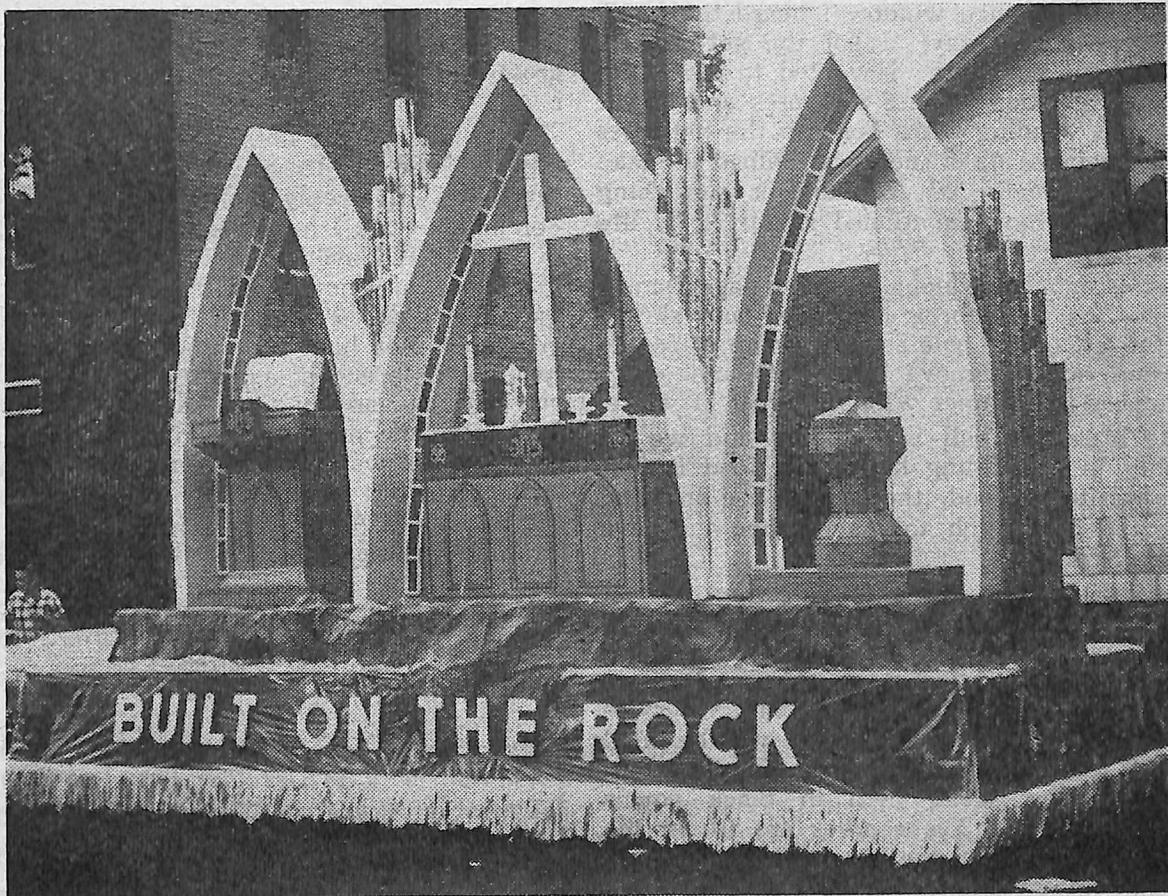


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



This float, entered by St. Peder's Church in the Youth Parade at the LWF meeting, was the first chosen out of four selected for special viewing at the great Youth Rally in the Stadium in Minneapolis, September 25. The theme "Built On The Rock" is carried out on a blue foundation out of which rises the substantial looking ocean rock. On the rock are placed the pulpit, altar and font referring to the Sacraments and the Word, the elementals of the Christian Church. The Gothic arches framing these pieces are connected with gilded organ pipes, uniting them in a very beautiful manner. A phonograph played music from the theme hymn, and the entire float was hitched to an elegant convertible automobile.

On the Rock

Built on the Rock the Church doth stand
Even when steeples are falling;
Crumbled have spires in every land,
Bells still are chiming and calling;
Calling the young and old to rest,
But above all the soul distress,
Longing for rest everlasting.

Here stands the font before our eyes,
Telling how God did receive us;
The altar recalls Christ's sacrifice
And what His table doth give us;
Here sounds the word that doth proclaim
Christ yesterday, today the same,
Yea, and for aye our Redeemer.

— N. F. S. Grundtvig.

The Spirit of Liselund

P. RASMUSSEN

It is Sunday morning, July 21. From my room and bed through the open window I heard the turtle dove greeting the new day. I got up, got dressed and went into the sunshine. I wanted to see it all, at this wonderful place. There are roses and flower beds, lawns and winding paths beneath the big trees alongside the monuments of men who helped to make Liselund what it really is. Liselund is something more than what I have mentioned so far; it is life in a certain way.

Now the flag man came along with two flags, Danish and Swedish. As Dannebrog is hoisted and slowly ascends to the top of the pole a small group of people in respect and honor remove their hats and softly sing: Hail to our red banner with the cross of white.

Then the breakfast bell is sounding and we all come together in the dining hall. The food is first class, the appetite is good, the people are in good humor; they talk and laugh, take good time and have an extra cup of coffee.

Finally I can get out again for I can never get enough of nature's beauty. People in couples, or single, walk slowly around the pathway or stand in groups taken up with different questions. But we must not be out too long as there will be church service at ten, and no question but that the hall will be filled with guests, so better be sure of a seat. Now in comes the bishop and Rev. Hein, both in black gowns and new white collars. The candles are lit on the flower-deccrated altar; even the altar rail has fragrant green branches interwoven from side to side. We shared in the opening prayer and joined with the congregation in the old well known hymn, "Oh day full of grace" as well as in Grundtvig's hymn about the call to Simon Peter to launch out into the deep — which in itself is a heart-touching sermon. And so was the bishop's sermon on the same text. I shall not try to go into detail, though it would be valuable to have it in print. Then there was the communion service with many people attending. I noticed that they do not have single individual cups, but only one for all to drink of according to scripture: "Drink ye all of it." Also that they sang a couple of verses while serving the partakers. I take it for granted that every one who had been present felt that it was a God-blessed service.

And now again a delicious lunch was served in the hall, the tables were decorated with flowers and little flags reminding us of the fact that both Swedes and Danes had come together.

Many of the elderly people would now take a nap, and then be refreshed with a cup of coffee in order to be able to come to the memorial service in the middle of the afternoon. This to be in remembrance of Niels Dahl, the founder and through many years the leader of Liselund. The hall was filled and quietness ruled as Mrs. Dahl, Esther Møllerstedt and Eric

A Valiant Old Pioneer and Nature Lover Describes a Garden Spot of Scandinavia, and its Effect

Appel came in; these three were to be the main speakers at the occasion. It was very touching to feel the silence and in respect to Mrs. Dahl, we all arose and sang: "Guds menighed syng for vor skaber i løn."

I dare not write notes on the speeches. I suppose they will be printed in Liselund bogen, but I dare say that I felt deeply the spirit of Liselund that day. For many years I have read about Liselund and said to myself: If I ever come to Denmark I am going to that place, and now I am here. But even more than that; I was asked to speak the same Sunday evening to people that had been under the influence of the spirit both forenoon and afternoon. I regard it as a privilege and an honor to have such an opportunity. And after the meeting and before retiring I had to go out for a walk and live all over again what had taken place. It whispered in my soul, "The end of a perfect day." And I shall be privileged to be here for many more days of Christian fellowship.

INSTITUTE

The Fourth Synodical Church School Institute will be held October 25, 26 and 27 at St. Peder's Church in Minneapolis. The Board of Parish Education urges all Church School Teachers to attend this meeting. Please send reservation in early to: Miss Gerda Nielsen, 3620 East 42nd St., Minneapolis 6, Minn.

The cost for the entire Institute will be \$5.50. The Institute will be conducted by the members of the Board of Parish Education with the help of Rev. Lael Westberg, Director of Parish Education for the Augustana Lutheran Church. The Institute opens Friday evening with supper and closes Sunday noon. Please send in your reservations as soon as possible.

Howard Christensen,
Director, Parish Education, AELC

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Joint Commission Meets in Chicago

NEW STEPS TAKEN IN FOUR-WAY MERGER

A NEW American Lutheran church body of nearly 3,000,000 members was moving nearer to formation after a three-day meeting of the Joint Commission of Lutheran Unity here (September 18, 19 and 20).

The commission heard encouraging reports of progress all along the line in carrying out its task to merge four Lutheran church bodies into a single new church.

The 42-member commission represents the 2,300,000-member United Lutheran Church in America, the 536,000-member Augustana Lutheran Church, the 35,000-member Finnish Evangelical Lutheran Church of America (Suomi Synod) and the 20,000-member American Evangelical Lutheran Church.

As negotiations moved ahead at a faster pace, the commission decided to meet again in Chicago December 12, 13 and 14 — just a year after the four bodies first met and decided that sufficient doctrinal agreement existed among them to proceed at once with steps looking toward organic union.

By its next meeting, the commission indicated, it hoped to set up a committee to begin drafting the formal documents for the organizational structure of the new church.

Tentative approval was given by the commission to:

1—A preliminary doctrinal statement on "The Word of God and the Confessions," which will serve as the doctrinal article of the constitution of the new church.

2—Geographical boundaries for possibly 32 constituent units, in addition to four non-territorial synods and including as regional units three metropolitan areas — New York, Chicago and Philadelphia.

3—Creation of a general church body with administration in the hands of three officers and an interim governing board or council.

4—A new pension program for the merged church, guaranteeing "reasonable minimum pensions" for approximately 6,000 pastors, in addition to others eligible for retirement income.

5—A Board of Theological Seminaries, separate from a Board of College Education and Church Vocation.

6—Preliminary reports on foreign missions, American missions, parish education and a judiciary.

7—A proposal for biennial conventions of the general church body.

Although preliminary drafts of a statement on the ministry and theological seminaries had been approved by the JCLU in Chicago in March, the commission voted to refer these two unsettled matters back to committees for re-study.

Spokesmen representing the Augustana Lutheran

This ULCA News Release is a Full Report of the September Meeting. Target Date May be as Early as 1961.

Church re-opened the issue over the ministry by asking that the commission include in qualifications of candidates for the ministry an Augustana statement on "secretism." The commission referred the statement to the Committee on Doctrine and Living Tradition. It will bring in its report at the December meeting.

The commission decided that a pension plan for the new church should contain the best features of retirement programs presently in effect in the four church bodies, with every effort bent toward making the new plan as uniform as possible and to go into operation immediately upon formation of the new church.

A committee to formulate the new pension program will include Robert J. Myers, Washington, D. C., chief actuary of the Social Security Administration; L. Edwin Wang, Minneapolis, executive secretary of the Augustana Pension and Aid Fund; and Dr. George H. Berkheimer, Philadelphia, executive secretary of the Board of Pensions of the United Lutheran Church in America.

The Rev. Dr. Malvin H. Lundeen, LaGrange, Ill., vice president of the Augustana Lutheran Church, presided over the commission meeting as its chairman.

He said the commission was moving "along on schedule," and declared that he found evidences of "a meeting of minds" on the patterns of organization, principles and objectives for the new church.

Presidents of the four merging church bodies were present as commissioners, including Dr. Franklin Clark Fry, New York, United Lutheran Church; Dr. Oscar Benson, Minneapolis, Augustana Lutheran Church; Dr. Alfred Jensen, Des Moines, Iowa, American Evangelical Lutheran Church; and Dr. Raymond W. Wargelin, Hancock, Mich., Finnish Evangelical Lutheran Church of America.

Swift approval was given to most recommendations of a sub-committee on Powers and Functions, but the commission was unable to find agreement on a proposal to set up a Joint Board of Higher Education and Church Vocations, including boards on colleges, seminaries and women's church vocations.

Modification of tentative agreements which had been reached at an earlier meeting of the commission in March was asked by representatives of the Augustana Lutheran Church. Cited specifically were statements on theological seminaries and division of authority between the central church body and constituent units.

In March the commission had agreed that ownership and primary responsibility for administration and control of theological seminaries should be vested in the constituent units of the united church.

Augustana spokesmen expressed concern that the 13 seminaries in the united church (10 ULCA, one each Augustana, Suomi and AELC) would not come up to uniform high standards if the general church body did not have a greater voice in the control of

the seminaries. Dr. Benson, Augustana president, said he was convinced that budgetary support should come from the general church rather than from constituent units.

Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill., made a similar statement, urging that the church be given more control over the ministry.

The result was that the entire matter of theological education and seminaries was referred back to the sub-committee on Powers and Functions for further study and report at the next meeting of JCLU.

The decision, said President Fry, "re-opened the whole question of the ministry," and at his suggestion, earlier statements on the ministry were referred to the sub-committee for further study.

At the opening of the three-day meeting, Augustana commissioners were granted the privilege of placing two additional matters on the agenda, qualification of candidates for the ministry, especially regarding their views on secret societies; and the matter of financial support for theological seminaries.

Except for the issue over theological seminaries and disagreement over combining the colleges, seminaries and women's church vocations into a joint board of higher education, the sub-committee's recommendations were generally supported.

These covered respective areas of responsibility between the general church body and constituent units in the matter of publications, colleges, inner-missions, the military chaplaincy, social action, architecture, worship and public relations. The document on congregations and their relations to the general body and constituent units was also referred back to the sub-committee for further study.

The commission reached agreement on suggestions for three officers for the new united church — a president, secretary and treasurer. It decided against creation of a new office, vice president and budget director, as proposed by a sub-committee on powers and functions of officers and an executive body.

The president, the commission determined, should be a minister, elected by the church. So would the church secretary. The treasurer could be either a pastor or layman, and he, too, would be elected by the church in convention.

The commission rejected a proposal for the creation of an office of controller, with a seat on the executive body, and put financial matters in the hands of a treasurer.

Another recommendation of the sub-committee that one member of each of the various church boards and a representative from each of the men's, women's and youth auxiliaries have seat and voice on the executive body also was defeated. The commission also rejected another proposal, that board executives and auxiliary executives be seated as non-voting members of the governing group.

Considerable discussion resulted from the sub-com-

mittee's recommendation that the governing body be defined as "Executive Council" of the new church. Some support for the term "Church Council" or "Executive Board" developed, but the commission put off any decision until a special sub-committee on nomenclature brings in its report. It was indicated the committee may attempt to bring in a suggested name for the new 3,000,000-member church body.

Presenting committee reports before the commission were: Pensions, Dr. O. V. Anderson, Chicago; powers and functions, Dr. Bernard Hillilia, Brooklyn, N. Y.; powers and functions of officers and an executive body, Dr. Henry H. Bagger, Philadelphia; foreign missions, Dr. Ralph W. Loew, Buffalo, N. Y.; American Missions, the Rev. Henry Kangas, San Francisco; geographical boundaries, the Rev. Dr. Frederick R. Knubel, New York; doctrine and living tradition, the Rev. Dr. Karl E. Mattson, Rock Island, Ill.; the judiciary, the Rev. Chester Heikkinen, Minneapolis; and parish education, the Rev. Dr. Walter Freed, Washington, D. C.

For the second time, the JCLU deferred until its next meeting a reply to the Joint Unity Committee of the Evangelical Lutheran Church, American Lutheran Church and the United Evangelical Lutheran Church, which had proposed a conference with JCLU to "discuss the bases and possible plans for closer cooperation between all Lutheran bodies in America."

The reply to the three other church bodies, which are merging into a new 2,000,000-member church to be known as The American Lutheran Church, was placed on the agenda for the JCLU's December meeting.

32 Proposed Geographical Boundaries for New Church

Chicago, September 23 — Proposed geographical boundaries for a new 3,000,000-member Lutheran Church, presented to the Joint Commission on Lutheran Unity, will be submitted to presidents of the present constituent units of the United Lutheran Church in America and the Augustana Lutheran Church for study.

The commission inspected a map showing possible ways of bringing the 32 synods of the ULCA, Augustana's 14 conferences and the two smaller bodies into a new united church of 36 constituent units — four of which would be non-territorial, Suomi, AELC, Slovak-Zion and Icelandic.

The 32 regional units, as suggested to the commission, would include: (figures show 1955 baptized membership and the number of congregations)

- 1—Northeast, 71,000 (139)
- 2—Upstate New York, 110,000 (184)
- 3—Metropolitan New York, 125,000 (188)
- 4—New Jersey, 92,500 (163)
- 5—Maryland and Delaware, 110,000 (164)
- 6—Philadelphia, 227,500 (295)
- 7—Pennsylvania, 159,000 (302)
- 8—Pennsylvania, 179,500 (289)

(Continued on Page 15)

Forward from Oberlin

By BETTY THOMPSON

Editor's Note: Four of our men attended the great theological conference held recently at Oberlin, Ohio. This early account has just been received from Miss Thompson, of the Public Relations office of the World Council of Churches.

DESPITE ALL THE WARNINGS to the contrary, many expected—either fearfully or hopefully—that the first North American Faith and Order Conference at Oberlin, Ohio, would project specific plans of church union. The study conference held on the midwestern campus of Oberlin College did accomplish objectives and chart new paths to unity, but it must be measured in terms of goals it set for itself. Its ultimate success depends on how churches carry on the mutual encounter and discovery begun here.

The conference, sponsored by the Canadian Council of Churches, the National Council of Churches of Christ in the U.S.A., and the U.S. Conference for the World Council of Churches took place September 3-10. It had been carefully prepared for two years under the direction of program and study secretary, Dr. Paul Minear, Yale Divinity School professor of New Testament. Its goal: to determine "The Nature of the Unity We Seek."

For eight days the nearly 300 delegates from a wide range of churches sat down together in small groups to discuss problems that were both basic and specific. They had in front of them orientation papers prepared by sixteen regional study groups located in cities from Honolulu to Saskatoon.

"There were many disagreements but no one was disagreeable," one woman summed it up. What was surprising to many was that "the agreement on our given unity in faith has been both wide and deep."

"Even our differences, which usually form so dreary a catalogue, have been redefined in novel and stimulating ways, and we are not left with the impasse of two lists of irreconcilable doctrines," said a report from the major division which treated unity in terms of "faithfulness to the eternal gospel." Dr. Gerald Cragg, pastor of Erskine and American United Church, Montreal, Canada, was chairman of Division I.

Of the theological questions with which Division I tackled, the report commented, "In an area where differences are both ancient and stubborn, quick or easy answers would be superficial is not wrong. And it is scarcely surprising that some sections found themselves baffled by difficulties which, in the past, have often proved their power to keep Christians apart."

Old problems appeared in new light, participants in the section meetings achieved "more sympathetic understanding of unfamiliar convictions and a deeper charity toward those who hold different views from their own."

The section reports like the orientation papers and the speeches at plenary sessions referred frequently to the unity which the Church already possesses. "This unity has brought us here; it gives us our imperatives and establishes our final goals."

"Our unity is a divine gift, not a human achieve-

ment. So far as unity is God's endowment of His Church, it is our already; so far as it is our response in obedience to His will, we sadly lack it," the report of Division I stated.

The emergence of Biblical theology was cited as "one of the exciting developments of our time." Emphasis on Biblical theology "offers us invaluable resources for understanding our common faith."

"We want unity — otherwise we would not be here; but we are not unified in our understanding of the unity we seek," Division I's report admitted.

All the reports stressed that unity could not be equated with uniformity. "There is a widespread fear that we shall find ourselves committed to a 'monolithic' structure which will smother variety, vitality, freedom and spontaneity."

One speaker, chairman of Division III, Dr. Merri-mon Cuninggim, dean of Perkins School of Theology, Southern Methodist University, Dallas, Texas, said, "the nature of this unity we seek is not as mysterious as we would like to pretend that it is."

According to Division I, unity cannot be achieved completely at once but it may begin with the elementary "but obligatory" discipline of greater inter-confessional courtesy. "It will express itself in various types of courtesy and in certain cases it will lead to organic union."

Three propositions were advanced by the division dealing with theological issues: unity belongs to the essential nature of the Church; that unity must be made visible to the world in a measure greater than that in which the corporate life of our churches manifests it; and it must provide freedom for an extensive measure of diversity.

"In our divided state we are not meeting the demands of our age; our ineffectiveness in mission compels us to heed more closely the Biblical demands for unity."

Next Steps for Churches

Specific theological tasks "which we wish to bequeath to the churches as a continuing responsibility" were outlined by Division I:

1. The place of creeds and confessions. "A superficial judgment might regard the use to which they are often put as barriers created against one another. But a study of the significance of this use might reveal much common ground and provide material for a common witness to our age."
2. The theological exchange which has marked the Oberlin conference and its preparation should be continued and extended.

The discussions of Baptism and the Table of the Lord emphasized the Christ-centered nature of these sacraments. This "represents an over-arching unity of both thought and devotion" which promises much for the on-going discussion of theological problems and church divisions, according to the drafters of Division

I report. On baptisms, the sections dealing with it noted that though some churches insist on immersion, all agree. "that the spiritual event is the decisive factor" and all regard Baptism as means of entry into the universal church, and not only into membership of a particular denomination. These and other substantial agreements were reached. "We thank God for them as we rejoice in the given unity which they suggest and provide even now for our divided Christendom."

Noting differences of opinion concerning baptism as well, the division asked for churches to study the question in the form of three "searching" questions:

(1) Of the Churches which practice infant baptism, we ask — "How far is it true to say that among you the obedient use of every gift and resource of the Church is made in order that the infant may reach that point of personal faith and response which would be the proper fulfillment of his baptismal vows? What is the responsibility of the Church to the baptized person who does not become a believer?"

(2) Of the Churches which practice only believer's baptism, we ask — "Is sufficient justice done among you to the fact that God's grace is active in and through the Christian community from the very beginning of a person's life, preparing him for the full confession and experience of the faith? What is the responsibility of the Church to the un-baptized child?"

(3) Finally, we ask all Christians — "Do we in our lives bear witness to our baptism into the death and Resurrection of Christ? In what ways do we show that we are not our own but disciples of our sovereign Lord?"

In Terms of Organizational Structures

The division which studied organizational structures stressed that "the individual Christian has membership in the Church Universal through the local congregation."

Both the "manifest unity of the Church and the major problems confronting churches as they seek to heed the Lord's call to unity must be concerns of the local congregation."

"This demand can no longer be evaded or left solely to larger ecclesiastical units," Division II warned. Dr. Robert Tobias, professor of Ecumenical Theology at Butler University, Indianapolis, Ind., was chairman of the Division.

The local church can reveal its ecumenical spirit by engaging in tasks basic "to the life and service of the Church" in cooperation with members of other denominations. Division II listed such basic areas as ecumenical worship; evangelism; social action, including "a Christian critique of basic social structures" and the establishment of a responsible society under the Lordship of Christ; education and action for peace; promotion of Christian family life; elimination of race and class distinction; and Christian education.

"As Christians of a local congregation engage faithfully in these enterprises their vision is enlarged, and as they do these things with others, ecumenical fellowship is deepened," the report said.

State and local councils of churches have rendered great service in encouraging greater unity of spirit and effectiveness of action, but possible limitations "lie in the danger of inducing complacency on the ground that such cooperation is enough."

Specific plans of organic union — such as the Greenwich Plan and the Federal Union Plan were not taken up in detail at Oberlin, but Division II expressed the belief that any such plan "representing as it well may the conviction that spiritual unity requires visible expression, must be based on a clear understanding of the faith of the whole Church."

"Its proponents ought to view the necessary and often painful adjustments both with Christian love and obedience to the leading of the Holy Spirit," Division II cautioned. "Where churches possess a similar understanding of the nature of the Church and of the ministry, steps toward organizational unity may be called for as a fuller expression of the deeper unity which is our common goal."

"Such steps, however, should be preceded by careful consideration of relevant theological and sociological factors, and by efforts toward a more widespread ecumenical consciousness and a sense of responsibility throughout the churches."

Permanent Faith and Order Study

In plenary session, the Oberlin conference adopted resolutions calling for continuing theological study in order and organization and charged the sponsoring councils to see that such study be made. The plenary session also recommended to the U.S. Conference

for the World Council of Churches and the National Councils of Churches in the U.S.A. and Canada that an on-going study "of the ecclesiological significance of local, state and national councils of churches" be undertaken.

Perhaps the most important action of the conference was recommendation that the U.S. Conference for the W.C.C. and the National Council of Churches consider creation of appropriate agencies (staff, committee, offices) "as may best serve churches in the U.S.A. in their common concerns for aspects of Faith and Order."

Presumably the responsibility for such studies in the U.S. would be lodged in the National Council of Churches. The Canadian Council of Churches has had provision for faith and order studies for some time. Conference members suggested that any general conference on faith and order would normally be on a North American, not a national, basis.

It is estimated that such a faith and order secretariat in the National Council would cost about \$20,000 a year.

Cultural Pressures

In the area of cultural pressures which bear on Christian Unity, Division III dealt with four factors: population mobility, governmental policies and programs, forces at work on the college campus, and racial and economic stratification.

The Division was careful to point out the importance of cultural factors in the quest for Christian unity "because these factors constitute the setting of

(Continued on Page 13)

In taking revenge a man is but equal to his enemy, but in passing it over he is his superior.

—Bacon.

For We Are Sons of God

Pastor C. A. Stub

JESUS SAYS: "You shall know the truth, and the truth shall make you free." Also, "I am the truth, the way, and the life." Christ has set us free — free from bondage to sin and to the flesh, that we may live according to the Spirit. "All who live by the Spirit," says Paul, "are sons of God."

We were born again in baptism to live by the Spirit. Therefore we are sons of God, if we do so. This is the greatest realization to which man can attain. It is not just that we are God's creatures, made in His image, or that we are His servants merely, or just His disciples or His friends (He called the twelve His friends) nor are we merely objects of His mercy and grace. All of this we are indeed. For we are sons and daughters of the living God, the highest relationship of all.

Human life has two directions: to live by the flesh, or to live after the Spirit.

To live by the flesh — Paul is not thinking merely of physical life, life in the body with all its functions, needs and satisfactions. Physical life is not something evil. By flesh Paul means the sinful nature of man, the kind of life in which man makes himself the center, in which things mean more than God, in which God counts only as a figment of the imagination, an idea, a content of thought. In such a life God exists for our sake, not we for God's sake. This is the direction of life away from God.

To live after the Spirit: God is important. His will, His way is the guiding principle of life. He is the center of the universe and of our lives. The direction of life is toward God. Those who take this direction God calls His children.

Such is the hope of the children of God, that as many as are led by the Spirit of God are His children and as such heirs of God, co-heirs with Christ, and we await the time when this shall be revealed.

The strange thing is that not only we have this hope, but the whole creation waits for it: the revealing of the sons of God. "The whole creation groans in travail together until now," says Paul. Nature is subject to futility, in bondage to corruption. As in man so in nature there is a yearning for freedom from this burden.

God created this earth. He saw that it was good. It was to be the perfect abode of man. And man was meant to be good — perfect — a part of this perfect world. But man went his own way. He sinned against God, he left God's way, he forgot God, he became corrupt. And with man nature was also corrupted. There seems to be a kind of solidarity in all creation. When man fell away from God, nature also was corrupted.

How is this to be understood? Who can explain it? However, we see many indications of how man's sins have corrupted nature. In his greed man has

Christ Lifts the Burden of the Worldly Life. One of the Ringsted Morning Devotions. (Text: Rom. 8:12-28)

denuded lands of their forests and their grass. Floods, dust bowls, eroded and worthless lands are the results. Man uses the forces of nature and its riches as instruments for the domination and enslavement of other men for his own enrichment and power. So we have poverty, hunger, famine, strife and wars. When civilized man comes in contact with peoples living in a state of nature, he brings with him diseases and other evils which destroy them.

An ever increasing burden of man's inhumanity and godless pride is weighing down the earth which was meant to serve man. How gloriously it does serve man when it is not misused! And it was meant to glorify and praise God. Instead we use it to glorify man. How many of us marvel at the works of man, while we are much less excited about the glorious creation of God. What marvels of human ingenuity are the Hoover Dam, the Grand Coulee Dam, the Golden Gate Bridge, etc. And, of course, there is the Grand Canyon, Yosemite National Park, the giant sequoias, and such things too.

"The heavens declare the glory of God," the earth with its fulness manifests His goodness and care. But how do we use it? Many use the gifts of God in gluttony and drunkenness while others starve. We use these good things in the service of greed, to get rich or to get control over others. While millions starve, we even use food as a weapon of politics and of war. We use the wonderful powers of nature for the destruction of the life of others. How far this is from declaring the glory and praise of God!

God's creation is waiting for release from this burden, the curse of man's sin. This is indeed a gloomy picture if we stop here, a most joyful message, however, when taken in full. For there is release: the manifestation of the sons of God. In the final consummation what is now hidden shall then be made manifest. Christ will come. There will be a new heaven and a new earth.

Paul is giving us a glimpse of the glory to come. Why is it that men have always had dreams of glory, of perfection, always something better? Where does this imagination come from? Is it a vestige of lost Paradise, a lost glory? A yearning back by man and by nature?

Man yearns not only for the immortality of the soul, but also for the redemption of his body. Nature as well as man wants to be set free. But if we are led by the Spirit of God, we are the sons of God. For if we live by the Spirit, we shall know the truth, the truth of God through Jesus Christ, and we shall be set free. In this life our souls are set free by what Christ has done. One day our bodies and all nature awaits this freedom.

So let us live by the Spirit. Christian life is a life in which we cultivate the Spirit — in which we permit the Spirit of God to cultivate our spirits.



Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,
Des Moines 16, Iowa

Youth Workshop in Chicago Stresses Organization and Leadership Points

St. Stephen's Evangelical Lutheran Church, Chicago — The District III AELC Convention was host to a youth workshop here on Saturday, September 28, conducted by Lavern Larkowski, AELC president, and Everett Nielsen, *Paging Youth* editor. This workshop had as its purpose the instruction of various young people of the member churches in the district. This instruction included lectures by the two leaders on the various aspects of leadership and organization in local LYFs plus discussion sessions of the problems contained in such areas. A planning session followed by a mock LYF meeting culminated the meeting.

Approximately sixteen young people representing the Clinton, Iowa, Trinity (Chicago) and St. Stephen's LYFs were present. The group was invited by the Convention to obtain the information from the workshop as well as to feel the spirit of such a convention. It was felt that such coinciding meetings would provide an experience not obtainable at separate meetings.

In the morning meeting, Mr. Larkowski pointed out that organization is important because dependability and success are direct results. He went on to say that only through definite aims and objectives can the desired end be reached.

Knowledge of the constitution and by-laws is essential for proper organization. A question asked of the local groups was: "Do your constitution and by-laws meet the purposes set forth therein?" A further "how" of organization is that the board members know their duties and fulfill them to their fullest extent. Committees, too, serve definite purposes and should be so formed and enlightened as to their duties that their function is useful rather than a hindrance.

Program planning for each meeting is another necessary aspect of over-all organization. The "how," "when," and "who" of such planning was indicated as follows: Be specific and thorough under "how"; depending on the needs of the group, monthly, bi-annually, or annually answered "when"; and the board, Friends of Youth Committee, and the pastor comprised the "who."

Affiliation with the National organization was stressed as being important, since advantages such as "re-fueling," greater opportunity for Christian service and witness, and the larger fellowship are derived.

Leadership was discussed by Mr. Nielsen and he indicated that without leadership, any organization is weak. The duties of each officer, the pastor, and

the Friends of Youth Committee were discussed, with the point of independence being stressed. The group should rely on its pastor and Friends of Youth only as advisors and should be independent enough to accomplish most of the tasks by themselves. The needs and desires of the group should be made known to the advisors with the problems being mutually discussed.

The high point of the afternoon discussion was reached when two main points were discussed. The first was the effect of the youth group on the community and the individual. The second was that the youth group serves to educate young people in the affairs of the church, thereby preparing him to become a better congregation member through a deeper religious understanding.

The group found a need for greater fellowship within the church as a whole. They asked the question, "How can we, as a youth group, be of service to our local church and to the Church?"

The climax of the day came when three groups were formed in which the above was put into practice. After planning three areas of an actual LYF meeting, these plans were staged by the group. The workshop committee conducted devotions, the study committee led a discussion, and the recreation committee taught the group some new games.

It was said that everyone left the workshop with a spirit of fellowship and a desire to fulfill the responsibility left with them.

Flash ** Attention ** Flash

The National AELYF Workshop and Convention will be held at Newell, Iowa, November 8, 9 and 10 beginning with a 9 a. m. meeting Friday. The cost is \$8 for the week end including registration fee. This fee of \$1 should be sent immediately to Pastor Charles Terrell, Newell, Iowa, for each person planning to attend. The theme of the meeting will be "**Lord, help our unbelief.**" Some of the main topics of discussion will be the proposed merger of ULC, Augustana, Suomi, and AELC; stewardship; use of available program material; purposes of recreation and other interesting items. The banquet speaker this year will be Dr. Leroy Norquist of Grand View Seminary. Holy Communion services will be conducted on Sunday morning. The noon meal will close the meeting.

Over the Typewriter

It looks like an extremely interesting National Convention program has been planned for you this year. Plan now to attend, because it is very helpful to have the registrations in early. Bring a spirit of sharing and a sharp mind to get as much as possible from it.

It was a privilege for me to help with the workshop about which there is a report in this issue. The group was challenging and brought forth many worthwhile questions and ideas. I think the question which deserves particular thought is the one, "How can we, as a youth group, be of service to our

(Continued on Page 12)

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Annual Ninth District WMS Meeting

Immediately following dinner Saturday evening, September 14, the women attending the district convention in Seattle, gathered in a large Sunday School classroom for their business meeting, while the Seattle men took charge of the dishwashing detail, ably assisted (I hope!) by the men from the other congregations. Highlights of the business meeting were adoption of the proposed district constitution and election of district officers. Mrs. Fred Madsen of Tacoma was elected Vice President-Secretary and Mrs. Hans Christensen of Enumclaw, treasurer. These officers with the present district representative, Mrs. C. S. Fynboe of Tacoma, whose official title is now 9th district WMS president, constitute our district board.

Even with the additional time allotted for our business meeting, it was impossible to thoroughly cover everything on the agenda, but we found the "Report of Findings Committee on District Presidents Reports" a very interesting and worthwhile basis for discussion.

The program in the sanctuary began at 8:30. Mrs. Fynboe extended a welcome to all present and announced the opening hymn, "Lord, I Wish to be Thy Servant." Mrs. Earl Steberl of Seattle, accompanied by the church organist, Mr. Elwell, sang two solos, "How Beautiful Upon the Mountains" by Harker, and the lovely, familiar "Bless This House." Mrs. Steberl's beautiful voice and lovely presentation made this a very enjoyable part of the evening.

Mrs. Fred Molter of Ephrata, who is prominent in the Women's Mission Federation of the American Lutheran Church, presented a paper on "Stewardship and Evangelism in the U. S. A." She brought out some very challenging thoughts such as the importance of family worship in the home — there are indifferent people within our churches as well as without — an evangelism program should include the members of a church as well as new people — in our work we must determine how much is really service and how much is merely activity — everything that we do is a witness for, or against, Christ.

We sang in closing "Beautiful Savior" and Rev. Robert Fallgatter pronounced the benediction.

The offering, to be given to the GVC dormitory bed fund, amounted to \$39.60

E. Madsen.

Letter From India

Dear Friends,

Time to write you all a line again and to thank you for the greetings received. It just doesn't seem possible that a year has gone by since we wrote our last form letter. Muriel Nielsen is still home and our good friends, Helen and Obert Landsverk are home on furlough this year, too. We hope some of you will have an opportunity to meet them.

In January Kris left for the American school in Kodai-kanal, South India, 1,700 miles away, and that certainly left an empty spot in our family circle. This is the beginning now of sending our children away to boarding school. Emmy will be joining Kris at the beginning of the school year, 1958. Mary and the children spent five months at the school this year, and Kris lived with them in the house we rented during that time. Ribe joined the family for three weeks of vacation in June. We will be a complete family at Grahampur during November and December when Kris has vacation from school. Karl, our 4½-year-old, was

in kindergarten during May and June and shows good signs of enjoying school. He is a sweet boy who, being the third child, often has to exert and prove himself — competition from big brother and big sister! Emmy, a tall, sensible, good girl, is in first grade and enjoys school so much that taking time out for chicken-pox in June was a real trial for her. Kris is in third grade, and his good adjustment to boarding school life made his Mommy and Daddy very happy. John-baby is a darling 2-year-old, who jabbars away mostly in Santali with an occasional "see" and "this" thrown in. Our "ayah," Elisabeth, a Santal girl, is with us every day and helps Mary with so many daily tasks.

India held her second national elections (since gaining independence) at the beginning of this year. Nehru and his Congress Party won by an overwhelming majority in most sections of the country. All eyes in this country, however, are on Kerala, a small state along the southwestern coast, which went to the Communist Party. Percentage-wise, this state has the largest number of Christians and the highest rate of literacy in India, a paradox it seems, doesn't it? One of the most heavily populated areas of the world, Kerala is economically backward and at the same time has the highest percentage of educated unemployed people in India. The Communists concentrated their efforts to make a stand here, and are hoping now to prove that by nationalizing (socializing) all forms of economic activity, taking over all schools, etc., people can be given a better way of life. What happens during the coming five years in Kerala will definitely influence Communism's chances in India and perhaps many other lands in the East. Keep your eyes on it!

Our Santals in Assam took a sudden interest in politics when Mathias Tudu, the Headmaster of our high school at Grahampur, decided to run for the State Legislature. He won on an independent ticket and has the real honor of being the first Santal to be elected to such a high office in Assam. This is an important step in the development of the Santal community, a minority group who tend to retreat from direct contacts with civilization in general.

You may recall that we mentioned in last year's letter something about our new church plans at Grahampur. The villagers have paid up about \$1,000 of their \$2,000 pledge, the Mission came across with a \$3,000 gift and we have started building. The high school and village schools continue to grow, and the church seems to be more alive to meeting its responsibilities. Like our Home Mission work in the United States, the Santal Church is spreading here. The leaders are awakening to the fact that Santals are better and more effective missionaries to Santals than foreigners can ever hope to be. We're happy in our work and thankful to all of you friends who remember us and make it possible for us to continue here as representatives of our church.

With greetings and love from

Kris, Emmy, Karl, John, Mary and Harold Riber.

Treasurer's Address

The address of our WMS Treasurer is:

Mrs. Ove Nielsen
48 1st St., Edison Township
Fords, New Jersey



OPINION AND COMMENT

Carl, our discontented custodian, didn't seem in a hurry to leave, so we settled back in our chair, and waited for some pearls of wisdom to be cast before us.

"Say, pastor, with all that summer traveling you've had," he began, "it must be kind of routine getting home again, no?"

"Well, I've never heard a pastor call his work routine. Other things, perhaps, but not routine."

"Guess I know what you mean. Still, going a long ways off and meeting a lot of new people must be real entertainin' and interestin'. Educational, too, I s'pose. You feel any smarter now than when you left?"

"No-one likes to travel better than I do, Carl. They say travel is broadening. But education is seldom automatic. The goldfish has been around the globe many times, but he doesn't know anything."

Carl went right on uninterruptedly. "You know, I'd kinda like to have been at that there Ringsted meeting. Maybe I coulda learned something from that discussion about the Word of God. What's behind all that, pastor?"

"Let's not get into a long discussion this morning about that. Anything I tried to say in a few minutes would be an over-simplification."

"Well, you could give me just a few pointers, couldn't you? I know you wrote in your paper that you hoped people would vote for it, so you must have some reasons for speaking your mind."

"Maybe I just believe the man who said you should think twice before you say nothing."

"Seriously, now, isn't the Bible the Word of God? That's what I've been led to believe always."

"We call it the word of God because it conveys to us the presence and the action of God in the history it records, not because it is made up of God's words — God does not use words. Words are a man-invented technique, if you get what I mean. John's Gospel in the first chapter says Jesus is the Word of God. This is what our Constitution says."

"That seems simple enough. What is all the fuss about?"

"Some very learned and intelligent people believe that when we say the Bible is the word of God we mean that the various books and letters in the Bible are verbally inspired, infallible transcriptions of God's dictation."

"Isn't that what most people will feel when they read our new Constitution?"

"No, I don't think so. There are certain very conservative or fundamentalist groups who might read it that way, because that is their own belief. But it is rarely that you run into an educated Lutheran who is a 'literalist' or a 'fundamentalist' in that sense. The

old controversy over 'literalism' has been outgrown by the great body of Lutheranism."

"Well, there are others who still feel strongly about this — what did you call it, 'literalness'?"

"Oh, sure, and the man-made contradictions and obvious man-made inaccuracies that we find don't seem to bother them. The early Christians, of course, didn't have the New Testament. It came later. When John spoke of Jesus as being God's Word — God's expression — there was no conflict.... Literalness and the written word came later. And I don't believe that is part of our new Constitution at all."

"Seems to me it would be pretty hard to read things literally when there are so many different translations."

"We've got to keep improving our translations, of course. Right now there is a wonderful selection to choose from — Moffat's, Goodspeed's, the King James Version, the Revised Standard Version...."

"What about the version Mary....?"

"I thought you wanted to be serious?"

"Yep, I do, too. How come other religions don't have this problem?"

"Do you think they don't? Mohammedans believe that the Koran — their own private bible — was all written in heaven, word for word, before it ever reached earth. But there are some not-so-orthodox Mohammedans who challenge this."

"That so?"

"And not only that, but the Mormons have the Mormon Bible which, according to their leader Joseph Smith, was written by God on sacred plates which He buried in the earth. And then, in due time, He revealed to Smith where they were hid. Smith says he translated them verbatim. No errors in the Mormon Bible, according to Joe Smith. We Christians believe that God spoke to men, true, through their experience, but we also believe that the Bible is subject to certain human limitations besides having upon it the breath of God."

"That sounds like a quotation."

"Well, it's not. But when you get home, you read the very first verse in the Book of Hebrews. It says something very similar and much better."

"Probably won't remember to do it. You don't think, then, that our change in the Constitution has upset anything?"

"Oh, yes, it has upset a great many people. Almost one-third of the convention delegates were quite upset. And reading some of the local church papers that I get, I see some pastors are pretty seriously upset. They say that no convention majority can legislate their thinking."

"Sounds like Gov. Faubus."

"No, Carl, that's not fair. In matters of this kind, we've got to search out every possible avenue of charity and understanding. My feeling is that the mainstream — no, that's an outworn term — my feeling is that our synod community and our synod life and thought will go on unchanged by this amendment. Most of us think we have made our doctrine more articulate by this amendment; some others think we have made it less so. We will have to meet each other in fellowship, each one quoting to himself what Jesus says in the 16th chapter of John, 'I have yet

The Mountain Revisited

Sermon on the Mount as Translated in RSV

VI

While other teachers may be impressed by the law courts or deal in philosophic abstraction, Jesus frequently drew his imagery from the domestic scene. "Nor do men light a lamp and put it under a bushel," he tells us in the Sermon (Matthew 5:15), "but on a stand, and it gives light to all in the house." The "bushel" was a common measure, found in every Jewish home. Its capacity was about two gallons, more nearly our "peck" than "bushel." It was made of wood, and no doubt many such products were turned out in the carpenter shop adjoining the Nazareth home that Jesus knew so well.

Even the word translated "lamp" links us with the homes of the poor rather than the palaces of the rich. Matthew 25:1 tells of "ten maidens who took their lamps." The word in this passage is the one from which our English word "lamp" is derived; it describes the torch that was carried in festal processions. The word in the Sermon names the cheaper means of illumination found in the homes of the poor. This was a small piece of pottery filled with olive oil and containing a small wick to carry the flame.

The King James Version at this point gives us a totally mistaken picture: "Neither do men light a candle, and put it under a bushel, but on a candlestick." In the 16th century England, when the King James translators were growing up, the regular form of illumination was the candle, and so in their version of the Bible they picture the scene as it would be in their own home. The Revised Standard Version is right, however, in making it "lamp" and "stand." The stand was a tall pedestal, sometimes made with a sliding shaft — the forerunner of our bridge lamp. Each cottage would have one such article of furniture.

In Exodus 25:31-40 the KJV is strangely confused. Instruction is given for making a golden **candlestick** to be surmounted by seven **lamps**. The RSV also clarifies this picture: "a lampstand of pure gold...the lamps shall be set up so to give light." Jesus may have had this passage in mind. Paul says that Christians are to "shine as lights in the world" (Philippians 2:15). The function of a lamp is to give "light to all in the house."

J. Carter Swaim.

many things to say unto you, but ye cannot bear them now."

"Seems to me like the amendment has got you quotin' Scripture more than you ever did, pastor! — Well, guess I'll move along. Glad you enjoyed your trip."

"I did enjoy it. But it is good to be back in California. I'm beginning to feel like the man who said, 'I live in California, so I never have to travel, because I am already there.'"

District IX Convention in Seattle, Wash. SEPTEMBER 14-15, 1957

In the evening of September 13 the pastors of District IX met in the home of Dr. and Mrs. J. C. Kjaer for dinner and fellowship. We had a very enjoyable evening together.

Saturday morning at nine the meeting opened with devotion by Rev. Holger Andersen. He delivered a very inspiring sermon from Cor. II 4:7-18. He dwelt on the the convention theme "Christ Frees and Unites." He reminded us of this, that a person in his relationship to God must keep his eyes on what is not seen; but must also have open eyes for the temporal things.

After a short recess our district president, Rev. Harold Olsen, opened the business meeting which continued until three in the afternoon. We had the ordinary routine business. The president's report was read and given over to a committee. The reports from the different congregations showed life and progress in every congregation during the past year. We had election of officers, and because Rev. Olsen is moving away from the district all the officers were up for election. The following were elected: Rev. J. Pedersen, president; Rev. R. Fallgatter, secretary-vice president; and Mr. Martin Jensen, treasurer.

After the coffee recess in the afternoon Rev. Harold Olsen and Dr. Alfred Jensen gave a report from the Lutheran World Assembly in Minneapolis. Rev. Olsen showed slides from the assembly and explained them. He then gave his personal impressions of the assembly. Dr. Alfred Jensen gave a short history of the LWF. He then explained to us how they in Minneapolis had organized the assembly into groups to take care of the different branches of work. The results of the meeting was later published in a series of statements which will be in the papers.

After supper the Women's Missionary Society met for its business meeting. The president for District IX, WMS, Mrs. C. S. Fynboe, presided. They were discussing the work of the society and then they had election of officers. Mrs. C. S. Fynboe continued as president. Mrs. Esther Madsen was elected vice president-secretary; and Mrs. Hans Christensen from Enumclaw became treasurer. For the evening meeting they had a speaker from Ephrata, Wash., Mrs. Fred Molter, of the American Lutheran Church.

Sunday morning at 9:30 there was family service and Sunday School. Rev. R. Fallgatter delivered the sermon and Dr. J. C. Kjaer had the liturgy and gave a talk to the children.

At the 11 o'clock service our district president, Rev. Harold Olsen was in charge of the liturgy and Dr. Alfred Jensen, our synodical president, delivered the sermon. He used the text for the day. There was also holy communion. We had dinner at a restaurant down at the waterfront. It was enjoyed by all.

When we got back to the church we had a Symposium. The topic was, "Free for Service in the World." Rev. Holger Andersen was coordinator and the following were on the panel: Mr. D. Andersen, Seattle; Mr. Martin Petersen, Enumclaw; Mr. Edw. Short, Seattle; and Mrs. Wiebe, Enumclaw. Each of the panel members gave a short talk. After the Symposium we had coffee.

At four o'clock there was a program for Sunday

(Continued on Page 14)

October - Church Press Month

By the Editor

In a frank effort to augment the influence of, and interest in, church papers, October has been proclaimed Church Press Month. Our paper, LUTHERAN TIDINGS, is a membership paper, which means that the perpetual task of most staffs — soliciting subscriptions — is not one of the problems of our synod organ. However, it would be foolish not to avail ourselves of whatever impact such a united proclamation by religious journals all over the country might have, especially by encouraging readers of LUTHERAN TIDINGS to give our paper a little extra time on its bi-monthly appearance. Most families that receive LUTHERAN TIDINGS give it only a hasty glance, a skimming. News items are widely read. Attention is given the departments, (but it is specialized attention.) Many of the more important articles are skipped because they appear too time-consuming, too "theological," too remote. Some are skipped because the authors are unknown. All in all, judging from our conversations and correspondence with readers in various parts of the land, people have many reasons, big and small, for treating our paper like much of the nuisance mail that reaches us all.

Our paper is called "second class" mail by the post office department, but (no credit to the editor) many articles contributed to it are first class. This, then, is not my private complaint, but that of many writers and potential writers in LUTHERAN TIDINGS. People ought to read more than they do nowadays, and part of their reading should be in their church paper. The Executive Director of the "Faith and Life Advance" told me that in his wide travels in behalf of "Advance" he was appalled to see how little aware people were of the purposes and goals and ideals of the whole project — even though about 12 of the 15 issues of LUTHERAN TIDINGS just prior to that time had carried page-long articles about it. What can be done to correct this?

Occasionally someone writes a suggestion. Recently a reader wrote to ask that we run a series of articles on hymns, hymn-writers, origins, etc. This was an excellent idea. Anyone willing to research this project and prepare a "pilot" article or two will find a receptive editor waiting to hear from him, as well as a wide audience if the series materializes. But when people are reluctant to read, then people are also reluctant to write.

October is Church Press Month, and this is perhaps as good a time as any to issue this appeal for contributions and for correspondence. I would like to receive letters which would be helpful to me as editor. I would like to receive letters for publication which would be helpful to our church leaders in guiding their decisions. I would like to receive criticism — anything would be preferable to apathy. Most of all, I would welcome any indication that LU-

THERAN TIDINGS is more thoroughly read than I have been led to suspect.

Our church paper is a vehicle of witness. This does not mean that it should contain only pastors' sermons and laymen's testimonials. Witness can be made in many ways — through artistic expression in poetry or stories, through book reviews, through descriptions of companionships and fellowships experienced (or endured) within one's congregation, etc. Each congregation has unusual or interesting or entertaining events that are just a bit out of the ordinary, and which can enrich the church life and spirit and experience of us all in its telling.

The President of the United States has acknowledged Church Press Month in a letter to the Executive Secretary of the Associated Church Press (of which LUTHERAN TIDINGS is a member):

THE WHITE HOUSE
Washington, D. C.

Dear Dr. William Lippard,

October is a significant time to observe Church Press Month. Beginning with the national Day of Prayer on October 2nd, and guided by the truth which sets men free, the various periodicals of the church have a splendid opportunity to emphasize their story of faith and good work across the land.

Cordially yours,
Dwight D. Eisenhower,
President.

Also in observance of this month, Dr. Eugene Carson Blake, president of the NCCUSA has said as follows:

Any major strengthening of the Protestant churches in the United States is dependent on the growth of interest and activity of their lay members. But such lay members are not prepared to participate wisely in the life of the churches unless they are intelligently informed as to the real issues that confront the churches. In the long run, the most important means the churches have to give such background information are the regular church periodicals....

Almost all the religious papers of the nation (about 140) are members of the Associated Church Press, and the Press's readership potential numbers about thirty million. But many millions of these are receivers only, and not readers. Will you who have read thus far in this article remember to urge your fellow church members to read your local monthly or weekly "messengers" and also **your** LUTHERAN TIDINGS? (Be specific. Name one or two things to them that you especially liked reading.) And in a spare moment, some day, drop me a line.

OVER THE TYPEWRITER

(Continued from Page 8)

local church and to **the Church?** The Church refers to the entire Christian community of believers and is not bounded by national boundaries. Consider this question and act upon it. You are the future members of the congregations and will take over the tasks in the not too far distant future.

OUR CHURCH

Circle Pines, Minnesota. Our home mission here is about ready to dedicate its new church building. The church is of modern brick with steeply sloped roof and a full basement. The present parish house will be converted into a parsonage. The church is set back about 75 yards from the road and lies in a pleasant, natural shrubbed and wooded area.

Hartford, Connecticut. Our Savour's congregation decided at a meeting in September to proceed with the building of the Sunday School wing of the new church. It is planned that the partial building will have an ecclesiastical front, with accommodations for Sunday School classes and meeting hall on the first floor, plus kitchen and rest rooms. The second floor will serve as a sanctuary temporarily until such a time when the unit can be completed. The Roman Catholic diocese has paid \$10,000 on the old church property and will add \$55,000 when it takes possession. The congregation will use its present property until June, 1958.

Detroit, Michigan. Youth Sunday was observed here on September 22 when the young people of the church conducted services in the absence of Pastor Howard Christensen who was attending District Convention. Bruce Mikel preached the message. A Fellowship Hour is conducted in the church here following Sunday morning services, since many Detroiters travel great distances to attend St. Peter's Church.

Tyler, Minnesota. The annual fall Folk Meeting at Danebod will be held October 15-20. Enrollments should be sent to Pastor Enok Mortensen. Meetings are in Danish. These fall folk meetings have been very popular in the past. Two of the leaders at this year's institutes have just returned from trips to Denmark, Pastor P. Rasmussen (see page 2) and Pastor Enok Mortensen.

Cozad, Nebraska. At St. John's church here, October 6 was Harvest Festival day. A potluck dinner followed the morning services and in the afternoon the fellowship meeting included the showing of the film "Ambassador in Bonds." In the Sunday School the same day, "Parent's Day" was observed. Visitation for pledges for the new church will take place October 13 to 20.

Edison, (Perth Amboy) New Jersey. The Fund Raising Committee has announced pledges totaling over \$11,500 so far in the building program. Synod President Alfred Jensen will visit the congregation October 23, speaking at an evening meeting, at 8 p. m.

Des Moines, Iowa. Pastor Alfred Sorensen, superintendent of the Old People's Home here, has begun issuing a Valborgsminde bulletin for the

benefit of guests at the home — especially those who cannot hear announcements.

Minneapolis, Minnesota. Prof. K. E. Skydsgaard and Dean Axel Kildegaard, of Copenhagen U. and Grand View Seminary, respectively, were guest preachers here during August. The congregation is making plans for the coming Sunday School Teachers' Institute, (see announcement elsewhere in this issue of LUTHERAN TIDINGS.)

Ludington, Michigan. The congregation here is gathering funds (to total about \$12,000) for the building of a new Sunday School addition to the church building. The addition will have an entrance on Madison St. and will be on the 3rd St. side of the church. It will have a basement floor, and a main floor on the level with the church, and possibly will have an office, a choir room, an expansion room for the main sanctuary, besides classrooms, and furnace room. About 900 square feet will be added, and plans are to begin building within a very few weeks. Pastor John Christensen is minister. About 60 infants were baptized in this congregation last year, which sounds good for the Sunday School work.

Detroit, Michigan. St. Peter's Church here (see above) will observe its Diamond Jubilee, (75th Anniversary) the week end of October 19 and 20. Former members are invited and urged to attend this memorable celebration.

Grayling, Michigan. The congregation of the Grayling Evangelical Lutheran Church will commemorate the 65th year of the church on Sunday, October 13, with a dinner for members and their families following regular church services that day.

Maywood, Illinois. Dr. Johannes Knudsen, Dean of the Graduate School of Chicago Theological Seminary, (ULCA), has been knighted by the King of Denmark, receiving the "Ridder af Dannebrog" award, because of his "cultural contribution to the relationship between Denmark and America."

Forward From Oberlin

(Continued from Page 6)

our churches in society." It was also careful to say that the concern that "motivates us is a theological concern, and the analysis must be theological as well as sociological."

The report cited the geographic and denominational mobility which is characteristic of American life. "One out of five people in North America moves every year; from 30 to 50 per cent of the membership of average congregations come from some other denominational background; 50 per cent of the present membership of the average urban church has been added in the last ten years."

Of religion on the college campus,

the Division warned that the churches' care of students is not growing as rapidly as the growth in number of students. From two million in 1954 the number of college students will increase to six million by 1970, it is estimated. Mention was made of 164,000 students at state teachers' colleges where there is no campus Protestant ministry at all.

Few of our churches have a composition mixed either racially or in the economic levels from which membership is drawn, Division III confessed. "Some of our local churches are not much more than social clubs."

"The effectiveness of whatever manifestation of unity we have or will create will turn on its being applicable to the individual problem, such as the mobility or racial stratification, and to the particular setting, such as the campus or the military base," the report said. "It is not enough for Christian unity that it find expression only in super-local terms and forms."

Unity cannot be built out of expediency or necessity for unity "is and will be the gift of God," Division III declared. But this does not mean that men should do nothing "for it is our Christian belief that God works through human life and actions."

Obstacles to Christian unity were listed. They include "ignorance, or perhaps even worse, unwillingness to understand," exclusiveness, the desire to perpetuate denominational loyalties as ends in themselves; adoption of secular values such as comfort, congeniality, success; and finally "the absence of a climate of acceptance in local congregations and of an authentic ecumenical atmosphere among the churches."

Part of the difficulty, Division III said, lies "within ourselves." "We are not yet ready to face up the implications we already see. We are defensive where vested interests are involved."

Recovery of a profound sense of mission was urged by Division III. "Out of such a concern as has been felt in all the sections of Division III might come, in the providence of God, a new and powerful missionary endeavor in which the churches begin to find the unity they seek in the service of the Lord they profess."

In the message to the churches issued by all the Protestant and Anglican churches represented at Oberlin there were these words: "As we invite our brethren to engage in this task of study and self-examination, we also covet for them the renewal of joy, expectancy, and hope that has been ours in this conference."

"We have known more surely that in Christ 'are all the treasures of wisdom and knowledge hidden' — not alone for the life of the Churches in their quest for unity but for all the People of God in their pilgrimage."

Grand View Bulging With Record Enrollment

Twenty-eight states and six foreign countries are represented in the high enrollment at Grand View College this year. A total number of 390 was reached before the Registrar was forced to close the admissions office due to lack of facilities and faculty for handling more than that number. Among the foreign nations represented in the student body this year are Denmark, Bolivia, Venezuela, Panama, Korea and Germany.

Four full-time instructors have been added to the staff, and the faculty now numbers thirty. One new staff member has been added to the Seminary.

One-hundred and forty-six students have returned for a second year. Since their departure last semester the new science building has taken shape and work is being rushed so that it will be completed enough for use in less than one month. The new science building will relieve crowded classroom scheduling in other buildings.

Other improvements have been made. A new dishwashing set-up has been installed in the kitchen, automatic, including garbage disposal units and stainless steel tables and sinks. Air conditioning has been added to the offices which are used in the heat of summer.

From Grayling, Michigan

Danish Ladies' Aid Observes 65th Birthday

Wednesday, September 18, was a festive day for the members of the Danish Ladies' Aid Society of Grayling Evangelical Lutheran Church when they observed the 65th year of their founding.

The occasion was marked by a birthday party, held at the home of Mrs. Wilhelm Raae, with the Senior Ladies' Aid of Messiah Lutheran Church of Roscommon as guests.

The visitors were bidden welcome by Mrs. Raae, on behalf of the hostess group, and she also gave a brief resume of the founding and history of the Aid. Mrs. Robert Ostling, President of the Messiah Senior Ladies' Aid, responded graciously, and presented the Grayling ladies with a huge bouquet of flowers, wishing for them many blessings and success for the future. Group singing was enjoyed and an appropriate reading by the Rev. Harald Knudsen, following which the afternoon was spent socially. Several pictures were passed around, showing the Ladies' Aid groups from the early days and up to the present time, which brought back many memories.

The luncheon table was covered with a lace cloth and centered with a large square birthday cake, beautifully decorated in white and yellow, and on either side were vases of yellow bebe mums. Mrs. Harald Knudsen poured, and Mrs. Laura McLeod and Mrs. Raae

assisted with serving of the varied and dainty refreshments.

An item from the church history tells that through the leadership of Mrs. Rasmus Hanson and Mrs. Nels Michelson, the women of the church organized the Danish Ladies' Aid in the summer of 1892. In order to assist the Danish group, Mrs. Michelson resigned her office as president of the Methodist Ladies' Aid. Mrs. Michelson was hostess at the first meeting of the Danish Ladies' Aid, which was chartered at her home, and Mrs. Rasmus Hanson was elected to be the first President.

They held their first social and bazaar in October of that year. It would take a lengthy paper to report all its activities and festivities, but over the years the able women of the Danish Ladies' Aid have always been a strong support to the life of the congregation.

Although there are none of the charter members now living, three of the ladies having the longest membership in the Aid are Mrs. Nels P. Olson, Mrs. Marie Hanson and Mrs. Laura McLeod.

Observations on "A Few Observations"

"A Few Observations" in the last issue of LUTHERAN TIDINGS (Sept. 20) was highly critical of laymen, clergy, convention proceedings, the 1958 synod budget and the negotiations for the men's dormitory loan. Some of the criticisms were unfair, and some of them were false.

The "Observations" stated, "There was doubt in the minds of many of the delegates about the method used in the negotiation for the men's dormitory . . . It was strange that there had not been any publicity about it prior to the convention. Even some of the board members had not been informed about it." The word "many" is surely loosely used! And it is simply not true that there has been no publicity about the proposed dormitory. And if any board member was not informed about the latest developments just prior to the convention it was because he did not read his mail.

S. E. Hearst was either not at the convention or was "taking a nap" when the matter was presented at the convention. It was carefully and thoroughly explained that the latest developments had just become known. In fact the information of possible ways of financing the loan, if made, and the interest rates, and other pertinent and detailed information was first available in mid-July. The information was mailed to all the members of the Board of Directors of Grand View College on July 20, 1957, at 4:30 p. m.!

Everything that has been done on the whole matter has been done orderly, legally and openly.

Ronald Jespersen,
Danevang, Texas.

(Editor's Note: Pastor Jespersen is a member of the School Board.)

District IX Convention

(Continued from Page 11)

School teachers and others who were interested in teaching Sunday School. Film strips were shown by Mrs. George Norman and Mr. Robert Koch.

At five we had Danish service with communion. Dr. J. C. Kjaer was in charge of the liturgy and Rev. J. Pedersen delivered the sermon. He used the text for the day, Luke 10:23-37.

After supper Rev. Fallgatter spoke. His topic was, "Our Mission at Home in the Congregation." This was the closing meeting of the convention. Dr. Kjaer gave a talk in which he thanked all those who had helped to make this a good convention. Rev. Pedersen then said a few words. He thanked the Seattle people for the good work they had done in taking care of the convention. He thanked Rev. Olsen for the time he had been president of District IX, and wished him God's blessing in his new field of work. He then asked Rev. Olsen to close the convention. Rev. Olsen thanked for the privilege of being president for District IX the three years he had served in that capacity. He said he had enjoyed the work very much. He then closed the convention with prayer and benediction.

Again we gathered for coffee and fellowship. We went home with thanks to God and men for the fine fellowship we had enjoyed the two days we had been together. We had experienced another good convention and we were thankful to Dr. and Mrs. Kjaer and the congregation for the two good days we had shared with them.

John Pedersen, Sec.

ELC IS SIXTH U. S. LUTHERAN BODY TO JOIN WORLD COUNCIL

New Haven, Conn.—(NLC)—The Evangelical Lutheran Church became the sixth Lutheran body in America to join the World Council of Churches when its application for membership in the international church agency was accepted by the WCC's policy-making Central Committee at its annual meeting here.

With the admission of the million-member ELC, and four other Churches, the World Council's membership was reported to total 170 Churches in 50 countries. Actually, the number is much higher as several federations are affiliated with the Council in the name of several Churches.

Notice of the Central Committee's approval of the five applications will be sent to the World Council's member Churches and if no serious objections are raised within three months they will be accepted as members.

U. S. Lutheran bodies which are already members of the World Council are the United Lutheran Church in America, whose president, Dr. Franklin Clark Fry, is chairman of the Central Committee; the American Lutheran Church, Augustana Lutheran Church, United Evangelical Lutheran Church and American Evangelical Lutheran Church.

A Message to the Churches

From the North American Faith and Order Conference on
"The Nature of the Unity We Seek"

Sponsored by the U. S. Conference for the World Council of Churches,
the National Council of Churches of Christ in the U.S.A.,
and the Canadian Council of Churches

OBERLIN COLLEGE, OBERLIN, OHIO
SEPTEMBER 10, 1957

We have been sent as representatives of our Churches to the North American Conference on Faith and Order to study "The Nature of the Unity We Seek." The fact of our commissioning as delegates by our own Communion has contributed immeasurably, we believe, to the productiveness of our labors. It has assured us that the search for ways of making manifest the unity of the People of God is acknowledged as belonging to the very life and mission of every part of the Church. In the work of this Conference we have been disciplined by the remembrance of the representative trust imposed in us, and we have been upheld by the prayers and hopes of many fellow-Christians.

Meeting at Oberlin for this week-long Conference have been 279 representatives of thirty-nine Christian bodies, together with ninety-two consultants and thirty-six accredited observers. We give thanks that the Conference has been so inclusive in its membership that all of us have been encouraged by solidarities among Christians of the most varied inheritances.

At the same time we are saddened by the absence of members of other Churches whom we recognize as fellow-Christians, and we ask forgiveness for any failure of charity or understanding in us which may have kept them apart from our fellowship.

Gathered to consider the nature of the unity we seek, we give thanks for the unity we have found. This unity not only exists but is entirely the gift of God's grace and love. We are claimed for this unity as we confess with one voice "while we were yet sinners, Christ died for us"; as we acknowledge Jesus Christ as Lord; and as we accept His commission to declare to all men the good news of His victory. This is the Gospel which has ultimate power to shatter the human heart with wonder and shake the world with hope.

As we have known a common joy in the unity we now possess, we have also felt a common sorrow over the continuing fact of our separations one from another. We acknowledge the one Lord; we also own the peril of calling him "Lord, Lord", and failing to do the things He has commanded. We cannot forget that His prayer for the unity of His followers remains

unfulfilled. Although some of our divisions arise out of loyalty to truth that we now see, we must acknowledge that Christ calls us to a fuller comprehension of truth and more obedient service. To proclaim that Christ is the one Lord is to give Him pre-eminence over all else — over our most cherished traditions. This we have not done.

Yet God gives us hope. We do not see clearly the path that God has set before us but we are sure that He is leading us, and that at Oberlin He has given us new light.

In this light we see that the Church is God's Church and that the unity is His unity. This unity, we believe, is to be:

— A unity in Christ who died for us, is risen, regnant, and will come again to gather together all things in His judgment and grace;

— A unity in adoration of God, — one offering of wonder, love and praise;

— A unity of declared faith, sounding the vast Amen of the whole Church's believing life through all the centuries;

— A unity of bearing one another's burdens and sharing one another's joys;

— A unity in which every ministry is a ministry of and for all the members, bound together in a worshipping and sacramental community;

— A unity in mission to the world, originating with, sustained by and offered to the one Christ, and conducted with such transparency of love and faithfulness that the world will believe on Him;

— A unity possessing rich variety in worship, life and organization.

Our message to the Churches is an expression of desire and hope that something of what we have thought, experienced and wrought during these days together may be shared widely with our fellow-Christians.

(1) We commend a study of the reports of this Conference. We invite all Churches, aided by these reports and findings, to engage with us in bringing their present life under the judgment of the Lord of the Whole Church as we struggle to understand the unity we seek.

(2) We call upon every local church and congregation to examine the way in which it makes visible the nature

of the Church of Christ. It is not only our separations as Churches and denominations but in our social stratification, our racial segregation, our introversion and self-content despite God's summons to our mission to the world, that we deny and refuse the unity He would offer us.

(3) We look for continuing advance in the practical unity of united action by Churches and congregations, and, with the Lund Conference and the Evanston Assembly, we repeat to the Churches the question "whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately?"

(4) We ask all Christians to pray unceasingly that the oneness of God's people may be manifest among men.

As we invite our brethren to engage in this task of study and self-examination we also covet for them the renewal of joy, expectancy and hope that has been ours in this Conference. We have known more surely that in Christ "are all the treasures of wisdom and knowledge hidden" — not alone for the life of the Churches in their quest for unity but for all the People of God in their pilgrimage.

32 PROPOSED GEOGRAPHICAL BOUNDARIES FOR NEW CHURCH

(Continued from Page 4)

- 9—Pennsylvania, 112,500 (294)
- 10—Pittsburgh, 150,500 (290)
- 11—Virginia, West Virginia, 45,000 (195)
- 12—North Carolina, 62,500 (172)
- 13—South Carolina, 42,000 (130)
- 14—Texas, Oklahoma, Arkansas, Louisiana, 22,500 (78)
- 15—Georgia, Alabama, Mississippi and Florida, 29,000 (106)
- 16—Ohio, 174,000 (315)
- 17—Michigan, 38,500 (66)
- 18—Indiana, Kentucky, Tennessee 60,500 (173)
- 19—Chicago, 109,500 (135)
- 20—Illinois, eastern Missouri, 94,500 (175)
- 21—Iowa, 72,500 (126)
- 22—Wisconsin, 118,000 (242)
- 23—North Dakota, northern Minnesota, 39,500 (159)
- 24—South Dakota, southern Minnesota, 183,000 (339)
- 25—Wyoming, Nebraska, 81,000 (176)
- 26—Colorado, Kansas, western Missouri, 49,500 (125)
- 27—Washington, Oregon, Montana, Idaho, Utah, Alaska, 58,500 (140)
- 28—California, Nevada, Arizona, New Mexico, Hawaii, 81,000 (174)
- 29—Eastern Canada, 54,000 (138)
- 30—Western Canada, 33,000 (191)
- 31—Nova Scotia, 7,000 (32)
- 32—Caribbean, 6,000 (19)

Non-Territorial

- 33—American Evangelical Lutheran Church, 22,340 (86)
- 34—Suomi, 35,000 (159)
- 35—Slovak-Zion Synod, 21,000 (50)
- 36—Icelandic Synod, 7,500 (35)

Yule

Dear Friends:

Much of the copy and many of the pictures for YULE 1957 are now in the files of the editor and in the course of the next week or two will be whipped into shape.

The new business manager, Mrs. Paul Gantriis (7238 Wentworth Avenue, Minneapolis, Minnesota) will be sending out blanks for your orders quite soon. Will you kindly return them as quickly as possible?

As many of you realize, the circulation of YULE is relatively small. In order that we may continue to publish this, our own Christmas magazine, it is necessary that we support it in a cooperative spirit, in the future as in the past. There are, of course, many Christmas books available, but we hope to make YULE so attractive in every respect that you will want it for that extra reading for the Yule-Tide Season. Most of the stories and articles will be supplied by people from our own congregations. The price will continue to be seventy-five cents.

Kindest regards,

Harris A. Jespersen,
Circle Pines, Minnesota.
September 27, 1957.

Dedication Services

The third of November, 1957, will be a memorable day for those of us who are members of St. Mark Congregation in Circle Pines, Minnesota. We plan to have dedication services in our new church at 2:30 p. m. on that day. After watching, all summer, the progress of our edifice growing from a hole in the ground to a very beautiful place of worship, we look forward with thankful hearts to a joyous occasion.

St. Mark Evangelical
Lutheran Congregation.

I am a member of
the congregation at _____

Name _____

City _____

State _____

New Address _____

October 5, 1957

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, ASFOV, Minnesota.

JENSEN, JENS M. RTE. 2,
TYLER, MINN. 6-3

Reports Says Union Studies Are No Threat to Freedom

One of the obstacles to church union is fear on the part of church members that it would result in loss of freedom of local congregations and reduction in the laity's power in determining church life.

A study, prepared by a New York group at the Oberlin Conference on Faith and Order, said the answer is that there is no greater threat to freedom posed by the union of the churches than that already present in the church as presently constituted.

The New York study group under the chairmanship of Dr. Truman B. Douglass, a home mission official of the United Church of Christ, said that organic union is feared because of the growing centralization in all churches inevitable in a complex technical society which emphasizes efficiency.

Church governments whether episcopal, presbyterian, or congregational in form are strikingly similar in power structures, said the report under preparation for two years by a dozen New York seminary professors, pastors, and church leaders.

Church structures of opposite origin and intent cover systems basically identical in operation, according to the report. This is a characteristic of North American Christianity which has been influenced by political traditions in a democracy.

"It is doubtful that laymen sense much difference in the structure of authority and power as they move from one denomination to another," the New York group believes.

Effective church power in America depends largely on voluntary consent and support of the constituency no matter what authority is assigned to a particular office by constitution or canon law, the report declared.

"Let an ecclesiastical official discipline a clergyman more popular than himself in the church and community and then see what effective power is. So-called good 'public relations' may be as determinative of kingly power as coronation.

"There are bishops with very great administrative authority and little ecclesiological significance, and bishops who are regarded ecclesiologically as constitutive of the church yet are given relatively little administrative power."

The same can be said of denominations with synodical presidents, conference superintendents, presbytery executives, district superintendents, or other officers.

"There are communions which refer frequently to their discipline but seldom exercise it, and others that profess no disciplinary methods yet manage to enforce a substantial measure of conformity."

The fact that historic structures of church government have undergone "vital transformation" in this country

is an important and little realized contribution of churches here to the world Christian community, the group said.

Authority should provide the assurance in the whole of the life and witness of the Church that "it is indeed Christ who is Lord of the Church and it is in His name and His power that all things are done in and through the Church."

"Fear of increasing centralized authority is itself an indication of the failure of the church to witness to the unique authority which is possessed by its Lord."

"The answer to this fear is not to be found in the attempt to introduce more political democracy into the church but rather in the attempt to recognize and to accept the Lordship of Christ and the freedom which that Lordship provides for the manifestation of His life in the free life of the congregations which are all a part of the one Church."

On the American scene the stress on freedom has sometimes been magnified into an end in itself and resulted in schisms and rapid growth of new denominations along sociological, sectional, and ethnic lines.

"A central condition of genuine Christian unity would seem to be the achieving of a reasonably satisfactory balance between the necessities of freedom and authority it concludes.

Love

Love is the wind, the tide, the waves, the sunshine. Its power is incalculable; it is many horse power. It never ceases, it never slacks; it can move the globe without a resting place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within which will dispense with a paradise without. But though the wisest men in all ages have labored to publish this force, and every human heart is, sooner or later, more or less, made to feel it, yet how little is actually applied to social ends.

—Henry David Thoreau.

Thy King Cometh Unto Thee

It is not by your merit that the Gospel is proclaimed and your King comes to you. You do not seek Him, but He seeks you. You do not find Him, but He finds you. Your faith comes from Him and not from you. So also everything that faith works in you comes from Him and not from you. Where He does not come, you must remain outside. Where there is no Gospel, there also is no Savior, but only sin and sorrow. There is no salvation, unless the Gospel is preached by which your King comes to you.

—Luther.