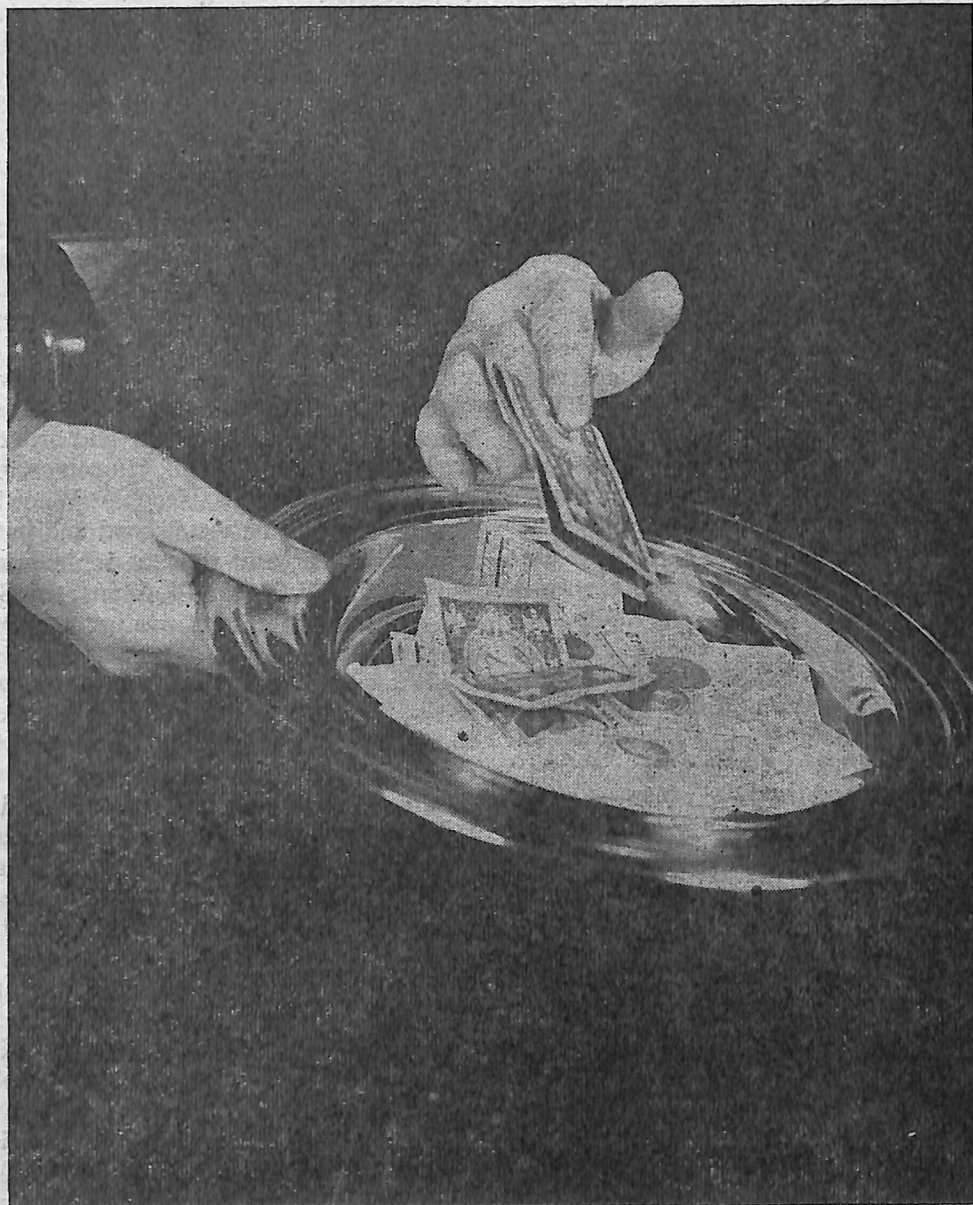


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



"Every man needs two conversions: The first of the heart and the second of his pocketbook." —Martin Luther

Gifts

God's gifts are bestowed on you and me spontaneously, impartially, bountifully. They come to us unbought, unearned, and — as we would surely be the first to acknowledge — unmerited. You must have noticed how from beginning to end the Bible is taken up with the amazing generosity of God. Listen to the Psalmist. "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities: who healeth all thy diseases: who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Listen to the Evangelist. "God so loved the world, that he gave . . ." Listen to the Apostle: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" There is no niggardliness in God. He never gives grudgingly or reluctantly. On the contrary, He gives royally, without stint or measure, overlooks our unworthiness, insists on treating us as we do not deserve to be treated, lavishes His gifts upon us.

—Robert J. McCracken.

Do We Want to be Healed?

James N. Lund

TEXT: JOHN 5:1-15

LOOKING AT A few travelogues, and reading a few reports and news stories from South America, Africa, the Near East, Europe, and the Far East, one feels the seething ferment and ancient animosities breaking out into strife between races and between religions, between the handfuls of the few who are immensely wealthy and the great masses living in dire poverty and ignorance — between the rulers and the ruled. These smoldering hatreds, and the stifled cries of millions of the world's poor and ignorant, against injustice and exploitation are symptoms that tell us that our age, our generation is sick.

Even America, which economically, and in some other respects is considered to be in comparatively good health, shows symptoms of the disease of our age — even while we speak of a great religious revival going on. Our soaring crime rate, especially among the young; our race riots; the high percentage of mental patients; the craze for sports; the overemphasis on sex; the spiritual illiteracy of the vast majority of church members; the lost sense of moral values. Surely, no one would maintain that such things are expressions of health.

We all stand in need of healing, in varying degree — healing of soul, of the very center of our being, healing that puts us at peace with God, with ourselves, and with the world, in the right sense.

God has put within these bodies of ours great healing powers: broken bones can grow together; torn tissues can repair themselves; the body can seal off foreign bodies or germs that enter it; it can adjust itself to the removal of a kidney, a lung, large sections of digestive apparatus, and throw off a multitude of diseases. But there are also great destructive powers that come in and do their work, like weeds in a field. Reputable doctors say that from 50 to 70 per cent of human ailments are caused by our destructive emotions, like fear, hate, anger, anxiety, guilt feelings, carrying old grudges and resentments, frustration, envy, jealousy. Such emotions do things to our bodies — some of them working suddenly, others gradually establishing a pattern, or habit, like the long-range effects of smoking. They affect our glands, they create muscular tensions, raise our blood pressure, affect the sugar level in our blood, and other chemical processes of the body, affecting bones and tissue. We acknowledge, half unconsciously, this interplay between mind and body in some of our sayings: "I was scared stiff"; "I was so mad I thought I would blow my top"; "I worried myself sick." These are the things that in so many cases bring on the lesions that we call disease. And when it gets beyond our control we go to the doctor or psychiatrist for medicine or counsel. They may relieve the pain, destroy the germ, repair the damage, build up our strength — but they can not make us **WHOLE** unless they get at the underlying roots from which these poisoning emotions spring.

At the root of many of them is our alienation from

Pastor Lund preached this Message
recently at the Juhl, Michigan, church

God, our Maker. There is often a casual relationship between fear and disease, and between guilt-feelings and mental disease. Unsolved conflicts deep within our being may leave their marks on our bodies in the form of ulcers, arthritis, migraine headache, and a host of other ailments. A religious experience that puts us at peace with God often has profound effects on our bodies, dispelling our fears and anxieties, replacing hate and bitterness with love, joy and peace.

Jesus has come to heal us where disease has its roots. He is the Savior Who heals. This healing is one aspect of salvation. He is often portrayed as a social reformer whose main concern is with economics,—to improve our standard of living and make everybody financially independent. Or He is presented as a new Moses, concerned mainly with law and order and justice as the way to salvation. Again, He comes to us as the greatest moral and religious Teacher Who teaches us to distinguish clearly between good and bad, right and wrong, true and false, and thus to achieve salvation by education. But He is first and foremost the Savior Who **HEALS** us. With Him a new healing power has come to this sick world.

But a great many people don't want a Savior Who heals. They don't want to be healed, because in their illness they find "escape" and security. There they are cushioned from the hard blows and the unpleasant realities of life. When they are sick and helpless, someone HAS to look after them, and give them the attention and care which they did not get while well. This attention is often a substitute for the affection which they never received. They are like this man at the pool in Jerusalem, who had been ill for 38 years. Jesus asked him, "Do you WANT to be healed?" He probably answered Him: "Why, of course! Why do you think I have been brought here to these healing waters day after day for all these years, if I didn't WANT to be healed?" But Jesus, Who knows us better than we know ourselves, had good reason to ask the question in the way He did. It may be that this man was like the hound dog that was sitting on the front porch of a country store down south, and howling. A customer came along and asked the owner, "What's your dog howling for?" "He's sitting on a cockle burr," answered the owner. "Well, why doesn't he get off?" "'Cus he'd rather just sit there and howl."

When Jesus comes and asks US: "Do you WANT to

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From the AELC's Recently
Appointed Stewardship Secretary

Stewardship - Technique or Witness?

Harry C. Jensen

MY DESK at this moment is covered with stewardship literature: brochures of all sizes, colors, shapes, and descriptions. And this is only the beginning, as in my desk and in the files are volumes more. One who becomes intimately involved in a "Stewardship Program" immediately becomes involved in the presentations of this kind; and must immediately endeavor to add to the supply for his own particular group. Soon we hope to add a small brochure from the American Evangelical Lutheran Church to its constituency. Why?

Why is it necessary? What do we and all other churches hope to accomplish? The first answer one will hear is the obvious. To get people to give! To get the membership to support the church and its institutions. Yes, this is a very important goal, but far more important than this is the attempt to educate and inform on the meaning of stewardship. The techniques of high powered advertising are being adopted more and more, because whatever is considered a pill must of necessity be sugar-coated. Dressed up with cartoons for illustration and humor, and with color for eye appeal, stewardship is still for most of us an unwelcome concept, one we would just as soon not consider too deeply or seriously, as it will call for giving up something which we consider to be "ours." The basic fact behind all stewardship brochures, stewardship plans, stewardship films, etc., seems to be that — unless these ideas are presented beautifully, thoroughly, humorously, persistently, and consistently, they will not be accepted. And this then, it seems to me, all too often leads us into the wilderness of technique and exhortation by appeal. (In other words, it might follow that if the technique is wrong for the moment, the concept of Christian Stewardship presented is wrong.)

We in the American Evangelical Lutheran Church are far behind in our use of techniques, so why all this stress on the subject? Primarily because I hope that as we are now beginning to use the techniques, we will at the same time be completely aware that all of the modern advertising methods are worthless unless we are convinced that we need God's help and believe it when He says, "Without Me, you can do nothing." In the past year, we in the AELC have carried through a successful Stewardship program in Faith and Life Advance. I know its success has not been 100 per cent in all congregations, but, in general, the response has been good. But, this must only be considered a part of our Stewardship effort, and a part of our endeavors to reach a new understanding of giving.

A young man once told his pastor, "I'm fed up with the Church and Christianity. All I ever hear is 'Give, give, give'." His pastor fixed his eyes on the youth and replied, "Well, can you think of a better definition of Christianity than 'Give, give, give'?" The answer may

not be complete, but it does focus our thinking. Christianity does ask us to **give**, not only our money but our time, our energy, our talents, ourselves. Consider the case of an acquaintance who recently left his own church where the choir was small and badly in need of voices to join a large choir in a large church. Why? It was a real "thrill" to sing with a choir of that size, and "no fun at all to sing in his own church choir." Perhaps he was measuring or comparing with the wrong yardstick. Why not consider, "Where am I most needed?" or "Where can I be of greater service?"



But as we consider more seriously this person's dilemma and the question of service, I wonder if we are not all in the same quandary regarding our service to the Church and to the Lord's work. It must be enjoyable. The sermon is always expected to inspire as we sit in passive "worship." The program committee should come up with something better if they want "us" to attend a meeting, etc., etc. This is the core of the Stewardship problem in our church, as I see it. Too many of us are approaching our church membership from the point of view of, "What can the church do for me?", rather than, "What can I do for the Church?", or to stand it on edge, "What can I do within the work of the Lord's Kingdom?" When we reach this far in our spiritual growth, both as individuals and as congregations, we will not need a Stewardship program or fancy brochures.

You will notice the reference to the necessity of congregations realizing the service motive of Christian experience. Let us pursue this further in the light of our own situation in the American Evangelical Lutheran Church. I am unable, either by educational background or personal makeup, to discuss these matters in theological terminology that could say what wants to be said, but still leave us untouched, by keeping it "purely academic." So, to be blunt, what is most alarming to me in our Synodical work is the attitude on the part of so many that the Synod is the servant of the congregations rather than a means of service. Remember, if you will, my friend who joined the large choir because it served him better. Our congregations ask all too often regarding the Synod, "What does it do for us?" or "What do we get out of this?", rather than, "How can we be of greater service in our area of the Lord's work?". The "Synod", the AELC, is a means of service for the congregations just as the congregation can be a vehicle for service for the individual. In speaking of service,

Mr. Jensen is Business Manager of Grand View College, and Director of Faith and Life Advance.

here and elsewhere, I am using it to mean Stewardship in the widest sense. "Christian Stewardship is the practice of systematic and proportionate giving of **time, abilities, and material possessions**, based on the conviction that these are a trust from God, to be used in His service for the benefit of all mankind in grateful acknowledgment of Christ's redeeming love."

This doctrine of stewardship applies first of all to individual Christians — you and I — but it applies also to churches. Churches are stewards because they are churches — and commissioned to do His unfinished task. The church then is more than an organization — it is a spiritual organism which Paul calls, "The Body of Christ." As such, it is held accountable to do those things which no Christian could do alone, without the help of others. Churches are stewards locally in many areas, such as providing for adequate facilities for worship and for Christian education, for the maintaining of a preaching ministry, and above all, for bringing the Gospel to more and more people. This stewardship responsibility is also found in the congregation's relationship to the institutions and agencies of the church. To accomplish their full mission, churches affiliate themselves — through Districts, Synods, etc., and these then set up agencies and institutions through which the churches extend their ministries to the world: to the unchurched, to the young, and to the old. If we did not have these institutions and agencies as a media through which to work, the church would be in hopeless confusion trying to give the gospel to all. **Therefore**, the churches are as accountable to God to provide and support the agencies and institutions for their work as they are to supply the support and the necessary ways and means of doing the local work.

We should be humbly thankful to God and can be justifiably proud of the recent and continuing success of Faith and Life Advance, and of our continued and increasing interest in the Synodical work. As the budget goes up, it means the work is progressing. The increase in the Synodical budget should not be "viewed with alarm," but with joy, just as an increase in the local budget should be accepted as a sign of a growing and living congregation.

About now the reader will be thinking (those of you who are still with me) that this is all well and good, **but** how can we meet this increased budget? It's easy to talk and to write in such high sounding phrases, but how do we reach the hearts of all our members with this realization and with the true concept of Christian stewardship?

So, have we now traveled the circle in this article to find ourselves back to the question and problem of techniques? Perhaps. **But** even more, we have reached the problem of understanding what it means to be a Christian, — to be more than a nominal Christian, that is. In this morning's paper, I read of a lecture given by John Rogers, a lawyer and one of the few laymen to serve as President of the International Convention of Disciples of Christ. In speaking to his own constituency, he charged that too many local congregations are "nothing more than mutual admiration societies." He asserted that, "many local congregations think well of themselves but are not interested in anyone else," and went on to say, "Only when the church surveys its

Money Not in the Heart

A Scottish woman was handing to a representative of a Bible society her "mites," which she had kept in a little jug. She had gathered more than two dollars despite her poverty, chiefly in nickels and dimes. Unwilling to take the money, the man said: "Are you sure that you gave this out of your heart?" "No, Sir," she answered quickly, "it is out of the jug." He thought that she had not understood and so he said, "What I mean is whether it first came out of your heart." "Oh no," she replied, "that money was never in my heart." What the generous donor said was true. She gave gladly and liberally, since there was no sinful love of money in her heart.

—F. E. Marsh.

strength and weakness, sizes up its possibilities, and makes daring commitments will it commence to grow." Churchgoers must realize that "God's Church is more than the little church at Fifth and Main. They must become aware that the Christian church is a fellowship of believers of all lands and all centuries."

"Only when a church makes daring commitments will it commence to grow." In recent years, we in the AELC have made commitments beyond any we had dreamed possible. We have expanded our Home Mission Program, joined in the many cooperative efforts of the Lutheran Church bodies, and of the world protestants. We have seen our way to bringing pastors' salaries to a respectable figure (but still not to the point they should be), and have responded to Faith and Life Advance and its challenge to go 35 per cent over the goal. Are there any now who feel it has not been a joy and a blessing to all? From all sides we hear nothing but joy and thanksgiving expressed, which is as it should be. **But**, we also hear, far too often, expressions of dismay regarding any further daring commitments — (I personally do not believe what we have done before was daring, but will use the term for emphasis). I was greatly distressed to read an opinion expressed in a recent issue of LUTHERAN TIDINGS that the convention at Ringsted "handed out money with the benevolence of the Ford Foundation."

To be sure, we will never unanimously agree on what is the best way to carry out our share of the Lord's work, but this is no excuse for doing less. The budget for the AELC for the year 1958 will call for total giving of \$96,500, to be allocated to 7,715 contributing members, or an average of \$12.50 per contributing family. In addition to this, we are asked to contribute on the average of \$1.30 per family, or a total of \$10,000, to the work of the Santal Mission. This is hardly benevolence on the scale of the Ford Foundation, but it should be a source of joy to all to know they are participating in the work of the Christian church with so many others, to do together what none could do alone. At the same time, participating in the all important work of one's local congregation. I have said very little regarding the response essential in local congregational efforts except in the area of service, but I feel this is of equal importance.

Stewardship is that compelling sense of accountability of the believer towards his Redeemer whereby he

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*A Delegate Reports on the LWF Assembly
Here's How It Looked From the Inside*

Absorbed By the Third Assembly

Holger O. Nielsen

He Looked Like a Saint

THE LUTHERAN WORLD ASSEMBLY is now history. The leaders, delegates, officers, guests, etc., have all returned home, but somehow, the Assembly keeps on speaking to us. The impressions will carry on; the reports will be studied for years to come and the friendship made between people now separated by great distances will still hold us captivated for a long time.

Of the many reports written on the Assembly the one which seemed to me most unique was done, not by a clergyman, but by an American layman, Ed Magnuson by name, of the Minneapolis Tribune. He wrote the following little feature headed: "They came from many lands . . . And they talked about the Lord." This, in part, is what he wrote:

"Now it was in the city of Minneapolis in the state which was known as Minnesota that the people came from many lands and talked in many tongues about the wonders of the Lord.

"And they assembled together in a large building which the people of those days called the auditorium, and they sat at long tables which were covered with green cloth. Men of dark skin and men of white sat side by side and smiled one unto the other.

"They were met in the name of the Lutheran World Assembly, and they were quiet as they listened to those amongst them who did rise to speak before a curtain which was light blue and in its center was the sign of the cross in red and in gold-----

"Some had come bringing all of their children, and some were young and some had known many years, and they remarked to one another about the strangeness and the goodness of the sight before them.

"Now in the halls there was a great friendliness as the men of one nation talked with the men of another about things of small moment, and they did pat one another on the back, and they did smile-----

"And so the people who were met together did both laugh about small things and think seriously about the things of the spirit.

"And their leader----did tell them that there was a great need on the earth for men to work together in accomplishing the work of the Lord, and that they should love one another as He had loved them."

From whatever angle you view it, this was a great Assembly, one in which the hand of the Lord could clearly be seen. Numbers never tell the whole story, but numbers do tell a story.

At Minneapolis one was simply amazed at the numbers of people who thronged the auditorium, especially for the public events that were held at night. To sit night after night in an auditorium that will seat upwards of 10,000 and hear the announcement: "The auditorium doors have been closed because every seat is

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Backstage Story

IT WAS THURSDAY MORNING, August 22, at Minneapolis, Minnesota, during the Lutheran World Assembly that three of us met backstage to get our final briefing before matins or morning devotions. We, the three, were as follows: Dean F. Wabnitz, lector, an anonymous altar boy, and myself as liturgist.

I had come early to look over this somewhat, at least for me, unusual situation and assignment. The stage was huge with an imposing altar in the center. There were flood lights and decorations consisting mainly of many large ferns which were so numerous it reminded me of the ferns in the Oregon woods.

A stage crew was at hand doing its job with an all-knowing attitude but watched "the preacher" with a bit of apprehension as though he was a person a bit away from his regular habitat. (And how right they were.) I am sure the stage crew had never before beheld for so many consecutive days such a variety of clergymen and heard so many men talking in different tongues.

While waiting impatiently alone for something to happen, it was cheerful to be joined by my Italian partner, and he and I started at once to share our mutual problems, but alas, this joy was of short duration. Brother Wabnitz spoke both German and Italian but his English was as poor as my German, so we looked at each other in polite silence.

The last one to arrive was the altar boy. He came dressed in a white cassock, wide-eyed with wonder and his facial expression seemed more like a boy wishing to disappear than to appear.

The three of us stood in a huddle, as though we were making ready to wage war for the Lord, when an efficient looking American came along to give us the final instructions. His last words were, looking directly at me, "and now men, no innovations." "Innovations," good heavens! Who would at this moment think of being different. I knew the ritual backwards and forwards and was only too anxious to follow it.

"One of you fellows got to have this mike on," said the P. A. man. "And watch out you don't get tripped up over this extension cord when you walk up them steps to the altar."

"It is Mr. Nielsen who has to carry the mike," said the altar boy.

I thought of Jeremiah and his yoke.

Now we were ready to walk out upon the stage and from there we could look into the vastness of the great auditorium where sat a goodly number of the world's leading Lutherans. I felt shaky. My Italian

Pastor Nielsen is Vice President of the American Evangelical Lutheran Church.

brother searched frantically in his pockets for an extra handkerchief.

Suddenly from the stage wings a man came rushing, and I at once recognized Dr. Hanns Lilje, President of the Lutheran World Federation. My first impulse was to wonder what in the world we had done wrong to cause the President of the LWF to charge in upon us in such fashion.

"Where are they? Where are they?" he cried excitedly.

"Who? Dr. Lilje," I asked.

"The young American students who sing in the liturgical choir every morning. I must thank them; they may not come again. I must find them and thank them."

"I think, Sir," said I with relief, "You should go to the organist at once. He is making ready to play the prelude. I would gladly do it for you but I am . . . tethered to the stage . . ."

"So I notice," he said with a grin and ran down to the organist. Soon he was back again on the stage and from the lecturn thanked the young theological students of the Twin Cities for their fine choral singing at the morning devotions.

Hurriedly this energetic German leader, whom we all had come to love, again left us waiting on the stage, apologizing "for busting in upon us" as he did . . .

The mighty organ broke upon the auditorium with its hymns of praise. The three of us marched sedately in upon the stage. The 120 men's voices, accompanied with trumpets and drums, swept our worries away. The music and song was in praise to God. He alone was great. In the true church, man and his works dwindle and God in heaven alone is exalted.

The hymn of the ancient church spoke marvelously of this truth of God and man:

(Chorus I and II alternately sang every other line:)

Lord God, our thanks we bring.
Father in Eternity.
All the world honors Thee.
All angels and hosts adore
And worship forevermore.
All Cherubim and Seraphim
Sing loud, exult with glorious hymn.
Holy is God our Lord,
Holy is God our Lord.
The Lord of Sabaoth.
The Lord of Sabaoth.

The Mountain Revisited

Sermon on the Mount as translated in RSV VIII

A father driving his son to College in Ohio turned on the radio and heard a man preaching from the text, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." This is the King James translation of Matthew 6:6.

The preacher kept emphasizing the last phrase, "shall reward thee openly." The listener longed for two-way radio, to be able to shout at him, "That is not what Jesus said!" For a long time, this is what people thought Jesus said, and this is what the Bibles of the Middle Ages made him say.

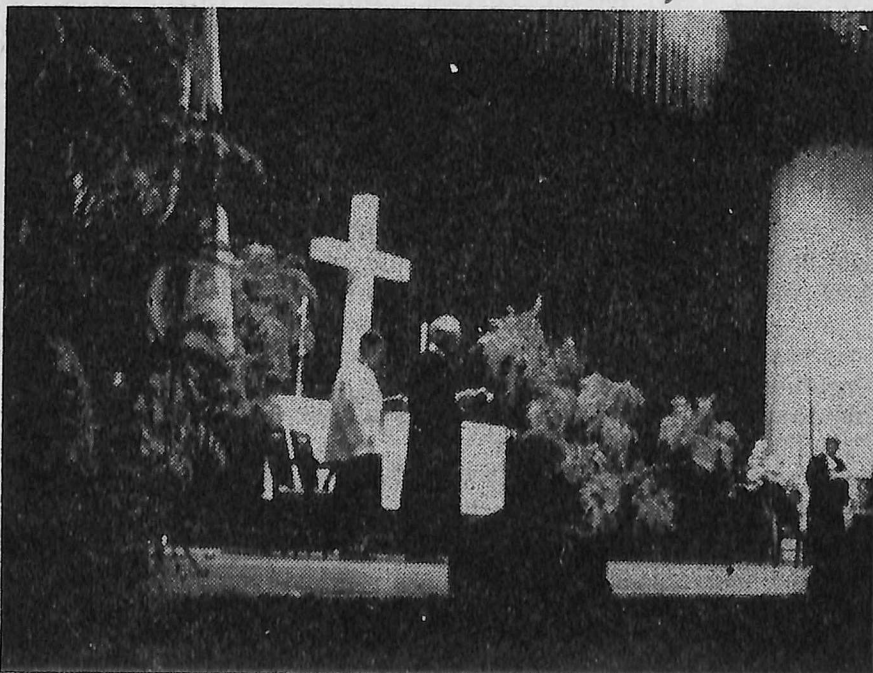
But the older manuscripts, now in the possession of scholars, reveal that the original form of this saying was, as the Revised Standard Version translates it: "But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you."

This correct reading certainly carries out the injunction at the beginning of the Sermon: "Beware of practicing your piety before men in order to be seen by them" (Matthew 6:1, RSV). If Jesus had then gone ahead to promise that prayer would receive an open reward, plainly visible to all, that would have been to contradict his teaching about the inwardness of true religion.

Where then did the "openly" come from? It was added by some medieval scribe, who no doubt first wrote it in the margin, as a commentary.

A later scribe copied the marginal note "openly" into the text, and generations of people thought it had always been there. It is good to learn that Jesus did not contradict himself, that the religion of works is not supported by the Sermon, and that God rewards faithful prayer, not openly and publicly and conspicuously, but in the way that His loved ones know: in deeper understanding, in quiet reassurance, in the calm confidence of children who will what the Father wills.

J. Carter Swaim.



Morning worship was conducted daily at the Lutheran World Federation. Liturgist one morning was the Rev. Holger O. Nielsen, Cedar Falls, Iowa, a member of the delegation of the AELC.

The Lord's Prayer Teaches Stewardship

Rudolph C. Burke

OUR AGE is becoming increasingly aware of the meaning of the word "stewardship." Some of our concern to discover the implications contained in that familiar word has been forced upon us by the fact that present support of Kingdom work is inadequate to undergird the program of the Church. A deeper, higher motive must lead to a more noble commitment.

Our main concern today, however, is that we might discover His will for us so that we may live in the blessedness of commitment. We have failed to understand what commitment to Christ means, and our failure is responsible for lives without depth and Kingdom progress too meager.

New Emphasis

In the new emphasis on stewardship, its relation to prayer must not be overlooked. Prayer is a key to personal stewardship, as well as an area in which the Christian has a stewardship to fulfill on behalf of the entire Christian Church. We need constantly to rethink the Lord's Prayer, its relation to the meaning of prayer, the mystery of worship, its concept of sanctification, its direction for social living; but we must not fail to grasp what these few God-breathed petitions have to tell us about our stewardship. In the Lord's Prayer we find the **pattern**, the **power**, and the **purpose** of stewardship.

The Pattern

Thinking of the **pattern**, it is significant to note that there are no first person pronouns in the Lord's Prayer. Even though praying in a secret chamber, having closed the door, we begin with the corporate word, "our." We can never separate ourselves from our relationship with the whole human race. Even in secret, my prayer must relate itself to the welfare of my fellowmen. The plea for forgiveness likewise is bound together with our fellowmen. No prayer is as individual as when a penitent begs for mercy for the covering of his sin. "Against Thee, Thee only have I sinned, and done that which is evil in Thy sight." And yet, the answer to that prayer for personal mercy becomes a stewardship, for the forgiving mercy received must be lived out in forgiving relationships with our fellowmen.

Likewise the petition for daily bread is related to our stewardship, for again the plural pronoun is used. It is not "my bread" but "our bread." When God gives us our daily bread, have we any right to assume that it is personal? May He not give bread to me which belongs to others, so that I may experience the divine joy of sharing it with them? When we pray the Lord's Prayer we are committing ourselves to a pattern of stewardship of which we must be aware.

The Power

In prayer we find the power to practice our stewardship. Human power will enable us to

rise to the stature of full commitment. Only as we pray, "Thy will be done on earth, as it is in heaven," can we claim the resources for a stewardship of life. The old nature will gladly give consent to a religious life, as long as denial of self is not involved. But the demand of Christ that we "lose our life to save it," cuts at the very heart of the self life, and no human power could or would accomplish this.

Paul experienced this most dramatically in his own life. In his strict law-abiding Pharisaic life he felt himself to be perfect. The thunderings of Sinai could awaken in him no sense of transgression until he thought of the spiritual meaning of "Thou shalt not covet." In spite of his exemplary religious life, it was only a veneer. Self was still in control, and not until it could be said of Paul, "Behold, he is praying," could victory over self be gained.

If we use for our own pleasure resources which God has given us to do the work of His Kingdom, then we are guilty of embezzlement. But to give God that which is rightfully His means a dethronement of self. "This kind goeth not out without prayer." Prayer brings the power to exercise stewardship.

The Purpose

In the Lord's Prayer we also find the purpose of stewardship — "For Thine is the Kingdom and the power and the glory," "Thy Kingdom come." We are not to give until we feel good, or until it hurts or stops hurting. Our feelings have as little to do with stewardship as they have with faith. Nor are we to give only that the Church might have sufficient to carry on her world-wide task. That is not the high purpose of stewardship. God deals with man at the point of obedience, for He is glorified through committed lives. That commitment expresses itself by the fruits of lips in witnessing, by a secret life of prayer, but not least in yielding all of life to Him who has given it, that He may make it completely Kingdom related.

From "STEWARDSHIP NEWS"
Augustana Lutheran Church.

A Chinese boy once visited the United States and someone asked him what impressed him most about Americans. The lad thought long and hard, and then replied: "The peculiar slant of their eyes.—The Rotarian.



That
Thou art
Mindful
Of Him
give clothing through

LUTHERAN WORLD RELIEF

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Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,
Des Moines 16, Iowa

Home Life

Ed. Note: This article was written by Donna Peitersen of Ringsted, Iowa. She is presently attending Mankato State Teachers College, Mankato, Minnesota. This article recently won an award in a contest sponsored in her area. It has a fine message for all of us.

Have you ever stopped to wonder how many homes there are in the world? Have you ever pictured to yourself the many kinds of homes there are to be found? Most of us now days take our homes for granted, failing to realize how much they mean to us. The family is the oldest of human institutions and, in many ways, it is also the most important. Like Elbert Hubbard, an American writer said, "Home is where the heart is."

The life of one's family is more important to him than his daily work. Although his pride and ambition may be involved in his professional advancement, his relationship to home is far more important. He earns money not as an individual, but as a breadwinner. A normal person can't possibly care as much about his work as his family. We can change business associates, but we can not change families. If we lose the struggle in occupational interests we can try again, but if we lose with our family, our loss is terrible and frighteningly final. A person who has not set his family out in front has not succeeded in getting his values straight and fails to recognize his true priorities.

Russia tries to eliminate family life. While I was attending Girl's State we were privileged to hear Herb Plambeck, one of the delegates to Russia. He showed us some slides and explained a little bit about Russia. The mother and father both work and the children are sent off to school. If there is a grandmother who is too old to work, she will stay home and watch the smaller children, but if not, they are sent to a nursery school at a very young age. You can see there is little home life and, in many cases, none at all. Now we hate to say that we are like Russia, but we are more than we choose to admit. In our conception of the family and its place in a total society, we are producing, without considered intent, much that the Russian planners have achieved by deliberate emphasis.

At one Young People's Meeting we talked about home life and one of our Youth Advisors said she felt that when she was young, a closer feeling existed between her and her parents than exists today between parents and children. I believe there is much to that, as I feel that many teenagers of today confide in their friends more than they do their parents.

In the early time, the family was self-sufficient. The father was chief bread-winner and protector. Mother was in charge of all household duties. All activities took place at home and, in spite of the hard life and discomforts, every boy and girl had a home and family life.

During the middle ages the women took over supervision of some of the men's work as well as their own because of the Crusades. Some business trades were set up, and entertaining others became a family function. Children were not given many privileges and were under strict authority until they left home.

Today we are influenced by education and modern inventions. Many go away from home to work and there are more working women. Children have been given more

freedom and don't have to work so hard. The retail store, which makes deliveries an hour or two before dinner, has replaced the pantry, and the old-fashioned parlor where the family used to sit around and visit is becoming archaic. The Family of today is less stable now than since the beginning of the Christian era.

What makes a nice home? Is it the pretty furnishings — the pretty wallpaper or the pretty furniture, or maybe it's the white picket fence surrounding the lovely yard? No, it is none of these. Happiness comes from the heart and not the Department Store. A happy home has to have understanding, affection, love, respect and responsibilities. There has to be cooperation where we share in each others interest. A good thing to go by is this — Be yourself as long as you don't disturb the welfare of the rest of the family.

"Cotters Saturday Night," by Robert Burns describes a rural home in Scotland long ago. It tells how the family sits around the table and listens while father reads from the Bible. Days long ago, religion was forced upon the children, but there is no danger of that today. Even among earnest Christian people little is done beyond the years of early childhood to teach religion to the child in the home. Family worship, in general, has vanished. Father no longer holds the place he did in connection with religion and mother may teach her child a few simple prayers and verses until he starts Sunday School but then she hands the task to his teachers. A group of teachers from 18 churches in a metropolitan area, when asked what percentage of the children in their classes received no Christian instruction at home ranged from 90 to 98 per cent. None considered that more than one child in ten was taught at home. Even high church office holders are found who never engage in discussions with their children concerning any aspects of the Christian faith.

The structure of the home has changed radically in the past century. The family Robert Burns describes was a close-knit unit, combining a large number of functions. The sons worked with their fathers and, if they could be spared from home, they went to work for nearby neighbors, but home remained their center of interest, entertainment, and devotion. From daylight to dark, from week end to week end, the whole of life's activities circled around the home, and apart from weekly worship in church, religion was also a family function.

Home in the modern world no longer retains that structure. We've moved from a predominately agricultural to a predominately industrial economy. The large part of our population lives in the cities. Modern invention in the country have changed the entire way of life to make it conform to the pattern of the city. The functions of the family are like an onion and the layers of it have been stripped one by one. Men scatter to work and are gone all day in many places. Sons, more than likely, go to other communities, so they no longer live at home. Daughters and maybe mothers are free to take work outside the home. Children attend school close to home at first, but higher education takes them farther away. From breakfast in the morning until dinner at night, only mother remains at home and, most likely, she will be somewhere else for part of the day. Many instances dinner or supper in the evening will be the first occasion on which all members will see each other that day. Then what happens? After dinner, the family scatters again. The younger children do their homework and go to bed while the older members go to their engagements, which the motor car makes so easy. Television is supposed to be reversing this trend and keeping families at home, but if they sit all evening in darkness and in silence, they may not actually be with each other at all. They may be separated as though they were sitting in a local movie. The home may be like a hotel where the members of the family sleep and eat.

Some of the factors in breaking up of homes are these:

School life takes up much more time and when vacation time comes, a host of public services are organized so that there is nearly always a reason why the family is never together. Meals are hurriedly eaten while other children wait at the door. I'm not against public services, but they

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Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



District V WMS Meeting

The WMS meeting of District V was held Saturday afternoon from 4:30 to 6 p. m., on October 12 in the West Denmark Lutheran Church with Virginia Nielsen, dist. rep., presiding. After a brief welcome from Mrs. Nielsen, the minutes from the previous meeting were read by Gerda Duus who has been secretary-treasurer for the past 2 years. Then followed the treasurer's reports with reports from both the district treasury and from the district scholarship fund. Miss Tove Jespersen, Circle Pines, is the recipient of the scholarship fund this year.

The letter from our national president was read. The secretary was instructed to send Emilie Stockholm a letter of appreciation for her untiring efforts and work for WMS.

The model district convention was read and with very minor changes was unanimously adopted. In article VIII under Amendments, we changed it to read "at least six weeks" instead of two months for there are times when there would not be that much time between the national convention and the district meeting. In the By-Laws, Article IV, under Standing Committees, Section 2 was changed to read "may be appointed" instead of "shall be appointed." In spite of adoption, we were not clear as to whether or not an associate member enjoys the privilege of voting at our synodical meetings. Perhaps someone will clear this up for us.

It was voted to pay the expenses of our district president to the WMS Board meeting in Chicago. Our Saturday evening offering, which amounted to \$65, was split three ways. One-half to the WMS Special Fund for new beds at Grand View girls' dormitory, one-fourth to WMS General Fund, and one-fourth to remain in the district treasury.

We elected three officials instead of the usual two, to comply with our new constitution — a president for two years, and the other two posts for one year only so that by next year we can elect them in even years as the constitution prescribes. Mrs. Nielsen, who had one year left to serve as dist. rep. became our new president, and Mrs. Lester Raymond of Minneapolis became vice president-secretary, and Mrs. Alfred Frost of Withee became district treasurer.

Gerda Duus, Sec.

WMS Meeting in District VI

WMS District VI held its meeting at Tyler, Minnesota, Saturday evening, October 5, 1957. Our president, Mrs. Alma Meyer, presided. The meeting was opened by singing, "We may not climb the Heavenly Steeps." Devotions were given by Mrs. Agneta Buhl, Tyler.

The minutes of the WMS meeting of October, 1956, were read and approved. A letter from Miss Emilie Stockholm, urging the adoption of the new district constitution, was read by Mrs. Meyer. She also read the report of the Findings Committee from the National WMS meeting. Discussion of the new District constitution then followed. Voting privileges were granted to all members present. A motion was made that we adopt the new constitution as a whole. Motion carried. There were 31 yes and 3 no votes. Mrs. Meyer brought to our attention the following items:

1. We are urged to support the United Church Women.
2. We should observe the 90th anniversary of the Santal Mission.

Reports were given from the various Ladies' Aids in the district. Mrs. Gunver Bodaski of Tyler, who is the Jubi-

lee Committee representative from District VI, gave a report on the plans of this committee.

The 1957 nominating committee consisted of Mrs. Ralph Hansen, Tyler; Mrs. Jess Larsen, Ruthton; and Mrs. Nina Rasmussen, Viborg, reported two candidates for vice-president-secretary, namely Mrs. Harald Petersen, Tyler, and Mrs. Roy Keller, Tyler. Mrs. Roy Keller was elected for a term of one year.

Mrs. Meyer asked that each Aid send her the name of a member who would serve on a Golden Jubilee Committee to make plans for a program for our District VI convention in 1958.

A motion was made and carried that our offering this year be divided equally between the two projects: GVC Girls' Dormitory beds and Home Mission. The offering amounted to \$63.

The meeting adjourned and we closed with the Lord's Prayer.

Saturday evening Pastor Enok Mortensen was in charge of the meeting. It was opened by singing "The Lord is My Shepherd."

Mrs. Enok Mortensen of Tyler spoke on "Denmark Impressions and The American Woman," which was greatly enjoyed by all.

The Song of Ruth, "Entreat Me Not to Leave Thee," was sung by Mrs. Ruth Johansen, and the meeting closed by singing "Now the Day is Over."

Mrs. Roy Keller, Sec.

District III WMS Meeting

District III of the WMS met at St. Stephen's church, Saturday afternoon, September 28, at 4 p. m., Mrs. Hilda Schou, chairman. An opening hymn was sung, followed by a short devotional period, led by Mrs. Paul Wickman.

The chairman asked Ellen Andersen to be secretary of the meeting. An agenda for the meeting was presented and accepted.

Minutes of the 1956 meeting in Clinton were read and approved as read. As the treasurer, Mrs. Seaborg, of Menominee, could not attend the meeting, her report was read by the chairman. A balance of \$29 was reported on hand as of September 1, 1957. Report accepted as read.

Reports from the local women's groups were given as follows:

St. Stephen's, Chicago, Mrs. Felix Nussle.
Trinity, Chicago, Mrs. Erik Moller.
St. Stephen's, Clinton, Mrs. Eilert Nielsen.
St. Peter's, Dwight, Mrs. Christopher.
Bethany, Menominee, Miss Doris Nielsen.
Bethania, Racine, Mrs. Anton Eriksen.

Mrs. Robert Nussle gave a short report of the national WMS meeting held in Ringsted in August, at the time of the church convention. She mentioned that a suggestion had been made to change our name to UEL Church Women. She also mentioned that the work of a key woman had been incorporated in the constitution adopted at the national convention.

When asked to report on the LWF meeting in Minneapolis in August, Mrs. Johannes Knudsen mentioned that she was writing an article for LUTHERAN TIDINGS telling about the meeting, which will give more detail than could be reported at this meeting. Mrs. Knudsen mentioned that at the LWF meeting some of the women had felt that it would be well, in view of the merger talks between the ULC, the AELC, the Augustana Synod and the Suomi Synod, if the

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Junior Colleges are Coming into Their Own. We are Seeing

The Great Breakthrough

ERNEST D. NIELSEN

President, Grand View College

AS I MOVE about in educational groups, attend conferences, and serve on committees established to deal with questions related to higher education, I am convinced that very significant developments lie ahead of us in higher education, especially in the junior colleges. For that reason it is of importance to view the steady increase in enrollment at Grand View College in the light of what is happening to the junior colleges throughout the nation.

What lies ahead of the junior colleges is seen most clearly in an observable change of emphasis, which I consider very important. Moreover, I think it needs to be called to the attention of all who are interested in educational questions. The emphasis today is not upon the junior college as a movement, but as an institution. This means to me that the junior college has demonstrated its usefulness. Some reorganization of higher education is inevitable. The better junior colleges give promise of developing standards of work and of expanding their course offerings to the point where we may probably see the day when the best junior colleges will be able to meet the needs of educational opportunity for the many as well as education for the academically gifted youth in a new and significant way. As educators proceed to articulate the relations of schools to universities today, in terms of contemporary and future needs rather than in terms of a traditional pattern, they will be expected, I believe, to give more attention to levels of studies and achievement than to length of education beyond high school. The increased attention which educators today give to the relation of the junior colleges to the universities is beyond dispute; it is an established fact.

It is not by accident that Grand View College has 393 students. Proximity, reasonable cost, and a small friendly campus are important, but they are not enough to draw an increasing number of students to the college. The location of Grand View College is excellent, but that is not the hallmark of a genuine educational institution. Grand View College has been fortunate in having a teaching staff, a student body, a church constituency, and a wider clientele which have helped immeasurably to develop the confidence that people have in our college. Grand View College is here not only to stay but to play a constantly more significant role in higher education. The great breakthrough has taken place.

A number of facts give us ample cause to speak boldly and hopefully about the junior colleges. The President's Commission on "Education Beyond the High School" is unanimous in its recommendation of the junior colleges. The powerful American Council of Education meeting in October 1957, spent considerable time studying important phases of the relation of the junior

college to the four year college. The forthcoming meeting of the North Central Association of Secondary Schools and Colleges will be devoted entirely, I am told, to the question of education beyond the high school. This same association, which functions as an agency of its member schools and colleges, is decentralizing its method of operation by basing its examining committees according to "types" of institutions to be examined, and it is extending the decentralization of the huge area it serves by dividing the region into districts in order to be of greater service and assistance to member institutions, active and potential. In the great state of California 59 per cent of all students at the freshman and sophomore level are in junior colleges. The state of New York is authorized to spend \$65,000,000 on junior colleges. The New York plan calls for local communities to match whatever amount they receive from the state. The state of Florida has appropriated \$12,000,000 and the state of Washington \$6,000,000 for new junior colleges. Finally, more press attention has been given to junior colleges the last six months than during the previous five years, according to tabulation by the American Association of Junior Colleges.

Although it is too early to say much about the Church's attitude toward the junior college, there are signs that denominational boards of Christian higher education are looking toward a possible re-examination of their traditional view on the junior college. It is very encouraging that several of the larger Protestant church bodies, notably the Presbyterians and the Methodists, are blueprinting the steps which are designed to meet the needs of Christian higher education in their respective denominations. In the Roman Catholic Church, Dr. Paul C. Reinert, S. J., the highly esteemed



The modern women's dormitory at Grand View College, Des Moines, Iowa.

President of Saint Louis University, is the spokesman for the establishment of new Catholic junior colleges instead of increasing the number of four year colleges. His point is that all the best efforts of the traditional four year colleges, public and private, simply will not suffice to meet the needs of tomorrow. Professor Dr. E. T. McSwain, Dean of the School of Education, Northwestern University, who spoke last month at the convention of the North Central Council of the American Association of Junior Colleges, is exceedingly well informed on the role of the junior college. He said to us, "Let us not think of the junior college as a terminal institution. A junior college is more than some people judge today; it is definitely part of higher education. Four year college people (i. e. professors) must reconstruct their ideas about the junior college. The junior college is neither terminal nor vocational; it is a two year program of foundational education in higher education."

In my judgment it is a tremendous breakthrough for the junior college to be spotlighted as an educational institution which gives high promise of holding the key to an improved educational approach to an evolving pattern of higher education which will give full consideration to quality of education and opportunity for education. This has an important bearing upon the decisions we are forced to make at one time or another. First, I am thinking of the Church and its support of Christian higher education, in our case, Grand View College. As a church we must aid the college to give our youth a good education. This means top priority to teachers. Next, we must urge many individual congregations to set up scholarships or grants-in-aid for students to attend Grand View College. Where congregations are too small to undertake such a program, Districts might well undertake such a program for the congregations within their respective territories. Finally, parents do not need to fear that they will be making a mistake by counseling their young people to begin their college education in a church-related junior college. Far from being inferior, the good junior college has a better opportunity, many times, to make classroom teaching a creative experience for both teacher and student. With the increased tuition reduction for bona fide synod students, plus most reasonable rates for board and room, and travel grant to those who live 1,000 miles from Des Moines, no parent or young person need to question the wisdom of selecting Grand View College. Do not delay in making your application!

Stewardship — Technique or Witness ?

(Continued from Page 4)

gladly uses every gift received in all of life's opportunities to the glory of God. We give according to our Faith. We do not become better Christians because we give; we give because we are Christians. We give in Christian love. Christian Stewardship is our response to the love of God. It consists of making ourselves and all our resources available to Him that we may be His means of service to others. It draws on all areas of our life and experience to the extent we know ourselves as belonging to Him. Our giving takes on a new and deeper meaning. May God help us to understand and to reach out for His help.

My desk is still crowded with the "techniques" of bringing the concept of Christian Stewardship to the church membership. These techniques will succeed, I am sure, but because the concept is right, not only because the techniques are right. The techniques are only tools and deserve the attention, no more no less, that tools deserve. We must always remember we are not left to our own resources. The Apostle Paul declares: "All things are yours in Christ," and Jesus tells us, "Apart from Me, you can do nothing." We need, then, to come with an open heart, and Stewardship will be found to be, not a sugar-coated pill, but, a true response to our Christian faith.

LWR Executive Observes Relief Program Overseas

New York—(NLC)—Lutheran World Relief's distribution program in the Far East will be observed on a six-week field trip by the **Rev. Ove R. Nielsen**, assistant executive secretary of the material aid agency.

Mr. Nielsen, who will leave here by plane on November 5 and return December 15, is making his first trip overseas since he joined the staff of LWR early in 1956 after two years as director of its All Lutheran Food Appeal.

He will visit Japan, Korea, Formosa and Hong Kong, to which some \$8 million worth of food, clothing, medicines and other supplies have been shipped by LWR over the years since it was organized in 1946.

Over \$4 million in goods has gone to Korea, \$2 million to Hong Kong, \$1 million to Formosa and more than \$600,000 to Japan.

Mr. Nielsen will stop briefly in Honolulu and Tokyo en route to Korea, where he will observe the distribution program of Korea Church World Service, which handles the supplies sent by LWR. He plans to travel through various parts of the country, including the provinces devastated by recent floods.

The Rev. James P. Claypool, director of Korea CWS and chairman of the Korea Association of Voluntary Agencies, is the LWR representative there.

In Formosa (Taiwan), Mr. Nielsen will make a similar survey of relief distribution, as carried on by LWR Taiwan in cooperation with Taiwan Church World Service. Mr. S. V. Worthington, a member of the Lutheran Church — Missouri Synod, is chairman of LWR Taiwan.

In Hong Kong, where LWR supplies are distributed by the Lutheran World Federation's Department of World Service, he will confer with the Rev. K. L. Stumpf, director of the department, and with officials of other church agencies. He will also visit Macao, where thousands of Chinese refugees live in poverty comparable to that of the refugees in Hong Kong.

Mr. Nielsen also expects to confer with a number of U. S. government officials and leaders of the countries which he will visit.

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself, and the drops run off. If we lack God's goodness and mercy, it is because we will not open our hearts to receive them.

—Beecher.

District VI Convention

This year it was Tyler's turn to be host to the convention of District VI. The meeting began Friday evening, October 4, with a service in the church. Pastor Enok Mortensen was in charge of the service and also preached the sermon. He stressed what a great challenge is given us to bear witness to the Christian faith. Pastor John Enselman had been scheduled to preach that evening but because of doctor's orders, he was not able to do so, nor to attend any of the meetings.

Saturday morning, Pastor Calvin Rossman preached to us. He dwelt on thoughts of making the meaning of Easter clear to us. After the Bible hour, the business session convened with the district president, the Rev. Harald Ibsen, presiding. Pastor Rossman was welcomed into the district. He and his family moved to Ruthton in June and are serving the Ruthton and Diamond Lake congregations. Routine business and reports from the district president and congregation occupied part of the morning session. The reports showed activity and in several instances, physical improvements within the congregations. Dr. Alfred Jensen reported that Harry Jensen has promised to be Stewardship Secretary for the synod. The convention moved that each congregation arrange to have Harry Jensen speak at a meeting on **stewardship**.

We had a long noon recess this year. October 5 happened to be the date for a World Series game.

When we reconvened, Dr. Alfred Jensen talked to us about the synod budget, giving us facts and reasons for the increased budget. He also reported about Home Missions and Lutheran World Action.

Again this year, District VI voted to give one hundred dollars to a seminary student. The convention offering was given to the new Tyler Old People's Home Fund. This project has been shelved temporarily but it was hoped that it might soon become an active thing.

Pastor Calvin Rossman was elected District President, succeeding Pastor Ibsen. Dr. Alfred Jensen stated that he didn't think he was a jinx on District Presidents, but of the four District conventions he had attended this year, all had elected new presidents. Thanks were expressed to Pastor Ibsen for his work as district president both by the convention and by Dr. Jensen.

Saturday evening the WMS had its business meeting. Following this, Nanna Mortensen spoke to us about American Women. In many instances we were compared with the women of Europe. Much was said in our favor, but there was one characteristic especially that would be worthwhile for us to acquire, and that was to make our homes "hyggelig." (Cozy and sociable.—Ed.)

Sunday morning there were two church services, Pastor Harald Ibsen preaching the Danish sermon and Dr. Alfred Jensen the English. At the closing meeting Sunday afternoon, Pastor Enok Mortensen entertained us with his version of "The King and I." On a more serious note, he told of several impressions he had gained in Europe and also upon returning to the United States.

Guests used the facilities at Danebod College for lodging, meals, resting and visiting. It is so easy to

forget to say "Thank You" to home folks. But we do express our appreciation to Tyler for the hospitality shown to all of us during convention.

Mrs. C. Arnold Buhl,
District Secretary.

Nazareth Lutheran Church Adopts Building Plans

At a special meeting held Wednesday evening, October 30, the members of Nazareth Lutheran Church at Withee, Wisconsin, approved building plans for their new church. Building chairman, O. A. Ammentorp, presented the plans as they had been discussed with and prepared by Mr. Russell Weaver of Owen, building designer. The building committee announce that they plan to begin building as early in the spring as weather will permit. Meanwhile, final estimates must be made, bids and materials secured. The plans, as adopted, have been approved by the Wisconsin Industrial Commission.

The building will be of stone and block construction with the exterior to be of either Lanon stone or Tennessee stone. A large window twelve feet wide, the full height of the building, with a large wooden cross on its face will be seen by the casual observer as he drives past the building. The exterior dimensions of the main building will be 32 feet by 80 feet, plus an entrance annex ten feet wide and thirty feet long, built of redwood, to be just south of the main building. Just south of the entrance annex will be a twenty-seven foot bell tower, topped by a twelve foot spire and a four foot stainless steel cross. The building itself will have a nine-foot-four-inch wall, and will be twenty-five feet to the peak. It will be built in the attractive setting just north of the parish hall and will face Country Trunk "T" (and the east), midway between the parish hall and the cemetery.

The interior is planned to accommodate 190 people (choir included) for normal seating, with an overflow capacity of about 320. Constructed along simple lines, with a feeling of contemporary architecture, laminated arches will support a redwood roof. Extra rooms inside the building will include mother's room, sacristy, storage, choir balcony, and overflow space, in addition to modern rest rooms. Initial cost estimates run upwards from about \$36,000. Working closely with the building committee and designer is W. Clayton Nielsen, pastor of the congregation.

WE LEARN THROUGH PAIN

I am glad the thorns tore my flesh;
When I see my brother's wounds,
I will also feel his pain.

I am glad I fell today beneath my cross;
When I see another prostrate,

I will know the weight of his burden.

I am glad I cried aloud for succor;
Henceforward I shall know
The sound of a heart-cry.

—Muriel Strode.

The Iowa District Annual Convention

The Iowa District IV annual convention was held September 20-22 in the Oak Hill, Iowa church. The neighboring congregation, St. John's near Exira, was co-host.

A total of 58 delegates and pastors responded to the roll call. The meeting was well attended for the business sessions as well as for the devotional and worship services. And the members of the Oak Hill and St. John churches proved themselves to be very good hosts.

Looking back through the year the following programs had been supported by the district: 1) A well attended Pre-Lenten Pastor's Retreat was held in West Des Moines which gave the AELC pastors in Iowa, students and faculty members from G. V. Seminary, an opportunity to gain inspiration and information in fellowship with pastors of the Iowa Synod of the United Lutheran Church. 2) Some of our young men and pastors of our Iowa District participated with ULCA pastors and young men at a Church Vocations Conference for Boys during the 1956 Thanksgiving week end at Grand View College. 3) The Lutheran Welfare Society of Iowa had received a substantial support from our congregations during the past year for its fine work in the state. 4) But the Iowa Campus Mission, sponsored jointly by the National Lutheran Council churches in Iowa, had not received the financial support needed.

The Iowa District Home Mission Committee reported on the progress of the Home Mission projects at Cedar Heights and North Cedar. The convention was given the fine report from several sources revealing that the Home Mission work at Cedar Heights has progressed well under the leadership of Rev. and Mrs. Alfred Sorensen, who now have resigned from this field to take up their duties as superintendents of the Old People's Home in Des Moines. Rev. Harold Olsen of Junction City, Ore., has accepted the call to the St. Paul's Church and will begin his work there December 1.

The progress at North Cedar has been slower, due especially to lack of pastoral help and facilities for services. However, Sunday school and worship services are held there every Sunday. Since Rev. Sorensen left for Des Moines, Mr. Jack Greenly, former staff worker of the Lutheran Welfare Society, is in charge of the worship service each Sunday. The convention adopted the following resolution: "The District requests the approval of the Synod Home Mission Council to conduct a Building Fund Drive for the purpose of building a parsonage type chapel at North Cedar. If approved, steps will be taken to conduct the drive and proceed with the actual construction with Synod approval of architecture."

Two successful Youth Camps have been held during the past year, indirectly supported by the congregations of the District. The Camp site was at the 4-H State Camp near Madrid, Iowa.

The convention voted: 1) to sponsor again a 1958 Pre-Lenten Pastor's Retreat together with the Iowa Synod of the ULCA, and including this year an invitation to the pastors of the Iowa Conference of the Augustana

Lutheran Church. 2) To sponsor together with the Iowa Synod of the ULCA a Church Vocations Conference for Girls to be held at GVC, November 28-30. 3) Allocation of the District apportionment of the 1958 Synodical Budget. 4) Adopted the District Budget, amounting to \$2.20 per contributing member in each congregation. 5) Adopted the proposed District Benevolence Budget for 1958 as an assurance that our full share of financial support will be given to the Lutheran Welfare Society of Iowa and the Student Campus Mission. 6) "That the congregations of the District underwrite the 1958 Iowa District Young People's camp to the extent of twenty-five cents per contributing member." 7) That all congregations be urged to make payments on District and Synod apportionments as regularly as possible, preferably every three months.

A motion from four laymen resulted in a discussion and the following resolution: "We instruct the District Board to investigate and take the necessary steps to arrange an annual Retreat for laymen and pastors of District IV of the AELC."

The Rev. Richard Sorensen was re-elected as District President, and a number of other committee assignments were filled.

Many good messages were given throughout the convention at the worship services, Bible Hours, etc. Sunday was as usual the most festive day. Worship services were held in the St. John's Church near Exira, two services in the Oak Hill Church, and a guest pastor preached the sermon at the Kimballton church.

Sunday afternoon Dr. LeRoy Norquist from the G. V. Seminary was the speaker. He spoke on the theme: "As Others See Us." This was a challenging presentation of the impressions Dr. Norquist has received as he has come from another Synod to live and work with us in the AELC.

The 1958 District Convention will upon invitation be held in the St. John's Lutheran Church, near Hampton, Iowa.

Holger Strandskov, Sec.

More Observations

There seems little point in discussing "A Few Observations" any further, since Ronald Jespersen's attitude is entirely negative. However, a few points need to be clarified.

First: "Even some of the board members had not been informed about it" should have read "synod board members." The college board by-laws do not make it mandatory to do so, but it is an unwritten law and courtesy usually extended to all governing officers in any group or organization that they be informed about important matters, where harmony and cooperation is desired. Why should the synod be an exception?

Second: The article discussed "publicity of the loan for the men's dormitory" and not just "the proposed dormitory" as stated by R. J. In the terms of Webster, "PUBLICITY, open to the knowledge or observation of a community," prior to the convention HAD NOT BEEN EXERCISED.

Third: Information dealing with the loans to eligible institutions, interest rates, and amortization was published in a pamphlet by the Housing and Home Finance Agency, Washington, D. C., February 1957.

Traditionally, a woman always has the last word but in this day of Sputnik most anything can happen.

S. E. Hearst
Cedar Falls, Iowa.

Be a Bridge Builder

LET'S GET BUSY BEFORE THE MERGER

Paul C. Nyholm

Millions of dollars have been given during the last years through Lutheran World Action to help needy people. It is an achievement for which both givers and receivers are truly joyful and grateful. But there are yet many other ways in which inventive love may promote a genuine ecumenical spirit of Christian fellowship.

The American Evangelical Lutheran Church will soon cease to exist as a separate body and become an integral part of a large church body. It shall thereby gain much, but it is unavoidable that it shall also lose some.

The very reason that our particular churches came into existence was that they should be an instrument to bring the Gospel to immigrants from Denmark. However, we have now long ago come to see it as our joyful duty and happy privilege to serve all people without any national restrictions. But we have still, in some measure, a special ability to reach those who are of Danish origin because our hymns, our type of service, etc., often have a special appeal to them. This will, of course, partly be lost after the merger.

Would it not be fitting that we in the short time we have left as a separate church body make one last great effort to appeal to this group of people? Some twelve thousand Danes have arrived in Canada during the last decade, and U.S.A. has, according to the latest statistics, no less than 107,000 people who were born in Denmark.

We have a special responsibility and a glorious opportunity in trying to reach many of these people. Remember how the Apostle Paul had deep concern, "great sorrow and unceasing anguish" for his "kinsmen by race" (Romans 9:2-3). A similar concern should be the first and primary motive for showing interest in those people who are of the same national origin as we — of whatever ancestry we are, dear reader, be it Danish, Norwegian or German. Each to his own!

But there is also a second reason. If we in the right way cultivate the friendship with the people with whom we are related by blood we shall also profit thereby by receiving contributions, to children's homes, colleges, etc.

Much could be done. Much should be done. It is not yet too late, neither in U.S.A. nor in Canada.

And let us not confine ourselves to this continent. Let us also do our little part in bridging the Atlantic — with a two-way traffic bridge.

In our ecumenical age we are getting away from the old-fashioned isolation and narrow self-sufficient provincial-

ism. Let us be ready to both give and to receive with willing hearts and unbiased open minds.

And, you guessed my thought, in this exchange of constructive ideas let us not exclude the kingdom of Denmark!

There are many ways in which these ideas could be carried out in life and bring blessings to both shores of the ocean. Give it some thought!

Permit me, in closing, to point to one little thing that could be done easily and inexpensively in order to contact people who read Danish. Use DANSK NYTAAR as a Christmas present on both sides of the Atlantic! It is edited primarily for the purpose of being a messenger from the churches of Danish origin to those who are of Danish background. But it also desires to represent us to those who live across the sea, in the humble but firm conviction that we have more than dollars, food and clothing to give away. We have rich experience in a free church; we have a history of our own from our pioneers, and we have an emerging new culture which we would like to share with men and women in the country in which we have our roots, and to which we would like to pay back some of the spiritual and cultural values we have acquired in "the new world."

Three generous men — all of them born in Jutland — have made it possible that a copy of DANSK NYTAAR 1958 will go to each of the 1,333 state-supported public libraries in Denmark. Maybe you, my reader, will send a few copies to some personal friends across the sea, or contact a Dane who lives in your community; or one you know who moved out to the west coast to begin a new life, but also there needs the old Gospel.

There are hundreds of ways in which you can help publish the glad tidings.

Do something!

Be a bridge builder!

And while you try to do so, climb the rainbow bridge of prayer that reaches from earth to heaven, to the Heavenly Father of all mankind.

Christmas Plates

A Lutheran pastor is interested in completing his collection of Danish Christmas plates. If you want to dispose of yours he would be interested in buying them. Send the year numbers you have, and quote your asking price, to:

C. S. PETERSON

Box 20

Port Blakely, Wash.

He Looked Like a Saint

(Continued from Page 5)

taken, there are thousands outside who are trying to get in" — this was, indeed, a thrilling experience.

The opening service of August 15 was an event long to remember for several reasons. We who were in the processional met at Central Lutheran Church directly across from the auditorium. Many of us had been in processions before — mere routine. However as we found our own synodical banner with our men waiting under it, and saw the representatives from all corners of the world, our sense of anticipation steadily mounted. After much waiting the processional finally got started and we made our way through the crowded streets. It was then that we fully realized that this was an event that had really caught the interest, imagination and curiosity of thousands. Upon our arrival at the auditorium we were greeted by the music of the great organ and thousands of people.

The thundering cadences of the processional chorale sung by the throng with the support of a thousand balcony choristers, the majestic Bach music from the building's giant organ; the blazing Klieg lights that shone from above with a dazzle beyond enduring; the humbler sheen of the tall altar lights below; the paraments and banners and crosses and flowers and massed evergreens; the people of the press writing their stories with urgent haste; the bright flashes from the many photographers' cameras; the ushers, each with a jaunty lapel carnation and fistful of official programs; plainly this was an event that Minneapolis — and America — would not soon forget.

"This is it," one said deep down inside, quite proudly. "Fabulous! Colossal! Sing out your assurance loudly (and we did)"

"Built on the Rock the Church doth stand
Even when steeples are falling..."

In sharp contrast to all this magnificent splendor sat two men on the stage, one black and one white. (There may have been others, I only recall two.) Each one of these men knew that Minneapolis was no true picture of men's hearts and world conditions. Black people in many places are victims of injustice and of man's inhumanity to man. The Negro was Ezra Keller of Liberia, Africa.

The white man was Bishop Ordass of Hungary. He was tall, gaunt and grey. With his people he had walked in sorrow and pain under Communist tyranny. Now he was free to attend the Assembly but his people were not.

It was well that Ordass preached that opening sermon. A proper balance between God and man, of freedom, and of unity needed to be restored in the minds of men — not least among us Americans.

Do We Want to be Healed?

(Continued from Page 2)

be healed? He seldom gets a plain "yes" or "no" for an answer. Some of us answer Him. "Why, there's nothing wrong with ME. — Of course I'm not perfect. We all have our little failings and aillings, don't we? I'm pretty well satisfied with things as they are. But take a look at Mr. So-and-So! Boy, he really needs a going over."

And Jesus comes again and asks: "But do YOU want to be healed?" And then we get a little uneasy, and hem and haw, and we stammer: "Well, now, that all depends —. Will it hurt? What will it cost? How long will it take? Just what will it involve?" We are not so sure. Suppose we break down Christ's question and make it more specific, and hear Him saying to us: "Do you want me to take hold of you and make a better person out of you? Do you want me to jolt you out of your selfishness and make you more considerate of others? Do you want me to knock that chip off your shoulder, and make you less belligerent, and more co-operative? Do you want me to take some of that grumble and vinegar out of your sour-puss nature, and put some gratitude and sweetness in their place? Do you want me to strip off your sham and pretense and hypocrisy, and give you the courage and honesty to be yourself, without fearing what others will think or say of you? Do you want me to cure your inferiority complex? Will you let me give you something for that silly vanity and strutting pride? Do you want me to drive out of your heart those old grudges and resentments? Do you want me to cure your prejudices and your suspicious and mistrusting nature? Do you want me to dispel your worries and anxieties? Do you want me to cut out your envy and jealousy, your greed and your lust?"

Well, that's a different story! And if THAT is what He means when He asks us: "Do you WANT to be healed, we'll have to think it over before answering Him. That would mean becoming more thoroughly and genuinely Christian, getting more faith and love; becoming filled with the Spirit, beginning to obey Him, instead of just singing and talking about it. It would mean becoming more concerned about truth, and purity and justice and honesty. More patient and kind. More awake to our responsibility more eager to serve Him and to be a good steward, and a witness for Him. "Why — that would revolutionize my life!" We are not so sure that we want to be healed. Not in His way. Perhaps we will try another doctor.

Jesus cannot do much for us until we WANT to be healed, and want it desperately. Some of us would rather, like the man in our gospel story, just go on dozing in the sun, living a crippled life, rather than let God take hold of us. Or, we would rather take

one of the Tranquilizer drugs. We may even pluck a verse here and there from the Bible to give us a false comfort, rather than submit to Christ's slow and painful healing process.

Again and again our Lord comes to us, and bids us arise, stand on our own feet — get going, move onward and upward — face the responsibilities of life, bear our own burdens, and help to bear the burdens of others. He will not let us sit there feeling sorry for ourselves. For we will not be healed nor grow to spiritual maturity unless we stand up to the problems and temptations of life with courageous faith. We will never be healed as long as we are content to sit and wait for an "angel" to come and stir the water, or to toss us in.

Our Lord wants us to experience His healing power. We may not experience it as suddenly or as dramatically as did this man beside the pool. But even as we sit in church, worshipping God, something of His healing power comes into our lives — for the living Lord is present in His word and sacraments. We do not appreciate as we should the therapeutic value of public worship. If we did, there would not be so many empty pews in church. Here we come to unite our hearts with other believers in praising God for His kindness and goodness toward us. Here we may unload our burdens, confess our sins, and receive renewed assurance of His forgiveness. Here we come with our weakness and defeats — and receive power from Him. We come with our fears, and receive courage. Here we meet the Savior, who makes us whole, drives out the evil spirits, the destructive emotions, replacing them with love, trust, peace and joy. "DO YOU WANT TO BE HEALED?" OR JUST GET A TRANQUILIZER?

Tyler Old People's Home

Given by Sara Madsen. Palo Alto, Calif.	\$400.00
In memory of Kathrine Rasmussen, Aurora, Nebr.: Mrs. Chris Feddersen, Mrs. Thomas Nielsen, Miss Yesa Hansen	3.00
In memory of Mrs. Otto Jorgensen by Chris Lodahl, Dagmar, Mont.	2.00
Arlie Svendsen for services. Mrs. Harriet Howe, Ruthton, Minn., potatoes.	

Building Fund

Peter L. Djernes, Marquette ..	\$ 15.00
Received through synod treasurer for building fund:	
Nathaniel Lutheran S. S., Dagmar, Mont.	\$ 16.50
Diamond Lake Ladies' Aid	10.00
Cong., Racine, Wis., Lenten offering	75.00
Thank you.	

Hans Svendsen,
Treasurer.

Home Life

(Continued from Page 8)

sometimes get to be too numerous and too demanding and when a person takes part in all of these he tends to shove his home life in the background as it becomes dull and unimportant. A home ceases to be a home when most of the members are always about to leave it.

Hundreds of thousands live in trailer houses or temporary quarters and it seems that uprooted men and women do not take the same pride in family success. When people cease to care, the family naturally goes to pieces.

Then there is the divorce problem. It is world-wide, to a great degree in the U.S. In 1905 we granted 68,000 divorces as against 40,000 for the rest of the Christian civilized world. In 1916 there was one divorce to every nine marriages. In two western states there was one divorce to every three marriages. If the rate of increase continues before the end of the century, half of our marriages will end in divorce. The rate of increase is greater than increase in population. Our latest American census shows that the situation is even worse than the official divorce figures indicate because families are living separately without divorce. Even homes where mother and father live together may not be home at all if there is no unity.

Then comes the problem of the working mother. Eighty-five per cent of employed women are not heads of households. One of the most recent surveys to find the number of employed mothers was taken in Wichita, Kansas. It was found that 20 per cent of all children under 17 have employed mothers. In one family out of every five where there are children of school age or below, the mother is employed outside the home. Twenty per cent of children of employed mothers were found to be wholly without supervision before and after school. Several hundred children were found to be in a position where they had to shift for themselves during the evening meal, early evening and all or part of the night. The youngest of these were eight years old. Now what kind of family life is this when the youngsters are left by themselves for a greater share of the time? Many mothers have excuses such as, "We would like to remodel our house or we would like to build a new house." What good is a new house when the people are too busy to make a home out of it? If you could buy the closeness with money I would say go ahead, but some women just do it to get out and break monotony.

It is not just the mother who has her faults. Father spends many of his nights out and successful men and women often travel or are so busy that the intimate companionship is lost.

Many parents aid and foster tendencies which take children out of the home or keep them passively occupied. They welcome the television program,

whatever the unconscious sinister influences, because it keeps the children quiet for awhile. They welcome the Saturday motion picture at the neighborhood theater, however vulgar, because it keeps the children out of the house. Quite obviously, it is easier to patronize commercial entertainment than to think up profitable family enterprises or to give them the time and effort they require when they are carried out.

There is no doubt that many parents send their children to Sunday school on Sunday morning, not merely because they are eager for religious instruction, but partly because the practice gives father a little peace while he reads the oversize newspaper. The fact that children are sent rather than accompanied is soon obvious to them and helps to account for a general decline in their attendance as they grow older.

Now I've named some reasons why home life isn't what it used to be and I have placed most of the blame on the older people, but we young people are to be blamed just as much. Why do we always have to be going somewhere or doing something? We have all probably heard this, "Son, if you don't stop tearing around in the car you're going to stay home all week," or "Daughter, if you don't help your mother you're not going out for a whole week." Should this be any kind of punishment at all? To stay home for one week? To spend seven whole nights with our family?

Fortunately, there are still thousands of good families in America where the bonds of affection are kept strong, but not even these are free from the danger of the withering processes around them.

We must keep the private home and

we must make it better. If we have enough good homes we shall have a good world. The problems of family life today are so great that they can not possibly be solved on the merely secular level. Only something as strong as a sense of religious vocation will suffice.

If the hard-pressed men and women in the little homes, who are faced with difficulties every day, can be made to feel that they, in maintaining families, are doing that which the world needs, they may be able to face their tasks with a wholly new spirit.

Remember, it is no use for us to say, "There is no place like home," then put off until the last hour getting there.

District III WMS Meeting

(Continued from Page 9)

women of those groups could get together and become acquainted with each other. A luncheon meeting was then arranged for the group, which was very successful.

Mrs. Knudsen is also a member of the Jubilee committee to celebrate the WMS 50th anniversary. While plans are not complete, the committee suggests that each district arrange celebrations, and the local women's groups arrange festivals.

A letter of greeting from the national president, Miss Emilie Stockholm was read. No action was needed.

The proposed district constitution was read by the secretary, and discussed. A motion by Mrs. Anton Erikson that we strike the word "auxiliary" in the name, was seconded and passed.

A motion by Mrs. Johannes Knudsen that "we adopt the district constitution with the correction made," was seconded and passed.

The matter of whether the district should adopt projects on a district level was discussed. No action was taken, the feeling being that we should support the national projects.

Whether or not the district should plan a fellowship meeting or retreat was brought up. A suggestion was made that a district fellowship meeting be combined with the Jubilee festival. Miss Emilie Stockholm moved that District III sponsor a fellowship meeting within this next year. The motion was seconded and passed.

Our attention was called to the fact that the Santal Mission is celebrating its 90th anniversary in 1958, the local groups were encouraged to arrange for a special day in this connection.

As it is customary that the offering received at the evening meeting be used for a WMS project, a motion was made that our offering be used for beds in the girl's dormitory at GVC. Motion seconded and passed.

Election. In accordance with the constitution adopted at this meeting it was necessary to elect a vice president-secretary and a treasurer. Several nominations were made and declined. A motion by Ellen Andersen that we elect

Mrs. Stanley (Marie) Mortensen by acclamation was seconded and passed.

For treasurer, a motion by Miss Emilie Stockholm that we elect Mrs. L. Seaborg by acclamation, was seconded and passed.

When the question was raised of paying the district president's expenses to attend the meeting of the national board, a motion was made that we reimburse the expenses of the president to attend the national board meeting.

A motion was presented by Mrs. Stanley Mortensen that the district president in her report to the national convention, include a resolution that the WMS be changed to "American Evangelical Lutheran Church Women." The motion was seconded and passed.

Meeting adjourned, and closed with the singing of a hymn.

We deeply appreciate the kindness and hospitality of the St. Stephen's congregation and women's groups, thank you so very much.

Ellen H. Andersen,
Convention Secretary.

OUR CHURCH

Cincinnati, Ohio. Mr. H. P. Graven-gaard (Grand View College and Seminary, 1917), the vice president of the National Underwriter Company, has been included in the latest edition of Who's Who in Commerce and Industry. Mr. Graven-gaard is also listed in the January 1956 supplement to Who's Who in America.

Newell, Iowa. Our church here participated in a 10-church Reformation rally on October 27, with all the Lutheran churches of Buena Vista county, and five synods taking part. The Rev. Paul Boe of Des Moines, Executive Director of Lutheran Welfare Society of Iowa, was guest speaker.

Bridgeport, Conn. On Reformation Sunday the Lutheran churches of this city cooperated in a special Reformation service held in one of the larger Lutheran churches. Speaker this year was the Rev. Ove R. Nielsen, Assistant Executive Director of Lutheran World Relief, of New York.

Des Moines, Iowa. Congregations with unsold Reports and Minutes of the Ringsted Convention should return them to Dr. Alfred Jensen, 1232 Pennsylvania Ave., Des Moines. This item is no longer handled through the synod secretary's office.

Solvang, Calif. Pastor A. E. Farstrup has one of the largest confirmation classes in recent years, with 42 young people attending instruction each Saturday.

Chicago, St. Stephen's, Ill. At the October 27 fall festival the Rev. Erik Moller of Trinity Church was guest speaker. The son-in-law of Mrs. S. D. Rodholm, Dr. L. E. Showalter, died suddenly here in early October. Mrs. Rodholm had been living with the deceased and his wife, Miriam, for some years.

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, Astor, Minnesota.

I am a member of the congregation at _____ November 5, 1957

Name _____

City _____ State _____

New Address _____

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