

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Christmas Eve

*How glad I am each Christmas Eve!
The night of Jesus' birth:*

*Then like the sun the Star shone forth,
And angels sang on earth.*

A BLESSED CHRISTMAS TO ALL

Ove Nielsen Writes

A Letter From Taiwan

Taipei, Taiwan
November 23, 1957

The Reverend Alfred Jensen, D.D.
1232 Pennsylvania Avenue
Des Moines, Iowa

Dear Dr. Jensen:

I arrived here yesterday morning following one day in Honolulu, three in Tokyo, and ten in Korea. The human misery I witnessed in Seoul, Pusan, Taegu and Taejon, as well as on the by-ways and in the villages, is something I will never be able to fully interpret upon my return. Surely the work being done by Lutheran World Relief and Church World Service in that country is being accomplished on the very frontiers of Christian love. I saw more abject poverty in one hour in any one of the cities listed above than I had witnessed through nearly forty-two years of living in America, with a few of them being in the depth of America's depression in the 30's.

Thousands of huts, constructed of unpressed clay, scrap lumber, or salvaged pieces of tin, crowd against each other for room to be; hundreds of thousands of children live in cold and the kind of filth which must result when there are absolutely no sanitary facilities for them, and mothers carry water for blocks and blocks because they do not have even the few wans necessary to buy a jarful from the venders who peddle the precious fluid on ox or pony carts. Altogether too few of them are in school because tuition must be paid for each child and there is not money with which to pay. The exception, of course, is where the Christian churches provide teachers and a mud hut with a tin roof in which the children can sit on rice straw mats to learn for a few hours each day.

Pastor James P. Claypool is doing a heroic job with the tools at his command, by distributing food and clothing, as well as medicines to hospitals and clinics, such as they are in most instances. I wore my heavy winter coat each day in Korea. Yet each

day I saw literally thousands of children wearing only clothing enough to cover their bodies and all too often considerably less clothing than that. The whole economy seems to be built on the black market principle, buoyed up by aid from America in insufficient quantity to be of real help, and with U. N. and Korean soldiers seemingly everywhere on the streets of Seoul. When it becomes possible for outside money to be invested in large amounts for industrial and reclamation purposes, it may well be wary of entrance because only an armistice prevails.

Governor and Mrs. Orville Freeman were in Seoul two days before I got there, and spent many hours with Pastor and Bertha Claypool in preference to some of that which had been arranged for them by the protocol officer of the U. S. Embassy staff. On Saturday morning, Governor Freeman was invited to visit Seoul University as guest of its president. During the visit, he was presented with a beautiful silver tea pot and accessories. When he returned and showed it to Mrs. Freeman, who was in company of the Claypools, Mrs. Freeman broke down and sobbed. Somehow the silver tea pot was too much in the midst of the misery in which the people were wallowing.

I visited with Mr. Warne who heads up the U. S. I.C.A. program in Korea with a capable staff of 280 people (I had met him earlier in New York) as well as other U. S. and Korean government officials and leaders in the relief programs of the churches. All are agreed that the task in Korea leading to an economy where there is at least something for everyone, is almost formidable. More than 20 million people live in an area roughly the size of Minnesota, but less than 30 per cent of the land is arable. The rest of the land is mountainous, long since stripped bare of any wood or good vegetation, so now there are no sheep or cows on the mountain sides. The soil has eroded in billions of tons into the streams and rivers to be carried out to sea. ICA has planted one billion trees, but any trees planted must be carefully guarded lest they be cut or pulled to provide a little warmth. Korea has a little coal in the mountains but it is of a low quality and can not burn unless made into briquettes with a series of ventilation holes running through each one. The briquettes are made by crude methods, but their making does provide employment for a few people on every street.

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If You Want To Help . . .

\$1 will give cheese to more than 200 people deficient in proteins every day for one week.

\$10 will give rice rations to more than 700 hungry persons for one week.

\$100 will provide life-giving bread daily to each of 500 needy people for two months.

\$500 will give 10,000 hungry men, women and children a cup of milk daily for three months.

REMEMBER YOUR LUTHERAN WORLD ACTION!

—Editor

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*What Began in Bethlehem
Came To A*

Climax In Galilee

HAROLD A. BOSLEY



ALTHOUGH JESUS WAS BORN in Bethlehem of Judea, his home was in Nazareth of Galilee. Here he spent at least nine-tenths of His life. Here, in the words of Luke, "Jesus increased in wisdom and stature and in favor with God and man." He must have been deeply influenced by his experiences over the years in Galilee. They were the formative years of his life. His broad knowledge of nature, and of human nature, of the ways of man, and the will of God, indicate that He did not miss much that went on around him each day of his life.

Galilee was the northern province of Palestine, with Judea the southern province. Galilee had a separate administration under Rome, and was much more exposed to the commerce in goods and ideas of that day. Caravans of trade as well as armies from the East and from Africa streamed across the plains of Galilee. In his *Historical Geography of the Holy Land*, George Adam Smith draws this interesting and informative contrast between Judea and Galilee: "Judea was on the road to nowhere; Galilee is covered with roads to everywhere."

The Galileans had a reputation for independence that neither the Romans nor the Judeans particularly relished. The Black Eagle of Rome was quartered in every city and in almost every village of Galilee, for there was likely to be trouble anytime, at any place, and for almost any reason. The sturdy highlanders of Galilee caused the Romans as much trouble as the Scots caused the English at a later date. The Galileans were a vigorous, industrious, people, injured to hardship, and much at home amid the shifting circumstances of the world. They were deeply religious, and were devout believers in the faith of their fathers. They made their pilgrimages to Jerusalem and accepted the general leadership of the priesthood of the temple.

Nazareth was one of the larger cities of Galilee. It lay within easy reach of the highways of commerce that linked North, East, and South. To live in Nazareth was to see and feel the pulse of every important movement and trend in that corner of the world. Obviously the economy of the city was interwoven with these routes of commerce. Carpenter shops, tax-gatherers, leather workers, fishermen, and farmers were dependent in some real way on the caravans that came and went. These caravans posed their own problem for Nazareth. They introduced a rough element in men who sought a little extra money or sport before they went on their way, or soldiers and guards who accompanied the caravans. It is safe to say that not a day passed without people like these pausing before the carpenter shop and passing the time of day with the young carpenter in charge. In such circumstances it was no small feat to "in-

crease in wisdom and stature and in favor with God and man."

Thus the growing boy saw the world as it focused on Nazareth of Galilee. Here he lived and worked through all but the last three years of his life when he stepped quietly and decisively onto the stage of history. It was in Galilee that he found his way in the will of God. It was in Galilee that he gathered round Him fellow-Galileans as disciples, through whom and whose disciples, his influence moved far beyond Galilee, Jerusalem, and even Rome herself. Beginning in Galilee, the movement centering in his life and teachings has spread to the ends of the earth.

Looking back on all this, do you wonder that he has been hailed one of the authentic miracles of history? We do well to celebrate it with great joy and thanksgiving not only during this glad Christmas season but every other day of our life. For who would attempt to measure the difference the Christian faith has made in human affairs? When the always-betwixting man is through with his disparagement, when the easily-irritated person is through with his criticisms, when the cynic is through with his cynicism about the church and the behavior of church people, the glory of the Christian tradition remains to be acknowledged and celebrated. What a tragedy — at least, what a pity — it is when men miss the glory of it all!

As of old, wise men as well as common people approach him whose life and teachings are the beginning of it all. The wise men of old brought their exotic and symbolical gifts. The wise men of the modern world bring varied gifts, but all seek to praise him with the highest valuations they can command. Some seem to do much better than others at it!

Irving Cobb called Jesus "the greatest gentleman that ever lived." While that may well be true, it is woefully inadequate as an explanation of his influence on men and history.

Voltaire called him "an incomprehensible mystery." While there is much about him we do not understand, incomprehensible is hardly the word for him; immeasurable, perhaps, but not incomprehensible. As a matter of fact, his teachings are searchingly simple and direct. His hearers protested them often enough, but seldom on the ground that they did not get his point; it was usually on the ground that his point had caught them dead-center — and they did not like it.

Other judgments seem to come much closer to the

Dr. Bosley is minister of First Methodist Church in Evanston, where he succeeded the famous E. F. Tittle. His church was host to the World Council of Churches in 1954.

mark. Spengler calls him "an incomparable figure." Ibsen hails him "the greatest rebel that ever lived." Will Durant concludes that he is "God's highest incarnation." Above all these I like that insight of another who calls him "a bringer of joy."

But long before the Magi had found their way to Jesus, the common people had brought their tribute of silent awe and quiet adoration. First of all from the outside world, according to gospel tradition, came the shepherds to the manger. They and their successors — his companions in his daily activities in Galilee — were the ones he knew best, from whom he learned the most, and to whom he turned for followers when he launched his public ministry. Their tributes are no less moving than those of the wise men. One of his humble followers said, "Lord, we have left all and followed thee." A fisherman fresh from his boat refused to leave him, saying "To whom shall we go? Thou hast the words of eternal life." Even an official spy brought this amazing report to his superiors, "Never man spake like this man." The common people heard him gladly — then as now. That is the best reason why what began in Galilee has gone to the ends of the earth and will not rest until it has gone to the depths of every human heart. There are times when I find myself simply enjoying this cascade of superlatives which rain down on Jesus Christ. Yet not for long. For how can he mean so much to so many, yet so little to so many more? If he deserves even a tenth of the praise heaped upon him, how is it that anyone can treat him as lightly or casually as so many of us do? If within the brief compass of his life he made so profound an impression on history that we gladly pivot our calendar on his birth, ought not loyalty to him make some equally tremendous difference in the lives of those who profess it? Questions like these are so disturbing, that I am in full agreement with C. S. Lewis that Jesus Christ is "a frightening alternative" to anyone who glimpses even from afar the one great reason why he made and will continue to make an all-important difference in human life.

This is the reason that transcends all others. **He discovered the power of love.** Jesus believed love to be an unequalled power in human life, the only proper approach to a person whose life was all tangled up in sin, frustration, and despair. Far from being simply an emotion, love was the simplest form of direct action. When the good people of Jerusalem brought the harlot to him, they demanded action; they wanted to do something about it. They were all for stoning her at once — and they had the law on their side. Agreeing that something must be done, Jesus suggested two other kinds of immediate action, both born of love. First, he said, assuming she is to be stoned, "He that is without sin, let him cast the first stone at her." That took care of all of the sinners who had been masquerading as saints, but it left the one confessed sinner awaiting judgment. And when it came, it was action incandescent with love. "Go and sin no more."

This is no isolated instance of Jesus' understand-

ing of and reliance on the power of love. He believed it to be the only proper approach to injury, injustice and indignity. His faith in it shines through every line of the Sermon on the Mount. His parables are radiant with the human meaning of the love of God. It is not too much to say that all that he did and said was one long effort to interpret the meaning of love in life.

It is beyond dispute that he let love be the only decisive power in His own life. And, let us never forget, it was a life of incessant action. The love in which He believed did not detach him from the world and consign him to monastic isolation. It sent him abroad in the world "to seek and to save that which was lost." His faith in love was so complete that He could face man at his worst and still love him for God's sake. Whenever you are tempted to doubt the sheer power of love, read again the record of his last days on earth.

It is equally clear that Jesus expected His followers to let love be the distinctive characteristic of their fellowship. Those who called Him "Lord" were to be no ordinary company. They were to be dedicated to and consecrated by the power of love in their common life. This, more than anything else, set them apart from the rest of the world even as it sent them into the world. The love which sought expression in their life was more powerful than loyalty to family, property, tradition, and country. It sat in judgment on all these and subordinated them to the will of God. Paul was merely reporting what he had seen and experienced when he cried, "Love never faileth." That was the experience of the early Christian community.

This faith in and devotion to love as the only ultimate power in the world is indeed "a frightening alternative" to this or any other generation. It points up and out a way of life and a course of action startlingly different from the way we usually do things. Judged solely by our actions, we believe in many things, but love is seldom one of them, and when it is, it is only one of them and not the one that is fundamental to all else. Sensing the enormous difference between life as we live it and life as it would be lived in love, we draw back. We rationalize, we delay, we dodge and twist this way and that in our effort to avoid personal responsibility for the clear meaning of Love for life.

Love is far less spectacular than its opposite number, hatred. Hatred is tragic spectacle on a grand scale. It is Hiroshima, Nagasaki, and the Big Bombs of today. It is World War III which seems to lie all around us, waiting only the opportunity to spring on us. There is little or no spectacle about love. It is as simple as taking a child on one's knee and seeing therein the Kingdom of God. It is as simple as giving a cup of cold water, as interrupting a journey to help someone in trouble, as meeting curses with prayers, as turning the other cheek. Such things seem to be almost inconsequential when placed along side Oak Ridge, Argonne Laboratory and Yucca Flats.

But Christian love, however simply it may be explained, is admittedly costly when taken seriously.

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Christmas Thoughts From My Childhood

Erik Back

Pastor Back, now deceased, is former Seamen's Pastor, and had churches in Michigan and Nebraska. This article appeared in "The Meetinghouse" published by the Congregational Church December 8, 1957. —Ed.

"For unto us a child is born; unto us a son is given; and the Government shall be upon his shoulders." — Isaiah 9:6.

Indeed the Government is upon His Shoulders; and with Him the human race received its greatest joy and help in all its needs. There alone it is saved from falling and perishing. Yes, the child Jesus was born unto us to give us Christmas with all its joy; holiness and power of peace to the fallen race that we might be glad and be saved.

This little article is not intended to be a sermon of a broad character; it is just a simple sketch of what I have experienced under that government, and what it meant and still means to me that Christmas was also brought into my heart. When a human being becomes so truly happy, it cannot help but radiate with joy, constantly continuing to help and lift burdens in the daily life of others.

I remember so distinctly how I, as a little boy, longed to get home on Christmas Eve. It was called "little Christmas Eve" in the old country. I, like other boys from a workingman's home, was employed as an errand boy and the hours from 6 to 8 were, seemingly, without end. At five o'clock all the church bells in the city were chiming, and people filled the streets, donned in their best wearing apparel, each carrying a hymnbook. Christmas was in the air everywhere, and everyone was going to begin his or her Christmas in the house of God. It was customary for me to be one of the throng, accompanying my parents, when I was smaller; but now I only glanced at them. Necessity forced me to work, thereby helping buy my own clothing, etc. I longed so to be at home with my parents and my little sister. Generally between 8 and 9 I managed to get there with many tips in my pocket and a gift from the employer I worked for, which I knew would be something good and useful.

The longing for Christmas was at its climax; and what a joy it is to me when I now look back at those longings that were always fulfilled. What a joy and blessing it was! Mother and father were patiently awaiting my return home so we could enjoy our evening feast together. It took me but a few minutes to clean up and don my Sunday clothing. Then we all sat down at the table. Father said grace, in a very sincere manner, thanking and praising God for all His blessings and especially for His own Son who brought

Christmas down to Earth. And father prayed for our home, children and relatives in U. S. A., including us all under God's care and protection. Then we partook of all that delicious food, and mother never failed to make that table a success. When we were through eating, father and I cleared the table; mother and sister washed the dishes and in a very short time, we again assembled in the dining room.

Then the Christmas tree was lit. We walked around the tree, singing the one Christmas hymn after the other, until we had sung them all, known by heart. We always looked forward to this, and no matter how many years went by, the joy was always just as great. Our voices having become a little tired, we would sit down, eagerly awaiting the gifts we had for one another. Then mother would distribute the various letters and greetings that had come from relatives and friends. Especially dear were the letters from my brothers and sisters. Mother read them to us under tears of both joy and sorrow. We felt the loss that they were not here with us and at the same time, we were glad they were happy and content and had so well remembered us at home. We felt that love we had for one another; at no other time in the year were our thoughts so combined as at Christmas. Then father had me read either a sermon or a good Christmas story that he himself had chosen. After that, we had coffee, applecake with cream and other delicacies that mother had prepared for us. This done, we played games and were jolly until midnight, when father again would assemble us and lead us in evening prayer. After this we retired, just as happy and thankful as we could be, fully satisfied and resting in God's peace, and under His care and protection.

Oh, how we need that rest, comfort and joy also today! And this is my sincere wish for our congregation and friends, that we likewise shall share the Lord's joy and blessings under His government — we are longing therefore. — Yes, Merry Christmas in the name of Our Lord unto all.



Christmas

There was a song
Chaired by angels from heaven's throng
Sung for men as earth grew still
Peace among men of good will.

There was a star
Shining brightly to lands afar
Wise men saw and eyes were blest
God in the flesh manifest.

There was a child
Fruit of love and a mother mild
Wonder of God in human birth
Christ, God's peace upon earth.

Johannes Knudsen.

Once Every Three Years

REPORT FROM ST. LOUIS

— By the Editor —

DURING THE FIRST week of December in a year which has been filled with great meetings, still another assembly was held, the triennial meeting of the National Council of Churches of Christ.

The meeting-place was St. Louis, a city which did triple duty for the occasion. It was the birthplace of Eugene Carson Blake, who presided over the Assembly as president. It was the home of Dr. Edwin Dahlberg, who became new president of the Council in the election held toward the close. And it was host city to this fourth General Assembly. The meetings were held in Kiel Auditorium, an immense echo chamber which could have held 10,000 but which was not called upon to entertain half that number at any one meeting. About 2,000 delegates and visitors were on hand.

It is difficult to keep from making comparisons with the Lutheran World Federation Assembly in Minneapolis, and there was this significant difference: In Minneapolis, the general public flocked to as many meetings as were open. In St. Louis, there was no such public response. Many meetings were open to the public, but the churches of the city evidently had not gone "all out" to bring their people to the Assembly. It was an interesting enough meeting. Such famed figures as Bishop Henry Knox Sherill, Gen. Maxwell D. Taylor (chief-of-staff, U. S. Army), the Rev. Martin Luther King, and Senator William Proxmire of Wisconsin (who recently won Senator Joe McCarthy's vacated seat), all were on hand to distinguish the program. A great many choirs performed admirably and led in worship each day of the sessions. The St. Louis Symphony took part. All denominations — well, 34 of them — were official participants, representing some 37 million church members. There were 84 sessions on the program during the six day Assembly. Delegates from our own AELC were grateful for the privilege and opportunity of being on hand: Dr. Alfred Jensen, Pastor Holger Nielsen, Pastor Viggo Hansen, Pastor Harry Andersen, Pastor Peter Thomsen, Pastor Howard Christensen, Mrs. A. Francis Nielsen, and the editor of LUTHERAN TIDINGS. Dr. Arild Olsen, of our synod, who is on the staff of the Division of Life and Work of the Council was also there, of course.

Some of the more unusual features of the Assembly were seen in the halls of the Auditorium where were 58 displays, occupying almost a quarter of a mile of corridor space. Some 30 of these were official exhibits of the various Divisions and departments of the Council, while the remainder were commercial displays of book publishers, fund-raising groups, church furniture companies, etc. One fund-raising company brought in bushels of roses each morning, fresh dew-touched buds. Each delegate who happened by was corralled by the young lady in charge, who pinned a lovely blossom on one's lapel behind the badge. All week we walked around (like the Ohio football team) conscious of the scent of roses in the air.

Another display offered an opportunity to see closed-circuit television, with a camera trained on the passersby who then saw themselves on a screen before them. Pastor Harry Andersen became the butt of many jokes because of his innocent recognition of Pastor Holger Nielsen, with whom he was standing, on the screen, whereupon he said, "Say, Holger, I didn't know you were to be on television tonight!" It took some time before he could be convinced that the man standing beside "Holger" was indeed "Harry" and that it was not a film, but very much live.

In a stall farther on stood a calf, also live, a display of Church World Service, part of the work of the NCCCUSA. It was a Jersey, presented by people in Ohio, to be the parent of a future herd in some starved area of the world. The important reason for the Assembly was the National Council's year-round work programs, seventy-five in all, carried out in behalf of the 34 member-churches who compose the Council. (Four new denominations were added at the Assembly.) Also under close examination was the work planned for the next three and one half years, — the next Assembly being postponed to avoid conflict with the World Council Assembly in Ceylon. A new president also is elected at each Assembly, and a Northern Baptist now takes over from the Presbyterian who in turn had succeeded an Episcopalian. Dr. Roy G. Ross of the Disciples of Christ was re-elected general secretary, and a Baptist layman, Dr. R. H. Edwin Espy, became associate general secretary, replacing Dr. Roswell P. Barnes who moved over to the Staff of the World Council.

As might have been anticipated, one of the subjects most frequently brought up and discussed was the general area of race relations. It was a great opportunity and a very real privilege to get to meet Martin Luther King. Pastor King has been the controversial center of many race difficulties in the Deep South, particularly in the bus-boycott in Montgomery. He gave two public addresses at St. Louis. Unmistakably Negro in complexion, his message and his dignity of personality and his cause overpassed race distinctions, and won the entire audience each time he spoke. The whole problem became more meaningful, as King explained the changing attitude of the Negro toward himself. This is the remarkable transformation taking place in our time, he said. In the past, the Negro was content to accept passively and with deadening complacency his segregated lot. This has been the great spiritual harm that has come to the Negro. His scarred soul and his distorted personality has been unable to evaluate himself aside from his obviously different-textured exterior.

Now, the Rev. Martin Luther King said, the Negro is beginning to discover his own nature, and to sense a hint of his own emerging destiny. This is the social implication of our troubled times; and a spokesman and prophet of his people, King seems to this writer, at least, to appear as the timely product of the era. It

What Is Good About Christmas?

Alfred Jensen

If anyone asked me this question I would immediately suspect that he was looking for an argument for the sake of an argument. How could any person in this day and place question what is good about Christmas? Christmas is accepted as the very personification of what is good. The only group of people that might disagree in this would be the mail carriers and I suspect that even they revel in being the indispensable circulation force of Christmas happiness and generosity upon which literally nations depend for Christmas cheer.

Since I am as human as anyone who reads this, I confess that I share as such in the enjoyment, characterizing Christmas, the lighted tree, gifts, cards, friendly fellowship, Christmas music and programs (within limits). I admire the decorated down town stores and streets as well as the artistically decorated homes. The preparations and the expectancy related to Christmas, also has me within its grip. Most of all, I am concerned that Christmas in all its goodness reaches and satisfies those I love.

When I nevertheless raise the question: What is "good" about Christmas, it is due to a real concern on my part. To a certain extent this concern is due to a fear, that we use or perhaps more often misuse the word: "good." Each one of us has his own definition of what is good in whatever situation confronts him. A man with a good education may to me mean a person with an all around liberal education thoroughly versed in the humanities as well as religious and scientific subjects, while to another person a good education means that he has obtained a thorough and efficient training in a certain special line. A "good" Roman Catholic in my words would be a mighty poor one in the eyes of his parish priest. A "good" member of the Mormon church in my description would be one ready to accept the truth of salvation in Jesus Christ and in Him only, while he would be a bad Mormon in Salt Lake City. Even among Protestants "good" must be defined. What a Lutheran would call a good baptism would perhaps be called bad by a Baptist, etc. Good is a word of degree, not of kind. I am looking for the root cause for whatever is "good" about Christmas. If this can be determined a guide for evaluating what is "good" and what is "not so good," or, perhaps, is downright bad about Christmas, may be found.

What is "basically good" about Christmas then?

has often been said that the times produce the man, and it is exhilarating to be witness to the emergence of the right quality man at the right moment in history.

King resorted to no emotional displays, no outbursts, no self-righteousness, no recriminations. He did display a reserve of vitality, and an impassioned sense of confidence which flowed from the rostrum to every auditorium seat. No Christian soul could remain unmoved as this humble, great representative of a disinherited race quietly presented his plea for his people, and slowly tore your heart in two.

(To be continued)

There can be only one really Christian reply: God's love who gave us His son to be our Savior and Lord, to redeem us and to serve him so that peace might reign among men to His glory and the well being of His children. This unites the proclamation by the angel of the good news of a great joy for all the people, the birth of Christ as Savior and Lord, and the angelic refrain: "Glory to God in the Highest and on earth peace among men with whom He is well pleased." God has reserved the real joy at Christmas, what is really "good" about Christmas, to those who believe in His son and have found their redemption through Him and to all those who rejoice and look forward to this experience, consciously or unconsciously.

This does pass judgment upon all attempts to make Christmas a season of artificially produced idyllic, pastoral or tranquil situations, when, suddenly and temporarily, everything and everybody forsakes the customary selfishness and assumes a role of generosity and liberality. There is hardly anything as unworthy as creating an emotional reaction by calling up memories of childhood in order to brighten a few hours Christmas eve. God is looking for sincere and steady worshippers and servants. The momentary reflection of gratitude and human interest as well as a fleeting sense of being generous and magnanimous shared in by many without ever giving the cause for all this one serious thought is a doubtful "good." It is associated with the doubtful "good" of these two lines: "At Christmas, play and make good cheer, for Christmas comes but once a year." The assumption that Christmas is an exception to ordinary, daily behavior or is a matter of seasonal emphasis, which is in order only for a given period of the year, is certainly a "no good" corollary to our way of celebrating Christmas. The Spirit of Christmas is nothing less or different than the normal Christian spirit of gratitude to God for His tender mercies and gift through His son and our consequent conduct in neighborliness and brotherly fellowship. It would be needless to practice giving gifts and sending greetings every day during the year as well as it would become an economic impossibility and a monotonous nuisance; but the return of thanks to God for His unspeakable gift should be a daily task.

I hope I have made myself clear about what I think is "good" about Christmas, fundamentally and permanently. I could elaborate a great deal more on what I think is "not good" about Christmas. However, my concern is primarily that all of those who read this may find what is the "real good" about Christmas for him or herself, may cherish it and trust in it fully. The light and love from such trust will be a dependable guide as to what is "not so good" or is "really bad" about the way Christmas is celebrated in our day and age.

May God give all friends and members in the American Evangelical Lutheran Church a "real good" Christmas and new year.

A Wayfarer's Chapel

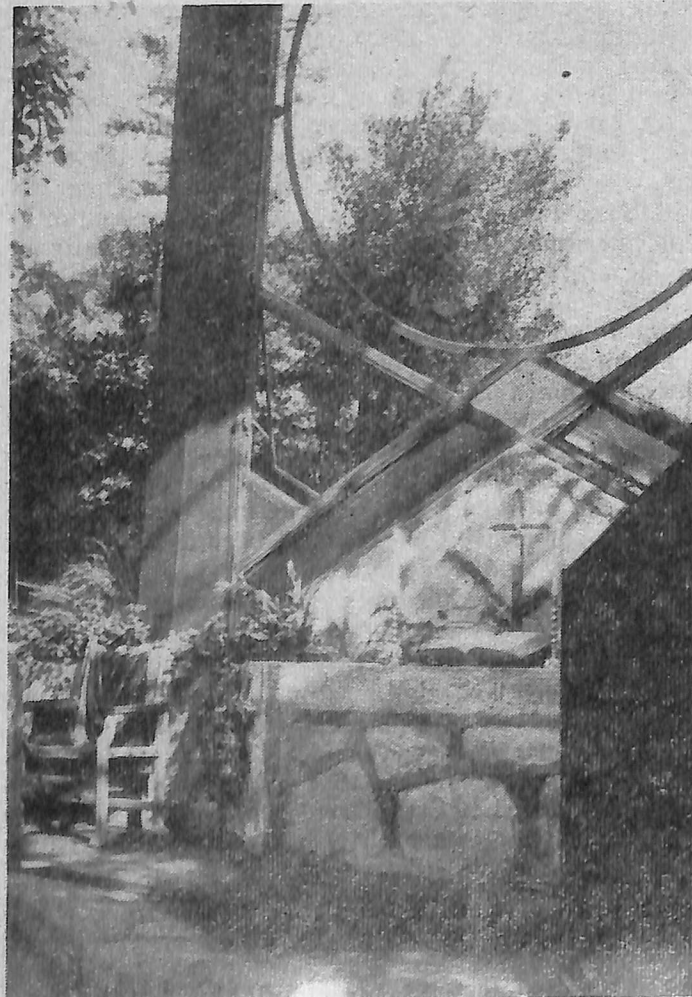
Monument to Swedenborg

— Text and Photos by the Editor —

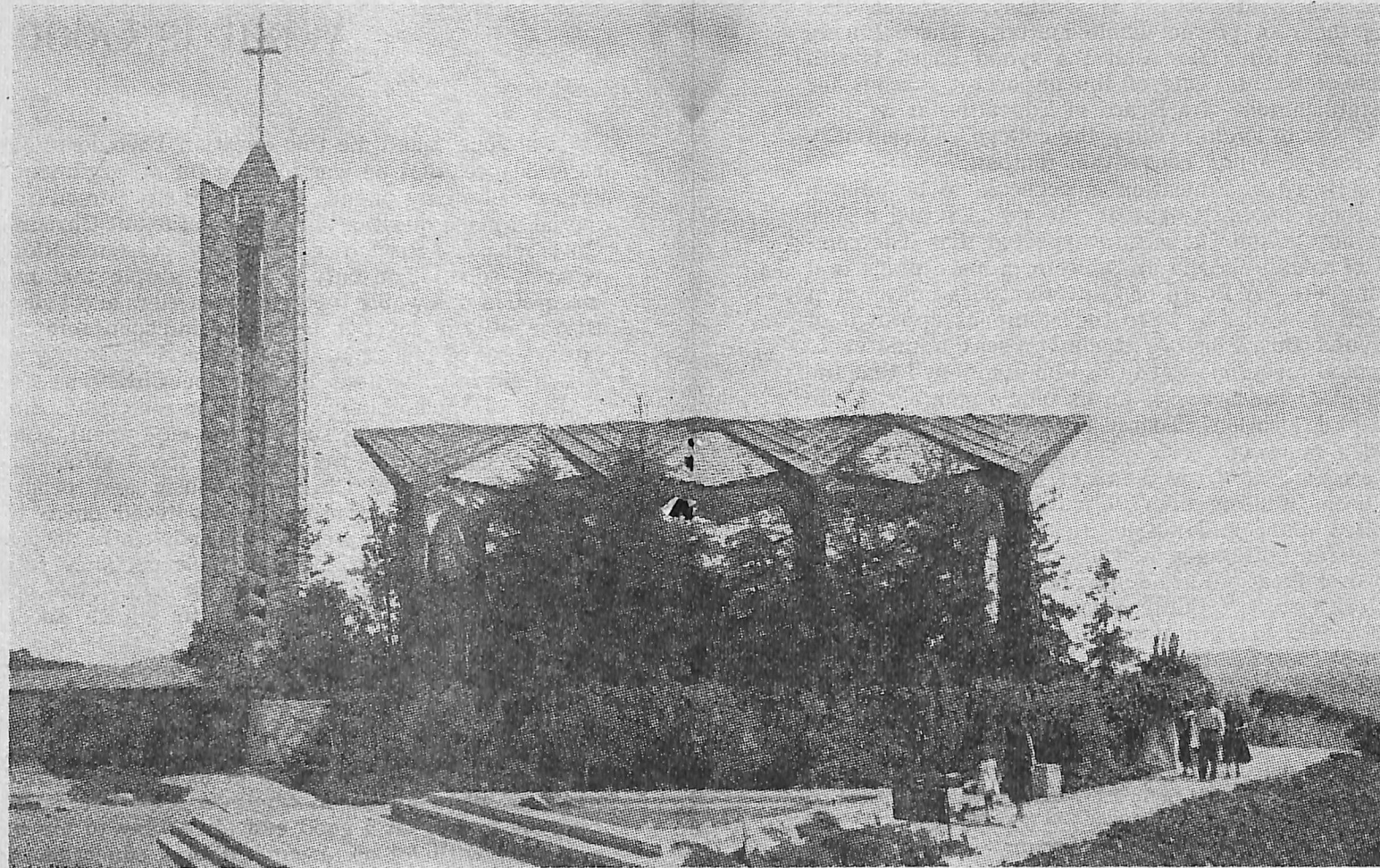
OUT OF THE HILLSIDE on a peninsula ten miles from Los Angeles runs a breathtakingly scenic drive called Palos Verdes. On this drive in an area known oddly as Portuguese Bend stands one of the world's strangest chapels. Less than 10 years old, it belongs to the Church of the New Jerusalem, founded by the followers of a Swedish genius, Emanuel Swedenborg.

If we were to select the man we thought was the most widely educated and talented man of all time, our choice would probably be among such men as Aristotle, scientist and writer and critic, or da Vinci, inventor and artist extraordinary. Peter Abelard, too, is said to have known all there was to know at his time (in the 1100's).

Swedenborg could qualify as well as any of the

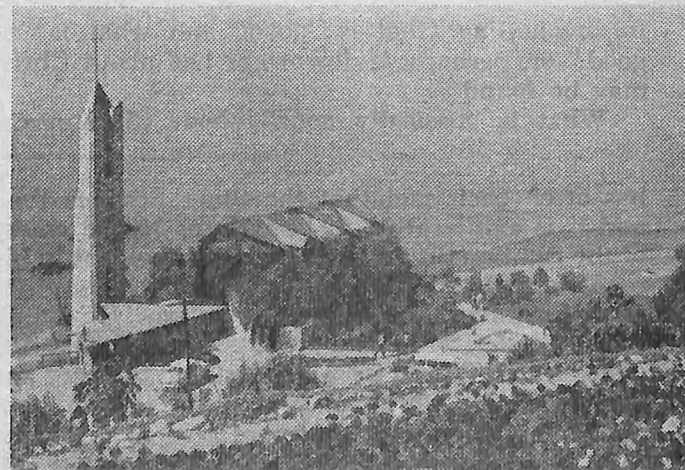


The altar is adorned simply, with live foliage providing most of the decoration.



A profile view of the unusual glass chapel on the Pacific coast near Los Angeles. A triangular pool lies in the foreground. In the evening the sun descends into the west throwing reds and oranges and purples across the reflecting glass.

above. His contribution may not have the permanence of some others, but consider how wide were his interests and how thorough his knowledge: In science, he wrote books on chemistry, geology, math (the first Swedish algebra), metallurgy and mining engineering, neurology (recognizing the correlation of breathing and brain waves), physics (including nuclear structure), physiology (he discovered the ductless glands), psychology, zoology, astronomy, hydrography, cosmology (anticipating La Place in the nebular hypothesis)



This view from the surrounding hills shows the ocean background, and the garden areas now being developed.

and also mechanics. He described such distant inventions (he was born in 1688) as an airtight stove, an ear trumpet, a glider-type aircraft, a machine gun, a submarine.

Most of his work was in the field of theology, however. Like most church reformers, he had no intention of starting a new church, but hoped merely to change the existing organization. After his death, his followers wanted a stronger fellowship, and so the New Jerusalem group was born, arriving in America about the time of the Revolution.

The Wayfarer's Chapel is an intriguing monument to this man. Constructed mainly of transparent glass, it brings the natural beauty of foliage from the outside into the interior, combining with extensive plantings along the inside walls and at the altar. The climate of the area is much like that of Palestine, and architects are now at work constructing beautiful gardens and cloisters which will contain Biblical trees and flowers. The landscaping will be designed to provide a haven of rest and quiet along one of the world's great oceansides.

The coast mountains rise from just beyond the gardens, forming a background of solidity suggestive of eternity. Looking westward, one sees the incredible blue of the Pacific just below, and across it at the horizon lies Catalina. The ocean suggests the changing and turbulent world, restless or calm.

Apart from the chapel itself, but blended into its

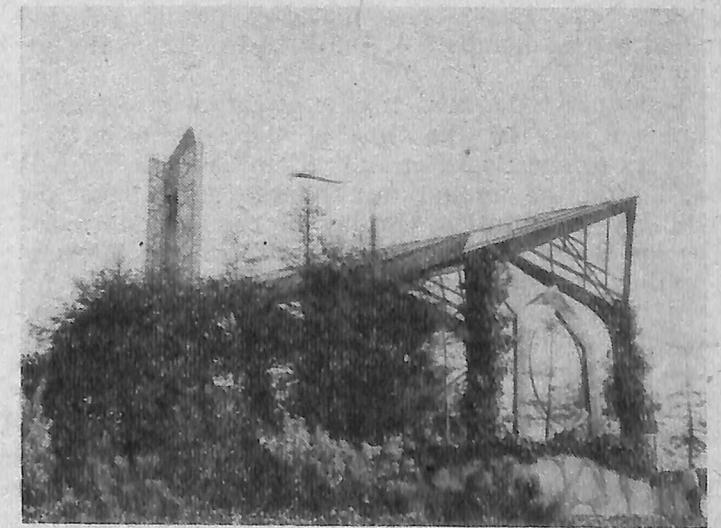
structure with white sandstone blocks, rises a tall campanile. Beyond that, at the far end of the garden, stands a small education unit. The chapel itself is not the church of a local congregation, since there are no residences nearby; however, services are conducted regularly. The chapel is always open for visitors.

The columns supporting the glass walls and roof are of sturdy laminated redwood, matching the pews, and the hand-carved woodwork of the altar takes continuously changing hues as the sunlight and shadows play over it through the course of the day. The unusual architecture supposedly is based on the theology of Swedenborg, with the glasswork expressing clarity of understanding, enlightened ways, and individuality of form. Triangles used extensively in the design indicate the threefold nature of spiritual life. Lloyd Wright is the architect.

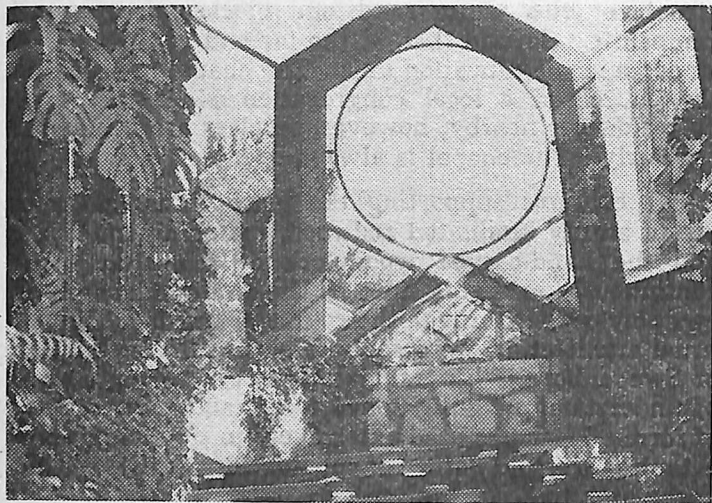
Among the most well-known of the followers of Swedenborg is John Chapman, pioneer, evangelist, rugged individualist. Chapman's father died during the Revolutionary War, but when independence had been won, young Chapman set out for the great West. With him he carried a Bible, a copy of writings of Swedenborg, and a supply of apple seeds. He foresaw the vital role apple orchards would play in the survival of frontiersmen establishing homes in the wilderness. For many, many years he traveled about, bringing his Swedenborgian message and his green thumb, and today we see the orchards of "Johnny Appleseed" stretched from the Appalachians to Indiana. As he trudged through the wilderness, Johnny gathered the rare herbs of the forests that were so vital to early medicine, and so, as he visited the lonely pioneers here and there, he brought a healing remedy as well as a healing word. And, of course, his apple seeds.

The apple showed itself so valuable to early settlements, that the Ohio Land Company required each settler to plant fifty apple trees the first year, to assure the stability of the homestead.

Apple seeds made him famous, but it was as a missionary for Swedenborg that Johnny hoped to do most good. Today, the Swedenborgians are a slowly growing church. But like other reformers, (Luther,



As unusual as the materials is the shape of the chapel, and the campanile tower rising solitarily to one side.



This interior view of Wayfarer's Chapel at Portuguese Bend, Palos Verdes, California, shows the interesting blend of outside flora with the inside tropical plantings. The chapel seats only about 100 persons.

Calvin, Wesley), Emanuel Swedenborg has influenced religious thought far beyond the boundaries of his denomination.

In the Wayfarer's Chapel, he has a monument which, while it may not promote his religious ideas, will certainly promote his name and make him remembered by many a nature-loving wayfarer.

More Observations on More Observations

Certainly, pamphlets with information about government loans were available from Washington, D. C., and were available several months before the convention in Ringsted. It is also true that I may know from advertisements that this or that store sells shoes. However, before I know whether or not my size, color, style or price range are available I must visit the store. Of course the Board of Education knew that government loans were available for dormitory building. But were they available for Grand View College? Interest rates were changing. What were they now? Were funds available for us?

The Board of Education had someone inquire, in person, at the Chicago office of this government finance agency. The information that this person got was mailed to the members of the Board of Education on July 20, 1957.

Now just HOW was this information going to be given publicly by the time of the convention? A majority of the Board of Education was able to meet just before the annual meeting of the College and Seminary Corporation (Friday of convention week). Was the Board of Education to publicize the information they had just received by writing about it for a whole year, and then bring it up to the 1958 convention? Could we allow a whole year and two weeks to go by when our need may be more immediate? Didn't the annual meeting respectfully listen and understand and accept the recommendation of the members of the Board of Education present at the annual meeting, and show it by a vote of about 200 to 6?

It was of course a little hard to know that "board members" in the first edition of "Observations" meant

"synod board members." It is likely, however, that this is the root of the whole matter. There lingers the notion with a few that the synod board is still the school board. One of the important reasons for the establishment of a Board of Education as we now have it was to avoid making the college and seminary some kind of synod convention football.

The Board of Education is expected to be able to act without having to run to the synod board before taking any action. It is also expected that it is composed of members who are able to prepare plans that are complete. A Board of Education does not amount to much if it has to have the stamp of approval of the Synod Board before it can present a matter to the annual meeting. Let it also be mentioned that the President of the Synod is an ex officio member of the Board of Education. To my knowledge he has never missed a meeting.

The members of the Board of Education would not have been fulfilling their obligations if they had not presented plans and possibilities to the 1957 annual meeting for building a new dormitory. Further, the Board of Education, although far from being immune from criticism, certainly does not have to accept criticism which is uninformed and incorrect.

Ronald Jespersen.

Editor's Note: This letter relates to the short piece by Mrs. Sarah Hearst in November 5 LUTHERAN TIDINGS, which in turn related to previous articles Sept. 20 and Oct. 5. Both sides have now been heard from twice, which should cover the matter.



His Father David's Crown

Carrie Bue Moen

A brooding silence hung about the hills,
An awesome, all-obscuring darkness reigned
Above the land, where David in the past,
For brave, young deeds his royal scepter gained.

Among the hills good shepherds, as of old,
Were watching tenderly their flocks by night,
When, from on high, a sudden glory shone
And gloom and shadows fled before the light.

Far to the East a lustrous star appeared
To guide the Wise Men on their sacred quest
To where the longed-for royal child reposed
In utter poverty, yet heaven-blest.

Beneath the star the lowly and the great
Knelt at His shrine in humble worship down.
Shepherd-to-be of wayward human flocks
He did not seek His father David's crown.

Opinion and Comment

"WE SAW HIS STAR in the East and are come to worship him." This message struck fear in the heart of Herod. We are all Herods today. Today, the wise men from the East have seen a new star, whose portent we can only guess at. Beneath all the fun poked at sputnik, there is an ominous undercurrent of uneasiness. Our scientists are feverish with activity dreaming up ways of destroying the new satellites, for have we not an inherent right to prohibit foreign objects and vehicles from flying over our territory? So goes the reasoning. Our "open skies" proposals have suddenly lost meaning. Herod, who thought he was king of the Jews, was, the Bible tells us, "troubled, and all Jerusalem with him." The circle completes itself, as history repeats itself. The Star of Bethlehem, that blessed witness to a great event, was a great unknown; and Herod reacted violently against the unknown. But the Christ child escaped, and in a few months it was Herod who was dead. Later, when he was grown, that child taught others the lesson which Herod needed to know — that we cannot save ourselves, except insofar as we try first to save others. The celestial signal in today's heavens is an equally challenging mystery, and today's wise men follow its course with equal awe and intensity. This year 1957 will stand in history along with such other dates as 1492 and 1776. But whether we understand the message of sputnik remains to be seen. The new era of man's venture into space is fearful to contemplate, but it is wonderful as well. Man's new-found elbow-room can make for adventure and mankind's well-being, or it can deepen the rifts of jealousy and strife. It all depends on how we react. God moves in a mysterious way His wonders to perform, and who can doubt that each new discovery man makes into the nature of things has God's blessing? It may be that in those distant outer reaches man may discover more and more about himself; that he there may learn new uplifts of spirit; that there he may under God add cubits to the stature of his eternal soul. **O gracious Father, continue to challenge us with new mysteries and new endeavors. For nothing can shake the foundation of our faith, that in the Bethlehem child we have salvation for now and always, as we make mangers of our hearts and welcome Him into our most secret places. We thank thee for this greatest of all mysteries and this most merciful of all gifts. Amen.**

THE NEW RUSH to produce more and better scientists leaves us somewhat shaken. Science has had so prominent a place in the life and philosophy of modern man that it seems downright dangerous to give it still more pre-eminence. Soon the government will be taking steps to train its own specialists. There has been no announcement about this, but it is the inevitable course. Scholarships will be granted the best young brains in our high schools, and the increased financial rewards which will soon dangle before our young people will tempt many. Some of these youths who will be heading for the laboratories ought to be heading for the pulpits. Our seminaries will feel this new pressure, there can be no doubt.

The call to the ministry must be heard by the individual student, but this personal call can be made articulate by loving parents and congregations. More than ever we need to place the needs of the church before our young men so that they will give every possible consideration to the ministry as a worthy and happy vocation. Also, today's complicated church-life presents a variety of positions available to consecrated men who want to work within the church structure but who may perhaps not feel qualified for parish pastorates. The church needs ordained administrators, ordained writers, ordained musicians, ordained chaplains and missionaries and doctors, devoted educators, devoted case-workers. The church will surely suffer if the new emphasis on science is not met by an equally fervent call to service in the many interesting and exciting fields of religious works, as well as the ministry. Each congregation and each parent ought to give sensible, restrained help in issuing this call.

AN OLD TRADITION says that Christmas carols date back to St. Francis of Assisi, a sublime soul who is remembered for so many things. Whatever its origins, singing at Christmas is scriptural, not only in the gospels but in the first few verses of Chapter 19 of the Book of Revelations. "Alleluia, for the Lord God omnipotent reigneth." In his article in the current issue of YULE, Pastor Harry Andersen says, "We sing because of a genuine refreshment of our souls as we allow ourselves to be caught up in that one brief moment of the year when we give our time, our talents and our gifts — when we give ourselves for others." This is the realest value of singing. The soloist if he is a true artist sings not to glorify himself, but to renew the spirits of his hearers. The participant in group singing sings to give expression to the feeling of fellowship his personality is at the moment enjoying. So music takes many forms — dirges, dances, paeans, psalms, etc. And because at its heart lies the essential act of giving, music belongs at Christmas. Pity the Puritans who were persecuted by the law for singing happily at yuletide!

14TH CENTURY CAROL

Gentle Mary laid her Child
Lowly in a manger;
There he lay, the undefiled,
To the world a Stranger.
Such a Babe in such a place,
Can he be the Saviour?
Ask the saved of the race
Who have found his favor.

Angels sang about his birth!
Wise men sought and found him;
Heaven's star shone brightly for
Glory all around him.
Shepherds saw the wondrous sight
Heard the angels singing;
All the plains were lit that night,
All the hills were singing.

Gentle Mary laid her Child,
Lowly in a manger;
He is still the undefiled,
But no more a Stranger.
Son of God of humble birth,
Beautiful the story;
Praise his name in all the earth,
Hail the King of Glory.

— English words by Joseph S. Cook.



Paging Youth
**American Evangelical Lutheran
 Youth Fellowship**
EDITOR: EVERETT NIELSEN
 1100 Boyd,
 Des Moines 16, Iowa

Iowa District Winter Camp

January 24-26, 1958

State 4-H Campsite, Madrid, Iowa

When limiting a camp announcement to two hundred words, much factual information must be omitted. And so it should be, as this is announcing the camp to you as a reader, an active congregational member, and a young person (in spirit, if not age).

When you read PAGING YOUTH, you are showing an interest in the youth of our church. Are you interested enough to suggest to other young people (possibly your children) to read this page. Does your interest in young people remind you to discuss with them and to encourage them to participate in their activities? Or is this interest just another page to read in one of your many periodicals?

The first two paragraphs included more than half the limit of words allowed! But this is a plea for support of district fellowship activities (actually only three a year...convention, summer camp and winter camp). This is not a schedule, as one has already been mailed with a Christmas greeting to 230 of our Iowa young people and pastors (that should be most of them).

Are you interested in young people to the point of asking one of your LYF members about the program and wonderful staff which is planned for camp? They should be proud and enthusiastic about giving you the factual information which a "traditional" camp announcement in PAGING YOUTH might contain.

Readers from other districts are urged to support their district youth activities in their particular areas.

Editor's Note: This article was submitted by John Johannsen, president of the Iowa District LYF. He directs it to the parents and leaders because it is they who influence the actions of we young people. If you are an older person, take time to discuss camping prospects in your areas, and if in Iowa, support the Winter Camp!

Greetings from National President

Once again it is the time of Christmas trees, holly, carols, Christmas parties, and all that goes with the season. But above all, it is the time when we celebrate the birth of our Lord and Savior, Jesus Christ. And, once again, Christmas has a renewed and significant meaning for all of us. May you have a meaningful and blessed Christmas! Best wishes for the New Year!

Lavern Larkowski.

AELYF Doin's

Hartford, Connecticut: The LYF there raised \$34.50 by having a booth at the Church Fair. They are also collecting used or repairable toys to give as Christmas presents to a group of needy children in Connecticut. In this small way, they are making some children very happy.

Tyler, Minnesota: The LYF there has recently obtained new "Friends of Youth." They also had a roller skating party together with a youth group of another local church. Some 80 young people attended this fine fellowship meeting. To promote the spirit of Christmas among them, they have planned a Christmas candy making party this month. They have also ordered 225 copies of YULE; have you sold yours?

Over the Typewriter

As I sit at my typewriter writing the column for this issue, I hear a choir singing "How Far Is It To Bethlehem?" This beautiful child's carol says in answer, "not very far!" How far are we from Bethlehem? Not in miles, but how far in remembering what happened there so many years ago? Do you know the stories as told in Luke? Have you heard the carols on the radio, in church, and sung by your selves so often that you forget what they say?

This Christmas, when you sing the familiar carols and hear the stories read, think of the little child's question, "How far is it to Bethlehem?" Are you close enough to remember that Christ, our Saviour was born there in a humble stable? Are you close enough to know that the lowly shepherds came in from neighboring fields to give praise to their God? Are you close enough to feel the spirit of thanksgiving and praise that the rich wise men had?

The midwest has been bathed in warm weather and has no snow this Christmas. Other areas have so much they would rather that winter would never come. But have you ever stood on a crisp winter evening with the snow gently falling with carols ringing over the country-side? It seems that in such a season as winter, these things are nice. But no matter what the weather or the emotions held at such a time, Christmas is a time of remembering. Remembering that a little child was born to save men from their sins...yes, a gift of God.

So, at this Christmas season, I would like to extend a very hearty "Merry Christmas" and say that I wish God's blessing for all of us.

As the New Year is before us, let us plan to retain the feelings of Christmas and act as God intended. "Let Christmas live in our hearts the whole year, oh God, that we may see Thy glory and praise Thy name!"



Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Fear Not

By MRS. GEORGE PALLESEN

"And in that region there were shepherds out in the field, keeping watch over their flocks by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. And the angel said to them, 'Fear not . . .'"

And in this region and in all regions of the world men are gazing into the sky again, just as those shepherds did so many years ago. They aren't wondering why a light shines out bright and clear. No, they are straining their eyes to find a new heavenly body — a new "light." They look not for one of God's creations, but for one of man's.

Like the shepherds, most of the searchers are out on the plains where it is quiet and dark. As they keep their silent vigil many thoughts go through the minds of these modern shepherds. What does this new "star" mean? Does it herald the beginning of a new hope for mankind just as that heavenly light did two thousand years ago? Do the words of the angels to the shepherds ring again in this 1957 light, ". . . and on earth peace among men?"

The gazers remember the source of the light that holy night. They remember it was created by God to announce the birth of His only Son and to guide man to this new Hope. It is with a shock they realize that the new 1957 light is a creation of man — yea, even a godless one! Fear strikes their hearts. No angel comes to calm those fears as the new "creation" streaks across the heavens.

To what hope does man's "light" lead? Will it lead to new hope for the suffering of mankind? Will special discoveries in outer space lead to healing power for cruel disease? Will it lead to new hope in harnessing unknown sources of power, energy, and heat for the betterment of mankind? Will it lead to a new hope for the eternity of man when he learns more of God's greatness and goodness and so draws closer to Him? Will it bring forth something so great that all mankind can share in it and say with the heavenly host, "Glory to God in the highest and on earth peace among men with whom He is pleased?"

Those are the hopes for which we pray. Those are the hopes we know God intended when He endowed these "light makers" with super-minds. But as the gazers watch the sky, thoughts of fear creep in too. Where might man's creation of heavenly bodies lead? Is this the beginning of the race for survival? Is this new "star" the beginning of outer space bases from which mankind could be wiped out within a few hours? What new and more threatening devices will follow these startling beginnings?

Again at this Christmas season we are thankful for the light that God created. For in it all the hope of mankind still lives. God promised us that when He said that whoever believed in Him should not perish, but have eternal life. Though man creates "stars" which may someday lead to the end of human life on earth, God's light gives hope of a far better life in eternity. Though man-made fire rain down from the heavens, there is still hope in Him whom the light announced so long ago.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens (II Cor. 5:1). This is our inheritance which is imperishable, undefiled and unfading, kept in heaven for us (I Peter 1:4). This was the hope held out to the shepherds who saw His light that holy night. This is still the hope held out to you who search for man-made lights. The voice of the angel still speaks, "Fear

not," for behold He is "with you always, even unto the end of the world."

Editor's Note: Mrs. George Pallesen is the wife of the UELC pastor at Ringsted, Iowa. She was elected the polic mother of Iowa in 1950. Although Mrs. Pallesen must spend her days in a wheel chair she keeps house for Pastor Pallesen and son, Timmy.

New Editor for Women's Work Page

It is in the midst of the rush and haste which accompanies our preparations for the Christmas festivities, that I suddenly find myself called upon to bring a message to our church women through our page.

Our editor, Mrs. Ellen Knudsen, telephoned me from Maywood, her voice gave evidence of concern and excitement. She had just received word from the editor of LUTHERAN TIDINGS that her material for the Christmas edition should be in earlier than usual.

"Emiie, could you write an article introducing our new editor? You know this issue is the last one I will be editing."

That we have appointed a new editor will be a surprise to most of you. The WMS board was indeed sorry that Ellen Knudsen had resigned. She feels that other members should have the privilege of sharing this great opportunity to serve in our church.

I have no doubt that you will all agree that Ellen Knudsen has served us capably during her editorship of nearly five years time. I am sure, Ellen, that every reader of our page joins me in extending sincere thanks and deep appreciation to you for your excellent service as our editor. To this I add my personal thanks for the support and assistance you have so generously given me in our efforts for WMS.

We will miss Ellen's photograph in the upper right hand corner of our page, but in the next issue, January 5, 1958, a new picture will appear. Mrs. Aage Paulsen, Beaver Crossing, Nebraska, is our new editor. We welcome her and thank her for her willingness to serve WMS in the capacity of editor of "Our Women's Work." Mrs. Paulsen lives on a farm near Cordova and is a member of St. John's Evangelical Lutheran Church. She is active in her local congregation. As president of District VII, WMS, she has shown outstanding ability in leadership and in devotion to the cause of WMS. Knowing that she will apply these same qualities to her work as our editor, we can be sure that she will carry on successfully.

Mrs. Agnes Nelsen, Cordova, has joined Mrs. Paulsen as
(Continued on Page 15)

Our Treasurer's Address is:

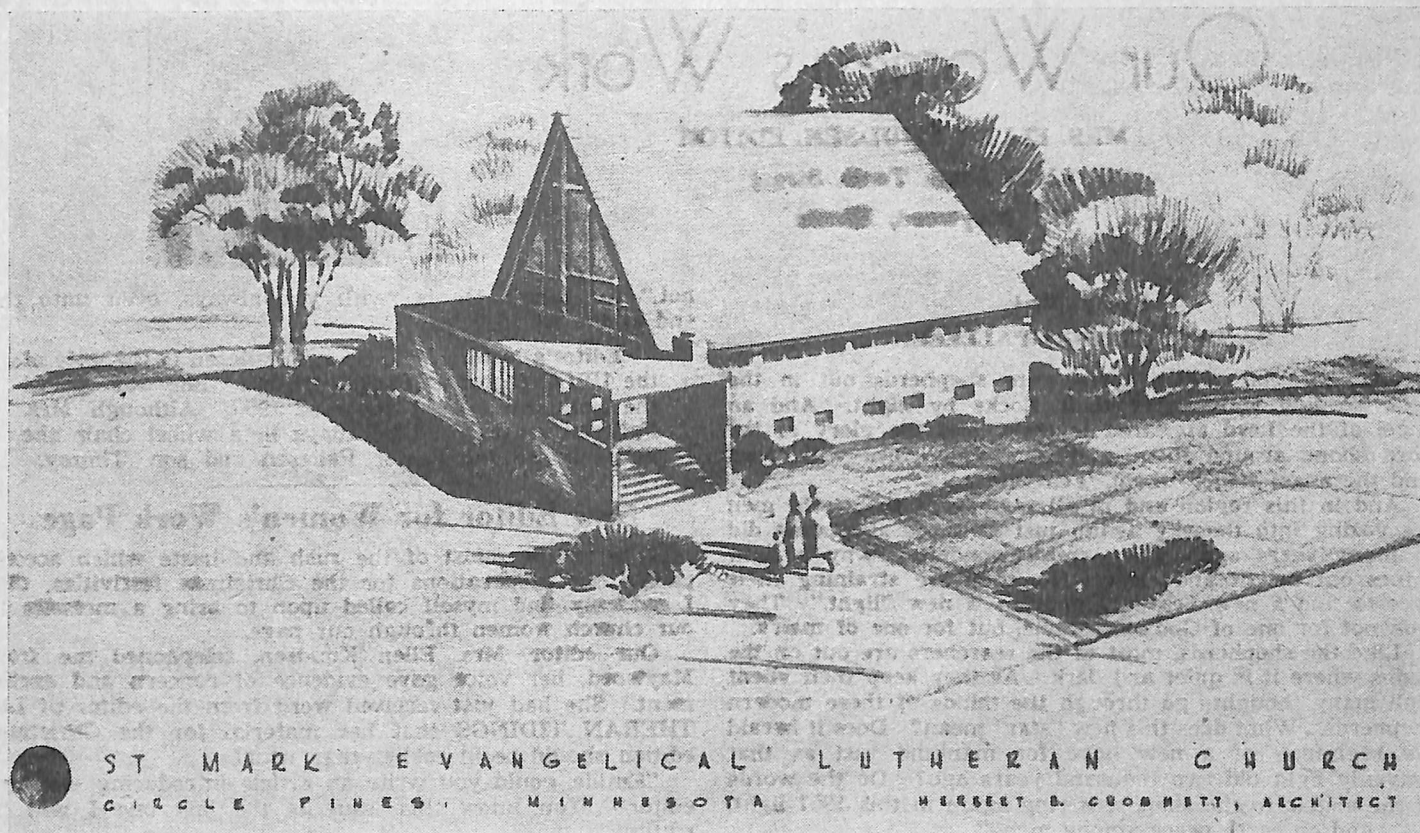
Mrs. Ove Nielsen
48 First Street, Edison Township
Fords, New Jersey

Our New Women's Work Editor is:

Mrs. Aage Paulsen
Beaver Crossing, Nebraska

"He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness
And wonders of His love!"

May this become a reality for us again in this Christmas season. Best Wishes to all readers of the Women's Page for a Blessed Christmas.



Dedication

St. Mark Evangelical Lutheran Church
CIRCLE PINES, MINNESOTA

November 3, 1957

THE DAY REALLY BEGAN when we gathered on Sunday morning for the very first worship service in our new church. It was a thrilling moment as the first notes sounded from the old organ. The organ may have seen much service, but in our new church it pealed out as beautifully as any organ anywhere.

It was with mixed emotions we sat through the service...thankfulness in our hearts for our new church, wonderment at the beauty of it and a little disbelief that it was really true. As the service, which was for the entire family, closed, we were a little reluctant to leave. But finally everyone went home to prepare for the formal ceremony of dedication, which was to take place at 2:30 in the afternoon. In the hearts of many was a feeling that dedication had already taken place.

At the time of the afternoon service many friends had gathered from Askov, Minnesota, Minneapolis, Minnesota, Luck Wisconsin, and from the public at large. Floral gifts had been received from St. Peder's congregation, the young couples club of St. Peder's church (including the vase) and from the D. W. Harsted Company. Chairs had been borrowed from the neighboring Baptist church.

The service was inaugurated by the junior choir and the senior choir filing into the sanctuary singing "Holy, Holy, Holy." Pastor Harald Petersen from Luck, Wisconsin, read the 84th Psalm; Pastor Ottar

Jorgensen spoke the actual words of dedication, the choirs sang, and Mr. Erling Grumstrup sang "Built on the Rock." Pastor Harris Jespersen spoke words of thanksgiving to everyone and preached briefly about the church in home and community. As the final hymn, "Beautiful Savior" was sung, a member of the choir (Mr. Robert Anderson) played the trumpet softly and beautifully. At the close of the service, greetings were read from a number of people near and far, invitations were extended to everyone to continue the fellowship in the new church parlors where coffee and "kringle" was served by the women of the congregation. Mrs. Harris Jespersen had been the organist and the choir director. Mrs. V. S. Petersen, Jr., was the accompanist.

Prior to all this festivity the people of the congregation had spent many, many hours, day and evening, cleaning and polishing floors and windows, carrying logs out of the woods adjacent to the church to create space for parking, — and many other necessary chores. A ditch six feet deep to bring water into the church was dug. It promptly caved in and was as promptly re-dug without a grumble. Ah, yes, what fun!

There are a number of things yet to be done before the church is complete, but we use it every Sunday...and today, Thanksgiving Day, it was full. Last Sunday there were one hundred and fifteen children in Sunday School, — and, incidentally, the Sunday School also contributed flowers for the dedication services. We will now be busy preparing for Christmas in Sunday School, church and home.

So we close this little epistle with gratitude in our hearts to God and man...may we all learn to be worthy servants of the living God in whose name we plan and build!

Mrs. Richard Sarner.

The Duty of Maladjustment

I never intend to become adjusted to the madness of militarism and the self-defeating method of physical violence. I call upon you to be maladjusted; for it may be that the salvation of the world lies in the hands of the maladjusted.

The challenge to you is to be maladjusted — as maladjusted as the prophet Amos, who in the midst of the injustices of his day, could cry out in words that echo across the centuries, "Let judgment run down like waters and righteousness like a mighty stream;" as maladjusted as Lincoln, who had the vision to see that this nation could not survive half slave and half free; as maladjusted as Jefferson, who in the midst of an age amazingly adjusted to slavery could cry out in words lifted to cosmic proportions, "All men are created equal, and are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness." As maladjusted as Jesus who could say to the men and women of His generation, "Love your enemies, bless them that curse you, do good to them that hate you, and pray to them that despitefully use you." The world is in desperate need of such maladjustment.

Through such courageous maladjustment we will be able to emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glittering daybreak of freedom and justice. This will be the day, by the grace of God, that we will be able to sing, "The Kingdom of this world has become the kingdom of our Lord and His Christ, and He shall reign forever and ever, Hallelujah, Hallelujah!"

Martin Luther King.

Note: Pastor King is minister of a Baptist Church in Alabama and President of the Montgomery Improvement Association.

Climax in Galilee

(Continued from Page 4)

That is why we shrink away from it. It is easier to do almost anything else than take it seriously. It is easier to devise ways and means and systems for increasing the supply of material goods than it is to bring into being a system for distributing them in so equitable a fashion as to promote the spirit of community and fraternity in the human family. The former calls for skill; the latter for love. A nation can possess all of the celebrated "know-how" in the world, but if it has not love, it is nothing.

It is much easier to carry out the dictates of hatred than those of love. It is far, far easier to get a world conflict going than a world community in operation. We are reluctant to continue the cost of a Point-Four program for building a strong economic foundation under the lives of peoples every-

where, but get us properly excited by fear and hatred and we are willing to spend ten times as much to further wreck the stability of the world through war. And yet it is crystal-clear that we must finally make up our minds as to the direction we propose to take. We cannot go in opposite directions at the same time. That, basically, is why Jesus Christ must always be regarded as a "frightening alternative" at that. Belief in and loyalty to Him makes us choose, and that choice will be inspired by love for God and man.

Like many of you, I am impressed by the splendid job done on religion by LIFE MAGAZINE. Yet its lead editorial in a Christmas issue some years ago furnishes an excellent example of our human determination to have it both ways, to have Christianity yet not have it, to believe in Jesus Christ yet not believe in him, to call Him the light and hope of the world yet deny that He is actually relevant to this world. "Those who decide for Christianity," wrote the editor, "find it the source of more light on the whole human situation, past, present and future, than they can possibly exhaust in a lifetime. But it is an agonizing light. It shows mankind 'stretched between earth and heaven,' committed to both, at rest in neither. This is the first price of the Christian's enlightenment. He carries the burden of impossible injunctions, such as the Sermon on the Mount, into situations where they do not fit and yet must not be forgotten, such as Korea."

Why should we try to deceive ourselves with this kind of loose thinking if not actual double talk? If the principles of the Sermon on the Mount do not fit in Korea or Hungary, they will not fit anywhere, and the sooner we forget them the better it will be for all concerned. Hungary does not stand alone. It cannot be isolated from the rest of the human situation. Hungary is a tragic symbol of the moral and spiritual bankruptcy as well as the stark menace of the policies and powers now in collision there. Hungary is a symbol of the pathetic need of man for confidence in something more powerful than hatred and the sword. If the Sermon on the Mount is right, then these are wrong whether they occur in the Near East or in Cicero or in Evanston. If the Sermon on the Mount is right, then it is wrong and weak to meet hatred with hatred, threat with threat, and bomb with bomb. The way of strength lies in another direction but the governments of the nations cannot and will not take it until we enable them — yea, until we require them — to do so.

What I have been saying is not so much an indictment of our power policy in all sections of the world today (though I confess that I am critical of it), as it is a confession of sin on the part of us whose devotion to the cause of love in our common life is so fitful and weak that a national

policy based on love is not now possible. Love will be a possibility for nations when it becomes a driving power in the lives of people like us. That is why Jesus Christ is such "a frightening alternative." He will not let us settle down here in our lovely churches and homes and communities and point the finger of either blame or responsibility at someone else and say, "He did it; he's to blame." We too have shared, and we share now in what happens and, if blame there is, we share in it too. And if ever there is to be a different kind of outlook for mankind, we will have a share in that too.

The three large frescoes on eastern entrance of Rockefeller Center in New York City post a warning to us. Two of them show labor in action and justly celebrate its contribution to civilization. The third depicts the ceaseless upward climb of humanity and bears these provocative words: **"Man's ultimate destiny depends not on whether he can learn new lessons or make new discoveries and conquests, but on his acceptance of the lessons taught him close upon two thousand years ago."**

Whether we are willing and able to carry on what began in Galilee depends upon the personal and collective decision and action of persons who profess to be followers of Christ. The magic of the Christmas season will serve us well if we treat it as an introduction, not a conclusion, to the duty and the privilege of Christian discipleship. We come here to adore Him, and that is all to the good if we leave determined to serve Him forevermore.

New Editor

(Continued from Page 13)

associate editor. Mrs. Nelsen, a sister of Ellen Knudsen, is also an active leader in St. John's Evangelical Lutheran Church, and a former District VII WMS Representative. We welcome you, also, Mrs. Nelsen, and thank you for accepting this position.

As we now begin the new year with two new editors, I urge you, upon the suggestion of our retiring editor, to send in articles and news items of interest to our church women. Let us all contribute toward making our page interesting and readable to everyone.

The New Year — 1958 — is the Golden Jubilee year of WMS. Let us join in service and prayers toward making it a memorable year in times to come.

May God's rich blessings abide with you and yours during the Christmas season and throughout the coming year.

Emilie Stockholm, President.



A Letter From Taiwan

(Continued from Page 2)

In order that each person may have 18 calories per day,* Korea must have four hundred thousand tons of food each year from outside, despite the fact that her waters abound with good fish. Generally, of course, that should be helpful, but so many of the people have no money with which to buy fish and they can not all live on the sea-shore.

Even though one third of Korea's people are Christian, their preachers seem very limited in ability toward constructive social action, largely because they were under-trained in the first place. According to James Claypool, it is the exception rather than the rule when a Korean pastor owns a book in addition to his Bible.

As you know, there are no Lutheran churches in Korea. The Missouri Synod is sending in three missionaries now. The Presbyterians have by far the larger number of congregations, with two hundred in Seoul alone. There are also a number of Methodists. The Holiness churches, Pentecostal, etc., are having a hey-day.

May God have mercy on us if the Koreans cease knocking at our doors. They will likely only cease if we fail to hear their knocking. The problems in Korea are many and complex. They will try the patience of the Christian conscience. Even so: "Strør vi frøkorn hvor fremad vi gaar, vil det blomstre en dag i vort spor."

Surely the Church must continue to surmount the nearly insurmountable. Hils Mrs. Jensen.

Venligst,

Ove.

*) Undoubtedly an error. Probably the figure should be at least 800, and possibly 1800, calories.—Ed.

Acknowledgment of Receipts by the Synod Treasurer

For the Month of November 1957

Towards the Budget:

Unassigned: (by congregations)	
Menominee, Mich.	\$ 37.20
Trinity, Chicago, Ill.	400.00
Askov, Minn.	70.00
Enumclaw, Wash.	130.00
Los Angeles, Calif.	100.00
Racine, Wis.	250.00
St. John's, Fresno, Calif.	200.00
Troy, N. Y.	300.00
Wilbur, Wash.	311.85
Newark, N. J.	60.00
Bridgeport, Conn.	100.00
Denmark, Kansas	100.00
Lindsay, Nebr.	486.00
Pasadena, Calif.	52.25
Marquette, Nebr.	429.00
Cordova, Nebr.	715.18
Bethlehem, Cedar Falls, Iowa	900.00
Parlier, Calif.	100.00
Bridgeport, Conn.	100.00
Fredsville, Dike, Iowa	2,150.25
Hampton, Iowa	300.00
Bone Lake, Luck, Wis.	112.00
Omaha, Nebr.	150.00
Circle Pines, Minn.	125.00

Pension Fund:

Congregations:	
Trinity, Chicago, Ill.	190.00
Wayne, Alberta, Canada	25.00
Tyler, Minn.	61.14
Luth. Jr. Aid, Grayling, Mich.	5.00
Pasadena, Calif.	29.00
Parlier, Calif.	17.50
Omaha, Nebr.	34.00
Ladies' Aid, Omaha, Nebr.	5.00

Home Mission:

Congregations:	
Trinity, Chicago, Ill.	160.00
Nathanail Sunday School, Dagmar, Mont.	28.50
Gertrude Guild, Clinton, Iowa	10.00

Children's Home:

Congregations:	
Gertrude Guild, Clinton, Iowa	10.00
Bethlehem, Cedar Falls, Iowa	15.00
Sunday School, Cordova, Nebr.	10.00
Ladies' Aid, Omaha, Nebr.	10.00

Old People's Home:

Congregations:	
Luth. Jr. Aid, Grayling, Mich.	5.00
Danish Ladies' Aid, Grayling	5.00
Bethlehem, Cedar Falls, Iowa	15.00
Ladies' Aid, Omaha, Nebr.	5.00

Seamen's Mission:

Congregations:	
Danevang, Texas	40.35
Luth. Jr. Aid, Grayling, Mich.	5.00
Danish Ladies' Aid, Grayling	10.00
Gertrude Guild, Clinton, Iowa	10.00
Bethlehem, Cedar Falls, Iowa	20.00
Rosenborg L. A., Lindsay, Neb.	10.00
Ladies' Aid, Omaha, Nebr.	15.00

Grand View College:

Congregations:	
Trinity, Chicago, Ill.	90.00
Bethlehem, Cedar Falls, Iowa	25.00

Annual Reports:

Congregations:	
Enumclaw Wash.	3.00
Wilbur, Wash.	10.00
Newark, N. J.	6.00
Denmark, Kans.	4.00

Lindsay, Nebr.	5.00
Pasadena, Calif.	1.00
Badger, S. D.	7.50
Cordova, Nebr.	2.50
Bethlehem, Cedar Falls, Iowa	25.00
Parlier, Calif.	2.50

Pastor's Pension Contribution:

Rev. Harald Petersen, Luck ..	47.92
Rev. Vagn Duus	44.00
Rev. Ronald Jespersen	15.00
Rev. Calvin Rossman	41.00
Rev. K. Kirkegaard Jensen ..	68.00

Total for month of Nov. 1957...\$8,986.41
Previously acknowledged ...53,070.54

Total to date\$62,056.95

Received for Items Outside of Budget: For Lutheran World Action:

Congregations:	
Menominee, Mich.	12.30
Trinity, Chicago, Ill.	275.00
Askov, Minn.	100.00
Racine, Wis.	14.62
Wilbur, Wash.	28.15
Denmark, Kans.	30.03
Lindsay, Nebr.	73.05
Solvang, Calif.	227.25
Cordova, Nebr.	151.80
Bethlehem, Cedar Falls, Iowa	100.00
Parlier, Calif.	33.35
St. Stephen's, Chicago, Ill.	54.00
Bone Lake, Luck, Wis.	80.50
Omaha Nebr.	150.00

Total for month of Nov. 1957...\$1,330.05
Previously acknowledged ...10,226.08

Total to date\$11,556.13

For Eben-Ezer Mercy Institute:

Congregations:	
Trinity, Chicago, Ill.	65.00
Racine, Wis.	2.50
Dwight, Ill.	50.00
Ladies' Aid Omaha, Nebr.	10.00

Total\$ 127.50

For the Women's Mission Society:

Ladies' Aid, Omaha, Nebr. ... 21.00

For Faith and Life Advance:

Congregations:	
Racine, Wis.	94.75
Muskegon, Mich.	350.00

Total\$ 444.75

District IV Home Mission:

For North Cedar Mission	25.00
For St. Paul Evangelical Lutheran Church	225.00

Total\$ 250.00

For North Cedar Building Fund:

Mrs. J. McGuegan, Long Island, N. Y. 10.00

For Children's Home, Chicago:

From Danish Sisterhood Lodge No. 7, Clinton, Iowa, Christmas 1957 5.00

For Old People's Home, Des Moines:

Gertrude Guild, Clinton, Iowa 10.00

For Solvang Lutheran Home:

Gertrude Guild Clinton, Iowa 10.00

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

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.

December 20, 1957

I am a member of the congregation at _____

Name _____

City _____ State _____

New Address _____

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