and Unity

By DR. CARL E. LUND-QUIST

Executive Secretary, Lutheran World Federation



THIS IS BEING written on the eve of the Assembly from the offices in Minneapolis given to the Lutheran World Federation by Lutheran Brotherhood — a multi-million dollar insurance company. The new building is an epitome of modernity in construction with all the latest conveniences and gadgets. One feels curiously at home in these new surroundings and yet a strange loneliness is felt, after having been in Geneva for so long.

A Nation of Paradoxes

An American returning home after six years of living abroad, together with travels to every continent during that time, senses immediately the new atmosphere in this so-called new world. The most obvious paradox is the apparently high economic standard and material well-being on the one hand and the wide interest in religion and the growing interest in the churching on the other hand. Another paradox is that while the church has never "had it so good" and has reached new high percentages of membership, yet the widespread juvenile delinquency, the climbing crime statistics and fantastic divorce rates are characteristic of American life.

The religious milieu in the U.S.A. and Canada today is one which is devoid of any organized or public antagonism to the church. Certainly there are large numbers of sceptics, agnostics and atheists but their efforts seem to have been neutralized. Sometimes the attempts at religiosity take on almost phenomenal form. The idea of calling a certain telephone number to listen to a certain kind of prayer, the use of chimes on bank buildings, department stores and other public buildings for playing Christian hymns are among the more apparent ones.

There are many minds within the church which have observed this development and are pointing out with great clarity the inherent dangers in such superficial elements in religion. The pastors are the first to admit that the increased attendance and membership needs to be carefully examined.

Church Now Americanized

Our own Lutheran churches are part of this general pattern. A few comments may be in order to point up the particular situation facing these churches. The fact that the overwhelming number of congregations use only the English language indicates a trend that has been going on for decades. The early churches of the East Coast have, of course, been Americanized long ago. However, the European immigrants of the late nineteenth century and early twentieth have, as a re-

sult of two world wars, given up their foreign languages. The process of becoming genuinely indigenous groups is, therefore, almost complete.

The motion picture, "Martin Luther" and its wide popular appeal in cinemas and now on television is one factor of the public's growing acquaintance with the existence and character of Lutheranism. The use of news, publications and other techniques has also placed our churches on the map of America. Much more important, however, is the fact that our theological scholars are beginning to make significant contributions not only within our churches but in the total theological picture. It is in this latter realm that the greatest future potential of American Lutheranism lies.

In connection with the Assembly American Lutherans will, to a greater extent than ever before, be able to meet and become acquainted with representatives of churches from all over the world and to understand their life and work. There are two reasons for this growing concern of American Lutherans:

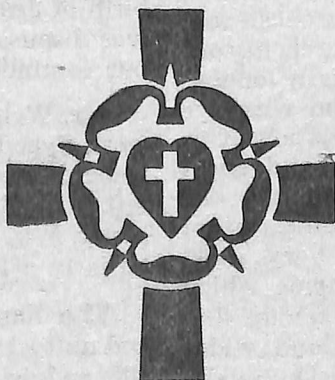
1) America has had to accept political responsibility in world affairs. Thus, parallel to this, our churches have accepted new international responsibilities thrust upon them;

2) The great outpouring of gifts by Lutheran congregations since 1939 has included a vast program of education on the history, traditions and problems of other churches. The response to Lutheran World Action, the fund-raising programs of the National Lutheran Council, and the channeling of these resources through the LWF have been a help and a blessing but also an indication that churches here in the U.S.A. are widely aware of their Christian responsibility to the churches of every continent.

Unity a Thorny Question

Non-Americans will find pastors and congregations eager to have people from abroad to preach in their pulpits and describe their churches. There is an open-hearted hospitality and genuine warmth and freshness that may seem to non-Americans a little superficial and overdone. Visitors from outside the U.S. will find a divided Lutheranism in America. Desperate efforts are being made to unite our churches and there have been some solid achievements. The question, however, is still how three large blocks of Lutherans can reach unity. We pray that in our discussions on the theme some help can be given in this moment of Lutheran church history to give some guide lines.

Frankly, LWF is taking a risk in dis-



The Hannover Cross

curring the question of unity. The Americans were rather wary about bringing the Assembly to the U.S.A. to discuss the subject that has been such a thorny question for them. The first two assemblies were rather calm — some say too calm. This could be different.

Most American Lutherans have assumed that there are no theological differences at the core of Lutheranism. We may discover that we can not speak with one voice on what is necessary for Lutheran unity. We also want to open up existential questions growing out of the Study Document.

For example: When two Lutheran church bodies agree on the content of the confession of faith, why can't there be altar and pulpit fellowship? Such a question is today a realistic one for American Lutherans, Australians, South Africans and many other groups.

LWF has stated repeatedly that by coming together as Lutherans we will be able to contribute most to the great ecumenical movement. Some within our churches disagree and many outside of Lutheranism challenge this statement. These Christian friends feel that a world confessional group weakens total Christian unity. Such a question needs a frank answer.

Then we have Lutheran bodies outside the LWF who accuse us of being too rigid in our confessionalism while others say we are not confessional enough. Who is right?

Three Reasons for Assembly

So many questions have been asked regarding the reason for such an assembly. Why call together so many delegates and official visitors? Why spend so much money in travel and other costs on a meeting when there are so many other desperate needs? These are honest questions which deserve honest answers. Let me give only three:

1) To conduct our business and plan our program. The simple fact is that any organization periodically needs to examine its record and to authorize further work. In the case of the LWF this happens to come every five years. Since the highest authority for the LWF is an assembly of officially elected delegates we will be electing officers and members of the executive committee, we will be hearing reports on activities of the five-year period just past and authorizing plans for programs in the time ahead. In a rapidly changing society we will need to think clearly and plan carefully how we can best serve one another.

2) To discover ourselves. By this phrase is meant the nature of our unity as Lutheran churches. Set against the background of centuries of church history we have had only a few decades — actually one as a federation — to explore what we are and what we have in common. After centuries of isolation it is not surprising that it will take some time and effort to learn to know each other and to articulate our common faith. This assembly is only one step in that direction. This is the first time in our very short federation history that we have used a theme which goes to the heart of our inner unity. We may find our differences greater than we realized and wider than can be solved through a federation. Thus delegates have a heavy responsibility both in adequately

representing the churches on these questions and also in trying to help one another in giving answers.

3) To contribute to ecumenicity. Our Lutheran Church is committed to Christian unity. This should never be forgotten or neglected. Broadly speaking we are also committed to this by being true to our understanding and teaching based on Holy Scripture and our confessions of faith. Accepting these two basic commitments we must study and discuss "Christ Frees and Unites" in the light of how seriously we accept our responsibility toward the ecumenical movement. In one sense this is our basic reason for existence as a confessional movement. When we take the command of Christ seriously we must pray, we must strive and we must work for the unity of the Church. This task is urgent and compelling. Our Study Document, the lectures at the Assembly, our discussion groups and our final consensus are all devoted to this task.

Welcome to the Assembly! Pray for it!

Unfrocked Pastor Restored by ULCA's Northwest Synod

Appleton, Wis. — (NLC) — The Northwest Synod of the United Lutheran Church in America has reinstated the Rev. Victor K. Wrigley, who 18 months ago was tried for heresy and convicted on five counts of doctrinal deviation.

Mr. Wrigley's reinstatement was recommended by the Northwest Synod's pastoral examining committee, which had questioned the 37-year-old pastor early this year and found his statement of Christian faith without error.

Delegates to the synod's annual meeting here, May 21-23, voted unanimously to accept the committee's recommendation. There was no discussion before the action was taken.

Mr. Wrigley is pastor of Gethsemane Lutheran church in Brookfield, Wis., a suburb of Milwaukee. The 400-member congregation had refused to discharge him despite his ouster by the synod.

He was convicted of heresy in November of 1955 after a trial panel of pastors found that he had denied "the objective authority of the Holy Scriptures."

Specifically, he was accused of denying the virgin birth of Jesus Christ and His physical resurrection. He was dismissed by action of the synod in January, 1956, but continued to serve his congregation.

Mr. Wrigley was one of three pastors of the Northwest Synod to be tried for heresy. The Rev. John Geberding was cleared of the charges against him but left his pulpit and is now in newspaper work at Lancaster, Wis. However, he is also preaching on a supply basis in a Lutheran church.

The Rev. George P. Crist was convicted of heresy and unfrocked. He is now in newspaper work in Quincy, Ill., and is doing some preaching in a Congregational church there.

Rural Church Clinic

Marlette, Michigan

June 11-12, 1957

JAMES N. LUND

FOR THE GOOD of our health we go to the doctor or the clinic for a checkup, occasionally. Some business concerns require their employees to do this regularly. We may delay going because we feel in good health, — so why waste time and money on going! Or we may put off going because we have an ailment and are afraid the doctor might tell us that it is serious, and that we need an operation. So we kid ourselves into thinking that "things will take care of themselves."

Not only individuals, but communities, churches, organizations, businesses can become sick, and therefore they, too, need occasional checkups by men whose training and experience qualify them for such work. Witness the city and county Planning Commissions that have sprung up all over our country the past few years.

Our Juhl-Germania City parish has just had it: a thorough, big-clinic diagnosis under the direction of Dr. E. W. Mueller, who is the executive secretary of the Rural Church Program of the Division of American Missions. And this, in turn, is one of the Departments of the National Lutheran Council.

We spent two days at the "clinic", — the first one at the Juhl church and the second one at the Germania church, — with members of all three of the parish churches attending. After hymn-singing, prayer, and proper introduction in the church auditorium Dr. Mueller, on the theory that "we can't see the woods for the trees," — outlined the background against which the rural church of today is placed. In one generation a "revolution" in the farmer's way of life has taken place, — a "revolution" brought about by the tractor, electricity, rubber on wheels, highways, the influence of the "Land Grant Colleges." That "revolution" affects the work of the rural church in many ways. Every year one thousand rural churches are being closed. Today one farm family produces enough food for twenty city families. Some years ago the ratio was one to four. In the horse-and-buggy days churches were located within easy driving distance. Now, with better roads and cars, one church takes the place of two or three.

Our Juhl-Germania-Brown City parish is located in the "Thumb Area" of Michigan; some even refer to this part of that area as the cuticle, without intending to tickle anyone's funny bone. This is rich and level farm land, furnishing much of Detroit's milk supply. It is also an area into which small industry has been moving in recent years. Many of these workers buy an acre or two and build a home several miles away from the nearest city or from their place of work. Consequently there is a large "non-farm" rural population

in the area. Also, many farmers seek employment for all or part of the year in factories. All these factors affect the work of the church in this area, as it affects the lives of our people. On the basis of present trends and a wealth of data gathered from many sources Dr. Mueller pictured this area ten and twenty years in the future and urged the churches to begin now planning and preparing for the greater opportunities and responsibilities which they will soon face. "The killing distance of a church," he said, — referring especially to the influence of the town or village church upon the surrounding rural area, — is greater than its serving distance."

The second and more specific section of the "clinic" took place around the coffee tables each night at both the Juhl and Germania churches. Everyone was given a number and assigned to one of the tables. Each group elected a secretary. All groups were given about ten minutes to discuss what they considered to be the greatest need of their church. One group felt that a bus system to bring children and grown-ups to Sunday School and church would meet a great need. Other groups also felt the need for better educational facilities for adults as well as for the children, — and an educational program that would more adequately meet the needs of all age-groups within the church and in the community.

Another group, considering whether the spiritual needs of the community could best be met by two separate churches (Juhl and Germania) only five miles apart, — felt that they should continue as at present but that a greater effort should be made to reach the unchurched people of the community. Another group suggested that a study committee be set up to consider this question from all angles. Somewhere during the clinic the idea of having a united church council and one corporation for the two churches came up. Another group came up with the idea that our foremost need was not so much that of better facilities, or organization, but a deepening or strengthening of the spiritual life of our people.

At the second coffee table session, which brought the "clinic" to a close, the groups were asked to discuss what they considered to be the weak point and the strong point in the program of the local churches. One group felt that our strong point was our Sunday worship service, and our weak point was our youth program. Another group said that the women's organizations, (Ladies' Aids, Mission Group, Esther and Martha Circles, Evening Guild) were strong, and that we were weak in Sunday School facilities, and that the continual difficulty of getting enough teachers represented a weakness in our churches. Dr. Mueller asked further questions about each of the points that were brought up, and offered suggestions. Thus the coffee sessions became periods of self-analysis, and a very important phase of the "clinic."

What the results or outcome of such a "clinic" are cannot be measured. Certainly we came home from it with much to think about for a long time to come.

Pastor Lund is in very active semi-retirement as assistant pastor to Pastor Harry Andersen, Marlette.

We got a new perspective or a new dimension of the work of the Church in the community. Also a better understanding of our responsibility to the community. The changed pattern of life calls for a changing program of church work. Our farmers want the latest and best equipment to farm effectively, the latest home appliances, and city conveniences, and they are no longer satisfied with the one-room school for the education of their children. But in the work of the Church, some of our good farmers throughout America seem to think that 18th century equipment and methods are good enough for 20th century tasks. "What was good enough for grandma should be good enough for us" they say. That is one of the problems of the rural church. One of the great lessons of history is that people who do not accept their responsibilities lose their heritage. To the degree we shirk our responsibilities, to that degree we weaken. Our goal as a church, is not to build a strong school or church organization, but to build strong people. We do not use people to build a strong school or church, but school and church to build strong people. God will hold us local people responsible for the unchurched in our area.

The "clinic" examined, — figuratively speaking, every organ of our body, — as a thorough checkup should. It showed us where we were strong, and where our strength was not being effectively used. It also indicated our weakness, or sore spots, ailments, or an anemic condition brought on by faulty diet, like children getting too much candy and starch, and not enough protein, nor enough exercise. We got some surprises. And it hurt to be told that here is a sore spot to watch carefully lest it become malignant. Or, here are things we must avoid, and other things we must do if we want to be healthy, and grow, and live. For, like little children some of us wanted to sit up half the night watching the soap operas or prize fights on TV while eating candy, and then going to Sunday School and church the next day with a TV hangover and grouch which the Lord and all His angels couldn't get through in forty minutes. In many homes this has taken the place of family devotions, or the reading of good Christian books. So, some of us didn't like it when the good doctor at the "clinic" prescribed a more balanced intellectual and spiritual diet. Some of us will ignore the doctor's advice, tear up his prescription, and go on living as before. Others (we hope) will be more sensible, and sit down and face the facts, and say, "I want to live, and be of some use in the world, — and if that's what I must do, I'll do it."

No sensible person could question the doctor's ability nor the major points in his diagnosis and prescription, — though a few minor details may at present seem inapplicable to our circumstances. Dr. Mueller came to us well fortified with years of experience with rural churches, having been brought up among them. In the short time he was here he conferred with local editors, school principals, county officials, business men, and professional men. He had at his finger tips innumerable facts supplied him in a map of this county, showing the location of churches of all denominations, where their members lived, etc., — as well as detailed reports from each church. In addition to these

there were reports published by county organizations, and by the Council of Churches, and by our state Universities. So, we need not have been surprised that he knew more about us than we knew about ourselves.

Such "clinics" are just one of the services which the member churches of the National Lutheran Council have access to.

It was a great experience for the three churches of this parish to go to this "Clinic." We recommend it for others.

The Mountain Revisited

III

(Sermon on the Mount as translated in RSV)

Galilee was a surprisingly populous region. Josephus, in his history of the Jewish War, tells us that "the Galileans... have been always very numerous... the cities lie here very thick, and the very many villages there are here and everywhere so full of people... that the very least of them contained above fifteen thousand inhabitants." Since the number of these "villages" was reckoned at 204, or — as it reads in some versions of Josephus' autobiography — 240, that would mean a total population of well over three million, in an area of about a hundred square miles.

Josephus is the only reporter we have for these matters, and there is reason to think he may have exaggerated. Since he made terms with the Romans and was by them appointed military governor of Galilee, he was always eager to make as good a showing as possible, and it would certainly not be like him to underestimate the population over which he ruled. Making allowance for that, however, it is clear that Galilee was a place where people thronged. The Gospels reveal how, at the shortest notice, crowds gathered about Jesus wherever He went. Matthew's preface to the Sermon tells us how "Seeing the crowds, He went up on the mountain."

The Revised Standard Version helps us to get this sense of how great numbers of people were always making it difficult for Jesus to do His work. At Matthew 5:1 the King James Version says: "And seeing the multitudes." "Multitudes" is a fine old Latin word, meaning a great number of persons collected together. A volume on best sellers in the United States is entitled "Golden Multitudes." Webster, in fact, tells us that "multitude" is "now somewhat bookish." Really to get a picture of people tumbling over each other, we need the word "crowd," which suggests masses milling in disorder. Although "multitude" is a Latin word, even the Vulgate here has a word for tumult, mob, commotion, the word from which we get "turbulent." The opening words of the Sermon make it clear that Jesus' work was not done in lonely seclusion, but rather that He lived and labored

"Where cross the crowded ways of life."

J. Carter Swaim.



Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN
2400 42nd No.
Edgewater Park,
Seattle, Washington

Welcome to Whispering Pines

The young people's camp of the Northern Lights' District will begin in the afternoon of July 8 and close after breakfast on July 15, at Whispering Pines Camp on Spirit lake, Frederic, Wisconsin.

Directions to camp: If you go to Frederic, Wis., you take Highway 48 west out of Frederic to the Whispering Pines sign. Turn right to the end of the road and turn left to the camp entrance. If you are coming from Minnesota, you can go either to Frederic or take Highway 87 either from Grantsburg or St. Croix to Highway 48, then follow 48 until you see the sign on the left side of the road before reaching Frederic.

We are expecting all the young people from the Northern Lights' District, but I am sure that many of you from other districts would like to attend a camp in beautiful Wisconsin, there will be room for you also. We know you would enjoy it.

Gora Tudu, our young man from India who is sponsored by LYF will be our special guest. In addition, there will be two young men from Germany in attendance, Martin Junginger and Hans Mayerl, who are in America to attend the Lutheran World Federation in Minneapolis.

Please write to Pastor Harald Petersen, Luck, Wis., immediately and inform him you are coming. If any of you Northern Lighters' haven't registered yet, be sure to do so right away.

The program will feature such things as Bible study, discussion groups, athletics, swimming, boating, folk games, and the traditional campfire.

Over the Typewriter

Now that most of you have settled down to summer employment or have decided on a nice vacation trip, perhaps you have time to stop and think for a moment about some of the responsibility which faces the youth of today. We are faced with so building our lives that we may be useful and helpful. It is not an easy thing, sometimes, to face reality and come to grips with it, but if we find our place with God, we can meet the tasks which are presented. That which we must remember is this: although we are young in years, we are old in responsibility. Our duties are great and many. To shirk them is to be un-Christian.

I recently discussed a subject with some friends that I am sure many of you consider often. Why aren't there more college age young people active in church work? It seems that when one goes to college, he is too old for LYF and too young for the Young Adult or ineligible for the Young Married groups. Does anyone have an answer?

AELYF Doin's

Hartford, Connecticut: Four young men have just joined the Fellowship there. Confirmation was celebrated recently and should bring several more into the group.

Danevang, Texas: A newly formed baseball league of five Lutheran churches was recently initiated by the young people of the church there.

Newell, Iowa: The Fellowship there will conduct the services on July 9 in the absence of the pastor who is on vacation.

Greenville, Michigan: Everyone there is looking forward to the district camp in July. Jan Hansen and Beverly Gallagher are the delegates to the convention this year. They feel very proud to be allowed two delegates this year. Last year, they were accepted on a temporary basis pending presentation and approval of their constitution by the district board. They plan a swimming party and picnic combined for the new confirmands in the church. It will be held July 21 at Tek-E-Nek Lake.

Notes of Interest

Don't forget the Great Plains District Camp July 28 through August 2, also their convention August 20 to September 1. The former will be held at Nysted, the latter at Denmark, Kansas....Get to know the two German young men visiting at your camps. They will have many interesting things to tell you and perhaps ask, too....Give Gora Tudu a good send-off from your camp or convention....he will be leaving for India soon....Plan to attend some of the meetings at the Lutheran World Federation in Minneapolis in August....you will be richly rewarded....It's sunny in Seattle this evening....Pogo isn't bad either.... Good Grief!

Crickets in Japan

Those who saw the motion picture, "Teahouse of the August Moon" will recall the amusing episodes which involved cages for crickets. If any viewer of the film thinks those references are fictitious romanticism, he is wrong!

Since feudal times, the Japanese people have raised crickets as a hobby. They nurture them with tender care, feeding them on slices of eggplant and cucumber.

Some of the tiny pets produce songs in the key of G, one octave higher than the highest G key on the piano; others sing in a long, uninterrupted tremolo. One species is known for its varying staccato notes, and another, for its soft, bell-like tones.

When the time is ripe, in cool glen and softly lighted bowers, the cages are opened. The breathless liberators, with ears attuned, wait for their pets to get their bearings, realize their freedom, and send forth their rejoicings in sibilant songs.

A singing spirit is the portion of those who know the liberty which Christ bestows.

(Reprinted from No. 2, May 1957 issue of a pamphlet circulated by the World Council of Christian Education and Sunday School Association.)

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Just A Reminder

WMS convention is approaching rapidly. Our business session will be held from 6:30 to 7:45 Friday and Saturday evenings, August 9 and 10. Adoption of the proposed revised constitution will be our most important item of business.

Has **your** local group acted on the ratification of the proposed constitution? Make it **your** concern to see that this is done and reported to the president as soon as possible.

Emilie Stockholm,
3320 Evergreen Street
Chicago 51, Illinois.

Our WMS Convention Speaker

Our convention speaker this year will be one of the foreign guests who are coming to the Lutheran World Federation Assembly at Minneapolis, Minnesota. She is Mrs. Armgard Von Alvensleben, who represents the Evangelisch-Landeskirche at Hannover, Germany. Mrs. Von Alvensleben is at present manager of Evangelical Relief Society, Bahnhofmissions, a member of committee for Evangelical Women's Affairs, and is active in social work within a religious organization.

We are very fortunate that it was possible for Mrs. Alvensleben to accept Miss Stockholm's invitation and we can look forward to a wonderful evening with her as our speaker.

Interesting Vacation Reading

"A sensible, helpful, much needed book," is what Clifton Fadiman says about "The Fears Men Live By," by Selma Hirsh, \$2.75, Harper & Brothers, New York.

"The Real Enjoyment of Living," by Hyman Judah Schachtel, \$2.75, E. P. Dutton & Co., Inc., New York.

"Conflict in Education," is the title of a new book by Robert Hutchins, \$2, Harpers, New York.

The Newsletter

Several of our women's organizations send out mimeographed monthly news letters to their members. In some instances the WMS District Representative has been responsible for a newsletter to the organizations in her particular district. In any case it is an excellent medium for promoting the work of an organization and should be given a try.

Women's Mission Society Board

PRESIDENT: Miss Emilie Stockholm,
3320 Evergreen Street, Chicago 51, Illinois.

VICE PRESIDENT: Mrs. Richard Sorensen,
1456 Hawthorne Avenue, Waterloo, Iowa.

TREASURER: Mrs. Ove Nielsen,

48 First Street, Edison Township, Fords, N. J.

SECRETARY: Mrs. Robert Nussle,
2615 West 104 Place, Chicago, Illinois.

ASSISTANT SECRETARY: Mrs. Arnold Sorensen,
Askov, Minnesota.

HONORARY PRESIDENT: Mrs. Thomas Knudstrup,
345 Third Street, Manistee, Michigan.

WMS District Representatives

District 1—Mrs. Ove Nielsen, Fords, New Jersey.

District 2—Mrs. William Kester, Sandusky, Michigan.

District 3—Mrs. Niels Schou, Dwight, Illinois.

District 4—Mrs. Axel Holst, Cedar Falls, Iowa.

District 5—Mrs. Clayton Nielsen, Withee, Wisconsin.

District 6—Mrs. Hans Meyer, Ruthton, Minnesota.

District 7—Mrs. Aage Paulsen, Beaver Crossing, Nebr.

District 8—Mrs. Anna Rasmussen, Solvang, California.

District 9—Mrs. C. S. Fynboe, Parkland, Washington.

I Am An American

"During the first few years after our arrival from Chile, I was busy getting adjusted to a new school making new friends and getting used to the American way of life. I did not think so much of becoming a citizen except as something I knew I would want to do some day. After my marriage, I began to think seriously of becoming a citizen. The first step I found was to make my application for citizenship papers. I obtained a questionnaire from the Clerk of Court, filled it out and sent it to Omaha, Nebraska.

"After waiting for about three months, I received word from Omaha that in two weeks I was to appear in the office of the Clerk of Black Hawk county. I was to bring along two witnesses, not relatives, who had known me during my years in America. I also obtained from that office three pages of questions which I was expected to know. These questions were not difficult as I had already studied them in school and only had to review them. Within fifteen days, I received notice from the U. S. District Court in Dubuque that I was to appear in the U. S. Court Room of the court house in Waterloo for the final hearing on my petition. Before this hearing I had to render all alien papers and cards to the court. At the opening of the hearing, the Boy Scouts put on an impressive ceremony for us. Following this we applicants pledged our loyalty and allegiance to the United States. The judge then swore us in and we became citizens of the United States.

"Now I am a proud and happy citizen of the United States with all the responsibilities and privileges of the native born citizen."

Sylvia Llewellyn.



OPINION AND COMMENT

AS THE TIME draws closer to the Convention in Ringsted we have begun to experience that annual eagerness which we have come to expect along about this time each year. There is something unique and compelling about these yearly get-togethers, and no matter how dearly we love the fellowship of the local Christian congregation, there has always seemed something special about the fellowship of the larger church. It is partly, of course, the renewal of old comradeships. But as we have grown older, we have grown more appreciative of fellowship at a deeper level than mere friendliness. Our convention is the penultimate experience of the Christian life within us and our church. Meetings of the National Council and the World Council and even of the Lutheran World Federation, overpowering as they are, do not get quite so near to the heart of our Christian society as do our conventions. We might also say that in them "we live and move and have our being." Those who come to the convention and miss this go away poorer than they need be. We do not have much sympathy, for example, with those of differing ethnic backgrounds who come to our conventions and are astounded to find evidence (in our way of doing things, in our dialects, in our speakers' references and illustrations) that our church is "Danish." We cannot hide that fact, nor must we. Those who on the local level have found themselves at home in one of our churches, perhaps a home-mission, ought not to be surprised to discover that our conventions are, perhaps, rather more "foreign" than they had been led to believe. We are what we are, and no amount of concealment can change that. We do not refer to the official program of the convention, of course, since that is English throughout. But in the social hours between meetings and during meals, only the most wanting in understanding will protest over hearing conversations, toasts, graces done in Danish. Such occurrences are in minority, and surely are harmless, and do not make our church less "American" . . . Having said this, we can now take up the other side of the question. The fellowship which we feel so strongly about, and with which this editorial is concerned, is not identifiable by its being particularly Danish. Our impression is that many visitors and perhaps some delegates enjoy the convention particularly because of deep-seated, psychological, sentimental associations which are strongly Danish. We are happy for those who are thus stimulated by our annual meetings, and glad that they can renew old friendships under a warm regard for another fatherland and mother tongue. However, if this is their main purpose and their major delight in the convention, then they too will go away poorer than they need.

Danish is not the permanently stimulating heritage which many believe it to be, as any immigrant fathers and mothers can testify who have tried to transfer it to their teenage children. The genius of our conventions is that we find there a meeting-ground where we can plumb deeply into life and discover ourselves and our tasks under God. Up at the surface are all the organizational problems, the financial problems, the administrative details, the verbal explorations, and they can all be stimulating (or frustrating) enough. But at the deeper levels are the major issues which do not change from year to year, but which were the substance of the gospel when it was first heard, and which still are the substances of the same gospel.

AS A KIND of codicil to the above remarks, we add this brief comment, which we have made before: Could not all those who send greetings to our convention see to it that they arrive already translated into English? Such greetings are intended for everyone, but unless they are read in English, they reach probably less than half.

WE NOTED that the June convention of the UELC tried the interesting experiment of having the convention begin on Thursday and end on Tuesday. This idea seems to have considerable merit. Pastors who must travel a great distance to the convention, under the present plan of opening with committee meetings on Tuesday morning, cannot avoid being gone two Sundays in order to attend the convention. A District convention takes another Sunday, and perhaps a Fellowship Meeting or a Youth Convention takes still another Sunday out of the year. Add to that the fact that most pastors are gladly granted two or three Sundays "vacation" and soon local members get the impression that their pastor is gone half of the time. This could be partially remedied by opening the convention on Thursday and closing it on Tuesday. Sunday could still be the "climax," which it properly is at our conventions. The plan has this added advantage that delegates will remain throughout, and not pack up and leave Saturday night or Sunday morning — as they now often do — since the business session would continue through Tuesday.

THIS DID not happen to us, our wife insists, but we have it on fairly good authority that it did happen in another church. After the pastor and his wife had returned from a distant convention, a layman at a prayer meeting offered up thanks for their safe return: "Oh Lord," he said, "we thank Thee for bringing our pastor safely home, and his dear wife, too, dear Lord, for Thou preserveth man and beast."

LIMERICK

The kind of your ancestors, lad,
Whether good, indifferent, or bad,
Matters not, for you'll find
The point is — what kind
Of descendants your ancestors had.

— Floyd A. Cantwell.

Harper's Magazine on Ministers

A young Methodist minister has lashed out at the "grinding adherence to convention" that he says the church and society demand of clergymen.

The Reverend James B. Moore, Director of Religious Life at Mount Union College, Alliance, Ohio, says that when some ministers see what playing a "role" does to their soul, they commit suicide.

Writing in the July issue of Harper's Magazine, Mr. Moore attacks "the ridiculous, even ludicrous idea many Protestants have of what their minister is supposed to be." He says it is difficult to say where the idea came from and he continues:

"It may be a mixture of Puritan piety, Victorian prudery, and the pious moralism of the American Middle West, but wherever it came from it casts the Protestant minister in America in a role which succeeds not in spiritualizing but only in dehumanizing him.

"The average Protestant congregation is highly suspicious of really intelligent preaching, or of preaching as an art. The truth is, the average Protestant church in America is scared to death of ideas. The minister who really has ideas soon finds he either has to cut and trim or to look for that rare church — if he can find it — where people want to think a little. Really good preaching is too 'stuck up' or too 'highbrow' for 90 per cent of American Protestant congregations.

"To fulfill his role as a successful Protestant minister the young clergyman can get off to his best start by joining Rotary, or a similar organization, and by subscribing to 'Doran's Minister's Manual' and the 'Reader's Digest' in order to find sermon sources. Next, he should spend a major part of his time in community organizations and be ready to speak to the PTA at the ring of the phone, as well as to the Homebuilders Guild.

"He should never tell his people they are spiritually dead. He should tell them they are wonderful and that they can all have peace of mind and success through religion. He should show little or no interest in the town's art center, or its orchestra, or — especially — in its little theater, as this is quite likely infested with people who are highly immoral. He should not write any articles or books. This is doing work for himself on the church's time. He should positively be present and vocal at all suppers, bazaars, community meetings, committee meetings, choir practices, baptisms, weddings, and gatherings of the clans. He should not be seen too often at the movies, if at all. Let him not go to films such as 'Baby Doll' lest the pastoral relations committee be eager to move him that June. If he smokes or likes a glass of wine at Thanksgiving or Christmas — beware! That is the equivalent of committing adultery with the choir director."

Moore says all this is contrary to one of the central ideas of the Protestant Reformation, which is that clergymen and laymen "stand equal in all respects before God and before man."

He writes: "Evidently many Protestant denominations do not take the Reformation seriously. For the double standard of American Protestant life — as between clergyman and layman — is the cause of much of the

conventionally imposed schizophrenia which the clergyman must suffer."

Moore also says that a young minister "is forced into playing the role of a politician if he is going to get ahead in his profession."

He says the Methodist Church is "one of the chief offenders on this score."

He writes: "The outright bootlicking, backslapping and 'apple-polishing' which go on in the aggressive fight for position, place and prestige are appalling to any sensitive young minister. The pity is that this is about what is expected. The leading laymen expect it and foster it. The rule in the church is very often 'who you know' — not 'who you are' and what you have genuinely to offer in preaching, personal example, creativity, intellectual clarity, honesty and sincerity."

Moore predicts in conclusion that "when the younger ministers of our time come to a fuller realization of the position in which they now stand, there will be a movement away from the regimented type of Protestant denomination."

Parish Education Meeting

The Rev. Howard Christensen, secretary for youth work, The American Evangelical Lutheran Church, Detroit, Michigan, has been invited to consult with a select group of leading Lutheran psychologists, sociologists, theologians, and pastors at North Park College, Chicago, July 8-11. There they will evaluate age-group objectives proposed for use in the eight Lutheran church bodies taking part in the Long-Range Program of Parish Education.

The Chicago meeting is part of a decade-long plan that will result in a coordinated program of parish education in churches representing over four million Lutherans on the North American continent. Participating church bodies are: The American Evangelical Lutheran Church, The American Lutheran Church, The Augustana Lutheran Church, The Evangelical Lutheran Church, The Suomi Synod, The Lutheran Free Church, The United Evangelical Lutheran Church, and The United Lutheran Church in America.

This joint Long-Range Program of Parish Education represents the first time that any major Protestant denomination in North America has attempted to integrate the work of all its parish schools — Sunday, week-day, vacation, catechetical, camp, and home. First step in the program — approval of a general educational objective — has already been taken by all of the participating bodies.

At Chicago, educational objectives proposed for every age level from birth to old age will be examined. Various specialists — general educators, religious educators, age group psychologists, sociologists, educational writers, confessional theologians, biblical theologians — will criticize the projected objectives from their points of view. The objectives will be referred back to the staff of the Long-Range Program for further revision. Then they will be submitted to Boards of Parish Education of the cooperating churches for approval.

OUR CHURCH

Vesper, (Denmark), Kansas. We note in the bulletin sent out by the Denmark church and the Excelsior church that Pastor Willard Garred has resigned his pastorates in Kansas, and in October will move to Hampton, Iowa. Pastor Garred is Synod Secretary.

Menominee, Mich. In KIRKE OG FOLK we read that Pastor Ivan Nielsen has resigned his pastorate here and will be moving to Dwight, Illinois, late this year.

Cedar Heights, Iowa. Also thanks to KIRKE OG FOLK we can announce that Pastor Alfred Sorensen has resigned from his work as home mission pastor here and will be moving to Des Moines where he and his wife will direct the Old People's Home, "Valborgsminde."

Bridgeport, Conn. The Annual Club Night presented by the congregation's organizations took place in late June, with special guests the two young men from Germany (mentioned in June 20 LUTHERAN TIDINGS) who are on the way to the LWF meeting in Minneapolis. The two young men were to speak briefly, and were to move on to Hartford the following day. They traveled through the district for five days.

Salinas, Calif. Complete arrangements have now been made for the transfer of the church property here to the city. Two lots are involved, and the price for each was \$13,000. The church and parish hall were evaluated at \$68,100, making a total payment to the congregation of \$94,100. An alternate plan was for the city to move the church and hall (at an estimated cost of only \$43,000). However, engineers advised the city council that because of the type of construction used in the building, the church might collapse during moving. The council decided not to risk it.

Trinity Church, Greenville, Michigan. The two young German students (see above) were to be guests at a Strawberry Festival here on June 30; and were to proceed to the Youth Fellowship Camp at New Era, Mich.

Withee, Wisconsin. Sunday, June 16, was pledge day here, with members agreeing to pay a total of \$28,733 for the new church — exceeding the minimum goal by 43 per cent. Approximately \$40,000 will now be available for building purposes.

Cedar Rapids, Iowa. Pastor Arthur Frost is now living at 207-27th Street NW, in Cedar Rapids. We understand he plans to move to Des Moines in the fall. Pastor Frost is former pastor of Salinas, California, and now in temporary retirement because of poor health.

Grand View Junior Camp Canceled

Due to a number of varied circumstances it has become necessary to cancel the annual Junior Camp at Grand View College this year.

Remodeling in the dormitories and in the dining hall will conflict with a satisfactory camp program, as will the dates with some of the district camps.

It has also been felt by some that the regular camp program now being carried out by the AELLYF in the various districts would be better served if in the future the G. V. C. Junior Camp could be coordinated with the general camp program. We therefore urge all the young people to attend their district camps and to participate whole-heartedly in the endeavors of their district AELLYF.

Grand View College.

From Kronborg, Nebr.

At this time a year ago, Pastor Carl Laursen and family moved into our parsonage, and it has indeed been a good year. He is an untiring, energetic leader, and we feel fortunate to have his family here. In May, Reggie, (a son), was taken suddenly ill with an acute attack of appendicitis and was rushed to the hospital for an operation, but like a true Montana cowboy, he was out again in five days, active as ever, and this summer he has been helping out on farms driving a tractor.

Last winter a small group enjoyed discussing "World Problems" twice a month. Dr. Otto Hoiberg of Nebraska University helped us to get started and to get material and films.

We also had several afternoon meetings at the parsonage or at the Parish Hall, with group singing of Danish songs and with Pastor Holst telling or reading Danish stories.

During Lent we had church services every Wednesday evening with very good attendance.

Our summer school, under the leadership of Pastor Laursen, assisted by some of our church women, was attended by fifty-four children. Pastor Jens Holst had charge of the story hour.

Muriel Nielsen visited us in April, and her talk and exhibit of Indian-made garments, etc., was enjoyed by all. We are looking forward to a visit from Missionary Mary Smith on July 21.

Among improvements made during the year was the widening of the Altar, which was paid for out of the Memorial Fund. The congregation has

voted to purchase a new piano for the church, with the balance of the fund.

The Laursen family left June 17 for a two-weeks' vacation in Montana and the Rockies. At this writing we have an abundance of rain with flooding of lowlands and some damage to crops.

Greetings,

Niels Wodder, Correspondent.

The Fulness of Faith

(Continued from Page 2)

views. Now, however, the effort to protect the authority of the Bible has gone so far that one A. Polonus has insisted that even the punctuation of the Bible is inspired and therefore without error!

One must concede that the Fundamentalists have some good motives. They fear that the moment one admits any weakness or terror in scripture one has then made a hole in the dyke of truth and stability. Any such a concession, they feel, is a concession to the Devil, and would lead to the denial of God. Salvation and ethics and the divinity of Jesus would soon be in grave danger, and God, religion and morality would all be undermined, they say.

Now being in Christ is having an extreme, as such. It is a yearning to the extreme of perfection. But it is not going to the extreme of exclusiveness.

This feeling of being of a select company was surely part of the fault of the Pharisees. They were among the best people in the day of Jesus. They were dedicated, sincere, zealous for good. But Jesus found himself in conflict with them because they had come to the notion that they were the only good people. "You must come to us for the answers," they said, in effect.

But that is to put "God in a box." And "the Spirit blows where it will." It is not possible to box up God or Jesus or the Holy Spirit. They are found in no one denomination, or creed, or writing.

We are not going to be known by our doctrines, but instead by our fruits. It is somewhat easier to profess doctrines than it is to produce good fruit. But by your fruits you will be known.

This is not to eliminate doctrine, but is rather to give it second place. And so, finally, if we will understand what we mean when we say this, we will also put the Bible in second place. It is a recording, a recording of that which must always be in first place.

In first place must always be God Himself, and the revelation of Himself, in His Son, Jesus Christ, and the continuing manifestation of Himself in the Holy Spirit.

Notes From My Journey

P. Rasmussen

CONTINUED

There are many things that I enjoy and admire in this little country, the cozy homes furnished in a certain way, the beautiful flower gardens hoed and raked free from weeds, the lure of the woods, the shining surface of the quiet lake where swans, ducks and ducklings enjoy life and fish have their paradise, the winding hard surfaced roads, the church bells calling, calling again, and last but not least the courtesy and the heartfelt kindness and the Danish hospitality. But there is also some sadness about it. I meet all these good people, share a few hours or days with them, sharing the very best in life, and then part again never to meet them here on earth again. Still "It is better to have loved and lost than never to have loved at all." Memories, memorials I carry with me day by day; they fill and enrich my soul. One day I longed so much for Enok and Nanna, I had not seen them since my first week in Copenhagen. So I simply boarded the train for Rinkenæs in the south where lived Rev. Christian Andersen. I was sure he would know where they were and I was right about my suggestion. He phoned Sønderborg and they were there. He started his car and over we went. They and I then drove in their little car out along the beautiful coast of Als, stopped the car by the roadside, walked and talked through the woods and rested at the shore of Little Belt; later had supper at the modern "Idrætsskole" and back to Rinkenæs where I rested for the night. The room I slept in faced the Flensborg Fjord and on the walls hung historical pictures among them the picture of Brorsen writing his well known hymn, "Now found is the fairest of roses," also a picture of a big ship crossing the ocean waves, the stork, "Dybbøl" windmill, a flag waving from a big stone construction and this inscription, "Vaj over Slesvig til stjernerne falder," translation: "Float over Schleswig until the stars are no more." In the morning an old sea captain who is now a pilot guiding the ships through the fjord offered us a boat ride down to Rønshoved High school there to meet Mr. and Mrs. Haarder and we came just in time to celebrate her fiftieth birthday and share an hour of gladness and hospitality. Then in the afternoon we started our trip northward, Andersen, wife and I. We headed for Bovlund where Henrik Wulff has his home and church. The coffee table was beautifully decorated, a flag on high mast, the reception as hearty as

could be. A visit to the church and church yard, a lively talk about former days in the U. S. A. and then goodbye to Andersens who had been so kind and helpful. As he sat at the supper table, Wulff mentioned that on August 8 they would celebrate their silver wedding and they took it for granted that I would be there to preach at the communion service and what could I say more than yes. And so it is again and again, invitations.

The next day a happy family and the old pastor were on the way to a place called Skodborg where "tanta" Sofie as we call her in Dalum has now made her home together with her husband. He is retired from 48 years of service as engineer on big boats crossing the seven seas. She has been with him several trips, in fact they have passed through Panama Canal 24 times. Finally that day we came to Skovrup where our daughter, Esther, has a sister-in-law and a father-in-law; he is sometimes in Canada, at other times here at home. Were we ever busy there! The first evening we drove to Skamlingsbanken, one of the important historical places in Denmark. Statues of well known men are to be found in different places and I could write pages about this place and what has happened there ever since Grundtvig spoke to the big folk meeting in 1844. At a certain low place at the bottom of the hill a big group of young people played games and danced folk dances, they had a wonderful time and Mr. Schultz stated as he saw it "The Danish young people are not spoiled." These youngsters came and just joined in without any introduction. For two days my host drove me everywhere to see what would be of interest. And then Halvdan Knudsen from Fredericia came with a man who was interested in Canada. We talked things over on our way to Fredericia. Whether we will meet in Canada is to be seen. I never urge anyone to emigrate.

This is the second time that Halvdan and I have met and he has every time been so kind and helpful. He carried my suitcase, helped to check it, saw to it that I got the right ticket and went with me to an old friend where I would visit a few hours before train time.

I have tried many things; hours and days have been full with activity and then I tried sickness also; four doctors and some nurses worked on me one forenoon and then let me go, but it delayed me a week to rest, then I

was ready for another trip. I had been to Silkeborg once but only for an hour. Here lives the widow of Rasmus Jensen. He was minister in our synod many years but died in U. S. A. — and I know her very well from Brookings, S. D., from conventions and from Tyler meetings so now I would take off a couple days at Silkeborg, wonderful days to be remembered in future times. She has a car and she, her sister, and I used it as much as we needed. First afternoon — I came at two o'clock — we drove all around the city up to "Himmelbjerget" and had supper at her home. After that we took a walk through the woods alongside the lake talking about former days in the States but also what is up today. She had LUTHERAN TIDINGS and even the Brookings paper and is well posted on matters in our church. The next day we went to sea, again a wonderful trip that can hardly be described but must be experienced. As it happened she mentioned Kjellerup, and did I listen. Was that right then, Levring? Was it far away? No! a half an hour ride. Could we make that? Easy! Here I attended high school 60 years ago and now I saw it again. Not only the building but also one of my schoolmates 85 years old who is even able today to repair watches. The president and wife wanted me to come and speak at the annual meeting this fall but that is impossible, although I would have liked to be present. I had to write some lines in their guest book and may write an article for their annual if I get time.

We had to hurry home as Rev. and Mrs. Ammentorp would be coming over in the evening. Then we had a puncture to delay us but made it in time for the guests. A pleasant evening spent together. It is so easy to speak to people that have been abroad and know not only the land but also are interested in church matters and read our papers. We had our evening coffee out on the porch facing the lake, one of these wonderful summer evenings when we must sing together "Fred hviler over land og by." And we did, "The country lies in deep repose, and peace rules hearth and home, While silver clouds the moon enclose, And through the heavens roam."

A Sincere Greeting and Thanks

To our many friends in the congregations we have served, we want to express our sincere appreciation for the kind thoughts and memorials that have been given in memory of my wife and mother. A special thanks to all friends in Kronborg congregation, who purchased the monument for our cemetery lot.

Sincerely,

Jens A. Holst and children.

Letters

The New Altar Book

I have just finished reading Valdemar S. Jensen's comments on the new revised version of the confirmation as it was and as it is. I enjoyed it very much. However, one thing is beyond my understanding, — that a committee makes the rules for all the congregations to be used alike by every pastor. A committee cannot make rules and regulations for the individual congregations and their pastor. It seems to me, when the pastor takes it upon himself to teach a confirmation class in what he thinks is the best, and the parents trust him, he also should have the privilege to confirm them in his individual way. My confirmation, and the instruction I had in the two preceding years, is one of my dearest memories. I will never think as much of any other pastor. It was Pastor H. Helweg. There are many other things inside the synod that are not the way I would like them, but I do think our children are our most precious gifts, and we gave them into the Divine Power when they were baptized, and I feel their life after that should be as good as it can get. We should see that it is continued as it was begun in their baptism by a much bigger Power than the parents, the congregation, the pastor or any committee. But we give it into the hands of the pastor as an ambassador for Him. And then we should also give him full right and power to do it in his way. I was so lucky that my three children were confirmed by a man they liked very much, Pastor J. P. Andreassen.

Marie E. Hansen.

Lodge Religion

It happens that people ask me about my verdict on secret lodges professing to be religious. I can only answer that if I was to join an association which does not permit me to talk freely with others about politics and religion I should have to leave my substantial life outside and be a shadow of myself in the association.

Secondly, I am so much of a pharisee that I do not have to show it by joining a lodge religion. The pharisee order was exceedingly adept in giving alms to the needy without advertising it in the newspaper, but the person whose patriotic record had a few black marks on it or who in despair had seceded from respectability was not taken in as a brother. He could not be too young nor too old in order to be admitted.

Thirdly I could not join an order which substitutes a photograph for

the living person. I cannot belong to an order in which the communion (the Lord's Supper) has become a rite. It is not a rite. It is life reality. It is a source of organic unity in which freedom is the basic law. Whenever a religion of any kind ritualizes that I must stay out of it. That pertains to church religions as well.

Aage Moller.

Ecumenical Institute at Maywood

"Frontiers of World Christianity" will be the theme of the 1957 Chicago Ecumenical Institute on August 12-16 to be held for the first time since 1954. Among the leaders this year are Bishop Newbigin and Dr. Chandran of India, Bishop Howells of Africa, Martin Niemoller, Hans Ruedi Weber, E. A. Payne and Elfan Reese from Europe. Inquiries may be addressed to Dean W. B. Blakemore, 5757 University Avenue, Chicago. Co-sponsored by Garrett, by Chicago U., and by Chicago Lutheran Seminary of Maywood, the institute was attended by about 1,800 pastors and laymen last time, and offers an enriching experience for the coming summer.

Contributions to the Santal Mission

May, 1957

General Budget:

Central Lutheran, Omaha, Neb.	\$ 42.40
In memory of departed friends, Pastor Ronald Jespersens	3.00
In memory of Jens Sorensen, Chicago, Ill., Mrs. Hans Juhl	2.00
In memory of Carl Paulsen, Dwight, Ill., Mrs. Marie Andersen	1.00
Nysted Congregation, Dannebrog, Neb.	8.06
In memory of Mrs. Sara Mad- sen, Palo Alto, Mrs. T. G. Mul- ler and Hans C. Jorgensens, Kimballton, Iowa	5.00
Mrs. Agnete Iversen, Harlan Pedersens, Mrs. Anna Ras- mussen and Dagmar Miller	10.00
St. Stephen's L. A., Chicago	50.00
St. Ansgar's Congregation and Lutheran Guild, Salinas, Calif.	75.00
St. John's joint L. A. meeting, Hampton, Iowa	7.00
In memory of Ronnow and Her- man Hansen by sisters, Mrs. Mildred Blaine and Mrs. Inge- borg Raae, Grayling	10.00
In memory of Carl Steffensen, Lake Norden, S. D., K. V. Hesbys, Severt Andersen and Mrs. Emma Nielsen	4.00
Bethany S. S., Ludington, Mich.	100.00
Bethany Congr., Ludington	117.44
Marie Olsen, Ruthton, Minn.	10.00
Nathanael Congregation, Dag- mar, Mont.	45.20
In memory of Gus Barner, Plen- tywood, Mont., by Axel Skovs, Wallace Hemmingsen, Mrs.	

Wm. Petersen, Oluf Henrik-
sens, Martin Hoegs, Floyd
Vints, Jens Petersens, Harold
Skovs and Sigurd Skovs, all
of Alden, Minn. 5.00

In memory of Mrs. Louie
Christensen, Latimer, Iowa,
N. C. Rasmussens, Holger
Rasmussens and Mrs. Andr.
Jorgensen 1.50

In memory of Mrs. Geo. Jorgen-
sen, Hampton, Iowa, by N. E.
Lunds, Holger Rasmussens,
Edw. Hansens, Peter B. Jen-
sens, Alvin Hansens, Mrs. An-
drew Jorgensen, N. K. Peter-
sens, Chris. Sondergaard, Carl
M. Hansens and N. C. Ras-
mussens 5.00

First Luth. S. S., Alden, Minn. 38.16

In memory of Mrs. Jens Holst,
Sina Petersen, Owen, Wis. 5.00

Fredsville L. A., Dike, Iowa 5.00

Pastor Oluf Eies, Mornai Tea
Estate, India 5.47

Danebod Senior and Junior
Confirmation Classes, Tyler 34.20

Mrs. O. C. Olsen, Omaha, Neb. 10.00

For Muriel Nielsen and the
Ribers' Work:

Joint L. A. of Bone Lake and
West Denmark 34.10

Bethlehem Congr., Askov, Minn. 15.00

Dalum L. A., Canada 25.00

St. Stephen's L. A., Clinton, Ia. 41.45

In memory of Henry Millwood,
Victory, Mich., by J. P. Peter-
sens and Son, Carl Petersen 10.00

West Denmark Congregation,
Luck, Wis. 25.00

Our Savior's Congregation,
Brooklyn, N. Y. 25.00

For Lepers:

Mrs. Esther Jepsen, Cedar Falls,
Iowa 10.00

For Children in Schools:

Trinity S. S., Victory, Mich. 40.00

Total for May \$876.98

Total since January \$5,318.68

For every gift, a hearty thank you.

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa.

Please note two corrections to April
list:

Mrs. Juhl's In memoriam was for
Ronnow Hansen not Rasmus Hansen
and Mrs. Rasmus Jensens' In me-
moriam should have included Mrs.
Harald (Thyra) Nielsen, Tyler, Minn.

D. M.

LWF Assembly, Minneapolis

Members of the AELC who plan to
attend the Lutheran World Federation
Assembly in Minneapolis and who pre-
fer to be housed in homes of members
of St. Peder's Church are advised to
make this known to the Central Hous-
ing Committee of the Assembly which
is in charge of registration and place-
ment of guests.

For St. Peder's Church,
Ottar S. Jorgensen, Pastor.

Farewell for Pastor Frost

A large crowd gathered one Tuesday evening recently at St. Ansgar's Lutheran church parish hall to bid the Rev. and Mrs. Arthur Frost farewell. The Frosts will make their future home in Des Moines, Iowa, after visiting relatives in Withee, Wis.

Church council president, Mr. Walter Christensen, was master of ceremonies. In addition to singing, speeches were made by visiting pastors and members of the congregation.

Mr. Jorgen Rasmussen gave the honored couple a money gift in appreciation for his services to the First Evangelical Lutheran church in Watsonville. Mr. Bob Works, former church council president, also gave the Frosts a gift of matched luggage from the St. Ansgar congregation.

Specially invited guests for the evening in addition to members of the Salinas, Watsonville churches were the Rev. and Mrs. Owen Gramps, Watsonville; the Rev. and Mrs. Farstrup, Bethania Lutheran church, Solvang; the Rev. and Mrs. John Spann, Salinas Lutheran Church of the Good Shepherd; Mr. Richard Jacobsen, Askov, Minn.; and Mrs. Agnes Vogelstrom, Twenty Nine Palms. Mr. Jacobsen and Mrs. Vogelstrom are brother and sister of Mrs. Frost.

Dinner was prepared by Mrs. E. John Nielsen, assisted by Mrs. Walter Christensen, Mrs. Alex Nicols, Mrs. Wilbur Warren, Mr. Alfred Juncker and Mrs. Carl Mortensen. Table arrangements and decorations were under direction of Mrs. Sylman Culwell and serving was supervised by Mrs. Jack Nielsen.

Contributions to the Solvang Lutheran Home

MEMORIAL GIFTS:

In memory of Jens and Marie Jacobsen, Alameda, Calif., by Alfred and Agneta Borg, Hayward, Calif.	\$ 25.00
In memory of Mrs. Jens Jacobsen, Alameda, Calif., by Mr. and Mrs. C. V. Nielsen, Solvang, Calif.	3.00
In memory of Newton Stowe, Long Beach, by Martha H. Connor, Solvang	5.00
In memory of Mrs. Sarah Madsen, Palo Alto, by Mr. and Mrs. Jorgen Andersen	2.00
Mr. and Mrs. B. P. Christensen	2.00
Mr. and Mrs. Geo. Petersen	3.50
Mrs. Sorine Jensen	2.00
Mr. and Mrs. Alfred Petersen	3.00
Mr. and Mrs. C. V. Nielsen	3.00
Mr. and Mrs. Niels Petersen	3.00
Mr. Chris Johnson	1.50
all of Solvang	
In memory of Mrs. Harvey Sorensen, Oakland, by Pors and Schultz Family	5.00
Mr. and Mrs. Jack Nilsen	5.00
In memory of Mr. Ole Christopher, San Jose, by Mr. and Mrs. E. John Nielsen, Salinas, Calif.	5.00
In memory of Anton Eliassen, Los Angeles, by Mr. and Mrs. Robert Andersen	2.50
Mr. and Mrs. William Nelson Emanuel D. E. L. Church, L. A.	10.00
In memory of Peter Serritslev, by Mr. and Mrs. Aage Lunde C. V. Nielsen Family	2.00
Mr. and Mrs. Geo. Petersen	5.00
Hans Mosbeck	3.50
Mr. and Mrs. Chris Roth ..	5.00
Mr. and Mrs. Arne Ibsen ..	2.00
Mr. and Mrs. B. P. Christensen	2.00
In memory of Dr. S. C. Glasgow, Salinas, Pors and Schultz Family	2.00
In memory of Mrs. Emma Krogh Christensen, Lindsay, Nebr., by Mr. and Mrs. Henry Thompson, Howard and Olga Thompson and Mr. and Mrs. Louie Sandal ..	3.50
Mr. and Mrs. Alfred C. Nelson	3.00
Mr. and Mrs. William Peder-sen	1.00
Mr. and Mrs. Peter Knudsen ..	1.00
Mrs. Maggie Bang	1.00
Christensen Nieces and Nephews	9.50
Mrs. Martha Larsen	1.00
Mrs. Emma Clausen	2.00
In memory of Fred Petersen, Solvang, by Mr. and Mrs. Chris Roth	2.00
Mr. and Mrs. Geo. Petersen ..	3.50
Mr. and Mrs. John P. Larsen ..	3.00
Mr. and Mrs. Jorgen Andersen and Anna Smith	4.00

Mr. and Mrs. Jens Simonsen ..	5.00
Mr. and Mrs. Niels Petersen ..	3.00
Mr. and Mrs. Chris Jensen, Pine St.	3.00
Mr. and Mrs. Neil Thompson ..	3.00
Mr. Chris Johnson, all of Solvang	1.50
Mr. and Mrs. Ted Mylund, Santa Barbara	2.00
Mr. and Mrs. Paul Iversen ..	3.50
Mrs. Christine B. Jensen ..	5.00
From Bakersfield friends ..	34.00
In memory of our dear friends, Mr. and Mrs. Jens Jacobsen, Alameda, Calif., by James and Bessie Boysen, Cedar Falls, Iowa	5.00
OTHER CONTRIBUTIONS:	
Mr. and Mrs. Edward Jepsen, Parlier	50.00
Mr. and Mrs. John C. Collis, Solvang	10.00
Mr. A. J. Andrews, S. L. H. ...	5.00
Mrs. Nanna Bassett, S. L. H. ...	10.00
Miss Elizabeth Jensen, Van Nuys	10.00
Rev. and Mrs. A. E. Frost ..	5.00
Mr. and Mrs. Theodor Berg, L. A.	5.00
Mrs. H. Berls, La Puente	5.00
Mr. and Mrs. Jack Butts, Montibello	5.00
Mr. and Mrs. Knud Raben, San Francisco	8.55
Lillie Wray Halsted, L. A. ...	5.00
Mrs. J. H. Rutan, L. A.	5.00
Mr. and Mrs. J. S. McDonald, Gaviota	10.00
Ladies' Aid, Parlier	50.00
Ladies' Aid, Easton	50.00
Mrs. Marie Petersen, San Francisco	3,000.00
Mr. and Mrs. Alfred Thomsen, Pasadena	10.00
Mrs. Marie Willets, S. L. H. ...	75.00
Grand Ladies Society DAN-NEBROG	5.00
Grand Lodge Society DANIA ..	5.00
Mr. and Mrs. Schoelhamer, Los Altos	25.00
Mr. and Mrs. John Mathisen, Fortuna	20.00
Mrs. Irene Sykes	5.00
Mr. and Mrs. John Larsen, Solvang	25.00
Mrs. Camera Larsen, Phoenix, Ariz.	10.00
Mr. and Mrs. Chris H. Fredericksen, Glendale	10.00
Mrs. Adele Lloyd, Pasadena ...	5.00
Mrs. Helene Jensen, Santa Barbara	5.00
Mr. and Mrs. P. Due Madsen, Berkeley	10.00
Danish Ladies' Lodge "ALFA" No. 14, Modesto, Calif.	15.00
The Knudsen Foundation, Los Angeles	3,000.00
From the Estate of Mrs. Sarah Madsen, Palo Alto, Calif. ...	200.00
Period from April 1, 1957 to June 30, 1957	\$6,863.55

With kind regards and deepest appreciation to all givers in behalf of

"SOLVANG LUTHERAN HOME"
Nis P. Pors, Treasurer.

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.

July 5, 1957

I am a member of _____ the congregation at _____

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN 5-1
WITHEE, WIS.