

# Lutheran Tidings

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"And He went a little farther." Matt 26:39

## A Little Farther

By Olive G. Tracy

Midnight, and an old, gnarled olive bough  
Bends above the Man alone; for now

The others sleep, and one goes to betray;  
But he went on in agony of soul,

A little farther, then — to pray.

Had he but chosen comfort, rest and ease  
Instead of love, no cure for earth's disease

Could there have been; no healing, only loss;  
No ointment for our wounds had he not gone

A little farther — to the Cross.

To reach below the stain of sin's despair

And conquer hell in death's dark, narrow lair,

He who loved the birds, the wild white lily bloom,  
The mountains, and the windy sea, went down

A little farther — to the tomb.

And then, his Father's will and mission done,  
With intercession now to be begun,


He broke the binding earth, the hindering stone,  
And Easter trumpets shouting, he arose

A little farther — to the throne.

# The Two Kings

## A Meditation for Lent

— By the Editor —

NE OF THE many dramatic moments of Passion Week occurs when Pilate, anxious to be free of the responsibility of having anything to do with the "righteous man" Jesus, upon learning that Jesus was a Galilean, sent him off to be tried by King Herod. This trickery is not surprising to find in Pilate — he was schooled in intrigue. It got him nowhere, however. Herod put a robe on Jesus and sent him back to Pilate and Pilate was where he had been before. Some responsibilities cannot be escaped. They must be faced up to. Pilate's unRoman cowardice illustrates the attempt of many an uncourageous soul who looks for outs in all his ups and downs. Facing a decision can be unpleasant, and many a person, like the priest and Levite on the Jericho road, or like Pilate, avert their eyes.

Pilate's little evasive tactics here resulted in an unforgettable picture: Two kings were brought face to face.

King Herod had a history of ruthlessness. It was he, Herod Antipas, who had imprisoned John the Baptist. He was the son of Herod the Great whose slaying of the babies of Bethlehem seems to indicate that severity was a family trait. But Herod Antipas is uncharacteristically tolerant of Jesus. The Bible records that "he was delighted, for he had wanted for a long time to see him, because he had heard about him....." If this were all we knew of the meeting between Jesus and Herod, it might sound very much like another utterance of the Messianic prophecy. The old prophets could have reacted in the same way: "delighted, for he had wanted for a long time to see him, because he had heard about him. . ."

Herod's capital was at Tiberias, a city only a day's walk, or less, from Nazareth, and even closer to Capernaum. This was the area, near the Sea of Galilee, where so much of Jesus' work had been done. Herod's steward was married to Joan, whom Jesus healed, and who afterwards gave up much wealth for the early Church. Furthermore, in Acts we are told that a foster brother of Herod became one of the Christian teachers in Antioch. The influence of Jesus entered Herod's very household. It did not enter his heart.

Nevertheless, he was "delighted." His curiosity had been aroused. He wanted a performance of magic, a breeze of interest across his bored day. Luke tells us that Herod "wanted to see some wonder done by him." And while Jesus did his best to change Pilate and even Judas, he did nothing about King Herod. He would not even talk with him. The record shows that Jesus "made him no answer." He would not encourage the false delight, the sarcasm, the scorn and ridicule which was to be heaped on him together with the robe in which they clad him. He said nothing.

This was high drama. One king tried to draw the other out, to taunt him, to enrage him, to tempt him. But the other King bore it all silently. He clad himself in a silence and calm and innocence and royalty which no indignity could disturb. It was not that Christ was above having dealings with sinners. Some of his dying words were with a lowly thief. Some of his most memorable words were with a harlot. Some of his saddest words were spoken to a traitor. For Herod, judgment came in silence. The sinners Jesus could save came to him not as aristocrats but as peasants. Herod approached Jesus as master of the situation, and for his kind, saviorhood finds the way barred.

There is a kind of silence which sounds like thunder. "...but he made him no answer."

Herod, safe in his royalty, questioned Jesus at length. (Looking back now from our viewpoint, it would be interesting if we could hear Jesus questioning Herod.) But Jesus decided not to answer. He saw no conscience visible in the personality of the man who faced him. Kings evaluate one another when they meet, and Jesus saw at once that Herod was unconscious of his need. There are two kinds of conscience which are silent. One is the clear conscience. The other is the dead conscience. The sinner whom Jesus saves is the sinner who recognizes his need, whose inner sense of wrongdoing and unworthiness leaves him no peace until his life has regained value under the forgiving glance of the only real King.

Herod resorted finally to mockery. His intellectual curiosity gave way at last to his urge for sport. "And Herod and his guards made light of him and ridiculed him...." If there was to be no mystery nor magic, then there must be comedy and jest. The enemies of serious religion, when they tire of offering intellectual opposition, often turn to ridicule. It is their final pathetic gesture. And in making Christ the fool, Herod made a fool of himself.

What a worldly man Herod was! See how history has followed him. Mankind has given loyalty to the wrong king. Khan and Mohammed and Napoleon and Hitler are dead. They are buried. No one rages and strives and ridicules them. They are gone. But the world which Herod represented still struggles against the real King. The worldly still heap their ridicule on him, they try to stifle him, they accuse his loyal followers.

By their actions they prove the vitality and power and royalty of our risen Monarch:

Jesus rose victorious  
Reigns forever glorious  
As our Lord and King.

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## A Wellknown Minister Looks at Our Wasted Natural Resources and Asks

# Whose Land Is It?

Frederick Brown Harris

Chaplain, United States Senate

**H**ERE IS A QUESTION MARK lifted above what to the Israelites was the Promised Land. Certain contentions with regard to the possession of the land had been raised. Out of those old unhappy far-off days comes echoing down the crowded centuries the query, whose land is it? Into that ancient controversy we need not go. Suffice it to say that in the argument which grew out of this question the quarreling parties forgot that the chief stake in the land was God's. We pause to say that the very territory glimpsed in the interrogation of the text in this convulsive era of mid-twentieth century is rent with bitter strife. Much of the present explosive situation in what we call the troubled Middle East grows out of the implications of this very question, whose land is it? Who really has a right to it?

However, it is ours in this meditation simply to take this question asked of King David and lift it high above the plains and mountains and rivers of this vast promised land called America. Whose land is it? Katherine Lee Bates, in inspiring verses, has succeeded in bringing to those who dwell in that land a moving sense of its opulent splendor and majesty, of its past history and present challenge, in "America the Beautiful." In her soaring lines, as from a speeding airplane, we seem to be passing in awe and admiration above the varied domain from sea to shining sea in such scenic-freighted phrases as "amber waves of grain," and "purple mountain majesties above the fruited plain." No wonder that that stirring hymn is the musical background of the aerial inspection of our America as depicted in the visual miracle of Cinerama. Thinking just of the glorious topography of the land as beheld in such a flight, let us ask, whose land is it? No wonder in this anniversary year of its writing there was staged in the New England church where it was originally rendered a special ceremony featuring the Rev. Samuel Smith's hymn "My Country, 'Tis of Thee." In connection with the anniversary the verses were gratefully caroled in every State of the Union. In that familiar paean of thanksgiving for all that America at its best means there is geographically glimpsed the physical land over which the fearless eagle, emblem of America's destiny, flies and on whose towering crags it boldly rests in its kingship of the skies. "I love Thy rocks and rills — Thy woods and templed hills." Of course, since these words were penned, as the years have unfolded in the winning of the West, to the quiet sylvan depiction of a New England landscape was to be added "the fruited plains and the purple mountain majesties" of the Rockies as westward the course of empire took its way.

As in this Year of Our Lord we contemplate the glorious sweep of the America of which we sing,

throned in might and beauty between the oceans, from the Atlantic to the Pacific and from Canada to the Gulf, and raise the question, whose land is it?, surely the place to begin in any adequate reply is at the climax of the hymn to which we have just referred and at the verse which is weekly lifted like sweet incense at the altar of many a place of worship, "Our Fathers' God to Thee — Author of Liberty — To Thee we sing." Then comes the prayer on millions of lips, "Long may our land be bright, with Freedom's Holy light, Protect us by Thy might, Great God, Our King." We are reminded that the chief fact regarding this privileged land is that

### IT BELONGS TO GOD.

You simply cannot explain and interpret America without God. Not only America as an idea, but her very land is God's. Of course, there is a real sense in which that can be said of all lands. "The earth is the Lord's and all that is therein. Oh, Lord, how manifold are Thy works. The earth is full of Thy riches." But who, with his eyes on history, can doubt that it is the purpose of the Author of Liberty for all mankind that human freedom shall be preserved and nourished in this fair land so that when it was imperiled everywhere else all nations of the earth should be blessed through America's example and strength. This is what makes it a Promised Land. This is our manifold destiny. It is because of that sobering commission that malignant forces which plot world domination have marked the United States as their most hated foe. It is this awful responsibility of ability to save the race from degrading serfdom which makes us God's chosen people. That distinction lifts America to no pedestal of lordship over others. There was a period in her adolescence when the vital issues were not sharply focused as they are today that at least some Americans interpreted our mission in terms of egotism. In that boastful period someone from abroad suggested that it was difficult to get a good picture of the United States because so many halos blocked the camera's lens. Now in this time of her greatest power and with an awesome sense of her world mission, a burden which she would gladly escape if she could, increasing millions of her most loyal sons and daughters sing with a sincerity in which lurks no inflated hypocrisy, "America, America, God mend thine every flaw." Those who pray most fervently for God to mend her flaws and failures remember vividly her beginnings. Those intrepid pioneers who landed on the wild New England coast sounded the keynote of their

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"And messengers came to David saying, 'Whose is the land?'"  
— II Samuel 3:12



adventure as they stepped upon the shore of the new land. . . . "In the name of God, Amen."

As President Eisenhower has declared more than once, America just doesn't make sense without religion. She holds in her hand a divine invitation to the Universal Father's hurt and wounded children everywhere. How eloquently that is phrased on the Statue of Liberty close by the Golden Door, "Give me your tired, your poor, your huddled masses yearning to be free." Often, in a burst of patriotic fervor have we heard the expression, when some vista of surpassing loveliness has stretched out from a lofty inspiration point, "This is God's country." That is true in a profounder sense than just the signature of beauty across a smiling landscape. Whether on this embattled globe there shall be another crucifixion of Christian truth as it climbs a new Calvary. . . . Whether in coming days there shall be darkness over the face of the earth from the Sixth Hour until the Ninth (and that may be a thousand years) depends largely on whether God can count on America with her material and moral power to say, at whatever cost, to rampant forces of darkness bent on enslaving the world, "You shall not pass." Today, with our free world allies unequal to the crisis without America's might, we stand at Armageddon and we battle for the Lord. With all her shortcomings, America has literally come to the Kingdom for such a time as this. In this great hour may she fail not man nor God. So, first of all, this land, as the arsenal of human dignity, belongs to the God of all the earth Who in history's unfolding kept it for his beneficent purpose. Dr. William P. Merrill, who for so long made his New York pulpit a throne of power, wrote one of the great hymns of this century. In it rings the refrain, "Give We thanks to Thee, oh, God." In the first stanza he answers the question, whose land is it?

"Not alone for mighty empire  
Stretching far o'er land and sea,  
Not alone for bounteous harvests  
Lift we up our hearts to Thee.  
Standing in the living present  
Memory and hope between  
Lord, we would with deep thanksgiving  
Praise Thee most for things unseen."

Whose land is it? It belongs to God, Who only is our help and hope. And so, as the servants of the Divine Purpose, pledging our all to the Author of Liberty, the next thing to remember regarding this land of hope and glory is that

### IT BELONGS TO US.

It belongs to us as trustees who temporarily possess it, who walk its soil, who cross its plains, who climb its mountains, who sail its lakes and rivers, who explore its wildernesses. We who have inherited it from those who kneeled around the cradle of the State must regard it as holy ground, whose beauty is to be revered, whose forests are to be guarded, whose soil is to be preserved, whose rivers are to be unpolluted, whose primitive wildernesses are

to be unspoiled, and whose wildlife is to be protected. The unpardonable sin is to sacrifice our matrimony on the altar of commercialism which cares for nothing but greedy personal aggrandizement. Alas, that already disregard for what happens to the land has wrought tragic irreparable havoc. Wanton disregard of the people's rights in forests and rivers and mountain majesties has brought its tragic harvest in dust-bowls, land erosion, privately channeled water power, desecrated park areas, and poisoned rivers. What we call our civilization, if uncurbed, will prove a creeping blight whose symbol is the bulldozer. Big trees must go down before big business. Crystal rivers must be contaminated with disgusting waste rather than to pay the cost for sewage disposal. Public lands must be exploited by devious undercover schemes for private gain. Get-rich promoters with predatory feet go forth to despoil the sanctuaries of the wilderness. Men who loudly advocate arming against foreign foes, for dollars become vandals of the very land of which they hypocritically sing, "I love Thy rocks and rills, Thy woods and templed hills." Whose land are they defiling? Yours and mine.

Every American has fabulous possessions. Literally, this is a land where every man is king. Do you realize that your real estate holdings are enormous? Do you know that as an average American you own an undivided interest in the public lands of the United States equal to nearly three acres? That is equivalent of a dozen generous sized suburban lots. In addition to that, you have valuable property in state and county lands. As an American you are part owner of 460 million acres of federal land. Your part of the United States held for your interests is more than twice as large as Texas, or four times as large as California. The managers who administer the vast interest of all these grazing, scenic and forest areas are your employees. They guard your interests. They harvest your timber and other products on and under the soil. It is estimated that 25 million of these individual owners went to personally inspect their holdings in 1956 in the national parks, the national forests and in the wildlife refuges. These American land-owners by the millions are now, as never before, being alerted to the selfish schemes of those who would deprive them of much of their heritage. From the days of Theodore Roosevelt new Paul Reveres have been riding up and down the lanes and roads and highways of America warning against the designs of foes in our own household. Before it is too late, the attempts to exploit and mar the public lands, the property of every American, must be exposed and halted. Nature's masterpieces must be left untouched and unspoiled. The royal people who own these treasures must make it plain to covetous eyes that these crown jewels are not for sale. America needs prophets to thunder as Nehemiah did centuries ago to the land despoilers of his day, "Behold we are the servants of that large and fat land Jehovah's great goodness hath given our fathers." In bright contrast to the constant efforts of traitors to the land to chisel and

Humanitarianism consists in never sacrificing a human being to a purpose.

Albert Schweitzer.  
Philosophy of Civilization  
The Macmillan Company



# What We Can Learn From Europe

*Enok Mortensen*

## I

### As Others See Us

It has been my good fortune twice within the last five - six years to have been in Europe. I learned a lot about Europe; but perhaps I learned even more about ourselves and our own country. Those of you who have had experience in teaching will know that there is no better way to learn something than to teach it to someone else.

In the fall of 1952, at the invitation of the State Department in Washington, I gave some 75 talks in Denmark on the broad phases of American culture and civilization. Again in 1956 my congregation was good enough to grant me a year's leave of absence so that I might accept a Fulbright stipend which made it possible for me to teach and lecture in three different folk schools in Denmark, and to visit a dozen different countries in Europe.

Long ago, the editor of LUTHERAN TIDINGS asked me to write about my experiences, but I have stalled him off, first because of other commitments and secondly, because I am not especially fond of travelogues. I am writing now not because I am less busy, but because it has become more imperative than ever that we learn something from Europe and other countries abroad, — not only about them and their problems, but about ourselves and our own problems in the light of what others have experienced and what they say and feel about us.

You probably know that ever since 1948 we have spent millions telling others about ourselves. This work has been carried on through radio, books and pamphlets, films and educational exchange programs; and although — to save the precious budget — we have curtailed this effort, it is my opinion that this program of mutual good-will and understanding is more urgently needed than ever before.

The battle of ideas is more important than the battle of guns; and it is of more value to be able to communicate with people everywhere on this planet than to send satellites exploring outer space.

Our predicament is not only that we have enemies that hate us, but that we have friends who don't like us. It was my impression in the fall of 1956 that there was less antagonism toward United States than four years earlier; but there are still millions of people, not least in the "underdeveloped areas," of the world who have become convinced that we are capitalistic, militaristic, and imperialistic, while Communism is the champion of the common man and the defender of peace and justice.

What is it that people abroad dislike about us? They consider many of our movies phony and unrealistic and bemoan the fact that "Hollywood standards" to an alarming extent have come to influence the value of judgments particularly of young people. They reject our comic strips which are being read

## *Pastor Mortensen, of Tyler, Minnesota, Begins A Series of Articles On His Observations In and About Europe*

by more and more "common" people, but which by more serious-minded people are considered vulgar and childish. They love jazz, and Louis Armstrong is one of the best known and best loved Americans abroad; but they shudder at Elvis Presley and the rock-and-roll type of music. They admire President Eisenhower not only for being the "Savior of Europe" but for being sincerely a man of peace; but they have no love for Foster Dulles. They will grant that he is an idealist, but they remember too well the harm that a man with an ideology can do; and they are confused by his vacillating policies and shocked by the bluntness of his speeches and articles.

Their resentment of America is not so much dislike as bewilderment. They like most Americans with whom they come in direct personal contact, and most European exchange students who have been in America become our best ambassadors; but they are hostile to many American tourists who are always complaining about being cheated and who are blatantly boasting of our superiority in everything.

I met a big business man at the airport in Paris who swept the Eiffel Tower, the Louvre, and Sacre Cour off the map with a wave of his hand and this comment:

"Paris? I wouldn't give a nickel for the whole works!"

The point is that a man such as this gives the impression that "the whole works" might be bought — if not by a nickel, then by a more substantial amount; and Europeans, though not less materialistic than we are, nevertheless have and appreciate cultural treasures that no amount of money can purchase.

A favorite story heard all over Europe is that of the long, sleek Cadillac that slid up to the cathedral — I believe at Chartres. The man looked at his watch and then spoke to his wife: "Well, honey, we've got fifteen minutes. You do the inside; I'll take the outside!"

That, to many Europeans, is the picture of the typical American tourist. You and I know that this is an unfair characterization of America, but reactions such as these ought to make us take a second look at ourselves. It is high time not only that we learn what others think of us, but that we humbly and candidly look at ourselves and reappraise our values and ideals.

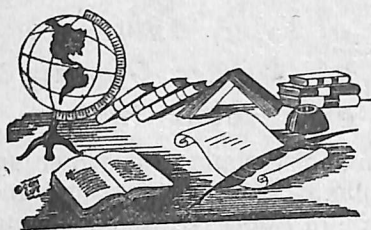
(Continued)

## Peace

Only inasmuch as it shall have a new spirit and temper ruling within it, can the state achieve peace within its borders; only inasmuch as a new spirit and temper shall arise between states, can they come to understand one another, and cease to bring destruction upon each other; only inasmuch as the modern states confront the colonial world in a new spirit and temper from that of the past, will they cease in that quarter to load themselves with guilt.

**Dr. Albert Schweitzer.**





## OPINION AND COMMENT

THE SYNOD'S board of ordination has recently met to discuss the candidacy of four men for ordination this summer. The four, on completion of their current studies, will all have been found qualified and will, we have reason to believe, soon be at work in vacant churches here and there. Thank God for these new men! We all wish there might have been three times as many; but some years there are none, so let us be grateful that this year is not one of them. Our congratulations to Folmer Farstrup, Ronald Hansen, Donald Holm and Lavern Larkowski for completing the long hard pull through college and seminary, now soon over. A minister uses one-sixth of his career preparing for the last five-sixths, and it is no minor accomplishment. Our Synod must praise God that His Spirit has found these men and assigned them their special tasks in His Kingdom.

ONE OF THE CANDIDATES began his higher education together with the editor some twenty (!) years ago, and after pursuing another career for the major part of his young adulthood, determined only recently to seek ordination. Folmer Farstrup's example may perhaps kindle some dormant interest in other adult young men. Our vacant pulpits and our coming new vacancies brings the pastoral supply situation to the point of high urgency. Every person should encourage qualified men among his acquaintances to consider the calling of the ministry. Just as Jesus and his friends found their candidates among a variety of vocations, so might we discover that there are office workers and manual workers and teachers among us who could be preachers, given the confidence which proper training brings.....We learned recently of an airlines pilot flying regularly with Delta Airlines, who is a student in a Lutheran seminary near Chicago, and who attends classes between runs to Paducah and Detroit. He has a wife, and four children under the age of six. When the urgency is recognized and when the challenge is not stifled by short-sighted parents and friends, it seems that almost anything is possible. A centrality of purpose can overcome any number of discouraging and distracting hindrances. We have hurt our church and we have sinned against the Kingdom if we have let some of our young men go by neglect or default. Space exploration makes all the headlines, but spiritual exploration is still our crying need. Our church must be kept strong.

HEADLINES WERE MADE by Dr. F. Eppling Reinartz, the president of the NLC and the secretary of the ULCA at the annual meeting of the NLC in Atlantic City last month. Dr. Reinartz made what he called an eleventh hour plea "in considerable anguish of soul" to the member churches to abandon their present dual merger plans in favor of an all-out effort to unite all the eight bodies in the Council.

His proposal was rejected by the meeting for reasons that were perhaps valid enough. It may be well, however, to present here a brief review of the merger status at present. There has not been space in these pages to print all the news from other synods which might be of real interest to readers of LUTHERAN TIDINGS. The following summary statement may help to bring everyone up to date....The first recent merger activity began with the decision of five synods (not including our own) to hold exploratory conferences looking toward real merger into one great church. The members of this first five were: Augustana; Evangelical Lutheran Church; American Lutheran Church, Lutheran Free Church; and United Evangelical Lutheran Church. Within a very short time, Augustana withdrew from this union effort. One of the reasons seems to have been that Augustana preferred that the talks should be open to other Lutherans, while the remaining four synods felt they were of such doctrinal kinship that they represented an entire single unit of American Lutheranism. The remaining four continued their discussions and made considerable progress and finally reached the point where individual synod conventions could be approached and a different vote taken. Three of the synods ratified the plans at once, but in the fourth, Lutheran Free Church, merger met with serious opposition. Spokesmen for the Free Church say that the very small congregations — in general — opposed the merger. Under the system of referendum by local congregation, each church had one vote, not depending on the number of members. And so, two years ago, the vote to merge was defeated. Leaders of the LFC consequently withdrew from the discussions. The remaining three (ELC, ALC, UELC) naturally were sorry to lose another member of the original five, and kept the door open for continued negotiation with the LFC. Meanwhile, the referendum procedure in the LFC was altered so that only a two-thirds vote was needed (instead of three-fourths as formerly) and a new system of granting votes was devised to give larger congregations a fairer share of influence in such important matters as merger. Churches with 1,000 members were given as many as 10 votes, while churches with 50 or fewer members were given one vote. On this referendum, conducted last fall, the vote to merge was again defeated, losing by 17 votes out of 1,156 ballots cast by the 75,000 member synod. Better than 65 per cent favored the Free Church's return to the union deliberations, but it was not enough. On the previous vote, about 64 per cent favored merger. Top leaders in the LFC were, it was reported, keenly disappointed by the results. The annual conference of the synod last June had taken actions which indicated a favorable trend toward merger.....In the midst of these actions, Augustana and the United Lutheran Church suddenly proposed another merger movement involving themselves and any others who might be interested. Soon the Suomi Synod (Finnish) and our own AELC had accepted the invitation to these talks, which was extended to all Lutherans....There are therefore two going mergers at present. One involves our church and the ULCA, and Augustana, and Suomi. If present plans succeed, this new church will be formed within three or four years. The other



## NLC Rules Out of Order Union Plea by President

Atlantic City, N. J. — (NLC) — A hands-off policy on current union negotiations in American Lutheranism was enunciated by the National Lutheran Council at its 40th annual meeting here.

The Council ruled out of order a plea that plans for two separate mergers be abandoned in favor of an all-out effort to unite the NLC's eight bodies into a single Church.

The "eleventh-hour" proposal was made by Dr. F. Eppling Reinartz "in considerable anguish of soul" in his annual report as president of the Council.

"The church bodies of the National Lutheran Council under God and now ought to come into organic union," he declared.

The Council said that matters affecting church union, "discussed so earnestly" in Dr. Reinartz's report, "are constitutionally outside the competence" of the cooperative agency.

The Council agreed, however, to receive the report and spread it on the minutes" as the expression of conscientious convictions to which we have listened with respect and attention."

Dr. Oscar A. Benson of Minneapolis, president of the Augustana Lutheran Church, questioned the premises of the recommendation and noted that since the Council speaks on social trends, international affairs and other issues without specific authority of its member bodies, "it should also be able to do so on Lutheran unity."

He said the resolution should have contained something about sharing Dr. Reinartz' "agonized hope" for achieving union of the eight Church bodies participating in the Council.

Four of these — Augustana, the United Lutheran Church in America, American Evangelical Lutheran Church and Suomi Synod — are engaged in negotiations toward merger, while three others — the Evangelical Lutheran Church, American Lutheran Church and United Evangelical Lutheran Church, plan to unite in 1960.

Dr. Fredrik A. Schiotz, president of the ELC, argued that the Council's constitution did not permit the agency to discuss Lutheran union, that he himself was "out of order" in listening to the report.

He said he would gladly endorse a hope for total Lutheran unity, but pointed out that Dr. Reinartz had pleaded only for a union of two thirds of American Lutheranism — an apparent reference to the fact that his appeal did not include the Lutheran Church-Missouri Synod, second largest Lutheran body in America, which is not a member of the NLC.

Dr. Milton Burgess, a ULCA layman who is an editorial writer for the Pittsburgh Sun-Telegraph, said that Lutheran laymen cannot understand why the Lutheran Church is not completely united.

The resolution adopted by the Council with only a scattering of negative votes was recommended by a special five-member committee appointed to study the president's report. The committee was headed by Dr. H. L. Foss of

Seattle, Wash., president of the Pacific District of the Evangelical Lutheran Church.

Other members of the committee were: Dr. Malvin Lundeen of LaGrange, Ill., vice president of Augustana; Dr. John Stensvaag of Minneapolis, vice president of the Lutheran Free Church; Judge James F. Henninger, ULCA layman of Allentown, Pa.; and Dr. R. W. Miottel, ALC layman of Detroit, Michigan.

## Ethical Yardstick Urged to Measure U. S. Policies

Atlantic City, N. J.—(NLC)—An ethical yardstick against which American citizens can measure government policies was proposed here by a prominent Lutheran leader.

Dr. Paul C. Empie, executive director of the National Lutheran Council, said he made the suggestion as "a conversational starting point for our fellow American" toward developing a consensus as to just how the "best interests" of the United States are to be defined.

"Only in the light of such principles," he told the NLC's 40th annual meeting, "can the wisdom and rightness of our nation's foreign policy — including United Nations relationship, defense and disarmament, trade agreements and foreign aid — and domestic policy — involving the treatment of racial and minority groups; immigration, and protective tariffs — be discerned."

As basic to any spelling out of governing principles and long-range goals of the U.S., Dr. Empie cited two major needs — recognition that love not force is the "only ultimately effective power" for world peace, and recognition of the complete interdependence of all nations.

"Surely this is the time for mankind to recognize," he said, "that love is the true essence of harmonious human relationship and to choose love as the motive by which alone the biding peace of the world can be assured."

Pointing out that religion has long proclaimed this truth, he asserted that "it is now imperative that nations acknowledge it and incorporate it in their dealings with one another."

"Such a course is not to be dismissed as fantastic idealism," he added. "The most hard-headed realist, if he is honest, will be driven to the conclusion that love is man's last chance. There is no other way. The handwriting on the wall is plain: 'Love one another or die.'"

As the moral basis of long-range objectives, Dr. Empie outlined a five-point statement of fundamental principles through which, he said, "our nation and the world will be blessed." These were:

— U. S. interests, responsibilities and welfare are not only inter-related but inextricably intertwined and interdependent with those of other nations throughout the world.

— U. S. plans, domestic as well as foreign, must be designed to further purposes consistent with the social, economic and political well-being of the total family of peoples and races and must be carried out within the framework of world obligations.

— U. S. policies must not be determined arbitrarily in isolation, nor in reliance primarily on power, but . . . out of fundamental recognition of her obligations toward others and harmony with universal standards of justice recognized in association with other nations.

— U. S. standards of living, including immigration and trade restrictions, treatment of racial, cultural and social minorities, and foreign policy must manifest a sense of moral responsibility.

— U. S. ultimate peace and happiness depend upon the readiness now to share natural and technological resources to less developed nations . . . to improve their standards of living and create "a climate conducive to moral growth and well being."

Dr. Empie's statement was referred to the NLC's Committee on Social Trends for further study.

merger involves the ELC, ALC and UELC, and will form "The American Lutheran Church" (TALC) in 1960. The present status of the LFC keeps her outside the sphere of either of these two mergers. The Lutheran Church-Missouri Synod likewise is a solitary church. In addition there are half a dozen very small "splinter" churches who steadfastly maintain their independence. . . . Dr. Reinartz's dramatic plea for rethinking all the merger movements was ruled out of order because the NLC constitution did not permit floor discussion on merger or union at its conventions.





## Paging Youth

American Evangelical Lutheran  
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,  
Des Moines 16, Iowa

### Outdoor Lover ?

Wouldn't you like to laze along a New England river as it flows through the rolling countryside? See the sun setting over the Cascade Range? Hosteling offers any of these opportunities for fun and adventure. You'll travel light, by bicycle and foot mostly, or in a Volkswagon, covering long distances by train, bus and steamer; living out of a rucksack or saddlebag, staying in Youth Hostels, Y's and International Student Centers.

You'll do your own cooking — and learn to eat it, too, wash your own clothes, (wonder fabrics are the answer), and join in international conversation and a song at the close of day. You'll travel with a group, and your days in the sun and the wind (and let's be honest, the rain) will expand your personal horizons; by getting to know yourself better, you'll soon learn to appreciate the viewpoint of others.

On a hostel trip, you'll have "the experiences of a lifetime." Hosteling is a way of life. It is simple, inexpensive, informal, friendly living. It is hiking, biking, skiing, horseback riding, canoeing, swimming, square dancing. It is exploration of historic, cultural, and scenic places, alone or with a group. It is an opportunity to meet and know people. It is a way to see and learn to know the countryside on a limited budget.

A hostel is a simple overnight accommodation. They provide separate sleeping quarters and washrooms for the fellows and girls, a common kitchen where hostellers cook their own meals, and usually space for recreation. Hostels provide bunks, blankets, cooking utensils, and cleaning equipment — all strictly self service.

There are hostels in 32 countries, including the United States and Canada. So, if you are interested in cheap and interesting travel, write to: American Youth Hostels, Travel Department, 14 West 8th, New York 11, New York.

### AELYF Doin's

Dagmar, Montana: The Dagmar-Volmer LYF sponsored a community Fastelavns party February 23 at the Parish Hall there. The traditional "hitting the cat out of the barrel" was a "big hit." Gail Christensen and Jerry Thuesen were crowned queen and king. They had the biggest "hits" it seems. Hot cross buns were the center of attraction for lunch.

Tyler, Minnesota: A basket social there recently was a huge success. Approximately \$140 was profited along with a great deal of good relationships between young and old.

### Skills . . Ideas . . Leadership

If you are at all interested in the fine points of recreation and recreational leadership, the Northland Rec Lab is for you. The whole panorama of recreation is available to enjoy, experience, and explore. This is an opportunity to gain insights into the idea of purposeful recreation. Formal and informal discussions and actual participation will enable an interested person to learn the ins and outs of the concept of recreation.

All leaders constantly need new ideas, experiences in skills in crafts, table fun, active and folk games, music, stunts and the whole idea of group living. By sharing with other leaders, doing and learning is available to you.

The Northland Rec Lab offers specialists in various fields to help you with your problems. In this type of situation, unique fellowships can be realized and unlimited ideas can be made real.

This year, the session begins April 17 and ends April 24. Board, room, and registration for the week is only \$39.00. Questions and registrations (no deposit is required) should be sent to: NORTHLAND REC LAB, 3100 WEST LAKE STREET, MINNEAPOLIS 16, MINNESOTA. Make use of this opportunity. It will be well worth your while!

### More on Scholarships

The Lutheran Brotherhood Insurance Company is offering AELYF two scholarships this year, for two of its outstanding graduating high school seniors. Each scholarship is valued at \$150.00. They are awarded to students who have made a high scholastic record and evidenced a favorable degree of leadership during their high school years. They are available only to those students who are planning to attend a Lutheran college.

They are available to a Boy Scout or Explorer who has attained to First Class or higher rank as a Boy Scout, or equivalent Explorer rank, and who has been granted the Pro Deo et Patria Award.

They are also available to those who have shown leadership qualities and are members of the 4-H and who have met the advanced requirements for at least one agricultural or homemaking project.

They are available to any AELYF member who has shown outstanding qualities as a leader and who has made a high scholastic record, even though he or she may not be a Boy Scout or 4-H Club member. The applicant must be of the Lutheran faith in order to qualify.

If you are interested, write for an application blank to: Lavern Larkowski, 1100 Boyd, Des Moines 16, Iowa. When you have filled out the application blank, return it to the same address immediately. **All applications must be returned by April 9 in order to be considered.**

The AELYF Board and an advisory committee will make the selection. The two chosen representative applications will then be sent to the Lutheran Brotherhood offices for final approval. The scholarship winners will be notified by the Lutheran Brotherhood Company.

Order your application blank now!



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## Jubilee Thoughts

### THEY MADE A PATH

Since we now have embarked on our Jubilee Year with high hopes and plans for many festive occasions, it may be well for us to pause and give reverent tribute to that small band of enthusiastic women who met in Chicago fifty years ago and founded our Women's Mission Society. Their first aim was to make our women more mission minded. How well have we carried out those high ideals? They made the path. It is not enough that we follow the path — we must constantly widen our horizons with the ever increasing needs within our own groups and around the world.

Among those closely associated with the early days of WMS the small but dauntless figure of Mrs. Karoline B. Kjolhede stands out most vividly for me. To her, the Santal Mission, the small struggling congregations, the young student pastors and our church college, represented the most important causes in life and it was her greatest joy to help these causes through her work with the Women's Mission Society.

Our mission field has expanded to include many projects and we are humbly grateful for these opportunities to serve. May we not in our preoccupation with the outward aspects of our Jubilee festivities fail to ask God's blessing on our undertakings that we may fulfill the high expectations of our founders.

"Each noble service that men have wrought  
Was first conceived as a fruitful thought.  
Each worthy cause with a future glorious  
By simply growing becomes victorious."

(K. Ø.)

Agnes Nelson.

## Society Marks Anniversary

Despite the stormy weather earlier this week, there was a fine turnout for the tea given by the Women's Mission Society in the parish hall of Our Saviour's Lutheran church. This event was held to commemorate the 50th anniversary of WMS.

Mrs. Mary Knudstrup, the only living charter member of this group, gave a brief resume of the WMS history. It was at the national convention of the local church's synod in Chicago that WMS had its beginning. Mrs. Knudstrup came back from that meeting and was asked by the local pastor to begin the work here.

Mrs. Harry Fredriksen presented a corsage to Mrs. Knudstrup when she was introduced and the program opened with the singing of the WMS theme song, "Lord, I Wish to be Thy Servant."

There are 20 organizations of WMS in the state of Michigan. As state president, Miss Thora Hansen was also presented with a corsage. The local organization has as its president, Mrs. Anna R. Jensen, and she too was introduced and presented with a corsage.

The musical part of the program consisted of a clarinet quartet comprised of Ann Sell, Lynn GeBott, Cathy Schulz and Kay Stypa, who played "Minuet" from Schubert. Diane Jolly introduced Lynette Raatz and Lyla Gilbert and they formed a clarinet trio to play "Eudora" by Chandler. Concluding the program was a piano solo by Ann Jeffries.

After the short, but delightful program a social hour was enjoyed. The tea table was beautiful with its white linen

cloth, gold jonquils and candles in brass holders. Mrs. Jensen and Miss Hansen presided at the coffee services.

In charge of arrangements for the tea were Mrs. Magnus Petersen and Mrs. Harry Fredriksen. Their committee consisted of Florence Hansen, Inez Hansen, Lena Nielsen, Louise Hansen and Flora Weis.

## The Mark of the Hawk

A new film, "The Mark of the Hawk," is soon to be released. It is a very moving and dramatic story of an unidentified country in South Africa.

It is a story of the conflict between Christianized and western educated natives who wish to achieve equality by peaceful means and their terrorist brothers who want to use violence against "white tyranny."

It deals with white colonials and exploiters who ignore the warnings and attempt to take the law into their own hands. The affirmation of the power of Christ's teachings and the brotherhood of man is carried out by ministers and missionaries who have lived through terrorism and its consequences in other countries.

That, briefly, is the subject matter of "The Mark of the Hawk." It bears no denominational label but belongs to all Christendom. The film, distributed by Universal International, will go into general commercial release on March 11 in the Detroit and Los Angeles circuits, other sections of the country to follow. It is a Superscope-Technicolor film, with an outstanding cast of qualified performers.

Parents' magazine has awarded it the family merit award for March and a review of the film will appear in the March issue of the magazine.

Plans are under way to contact local councils of churches, ministerial associations, women's groups and others to promote the film.

Inasmuch as 1959-60 is being prepared by the National Council of Churches for the study of Africa "The Mark of the Hawk" is an excellent introduction. I urge you to see it.

In today's world we must be alert on all fronts where crimes against human rights are committed. We need to rid ourselves of prejudice and hate to become truly Christian citizens in a world community.

Elsie H. Olsen.

## Did You Know ?

### HISTORICAL SIDELIGHTS

Do you know who have served as presidents of WMS during these fifty years? It is rather interesting to note that the first president of WMS, Mrs. J. M. Gregersen (1908-1909) was from St. Stephen's church, Chicago. Our present president, Miss Emilie Stockholm is also from Chicago, but from Trinity church. Four of our WMS presidents were from Michigan, namely Mrs. P. Kjolhede (1909-1937), Mrs. Seelev Knudstrup (1937-1940), Mrs. C. A. Stub (1940-1943), Mrs. Elmer Ness (1943-1945). So for twenty-nine years WMS was governed from Michigan and it left its mark in that district. It is evident that mission-mindedness has been cultivated there.

Mrs. Hans Egede, who served as WMS president (1945-1955) prior to Miss Stockholm, came from Iowa. We who live in Iowa are sure that helped to lift our sights.

Mrs. Knudstrup, Mrs. Stub and Mrs. Egede are the past presidents still with us. Perhaps they appreciate this Jubilee better than most of us. We honor them and thank them for their efforts in behalf of WMS.



## Louise Jorgensen

The Danish actress, Louise Jorgensen, will make a tour of America, with support from the department of education in Denmark. She will give a dramatic reading of the BOOK OF JOB at a number of schools. Her schedule in March includes: 21, 10 a. m. at Wagner College, N. Y.; 25, 10 a. m. Wartburg College, Waverly, Iowa; 26, 8:30 a. m. Wartburg Seminary, Dubuque, Iowa; 27, Luther Seminary, St. Paul, Minn.; 28, 10 a. m. St. Olaf College, Northfield, Minn.; 28, St. Peder's Lutheran Church, Minneapolis, Minn.; 31, Bethany College, Lindsborg, Kansas. Later she will visit a dozen other colleges, including Dana and Grand View, Thursday, April 10, at 11 a. m., at Luther Memorial Church, Des Moines, Iowa.

By contacting one of the schools, free admission to the program may most likely be had.

A Danish program will be presented Thursday evening, March 20, at Perth Amboy, N. J., and on Sunday, April 13, at Tyler, Minnesota.

As Mme. Jorgensen has consented to extend her stay in America it might be possible for congregations to get her to visit. Invitations should be sent as soon as possible to Dr. P. Nyholm, Wartburg Seminary, Dubuque, Iowa.

Among comments about Miss Jorgensen's reading from the Book of Job are these: ".....held an audience spell-bound in Manchester Cathedral last night." (Daily Dispatch, Manchester.) "Her mastery of the art of recitation is poignant, grand and beautiful from beginning to end." (Kristeligt Dagblad, Copenhagen.)

## The Prayer of a Child

Many years ago a poor farmer in Iowa, to improve his temporal circumstances, filed a claim for land in the great Northwest, where free land was still to be had. The new farm lay thirty-five miles from the nearest place where religious services were being held.

On the day when the family was about to leave their rented Iowa farm the parents missed their little daughter, who was an eager Sunday School pupil. At last the mother found her in her former bedroom which now was empty, and listened to her simple but earnest prayer:

"Dear Lord Jesus, we are now going to a place where there is no Sunday School, no church, and no Savior. So I must bid you good-bye, dear Lord."

This touching prayer so moved the mother that, weeping with her child she knelt down and asked God in His mercy to provide a Sunday School for her daughter in their new home. Only a few months after the family had arrived in the Northwest a Christian missionary came to the forsaken home, interested the settlers of that area in Christian mission work, and was able to organize not only a Sunday School but also a church.

"Out of the mouth of babes and sucklings has Thou ordaineth strength." (Ps. 8:2)

The Presbyterian.

# The Mountain Revisited

## "The Gospel of Resistance"

(Sermon on the Mount as translated in RSV)

### XI

A great advance in justice was made when it was decreed that the punishment should fit the crime. Time was when you were at liberty to kill a man if he inflicted upon you an injury. Lamech boasted (Genesis 4:23):

"I have slain a man for wounding me,  
a young man for striking me."

The law of Moses provided that retaliation was to be in proportion to the wrong that had been received: "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe" (Exodus 21: 23-45; compare Leviticus 24:20; Deuteronomy 19:21).

If a man knocked out your tooth, you were no longer entitled to knock out his brains. A code of justice had replaced the law of the jungle. The Sermon marks an equally notable advance over the law of the tribe: "You have heard that it was said 'an eye for an eye and a tooth for a tooth.' But I say to you, do not resist one who is evil. But if one strikes you on the right cheek, turn to him the other also" (Matthew 5:38 RSV). A fundamental Reformation principle of Bible study is that Scripture must be interpreted by Scripture.

Words must be translated always with a view to the context. English versions generally obscure the fact that the word here translated "resist" is precisely the Greek word which Paul uses of his attitude toward Peter. When the "rock apostle" turned his back on the inclusiveness of the Gospel and refused to eat with Gentiles, Paul says: "I opposed him to his face" (Galatians 2:11). Earlier versions made this read "I withstood him to the face." In the King James Version the word which in nine instances is translated "resist" is in five other cases translated "withstand." In II Timothy 3:8 the word occurs twice. The King James translated it "withstood" in the first clause, "resist" in the second.

The military signification of the word appears in Ephesians 6:13: "take the whole armor of God, that you may be able to withstand in the evil day." This for Paul becomes an allegory. One who is "to withstand in the evil day" must equip himself with the girdle of truth, the breastplate of righteousness, the shield of faith. These are the weapons which Paul used in resisting Peter. Although he was sure Peter's position represented a complete perversion of the Gospel, he did not think it would help the situation to have someone stab Peter in the back or stick a knife through his heart. He resisted Peter by courageously setting forth the truth. Paul's understanding of this point of the Sermon evidently was that violence done to enemies does not destroy the enmity. This can be done only by "the sword of the Spirit" (Ephesians 6:17).

J. Carter Swaim.



## Our New Paper

In November I sent out a letter to all the women's groups in our synod asking for financial aid in paying off the deficit that would accrue at the end of the year for Child's Friend. This deficit would be quite large because, with the ceasing of publication at the close of the year, income from subscriptions naturally would be stopping with the cost of publishing the paper remaining constant.

It has been very gratifying to receive so many gifts from so many organizations. In all, \$735.50 has been received from 66 groups. This is a very fine response. Some also sent little notes along telling how much their children had enjoyed Child's Friend and that they were looking forward to the new paper, Junior Tidings. Thanks to all of you who sent gifts.

In setting up a mailing list of this size there are bound to be mistakes. If any are receiving two copies of Junior Tidings to a home, if an address is incorrect, or if someone who should be getting the paper is not receiving it, please let me know. Pastors, superintendents, teachers, and homes which have children in our church schools should all be receiving Junior Tidings. And please keep in mind that it costs five cents to receive a notice from the postal department that a subscriber has moved, whereas that same subscriber could send the same information for two cents and in addition get all the copies of the paper instead of missing several issues in the meantime.

It will be the responsibility of each superintendent to keep the mailing list from his or her church up-to-date and let me know when names should be added or taken off. If a family leaves the AELC it is, of course, not entitled to a free subscription, but anyone may subscribe to Junior Tidings at the rate of \$1.25 a year.

**Mrs. Harold Petersen, Askov, Minn.**  
Circulation Manager of Junior Tidings.

## Where Are Such Christians Now ?

"This is a cheerful world as I see it from my garden, under the shadow of my vines. But if I could ascend some high mountain and look out over the wide lands, you know very well what I would see — brigands on the highways; pirates on the seas; armies fighting, cities burning; in the amphitheatres men murdered to please applauding crowds; selfishness and cruelty, misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are the Christians — and I am one of them."

—A letter from Cyprian to Donatus, about A. D. 250.

## WCC Executives Meet

The 12-member Executive Committee of the World Council of Churches ended a five-day meeting in London, England, February 14 with an assurance that the Council's proposed religious liberty study is to be "world-wide" and not restricted to "certain crisis areas."

The study, authorized by the Central Committee of the World Council at its meeting at Yale Divinity School, New Haven, Conn., last summer, called for a study of religious liberty "in Roman Catholic and other countries."

Spokesmen for the Executive Committee emphasized that the study is to be a comprehensive analysis of the problem of religious liberty around the world.

Three World Council of Churches representatives, accompanied by interpreters and consultants, are to meet with representatives of the Moscow Patriarchate of the Russian Orthodox Church early in August, Dr. Franklin Clark Fry, New York, chairman of the Executive Committee said at a press conference at the end of the meeting in London.

Earlier in the week the Executive Committee had voted to accept a suggestion made by the Moscow Patriarchate for a meeting. The Russian Orthodox Church declined membership in the World Council of Churches when it was formed in 1948 but said then that the decision was "for the present."

Arrangements for the present meeting have been in progress for some time. The date originally set for the talks was January, 1957. That meeting was called off at the request of the Patriarchate.

World Council officials have expressed the hope that the meeting will result in a "greater understanding of each other's positions" and that "the erroneous conception of the ecumenical movement held by the Russian Orthodox Church in 1948" has changed.

"In the spirit of the ecumenical movement, we have looked forward for two years to this new opportunity to discover ways in which fellowship in Christ may be assured by those who profess Him, albeit in the midst of drastically differing historical situations," said Dr. Fry.

Dr. Fry said formal negotiations and rapid progress were not expected. The Council's general secretary, Dr. W. A. Visser 't Hooft, said "there is a terrible lot of explaining to be done."

In other actions at the five-day meeting, February 10-14, the Executive Committee:

**Heard** its general secretary characterize relations with the churches in Eastern Germany as "the most difficult problem of the last few months." He cited recent refusals of the East German government to grant visas to churchmen to attend conferences in other countries.

"It is of greatest importance to maintain relations with churches in Eastern Europe but it is getting more and more difficult, because of pressure on the churches," he said citing the displacement of Hungarian Bishop Lajos Ordass as primate of his church.

**Recommended** to its Central Committee that the Third Assembly of the World Council of Churches

(Continued on Page 14)



## The Long Range Program

Detroit — (NLC) — Representatives of four Lutheran church bodies laid plans here to continue a long-range program of cooperation in parish education as four other bodies officially withdrew from the venture.

Remaining in the program are the parish education boards of the United Lutheran Church in America, Augustana Lutheran Church, Suomi Synod and American Evangelical Lutheran Church. These bodies are currently engaged in negotiations toward merger.

Dropping out of the program are the Evangelical Lutheran Church, American Lutheran Church and United Evangelical Lutheran Church, which are also planning to unite in a single body, and the Lutheran Free Church.

Formal notice of their withdrawal from the cooperative project was given at a two-day meeting here at which the four groups pledged to the program reorganized its administrative structure and approved plans for their next four years of activity.

The action of the ELC, ALC and UELC parish education boards was taken after the Joint Union Committee of the three bodies refused to commit the proposed new Church to the program.

The committee said it felt "The American Lutheran Church," to be constituted in 1960, should "remain free to determine its own course in developing and promoting teaching materials."

This position was explained at the meeting by the Rev. W. Schlachtenhaufen of Milwaukee, Wis., a member of the ALC's Board of Parish Education.

Although the Free Church voted in two congregational referendums to stay out of the TALC negotiations, its close association with the merging bodies was reported to have influenced its decision also to withdraw from the parish education program.

In reorganizing the joint board committee in charge of the long-range program, the four groups meeting here re-elected Dr. Walter B. Freed of Washington, D. C., as chairman. He is president of the ULCA's board of parish education.

Also named were Dr. Martin J. Heineken, professor at Lutheran Theological Seminary at Philadelphia, and a member of the ULCA board, as vice chairman; the Rev. Frank Bonander of Worthington, Minn., chairman of Augustana's Board of parish education, as secretary; and the Rev. Marvin Raymond of Galesburg, Ill., a member of the Augustana board, as treasurer.

The meeting approved the appointment of nine persons to a joint staff under the direction of Dr. W. Kent Gilbert III of Philadelphia, staff secretary of the ULCA board, who is serving as director of the program.

Six members of the joint staff are being drawn from the ULCA's board of parish education and three from that of Augustana. They will give half their time to the cooperative program, taking over progressively the function of the boards of the cooperating Churches.

The meeting here began the second year of activity to provide a common curriculum for all the

church schools — Sunday, weekday, catechetical, camp and home — of the participating bodies.

The first year of the program in 1957 was devoted to the study and development of educational objectives for every age level from birth to old age.

According to Dr. Gilbert, it was the most detailed and exhaustive analysis of parish education aims and purposes ever undertaken by a Protestant denomination. Approval of the objectives by the cooperating boards marked completion of the first phase of the long-range program.

A curriculum design to fulfill the general and age-group objectives will be studied and developed during the second phase of the program, which it is hoped to complete by mid-year of 1960.

Then, according to present estimates, two and one-half years will be required to produce the first of the series of printed materials, which will probably appear early in 1963.

Plans also call for a continuing field and leadership program for effective use of the new literature.

## NLC Re-Elects Officers at 40th Annual Meeting

Atlantic City, N. J. — (NLC) Dr. F. Eppling Reinartz was named to his third one-year term as president of the National Lutheran Council at the opening session of its 40th anniversary meeting here. He is secretary of the United Lutheran Church in America, a post he has held since 1947.

Chosen again as vice president was Dr. Norman A. Menter of Berkeley, Mich., first vice president of the American Lutheran Church and president of its Michigan District.

Also re-elected by the Council were Dr. Raymond M. Olson of Minneapolis, stewardship director of the Evangelical Lutheran Church, as secretary, and Mr. Fred C. Eggerstedt of New York, ULCA layman and a former vice president of the Chase National Bank, as treasurer.

## A Prayer

O Head so full of bruises,  
So full of pain and scorn,  
'Midst other sore abuses  
Mocked with a crown of thorn;  
O Head, ere now surrounded  
With brightest majesty,  
In death now bowed and wounded,  
Saluted be by me!

I give Thee thanks unfeigned,  
O Jesus, Friend in need,  
For what Thy soul sustained,  
When Thou for me didst bleed;  
Grant me to lean unshaken  
Upon Thy faithfulness,  
Until I hence am taken,  
To see Thee face to face. Amen.

**Bernard of Clairvaux.**



adventure as they stepped upon the shore of the new land. . . . "In the name of God, Amen."

As President Eisenhower has declared more than once, America just doesn't make sense without religion. She holds in her hand a divine invitation to the Universal Father's hurt and wounded children everywhere. How eloquently that is phrased on the Statue of Liberty close by the Golden Door, "Give me your tired, your poor, your huddled masses yearning to be free." Often, in a burst of patriotic fervor have we heard the expression, when some vista of surpassing loveliness has stretched out from a lofty inspiration point, "This is God's country." That is true in a profounder sense than just the signature of beauty across a smiling landscape. Whether on this embattled globe there shall be another crucifixion of Christian truth as it climbs a new Calvary. . . . Whether in coming days there shall be darkness over the face of the earth from the Sixth Hour until the Ninth (and that may be a thousand years) depends largely on whether God can count on America with her material and moral power to say, at whatever cost, to rampant forces of darkness bent on enslaving the world, "You shall not pass." Today, with our free world allies unequal to the crisis without America's might, we stand at Armageddon and we battle for the Lord. With all her shortcomings, America has literally come to the Kingdom for such a time as this. In this great hour may she fail not man nor God. So, first of all, this land, as the arsenal of human dignity, belongs to the God of all the earth Who in history's unfolding kept it for his beneficent purpose. Dr. William P. Merrill, who for so long made his New York pulpit a throne of power, wrote one of the great hymns of this century. In it rings the refrain, "Give We thanks to Thee, oh, God." In the first stanza he answers the question, whose land is it?

"Not alone for mighty empire  
Stretching far o'er land and sea,  
Not alone for bounteous harvests  
Lift we up our hearts to Thee.  
Standing in the living present  
Memory and hope between  
Lord, we would with deep thanksgiving  
Praise Thee most for things unseen."

Whose land is it? It belongs to God, Who only is our help and hope. And so, as the servants of the Divine Purpose, pledging our all to the Author of Liberty, the next thing to remember regarding this land of hope and glory is that

#### IT BELONGS TO US.

It belongs to us as trustees who temporarily possess it, who walk its soil, who cross its plains, who climb its mountains, who sail its lakes and rivers, who explore its wildernesses. We who have inherited it from those who kneeled around the cradle of the State must regard it as holy ground, whose beauty is to be revered, whose forests are to be guarded, whose soil is to be preserved, whose rivers are to be unpolluted, whose primitive wildernesses are

to be unspoiled, and whose wildlife is to be protected. The unpardonable sin is to sacrifice our matrimony on the altar of commercialism which cares for nothing but greedy personal aggrandizement. Alas, that already disregard for what happens to the land has wrought tragic irreparable havoc. Wanton disregard of the people's rights in forests and rivers and mountain majesties has brought its tragic harvest in dust-bowls, land erosion, privately channeled water power, desecrated park areas, and poisoned rivers. What we call our civilization, if uncurbed, will prove a creeping blight whose symbol is the bulldozer. Big trees must go down before big business. Crystal rivers must be contaminated with disgusting waste rather than to pay the cost for sewage disposal. Public lands must be exploited by devious undercover schemes for private gain. Get-rich promoters with predatory feet go forth to despoil the sanctuaries of the wilderness. Men who loudly advocate arming against foreign foes, for dollars become vandals of the very land of which they hypocritically sing, "I love Thy rocks and rills, Thy woods and templed hills." Whose land are they defiling? Yours and mine.

Every American has fabulous possessions. Literally, this is a land where every man is king. Do you realize that your real estate holdings are enormous? Do you know that as an average American you own an undivided interest in the public lands of the United States equal to nearly three acres? That is equivalent of a dozen generous sized suburban lots. In addition to that, you have valuable property in state and county lands. As an American you are part owner of 460 million acres of federal land. Your part of the United States held for your interests is more than twice as large as Texas, or four times as large as California. The managers who administer the vast interest of all these grazing, scenic and forest areas are your employees. They guard your interests. They harvest your timber and other products on and under the soil. It is estimated that 25 million of these individual owners went to personally inspect their holdings in 1956 in the national parks, the national forests and in the wildlife refuges. These American landowners by the millions are now, as never before, being alerted to the selfish schemes of those who would deprive them of much of their heritage. From the days of Theodore Roosevelt new Paul Reveres have been riding up and down the lanes and roads and highways of America warning against the designs of foes in our own household. Before it is too late, the attempts to exploit and mar the public lands, the property of every American, must be exposed and halted. Nature's masterpieces must be left untouched and unspoiled. The royal people who own these treasures must make it plain to covetous eyes that these crown jewels are not for sale. America needs prophets to thunder as Nehemiah did centuries ago to the land despoilers of his day, "Behold we are the servants of that large and fat land Jehovah's great goodness hath given our fathers." In bright contrast to the constant efforts of traitors to the land to chisel and

Humanitarianism consists in never sacrificing a human being to a purpose.

Albert Schweitzer.  
Philosophy of Civilization  
The Macmillan Company



## Whose Land Is It?

(Continued from Page 4)

ruin its glory so that its resources may be drained into their coffers, is the story unfolded in a recent book entitled "The Heritage of Every American." It is the story of what one great American, John D. Rockefeller, Jr., has done to stay the hand of the despoiler. His conservation activities have ranged from city park to national parks, from Acadia, Maine, to the Virgin Islands, from the Hudson Valley with its mighty palisades to the towering redwoods of the West, from the Great Smokies to the Grand Tetons. He has helped to acquire for everyone some of the magnificent lands he has loved and he has recreated some of our most inspiring history. He has dedicated his wealth to you, as servants under God. But such a savior of beauty as this great American with his keen sense of stewardship has in answering the question Whose land is it?, suggested the third thing that there is to say:

### IT BELONGS TO THE FUTURE.

It belongs to those who come after us. There is a striking sentence in

but soon lost sight of them in the darkness. Meanwhile, the wounded one, who had sought refuge under the table made his escape.

The boy quickly gave up his search and returned to give first aid to my neighbor who had been so savagely beaten and then to enlist the aid of other neighbors. I am happy to say that the blows had not been fatal. My neighbor recovered and lived for many years after that awful night.

As to the thieves they did not get the money. They had been mistaken. My neighbor did not have the money they expected him to have. Three of the thieves ran off and were never located. The other, it was learned later, had been wounded in the leg but somehow he made his way to the barn and escaped on a horse. All that can be definitely established, at this late date, is that he made his way to Lexington where he was treated by a physician and that he was later caught and served ten years in the Nebraska penitentiary. He never revealed the identity of his companions.

Well, there you have the story of how I lost my arms. It is a bit unusual perhaps but it is true nevertheless. As I have said, I can't recall all the details and, as far as I know, I am the last survivor among those who were directly involved in that fateful incident so long ago. But, at least in the main points, my story is correct and complete.

As yes, life hasn't always been like this, being shoved off in a corner and used just once in a while. But I'm not complaining because, as you have just heard, I have a history which is something not every old chair has.

the Old Testament, "The fathers have eaten sour grapes and the children's teeth have been set on edge." That is an unforgettable way of saying that what the fathers do today will affect their children and their children's children. If we are not vividly conscious of our role as trustees of the future, then for some tempting expediency we may adopt policies in the present that will rob the generations following of the birthright it was intended should be theirs. We have no right to pilfer and misappropriate the capital of those who will take over the land when we leave it. A half-century ago those in temporary authority in a certain western city, a growing metropolis, facing the need of water supply, did the easiest thing. They reached over into the Yosemite National Park and constructed a dam in the Hetch Hetchy Valley. If future generations had been kept in mind arrangements outside the Park could have been devised. In the councils of that day one influential voice prophetically protested. He said, "What I am opposed to is the determination right now that the valley shall be flooded fifty years from now. I feel that the decision should properly be reserved for those who will live fifty years hence. We surely can trust that their decision would be a wiser one than any we can make now." The matter of damming the water of any valley, rich in power and scenic effects, ought always to take into consideration what is best in terms of a hundred or five hundred years from now. A very wise conservationist, with his eyes on binding mistakes of the past when the future decisions were made before the future had a voice, suggests that a three-year wait on most proposed development projects is not long compared to the eternity our descendants shall otherwise have to live with any mistakes we make out of premature commitments. At every conference when get-on-with-the-work advocates are clamoring for immediate action, with a bulldozer parked just outside the committee room, there ought to be brought in an empty chair to represent those who will have to live with today's decision when they arrive in the years to be. Thomas Jefferson declared that one generation cannot bind another — that each has the right to set its own course. That is true when policies and laws are involved. Bad laws can be revoked. But so far as some decisions affecting the land are concerned, what is written is written. What is done in one hour may utterly restrict the power of choice hundreds of years after the gavel resounds announcing today's vote. We are living now within the limits of the short-sightedness of yesterday. We represent those who will inherit the good earth a thousand years from now. The coming generations have a right to the things which delight us for our little day — Things of which we can rob them if we are prodigal, especially in our bumper-to-bumper existence, in

our herded lives. We must shout from the housetops of our swarming cities that for us and for all the long future the vast parks and forests and the scenic cathedrals we call wildernesses must be inviolate as we hold them in all their glory for those distant feet we hear coming along the future's broadening way.

Oh, land of lands — servant of all lands — whose is it? It is God's. It is ours. It belongs to those who come after us.

Our fathers in a wondrous age  
Ere yet the earth was small  
Insured to us a heritage  
And doubted not at all  
That we, the children of their heart  
Which then did beat so high  
In later time should play like part  
For our posterity.  
Dear bought and clear a thousand years  
Our fathers' title runs  
Make we likewise their sacrifice  
Defrauding not our sons.

## WCC Executives Meet

(Continued from Page 11)

scheduled for Ceylon at Christmas time, 1960, be delayed for one year in order that churches and national Christian councils have more time to consider details of the World Council of Churches-International Missionary Council merger.

Called on member churches to urge the governments of their countries to make immediate and generous response to the outstanding financial needs of the United Nations Relief and Works Agency, "tragically undersubscribed" by \$15,200,000. The Committee expressed fear that a breakdown in the agency's program, which seeks to minister to the needs of 900,000 homeless Arabs, will result "not only in disastrous political repercussions but also in a tragic intensification of human suffering that is already intolerable."

Discussed plans for a new \$750,000 headquarters building in Geneva, Switzerland. Chief obstacle to construction of the new building has been location of suitable property. At present over 20 offices are housed in two temporary wooden barracks. The general secretariat occupies a Swiss-type chalet and other offices which are located in remodeled homes in a residential section of the city.

## Pastors' Institute

The 18th annual Pastors' Institute sponsored by Grand View Seminary will be held April 15-17. The topic for this year's Institute will be "Prophets and Politics." Featured guest speakers will be Dr. Elson Ruff, editor of THE LUTHERAN; Dr. R. Marshall of Chicago Lutheran Seminary; and Dr. A. Bendtz of Lutheran World Action. All pastors are invited and urged to attend.



## Plans Set for General TV Release of Luther Film

Atlantic City N. J.—(NLC)—Plans have been completed for the general television release of "Martin Luther," the full-length dramatic film on the leader of the Protestant Reformation that has been seen by hundreds of thousands throughout the world since its first showing nearly five years ago.

The motion picture will be available for television sponsorship by stations, commercial advertisers or church groups anywhere in the U. S. and Canada after February 15, it was reported to the National Lutheran Council at its 40th annual meeting here.

Robert E. A. Lee, executive secretary of Lutheran Church Productions, which issued the film in 1953, said that a year of experimentation during 1957 involved test showings on TV in Milwaukee, Chicago and Billings, Mont., and overseas in Holland. He said the success of these tests led LCP to adopt a policy for general television release of the picture.

Although censorship was initially encountered in Chicago, it was effectively resisted. The TV ban was repudiated by the public and also by those who instigated the pressure originally. When "Martin Luther" was finally presented on the air for the first time last April in Chicago, over half the viewing public tuned in, according to an audience measurement rating by the American Research Bureau.

Mr. Lee also reported that the Luther film reached new audiences overseas last year. In Great Britain alone, he said, there were some 2,000 church-sponsored 16mm showings during the last three months of 1957.

In addition, the picture had premieres in Belgium, using both the French and Dutch languages; in Hong Kong with a Chinese sound track; and in Peru, Colombia, Venezuela, Costa Rica and the Caribbean area with a Spanish voice version.

Mr. Lee said permission has been given recently by the government of Japan for a 16mm distribution of the film with Japanese text, which is due to begin in April.

New arrangements in Latin America for theatrical exhibition of the Spanish voice edition were also negotiated early this year with distributors in Argentina, Uruguay, Chile, Guatemala and Mexico.

Mr. Lee reported that churches and educational institutions acquired almost 4,000 individual 16mm copies of the Luther film during the 18 months non-theatrical leasing period which terminated last year. This represents an all-time record of volume in film history for a single film title, he said.

This project entailed the production of 16 million feet of film, which if

stretched end-to-end would cover about 3,200 miles, he added.

Mr. Lee told the NLC that "important progress" has been made in script development toward a new feature film. If a screen play now in preparation proves satisfactory, he said, a contemporary drama on the conflict between Christian faith and totalitarian power may go before the cameras, possibly in Europe, during 1958. The story deals with the situation in East Germany today.

Meanwhile, according to Mr. Lee, additional research continues on a biographical and musical drama based on the life of Johann Sebastian Bach, noted German composer of church music, who lived from 1685 to 1750.

## Grand View College

### Black Eyes . . .

#### AND VALHALLA (Valhalla??)

Bruised, battered and *real* shiners! The week end following Fastelavns has been known to produce some startling sights, but pity the poor girls who literally "knocked themselves out" trying for the coveted honor of being crowned Queen. Don't *ever* let anyone tell you that it is easy to knock the cat out of the barrel. If you know Lynn Knudsen, you will realize that it took a couple of good healthy swats to do the trick. And to think that we have always thought of the winner as a girl with a strong pair of biceps! (Which only goes to prove that we can't *always* be right.) We must hasten to explain, though, that the two black eyes do not belong to the pride of the Folkvar Knudsen family!!!

Haven't been able to ascertain just why the majority of students voted for the name **Valhalla** for the student union. Eagle's Nest was my choice and would have been a fitting way to pay tribute to Bud, the elusive bird. According to "Grand Views" Valhalla means "happy hunting grounds." Here's hoping we may all be happy with our new student union. The winner of the prize was Roy McFall, but don't rush him, girls, the prize was only \$5, and he can't treat all of us on that. (As of today, the union is not yet officially open. Why? No furniture, but it IS coming.) Meet you in Valhalla one of these days.

Convocation speakers have been excellent lately. We especially enjoyed Dr. Thurber. Oh, yes, we must not forget to mention the visit to the campus of Miss Alice Axelson from the Santal Mission. Miss Axelson brought information about the medical work of the mission, and was interested in hearing about the feeling of love and re-

spect we all have for Gora Tudu and Anil Jha.

The "Viking" should be ready for distribution to faculty and students by May 2. Know what the event is??? Studentfest banquet! Be looking for you. As usual, Studentfest will be super. So long.

Who-o-o-o?

## Government Grants Subsidy To Build Danish Churches

Copenhagen — (NLC) — The Danish Government's economic committee has decided to grant subsidies and building materials for the erection of new churches by the Evangelical Lutheran Church of Denmark.

Over the next five years, the Government will give one million Danish crowns (about \$142,000) annually to the Ministry of Church Affairs to divide between various building projects.

The subsidy for church construction may not exceed 50 per cent of the cost on any one project and, according to law, 25 per cent must be raised by contributions and the remainder by loan. This financial arrangement would provide for three or four churches. If only a 33 per cent subsidy is granted, it may be possible to erect five new churches a year.

It has been estimated that 10 to 15 new churches will be built during the next five years in the suburban boroughs of Copenhagen alone, as the population has increased considerably in these areas during the last few years.

Statistics show that in 19 suburban boroughs there are 48 churches and chapels with 10,838 seats, or one seat for every 30 inhabitants. In Copenhagen there are 104 churches with 55,709 seats, or one for every 17 inhabitants.

Churches in the city have 244 pastors, or one for every 3,900 inhabitants, while 74 pastors, or one for every 4,400 inhabitants serve the suburban areas.

### CIRCUMSTANTIAL

People are always blaming their circumstances for what they are. I don't believe in circumstances. The people who get on in this world are the people who look for the circumstances they want, and if they can't find them, make them. —George Bernard Shaw.

There are no circumstances, no matter how unfortunate, that clever people do not extract some advantage from; and none, no matter how fortunate, that the unwise cannot turn to their own disadvantage. —La Rochefoucauld.

Nothing splendid has ever been achieved except by those who dared believe that something inside them was superior to circumstance.

—Bruce Barton.



## OUR CHURCH

**Detroit, Mich.** St. Peter's Lutheran church here is extending an invitation to the members of District II of the AELC to meet at the church April 25-27 for a Church Workers' Conference. Program and other details will be published in a later issue of LUTHERAN TIDINGS.

**Luck, Wis.** A youth camping committee met early last month in West Denmark, Wis., with Maurice D. Bone (known as "T Bone") who is an authority on camping in the Presbyterian Church. Mr. Bone heartily recommended West Denmark as a site for a permanent camp, and suggested that small living units, for six or seven people, would make possible the use of the site for family camps. He further urged that camps should be for between 50 and 60 campers and not larger. Camp grounds which accommodate hundreds of campers have some advantages, but such camps usually break campers into smaller "villages." West Denmark as a camp site would be convenient to several of our youth districts.

**Wayne, Alberta, Canada.** The pastor here, the Rev. Gordon Miller, calls attention to the Folkefest to be held in July and urges vacationers to Canada this summer to plan a visit to our church in Alberta. The annual winter meeting was held February 9, 10 and 11, with the Rev. Robert Hermansen, of Dagmar, Mont., as guest speaker. The convention of District V will also be held in this community. The Gordon Millers are proud parents of adopted twin boys, Dean and Duane, six months old, and baptized by Pastor Peder Ras-

mussen on January 26. The congregation here voted a \$600 increase in annual salary to the pastor.

**New York, N. Y.** Pastor Ove Nielsen, of the staff of Lutheran World Relief, writes to remind our churches of the Spring Clothing Appeal to be conducted in early April. Some churches conduct clothing drives also at Thanksgiving time. Those which do not are urged to do so this spring.

**St. Stephen's, Chicago, Ill.** Dr. Johannes Knudsen of Maywood Seminary was guest preacher at Ash Wednesday services here February 19. A study group on "Our Lutheran Faith" is being conducted on Wednesdays during Lent by the pastor, Paul Wikman.

**Des Moines, Iowa.** Synod Ordainor, Pastor V. S. Jensen, has been seriously ill in the hospital for several weeks, but at last report is feeling somewhat better. Doctors are uncertain as to the exact nature of his illness. The Old People's Home here welcomes the receipt of Danish phonograph records from donors, according to Pastor Alfred Sorensen's "Valdborgsminde" bulletin.

**Cedar Falls, Iowa.** A district "Treat for Men" will be held March 8-9 near here at a YMCA lodge in Hartman Reserve. Such session subjects as these will be on the program: "The Christian Man and the Issues of Government;" "The Christian Man and His Family;" "The Christian Man and His Lord;" "The Christian Man and the New World of Science." Pastors Sorensen, Olsen and Nielsen and a group of laymen are arranging the week end, which will conclude in the local AELC churches.

**Greenville, Mich.** Pastor Peter Thomsen will be in Philadelphia March 9, to complete plans "for parish employment and registration at the Lutheran Theological Seminary." We have a report that Pastor Thomsen has resigned his pastorate in Greenville.

**Hartford, Conn.** Pastor George Mellby has resigned his pastorate here. The congregation is soon to relocate, having bought suburban property in a less Catholic neighborhood.

**Fredsville, Iowa.** The church council here is polling (by mail) the entire congregation to get opinions as to the possibility of building a new church building. The roof on the old building needs replacing and there is sentiment for building an entirely new church.

**Nysted, Nebr.** A "Fellowship Week End" is scheduled for March 7, 8 and 9 here, with the entire District VII invited. Speakers are to be Pastors Arnold Knudsen, M. Mikkelsen, Carl Laursen, Thorvald Hansen, as well as Dr. L. Norquist (Grand View), and Mrs. Eileen Paulsen and Mrs. Enok Mortensen and Mr. Robert Roselle, (of the University of Nebraska).

**Cozad, Nebr.** Pastor Thorvald Hansen visited congregations in Granly,

Miss., and Danevang, Texas, recently. The Cozad congregation is receiving bids on a new church building.

**Withee, Wis.** The recent quarterly meeting of the congregation here approved plans for a new church building, with stone as the construction material, and a free-standing altar, with a large oak cross on the chancel wall.

**Muskegon, Mich.** Pastor Edwin Hansen has resigned his part-time pastorate at Grant, Mich., a small congregation which has been served from Muskegon for 35 years with twice-monthly services. The Grant church will now probably be served from a nearby Augustana Synod church. Plans are proceeding in Muskegon to build a two-story addition to the church which will cost about 75 thousand dollars. Sunday School space is especially needed.

## LWF Names Iowa Attorney To Austrian Relief Post

New York — (NLC) — Mr. Carl F. Nielsen, 29, of Des Moines, Iowa, an attorney, has been named to head the distribution program of relief supplies sent into Austria, by U. S. Protestant churches.

Announcement of his appointment has been made in Geneva, Switzerland, by the Rev. Bengt Hoffman, director of the Lutheran World Federation's Department of World Service.

Mr. Nielsen will supervise the distribution of supplies sent into Austria by both Lutheran World Relief and Church World Service, the international relief agency of the National Council of Churches. His headquarters will be in Vienna.

Combined shipments by the two agencies scheduled during the 12-month period starting July 1 total 13,516,870 pounds of U. S. Government donated surplus powdered milk, cheese and flour, plus an estimated 250,000 pounds of used clothing, medical and other supplies.

Recent LWF reports indicate there are about 40,000 refugees, of whom about 20,000 are Hungarians, still living in Austria. LWF supplies sent into the country during 1957 supplied food for 44,100 school children, 770 persons in institutions and 42,000 "general needy."

A member of the American Evangelical Lutheran Church, Mr. Nielsen has worked as a claims attorney with a Des Moines firm for the past three years. A native of Storm Lake, Iowa, he attended Grand View Junior College, Des Moines, and is a graduate of Macalester College, St. Paul and Drake University Law School, Des Moines. His father is Prof. Alfred C. Nielsen, former president and now dean emeritus of Grand View College.

Lutheran World Relief serves both the eight church bodies participating in the National Lutheran Council and the Board of World Relief of the Lutheran Church—Missouri Synod.

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.

March 5, 1958

I am a member of the congregation at \_\_\_\_\_

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_