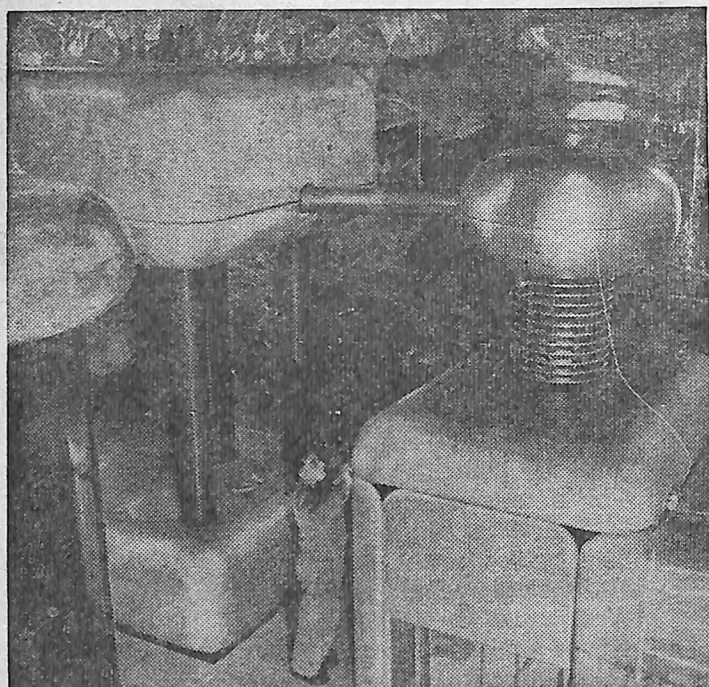


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

HUMANITARIANISM IN THE UNITED NATIONS



The work under way at the European Organization for Nuclear Research (CERN), located in Geneva, is the last step in a continuing process of pure research stretching over many years. Directed neither to the explosive or commercial uses of nuclear power, this work, if successful, will result in a greater understanding of the basic facts of the Universe. The Organization, set up under the sponsorship of UNESCO, is the first European institution for collaboration in this field. Its staff, mainly scientists and technicians, have been recruited from the twelve Member States. The CERN programme is concentrated on two machines which will provide Europe with unique facilities for the study of an almost entirely new branch of nuclear research.



This deaf-mute child at the Experimental School for Deaf-Mutes in Quito, Ecuador, is being shown how to understand speech through touch. This school is helped by the UN Children's Fund with supplies of powdered milk. In addition to the UN bodies that help promote living standards for all are the Specialized Agencies working through their individual fields of health (WHO); labour conditions (ILO); agriculture (FAO); cultural and scientific activities (UNESCO); aviation (ICAO); banking and finance (The Bank and The Fund); postal arrangements (UPU); telecommunications (ITU); and meteorology (WMO). The activities of these organizations are coordinated through the United Nations Economic and Social Council.

TWO DATES TO NOTE

October 24 — United Nations Day

October 27 — Reformation Sunday

In This Issue

- THE MEANING AND NEED OF REFORMATION *James A. Pike*
- CHRIST FREES FOR SERVICE *Arnold D. Knudsen*
- THE LAST BEST HOPE FOR MAN *By the Editor*

Christ Frees for Service in the World

Pastor Arnold D. Knudsen

Matt. 6:26-33

ALFFORD LUCCOCK tells a story of a man who had died on a street corner. The policeman was asking the question, "Who was it?" One of the bystanders said, "This is man." To which the policeman asked, "How do you spell it?" This question penetrates all of us. How do you spell man?

Not too long ago a person lived who referred to man as a sucker, one is born every minute. To some, man is a subject to be used and abused. To others, man is only a consumer to be sold things. To some, man is only cannon fodder. But Jesus Christ spelled man, "Sons of God." He reminded man of his value in the eyes of God. "Are you not of more value than many sparrows?" is only one question he asked pointing to this.

Jesus Christ's whole life was tied up in the task of recalling man to realize his value in the eyes of God. He taught the value of social outcasts. He healed many, thus showing that the Creator was interested in his creatures. Jesus Christ performed this service even to death on the cross. Jesus was continually calling on man to realize his value in the eyes of God.

This is also the service of his church. We are his hands on this world. We are to try to convince man of his value. Would a man become a thief, or any type of moral pervert if he realized his value in the eyes of God? Therefore, this is our service to the world; and because we are his hands he also frees us that we may do this for him.

How does Christ free us for this service? I have chosen to use four ideas:

1. He frees us from legal concepts such as: doing our share, rewards, punishment and martyrdom. He frees us from bragging and griping and looking on life as a duty. How many have grown up looking on attending Worship Services as a job because of someone earning certain merits (he thinks) by attending? The law of Moses wherein man had to earn salvation collapsed with the death of Jesus Christ. (Much the same as the temple of Moloch collapsed in the death of Samson.) Christ is more concerned with what people are than what they do.

2. Christ frees us for service by being responsible for us. He takes our guilt on himself and intercedes for us before God. He forgives us. Consider a situation wherein one must hurt another to save one from being hurt. If man acts knowing Christ will forgive him he is free to do what he thinks right. Thus it could be said Christ picks up the check to pay for our mistakes. Can man's actions be wrong if done in his name?

3. Christ frees us through guidance. He sent the Holy Spirit to guide us. He has given us the privilege and power of prayer that we may commune with him. In and through the fellowship of the

The Pastor From Nysted, Nebraska, Gave This Sermon At The Ringsted Convention

church God gives us the guidance of the Bible and the gathering together of Christians.

You may ask, how does Christ guide when Christians can argue so? The type of guidance Christ gives is not Pharisaic wherein we are told every step. Perhaps the cruelest words said by Jesus were said to the Pharisees: "Let them alone." Man is not a robot and the guidance of Christ is the guiding of men. Much like this poem by Christopher Morley "No Coaching."



I went to the theater
With the author of the successful play.
He insisted on explaining everything;
Told me what to watch,
The details of direction,
The errors of the property man,
The foibles of the star.
He anticipated all my surprises
And ruined the evening.
Never again! And mark you,
The greatest author of all
Made no such mistake.

4. Jesus Christ also frees man through inspiration. When Jesus told his disciples not to be anxious about clothing, etc., he also knew that they would be, — unless he gave them also a positive statement and goal to work for. So he said "Seek first the Kingdom of God." This statement calls us beyond ourselves so there is no excuse in self-consciousness. He calls us and inspires us to look on others as Sons of God. His life on earth called him and also us beyond man-made dignity to eating with sinners because they too are Sons of God.

Jesus Christ inspires us through worship. If we look on the Benediction as a statement of the work God is doing instead of as a prayer then we are called on to live as one whom God has been and is still favoring. In the freedom Christ gives us for service then we are free from legal concepts, free because he is responsible for us, free because he guides us and inspires us. He does this because he loves us and

(Continued on Page 15)

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*A Meditation on
Reformation Day*

The Meaning and The Need of Reformation

James A. Pike

Editor's Note: Dean Pike, of the Cathedral of St. John the Divine, New York, was formerly an attorney for the SEC, lecturer at the Catholic U in Washington, and since 1944 has been an Episcopal priest.

ALL TOO OFTEN "Protestant" is thought of as simply meaning anti- or non-Roman Catholic. And sometimes Reformation Sunday is thought of as simply the recollection of a time way back in history when we broke with the rule of Rome. So viewed the word Protestant is not a particularly honorable word, and Reformation Sunday is an observance not particularly relevant to men today — nor, for that matter, particularly charitable in spirit. If the meaning of the day is **past** and **negative**, we should abandon it.

But if we think through the meaning of "Protestant" and "Reformation" we'll find that it is **present** and **positive**. And it is this present and positive meaning that alone justifies our keeping of the festival of Reformation day.

The meaning is present. The Holy Ghost "Who spake by the prophets" speaks to the church today no less than he spoke to the Reformers of old. A truly Protestant church is not merely one that can look back to a reformation: it is one that recognizes its need of reformation today.

Let me cite a few examples:

1. Is your congregation segregated — in fact if not in theory? If the answer is yes (and for most who are reading this that will be the answer), then what reformation is underway in your congregation?

2. Are the schools and institutions of your denomination as open to people of various races as the public schools in the same area? It ill behooves the church to lag behind the secular society in the manifestation of Christian principles. When church agencies become the refuge of those who prefer the mores of their class to the claims of the gospel, the salt has lost its savor. Are you backing a reform movement here?

3. Is there tension and factionalism in your congregation? Is there real democracy among the membership, or is the control tightly held by a few "lay popes" whom no one — not even the minister — dares to challenge? If so, there's plenty of room for a reformation.

4. Do the members of your congregation regularly attend church every Sunday? If not, reformation could begin here.

5. The Bible tells us that the early Christians celebrated the Lord's Supper every Sunday. Luther, Calvin, Cranmer and Wesley endorsed

the same practice. What about your congregation? Are you reformatable in this regard?

6. The Apostles were enjoined to heal the sick. And in the Epistle of James we read: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him." Is this ministry of healing practiced by your church (of course concurrently with the ministry of medicine)? Perhaps reformation is needed here.

7. In our support of the church and its mission our gifts often resemble a "tip" to God. Yet all we have is really His. Are the people of your church really giving sacrificially? We are under command to bring the light of the gospel to all men; actually we are only scratching the surface — in terms of the real possibilities.

The meaning is positive. The Reformers, in their negative reaction to serious abuses in the life and teaching of the medieval church, came to positive conclusions about the meaning of the Christian faith. These conclusions were not limited to their own time: they spanned the past and the future. They were not new ideas; they were the revival of old ideas, part of the original deposit of the Faith but which had been lost or distorted in the intervening centuries. **And they apply today as fully as they did in the 16th century.** What are these positive teachings and why are they important today?

1. **The absolute sovereignty of God.** No earthly authority, in church or state, has the last word; God has. Thus, no earthly ideal or pattern of life is free from criticism. This is the basis of personal independence in an age in which the pressures to conformity are greater and greater all the time. It is, for example, an important message for "The Man in the Gray Flannel Suit" or "The Organization Man."

2. **The 100 per cent claim on every man's life.** In

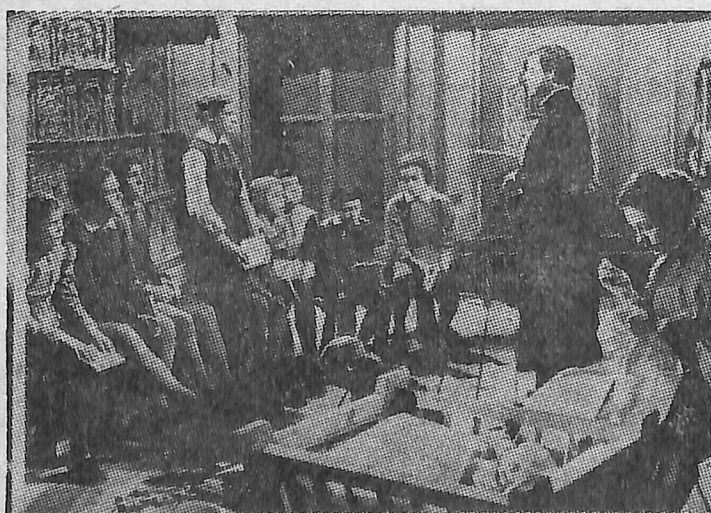


Martin Luther made his defiance complete by his marriage to Katherine von Bora. This scene, and the one on the following page, is from the film **MARTIN LUTHER**.

medieval teaching there was a "high road" and a "low road" to salvation. Members of religious orders bound themselves to a higher law; for the ordinary layman or priest keeping the Ten Commandments and the six precepts of the church would suffice. Anything done over and above counted for extra credit. The Reformers' aim was not to cut the "religious" down to size, but to elevate men in all callings to the religious life. All men are called to serve in total commitment in all their decisions in the use of their time, means and talents. This higher law can give meaning and dignity to every daily task; it deepens the sense of responsibility in life — in the 20th century no less than in the 16th.

3. **Justification "by grace through faith unto good works."** The minute the law is seen as 100 per cent it is obvious that we cannot "make up" for our sins, since any new good thing we do we are supposed to do anyway. So it was clear to the Reformers that we cannot be saved by our works but only by God's grace received in penitent faith; good works, seen before as means of salvation, become instead the **grateful response** to salvation freely given, unearned. Today, more than ever, we are aware of the devastating effects of anxiety due to a sense of guilt, and the importance of self-acceptance to a healthy personality. The answer is found in the old doctrine of justification: I can accept myself because God accepts me, though unacceptable; and in the confidence of that acceptance I can become more acceptable.

4. **The priesthood of all believers.** The Reformers perceived that all men are called to a ministry, and that there are no higher or lower "callings," but that all are to share in God's creative and redemptive purposes in the world, each in exercise of his own particular gifts. Thus all are called not only to do their daily work in a spirit of dedication, but are called to spread the gospel, to redeem men. And all are priests in the holiest of actions, the Holy



Luther was not always in favor of confirmation. However, this scene shows the Luther family and a confirmation class, in Wittenburg after Luther's excommunication. Many factors were involved in the Reformation, among them the new printing presses, the discovery of the New World, etc. Gutenberg and Columbus and Luther fanned the smouldering human unrest into an explosive new era.

Communion — as "concelebrants," and as co-offerers of the "sacrifice of praise and thanksgiving" in which we enter anew the once-for-all sacrifice of Christ.

A deep sense of this common priesthood of all believers is needed **today** — not only for the sanctification of our daily work, but the expansion of the working team of the Church and the grasping of the full meaning of our services of worship. And it will give us real fellowship on the deepest level, rather than on the superficial bases so often relied upon today as an antidote to loneliness.

In short, the key emphases of the Reformation can today, as in the centuries past, give men what they need most: **independence, a sense of responsibility, self-acceptance and fellowship.**

Thus, the message of Reformation Sunday is not merely past and negative: it is **present and positive.** Let us celebrate it in that conviction.

My Preference

I'd rather have a heart of love
Than sit as king upon a throne;
I'd rather trust the Lord above
Than all the riches one could own;
I'd rather walk a humble road
And know that God my soul shall crown,
And bear for Him a heavy load,
Than win the laurels of renown.

I'd rather help some fallen soul
Out of the depths of sin and shame,
And see him reach some honor roll,
And maybe rise to heights of fame,
Than have the nobles of the land
As my companions, day by day,
But know that I'm outside the band
Of those who love the Lord and pray.

I'd rather be a friend to man
And win his love and friendship true,
And help him live and wisely plan
For all that God would have him do,
Than have great armies in control
And conquer nations, great and small,
But have a burdened, troubled soul,
And lashing conscience through it all.

I'd rather leave a mark behind
To bless the world when I am gone,
And help my fellowmen to find
The heav'nly way to travel on,
Than have all things that earth could give
To make me happy here below,
But know that I could never live
Where godly, saintly people go.

Walter E. Isenhour.

Taylorsville, N. C.

Fast Work Saved An Embarrassing Situation

United Nations Spurred Creation of LWF's Flag

The Lutheran World Federation is probably the only church organization in the world which can claim that its official flag was designed at the request of the United Nations.

In the summer of 1950, the late Dr. S. C. Michelfelder, the federation's first executive secretary, was in Jerusalem to inspect LWF work among the Arab refugees. He also had an appointment with the United Nations administrator for relief in the Holy Land.

The UN representative, concerned over the lack of hospital facilities for ailing Arab refugees, wanted the federation to operate, with UN aid, the famed Augusta Victoria home atop the Mount of Olives in the Holy City, as a hospital.

Augusta Victoria had been built as a huge home for missionaries by German Lutherans. In the transition period following World War II and the 1947 partitioning of Palestine which created the state of Israel, the federation had taken it over at the request of the German societies in order to prevent its confiscation as enemy property. The Red Cross used it for a short period as an emergency hospital and it was then left vacant until the UN proposal came along.

Dr. Edwin Moll, energetic American missionary, was administrator for the home as the LWF Senior Representative in the Middle East at the time. He handled the preliminary negotiations with the UN for Augusta Victoria and now only the final details remained to be taken care of by Dr. Michelfelder.

The UN representative and the LWF leader concluded their business discussion and then the representative said, "of course, we want you to fly the federation's flag atop the tower of the hospital, along with the UN banner."

Without admitting that the LWF had no flag, Dr. Michelfelder immediately promised this would be done, and a handshake completed the agreement.



There are still 922,000 Arab refugees in the Middle East, though nine years have gone by since the war between Israel and the Arab states. These refugees, victims of past unrest, are an important contributory cause to present-day tension. Almost half of them live in camps operated by UNRWA (United Nations Relief and Works Agency) and they have little hope of finding permanent homes in the near future. Others live in tents or in villages in Gaza, Jordan, Lebanon and Syria.

On his return to Geneva and LWF headquarters, Dr. Michelfelder consulted with his wife in their top-floor apartment overlooking magnificent Lake Geneva. What kind of flag could represent the federation?

With Mrs. Michelfelder's help, Dr. "Micky," as he was affectionately known by his colleagues and closest friends, designed the LWF flag. Martin Luther's circular "coat of arms" is in the center mounted on a field of midnight blue with a gold edging around the banner.

Luther's "coat of arms" is a black cross in a red heart mounted on a white rose. This in turn is centered in a field of sky blue, rimmed in gold. The heart and cross signify the love of God in sacrificing Christ on Calvary. The white rose indicates the forgiveness of sins because of this atonement. The blue sky symbolizes God's continued love, and the gold ring means eternity.

The flag's design was approved by the LWF executive committee at its meeting in Tutzing, Germany, in 1950, and today, the LWF flag flies proudly — not only over the Augusta Victoria Hospital in Jerusalem, but at gatherings of Lutherans around the world.

This is the flag that graced the Third Assembly of the Lutheran World Federation in Minneapolis.



Shown here is the LWF flag, held by the late Dr. S. C. Michelfelder. With him are Dr. Lund-Quist (center), and Dr. Paul Empie, who was guest speaker at Ringsted convention of the AELC.

The United Nations Has Been Called

The Last Best Hope for Man

By the Editor

SOME YEARS ago, at a great conclave in Evanston, Illinois, the World Council of Churches used as its theme, "Christ, the Hope of the World." During Reformation season we remind ourselves of the profound truth that man cannot save himself. Man-made institutions, organizations, and laws which seem to promise so much, time after time prove themselves structured on sand. A Lutheran tenet is that no amount of good government will of itself produce good people. After Christianizing the people we have some reason to believe that better conditions will result. By showing us the faultiness of worldly cares and worldly greed, of obedience to the ego, and of the philosophy of the inevitability of progress, Christ has taught us to see Him as truly the hope of the world. "Seek ye first His Kingdom, and His righteousness. Then all these things will be added unto you."

Is it a mistake for a world leader to say, then, that the UN is "the last best hope for man?" The UN and organizational structures of that kind are an interim method of handling immediate crises. No one claims that the UN is a panacea, or that it is perfect. However, in the sense that it offers itself as a tool through which a peaceful approach can be made for agreement on daily or weekly climaxes of friction, then it is surely a hope for man. A million Middle East refugees need help. Ignorant masses need education. Starving populations need agricultural and industrial advice. In such areas as these, the UN is some kind of hope where there would have been none before, save that which might be doled out indulgently by the single great nations. The UN is a structure for peace, but also for justice. It is not a Christian organization, but its goals are woven in woof and warp with Christian ideals.

We have witnessed in the past year a time of testing for the UN. Twelve months ago during the anxious period of the Hungarian revolt and the Egyptian crisis, when hope for man's future was very dim indeed, the UN sat in almost round the clock sessions,



Luther H. Evans, Director-General since July 1953 of the United Nations Educational, Scientific and Cultural Organization, was born near Sayersville, Texas, in 1902. Before this appointment, Mr. Evans was already well-known as educator, author and head of the world's largest library, the United States Library of Congress. He had previously served with the United States delegation at almost every session of the General Conference of UNESCO and on the Executive Board since 1949.

UNESCO came into being as one of the Specialized Agencies in the UN family in 1946. Its purpose, as defined in its Constitution, is to "contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law, and for the human rights and fundamental freedoms for all."

and probably almost every prayer directed to God included in it the wish for inspiration for delegates wrestling with the doubts and fears and hopes of us all.

When the English and the French moved into Egypt, our U. S. president spoke to the American people and said that our foreign policy was linked to United Nations policy. In that statement, we gave up our self-sufficiency. No longer were we to act by ourselves. Our destiny was one with the community of nations. This does not mean that the UN is to form our U. S. foreign policy. Such an attempt to drop tough problems in the lap of the General Assembly rather than in the lap of our State Department is an abdication of our responsibility as a great nation. It is also self-deception. We must, as a member nation, bring to the UN our own contribution to the forum.

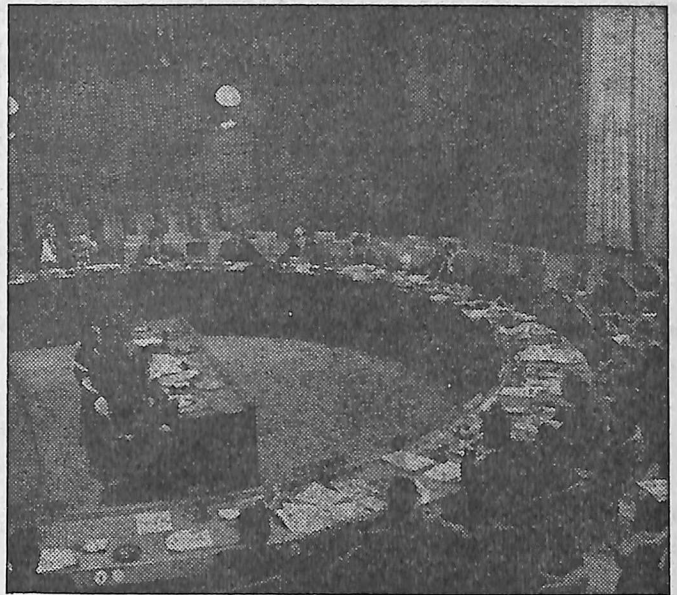
Nevertheless, we do look to the United Nations for solving problems which we cannot solve by ourselves. The solution to international problems cannot be found solely in moral principles, which are sometimes clouded by majority pressures and opti-



mism, but must be accompanied by certain technical and political arrangements. This was one of the points made by a Lutheran expert in international affairs, O. Frederick Nolde, one of the speakers at the Third Assembly in Minneapolis. He said that sometimes results would come slowly, but that a dawning awakening would gradually contribute to our united Christian support of decisions which could serve justice in immediate situations and contribute to justice in the future. Specifically, Dr. Nolde pointed to the withdrawal of British and French and Israelite troops from Egypt on demand by the UN, calling it a "landmark in the development of an international order." And he pointed out that Russia's refusal to do the same in Hungary gave that nation the "most severe reversal of its history."

As a center for cultural encounter and exchange, the UN functions quietly, while the East-West controversy gets all the headlines. The lesser nations are, however, looking to some of these less-known departments for their highest hope. UNICEF this year has allocated \$24,000,000, the largest volume authorized in recent years. Eighty projects for the improvement of child health, nutrition and welfare in fifty-four new countries are being assisted this year, making a total of 105 countries and territories now getting aid. 32,000,000 children were aided by UNICEF last year. In observance of UN Week and UN Day (October 24) a number of local communities will be taking part in "town affiliation" projects. For example, the two towns of Montclair, New Jersey, and Graz, Austria, will be celebrating their fourth annual affiliation, featuring a visit by the mayor of Graz to Montclair, and accomplishing a lively cultural exchange between the two towns.

Such examples are a small measure of the hope



One of the basic objectives of the International Trusteeship System, as defined in the UN Charter, is to prepare the millions of people living in Trust Territories for self-government or independence. The Trusteeship Council, composed equally of States which administer Trust Territories and those which do not, is the organ chiefly concerned with the task of supervising the administration of these Territories.

which we must keep alive for the United Nations. Christianity is the only total solution, and Christ is the only ultimate Hope of the World, but the United Nations helps fill in the gap for justice and humanitarianism while the slow Christianizing process inches along.

Background Information

By ELIZABETH H. BAGGER

As I passed from one room to another at the art gallery I heard the woman back of me comment to her escort, "The only trouble with some of these pictures is that I understand so little about religion. I don't know what they're about."

This chance bit of conversation bothered me as I continued my study of the famous masterpieces on display — as I marveled at the use of reflected light in Rembrandt's painting of "St. Peter Denying Christ" — as I gazed at El Greco's "Feast in the House of Simon" — and all through the many rooms housing this magnificent exhibition.

As I went home that night, bits of class notes came to mind, as: "The connection between art and religion is as old as man".... "Christianity was responsible for saving art during the dark ages," and so on. My friend of the conversation was going to have difficulty with at least 30 of the paintings in that particular exhibit. And I felt sorry for her.

Since then this incident has been reminding me of Philip, who also came across somebody who was having difficulty understanding what he was looking at. The thing that is bothering me now is that Philip did something about it. What can I do about the woman in the art gallery?

— The Lutheran.



A member of a Trusteeship Council visiting mission to New Guinea, J. Rolz Bennett of Guatemala, discusses crops with a local coffee-grower. Australian-administered New Guinea, one of the United Nations' ten trust territories, is responding to the efforts of the Administering Authority to develop the territory and its people, despite the formidable problems posed by the geography of the country and the present stage of development of its inhabitants.



Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,
Des Moines 16, Iowa

Tenth Annual Workshop and Convention

November 8, 9 and 10, Newell, Iowa

Theme: LORD, HELP OUR UNBELIEF

Friday Morning

9:00—Opening devotions.

9:20—"The Merger."

10:30—"Stewardship."

Friday Afternoon

2:00—Song fest.

2:30—Devotions.

2:45—District Presidents' reports.

4:00—Discussion of district and local problems.

6:00—Supper.

Friday Evening

7:30—"Recreation with a Purpose."

9:30—Refreshments.

10:00—Devotions.

Saturday Morning

8:30—Devotions.

8:45—Business session.

6:30—Banquet.

8:30—Folk dancing.

10:00—Refreshments.

Sunday Morning

9:00—Bible study.

10:30—Worship services with the Newell congregation.

12:00—Dinner and farewells.

The cost for the entire week end will be only \$8. A registration fee of \$1 should be sent to Pastor Charles Terrell, Newell, Iowa, immediately so plans can be made for housing and the like. Also, all national dues must be paid in order that the local society delegates may have their two votes. The national treasurer will be available before the business session on Saturday to collect any unpaid dues. It is suggested that you check with her, Agnete Bollesen, to assure voting privileges. This payment is necessary before voting privileges will be granted. Each fellowship is allowed two delegates with one vote each. Each district officer or authorized representative shall also have one vote.

It would be advisable that each of you bring a Bible and a World of Song. The program has been so organized to allow free time for the renewing of old friendships and the forming of new ones. Plan to attend, and send your registrations in immediately.

"... This Ring" is Lost

Has anybody seen my ring? The film librarian, Donald Holm, Grand View Seminary, has been unable to locate the filmstrip, "And With This Ring." If anyone has knowledge of its whereabouts, kindly notify Don or bring it to the convention in Newell.

AELYF Doin's

Greenville, Michigan: The LYF here had a reception for the five confirmands September 15. Apple pie and ice cream provided nourishment and red and white carnations served as decorations. Jan Hansen was the mistress of ceremonies with Beverly Gallagher delivering the welcoming address. The guest speaker was Fr. Dudley Bennett of the Episcopal church. Group singing was led by Janis Madison and slides were shown by Pastor Thomsen to round out the interesting program.

Hartford, Connecticut: The Luther League here has set two main goals for this year. One is to build a Hi-Fi set for the new church and the other is to collect toys to give to the children in need in Hartford. We plan a work week end soon at our new campsite in Coventry.

Tyler, Minnesota: Our group has recently elected new officers. The year looks like an interesting one and we are anticipating a good year of worship, study, discussion and fun under these new leaders. A slave auction in the fall is planned to raise money for the necessary expenses incurred. Every one is trying to decide what type of job he will do.

Over the Typewriter

The national convention and workshop being held at Newell, Iowa this year will be one of extreme interest. The revisions in the constitution will be discussed, a secretary and vice president elected, publications will be discussed, and many other interesting topics will be debated. If at all possible plan to attend and bring your questions and problems because the national organization is for your benefit. I have no information regarding train or bus connections to Newell, but I am sure that such information can be obtained from your local agents if no one is driving from your area.

I have a very interesting article on home life written by a young lady from Ringsted, Iowa, which I will be printing soon. In the meantime, consider how much time you spend with your parents at home or in other homes visiting. Are we caught up in this "get away from it all" idea that is destroying the American family? Realizing that school activities are important, I will not condemn them. But our homes and families are also important and they should not be slighted. This idea is difficult to understand until one leaves his family for a long period of time, but it becomes very real then.

The fall colors are brilliant in Iowa now. The leaves are all tinged with red, yellow and orange, and soon they will fall to the ground and the trees will be bare. The winter snows will be falling and life will become more difficult. But God has created all these things for a purpose. Nature is not just something that "happened" but a well planned and directed thing which God has a hand in. He is the director and producer of this movie and there is a chance to see a part of God by enjoying each bit of His handiwork if we will stop to notice it. Worshipping Nature is not for us, but enjoying the gifts which God has given us in Nature is a good thing. So, in your hurry-scurry life, stop to see the colorful autumn and enjoy it!

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Remember the WMS Golden Jubilee

June 13, 1958

It will be observed:

Locally — June 13, 1958.

Nationally — At the National WMS Convention in Seattle, Washington, in August, 1958.

District — At District Conventions.

District IV WMS Convention

The women of District IV met for their annual convention at Oak Hill, Iowa, September 20 and 21. The convention held simultaneously with the congregational district convention had to be divided into three sessions beginning Friday evening (7 to 8 p. m.) with an informal discussion of agenda items to be acted upon the following day.

After an 8 o'clock breakfast Saturday morning served by the Oak Hill and Exira women in the attractive, recently decorated fellowship hall at Oak Hill, the convention was officially opened at 9 a. m., Agnes Holst presiding.

The meeting began with the following devotions led by Edna Jorgensen (Mrs. Holger Jorgensen.)

Revelations 3:8 — "I know your works — Behold, I have set before you an open door, which no one is able to shut; I know that you have but little power, and yet you have kept my word and have not denied my name."

We stand, so to speak, on the threshold of a new day. We do not know what lies within. It may be joy or it may be sorrow, but whichever it is there will be opportunity — opportunity to be idle, to be busy — to be thoughtful, to be unthinking, to be kind, to be unkind — to accept the challenge to serve Christ and our fellowmen, or to turn aside, and be too occupied with trivial things.

There has always been a place in the church for women of the world. Among the first to serve the church was Lydia of Philippi. Paul found her in a small group of women who met on the banks of the river for prayer. She was deeply religious. It can be assumed that she played a part in the growth of that church which became one of the strongest Paul founded. When Paul and his friends were friendless in a hostile city she offered them the hospitality of her home. Hospitality has always been one of the human graces. In Christianity it is more than a grace, it is a virtue. Together with clothing the naked, feeding the hungry, giving drink to the thirsty, and visiting the lonely, Jesus makes it one of the basic requirements of life in His Kingdom.

Two weeks ago we were privileged to entertain an Indonesian in our home who had come to the States as a delegate to the LWF Assembly. In the course of the evening he was asked about his family, wife and eight children — seven girls, the oldest 16 and one boy, one year old. His wife is a principal of a girls' school; she writes books and magazine articles; she is a member of the constitutional committee of her government (Indonesia has been independent such a short time that, as yet, they have no constitution). She holds an executive position in Women's work in the Batak Church which has a membership of 750,000. She really serves. We cannot all be principals, writers nor hold government positions but each of us has our own particular talents. Let us remember that even though our contribution is small we must not hesitate, but do what we can. Little things often times have greater value than big things. It is not for use to judge which activities do the most toward establishing the Kingdom, in God's sight.

A new day is ahead of us. The door is open. Let us enter in and serve, serve in any way we can serve. "Behold I have set before you an open door, which no one is able to shut."

Let us pray — God, our Father, we thank Thee for the gift of a new day. Help us to please Thee, help us to be alert to the opportunities to serve Thee and our fellowmen. Help us to live for Thee this day and every day. In Jesus' name we pray. Amen.

The business session began with a reading of the minutes, a roll call by congregations, and the following greeting, in writing, from the district representative.

To the Convention and All the Women in District IV:

Next May it will be fifty years ago since a small group of women from our church, at a convention in Chicago, conceived the idea of inviting all the women of the synod to unite for the purpose of promoting mission work. This was the beginning of our national WMS and the beginning of national WMS conventions. Later the women divided into district groups and began meeting for district conventions. Thus our District WMS and District WMS conventions came into being.

The basic purpose of uniting has not changed over the years. Our new national constitution states in the preamble that we have organized to strengthen and sustain our Christian fellowship so that we may be prompted to further the work of the Kingdom of God. And it is through our mission program that we further the work of the Kingdom. Mission work in its broader sense includes support of evangelism in foreign fields, support of evangelism at home, service to suffering humanity, and the promotion of all that is good and wholesome.

Are we accomplishing our purpose? It is difficult to evaluate results in mission work because much of it cannot be reported in statistical form. How many souls have been saved and how much suffering has been relieved through our efforts, only God will ever know. But we may test our endeavors by classifying our activities in one of the three areas — foreign mission, home mission and Christian service, and determine from that whether or not we are moving in the right direction.

We meet at conventions to receive inspiration and encouragement, and to discuss practical means of accomplishing our aim. May God help this convention fulfill its purpose.

Upon retiring may I express my appreciation and gratitude for your interest and cooperation during my three-year term.

Agnes Holst.

A mimeographed report, in the hands of every woman present, contained the letter above, a district financial report showing each group's contribution to WMS and other projects, a national WMS financial report showing how funds at the national level are disbursed, a brief report of activities in local groups, the model district constitution, and the district representative's recommendations to the convention.

The following recommendations were moved, seconded and adopted:

1. That we adopt the new model district constitution.

After a brief discussion on various points — the word **Auxiliary** in the name, associate membership, the Standing Committee, the combining of vice-president and secretary as an office — it was adopted unanimously with the understanding that after a test period of two years, a con-

(Continued on Page 14)

Report From Greenville, District II

District II met for its annual convention at Trinity Lutheran Church in Greenville, Michigan, September 20-22. Upon arrival Friday evening, pastors, delegates and other members of the district were served a delicious supper.

The convention theme was "The Living Church in Action." The Rev. John Christiansen of Ludington preached at the vesper service on Friday night. His topic was "The Living Congregation in Action" based on Acts 2:42-47. We were reminded of the program of the first Christian Church which is still the same today. In order to have a living congregation in action, it was pointed out we must have love for God to do successful work in his church.

Greetings of welcome were given by the host pastor, Rev. Peter Thomsen, Mr. Winston Cairns, president of the congregation, and Rev. Edwin Hansen, district president. True to Danish hospitality, coffee was served after the evening service. Guests were then taken to their respective homes for the week end.

Saturday morning devotions were led by Rev. Harold Knudsen of Grayling, who spoke on "The Living Church in Action in the Home." Pastor Knudsen showed us that we need the abiding love of God within our homes in order to retain the true Christian love. Our children tend to become what we are, therefore, the love we possess must be expressed in worship in order that a child may find it natural and satisfying to join in worship. Where else but the home could a child learn the true meaning of love?

The business session of the convention was conducted by the district president, Rev. Edwin Hansen, with Mrs. Delford Henderson as secretary. More than fifty delegates responded to the roll call. All the pastors of the district were present. Dr. and Mrs. Alfred Jensen also attended the convention. Total registered delegates and visitors numbered seventy-five.

Minutes of the last year's meeting were read and approved as well as the treasurer's report. The district accepted its proportionate share of the synodical budget and the allocations which were assigned to each congregation. A motion carried that the district was to select a committee consisting of a layman from each congregation, the district president and vice president, to discuss the problem of allocation and report to the next district convention. The vice president was to act as chairman. The congregations were reminded of their Faith and Life Advance pledges which are to be paid in October. The convention voted to raise the district dues to fifty cents per contributing member.

Upon Dr. Alfred Jensen's request spontaneous activity reports from the various congregations were given by lay members.

The following officers were elected: President, Rev. Beryl Knudsen, and secretary, Mrs. Martha Johansen. Rev. Edwin Hansen and Mrs. Delford Henderson were each given a rising vote of thanks for their faithful work in the district as president and secretary.

According to decision, the convention offering is to be divided between the Synodical Church Extension Fund and the District Home Mission.

After the completion of the business session, Rev. Harry Andersen presented a very thought provoking lecture on "The Living Church in Action on the Farm and in the Factory." Here, too, the church has a definite responsibility as was pointed out so vividly by Pastor Andersen.

The ladies of the WMS met after the supper hour for their meeting which was conducted by Mrs. Laura McLeod. Election results are as follows: President, Miss Thora Hansen, and Treasurer, Mrs. Gyriha Blinkilde. It was decided to use the evening's offering for dormitory beds at Grand View College.

At eight o'clock Saturday evening, Dr. Alfred Jensen,

president of the American Evangelical Lutheran Church, addressed the convention on "The Living Church at Work in the Church at Large." Dr. Jensen spoke on the Third Assembly of the Lutheran World Federation recently held at Minneapolis, Minnesota, where Lutheran churches throughout the world were represented.

Worship services were conducted in two churches on Sunday morning. Rev. Howard Christensen preached in the Trinity Church at 9:30 with Rev. Edwin Hansen as Liturgist. Dr. Johannes Knudsen delivered the sermon at Dannebrog, South Sidney, at 11 o'clock, with Rev. Peter Thomsen as Liturgist.

Sunday afternoon we listened to Dr. Johannes Knudsen, Dean of Graduate Studies at Chicago Lutheran Theological Seminary. His topic "Echoes from Oberlin" gave his reflections on the North American Conference of the World Council of Churches which met at Oberlin, Ohio, Sept. 3-10.

The members of District II express their sincere gratitude to the congregations of Trinity and Dannebrog Churches and their pastor for the kind hospitality and to the ladies for the delicious meals served. We returned to our homes with grateful hearts for once again having had the privilege of meeting in fellowship and sharing in the work of the Kingdom of God.

Rita Norden.

Report From Nysted, District VII

District VII of the American Evangelical Lutheran Church held its annual convention in Nysted, Nebraska, September 27-29, 1957, with St. Peter's Church the host congregation. Fifty-four delegates and seven pastors were present. The beautiful Nebraska fall weather undoubtedly helped much to bring many other interested guests to the meeting.

District VII has several congregations to date who are without pastors, and these congregations must therefore seek to carry on their work as best they can.

A large group met on the first afternoon of the convention to hear an introduction, led by Pastor Arnold Knudsen, to the subject: "The Church and Christian Education." The discussion evolved itself mostly on the work of the Sunday School. We learned that it is the duty of any church member to be interested in the Sunday School, to know what materials are used in instruction, and to appreciate the time teachers are giving to this most important work. Let the teachers and children know that you care.

Nysted has available as a campsite the former Nysted Folk School. This summer among others, 43 junior campers attended Camp Nysted, under the leadership of Pastor Knudsen.

Friday evening of the convention we worshiped together, with a communion service conducted by Pastor Carl Laursen and Pastor Jens Holst.

Pastor Marius Krog conducted morning devotions on Saturday. During the rest of the day a large attendance was present for a full day business session. The Saturday evening meeting was given over to the Women's Mission Society program, at which Pastor Garred spoke.

Guest speaker at the Sunday morning services as well as the afternoon lecture was Dr. E. W. Mueller. Dr. Mueller is assistant to the Executive Secretary of the Division of American Missions of the National Lutheran Council. His words were indeed a challenge to us all.

The speaker of the Sunday evening meeting was Pastor M. Mikkelsen. The convention ended with coffee and farewell. All participants of the 1957 District VII convention now are back home with memories of a good meeting, and with inspiration and determination to carry on for a good and dedicated year.

Ebba Petersen.

Notes From My Journey

P. Rasmussen

(Conclusion)

The last days in Denmark were in one way sad days. I had to part with so many friends, people that I had never known before but who claimed that they knew me. They had done everything in every way to make my trip a pleasant one, not to speak of my only living sister and relatives. But the last days were also busy days with visits to people in Copenhagen, even Bishop Fuglsang and the king.

We speak of hospitality. Let me mention an example at Liselund, where I met a doctor and his wife. (The number three has always been important in my life.) They came on Saturday afternoon and stayed until Sunday night. We had never seen each other before but were together as much as possible during their stay. When they left he said: "We take it for granted that when you come to Copenhagen you come and live in our home at least two days. If we are not there, (he is at the hospital and she works for the government), if we know when you are coming, we will leave the key at a certain place. Go in and make yourself at home."

The evening we spent together was excellent. He examined me as I had a bad cold and was a little afraid of my lungs. We had breakfast together and before she left she prepared some food for me. I had an appointment with a board member of DKU in the forenoon, in the afternoon a man who has children in Calgary came and took me to his home where I stayed during the night. The next day he and his wife drove through the big forests of the land and left me with a school superintendent, brother of Marie in Dalum, Alberta.

Nearby is a suburb of Copenhagen called Kongens Lyngby. Here lives a family who years ago lived near us in Dalum. At that time their daughter went to school with me as a child. She is now taking care of children in Vejle, Jutland. She took off a few days and came home to see me. We roamed through the surrounding country talking about her childhood days on the wide prairies as well as other things. I was especially taken up with a magnificent view of "Sorgenfri" (Free from sorrow) castle. The hedges are so tall that the caretaker has to use long ladders in order to trim them. When I think of it I can still see the castle through the lane.

According to my return ticket I should have left Copenhagen on August 26, but DKU (Danish Church in foreign lands) would like to have me attend their annual convention in Aabenraa, the third and fourth of September, and arranged with the Swedish American Line that I could leave the ninth of September. This annual convention is a big affair (with representatives from the whole country) with church services in the city and district, and with reports from the work by those who had come home. I had to tell about the new Canadians in our land. It ended up the last evening with a wonderful festival, the hall and coffee tables decorated with flowers and flags, the

speeches deep and thoughtful, the entertainment superb.

Now I only had a few days left to be together with Helvig, Blichfeld, my niece and other friends, as I had promised to speak September 8 to those members of DKU who live in and around Copenhagen. It's a peculiar thing that it would be in the same hall where I had heard a man from Bengal speak one of the first

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The Mountain Revisited

Sermon on the Mount as Translated in RSV

VII

At Matthew 5:37 the King James Version says: "But let your communication be, Yea, yea; Nay, nay: for whosoever is more than these cometh of evil." Ours is an age of communication — or at least of mechanical aids to communications! The absent executive keeps up with his correspondence by mailing to his secretary disks on which his replies have been recorded. American soldiers in Germany and Japan hold telephone conversations with loved ones in the States. Airplane passengers are kept informed as to the latest scores in world series baseball games.

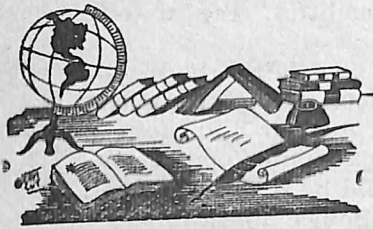
But in all this twentieth century communication, nobody ever says, "Yea, yea; Nay, nay"! Does this mean that we have ignored the Sermon, or that it is irrelevant to our time? For an age that has so many ways of saying things, it certainly is important to know what is worth saying.

The question is partly one of contemporary English usage, partly one of translation. In the King James New Testament, three quite different Greek words are all rendered "communication." Where King James Version has "evil communications corrupt good manners," Revised Standard Version has: "Bad company ruins good morals" (I Cor. 15:33). Where KJV has "The communications of the faith" (Philemon 6), R. S. V. has, "the sharing of your faith."

In the Sermon, still another Greek term is used, the one which in John 1:1 is translated "word." A word is the expression of an idea, and the term has some such connotation as "thought-speech." RSV here translates it "what you say," and the whole passage reads: "Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil." Jesus is here warning against that looseness of utterance which thinks that oaths need to be relied upon if one really wishes to be believed. An honest man does not need oaths to give integrity to his speech.

There is the suggestion here that forthrightness and simplicity of utterance ought also to characterize our conversation. Just when the means of communication have been extended, modern man seems to be inventing roundabout ways of saying things. Items in our economy are no longer scarce but are "in short supply." "Turn out the lights" becomes "Terminate the illumination." An umbrella is now "a collapsible device for inclement weather." Circumlocutions often suggest that we have something to hide or that we wish to deceive. Jesus requires that every utterance be trustworthy: "Let what you say be simply 'Yes' or 'No'."

J. Carter Swaim.

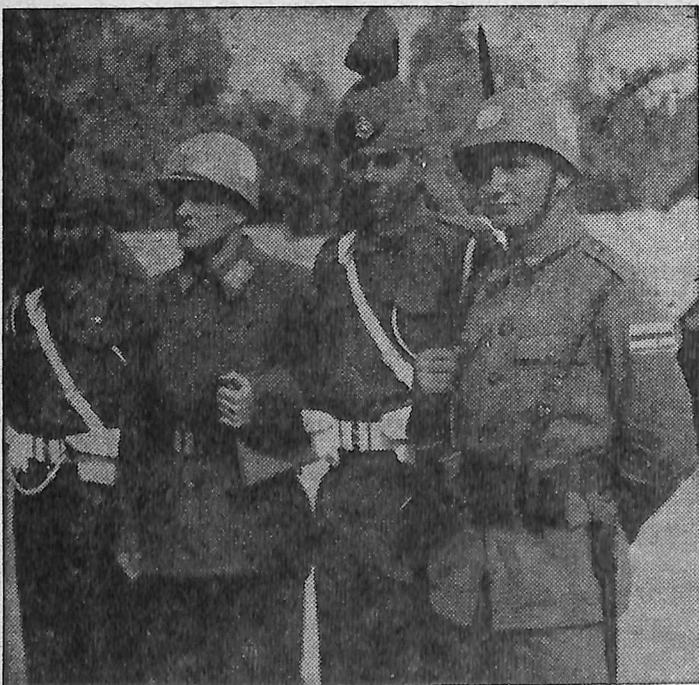


OPINION AND COMMENT

IN THIS ISSUE we give special attention to United Nations Week, October 20-26. This is an annual habit we have gotten into. At least once a year we like to point out the work being done by the only real machinery we have for preserving the peace. Some of our readers undoubtedly will feel that this is somewhat remote from the purposes of a church paper. Others will feel that the UN is, in reality, an instrument of failure. Still others will feel that the UN is only a tool of the West, with the West's customary majority of votes. Others will feel that such emphasis can only be meaningful if we point out the faults as well as the successes in the United Nations. All of these people are undoubtedly partially right. Still, exercising our editorial privilege, we shall probably persist in giving publicity once in every 24 issues of LUTHERAN TIDINGS to this one concrete hope through which men can work for enduring peace. We, too, are not blindly in love with the UN — we can see some faults. For example, we wonder why the Security Council has never been enlarged. In the last 12 years, some 30 new members have gained admittance in the UN. It would seem only logical and fair that these many new members have some kind of new representation on the old Security Council. If we remember rightly, Asia is not even represented on that Council, except insofar as Siberia-USSR can be considered Asian. The other Councils ought also to be enlarged. One might also attack the apparent ineffectiveness of "resolutions" unbacked by proper

power or authority. Hungary looks like complete failure. But in Egypt and the Suez, there is a glistening hope. The UN Emergency Force has 5,200 men in Egypt. This Force was established a year ago by the General Assembly, with contingents contributed voluntarily by ten countries. Its presence is a token only, but it seems an effective token that the world's peoples will join hands for peace when it is threatened.

TWO OTHER DATES are upon us shortly — the Festival of the Reformation, and that time of terrifying merriment, Halloween. The Reformation will be duly noted elsewhere in this issue. Here, we would like to say a word in behalf of Halloween. All sorts of thrilling and chilling memories flock into mind when one looks back on one's childhood experiences at the end of October. There is a grim paganism overshadowing it all, as in adulthood one reconsiders that mystifying time. Witches and ghosts and cats, the long chain of causes without effects, and effects with no apparent causes, the materializing of shapes and shadows, the noises made by inanimate bodies — in fact, the whole superstitious array of goings-on which were both the bane and the delight of our youth were hitched to an unchristian view of life which no person of faith could tolerate except in sport. (And even then, only limitedly.) Behind it all lies the historical fact that Halloween once was a Christian holiday, and not superstitious at all. The very name comes from the tradition All Hallow's Eve, the evening before All Saints Day which was set aside 1200 years ago by the Church to honor early martyrs and missionaries. When one considers how this sacred time through misuse was caricatured into almost the very opposite of its original purpose, one wonders if not the same thing might be in danger of happening to other great Christian festivals. Christmas certainly is a mere caricature of a holy birthday in so many of our observances. Even the once-untouchable Easter has lately been endangered with its festoons of bunny rabbits, Easter bonnets, even "Easter presents" — whatever they are. Halloween was lost to the church because we too readily admitted pagan customs which were quaint and folksy and seemingly harmless. They had that insidious harm which gave them an immediate glow and appeal that gradually dimmed out the real meaning of the holy day. One of the early Saints, Willibrord, born in England in 658, was a missionary into the area of Europe known as Luxembourg. He was a fine man, deserving of rich memories after his death in 739, and so the peasants set aside a day to his memory. Years later, a pestilence struck all the cattle in the area with a shaking disease. It threatened the economy of the whole community. The simple peasants thought that by asking Willibrord's aid in their prayers, a miracle might happen. They began their "dancing rites" — imitating the shaking of the diseased cattle, hoping for a sudden cure. Strangely enough, the cattle did recover. And so the peasants performed the ritual every year thereafter, and Willibrord came to be known as the "dancing saint." In a short time, the celebration became an orgy, with all sorts of accompanying indecencies, and the whole business turned into anything but a tribute to a Christian saint. Other villages were eager to



Here are four of the UN soldiers of peace: two turbaned Indians and two Yugoslavs wearing light blue United Nations helmets.

The Outsider

Aage Moller

The world state is here already. We are being told that the atomic energy commission is so independent of the federal government that it can decide which reports shall be sent to the president and which shall be withheld, so here we have science at its peak combined with political power. That is a gateway to a super state to which national governments must be subservient. We who can do nothing about this must admit, that we have helped to bring this situation about, for we have made gods out of the people who devoted their lives to objective science and were presumably impervious to the gnomes and goblets that were jumping and dancing around within the rest of us. As a matter of fact, they were not a whit different from anyone, in the instinctive desire to acquire, hold and use dictatorial power.

A world state may be ever so liberal, yet I know that it will no more be an answer to the silent prayer in my soul than the national government was, so I shall keep on waiting for the Godot. I shall keep begging for the coming of a realm, essentially different from the order of the state. I shall keep on hoping that God's will and not the will of a world president may be done on earth. I shall keep on

have their own similar festivals, until finally in desperation the church decreed that all the saints should be honored on one day, November 1. For a few years, people observed the day properly and spiritually. But soon the pagan customs returned. And now in our time the saints have been forgotten, and most of us don't even know why it is called Holy Evening, (Halloween). — UNICEF, the Children's Fund of the UN recently has tried to restore a little sanity to Halloween by getting children to "trick or treat" in behalf of the Fund. This is at least a step in the right direction, and last year brought \$750,000.00 in pennies, nickles and dimes for the benefit of the Fund. In our own church it might help to restore a little Christian spirit to the degenerated observance of Halloween by getting children to collect for a nearby Home Mission or for the Santal Mission.

OF SPECIAL INTEREST to clergymen is the announcement that airplanes have begun in a small way to follow the example of the bus lines and railroads, and offer reduced fares to ministers and priests who are traveling in official capacity. The first such airline was one called the Bonanza Line, a local outfit traveling between southern California and Las Vegas and Catalina. The first major line to adopt this newly-legalized policy is the Northeast Airlines, the company which had the most recent air disaster among domestic lines. Clergymen, please be advised.

living with the sermon on the mount which is a prophetic expression of what is the objective of God's will. Instead of escaping from the confessional word of life given to the world in and by Christ I shall ask the spirit to lead me into more affinity with it. It was given to me and there were no strings, no ifs, nor provisions attached to it. The giver did not say that I could have this word provided that I repented, provided that I join this or that church organization, provided that I accept the atonement tenet, the Madonna cult, etc. The giver did not say that man could live with the Word if he dismissed his mistress, if he quit drinking alcohol, if he wore pants instead of wearing skirts, if he did a lot of work for the church, besides doing one good deed to someone every day. The giver gave me the Word like he gave me dew in the morning, sunshine at noontime, snow in the winter and rain during the year, and like he gives me multitudes of gifts during the day. Yes, the next minute and the next breath is a gift.

Mr. Colin Wilson has taken me on a journey with the "Outsiders" and it was a strenuous trip, yet I was in my own company. In spite of the fact that I am not a genius, nor a thinker, nor a poet, I am an outsider like Lawrence, Van Gogh, Nijinski, Dostoyevski, etc., were. With them I need to be assimilated into the absolute **no** to the devil, the master of ceremonies, the genius of coercive power, the progenitor of an existence which is not what it seems to be, the killer who is out to destroy any chance for becoming one with reality. With the journeymen, I need unbreakable affinity with the absolute **yes** to the God who needs no adjective support. He is truth. He is love. He is the giver and he gives forwardly. Nothing else need to be said. Allegiance to the devil ends in the show, which is nothing but the show, in brain gymnastics run dry, in putrid sentiments. Life in God leads to a reality which is like the unseen flower in the field.

It is because of the confessional Word and its spirit that I am an outsider, who cannot go all the way with vast endeavors to synthesize God and the devil. They are futile. Reality is in itself a condemnation of unreality.

Small and Little Known

You may be small and little known
And never reach a height of fame;
Perhaps the world to you has shown
But little interest in your name;
But don't despair, for God beholds
Each one who takes the upward way,
And in the Book of Life enrolls
All names for heaven's crowning day.

God loves the small as well as great,
And has a place for each to fill;
No saint to Him is out of date
As he abides within His will;
Therefore be true, although the world
May never lift your name in praise;
But when the flags of fame are furled
You'll find God's grace forever pays.

Walter E. Isenhour.
Taylorsville, N. C.

District IV WMS Convention

(Continued from Page 9)

stitution committee could be appointed to recommend revision of parts not workable.

2. That we elect a district president for a two-year term and vice president-secretary and treasurer for one year.

Several groups had sent nominations as requested and some were nominated from the floor. Ballots were used. Mrs. Holger Jorgensen, Des Moines, was elected president; Mrs. Lowell Haahr, Newell, vice president-secretary; and Miss Margaret Michaelson, Cedar Falls, treasurer.

3. That we continue support of the Korean war orphan. (Our contributions to date will take care of her up to August 1958.)

4. That we continue working for new subscribers to "Santal Missionary" our one and only foreign mission publication. We secured a total of 70 new subscribers last year.

5. That we urge the local groups to send their \$2 group membership dues to the new district treasurer, Miss Margaret Michaelson, 224 East 10th, Cedar Falls, as soon as possible. Furthermore, that we ask the local groups, hereafter to send all financial contribu-

tions earmarked, to the district treasurer, who will send them to their destination. This will give a truer picture of our giving as a district.

6. That we let the new district board decide upon the time and place of the 1958 convention.

7. That we discontinue the sponsorship of the Saturday evening program at district congregational conventions.

8. That the district pay traveling expenses of the district president to the national WMS board meeting in Chicago in October.

9. That the Saturday evening offering be divided equally between the Dormitory-Bed fund and the district general fund. (The offering was \$86.04.)

After an enlightening report from Mrs. Holger Strandskov, Golden Jubilee Committee Chairman, a few remarks from each of the newly elected district officers, an expression of gratitude to our host congregations, and a rising vote of thanks to the retiring president, the meeting adjourned.

Mrs. Esther Jepsen,
Secretary.

District II WMS Meeting

September 21, 1957, Greenville, Mich.

The women of District II met Saturday evening, September 21, 1957 in the Greenville Trinity Church for its WMS meeting. Our District President, Mrs. Laura McLeod, presided.

The meeting was opened with the hymn: "Work For The Night Is Coming." Mrs. Beryl Knudsen read the Scripture lesson and led in prayer. A hearty welcome was given to all ladies present by Mrs. McLeod. We were all happy that Mrs. Thomas Knudstrup, our "honorary president," could be with us again this year.

The secretary's report and the financial report of the operating fund were read and approved. A letter from our national WMS President, Miss Emilie Stockholm, was read and the pertinent points thereof discussed.

We voted to accept the district constitution as recommended by the national WMS board, and to continue our

special project, the support of the Korean child, for another year.

We wholeheartedly agreed to support the projects voted on at national convention (WMS) namely, the Girl's Dormitory Beds and Home Mission. The offering of the evening, \$108.80, was to be sent to the project of Girl's Dormitory Beds.

Miss Thora Hansen, Manistee, was elected district president and Mrs. Gyrithe Blinkilde, Detroit, our new treasurer by a unanimous vote, cast by the secretary.

Mrs. Knudstrup gave the new president and treasurer a word of thanks for accepting these offices, and encouraged the rest of the group to willingly accept their places of responsibility whenever asked.

As recommended by the national board, that we have a district board instead of just a district representative and travel expense for the above board be worked out, we decided to use the operating fund money for this purpose. To raise the amount needed, it was moved and supported that each women's group within our district churches send an additional \$5 to the operating fund and to do this during the next month.

Miss Reeta Petersen gave a report concerning the women's retreat, and explained why it was cancelled for this past June. Mrs. McLeod gave Mrs. Edwin Hansen's report, as the latter was unable to remain for our meeting. We thank the planning committee for their efforts and hope that we will have a successful retreat and a large attendance in 1958.

Our new president appointed the 1958 retreat committee consisting of Miss Reeta Petersen, Mrs. Beryl Knudsen and Mrs. Delford Hendersen. These three, the president and Mrs. Gyrithe Blinkilde, Mrs. Harry Andersen and Mrs. William Kester are to meet in February and make final plans for the retreat.

We gave a rising vote of thanks to Mrs. Laura McLeod for her service as district representative during the past years. The meeting was closed by the singing of the Doxology.

Mrs. William Kester,
Secretary, District II.

LWA Receipts Below '56 Mark as Appeal Enters Last Quarter

New York—(NLC)—U. S. Lutheran churches have raised 53 per cent of their \$3,400,000 goal in the 1957 Lutheran World Action appeal.

Receipts tallied through September 30 total \$1,792,777 it was announced here by the Rev. Rollin Shaffer, promotional secretary for the annual appeal conducted by the National Lutheran Council.

He noted that contributions through that date are two per cent less in terms of goal sought than the amount raised during the same period last year. Through the first nine months of 1956 the NLC's 8-member churches had raised 55 per cent of their goal. The 1957 amount sought is \$228,000 less than the goal of the 1956 campaign.

The LWA report as of September 30 follows:

Church Body	Goal	Receipts	Per cent of Goal	
			9-30-57	9-30-56
United Lutheran Church in America	\$1,595,985.00	\$989,300.53	62	64
Evangelical Lutheran Church	682,899.00	201,771.85	30	32
American Lutheran Church	607,212.00	325,025.00	54	61
Augustana Lutheran Church	383,885.00	205,000.00	54	52
Lutheran Free Church	50,432.00	25,113.50	50	46
United Evangelical Lutheran Church	37,196.00	13,500.00	36	29
Suomi Synod	25,276.00	10,051.52	40	43
American Evangelical Lutheran Church	17,115.00	8,337.08	49	37
Undesignated		14,678.40		
TOTAL	\$3,400,000.00	\$1,792,777.88	53	55

OUR CHURCH

Solvang, Calif. The annual fall meeting of District VIII takes place the week end of October 18-20 here, with Pastors Gramps, Farstrup, Nielsen, Nussle and Hansen scheduled to speak, as well as several outside speakers. This is not the district convention (which is held each May) but an annual inspirational meeting peculiar to the California district. Aage Moller and Svend Marckman also are to speak.

Cedar Falls, Iowa. Friends of poet-patriot August Bang will gather for an "open house" in Bethlehem church parlors on October 20 honoring him on his 70th birthday.

New York, N. Y. Pastor Ove Nielsen of the staff of Lutheran World Relief, with offices in New York, is at present on an investigative tour of the Far East, and eventually will have reached Japan, Korea and China, where much of the relief work is being done.

Cedar Falls, Iowa. At the Home Mission in North Cedar (not to be confused with the so-called "Cedarloo" project) Pastor Alfred Sorensen baptized ten persons, ranging in age from an infant to an elderly man. Five of the young people from this community are attending confirmation classes with Pastor Holger Nielsen in Cedar Falls, joining a class which totals 35 juniors and seniors. Mr. Jack Greenly, of St. Paul's Church preaches at North Cedar while Pastor Nielsen carries on the pastoral work. Pastor Sorensen is now directing the Old People's Home in Des Moines.

Christ Frees For Service in the World

(Continued from Page 2)

we are valuable to him.

Thus we, his church, are called to be Ambassadors for the Kingdom of God in the world. Luther said, "Each man is a Christ to his neighbor." The world isn't far off, rather it is in the homes in which we live and the community in which we share. To be an ambassador for Christ is to "Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence." I Peter 3:15. Or if we take the admonition to parents in our baptismal service, "To surround your child with such knowledge and love is to bring him anew each day to God."

We are free to do this because God loves us and we are of great value to him. We are free to serve his kingdom in the world.

Dates Set for 1957 LWR Clothing Appeal

New York — (NLC) — The week of November 24 through December 1 has been set for the 1957 Thanksgiving Clothing Appeal of Lutheran World Relief.

Dates of the annual appeal, which highlights the agency's year-round program of collection for overseas needy, were announced here by Bernard A. Confer, LWR executive secretary. The agency serves both the National Lutheran Council and the Board of World Relief of the Lutheran Church-Missouri Synod.

In a letter sent to upwards of 11,000 pastors and laymen of the NLC's eight member church bodies, Mr. Confer stressed the necessity for "a continuous flow of garments."

"Even as people have been clothed in some countries, we want to accelerate our assistance to others," it stated. "He who stands in want in Korea, Hong Kong, Taiwan, Jordan or other countries of abject poverty, lives in a constant crises. We call upon you to assist . . ."

Mr. Confer said clothing collected in this year's appeal is scheduled for shipment to Korea, Formosa, Hong Kong, Jordan, Syria, Yugoslavia, Austria and Germany. He noted that the agency's board of directors recently voted to double shipments during 1958 to Formosa to aid the estimated two million refugees from the Chinese mainland living on the island.

Large amounts are also slated for West Germany to aid the estimated 250,000 refugees from behind the Iron Curtain who are expected to have crossed the border by the end of this year. An additional several thousand refugees of Communist aggression from Hungary now living in Austria will also receive aid.

The agency executive noted that LWR in the past eleven years has sent abroad upwards of 37,000,000 pounds of clothing — of which more than four million pounds were distributed in 1956. The 1956 Thanksgiving appeal alone resulted in the collection of more than 62 boxcars or approximately 930,000 pounds of clothing.

During the same period the Board of World Relief of the Lutheran Church-Missouri Synod will also ask Missouri Synod congregations to collect clothing for the program. Mr. Confer noted that "experience has proved that these cooperative clothing drives bring wider participation and increased amounts of clothing."

A checklist of items needed listed suits, overcoats, trousers, overalls, dresses, skirts, caps, gloves, mittens, sweaters, robes, mufflers, underwear, stockings, sturdy shoes, blankets, bedding, layettes, infants wear and cloth remnants for sewing.

Items which cannot be used include hats, neckties, open toe high heeled

Sittler Says Worship is More Than "Mood"

"A deep study of worship points a steady finger to the nature of the unity we seek," according to Dr. Joseph Sittler of the Federated Theological Faculty of the University of Chicago.

But such study must be aware that the "common degradation of worship into gimmicks for religious mood-engendering" is merely "to conduct a brain-washing under the presumed banner of the Holy Ghost."

Dr. Sittler addressed a plenary session of the North American Conference on Faith and Order held Friday evening, September 6, at Hall Auditorium, Oberlin, Ohio, on the topic, "The Shape of the Church's Response in Worship." He is chairman of the North American Theological Commission on Worship.

In making any constructive study of worship in North America, Dr. Sittler said, account must be taken of three problems.

The first of these problems lies in the term "worship" itself. The relation between the "service of worship" by a congregation assembled in a specific place and the entire "service of God" must be the subject of a thorough-going biblical enquiry.

Another problem is what has come to be known as the "psychology of worship." "Experts in worship have arisen among us," according to Dr. Sittler. "All assume that the purpose of public worship is to create a mood." From them, he said, has flowed "that considerable and melancholy river of counsel" which teaches how to organize an assault upon the critical faculties of the mind, how "to anesthetize into easy access" the anxieties of the solitary and collective unconscious, and "how to conduct a brain-washing under the presumed banner of the Holy Ghost."

The third difficulty is that "language in our time has become flat, non-allusive, and impoverished." This is particularly important because "language is the primary creation and carrier of culture." Dr. Sittler said that a proper concern of a study on worship is to "ask whether perhaps it is not a task of contemporary obedience and praise to find fresh forms of statement whereby intelligibly to set forth ancient facts and encounters. It may well be that we are entering upon a period in the church's life wherein men's minds must be shocked open."

pumps, bulky bedding, pillows, mattresses, comforters and feather beds.

Clothing collected during the campaign will be shipped to one of the seven LWR warehouses. These are located at Phillipsburg, N. J.; Los Angeles, Calif.; Modesto, Calif.; Napanee, Ind.; New Windsor, Md.; Minneapolis, Minn.; and San Antonio, Texas. As in previous years LWR will pay the freight on full carload lots.

Acknowledgment of Receipts by the Synod Treasurer

For the Month of September, 1957

Towards the Budget:

Unassigned (by Congregation)	
Dwight, Ill. -----	\$ 500.00
Los Angeles, Calif. -----	100.00
Askov, Minn. -----	90.00
Marquette, Nebr. -----	429.00
Brush, Colo. -----	104.00
Tacoma, Wash. -----	50.00
Juhl Community Church, Marlette, Mich. -----	262.21
Danevang, Texas -----	286.00
Oak Hill, Atlantic, Iowa -----	400.00
Muskegon, Mich. -----	350.00
Nysted, Dannebrog, Nebr. -----	175.00
Des Moines, Iowa -----	399.50
Los Angeles, Calif. -----	100.00
Byram, Conn. -----	126.00
Enumclaw, Wash. -----	150.00
Canwood, Sask. (ex. prem.) -----	.91
Bethlehem, Cedar Falls, Ia. -----	400.00
St. Stephen's, Chicago, Ill. -----	139.20
St. Paul ELC., Cedar Falls -----	108.69
Omaha, Nebr. -----	150.00
Wolters Corner, Withee, Wis. -----	75.00

Pension Fund :

Congregation:	
Bethlehem, Cedar Falls, Iowa -----	100.00

Annual Reports:

Congregations:	
Askov, Minn. -----	12.50
Ringsted, Iowa -----	13.50
Victory, Ludington, Mich. -----	7.50
Roscommon, Mich. -----	1.50
Danevang, Texas -----	12.50
Marquette, Nebr. -----	12.50
Muskegon, Mich. -----	6.00
Kimballton, Iowa -----	15.00
Byram, Conn. -----	2.00
St. Stephen's, Chicago, Ill. -----	13.00
Volmer, Dagmar, Mont. -----	3.50
Dannebrog, Greenville, Mich. -----	2.50
Wolters Corner, Withee, Wis. -----	3.50

Pastors' Pension Contributions:

Rev. Thorvald Hansen -----	46.50
Rev. Erik Moller -----	35.64
Rev. Harold Olsen -----	19.80
Rev. Gordon Miller -----	24.00
Rev. Howard Christensen -----	86.25

Total Budget Receipts during
September, 1957 ----- \$ 4,813.20
Previously acknowledged -- 40,253.19

Total to date ----- \$45,066.39

Received for Items Outside of Budget:

For Lutheran World Action:

Congregations:	
Dwight, Ill. -----	\$ 125.00
White, South Dakota -----	22.40
Askov, Minn. -----	90.25
Brush, Colo. -----	34.00
Canwood, Sask. -----	28.28
Juhl Community Church, Marlette, Mich. -----	44.20
Des Moines, Iowa -----	66.70
Rosenborg Ladies' Aid, St. Edward, Nebr. -----	23.25
Rev. Ronald Jespersen, Dane- vang 90, Texas -----	10.00

Total for month of Septem-
ber, 1957 ----- \$ 446.08
Previously acknowledged -- 8,337.08

Total to date ----- \$ 8,783.16

For District V Home Mission Building Fund:

Congregation, Alden, Minn. ----- \$ 150.00

For Church Extension Fund (Principal):

AELC District II ----- 64.32

Respectfully submitted,
American Evangelical
Lutheran Church
M. C. Miller, Treasurer.
P. O. Box 177,
Circle Pines, Minnesota.

Notes From My Journey

(Continued from Page 11)

evening I was in Denmark. This also was an event of interest. The spirit of festivity was with us from the very beginning; the leadership was first class; we started at 7:30 and at five minutes to ten we sang the last song and off we went. I was allowed forty minutes on the program, and did they listen! It was a privilege to talk to these people. The singing and music was heart-touching, as I was thinking of it being the last time I would hear it in Denmark. And then the next evening: Farewell to friends who had come on board with fruit and gifts and farewell to Denmark, with heart-felt thanks for a rich summer in every respect.

In coming back and traveling through northern Ontario, I could not but notice the change that had taken place in nature, while I had been away. At the time I left, ice and barren trees were everywhere and now the open lakes, the trees on the hills and mountainsides beautifully clad the landscape with different colors as if a great master painter had passed through with his big brush.

"Dansk Nytaar"

DANSK NYTAAR 1958, the fifth edition of the popular annual in the Danish language, contains a wealth of original contributions from men and women in Copenhagen, Elsinore, Randers and Esbjerg, Denmark; from Montreal, Quebec to Dickson, Alberta; from Washington, D. C., Baltimore and Hagerstown, Maryland; New York and Philadelphia, to Pasadena, Solvang



and Berkeley, California, and many places in between: Chicago, Detroit, Milwaukee, Racine, Luck, Wisconsin; Blair, Nebraska; Viborg, South Dakota; Askov, Minnesota; and Council Bluffs, Cedar Falls, Davenport, Decorah and Dubuque, Iowa.

Original drawings are furnished this year by four Danish-American artists. The cover picture shows the new Hans Christian Andersen statue in New York.

This annual for Danish immigrants and their descendants is the only one of its kind and reaches readers in all five continents. This year copies will be sent to over thirteen hundred public libraries in Denmark. It was received enthusiastically last year by the Danish press in U.S.A. and in Canada as well as in Denmark.

The attractive annual which is edited by Dr. Paul C. Nyholm sells for only one dollar, postpaid, and may be ordered from Grand View College, Des Moines, Iowa.

Wanted

A reader would like to obtain back copies of LUTHERAN TIDINGS, from the years 1934 through 1954. He is also anxious to obtain copies of the old "Kirke-lig Samler" as well as a Christmas annual called "Misteltenen" appearing 1913-1925.

If any of our readers have such back copies please drop a line (or send them) to

Mr. John Johnson
915 Atlantic Ave., North
Thief River Falls, Minn.

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.

October 20, 1957

I am a member of the congregation at -----

Name -----

City ----- State -----

New Address -----

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