

# Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



## Giving Thanks

Gratitude is an immediate and natural emotion. Giving thanks is one of the most difficult things to do.

Gratitude is appreciative response. It is created in the soul by goodness, by kindness, helpfulness, good will. It is not the response to love, for the response to love is love, but it is the response to the goodness that comes from love. It arises spontaneously and naturally and it can never be artificially engendered. Gratitude can never come into being through exhortation or coercion, not even by the power of will. Either it exists or it does not exist. It can be nurtured

and grow, or it can be erased or allowed to wither. But it can never be artificial or synthetic.

To nurture gratitude is to allow it to express itself; to erase it is to stifle its expression. Like other immediate emotions it demands expression, for if anything it is dynamic. Sometimes its expression is open, a smile, a word, or an act. Sometimes it is veiled, concealed by modesty or reticence, or safeguarded in its tenderness. Always, however, as long as it is alive, it is active. It bears fruit, though the fruit is not always known to men.

J. Knudsen.

# False Prophets

MARIE HALD

Solvang, California

Matt. 7:15-21

**A** POPULAR TELEVISION PROGRAM here on the West Coast is a play based upon the book "Dr. Hudson's Secret Journal" by Lloyd Douglas. A few weeks ago the play presented the famous surgeon with a most difficult patient. She was a "has-been" movie star who had grown old with a few prominent wrinkles, a stray lock of silver in her dark tresses, and perhaps a trifle slower in every respect. She asked this capable doctor to restore her lost youth. One of the many prescriptions that he presented to her was the reading of a small leaflet, the entire copy of the Sermon on the Mount. She must read it, think about its meaning, and then try to apply it.

The text for today is an excerpt from this sermon. As we all know, the Lord's message begins with the many Beautitudes:

"Blessed are the pure in heart, for they shall see God."

"Blessed are you when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake."

The Beautitudes are followed by a double greeting to all Christians. "You are the salt of the earth—" "You are the light of the world." We need to remind ourselves constantly of these assertions — to put them into practice in all our ways of daily living.

The prayer pattern, Our Lord's Prayer, follows. These are the words that they try to tell us are unconstitutional to share with our children in the public classroom. Are we "the salt of the earth" and the "light of the world" when we nonchalantly shrug our shoulders to such contentions?

The day's text is found near the close of the Sermon on the Mount. There is much underneath these simple verses. Theologians, Biblical scholars and the "Know-Hows" have found much to dispute, to contradict, to add to in these precious verses. Be this as it may.

Let us study three things: first, the admonition to beware of the false prophets; second, the exhortation to seek entrance into the kingdom of heaven; third, to obey the commands of our King. Let us pay attention to these and note how one is interlocked within the others.

This text needs to be applied in our everyday living. Today we need Christ's warning against the false and those who pretend to be Christians, but who are only "ravenous wolves." Surely in our day, we need to enlist in the service of our Lord to preach and to practice the salvation of souls for Christ. Was there ever a time in history when we

needed obedience and law enforcement more than today?

Theologians have their own interpretation of the term "false prophets." To me, it seems inconsequential what prophets are meant here. The big issue is this: Am I false? Is my Christianity merely like a new dress that I put on Sunday morning to wear to church that one day of the week?

Yes, we all attend church; pay our dues; and take active part in all the work of the church. But do we obey Christ's teachings? Do we perform the will of our heavenly Father — or do we merely follow our own will? Will I be one of the many to whom the Judge will say, "I never knew you; depart from me, you who work iniquity?"

Only as we heed this admonition can we hope to follow the second, namely, to seek the entrance to the kingdom of God. These two are related — interlocked one with the other. Our admittance to Heaven is not gained by the actual days attendance in church, nor the payment of church dues, nor the doing of church work, important and necessary as these are.

Do we heed the will of God? Do we do His work? The illustration of the builders is used very ably in this respect. In a Danish hymn there is emphasis upon the building of our homes. Is it upon rock or upon sand? Is it upon "the Rock that stands when storms come assailing and floods wash the land?"

You and I need to ponder these weighty words from today's text. Am I false? Am I doing the will of God? Am I building upon that Rock? May we join in that prayer:

"My Jesus am I in that band,  
And wilt Thou call me Thine?  
Do I among the chosen stand  
Whose lamps so brightly shine?  
Oh, let me not lie down to rest  
Till this I know, my Savior blest,  
Till I can say, by grace restored:  
Thou know'st I love Thee, Lord."

## God Sees

A famous artist was working with great care on the back part of a marble statue. Someone who watched him as he was shaping the stone asked: "Why do you spend so much time on the back of the statue? Since it will stand in a niche with its back to the wall, no one will notice it." The artist replied: "But God will see it." So Christians should do their work just as conscientiously where it is never seen by human eyes as where it is open to the scrutiny of the whole world, for God sees all they do. — **SELECTED.**

**Lutheran Tidings** - PUBLISHED BY THE AMERICAN  
EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.  
POSTMASTER: Send Forms 3597 to ASKOV, MINNESOTA.  
Editor: Rev. Verner Hansen, 4260 Third Ave., Los Angeles 8, Calif.  
Circulation Manager: Svend Petersen, Askov, Minnesota.  
Member of Associated Church Press

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

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

# Probing Two World Conferences

AXEL C. KILDEGAARD

**W**ITHIN A MONTH two world meetings were held this fall for the first time on American soil. A number of us spent 22 of 30 consecutive days at ecumenical conferences. Now, a month and a half later, I have forgotten the times when it must have seemed a grind — but rarely a day goes by when I don't remember the privilege and inspiration that was mine late in August and early in September. We were supplied with mimeographed copies of most of the speeches, reports, and conclusions — for which I am increasingly grateful. There was too much to absorb at the time at both meetings, but now we who attended can re-read and try to digest. There is material for many months of study in these files.

The realization of this supply for study has plagued me considerably these past weeks. As a delegate to the Lutheran World Federation meeting at Minneapolis and to the North American Conference on Faith and Order of the World Council of Churches held at Oberlin, Ohio, I have the responsibility of making a report to the Church. But in a very real sense, such a report cannot be made. At least it would be presumptuous for one man to try to do so and ridiculous to consider an article of a few hundred words a report. The real report will be made within the Church in its life and thought during the next year or five or more. The work of these two meetings will be studied and quoted and referred to wherever men seek the direction of the future of the Church. On the other hand, these two conferences were themselves reports, or series of reports on the Church today. A study of that which was presented reveals that it is a snapshot or series of snapshots on the state and the mind of the Church in our time. A report is always a condensation and an attempt to get things into focus by pointing out that which is basic and significant. In Minneapolis and again in Oberlin, we dealt with perspective and getting things into focus. How does one report on a report and condense a condensation?

LUTHERAN TIDINGS editor, Rev. Verner Hansen, and I shared a hotel room for the duration of the Minneapolis meeting. I haven't seen him since that meeting, but he has been with me in a very real way these past few weeks, doggedly pressing me for a report. I'm not sure whether it is my conscience or mental telepathy. I'm not very talkative in the morning before I've had my breakfast coffee and one of his favorite jibes at Minneapolis was: "You haven't got much to say this time of day, have you!" Any day now, I expect a postcard from him with one comment: "You haven't much to say this time of the year, have you!"

As a matter of fact, I have too much to say for one article. Rather than write one article on each of the conferences, I will write two, each considering both. In this present article we will concern our-

## A Delegate to Minneapolis and to Oberlin Takes up His Scalpel — Prognosis: Good.

selves with the questions of approach and method. In a subsequent writing, I will consider a summation in terms of value and results. There are certain points where the two meetings compliment each other, and certain areas where they are in sharp contrast.

Both groups had a history of European meetings. The Lutheran World Federation had met previously at Hannover, Germany, in 1952 and Lund, Sweden, in 1947. The Faith and Order meeting had met at Lausanne in 1927, at Edinburgh in 1937, and in Lund in 1952. Although the World Council of Churches was not founded until 1948, the Faith and Order movement was already well established, and in fact, might be considered one of the parents of this ecumenical body. It had then and has now the role of a scouting party. This indicates one of the contrasts between the two meetings. The Lutheran World Federation was a testimony to the world as well as a working body. It brought its witness to Minnesotans and thousands of out of state visitors as the evening meetings (it was inevitable that someone should call them "spectaculars") attracted crowds of 10 to 25,000 and some 125,000 attended the last Sunday's production.

It was a production and a show — in the best sense of those words. But it is not my intent to report on that portion of the Minneapolis story. It was also a working assembly. In spite of the crowds in the galleries and corridors who helped make the whole experience festive while yet avoiding the carnival, we still had work to do. We met in small groups to discuss and debate. We were cosmopolitan as the many languages and skin colours testified, but we were the Church of the Reformation and our unity was our testimony as well as the experience of our discussion groups.

There were no translators at Oberlin. Although we did not all speak the same language theologically, we did speak English. Our meeting was closed to the general public as we gathered solely to hear reports and to work. There was again a cosmopolitan feeling — and a unity of Christian brotherhood — but not the same sense of unity of confession. There were the cassocks of the Greek orthodox representatives and the interesting in-between meeting discussions with the papal representative of the Roman Catholic Church. Coffee breaks of evening and afternoon gave opportunities to share experiences with fellow Lutherans. But there were other protestants of every stripe and colour to give variety through the day. The differences at Minneapolis were often heated but they represented differences between brothers who understood each other. At Oberlin, our differences were more marked but we may also have been a bit more polite. We represented churches with far more disparate histories and experiences — and in our discussions we were inevitably more reserved as



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we sought to understand each other. This contrast is further demonstrated in the fact that the Lutheran World Federation gathered with a theme while Faith and Order asked a question. The theme "Christ Frees and Unites," was our witness to the world, but we met in discussion to seek out the implications of that testimony. The question at Oberlin conceived "The Nature of the Unity we seek" — and I am certain that those of us who attended both meetings found the theme and the question strangely related. It is at this point that the two meetings compliment each other for me. Our unity in Christ also gave us the freedom to discuss openly the nature of the ecumenical problem at Oberlin. Our testimony there was made at our discussion groups and while we did not always agree, I am convinced we came to understand each other much better. The situation was in this manner reversed, our question at Oberlin was public, our witness was made within the fellowship of the discussions. This contrast can be overstated. Both conferences produced documents for the Church and to the world. These will be our concern in the second article.

The machinery of the two meetings had points of similarity. We met at both for plenary sessions at which reports were made and key addresses were delivered. All delegates, consultants, and official visitors were then assigned to the discussion groups that I have alluded to. Despite the size of the meeting, our work groups at Minneapolis were smaller. Almost half of the group to which I belonged were from Europe or Asia and it was necessary to work with a translator as Scandinavian, French, and German languages were used as well as English. All groups were assigned the same question each day. Our moderator, who was from South America, and our recorder, an Australian, then met with the moderators and recorders of other discussion groups to produce a final document based on the work of various groups.

The discussion was informal but revealing. We talked about the meaning of our freedom and our unity in Christ. What is our freedom to reform the Church? How are we freed through Christ to serve? What is that one hope in which we are united through Him? Although they may seem to be contradictory, two impressions remain with me. Our discovery of areas of agreement and disagreement did not conform to any national or continental lines. The Germans disagreed on some of the same questions that divided those of us from the United States. Nor were there any blocks at least in the group that I attended; we represented Churches but we entered the discussions as persons. But secondly, it was not always easy for East to understand West, nor the reverse. The frame of reference wherein the Christian life is to be lived is different in the Western World from that part of the world wherein the Communist rule is in power. We could appreciate the stirring words of Bishop Ordass when he spoke of that genuine free-

dom that he had known in Christ while he was chained in a Communist prison. But it was hard for us to accept the statements of representatives from behind the "iron curtain" that Christian freedom had nothing whatsoever to do with political freedom or that our hope in Christ had no relationship with any of our "hopes" in this world. We were ready to agree that these two could not in either case be equated. Some of the men from the East did seem to have a "chip on the shoulder" as if they thought we Americans were inclined to confuse our faith in Christ with our national economy and way of life. Our first reaction could easily be one of resentment but we only had to consider the size of the chip that we might carry if we should attend a similar meeting in their land. On the other hand, we did tend to consider Christian freedom and hope relevant to our freedom and hopes in this world at the point of our neighbor's need. Our own economic well-being and right to political self-determination is not specifically Christian but our Christian concern should be aroused

wherever men suffered in the lack of these. The old bromide of which one does tire at international discussions, did come up also here. Some Europeans are afraid of American "activism" and some Americans are resentful of the abstract theologies of Europe. It seemed to me, once more, that this distinction is too easy a generalization that oversimplifies and unfairly summarizes a complete contrast. I was thankful that this attitude did not typify our discussion group.

Our discussions were stimulated by key addresses in each area by leaders of the Lutheran Church throughout the world. I will not attempt to summarize these but would like to point out that

these will be available in a book to be published within a few months. That book should be studied by all our pastors and is also recommended for any layman who would like to understand better the faith of our Church.

A similar book will also be published this winter containing the key addresses and reports from the Oberlin Conference. It will certainly merit the same recommendation for study. In my own estimation the outstanding addresses were given by Dr. Joseph Sittler on "Worship" and Dr. Robert Calhoun on "Christ and the Church." Dr. Walter Muelder gave a fascinating study dealing with the problems of institutionalism. The vested interests of agencies and bureaus that mark any human organization also tend to delay and thwart efforts in behalf of Church unity. What is often termed extra theological factors of culture and history was explored in a paper by Dr. Albert Outler. These four central addresses, whose subjects correspond to confession, belief, organization, and history, represent the four major issues or concerns in the work for Church unity.

Our discussion groups at Oberlin were each assigned a specific topic about which we gathered through the week. The entire group was divided into three divisions, the first concerned theology, the



Dean Kildegaard

Yes, It is Possible To Feel

## Thanksgiving in a Time of Insecurity

Dr. David Read

(Editor's Note: Dr. Read succeeded George Buttrick, now of Harvard, at Madison Ave. Presbyterian Church in New York. He was for three years a German captive during the war.)



YOU AND I HAVE been brought up under a great delusion. We have been born into an artificial, technical world — a very remarkable world where Nature has been tamed, and made to supply us with an infinite variety of food and clothing and accommodations and means of travel. By a miracle of human cooperation the necessities and many of the luxuries of life have been put at our disposal. I come down to breakfast and pour myself out a cup of coffee. There it is — quite simple: but how does it come about? The coffee was bought in a shop, and the act of buying involves the use of money and therefore the whole financial system of modern man. But how did the coffee come to the shop? Through a complicated commercial system of supply, and by a system of transport over land and sea involving the cooperation of thousands of labourers, clerks, engineers, drivers, sailors, dockers, and others. And behind them lay the work of planters and pickers about whose life we know practically nothing. The moment I add cream to the coffee another vast system of human cooperation is involved, going back in the end to the birth of a calf in some part of the state. I stretch out my hand for a piece of bread — and another army of human ingenuity has been at work from the moment that a farm-labourer dropped some seed into the ground. That is how we live — every moment of the day drawing on the products of our technical civilization.

And our delusion consists in this: that we imagine that this state of affairs is natural and permanent; that shops, and water-pipes, and electricity-lines, and plumbing and beds and carpets are our birth-right. They may not have been in the beginning, but they are now, and ever shall be, world without end. We take for granted a world where everything is "laid on." Food, clothing, education, health services, transport are now said to be "laid on" — conveying the impression of a society where everything comes through a tap. I remember remarking this modern expression first on joining the army, and the slight surprise I felt when a C. O. said to me: "Chaplain, we've got a service laid on for Sunday morning." Even the worship of God apparently can be laid on, delivered through a pipe for our convenience.

But this world where everything is laid on is not the real world at all. I am not despising for a moment the achievements of modern civilization. (A new kind of hypocrite is the man who composes a violent attack on modern inventions on his typewriter, and then drives in a car to deliver it on the radio.) I simply want to emphasize that our modern way of life, our complicated technical society has screened us from the basic truth of our precarious position on this planet and utter dependence upon God.

That is why I have taken a word from Jeremiah,

a writer who lived in a more primitive society, who lived nearer to Nature and real human nature, and for whom little was laid on. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." You can't help feeling as you read the Old Testament that the people who lived then were conscious in a way that we are not of the insecurity of our tenure on earth. Floods and earthquakes, famine and pestilence seemed to be always just around the corner, and time and again they looked at one another in relief and awe saying: "It is of the Lord's mercies that we are not consumed."

It was the same in the earlier days of the Church. Men and women lived in the shadow of "the terror by night, the arrow that flieth by day, the pestilence that walketh in darkness, and the destruction that wasteth at noonday." Again and again this sense of danger is reflected in their prayers. "Good Lord deliver us" is the theme. "Protect us;" "Help us;" "Save us." If you read the prayers and sermons of our forefathers at the time of the Reformation you will find that they too had the sense of walking on thin ice, dependent from day to day, from hour to hour on the sustaining hand of God.

The present sense of insecurity which haunts ordinary people is not a new burden laid especially on this generation. The only thing new about it is that it is based on a new and horrible power now within man's grasp — the power to lay civilization in ruins more speedily and totally than ever could be dreamed of before. But Christian people ought not to be overwhelmed by this new feeling of insecurity. We should have known it before — known that men and women at all times are vulnerable beings, exposed to all kinds of dangers, and preserved only by the providence and mercy of God. "It is of his mercy that we are not consumed." Perhaps the new fear that lies upon mankind is God's way of awaking us from the delusion that our modern civilization is the secure foundation, the rock on which we can rest our hopes.

We need to recover that sense of utter dependence upon God which we find in every book of the Bible, and in the lives of all great Christians. We have to learn to rely finally on nothing but God, and his mercy. And that's not easy. For we've got into the habit as a nation of thinking that reliance upon God is a kind of last resort. When we are called to a national day of prayer a kind of shudder goes through us as if things must have come to a pretty pass if such drastic steps are taken. We pray to God, both as a community and as individuals, when we are in a jam and can think of no way out. It is good that we should pray then, but we must remember that emergency religion has its limitations. You are not likely to have a strong and sure sense of God's mercy in a crisis if you have left him out

of account in the normal run of life. We need to be in training in our religion as in any other human activity. And that training consists in a habitual, regular remembrance of our dependence upon God. "It is of his mercy that we are not consumed, because his compassions fail not. They are new every morning." "New every morning." Isn't that a bracing truth to get hold of? The kind of training I referred to might well consist for us in a daily remembrance as we get up in the morning that our life, our health, our affairs, our friends, our concerns and our worries are in the hands of God.

Another way of remembering our dependence upon God is the habit of regular worship when we come together as a family of men, women, and children, and commit ourselves to God in prayer and adoration. It is our way of saying: "O God, there is so much to distract and confuse us during the week we want to pause for a while and remember that we belong to thee, and that from day to day it is of thy mercy that we are not consumed." And sometimes it is helpful for us to link our worship to some special instance of our dependence upon God. What better occasion is there than that of the harvest? For the harvest speaks the universal language of man's need. There may be a vast difference in agricultural method from the mechanized harvesters of today back to the time when Ruth gleaned in the fields of Boaz — but the method is irrelevant, the harvest is still the harvest, the annual bounty yielded by mother earth to her children.

Another symptom of awaking from our delusion about modern society is that we have again become conscious of the harvest. Harvests are in the news: they are not just the subject of songs and paintings and poems. Throughout the world men and women anxiously await news of the harvest for upon it depends quite literally their daily bread. It is coming home to the most city-bred among us that we cannot take for granted that there will always be food in the shops or in the larder. A harvest-failure on a world scale; the cutting off of our own supplies of wheat; a breakdown in the delicate mechanism of distribution and we should know hunger — not the petty discomfort of short rations, but hunger, starvation. Therefore this day we come with sober gratitude, into the church of God and give thanks, "for it is of his mercy that we are not consumed."

I have spoken of the need to remember our dependence upon God. I hardly need to remind Christian people that this spirit utterly possessed our Lord. He was very much aware of the importance of daily bread — there would never be much to spare in the larder at Nazareth when he was a boy — and he taught us to pray for it. And he was much concerned with the way men should live together and share the gifts of God in peace. But he never for a moment forgot his Father in heaven who fed the ravens and clothed the lily. His utter dependence upon God gave him that serene and confident

attitude to the dangers of this world which he is able to bestow on his loyal followers. And with it all there went a sense of gratitude and joy. To realize our dependence upon God is a solemn thing but not a sad one. The writer of the Lamentations has brought us a glorious text but the rest of his book makes pretty dismal reading. He knew nothing of Jesus Christ and we are entitled to read his words in the light of the Gospel and the spirit of Christian thankfulness. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" — therefore we give our happy thanks to God.

Do you say grace in your house? I suppose it is a habit that has largely died out, as it ought to do if it be a mere formality. But, whether we do or not, are we truly thankful? Do we honestly remember that it is of the Lord's mercies that we have this food; that it's not because we are more worthy people that we have more to eat than our brethren in many countries; that what we push aside today we might yearn for in a future day of need? We can show our gratitude not only in words — and why shouldn't we say our own private grace for every good thing God gives us, not only food, but homes, and beautiful countryside, and every happy experience?—but also in caring for the needs of others who have not been so fortunate as we. That is why from our churches there go out parcels of food and clothing throughout the world; why we are being given the opportunity of helping those who have been hit by floods, hurricanes, and earthquakes — those unexpected reminders of our precarious hold on this earth. In all these ways we are remembering our dependence upon God and giving him humble thanks.

It sometimes takes a jolt in our lives to make us truly thankful for the mercies of God. I remember going out to France in 1939. During that winter of the phoney war, food was plentiful on a scale we have not known since. Night after night we sat down to delightful meals, and were apt to complain if the standard fell short of the best. The army rations we took for granted, and complained if we could not supplement them with extra dishes of all kinds. Then

not many weeks later, as a prisoner of war, I found myself one day after three weeks' march in a transit camp in Germany, and during these three weeks our standard of values had undergone a radical change. My recollection this time is of walking round behind the barbed wire with two friends. All thoughts of rich meals had vanished: our one thought was **bread**. Up on his machine-gun box above the barbed wire a German sentry was finishing his breakfast. As he came to the end he carelessly flung away the crust of his bread. Quick as lightning I flung myself on that crust, and we sat down on a stone and proceeded to divide that crust with the most meticulous accuracy into three equal pieces. For us it was manna from heaven as we



# Special Youth Convention Section

## Tenth Annual Workshop and Convention

Newell, Iowa - November 8-10



The AELYF board: Left to right, Pastor Harald Petersen, Synod Advisor; Lavern Larkowski, President; Carol Madsen, Secretary; Carol Ann Beyer, Treasurer; Pastor Charles Terrell, Vice President.

**T**HE CONVENTION was opened with a short devotional led by National Treasurer Miss Carol Madsen, on the subject, "Weaving the garment of life." Official opening pronouncements were made by the national president, Lavern Larkowski. These two were elected convention secretary and chairman, respectively.

A roll call of delegates was taken, with a total of 47 being present. Rules were suspended to allow the "Operations India" Committee voting privileges. The agenda was adopted as presented, and the business at hand was before them.

The auditors reported that due to a conflict between the amount shown in the treasurer's books and the bank statement, the books would have to be returned for clarification. The report is included elsewhere in this issue.

At this point, it was suggested that special funds be appropriated to PAGING YOUTH so that pictures of the convention could be printed in LUTHERAN TIDINGS. A sum of \$20 was allotted for this venture.

The national president presented his report to the convention, reading each portion for clarification. The general situation was discussed first, concerning the new method of holding the Workshop on Friday instead of combining it with the convention on Saturday. This allowed for more complete and slower coverage of those topics. National Board meetings were discussed, and it was indicated that Miss Sonja Knudsen felt it necessary to resign from her post as national treasurer. She is in Denmark studying, and this is not too conducive to working in America at the same instant. Miss Agneta Bollesen, former treasurer of AELYF, took over the duties, but was forced to resign, also, due to her pressing and increased duties in her job at Manasha, Wisconsin.

The board was requested to check with the synod president before setting definite dates for the Workshop and Convention. This will alleviate many meeting conflicts.

**Recommendation:** That this convention express a vote of thanks to all who have served to further the work of God's Kingdom among the youth of our synod.

This recommendation was unanimously accepted.

Concerning synodical relationships, it was discussed that recreational laboratories should be publicized in PAGING YOUTH. Those rec labs in Tyler, Minnesota and Nysted, Nebraska, were given particular emphasis. A report of the Onamia and Lutheran World Federation meetings were read. Also discussed was the proposed Director of Youth Activities and Parish Education. This is presently under consideration by a synod committee.

**Recommendation:** That this convention go on record as encouraging our youth and youth leaders to consider the educational advantages of the many recreation laboratories and of Grand View College. Accepted.

The larger Fellowship was the next item of the president's report discussed. Congratulations were extended to the Minneapolis LYF for their prize winning float in the LWF parade. The Lutheran Brotherhood Insurance Company scholarship was discussed and the last year's winner, Miss Carol Ann Beyer, was introduced to the convention. Also discussed was the proposed annual youth exchange, sponsored by the LWF. This is presently being studied by a committee. If approved, all Lutheran youth groups may participate in this program.

**Recommendation:** That this convention encourage participation in the larger fellowship wherever practicable and advantageous. Accepted.

Program Materials was the next item of discussion.

It was requested that a list of all available film strips be mailed to each group. If you do not receive one, write to Donald Holm, 1100 Boyd, Des Moines 16, Iowa.

**Recommendation:** That all local Fellowships and pastors should be encouraged to use the publications made available to us by other synods, and also to take advantage of the AELYF film-strip library. Accepted.

The next item in the report brought about a good deal of discussion. It concerned Financial Affairs. The first aim of any financial affairs in the AELYF is to teach good stewardship practices. It is the consensus of opinion of the convention that a redefinition of goals be made and that youth work must be organized as a working part of the Church. This can be furthered by more closely aligning youth and church finances. A change in the present structure would be involved since such a broad outreach would involve a closer alliance with the synodical budget as well as with the local ones. It was suggested that local Fellowships experiment with a form of this idea. It was also emphasized that youth work should still remain independent from that of the synod.

**Motion:** The National Board shall be responsible for the study of the problem of youth finances on the national and local levels. The results of this study shall be presented at the 1958 Convention. The motion passed unanimously.

Following the reading of the miscellaneous and concluding remarks of the president's report, it was moved, seconded and passed that his report be accepted.

Service projects was the next item of business on the agenda. Rigmor Nussle, chairman of the "Operations India" Committee, reported on the travels of Gora Tudu. A letter, which appears elsewhere in the issue, was read from Gora.

**Motion:** The secretary shall send a letter of reply to Gora from the convention. Passed.

All the conventioners signed a sheet that was to be included with the letter. His address will appear



Registration was handled in the church basement by the local LYF. Shown here is the Luck, Wisconsin, group obtaining badges and folders.

in PAGING YOUTH from time to time so that anyone interested may write to him.

The financial report of the committee was audited and presented as accepted, and was in turn accepted by the convention. There is a cash and savings balance of \$1,639.20 out of which Gora's return trip must be paid. Dale Johnson, the treasurer of this committee, has a new address and all donations should now be sent to: **Mr. Dale Johnson, Box 214, Seerely Baker Hall, Iowa State Teachers College, Cedar Falls, Iowa.**

The next item of business, was, in this writer's opinion, the highlight of the convention. Due to various difficulties and the complex nature of bringing an Indian student here to study through the Santal Mission Board, it was decided to drop the present plans for bringing an Indian girl to America if such plans are not too far advanced to do so. To replace this project, a much more broad project is planned.

**Motion:** The National Board and the Operations India Committee shall be authorized by the Convention to enter into a new phase of special programming which will raise funds for promotion of better understanding between young people of the world. This motion was unanimously accepted. The avenues open for such a project might be a scholarship program for foreign students at Grand View College, sending one of our AELYFers to another country for study, or support of the youth exchange program. Any suggestions by the readers will be gratefully accepted by the Board.

Pastor Harald Petersen, Luck, presented a report on Work Camps and asked that they be given due consideration by the young people of AELYF. These work camps give young people ideas for use at home as well as being of immeasurable value to them while working in them.

Publications reports were the next items of the agenda to be considered. Everett Nielsen led off with some questions and a statement of purpose for PAGING YOUTH. He feels that it should:

1. Provide for an interchange of ideas.
2. Publicize coming events.
3. Give information on what others are doing.
4. Create interest in new ideas.
5. Stimulate thinking.

He also asked for suggestions for the youth issue in January and added that he hoped that each local PY reporter would send items of interest.

Mrs. Harris (Chris) Jespersen reported on the progress of YULE. A cover design was displayed and it was stated that one of the big problems lies in obtaining promised articles. The financial report was read un-audited. It was decided that they be checked before being sent to the new treasurer and that they be officially accepted at the next convention.

**Motion:** The convention secretary shall send a letter of thank you to Mrs. Agnes Nussle for her fine work as past YULE business manager. Mr. and Mrs. Paul Gantriss have accepted the job for the coming



year. The address of the new business manager of YULE is Mr. and Mrs. Paul Gantriis, 7238 Wentworth Ave. S., Minneapolis 23, Minnesota.

**Motion:** The secretary shall send a letter of greeting and thank you to the editor of YULE for the fine work and service rendered. Passed.

“The World of Song” will “come out in 1958, or I’ll eat my hat,” said Chris Jespersen in her report. Start saving your money, because a completion date is very near. The cost will be in the neighborhood of \$3.00 per copy, which is very reasonable for such a fine book of songs . . . with full musical scores!

The AELYF Handbook is also near completion, according to Pastor Carlo Petersen. He summarized the contents and told the convention that it would soon be ready for acceptance by the board. The committee will work out remaining details, such as inclusion of the constitution, bound or unbound, etc. The emblem and “Spirit of Youth,” officially accepted by the convention as the “Official AELYF Song” will also be included.

The film strip library was again discussed and its use was urged. Due to the confusion existing now that there are several film or film strip libraries, the following motion was made and passed:

**Motion:** The AELYF film strip librarian shall be instructed to investigate the possibilities of combining our film strip library with those of similar libraries in the synod. A recommendation shall be presented to the 1958 Convention.

The National AELYF Constitution is sadly in need of complete revision. A committee for this purpose is at work and has been instructed by the following:

**Motion:** There shall be further study of the constitution by the committee who shall report its study to next year’s convention in mimeographed form in the form of a new constitution. This new constitution shall then be voted upon for acceptance at that convention. Passed.

The official AELYF emblem has not as yet been decided upon. The board and Handbook committee were given power to make the official decision.

Since no invitations for the 1958 Convention were presented, it was decided to allow the Board to make that decision.

Due to the many conflicts in meeting dates for both youth and synodical meetings the following motion was made and passed:

**Motion:** The 1957 AELYF Convention shall go on record as recommending to the editor of LUTHERAN TIDINGS that he consider the possibility and value of printing at regular intervals, a calendar listing dates and places of all synodical organization and committee meetings.

The proposed budget for November 1, 1957, through October 31, 1958, was presented and accepted with the following change. The synod appropriation is \$350, and not \$300, as listed. This sum, coupled with National dues and Youth Sunday receipts, yielded a total

estimated receipts sum of \$1,050.00. The estimated disbursements are as follows:

National Board travel .....	\$ 250.00
National Board office .....	80.00
Paging Youth .....	50.00
UCYM (Membership fee and delegates) ....	150.00
AELYC (Two delegates) .....	135.00
Visual aids .....	60.00
Program Materials .....	205.00
National AELYF Convention .....	45.00
Honorariums to Publications .....	75.00
	\$1,050.00

**Motion:** The budget shall be accepted as corrected.

Under new business, it was decided that a copy of the minutes of the 1957 Convention be presented to each delegate of the 1958 Convention to expedite routine matters.

The nominating committee presented its slate of candidates for the offices of vice president, secretary, (both full two year terms) and for treasurer, (one year...unexpired term of resignee). The nominees for vice president were Folmer Farstrup and Pastor Charles Terrell; for secretary, Miss Carol Madsen and Miss Tove Jespersen; for treasurer, Miss Carol Ann Beyer and Miss Joanne Chadwick. Two further nominees for treasurer were added from the floor: John Johansen and Vernon Johnson. The results were as follows:

- Vice president: Pastor Charles Terrell.**
- Secretary: Miss Carol Madsen.**
- Treasurer: Miss Carol Ann Beyer.**

The official business was over and thank yous were in order:

**Motion:** This convention shall go on record as gratefully accepting the earnest and commendable efforts of the National AELYF Board throughout the past year, and this appreciation shall be shown through a rising vote of thanks.

This rising vote of thanks was given, along with a resounding round of applause for their splendid work.

**Motion:** A special rising vote of thanks shall be given for the president of the national board who has devoted an uncountable amount of time toward the betterment and function of AELYF.

This, too, was done with an accompanying round of applause for the president, Lavern Larkowski.

**Motion:** A vote of thanks shall be sent to the host LYF, Newell, Iowa, for their splendid hospitality. (More about that in another part of this issue.)

**Motion:** Letters of thank you shall be sent to Miss Sonja Knudsen and Miss Agneta Bollesen for their service to the board.

**Motion:** The 1957 convention be adjourned.

Everett Nielsen.



## Paging Youth

American Evangelical Lutheran  
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,  
Des Moines 16, Iowa

### Convention Banquet

#### MAIN COURSE: NORQUIST SPEECH

Fried chicken with all the trimmings topped off with strawberry-gelatin dessert set the stage for the banquet on Saturday evening. Miss Carol Ann Beyer, newly elected treasurer and the Lutheran Brotherhood scholarship winner of 1957, was the toastmistress.

She and President Lavern Larkowski thanked the hosts for the delicious meals and hospitality and also all those who had helped make this a successful year for AELYF.

Dr. Leroy Norquist, professor at Grand View Seminary, delivered the main address. His topic was concerned with the theme of the meeting, "Lord, Help Our Unbelief."

Using his own adolescence (which he termed as the years from 13 to 25) as an example, he told the attentive group of their basic needs. First of all, how does one prove that he really is somebody? Secondly, how does one get and give love? Thirdly, how can one feel at ease in various situations which are new? And last, how does one satisfy his adventurous desires in an acceptable or any manner?

It seemed that the standards were too high for a young person, thus a blow was struck to the religious life. If one's parents cannot understand him, how can God? One needs a bigger faith than mere "guardian" or "look-after-me" type. He needs one which would deal with loneliness, embarrassment, that is, with tragedy. One could believe but he also had to say, "Lord, help my unbelief."

The answer lies in an appeal to God in prayer. One can ask: Lord, open my eyes to see what this period of my life means. One must be honest and admit his insecurity. The faith as large as a grain of mustard seed is sufficient if only one is honest about his doubts. Also, one can ask God to lead him into friendship. "Keep one from suspicion and give him the courage to be friendly, for one needs friends." Thirdly, one can ask God to give him a job he can do. One must be stimulated to see the needs of others.

Through these things, the adolescent can realize his shortcomings and make attempts to overcome them. One's needs can be answered in prayer.

Also at the banquet, Pastor Harry Andersen was thanked for his faithful and fine service during his four years as vice president. He will be sorely missed for his fine contributions.

### Over the Typewriter

Your editor was very pleased to feel the spirit of the convention and to find the response so great to the work of PAGING YOUTH. It is my hope that this page can be of some inspiration to a few of you and that some benefit can be derived from it.

Next time I will include some convention repercussions and sidelights, as well as a workshop report. Use what you learned there, and for those who could not attend, seek out those who did and ask them to tell you about it.

### Financial Report

NOVEMBER 1, 1956 — OCTOBER 31, 1957

RECEIPTS	
National dues .....	\$ 522.00
Youth Sunday .....	201.30
Synod appropriation .....	300.00
YULE .....	100.00
"LWF" contributions .....	407.20
Miscellaneous .....	118.58

TOTAL RECEIPTS .....

\$1,649.08

DISBURSEMENTS	
National board, travel expense .....	\$ 154.14
National board, office expense .....	49.86
PAGING YOUTH .....	8.70
UCYM and ALYLC .....	118.75
YULE honorariums .....	75.00
1956 convention .....	66.00
"LWF" .....	874.20
Miscellaneous .....	2.00

TOTAL DISBURSEMENTS .....

\$1,348.65

NET GAIN FOR YEAR	
Cash on hand November 1, 1956 .....	\$ 300.43
Net gain for the year .....	300.43

Balance on hand October 31, 1957 .....

\$ 628.88

Respectfully submitted,

**Agnete Bollesen.**

Slow me down, Lawd. It's going too fast, I can't see my brother when he's walking past.

I miss a lot o' things day by day,

I don't know a blessin' when it comes my way.

**Negro Spiritual.**



Shown at the convention banquet are Dr. Norquist, Lavern Larkowski, Carol Madsen and Carol Beyer.

**Word From Gora Tudu**

The following is a letter received by Lavern Larkowski, president of AELYF. Gora Tudu, who has recently returned to India, expresses his thanks to all of AELYF in it for his stay here in this country.

Dear Lavern and the members of the AELYF,

In the name of our Lord Jesus Christ:

"God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work." II Cor. 9:8.

Dear friends, after 18 long but most fruitful months amongst you, I am amidst my dear ones now, a very thrilling reunion, full of joy and tears of thankfulness to Him who guides our destiny. Certainly I mark some changes in my dear ones as well as in my beloved friends and relatives here, and thank God all is for the best. Noel, my youngest son, is still bashful, but is making satisfactory acquaintances with me. The older ones seem to be their usual affectionate selves, all of them (8, 6 and 4 years) in school; the last one just for attending it.

I am very happy to tell you that my last fellowship with AELYF was with Sonja Knudsen (now studying in Denmark, formerly national treasurer) in Copenhagen. She also came to the airport to see me off, on the 9th of October. I really felt a great satisfaction and happiness in the company of one of the YF members 'til the last and uttering "God bless you, Gora!" in behalf of all of you, waved me into the majestic SAS plane, "Gran Viking." The whole flight to Calcutta was in perfect flying conditions. A very pleasant trip.

Now, how my beloved friends gave me a surprise by their warm welcome. As soon as I drove with my wife and two sons into the school premises, the school band played, "Onward Christian Soldiers." I got down from the automobile and exchanged greetings and salutations, folding of hands, with the teachers and students standing on either sides of the road leading to the church and to my quarters. The band lead the way to the church, and then to my quarters.

Next day, the 13th of October, a Sunday, the local congregation, the District Church Council and the Luther League formally received me at the church services. They first seated me in front, one of the young leaders garlanding me with flowers (garlanding with flowers is the typical way of our expressing loving welcome). Then the three bodies, through their representatives, greatly honored me with their respective speeches of hearty welcome. One of the pastors at the

end embraced me and said, "We welcome you to the Lord's Table," that being a holy communion Sunday.

Next day, Monday, the school had arranged a separate program of welcome for me — speeches, songs and band numbers.

On each occasion, I acknowledged their warm welcome almost with tears. They were so touching, so full of love that I could not thank them enough for their warmth of hearts. Yes, I realize, there is only one way of thanking them — love them and serve them for Christ's sake from now on: They are my people and I am theirs: They need me and I need them for the furtherance of God's kingdom in this great land of India.

May God bless the AELYF richly and strengthen and inspire every member therein for greater strivings in the true Spirit of Christ our Lord.

With kindness greetings to you all at the annual conference from

Yours ever in His love,

Gora and Family.

**Struggle**

"Can you fight?" Dr. Charles W. Eliot, president of Harvard University, once asked a young professor who had gone to him with a disconcerting problem.

"Why, yes," the man replied; "that is, I think I can."

"Can you fight when you are in the minority?"

"I have done so occasionally."

"Can you fight when everybody is against you — when not one man is ready to lend you support?"

"I am ready to try it if necessary."

"Then you need have no fear. But if you have convictions, it will sometimes be necessary to do no less."

—Rollo Walter Brown.

**THE WORK OF THE HOLY SPIRIT**

Not reason but the Holy Ghost must convince people. Without Him no man could believe that Jesus Christ is true God, sitting triumphantly at the right hand of the Father, after he was so shamefully rejected and nailed to the cross by His own people.

Luther.

**GO FORTH**

Words and Music by Gora Tudu

The above song was written by Gora Tudu, student from India brought to the United States by the AELYF. The foreign youth delegation at the LWF meeting in Minneapolis sang this song as it marched in the great youth parade, part of the Third Assembly.

# Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street  
Maywood, Illinois



## Thanksgiving

Thanks for prayers that Thou hast answered,  
Thanks for what Thou dost deny!  
Thanks for storms that I have weathered,  
Thanks for all Thou dost supply!  
Thanks for pain, and thanks for pleasure,  
Thanks for comfort in despair!  
Thanks for grace that none can measure,  
Thanks for love beyond compare!

Thanks for roses by the wayside,  
Thanks for thorns their stems contain!  
Thanks for home and thanks for fireside,  
Thanks for hope, that sweet refrain!  
Thanks for joy and thanks for sorrow,  
Thanks for heavenly peace with Thee!  
Thanks for hope in the tomorrow,  
Thanks through all Eternity.

(Tr. from Swedish by C. E. Beckstrom)

## District Officers of WMS

### DISTRICT I

President, Mrs. George Mellby, 170 Russ St., Hartford, Conn.  
Vice President-Sec., Mrs. J. Chadwick, Newark, N. J.  
Treasurer, Mrs. V. Jespersen.

### DISTRICT II

President, Miss Thora Hansen, Manistee, Mich.  
Vice President-Sec., Mrs. William Kester, Sandusky, Mich.  
Treasurer, Mrs. Paul Blinkilde, Detroit, Mich.

### DISTRICT III

President, Mrs. Niels Schou, Dwight, Ill.  
Vice President-Sec., Mrs. Stanley Mortensen, Chicago, Ill.  
Treasurer, Mrs. L. Seaborg, Menominee, Mich.

### DISTRICT IV

President, Mrs. Holger P. Jorgensen, Des Moines, Iowa.  
Vice President-Sec., Mrs. Esther Haahr, Newell, Iowa.  
Treasurer, Miss Margaret Michaelsen, Cedar Falls, Iowa.

### DISTRICT V

President, Mrs. W. Clayton Nielsen, Withee, Wis.  
Vice President-Sec., Mrs. Lester Raymond, Minneapolis, Minn.  
Treasurer, Mrs. Alfred Frost, Withee, Wis.

### DISTRICT VI

President, Mrs. Hans Meyer, Lake Benton, Minn.  
Vice President-Sec., Mrs. Ray Keller, Tyler, Minn.  
Treasurer, Mrs. G. O. Johnson, Viborg, S. D.

### DISTRICT VII

President, Mrs. Aage Paulsen, Beaver Crossing, Nebr.  
Vice President-Sec., Mrs. Michael Mikkelsen, Lindsay, Nebr.  
Treasurer, Mrs. Thomas Nielsen, Aurora, Nebr.

### DISTRICT VIII

President, Mrs. Anna Rasmussen, Solvang, Calif.  
(District VIII meets for district convention in May.  
For this reason the women of District VIII have not  
yet had an opportunity to adopt the new district  
constitution.)

### DISTRICT IX

President, Mrs. C. S. Fynboe, Parkland, Wash.

## A Prayer for Advent

From full hearts, O Heavenly Father, we pour out our loving thanks and praise to Thee for Jesus, our wonderful Saviour. From the East and the West, the North and the South, Thou has drawn us into a new and joyous life as Thy dear children, all one in Him. How great is Thy everlasting love!

For this unity in faith, this glorious fellowship of love in Jesus, we bow in adoration. We rededicate ourselves to serve Thee and our fellowmen with joy, with patience, and with steadfastness. Help us, O Lord, through the power of Thy Holy Spirit and through His grace.

As we look forward once more to the Advent of our Lord, we pray Thee to prepare our hearts that we may more fully surrender our lives to His control.

In love and joy and praise in Jesus' Name. Amen.

Margaret Stewart Traub,  
Siberia.

Note: Mrs. Traub is one of the eleven women whom we helped to bring to L.W.F. in Minneapolis.

Vice President-Sec., Mrs. Fred Madsen, Tacoma, Wash.  
Treasurer, Mrs. Hans Christensen, Enumclaw, Wash.

Our treasurer, Mrs. Ove Nielsen, reports receipts for GVC Dormitory Beds totals \$1,409.43 to date. The estimated balance to be raised: \$2,400.00. Send all contributions to:

MRS. OVE NIELSEN  
48 First Street, Edison Township  
Fords, New Jersey.

## WMS District I Convention

The president, Mrs. Ove Nielsen, opened our meeting with the singing of a favorite hymn. Each member was presented with a copy of the proposed model constitution for the district auxiliaries of WMS.

It was moved and carried that we adopt the constitution with an amendment to the by-laws as follows: Article 2, Section 3: Officers shall be elected to only two consecutive terms.

We were informed of the plans for the Fiftieth Jubilee of the WMS to be held in Seattle in 1958. It was suggested that each Ladies' Aid hold a celebration as close to the actual date, June 13, 1958, as possible. It was moved and carried that Mrs. Hazel Donsbough shall be asked to go to the women's retreat and represent District I. We decided that in the future the representative to the retreat be from the same church as is host to the district convention that year.

Our new president is Mrs. George Mellby, vice president-secretary, Mrs. Karen Chadwick; treasurer, Mrs. Jespersen. Our immediate objects are: The Home Mission fund, beds for the girls' dorm in Grand View College.

We received personal greetings from our national president, Miss Emilie Stockholm, and standing up we returned our hearty greetings and best wishes for her great work to the glory of God and the service of men; that they may see our good works and honor our Father who is in heaven.

Later we saw two LWA moving pictures, "Let us Live"

(Continued on Page 16)

### District III Meeting

#### ST. STEPHEN'S CHURCH, CHICAGO

Friday, September 27, at 8 p. m., the District III meeting got under way at the St. Stephen's Church, Chicago. Dr. Johannes Knudsen of Maywood Seminary in his evening talk, related some of his experiences at the Minneapolis meeting of the Council of Churches last summer.

The meeting Saturday morning was opened with devotions by Rev. Ellert Nielsen, and after a short recess, Pastor Ivan Nielsen, District President, opened the regular business session by welcoming the delegates from our churches. A special welcome was given to our synod president, Dr. Alfred Jensen, who after some years of absence, found his way to our meeting without interference from his other duties.

From among the district president's report, and reports from the various delegates, we have gleaned the following highlights:

All churches reported excellent Sunday school attendance with a total for the district of 554 children enrolled. Vacation Bible school was stressed by everyone in their report, indicating a great interest in the advance of Christian education among the young.

The Faith and Life Advance program, of which we have already read in previous LUTHERAN TIDINGS, was well received in our churches, and the responses from members were gratifying.

Bethany congregation of Menominee, Mich., has purchased land with intentions of relocating their church and parsonage. One can detect new hope and determination by our friends up north, of meeting the challenge gathering members to our church. The news of this step and the news that Pastor Edmund Petersen, has been installed as their pastor, was received with great interest by the delegates and visitors.

Dr. Alfred Jensen then gave a short resume of our synod budget that was accepted at the synod convention in Ringsted, Iowa. The many questions raised at the meeting were answered by Dr. Jensen. Mr. J. K. Jensen of Trinity Church, Chicago, and a board member of the children's home in Chicago, gave us a report on the children's home. There are at present, 27 children supervised by a very competent staff. Trinity and St. Stephen's congregations in Chicago, share the responsibility of sponsoring this home.

In the absence of Miss Muriel Nielsen, Missionary to Santal, her father, Rev. Ellert Nielsen, informed us that his daughter at present is attending classes at the University of Kansas, but still suffers from recurrences of malaria. No definite time has been set for her return to India, as yet.

Pastor Wikman reporting on the District III Youth Fellowship program informed the meeting that 60 young people attended youth camp at the Indiana Dunes, sponsored this year by

the St. Stephen's Young People Society. It has been the practice of the youth fellowships in the district to have summer camp at different locations each year. After some discussion, Dr. Johannes Knudsen suggested that consideration be given to forming a permanent camp committee, instead of having a new committee each year.

In connection with the district meeting, there was also planned a youth work shop. Everett Nielsen and Lavern Larkowski, both of Des Moines, at the invitation of the district young people, were present to assist the work shop program. Through an oversight, some congregations did not advertise this part of the district meeting to our young, and consequently the number of people present was not as large as could have been expected. The district meeting however, mindful of their responsibility towards the young people and their work, unanimously decided to sponsor a youth work shop at next year's district meeting, to be held at Racine, Wisconsin.

Dr. Johannes Knudsen, as chairman of the Home Mission committee, reported that the committee has not, as yet, had an opportunity to function.

Rev. Wikman of St. Stephen's church, Chicago, was elected district president, Messrs. Riber (Dwight) and Gjelsten (Menominee) were re-elected to the Home Mission committee.

While Menominee was scheduled to be host to next year's district meeting, they requested that they change places with the Racine congregation. Permission was granted, and Racine will therefore, be host to our 1958 district meeting and youth work shop.

After supper, Dr. Alfred Jensen spoke, giving us all a very vivid and inspiring account of the happenings at the world conference at Minneapolis this summer.

**Knud Overgaard,**  
Villa Park, Illinois.

### Thanksgiving In a Time of Insecurity

(Continued from Page 6)

ate and were thankful. I think we all have had some experience of that kind.

We take health for granted until one day we find ourselves in the hospital. We take our dearest friends for granted till one day we lose them. We take our liberties for granted until we find that they are threatened or that they have been abolished. It is these sudden jolts that make us realize that "it is of the Lord's mercy that we are not consumed." As we thank God for the harvest, let us ask Him to make us conscious day by day that we live by His grace, and to increase in us a humble, simple and grateful spirit.

### District I Convention

#### BRIDGEPORT, CONNECTICUT

September 28, 29 and 30, 1957

The convention opened Friday evening with a supper, followed by worship service, conducted by Rev. Kirkegaard-Jensen. Rev. Jensen spoke on "The Kingdom of God and the Church of the present day." Coffee was served following the service, and a sociable time was had by all.

The business meeting of the convention was opened at 9:30 a. m., Saturday morning by Rev. Einar Anderson.

Pastors present were: Rev. Einar Anderson, Troy, N. Y., district president; Rev. Viggo Hansen, Bridgeport, Conn.; Rev. Kai Kirkegaard-Jensen, Perth Amboy, N. J.; Rev. George Mellby, Bridgeport, Conn.; Rev. P. C. Stockholm, Portland, Maine.

Mr. Viggo Nielsen of Bridgeport was elected chairman for the convention and Mrs. Vera Jespersen of Hartford was named secretary.

Carmon Christensen of Hartford gave the treasurer's report. He explained several items in the report — for instance, on the item: "Camp Fund Income," each delegate was asked at the 1956 convention to bring the subject of this item back to their congregation, and try to collect money for this fund. However, only Hartford had done anything at all on it, and they had collected some \$300.00. Mr. Christensen also remarked that this money should not go through the General Fund. Pastor Hansen stated that each year we take one-half of the surplus of district treasury and put in the Scholarship Fund, and anyone from the east attending Grand View can apply for help. Last year we gave \$150.00 to one person. Pastor Anderson read acknowledgment and thanks from this person, for the gift.

Pastor Jensen gave the following report on the Children's Fund:

Interest account on hand, 1956	\$1,508.65
Interest .....	944.79
	<hr/>
	\$2,453.44
Minus safety deposit box fee--	6.05
	<hr/>
	\$2,447.39
Principal account .....	\$2,027.09
Mortgage account .....	1,100.00
	<hr/>
	\$3,127.09

We are at present giving \$25.00 monthly toward the support of two widows and children. We will get the Brooklyn mortgage back this year. \$19,000.00 is out in mortgages at the present time. Cash on hand, \$5,500.00.

The criticism was made that this money is idle, not being used. It was explained that this is because no congregation has asked for help. The money is there for outright gifts to needy in the eastern district. It was also brought out that money had been asked for from this fund for the camp, but this request had been turned down, one reason being that the camp could

get lost to us, and one provision of the fund is that it must remain in the district.

A motion was made that the convention approve action of our district president in regard to the Brooklyn church matter. This was seconded and carried.

Pastor Thuesen reported on Newark's attempt to relocate. They are having quite a problem, but they are working hard on it. There is a meeting scheduled October 29 with Dr. Alfred Jensen to discuss this situation.

The president's report committee was called upon. Their spokesman said "We regret that Pastor Anderson is leaving the district and we appreciate what he has done for us during the past year." The spokesman went on to say that the committee agrees with Pastor Anderson that we should actively go ahead with the youth camp or give it up entirely.

A rising vote of thanks was given to Pastor Anderson.

At this time Mr. Mose reported briefly on the situation at the moment of the building of the new church in Hartford. "We expect to be in our new territory June 1, 1958."

Mrs. Carl Jacobsen gave a very interesting report of the activities of the church in Bryam. The members and their friends, by work and contributions, made extensive repairs to the church during the year.

Mr. Viggo Nielsen reported very optimistically from Bridgeport, saying they are better off financially than ever and they have a new organ, bought with donations and memorials, and \$1,000.00 from Bronx. All they need is more members, Mr. Nielsen said.

Mrs. Ove Nielsen reported from Perth Amboy, and said she has only one thing to report — they sold the old church, with sadness. They have built in Edison Township, beginning with a Sunday school there, and built a chapel, which is too small now. Excavation has begun for a new church.

Mr. Irving Jensen of Troy reported that his congregation has paid off their new organ this year. They are losing their pastor. The Ladies' Aid has put new rugs in the church.

Mr. Arnold Hansen next reported for the youth camp committee. Among other things it was stated that we now have the site — 25 acres near Coventry, Conn., which is woodlands, containing a stream which can be dammed up for a swimming pool. But we need money. A road has to be fixed, and electricity brought in. There is \$375.00 in the camp fund now. This won't go far.

Much time was spent in discussion on this project, and it was agreed that we have to try to raise money, and get work groups together to clear, etc. It was also agreed that there is a need for this camp, and we should all pull together to get it going.

The motion was made that we again send \$150.00 to a student at Grand View Seminary from the Scholarship Fund.

The nominating committee brought in the following recommendations: For president, Rev. Kai Kirkegaard-Jensen and Rev. George Mellby. A vote was taken by ballot and Pastor Mellby was elected 16-14.

The present treasurer, Carmon Christensen, was re-nominated and elected by acclamation.

The present vice president-secretary, Pastor Thuesen, was re-nominated and elected by acclamation.

Our Savior's Lutheran Church at Hartford issued an invitation to the district convention for 1958. This was accepted.

Following the business session, Pastor Thuesen gave a challenging lecture on the role of the Christian in public life today.

Sunday morning there were worship services at the usual time, at which Pastor Mellby spoke. Holy communion services were conducted by Pastor Thuesen and Pastor Hansen.

In the afternoon on Sunday we were privileged to hear Rev. R. Shaffer speak on the activities of Lutheran World Action. Pastor Shaffer brought out that this work is being carried on in 75 countries in the world, and is a tremendous help to war-torn countries. Also, that there is a Lutheran congregation in every republic of Latin America. The Lutheran Church is marching forward throughout the world, Pastor Shaffer said.

Altogether, it was a well-attended, interest-holding convention, and the overheard consensus of opinion seemed to be that everyone was glad he had come, and had gained inspiration from the services, meetings and good fellowship of the convention.

Vera Jespersen,  
Convention Secretary.  
Hartford, Conn.

## YULE

This is being written in the publishing house at Blair, Nebraska, where proof is being read on the entire contents of YULE. In a few minutes it will be ready for the press and should be out to the congregations and young people societies immediately after Thanksgiving.

When you see YULE, I am sure you will be impressed with the cover in black and red, portraying a winter scene. The contents include the usual stories, poems, inspirational and pictures. This year we have two real good children's stories, excellent for reading or telling. One of the stories is a rather long one from Iceland. I am sure it will meet with your approval. There is a story about the music and the man, Stravinsky, also a story about the Moravian church, and much more.

The price of YULE is still 75c a copy. Get it from your local agent or from Mrs. Paul Gantriis, 7238 Wentworth Avenue, South, Minneapolis, Minn.

Harris A. Jespersen, Editor.  
Circle Pines, Minn.

November 14, 1957.

## Probing Two World Conferences

(Continued from Page 4)

second polity and the third culture. Division I: In faithfulness to the eternal gospel, Division II: In terms of organizational structures and Division III: In view of cultural pressures. Each of these divisions was in turn divided into four sections. Division I, for example, was divided into Section I: Imperatives and Motivations; 2: Doctrinal Consensus and Conflict; 3: Baptism into Christ; and 4: The Table of the Lord.

Our discussions at Oberlin were effective only because considerable work had been done before the conference convened. We had all been supplied with study documents, the earliest reaching us more than a year before we met. There were study groups throughout our country and Canada which had worked with specific problems as much as two years. Their findings had also been made available to us. These were the raw materials; the key addresses, the study documents, and the conclusions of the study groups.

The section in which I participated, Division I, Section 2, dealt with Doctrinal Consensus and Conflict. It seemed to us, at first, that this topic was so broad and comprehensive that we would be unable to reach any meaningful conclusions. But at our third session, we had a written draft of a report. We tore that one apart and two others before we did arrive at a statement with which we were satisfied. The "we" whereof I write consisted of some 45 men, representing many different denominations, some of which I had not previously encountered personally. There were Presbyterians and Methodists, Church of God and Anglicans, Disciples and Polish National Catholics, Baptist and Quakers, Greek Orthodox and Lutherans of several varieties, and others. But, for the most part, they were men eminently qualified and nationally known. I suppose I ought not to have been surprised that we did finally arrive at some conclusions — but I was. The question was so broad and the men from such diverse backgrounds. Our differences in discussions were not necessarily on denominational lines, although that was naturally evident at times. Indeed, one spirited discussion took place between two theological professors of the same Lutheran body.

Each section having written its reports, submitted these to its respective division for criticism and clarification. The divisions then presented their collated report to the plenary session as a whole. These were accepted and will appear in the book that is to be published. In my next article, I shall attempt to discuss these final statements.

We met at Ringsted, old friends and new, to discuss and debate the concerns of our own church. A week later,

many of us were in Minneapolis. There we discovered the breadth of our family of Lutherans. We weren't all agreed in our points of view, but neither were we at Ringsted. As a matter of fact, our differences weren't debated with quite as much fervor at Minneapolis! There was perhaps even more outward harmony at Oberlin. But the encouraging experience at Oberlin also included the brotherhood that could disagree. The ecumenical movement has taken a significant step when it no longer confuses harmony and unity. In my own estimate, the Lutheran church is increasingly recognizing its heritage as being not that of a static theology but of a theological attitude. We are the church of the Augsburg Confession, but our unity is strengthened as our theological discussions become more lively. At Oberlin this witness of Lutheranism was made several times. Our security is not one of conformity but a place from which we dare go out into the arena of search and discussion. Several non-Lutherans at Oberlin had never before met this brand of Lutheranism. They welcomed it — and it seemed to me that on this basis we gave and received more. In this area, through this approach — the unity of the church is far more manifest.

### Cedar Falls Home for the Aged

First Mortgage Bonds are now available (4½% interest) in a recently-announced bond issue not to exceed \$200,000. The bonds can be had in denominations of \$100 and \$1000. Interested citizens of Cedar Falls have already pledged \$150,000 for the construction of this one-story building which will house over 60 aged people in modern comfortable rooms. The value of the home will be in excess of \$300,000. The bonds are ten-year bonds, (but can be redeemed earlier.) Persons wanting more information can contact Mr. Jens Thuesen, 921 West 10th St., Cedar Falls, Iowa, or Mr. Walter Olsen, 1718 Washington St., Cedar Falls, or Pastor M. G. Christensen, 1227 Catherine St., Cedar Falls, Iowa.

### Give Songs for Christmas

"Grandma Sings," a collection of 14 familiar Danish children's songs translated and illustrated by Saralice Petersen, of Luck, Wisconsin, will cost you little more than a Christmas card and will give lasting pleasure. The booklets may be had from the publisher at the bulk rate of ten for one dollar, along with several other interesting collections: Carols, songs and games of Latin American children, songs of Great Lakes Indians and others.

Send \$1 to:

Cooperative Recreation Service  
Radnor Road  
Delaware, Ohio.

### Official Notices

The dates for the 81st annual convention of the AELC are August 12-17, 1958. The convention will be held in Seattle, Wash., with St. John's Lutheran Church of 5515 Phinney Avenue, Seattle 3, as host.

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The deadline for the December 5 issue of LUTHERAN TIDINGS will be advanced five days, to November 27.

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A letter was sent October 31 to all pastors and Sunday school superintendents requesting a list of names and addresses of their Sunday school members, to be used as a mailing list for the new every-member Sunday school paper which will be mailed to all Sunday school children beginning in January. If you have not taken care of this, please send the list at once to the Committee of Publications, Mrs. Axel Kildegaard, Secretary, 1443 Boyd, Des Moines 16, Iowa.

\* \* \*

The convention of our synod adopted a new liturgy at Cedar Falls, in 1954. This liturgy for the worship and communion service is now available in the form of an insert for the music editions of Hymnal for Church and Home. The price is five cents each, 100 for \$4.00. Send your orders to Folmer Farstrup, 1232 Pennsylvania, Des Moines 16, Iowa.

### OUR CHURCH

**St. Louis, Mo.** Seven or eight of the synod's members will be meeting in this city in early December for the General Assembly of the National Council of Churches, (the Assembly is held every three years, and was last held in Boston, 1954). Scheduled to represent the synod are Dr. Alfred Jensen, Pastor Viggo Hansen, Pastor Howard Christensen, Pastor Peter Thomsen, Pastor Harry Andersen, Pastor Verner Hansen, Pastor Holger Nielsen and Mrs. A. Francis Nielsen. Synod members who might happen to be in this area during December 1-6, may perhaps want to attend some of these sessions. If so, contact Dr. Alfred Jensen, who will see about gaining admittance for such laymen or pastors.

**Minneapolis, Minn.** Pastor J. C. Aaberg celebrated his 80th birthday on November 8, and his son-in-law and daughter, Mr. and Mrs. Halfdan Thomsen had open house for the occasion, with many friends joining in the well wishes. Pastor Aaberg served our Minneapolis church for 20 years (1926-46),

was synod secretary, and has been our synod's strong supporter in Santal Mission work throughout his long career. He is known as the translator of many Danish hymns and songs. Pastor Aaberg now makes his home with the Thomsens, at 4223 Wentworth Avenue, Minneapolis.

**Danevang, Texas.** Mr. Harry Jensen (see page 3) was guest speaker at the fall festival here, and lectured three times and preached once. He and his family drove to Danevang from Des Moines.

**Cozad, Nebr.** At a recent congregational meeting, it was voted to proceed with plans for the building of a new church during 1958. (Only one person was opposed.) A loan not to exceed \$10,000 was authorized by the meeting, and the building is expected to cost in the neighborhood of \$30,000, and possibly somewhat less.

**Hartford, Conn.** Ground breaking ceremonies for the new church building here were held October 27.

**Hampton, Iowa.** Synod Secretary Willard Garred has now moved to Hampton, Iowa, where his address is Route 2, Hampton.

**Des Moines, Iowa.** Dean Peter Jorgensen of Grand View College attended a regional conference for college registrars at St. John's University, Collegeville, Minn., recently. President Ernest Nielsen spoke before the fall meeting of the Buena Vista County Teachers' Association at Albert City on October 22. He was also the speaker at the Reformation festival at Earlham, Iowa on October 27. At the 1957 convention of the North Central Council of Junior Colleges, comprising 19 states, held this year at Normal, Ill., Dr. Nielsen was elected vice president of the association. On November 8 Grand View College was scheduled to be host to the Iowa Junior College Association, with the ladies of Lutheran Memorial Church serving lunch for the educators. Dr. Nielsen's son, Ernest, was married to former Grand View student Dorothy Moosier in late October, with his father officiating.

**Denmark.** Mr. J. K. Jensen, treasurer of the Pension Fund, writes to inform us that one of our oldest pensioners, Mrs. Sigrid Høgsbrod-Østergaard, has passed away at the age of 94. Her husband, Pastor Høgsbrod-Østergaard, passed away in 1917 and his widow thereupon returned to Denmark, where she has received her pension ever since. The daughter in her letter expressed the family's thanks to the Danish Church in America for this pension, and said that it was always a "Festdag" when the pension check arrived. Mrs. Høgsbrod-Østergaard died on Sunday morning as the church bells were ringing and she opened up the windows so her mother could hear the bells calling. They then sang "Hyggelig rolig — Gud er din Bolig" and then "her soul went to church in Heaven."

**Acknowledgment of Receipts  
by the Synod Treasurer**

For the Month of October 1957

**Towards the Budget:**

Unassigned: (by congregation)	
Seattle, Wash. -----	\$300.00
Menominee, Mich. -----	111.60
Withee, Wisconsin -----	759.00
Clinton, Iowa -----	500.00
Racine, Wis. -----	150.00
Los Angeles, Calif. -----	100.00
Waterloo, Iowa -----	400.00
Bridgeport, Conn. -----	100.00
Ludington, Mich. (Bethany) ----	220.57
Salinas, Calif. -----	400.00
Minneapolis, Minn. -----	509.75
Askov, Minn. -----	100.00
Muskegon, Mich. -----	300.00
White, South Dakota -----	87.00
Danevang, Texas -----	286.00
Newark, New Jersey -----	60.00
Detroit, Mich. -----	750.00
Tacoma, Wash. -----	100.00
Watsonville, Calif. -----	68.13
Los Angeles, Calif. -----	200.00
Solvang, Calif. -----	500.00
Danevang, Texas -----	286.00
Bridgeport, Conn. -----	100.00
Dwight, Ill. -----	570.80
Exira, Iowa -----	250.00
Omaha, Nebraska -----	150.00
Wilbur, Wash. -----	250.00
<b>Pension Fund:</b>	
Congregations:	
Seattle, Wash. -----	90.00
Withee, Wis. -----	5.00
<b>Home Mission:</b>	
Diamond Lake, Minn.—In mem- ory of Jorgen B. Jorgensen, from relatives and friends --	20.00
<b>Old People's Home, Tyler:</b>	
Roscommon, Mich. -----	10.00
<b>Seamen's Mission:</b>	
Ludington, Mich.—Victory Trin- ity Ladies' Aid -----	5.00

**President's Travel:**

Kimballton, Iowa* (correction of last month's report, listed as "Annual Reports") -----	15.00
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**Publications, Lutheran Tidings:**

Minneapolis, Minn. -----	5.00
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**Annual Reports:**

<b>Congregations:</b>	
Tyler, Minn. -----	25.00
Menominee, Mich. -----	10.00
Withee, Wis. -----	6.50
Detroit, Mich. -----	7.50
Ludington, Mich. (Bethany) ----	3.00
Salinas, Calif. -----	5.00
Minneapolis, Minn. -----	12.00
Greenville, Mich. (Trinity) ----	3.50
Sidney, Mich. -----	10.00
White, South Dakota -----	2.50
Tacoma, Wash. -----	6.00
Watsonville, Calif. -----	5.00
Solvang, Calif. -----	10.00
Des Moines, Iowa -----	19.00
Exira, Iowa -----	4.00
Hampton, Iowa -----	15.00
Circle Pines, Minn. -----	7.50
Deduct: Correction of last month's report, Kimballton, Iowa -----	(15.00)

**Pastor's Pension Contributions:**

Rev. W. R. Garred -----	60.80
Rev. Harold Petersen, Askov --	48.00

Total Budget Receipts during October -----	\$ 8,004.15
Previously acknowledged ---	45,066.39
Total to date -----	\$53,070.54

**Received for Items Outside of  
the Budget:**

**For Lutheran World Action:**

<b>Congregations:</b>	
Menominee, Mich. -----	\$ 36.90
Withee, Wis. -----	4.25
Racine, Wis. -----	29.97
Racine, Wis., Sunday School --	25.00
Ludington, Mich. (Bethany) --	20.95
Salinas, Calif. -----	100.15
Minneapolis, Minn. -----	117.88
Askov, Minn. -----	100.00
Danevang, Texas -----	135.13
For Lutheran World Relief from Rev. P. C. Stockholm -----	10.00
Detroit, Mich. -----	400.50
Tacoma, Wash. -----	16.15
Watsonville, Calif. -----	18.13
Danevang, Texas -----	135.12
Newark, New Jersey -----	16.54
Dwight, Ill. -----	125.00
Chicago, Ill. (St. Stephen's) --	65.00
Circle Pines, Minn. -----	86.25

Total for month of October --	\$ 1,442.92
Previously acknowledged ---	8,783.16

Total to date -----	\$10,226.08
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**For Eben-Ezer Mercy Institute:**

<b>Congregations:</b>	
Withee, Wis. -----	\$ 9.45
Racine, Wis. -----	72.00
Roscommon, Mich. -----	10.00
Total -----	\$ 91.45

**For Women's Mission Society:**

Bethlehem E. Luth. Church Mis- sion Study Group, Brush, Col-	
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orado (for Dormitory beds)---	15.00
<b>Miscellaneous non-congregation Budget Receipts:</b>	
Unassigned—from Rev. P. C. Stockholm -----	10.00
Old People's Home, Tyler—from H. C. Svendsen -----	5.00
Seamen's Mission—In memory of Thomas C. Nielsen, Aur- ora, Nebraska, Mrs. Thomas C. Nielsen -----	5.00
Cora and Harold Gravengaard	1.00
	<b>\$ 20.00</b>

**For Faith and Life Advance:**

<b>Congregations:</b>	
Seattle, Wash. -----	\$ 200.00
Racine, Wis. -----	54.00
	<b>\$254.00</b>

**For American Bible Society:**

Congregation — Withee, Wis. --	1.00
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**For Lutheran Welfare Society of Wis.:**

Congregation — Racine, Wis. --	25.00
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**For Wis. Luth. Student Foundation:**

Congregation — Racine, Wis. --	25.00
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**For Lutheran Orient Mission:**

Congregation — Racine, Wis. --	25.00
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**For Lutheran Tidings— Collec-  
tions made by Business Man-  
ager for excess subscrip-  
tions from the following con-  
gregations:**

Chicago, Ill. (Trinity) -----	31.25
Perth Amboy, N. J. -----	81.25
Danevang, Texas -----	10.00
Withee, Wis. -----	3.75
Total -----	\$126.25

**District IV Home Mission:**

For North Cedar -----	\$ 50.00
For North Cedar -----	25.00
For St. Paul Ev. Luth. Church	550.00
Total -----	\$625.00

**District V Home Mission —**

**Building Fund:**

District Receipts, Congregation, Askov, Minn. -----	\$124.00
In memory of Niels Henriksen, Luck, Wis., by Mrs. Marie Pe- tersen, Rev. and Mrs. Ottar Jorgensen -----	5.00
Non-District Receipts — Kronborg Guild, Marquette, Nebraska -----	10.00
Total -----	\$139.00

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

**WMS DISTRICT I CONVENTION**

(Continued from Page 12)

and "Healing in the Holy Land." They left a deep impression on us of the great work already being done on a world-wide scale. Then too, the great need for further help challenged us to work, for the night is coming when man can work no more.

**Ebba Ostergaard,**  
Temporary Secretary.

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

I am a member of \_\_\_\_\_  
the congregation at \_\_\_\_\_  
November 20, 1957

Name \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_  
New Address \_\_\_\_\_

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