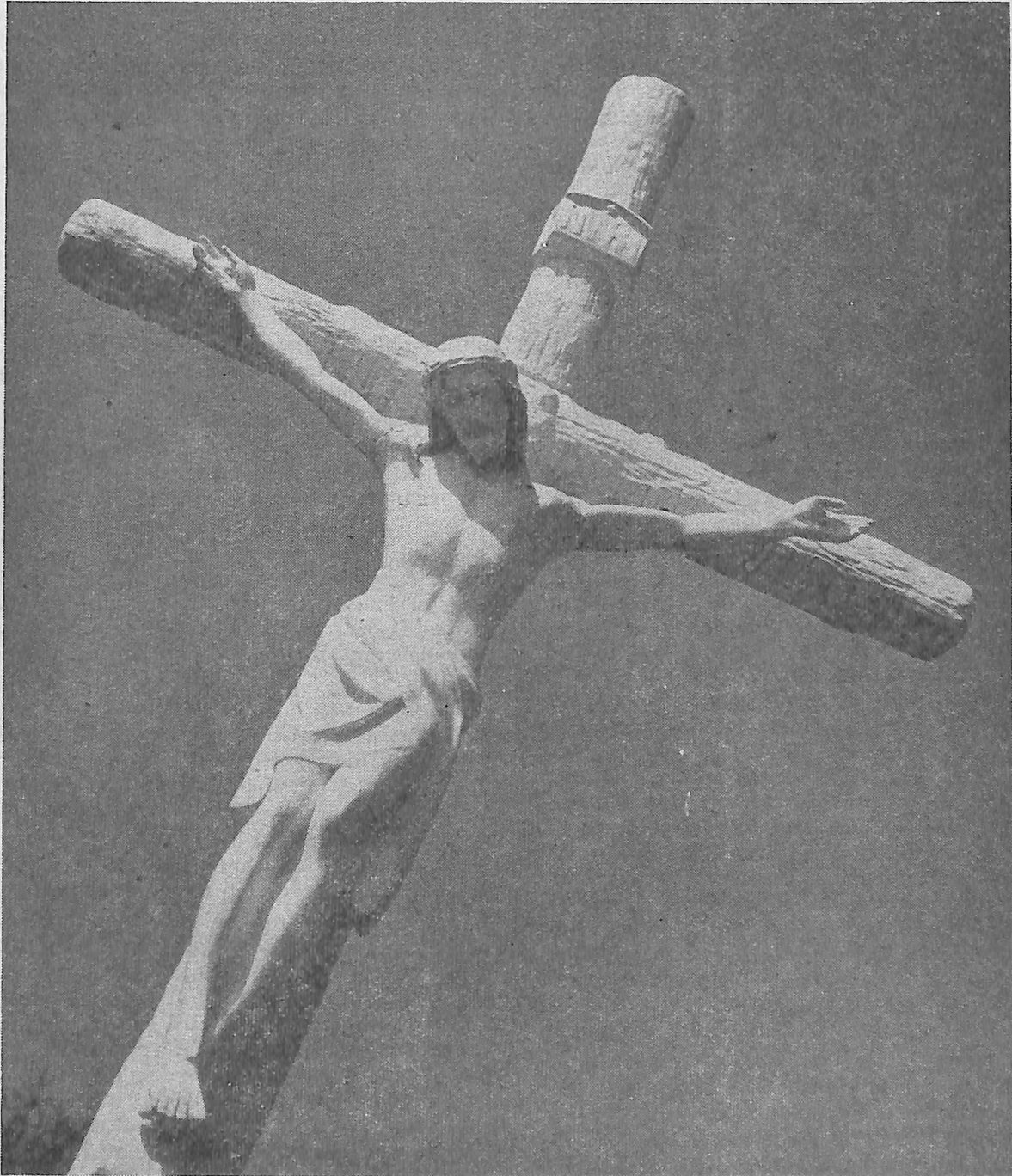


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Luoma Photo

Gambler

And sitting down, they watched Him there,
The soldiers did:
There while they played with dice,
He made His sacrifice,
And died upon the Cross to rid
God's world of sin.
He was a gambler, too, my Christ,

He took His life and threw
It for a world redeemed.
And ere His agony was done,
Before the westering sun went down,
Crowning that day with crimson crown,
He knew that He had won.

G. A. Studdert-Kennedy.

The Santal Mission In India

Chain Reaction in the Kingdom

Pastor Edwin E. Hansen

Muskegon, Michigan

IT WAS NOT ACCIDENTAL that the Lord's final charge to His disciples was a missionary challenge. It was full of meaning and purpose. If the disciples had failed the assigned task, the whole work of divine redemption would have been in vain.

But they did not prove faithless. From century to century, from generation to generation, the leaven of the gospel of Christ has been acting as a transforming power in the hearts and lives of men. In every generation and wherever the gospel has done its redemptive work, Christians have become missionaries and have become "a part of that continuing chain reaction which is the world mission of the church, each explosion of spiritual power touching off others in a never ending succession" until the whole globe is circled with the light of God. We have experienced something of this in the work of the church, both in home and foreign mission enterprises. We have heard and read about such happenings in our Santal Mission. What a thrilling thing to be privileged to observe and to be a part of such a chain reaction.

The church that would have vision, a sense of divine calling, and of divine direction must develop a passion for missions or fail. "God's love for the world is the motive for missions. God's love is what we have to tell, and God's love is why we have to tell it."

The spirit of Christian missions has pioneered the way in education, in medical work, in the training of nurses and doctors, and in general promoted higher economic standards of living in all parts of the world. It has done this in Santal Parganas, Assam, Bengal and wherever missionaries to the Santal Mission have served for almost a century. Our church people have loved, worked for and supported the Santal Mission for the most of fifty years or more and we are anxious that it continue to prosper and grow.

Today, however, there are mighty forces at work counteracting the progress of Christian missions in India. Nationalism and communism are making a strong bid for the loyalty of the people of India. Christian missionaries from the West are regarded as tools of capitalism and imperialism. The ancient religions of the East, riding on the waves of nationalism, are seeking to regain their lost prestige and power. New government policies are adverse to having missionaries from the west come solely to propagate Christianity. Communism makes a strong appeal and makes glowing promises of great economic gains to people who know many wants and the rapid fulfillment of these. What these people do not know is that they are being deceived.

To what extent are we willing to stem this tide of opposition and support the work of the only foreign

mission field of our synod, the joint endeavor of a number of American churches of Scandinavian heritage, as well as churches in Denmark and Norway? How truly desirous are we of having the work started some ninety years ago by Børresen and Skrefsrud maintained, go forward and succeed? The answer depends a great deal upon us as individual Christians and as congregations.

A communist in a non-communist country admitted that the gospel is a much more powerful weapon for the renewal of human society than is the Marxist philosophy, but he quickly added that the communists would win in the battle for the minds of men because they are realists determined to reach their goals and have the "know how" to do it.

Said he: "Of our salaries and wages we keep only what is strictly necessary, and we give the rest for propaganda purposes. To this propaganda we also consecrate all our free time and part of our holidays.

"You, however, give only a little time and hardly any money for the spreading of the gospel of Christ. How can anyone believe in the supreme value of this gospel if you do not practice it, and if you do not spread it, and if you sacrifice neither time nor money for it?"

"Believe me, it is we who will win, for we believe in our Communist message, and we are ready to sacrifice everything, even our lives, in order that social justice shall triumph. But you are afraid to soil your hands."

This is a powerful indictment. It is not completely true, however; but there is truth enough to be very disturbing to many well meaning Christians.

If we believe in the gospel and its transforming power, as we say we do; if we love the Christ of the Church and have concern for His people in India, as we say we do, are we willing to make any real sacrifice to show that we really care about the spiritual welfare for the people of Munshi Tudu, Anil Jha and Gora Tudu, whom we learned to love during their visit in America? We possess the gospel and have experienced its power. We know something of the abundant life, the "overflowing life," which Christ bestows upon every Christian.

(Continued on Page 15)

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Easter Comes Early

This year Easter comes early. As I decorated the large bulletin-board in my classroom the other afternoon after school, I thought of this. It seemed a trifle early to begin Easter preparations already. Then I was reminded of the excuse, "Better early than too late—or never at all." My efforts were rewarded the next morning when the thirty-eight lively youngsters stormed into the room. One of the girls remarked thoughtfully, "Oh, that is nice!"

Yes, our Valley is lovely at Easter-time. Our nearby hills are green. Mountain streams whisper with water from the snow capped Santa Ynez range. Mother's birch tree begins to sprout leaves. At church we have Lenten service each Wednesday evening and, although we are only a dozen or so who have time for this, these evenings become the best part of the entire weeks as they were intended.

And Easter is with us again. Do we have time to review the story of Christ's suffering and death? Do we have time to ponder the message of the Cross? Time to rejoice at Easter morning victory over sorrow, suffering, and death? Do we have time?

As a child at home with Mother and Dad in a Danish parsonage, we were awakened earlier than usual on Easter morning to witness the "Sun at play." As adult, this has become the serious life itself rather than mere child-play. Easter morning! What a glorious time at home with Mother and Dad! And what a far more glorious time it will be some day at home with Our Father Who art in Heaven!

Yes, this year Easter comes early! The Cross we have daily with us. The Cross becomes daily admonition and challenge for us who bear the name of Christians: We are Christians, baptized and given to God. Therein we became God's child; placed under His Cross. How do we stand under the Cross? Are we believing or disbelieving? Are we faithful or faithless? Are we there with hearts full of hate and bitterness or are we under the Cross with hearts bursting with love and thanksgiving? Do we stand under the Cross with uplifted heads to witness daily for our Lord and Savior? God grant that we may have time now to realize that all this is true so that Easter may come early — for us too. Amen!

Marie M. Hald.
Solvang, California.

I Know That My Redeemer Lives

I know that my Redeemer lives,
And ever prays for me;
A token of his love he gives,
A pledge of liberty.
He lives, triumphant o'er the grave,
At God's right hand on high.
My ransomed soul to keep and save,
To bless and glorify.
He lives, that I may also live,
And now his grace proclaim;

He lives that I may honor give
To his most holy Name.
Let strains of heavenly music rise,
While all their anthem sing
To Christ, my precious sacrifice,
And everliving King.

—Charles Wesley.

The Mountain Revisited

"On Loving Those Who Love Us"

(Sermon on the Mount as translated in RSV)

XII

When Jesus' sayings about enemies prove difficult, we insist that they must apply only to personal relationships, and "Jesus never deals with the responsibilities of free citizens in a democratic state." The truth is that he lived all his life in an occupied country. Those whom he addressed really did have enemies whom they could see every day. It was Roman soldiers who had the right to press into service any one of Jesus' friends, and compel him to carry the pack for a mile.

The way to deal with such enemies, Jesus said, is this: "If anyone forces you to go one mile, go with him two miles" (Matthew 5:41 RSV). To people who had foreign soldiers quartered in their own homes and fattening off their own land, Jesus said: "If you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others?" (Matthew 5:46f). Those who bear the name of Christ must have a better religion than that of the Pharisees.

Even though our enemies are much further away than were those of the people to whom Jesus spoke, we still find it hard to love those who do not love us. When Marshal Tito paid a state visit to Britain, the Archbishop of York urged Britishers to extend him a cordial welcome. This, said the Archbishop, would not imply approval of Tito's "religious, social or economic views and policies" but would show "sympathy for his defiance of the aggressive totalitarianism of Russia." Roman Catholics attacked the Anglican prelate, asserting that it was "grotesque" for Christians to countenance a visit of Tito.

There are many who are not willing even that prayer should be offered for enemies. In 1917 a Cincinnati clergyman in his pastoral prayer offered a petition for "the moral improvement of Kaiser Wilhelm." By some this was interpreted as a prayer for German victory in World War I, which then was raging. After church the minister, who a few years before had served as president of the Ohio Constitutional Convention, was kidnapped and horsewhipped. How does our religion exceed that of the Pharisees? Do we love only those who love us? If not, what is our attitude toward those who do?

J. Carter Swaim.

When Words Are No Longer Words

Axel C. Kildegaard

WORDS ARE SYMBOLS that we use to suggest images and in this manner we communicate with each other. But our communication is always imperfect because the images that words symbolize are never exactly the same. They are invested with different experiences and values for each of us. Our most loved prayer which we were taught by our Master begins with the phrase "our Father." I have often thought how fortunate are those of us who have a human experience of a father that gives content and sanctity to that symbol. How difficult it must be for those who have never known the security and concern of the love of a human father to pray even the first words of the Lord's Prayer.

We speak in human terms about our Lord and His relationship to our God. We do so because the real values which give our lives meaning come to us in and through our human relationships. We cannot talk about Him or our relationships with Him in anything other than human terms. There are no other kinds of words. All words are rooted in experience and as symbols refer to specifics in experience. When we confuse the symbol with the fact we always get involved in arguments with other men whose experiences are never identical with our own. We also get ourselves confused with the Deity and our pontifical judgments only testify to our own narrowness. Only God's word and deed are identical. To identify Him with our words about Him is to turn things upside down. We then create Him in our image rather than the reverse. Our words never contain God. They can only suggest Him insofar as He has made Himself known in our experience.

But let us illustrate this more simply. Some of us have at various times become involved in arguments with men of different religious backgrounds over the question of whether young people ought to dance. In our circles we have known the fellowship and joy of the old folk and square dances. But we have sometimes used camp facilities where no dancing was allowed. In discussing this with men who upheld the rule we soon discovered that the word "dance" means something quite different for them. The word suggests the smoky and beer perfumed road house. It carries a baggage filled with questionable morality and degrading influences. Dancing is something obscene. And in their frame of reference, we can perhaps agree with them. If we avoid the word and "play singing games," our activity may be tolerated. Because our experience has invested the word with other meanings, we have a difficult time discussing this with others. It doesn't do much good for them to shout at us about the evils of the dance or for us to shout the opposite. The first need in any discussion is to

understand the words that the other party uses. Only on that basis is it possible to discuss.

Another recent example also comes to mind. The Committee on Liturgy of our synod recommended the use of the word "catholic" in the third article of the creed. "I believe in the Holy Spirit, the holy catholic Church." This is the word which accurately translates the Latin term while the word "Christian" does not. By saying "catholic" we would say that the Church is universal in that it embraces more than congregation, synod, or denomination. There is not much point in confessing the Church to be "Christian" — there is no other kind of Church. Please note the capital "C." The recommendation was passed by our convention in Cedar Falls to my surprise. Since that time any joy that I may have had in this has been dissipated. Many have written to me that they cannot and will not use the word. I know of no single congregation where the word "catholic" is used. There is not much sense in arguing about this. To me "catholic" refers to the universality of the Church, unlimited by human doctrine and polity. To others it refers simply to the Roman church and is heavy with meaning that they refuse to acknowledge. The old Danes said something when they spoke of the "almindelige Kirke," but they bristle at the word "catholic." For the present, until the word becomes reinvested with new experiences, there isn't much point in discussing this usage. The word is, after all, only a symbol. If it symbolizes only that which most of our people seem to think it does — then I must agree that we cannot use the word "catholic."

Some of us in our church have been subjected to some rather ungenerous remarks from the pen of Rev. V. S. Jensen. According to his articles, the committee which wrote the doctrinal statements of the new constitution have become fundamentalists in their Biblical views. People might accuse me of favoring immorality because I have not condemned dancing. Others may suspect me of Roman tendencies because I favor the word "catholic." According to the meanings with which they invest the words "dance" and "catholic," their accusations may be correct. But these are not the meanings which I associate with these words. The argument starts when either they or I assume that the words that we use and the facts that they are to symbolize are identical. It is my impression that the present discussion is a case in point. We on the committee did use certain words about the Bible and the "word of God." We used these in a manner that made them seem offensive to certain people. Why? Because the content that we give to these symbols is other than the content seen in them by those others, including Valdemar Jensen.

According to the meaning given to these words by Rev. Jensen, he is of course quite right in many of the judgments that he makes. But his frame of reference is the 19th century as it grows out of a

(Continued on Page 16)

What We Can Learn From Europe

Enok Mortensen

Pastor, Tyler, Minnesota

II

Young People Here and Abroad

"What is an American like?" I asked one of my classes at Askov Folk School where I taught for six months. The answers were most interesting. "Americans wear loud shirts and ties." — "They wear light suits." — "They drive big, flashy automobiles." So far the answers were much as I had expected them to be; but the surprising reaction was that almost every pronouncement brought a protest from some other student. "No, Americans are not at all like that!"

From this experiment I learned how difficult it is to characterize a nation and how dangerous to generalize when talking about a whole people. I have this experience in the back of my mind as I attempt to make some comparisons between young people here and abroad.

There were about 350 students at Askov. I had some 75 of them in my classes and got to know them rather well. Besides, we made a practice of inviting a small group to our apartment once a week. In planning these events we wondered what to do with them and we kept some games up our sleeves to liven up the evenings. We never once had occasion to use them.

The young people were about 20 years old, and since Askov is "an advanced folk school" (which means that students have a broader experience than those at similar schools) there were students who were ready to enter the university. Many of them had been abroad, especially in other European countries; some of them had earned their own living since confirmation; and nearly all of them had some knowledge of a foreign language. Several of them had a reading knowledge of English, German and French.

At the present time, we are taking a second look at our educational picture. I shall probably return to this later on, but let me say now that it is my distinct impression not only that European young people in their schools seem to acquire more factual knowledge, but also that they appear to be more mature. It was certainly true of the students at Askov. We had no occasion to use games because there were more important things to do. At our social evenings we usually began by having each student tell something about him or herself — what they had been doing, why they had come to Askov and what they expected to get out of life; and before we knew it we were deeply involved in a lively discussion — sometimes about education, but also frequently about politics, the welfare state, religion, and, of course, about America.

Many of them had the same prejudices in regard

A Fulbright Professor Continues His Discerning Discussion on Europe

to us as their elders, prejudices often based on misconceptions or distortions of facts, but most of them were open-minded, and nearly all of them looked forward to at least visiting America.

In one of my classes I suddenly asked them one day to take a sheet of paper and write the names of the first ten Americans that came into their minds. Repeating this experiment and tabulating the results brought out the interesting information that these were the ten Americans (listed here according to the frequency of their mention):

Eisenhower, 21; Roosevelt, 14; Louis Armstrong, 12; Harry Truman, 12; Marilyn Monroe, 11; Billy Graham, 10; George Washington, 9; Arthur Miller, 8; Mrs. Roosevelt, 7; Lincoln, Ford and Steinbeck each 6.

The students at Askov once a week put on a program. The entertainment varied between readings, dramatics, and musical selections. Some of the skits were humorous and often done with a riotousness, an abandon, that we would hardly call good taste; and then — often on the same program — someone would read a poem by a contemporary artist, or one which the student himself had created, of such earnest seriousness, perhaps even despair, that we sensed the difference between their young people and ours, their world and ours.

We met a few Communists but not — especially after the revolt in Hungary — very many. Young people are easily influenced. This is as true in Europe as in America. They can be led astray but they can also respond to a noble challenge. Young people in Europe have more hope than their elders, but not as much as our young people. Is it because they are more mature? I am inclined to believe it. But there is also the fact of the ever-present shadow of two major wars and the resultant disillusionment and defeatism. Europeans themselves would say that they are more realistic than we are.

But perhaps young people — at least in Denmark where we came to know them best — are shaped and molded by an attitude expressed by a leading educator and which by no means is exceptional. In talking about education this man said, "We must teach our young people to love life in a world which is not going to become any better."

REPENT

It may be that our generation will have to repent not only for the diabolical actions and vitriolic words of the children of darkness, but also for the crippling fears and tragic apathy of the children of light.

Martin Luther King, Jr.



OPINION AND COMMENT

WE RECENTLY RECEIVED a nice letter from a reader in appreciation for an article entitled "Exceptional Persons Need the Church, Too" (LUTHERAN TIDINGS, Feb. 5). It sometimes happens that the editor gives his stamp of approval to pieces which he knows will be of interest and use to only a small percentage of readers. Our paper would probably never reach the presses if we only could print articles of sure-fire, one hundred per cent reader appeal. Our readers are both rural and urban, both old and young, both immigrant and native, both men and women. (It is hardly expected that a devotional article on preservation of national resources and wildlife, such as the Senate Chaplain's in the March 5 issue, can be of real concern to people living in the heart of Chicago.) An occasional letter such as the one just mentioned helps tremendously to stimulate editorial venture. One suspects that many readers, on glancing through a certain article of specialized and confined interest, react by saying, "I wonder why they printed that?" In this connection, we have noticed that several of the large-circulation Lutheran papers have recently polled their readers in search of ways of improving the papers. We may try the same thing at some future date.

IT IS THE TIME of the year when pastors are planning their annual pilgrimage to Des Moines for the Pastors' Institute. Most of our men look forward eagerly to the inspiration of listening to outstanding men and to the fellowship with old seminary schoolmates and other ministers. Inexplicably, a few do not choose to attend (unless they are invited to speak). In view of the program on page seven we see lots of reasons for attending this year's Institute and hope even those living at great distance will be able to be there.

AT THE TIME of our presidential election seventeen months ago, we said in these pages that we felt it didn't matter who won the election because we were confident that within 18 months, the nations of the world would have agreed on a ban on tests of nuclear weapons. Time has about run out, and we have given up making such brash predictions. In yesterday's paper, however, we noticed an obscure little item that said our government was seriously reconsidering its position and that within a few weeks an announcement would come on the matter. We don't, of course, much care what happens to our prediction. We do care immensely about the general policy of talking disarmament while testing hydrogen (or worse) weapons. And we do care about the spe-

cific policy of poisoning the atmosphere, against the best judgment of most of the world's scientists. We have come to the conclusion that the United States ought to stop testing atom weapons. Period. No strings attached. No "ifs" or "buts" clauses. Such a unilateral decision without regard to what Russia does in the matter may appear bold to the point of being foolhardy. On the other hand, if the United States announced such a policy, what could Russia do? The political possibilities of such an act seem much more weighty than the military consequences. A publicity campaign on a world-wide scale informing people about the United States' move could not be counteracted, it seems to us, by anything other than a similar decision by Russia. A complete change in policy would be dramatic and would gain attention. It would be an effort toward peace through definite action, rather than mere conference. If such a unilateral move should come first from Russia, could we ever again regain the respect of the other nations of the world which we have come so close to losing? Most important of all, it seems to us that such an act would move our so-called Christian nation back into a Christian mode of behavior which might be the first step in a series of really Christian policies based on neither might nor right but on love.

WE ALL TEND to react violently and vigorously sometimes. Every normal person is sometimes so angered by something or someone that it takes real strength of will to keep from swinging viciously, with either fist or tongue. It is said that the famed pacifist, Harry Emerson Fosdick, a man who had numerous opponents in politics and in church and in theology used to name his golf balls after some of his enemies, so that when he took a swing at the ball it went down the fairway for an incredible distance. This seems to us a good use for our violent instincts.

AS THE MINNEAPOLIS meeting of the W.C. of C. so clearly pointed out, the church should be ready to and willing to reform itself continuously. But this fact is no carte blanche to any within the church to hastily or lightly disagree with church doctrine or polity. We like Elton Trueblood's statement on this (in "Finding God in the Redemptive Fellowship," page 15) where he cautions: "Though there are times when the Christian individual must oppose in matters of principle what the majority of his church believes or practices, the dedicated Christian will always take such a stand in great humility, keenly aware that he may be wrong. The person who differs from the sense of the meeting may be a prophet, but there is no certainty that this is the case. He may be merely opinionated and argumentative. In any case, the person who differs from the group which has nurtured him must do it lovingly and tenderly." Trueblood suggests that while conformity is bad, a denial of the demands of the fellowship may end in anarchy, which is likewise bad.

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

— Beecher.

More Ministers

Valdemar S. Jensen
Synod Ordainor

It would not be surprising if some of our congregations are becoming impatient when they send one call after another, but do not get a minister because there are not enough of them. But now we are getting four more. The Board of Ordination has just passed four young men that will be ordained in the spring. They are Lavern Larkowski, from Nysted, Nebraska; Folmer Farstrup and Donald Holm, from Omaha, and Ronald Hansen from Brooklyn.

Isn't that a good gift, all at the same time? And remember: Two years ago we got five at one time. And Kildegaard tells us there are more coming. Let us be grateful and thank God.

Still there are not enough so that all congregations may be supplied. We want more. Jesus has told us how to get them: "And he said to them: 'The harvest is plentiful, but the laborers are few. Pray therefore the Lord of the harvest to send out laborers into his harvest.'" (Luke 10:2)

I, of course, should not ask, "Will it work? Can we get more ministers by praying for them?" We are told that when the missionaries in Santalistan needed a man, they prayed God to send him so that they might be sure to get the right man. And they got him.

Let us pray, let all pray that the Lord will send us men for the ministry. Then we will get them, and we will be praising God for his deliverance. We who have ministers, let us help those who do not have a minister, to pray that God will send each one a man. Then they will get the right man, and congregational life (Menighedsliv) will blossom.

Let us thank God for those we are getting, let us open our mouths wide (Ps. 81:10) and ask for many more till we can fill, not only the places that are waiting, but also to those small places that hardly dare be waiting — come to them with the message of salvation. "Jesus told them a parable to the effect that they ought always to pray and not lose heart," Luke 18. Let us pray for more ministers. . . . pray and not lose heart.

The festivity of ordination will be in Des Moines on the Day of Pentecost, May 25, at 3:30 p. m., in the afternoon. Come and partake with us in the joy of consecrating for special work in the Lord's vineyard.

Before

There was no hill in all the world
Despised as Calvary—
A blood-soaked, stony mound
Where life had dripped away
From murderers and thieves
And callous guards had cast their dice
For garments from the dead.
This was the hill of death,
A rotten abattoir
Repulsive even to the wind,
And every cross
A curse.

Pastors' Institute

April 15-17, 1958

Grand View Seminary will sponsor its 18th annual Pastors' Institute, which will be held this year April 15-17. The Institute will center about the topic: "PROPHETS AND POLITICS" and will feature three outstanding guest speakers. Best known of these is Dr. Elson Ruff, editor of the LUTHERAN, the weekly magazine of the United Lutheran Church in America. Dr. Ruff is also the author of the book: THE DILEMMA OF CHURCH AND STATE. He will speak three times to the Institute. Two lectures will be given by Dr. Robert Marshall of the Chicago Lutheran Seminary faculty. He will speak on the prophet Jeremiah. There will also be two lectures by Dr. Arne Bendtz, who has spent 14 of the past 22 years in the Far East. His last service there was on the faculty of the Batak Christian Protestant Seminary in Indonesia, 1952-1956. Dr. Bendtz is a member of the Augustana Church and is presently working with Lutheran World Action.

Other sessions of the Pastors' Institute program will deal with such things as the current Lutheran unity discussions in which our church is also involved, the new hymnal and worship settings of the Lutheran Church, and the topic of "Churchmanship — the Pastor's Role," a discussion to be led by the seminary faculty. There will also be a Holy Communion service, traditionally conducted by our synodical president.

The Institute is made possible by funds supplied to the Seminary by the Lutheran Brotherhood Insurance Company of Minneapolis. There is no charge to the pastors attending except for meals. Many congregations assist their pastors with traveling expenses, making it possible for them to attend. Many other matters of importance to the AELC that do not appear on the program are of course dealt with when the pastors of our church assemble. The week also becomes the occasion for many committee meetings as well as the renewal of old friendships.

You've reached middle age when you know how to take care of yourself and intend to begin, most any day now.

Merle Fish.

When you sit down to dinner tonight, there will be about 35,000 more persons in the world than when you had your breakfast.

Norman J. Berrill in Maclean's Magazine.

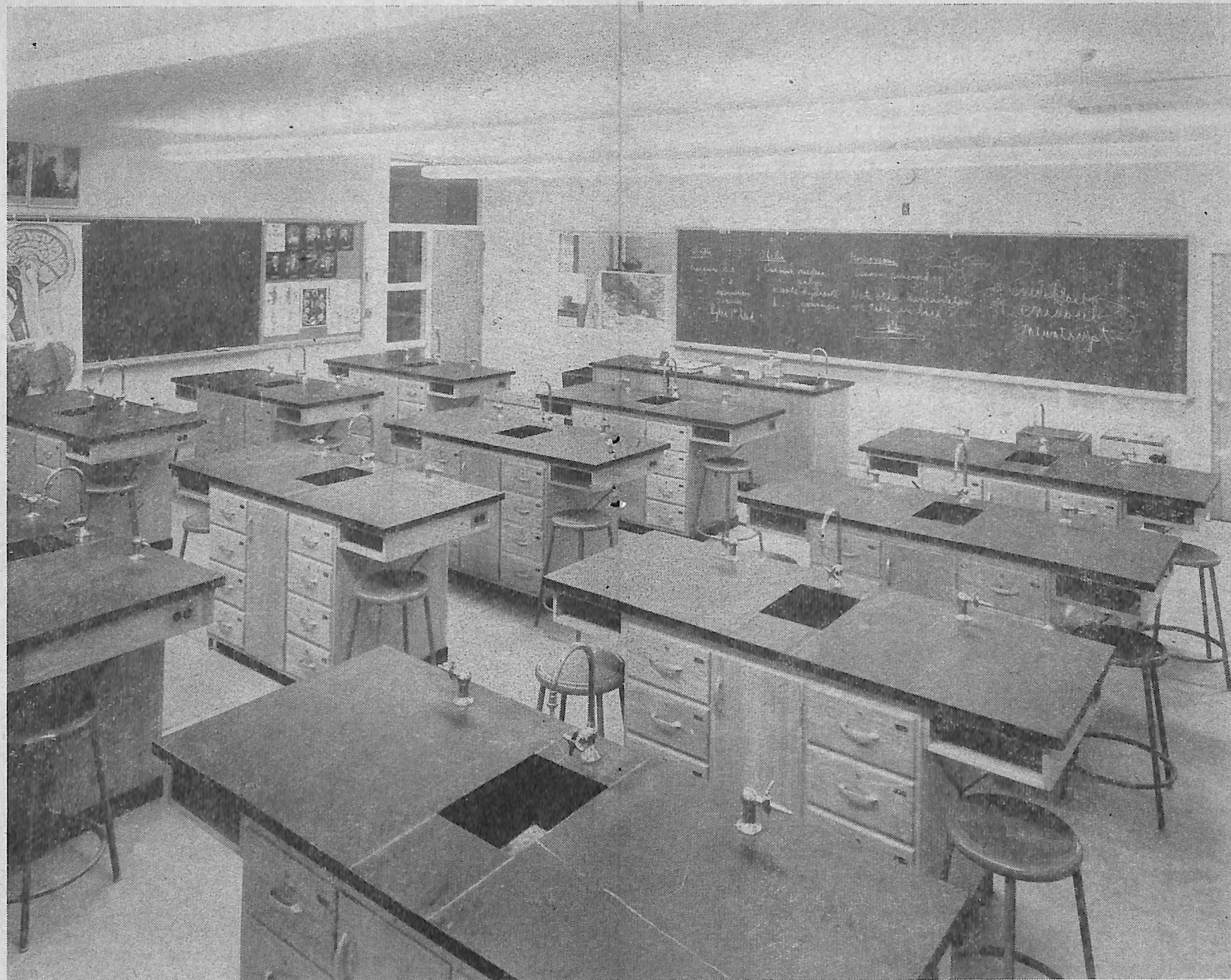
— And After

There is no hill in all the world
Beloved as Calvary—
A celebrated, royal mound
Whence comes the bread and wine
To satisfy the hungering souls
Of sinners toiling endlessly along
The weary centuries.
This is the hill of life,
Earth's highest peak,
A rendezvous for man and God,
And every martyr's cross
A glory.

—Franklin D. Elmer, Jr.

FAITH AND LIFE ADVANCE

Synod ingathering in 1956 resulted in a new \$160,000 science building for Grand View College, of Des Moines, Iowa. Formal dedication May 4, 1958.



This modern Biology Laboratory is 32x32, and equipped with twelve (two-student) desks and other tables enabling a capacity of thirty. Used also for Micro-biology, Anatomy and Physiology. Office and stateroom adjoin.

Faith and Life Advance

The director of the Faith and Life Advance in the AELC was Harry C. Jensen, who is also business manager of Grand View College. In a message to the synod accompanying these fine photos, Mr. Jensen writes:

It seems only a short time ago that the first appeal for Faith and Life Advance was made. The appeal was heard and the response throughout the American Evangelical Lutheran Church was wonderful. Now we come to the last phase, (or is it once again the beginning) the **fruition**. From time to time you have seen and read of the fruits of Faith and Life Advance in relation to help to Mission Churches. Here is the pictorial report on the fruits in relation to Grand View College.

The Science Building gives to Grand View College the latest and most modern and effective facilities for the teaching of the sciences available in any college. The building is 113 feet by 77 feet and is located on the southwest corner of the campus. The total cost complete, including all furnishings, equipment, building costs, and architect's fees will be about \$160,000. Due to the type of construction, maintenance costs will be low. The natural lighting throughout is excellent and is ideal for laboratory work. The students now using these facilities are most appreciative of them and praise them highly. The faculty members are enthusiastic and even more dedicated to the work at hand. The community of Des Moines is taking increased cognizance of the work

Below is seen the foyer, or lobby. Doors at left lead to lecture room. Show case is for science displays.



At left is the front entrance facing east, corner of Grandview and East 9th Street.



At left is the Lecture Room seating 94 and equipped for audio-visual work.



Stunderfest

"Come on you sons of Grand View College . . ." Pack your bags and come back to GVC for an exciting week end filled with fun, memories and the renewal of old friendships! Of course, this is an invitation to all of you Grand View friends and alums to make the trip to "Mecca" for the annual Stunderfest reunion, which, this year, will be held on May 2, 3, and 4.

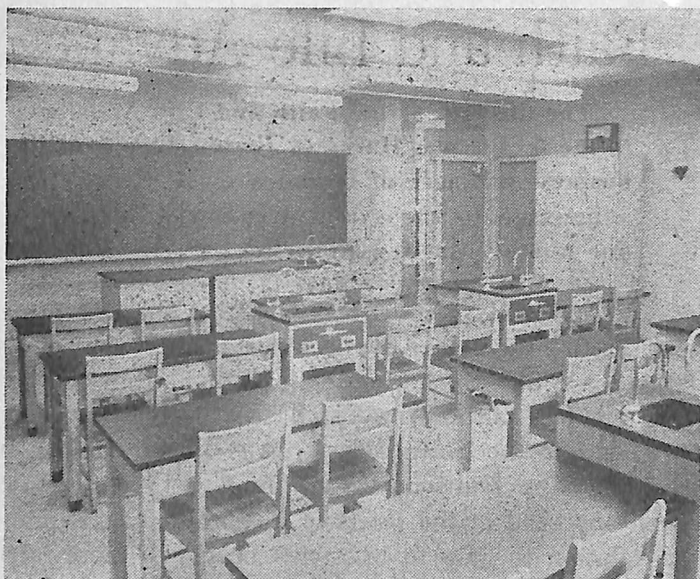
In keeping with tradition, you week-end visitors will be entertained by performances of the a cappella choir, the drama club, the folk-dancing troupe, and the gymnastics team. The Stunderfest planning committee also anticipates a choir reunion, a softball game between the alumni and present Grand View athletes, a jazz concert, and, the high point of the festivities, a semi-formal dinner dance to be held in the Hotel Fort Des Moines. Around, between, above, and behind all of these activities, there will be ample time for everyone to attend class reunions, relax with old and new friends, visit the new science building and new student union, and to just plainly have a good time.

Everybody at the college is working hard to prepare a week end that will be another of your treasured memories from Grand View. Plan to attend! We're especially anxious to see a good representation from the classes of 1948, 1933, and 1908, the ten, twenty-five and fifty year reunion groups.

A registration fee of approximately \$13 per person will cover the cost of meals, the banquet and dance, the plays, and lodging. You may make reservations by writing to either Ruth Thompsen or Arne Christiansen, Grand View College, Des Moines 16. Registration will begin on Friday afternoon, May 2, and continue until one o'clock on Saturday afternoon.

It's going to be a whee of a week end, so . . . see you at Stunderfest?

The Committee.

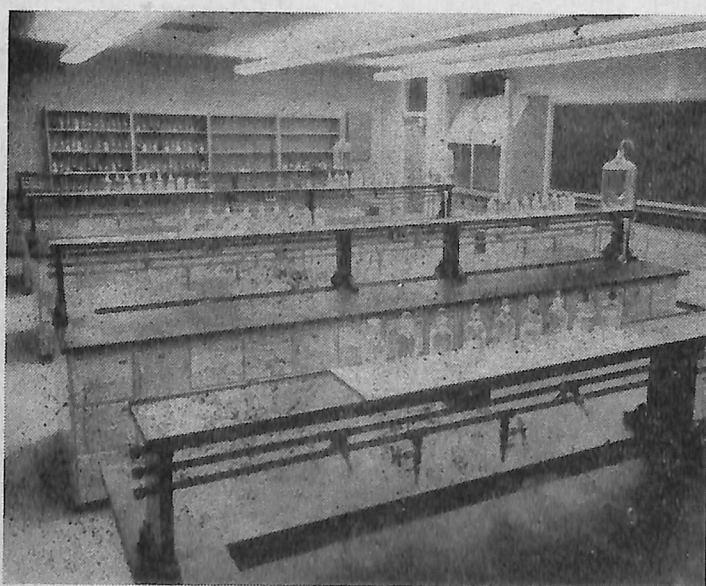


Physics Laboratory, 27x24, has a capacity of 24 students, and will also serve as classroom. Office, store-room and photography dark room adjoin.

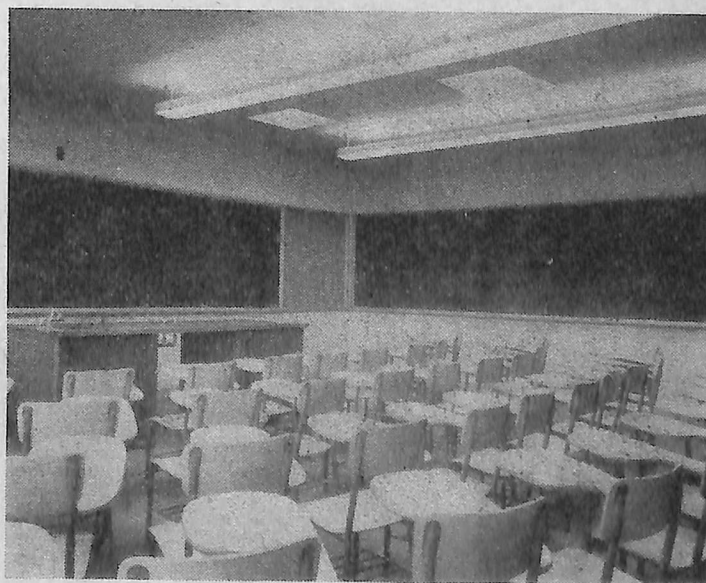
being done at Grand View and appears ready to help with further expansion.

To all who helped make this possible, we again wish to express our heartfelt thanks. We also wish to extend an invitation to all the young people of our Church to attend Grand View College, thereby availing themselves of the opportunities offered to them through the support of their Church.

We are truly thankful to God for his blessings and are looking forward to the dedication of the Science Building at Stunderfest, Sunday afternoon, May 4. Won't you join us at that time, either in person or in thought and prayer? The blessings of Faith and Life Advance have been manifold; in the giving and in the gift; to the giver and to all who will benefit from the gift. Faith and Life did advance and will continue to do so as we look ahead.



Chemistry Laboratory, 26x39, equipped with five (8-student) desks enabling a capacity of forty students. Equipped with fume hoods for five students at a time and an emergency shower in case of accident. Office and storeroom adjoin.



Classroom 26x24, with a seating capacity of 45. This room is used for the teaching of mathematics and as a smaller science classroom. The old frame science building has now become a student lounge and recreation center, a "student union."

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



We Believe and Do

"She considers a field" — Prov. 31:16

Mobiles fascinate me! When I think of WMS projects, it seems to remind me of a huge mobile, the tips of which sway and twirl before me with figures and symbols representing the WMS "fields."

Can we think of WMS as hands touching down to destitute seamen and their dependents even as far away as Mrs. Frank's mission in South America? Or to Pastor Rasmussen in Canada who with WMS funds was able to touch a family now here, now there on Canada's prairies, watering the desert places with the Gospel of love? Or to the seminary students who through the President of Grand View College with WMS funds could tide over an immediate financial embarrassment so the all-important studies could be carried on, Or to the Seminary library so the books needed for necessary research might be purchased, Or to Karen Jeppe in Armenia for her hard pressed refugees? Or to the many congregations building the necessary edifice for congregational worship?

And so on and on — The automobile for Rev. Larsen's mission work in Saskatchewan, Canada; the bell for Luther Memorial Church in Des Moines; the chancel furnishings for the church in Danevang, Texas, when theirs had blown away in the hurricane; the furniture for the girls' dormitory at Grand View College; the gifts to the newly ordained pastors; gifts for advanced study either here or abroad; gifts to the Bavarian Mother's home; to the expansion of the Seminary facilities; gifts to the Santal mission and its missionaries. And even this long list does not account for all.

Yes, WMS has considered many fields, with the belief that "Freely ye have received freely give."

Marietta Strandskov.

Lent and Our Prayers

By CYNTHIA WEDEL
President, United Church Women

It seems appropriate during Lent to think together for a little space about prayer. All of us are aware of the great interest which is being evidenced even among people who have little connection with the church, in the subject of prayer. Books on prayer are widely bought. Prayer groups and prayer cells are being established and are attracting many who have never shown any interest in such things before. As church women, we rejoice in this, for we know the necessity and the great benefits of prayer. But we need also to look at this renewed interest in prayer with some questions. For prayer is a very powerful thing, and not to be dealt with lightly.

Ralph Waldo Emerson, who had great spiritual insight, once preached a sermon on prayer. It had three points, and they are well worth our consideration. He said, "We are praying all the time. Our prayers are being answered all the time. Therefore, it is very important to whom and for what we pray."

We are praying all the time. Is this true? Certainly many non-religious people would deny it, and perhaps even those of us who are devoted church people would question this statement. But what is prayer? Is it only the formal act of speaking with God? Or is it, as the familiar hymn says, "the soul's sincere desire?" If as we all believe, God knows our inmost thoughts and wishes, this is probably an apt definition. All the unexpressed desire-life of our minds and souls is actually prayer, quite as truly as the words which we speak in church, or in our private devo-

tional periods. If this is true, then we really are praying all the time — as we day-dream or envy or suppress our feelings of annoyance and hostility toward others. It is a rather sobering thought, isn't it?

Our prayers are being answered all the time. Again, this is sometimes hard to believe. But, if we remember what prayer really is we may discover that this is surprisingly true. For our real desires frequently shape our lives more than we realize. To use a somewhat frivolous illustration — don't you know women who are always saying they would "give anything" to lose some weight and yet are always the ones who take the second helping of dessert? The real desire is not to lose weight. Or think of the person, whatever his expressed desires, who is driven by a deep longing for wealth or power. May he not literally sacrifice everything — family, friends, principles — to achieve what he really wants? One of our great difficulties is that most of us have so many conflicting desires. We may say that we want one thing, that we have prayed for it consistently and have never had the prayer answered. Yet, perhaps, if we were very honest with ourselves, we would have to admit that we have also wanted its opposite and so have never achieved either. Singleness of heart is not an easy quality for a human being to achieve.

When we think of some of these conflicting desires of ours we who are Christians will admit quite readily that we would be ashamed to address many of them as prayers to the God of the Bible. We know that they are unworthy, and would be contrary to His will. Yet if they exist in our desire-life, they are in a sense prayers. We may have to explain them, as the ancients would, as prayers to lesser gods. Figuratively speaking, they are prayers to the gods of power, or popularity, or wealth, or suburbia. We can all see people around us who are praying and even sacrificing to such gods. And we see, too, that their prayers are often answered.

This gives real meaning to Emerson's third point. It is very important to whom and for what we pray. Do we as church women, live so constantly in the presence of God that our unconscious desires, as well as our more formal prayers are always the kind which can be addressed to the God of Christian faith? We must not assume that our spoken prayers are the whole of our prayer life. Rather, we must learn to live constantly in the presence of the God "to whom all hearts are open, all desires known, and from whom no secrets are hid." Perhaps our chief prayer must always be, "Cleanse the thoughts of our hearts."

— From The Church Woman.

Did You Know ?

WMS HISTORICAL SIDELIGHTS

Did you know that the Women's Mission Society has published twenty pamphlets? The first one was published in 1919, then one annually until 1937, when Mrs. Karoline Kjølhede, president and editor resigned. In 1946, when Mrs. Ida Egede was president, another pamphlet was published. This is the only one in the English language; the rest are in Danish.

The 1946 pamphlet contains a good historical sketch of WMS written by our honorary president, Mrs. Th. Knudstrup. Look around in your congregation or send out a general call for a copy, if you don't have one. We are sure you can spot one if you try.

All of these pamphlets were sent out to cultivate mission-mindedness among us, one of the first aims of WMS.



Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,
Des Moines 16, Iowa

Winter Retreat

Friday evening, upon arrival we registered and were assigned to our cabins. We then met in the recreation building, and folk danced. We were served hot chocolate and cookies, had devotions, and went on a hike, which was fun. Of course it was kind of cold and the snow was really deep. Lights were out at 11. Of course that didn't mean everyone went to sleep!!!

Saturday we were up at 7. After breakfast we had devotions. There were also four Study Hours on Saturday. We had some interesting discussions on prayer. We can't leave out the recreation. Ice skating wasn't very good but we had a lot of fun tobogganing. Some of the boys and men went fishing through the ice. We folk danced again Saturday night. Then we had devotions and a snack before going to bed.

Sunday morning after breakfast, we had Bible Study and a very impressive worship service. We packed up and cleaned the cabins before dinner. After dinner it was time to say good bye and head for home.

We had some real good cooks, but, I don't know what they would have done without all of us young people helping and doing the "dishes."

The ministers that were with us were Rev. Howard Christensen, Rev. Harry Andersen, Rev. Peter Thomsen, Rev. Harald Knudsen, Rev. Beryl Knudsen and Rev. Ivan Nielsen. I think they deserve a great deal of credit for making the week end a real success.

To you young people that didn't get to go this year, don't miss the "Winter Retreat" next year. See you all then.

Juanita Hansen.

Over The Typewriter

Fastelavns is past, but the article included this time tells of something a little different from what most of us think when we say Fastelavns. I think this interesting bit of history could snowball if you would ask your parents how they used to celebrate the occasion.

This being the Lenten season, we are concerned with the Passion History and the struggles of Christ against the forces of evil. We often hear the idea that we should "give-up" something for Lent. Have you done so? If so, why? Does it have any real meaning unless it is continued throughout the whole year? Consider why you do things...not just that you do it.

This next bit of information might disappoint some of the girls in the synod, but it makes one very happy. The president of AELYF, Lavern Larkowski, has entered into that happy state known as "engagement." Those of you from the Nebraska area

will remember the "fortunate" girl: Marilyn Nissen, from camps and youth work there. She is presently a senior in education at the University of Nebraska. A July wedding is planned....Congratulations to the happy couple!

The entries for the Lutheran Brotherhood Scholarship Award have been coming in thick and fast. If you haven't sent yours in, do so soon.

With spring coming on in the near future (we hope!), summer camp plans will become more and more organized. There is one area of summer camping that some of you might be interested in. That area is work camps. I have a great deal of information concerning work camps which we discussed at National Convention. If interested, please write for that information.

Fastelavns - Reflections

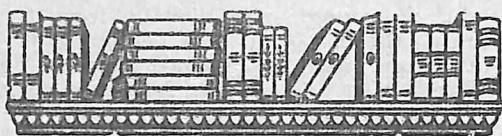
It was shortly after dinner and people were standing on both sides of the street in eager anticipation of the events to follow. The snow was melting and water was dripping from the roofs. Children, dismissed from school for the afternoon, chased back and forth through the slush, occasionally stopping to admire a beautiful riding horse on the street. Now more horses and riders appeared. Harald and Hjarne made final adjustments on the ring-riding post. Arne rode past the post for a final test.

It was nearly one o'clock — time for the main event to begin. Harald brought a box containing small slips of paper numbered from one to twelve. Each rider drew a number. The number he drew determined his position in the ring-riding event. All eligible young bachelors participated. Buster drew a position number one, Arne number four, and Folke number ten.

Harald announced the instructions for the event. Each rider, in turn, would have ten chances to pick the ring off the hook. Each mount must gallop a specific distance while the rider, with the aid of a pointed stick, speared a ring off the hook on the ring-riding post. Whoever speared the most rings in ten turns was the winner.

Buster spurred his horse into a gallop. The horse was perfectly trained. His gallop was so slow that one could walk slowly beside him. It seemed to take forever to travel the one hundred fifty feet to the post. A few moments later Buster proudly displayed the ring on the stick. The next few riders were less successful. Arne missed, but Folke got his ring. The afternoon wore on. Children sought hot stoves to warm their fingers. Girls departed to prepare for the evening dance. Harald announced the tenth turn coming next. People on the sidelines began cheering. Buster and Folke each had a perfect score through nine turns. As Buster began the tenth round, both horse and rider seemed equally confident and proud. A moment later people cheered and all knew that Buster had speared his tenth ring. Tension built and eyes were focused on Folke. Suddenly it was discovered that Buster had lost the ring a few feet past the post thus disqualifying that particular round. There was now a sense of urgency for everyone except Folke. No one seemed to care whether the next eight riders succeeded in spearing the ring. Folke,

Books



Frank W. Price: **MARX MEETS CHRIST**. Westminster Press 1957. 175 p. \$3.50.

Charles W. Forman: **A FAITH FOR THE NATIONS**. Westminster Press 1957. 94 p., \$1. Laymans Theological Library series.

These two books, both published last October, are written by Presbyterian missionaries. Both were born overseas of missionary parents. Both books are on the theme of Christianity in a fast-changing world.

One of the main reasons America fears communism more than Europe does is that we are very ignorant of what communism really is. The fear of the unknown is always greater than the fear of the known. If you want a careful analysis of communism as compared and contrasted with Christianity, read **MARX MEETS CHRIST**. It will give you a new perspective of Christianity too.

The four chapter titles in the book are intriguing. Two Persons Meet, Two Ideas Meet, Two Systems Meet, Two Faiths Meet. Marx and Christ were both born as Jews. Marx's heart was full of hatreds, Jesus' heart was full of love and sympathy. Jesus, unlike Marx, was a man of balanced personality.

Naturally the author speaks of Christ as Lord and Savior, but as Christ was also human, he contrasts the persons of Marx and Christ too. Marx preached a kingdom of man, Jesus the Kingdom of God.

\$3.50 seems a bit high for a book of this size.

The other book has a foreword that is worth its price of \$1! It is the twelfth in the Layman's Theological Library Series by the Westminster Press. From the foreword: "The series is an attempt to remind the layman that he is a theologian. Theology is not the irrelevant pastime of seminary professors. It is the occupation of every Christian, the moment he begins to think about, or talk about, or communicate, his Christian faith. The injunction to love God **with all**

with his usual calmness, spurred his mount into a gallop for the final turn. People began whispering. Who would be the lucky girl? The winner of the ring-riding contest would be crowned king at the evening dance. The king had the privilege of selecting his own queen. Who would she be? Folke neared the post. Seconds later the crowd cheered — Folke won!

It was customary for the winner to immediately announce the name of his queen. Without making an announcement, Folke disappeared. Minutes later he and a beautiful young girl appeared riding Folke's horse. She was the lucky young girl. Later that evening Folke and Olga were crowned King and Queen of Fastelavns. This was Fastelavns when I was a child in Tyler.

It was customary to celebrate Fastelavns the Monday preceding Ash Wednesday. Many congregations no longer observe this event while others have retained the tradition. For those who still observe it, may you have a joyous time.

—Rev. Ivan E. Nielsen.

his mind necessarily involves the layman in theology. If he refuses to think through his faith, he simply settles for inferior theology. It is crucially important for the layman to commit himself to more than "religion in general."

"Many people today believe religion-in-general is a pretty good thing; all people, they argue, should have some sort of religion. But to suggest that Christianity in particular has something more to say than religion-in-general is to court heavy opposition.

"On the other hand, Christians often argue their case in a manner so arrogant and offensive that they do more harm than good to relations between men of various cultures, nations and faiths."

The chapter headings in **A FAITH FOR THE NATIONS** also gives a good idea of the contents of the book. Introducing a world that won't wait for introductions; What is the Foundation of World Unity; A Faith for a Unified World; What about other faiths for the world? A World unified but not uniform; the case for "do it yourself."

It used to make little difference to us what people across the world thought and did; now it makes much difference, for "the world is fast rushing in upon us." The "foreigner" is becoming our "neighbor" in terms of the speed of travel.

Listen to this from page 48: "God does not love Christians more than pagans, church members more than atheists. God's love is shockingly indiscriminate! The characteristic love of Christians should be their love for non-Christians. The more truly a man belongs to the church, the more truly he belongs with non-church people. There is a great danger of Christian life becoming too ingrown."

He presents the case against other religions of the world filling the place as world unifiers; also against a fusion of the various faiths.

The unifying force of the Christian faith does not require uniformity, for it is a unity of love and concern. God showed and shows **his love for men as they are**; so must we. This, of course, does not mean that either they or we are good enough as we are. But when men know they are loved as they are, they will change **from within**.

Christian mission work must not involve cultural domination as it has too much in the past. Some have worried over the lack of "success" in terms of the number of people who have become Christians. The author says that mission work is not undertaken to achieve "success." It is not required of men that they be successful; it is required of them only that they be faithful. The rest is in the hands of God.

Willard R. Garred.

R. 2, Hampton, Iowa.

Editor's Note: Book Reviews by pastors or laymen are welcomed and printed whenever possible.

The only way to play the game of life is to take your tarts when they are passing tarts, and not wait to see what they are going to pass next.

Warren H. Goldsmith.

Crumbs of Common Sense

If fifty million people say a foolish thing, it is still a foolish thing.

Anatole France.

LWR Sets April 20-27 for Clothing Appeal

New York—(NLC)—The week of April 20-27 has been designated for the 1958 Spring Clothing Appeal of Lutheran World Relief.

The date was announced in a letter sent by the material aid agency to 10,000 Lutheran congregations across the nation urging their support of the semi-annual campaign.

During 1957 more than four million pounds of clothing collected in similar drives by LWR went to needy in Austria, Egypt, Germany, Hong Kong, Hungary, Jordan, Korea, Syria, Taiwan and Yugoslavia.

The agency serves in the overseas relief field for both the National Lutheran Council and the Board of World Relief of the Lutheran Church — Missouri Synod.

The Rev. Ove R. Nielsen, LWR assistant executive secretary, in the letter announcing the appeal dates, urged support that "Christian mercy may flow unhindered through our beloved Church to the throng who are in need."

"Many refugees . . . still wait ill-clad at the door of the Church," he wrote. "There is something very right with the spiritual life of a congregation which is alert to the impoverishment of human life in many parts of the world and does something about it."

OUR CHURCH

Des Moines, Iowa. The School Board met here not long ago and considered the plans for the new gymnasium which it is hoped will be built by funds gathered from Des Moines business and industry. The Board granted minimum salary increases of \$300 to all faculty members, with some getting substantially more.

Cedar Falls, Iowa. This city of 20,000 will sponsor a Danish Day this coming summer which is initiated by the local Chamber of Commerce. The Danish "Day of Days" will be richly colored by Danish tradition and Scandinavian heritage. The surrounding rural areas, towns and all Iowa communities where there are churches which have a Danish background will be urged to help and to attend this festive event. The central committee members were all from the Bethlehem Lutheran Church, and are as follows: Mrs. Verner Jessen, Prof. Harold Holst, and Pastor H. O. Nielsen.

Withee, Wisconsin. A new church is being built by our congregation here, at an estimated complete cost, including furnishings, of \$43,975, (about \$14.50 per sq. ft.). The church will be completed by September, if work begins as planned early in May.

Solvang, Calif. A youth camp was held the week end of March 16 on the campus of Atterdag College here. Pas-

tor Paul Nussle brought 13 young people from Salinas, marking the first time for district participation from that city, and Pastor Verner Hansen brought 13 young people from Los Angeles. Pastor A. E. Farstrup had arranged the camp program, which despite almost continuous rain, turned out very well. Total number of campers including the Solvang group was 45. A similar week-end camp was held in Los Angeles six months ago. Pastor Aage Moller conducts services here on March 23 when Synod Vice President Farstrup will be attending Board meetings in Des Moines.

Nysted, Nebraska. Pastor Arne Knudsen of Nysted will exchange pulpits some time in April with District President Thorvald Hansen of Cozad.

Alden, Minn. Young people of this community are sponsoring a series of films during Lent, and the movies to be shown include such notable productions as "Martin Luther," "The Man Called Peter," and "The Robe."

Los Angeles, Calif. A benefit dinner was given by the congregation here for the work of the Solvang Home for the Aged. At last report, \$470 was sent shortly following the March 9 dinner.

Look Writer Says American Lutheranism in Transition

New York, March 18—ADVANCE—American Lutheranism is in transition, bristling with "new ideas with which to adorn an unchanging faith," Writer Hartzell Spence declares in the current issue of LOOK Magazine.

In the fourth of a series of feature articles on "The Story of Religions in America," Spence traces the growth of American Lutheranism from 1623 to its present-day baptized membership of 7,388,176.

American Lutheranism, Spence says, "bristles with new members, new churches, new schools, new ideas."

"The Lutheran Church," he writes, "is in a state of ferment. The situation is exceedingly fluid. New alignments are the order of the day. And when the present movement has run its course, it is almost certain that American Lutheranism will present a picture radically different from the present one."

He cites mergers now under way involving several Lutheran bodies, including the 2,360,000-member United Lutheran Church in America, largest Lutheran body in America, which with the Augustana Lutheran Church, American Evangelical Lutheran Church and Suomi Synod are engaged in negotiations looking toward organic union. Three other groups, the Evangelical Lutheran Church, American Lutheran Church and the United Evangelical Lutheran Church, plan to unite in 1960.

The Look issue of April 1, features a painting of Lutheran symbols by Aaron Bohrod. They include the crown

traditionally worn by Swedish brides, a pipe belonging to Henry Melchior Muhlenberg and Luther's coat of arms. Martin Luther is depicted by Cranach, an artist who was Luther's contemporary. Luther's emphasis on prayer is symbolized by Durer's famous "Praying Hands."

Referring to an intensive evangelistic mission carried on by Lutherans in the past few years, Spence writes:

"The entire denomination has come alive, as though it had suddenly decided to make good President Theodore Roosevelt's 53-year-old prophecy that Lutheranism 'is destined to become one of the two or three greatest and most important churches in the United States'."

Important Lutheran Dates in 1958

NLC CHURCH CONVENTIONS

All eight church bodies participating in the National Lutheran Council will hold conventions this year. Their 1958 meetings are scheduled as follows:

June 11-15 at Minneapolis, Minn.—62nd annual conference of Lutheran Free Church (74,000 members).

June 16-22 at Jamestown, New York—99th annual synod of Augustana Lutheran Church (557,000 members).

June 18-25 at Minneapolis, Minn.—23rd general convention (biennial) of Evangelical Lutheran Church (1,043,000 members).

June 19-24 at Blair, Nebraska—62nd annual convention of United Evangelical Lutheran Church (62,000 members).

June 22-25 at Detroit, Michigan—69th annual convention of Finnish Evangelical Lutheran Church or Suomi Synod (36,000 members).

August 12-17 at Seattle, Washington—81st annual convention of American Evangelical Lutheran Church (23,000 members).

October 8-15 at Dayton, Ohio—21st biennial convention of United Lutheran Church in America (2,335,000 members).

October 9-15 at San Antonio, Texas—15th biennial convention of American Lutheran Church (938,000 members).

Matron Needed

The Young People's Home in Minneapolis will be needing a new matron about June 1. Pleasant quarters and a good salary are offered. There are at present 14 residents at the home, mostly young people from our Synod who work or go to school in Minneapolis. The matron of the home could expect to make the Y. P. home her own home, and would be living in congenial fellowship and working for a cooperative Home Board. For further particulars, write the Board president: Eugene Paulsen, 5452 32nd Ave. South, Minneapolis, Minn.

Four Lutheran Bodies Will Resume Merger Negotiations

(NY) CHICAGO, March 20—Commissioners representing four Lutheran church bodies which have agreed to merge into a new 3,000,000-member church, will resume negotiations here this week.

The 46 commissioners, moving ahead with their plans to bring about organic union, will hear reports from sub-committees which have been meeting since December. The three-day conference will be held at the Hotel Maryland.

The Joint Commission on Lutheran Unity represents the United Lutheran Church in America (2,335,000 baptized members), the Augustana Evangelical Lutheran Church (557,000), the Finnish Evangelical Lutheran Church (36,000) and the **American Evangelical Lutheran Church (22,000)**. In preliminary negotiations the commissioners have indicated a preference for "The Evangelical Lutheran Church in America" as the name for the proposed new united church.

During previous Chicago negotiating sessions, the JCLU also approved recommendations of its sub-committee on nomenclature that the organizational structure and ecclesiastical titles in the proposed new church be more in the American tradition than European. The commissioners preferred that the spiritual and temporal leader of the new church body be called "president" rather than "archbishop."

One of the major issues still confronting the merging bodies is the matter of control over theological seminaries. A year ago, the commissioners had adopted a statement on ownership and control of seminaries, with responsibility and powers shared by the central church body and its constituent synods.

Representatives of the Augustana Lutheran Church later proposed a substitute plan facing the seminaries under the control of a central board of theological education. This plan was rejected; however Augustana's minority report was placed before the JCLU at its December meeting in Chicago.

At the time it appeared that Augustana's proposal for more centralized control over theological seminaries would be approved. A sub-committee on functions and powers reported its readiness to continue a re-study of the former plan for theological education, "with the intention of strengthening it in the direction of increased influence and control of theological education on the part of the general body."

In the opinion of Dr. P. O. Bersell, Minneapolis, president-emeritus of the Augustana church and one of its commissioners in JCLU, an agreement on theological education is "the most important issue to be settled" by the joint commission.

The commissioners also referred back to a sub-committee for a report at its meeting next week qualifications of candidates for the ministry, especially

regarding membership in secret societies.

Already approved by the JCLU — by unanimous vote — was a statement on "The Word of God and the Confessions."

Chain Reaction in The Kingdom

(Continued from Page 2)

It is the overflowing life that seeks to spread. Power to act is duty to act." Few of us can go to the mission field in person, but with our gifts "we are there," walking beside Munshi, Anil and Gora, to spread the "overflowing life" among the Santali, the Bengali, the Boros and others.

The Santal Mission enterprise has been placed on our synod budget for 1958. Your Mission Committee urges you to remember that we have a large investment in the Santal work in money and missionary labor made over a long period of years. We want that investment to continue to pay spiritual dividends to the Glory of God. Since it is "the Lord's business," we must do our part to keep the work going. We hope you have heeded the appeal to take a special congregational offering for this work in February, or

that you will do so at some other convenient time. We are also counting on the many gifts, big and small, from individual members and from our church's auxiliary organizations as hitherto. It will be very helpful and much appreciated to have as large a part of our Santal budget as possible sent to our synod treasurer in the early part of the year. Please remember that all contributions should now be channeled through our synod treasurer.

Accept Calls

The four graduating seniors of Grand View Seminary have accepted the following calls from congregations of our synod:

Folmer Farstrup—St. John's, Cordova, Nebraska.

Ronald Hansen—Our Savior's, Hartford, Connecticut.

Donald Holm—Our Savior's, Manistee, Michigan.

Lavern Larkowski—St. Peter's Community Church, Hay Springs, Nebr.

These men will be ordained in Luther Memorial Church, Des Moines, Iowa, on Pentecost Sunday, May 25, 1958.

District II — Church Worker's Conference

A Church Worker's Conference for the members of District II of AELC will be held at St. Peter's Lutheran Church, Detroit, Michigan, on April 25-27. The Conference will begin at 8 p. m., Friday, April 25, and continue through dinner Sunday, April 27. A lecture and discussion program has been planned around the Theme: "In the Work of the Church." The members of St. Peter's Lutheran Church will provide meals and lodging. The cost of the entire conference will be \$5 per person. It is hoped that many members of our churches of District II will attend.

PROGRAM

Theme: "In the Work of the Church"

Friday Evening:

7:00 p. m.—Registration

8:00 p. m.—Lecture, "The Place of the People," Rev. Peter Thomsen

9:00 p. m.—Coffee

9:30 p. m.—Evening Devotions, Rev. James Lund.

Saturday:

9:00 a. m.—Morning Devotions, Rev. James Lund

9:30 a. m.—Lecture "The Place of the Preacher," Rev. John Christensen

10:30 a. m.—Intermission

10:45 a. m.—Discussion on "The Place of the Preacher," Panel, with Rev. Harry Andersen, Moderator

11:45 a. m.—Recess

12:00 Noon—Dinner

2:00 p. m.—Lecture, "The Place of the Program," Rev. Harald Knudsen

3:00 p. m.—Coffee

3:30 p. m.—Discussion on "The Place of the Program," — "Buzz Groups" with Rev. Howard Christensen Moderator

4:30 p. m.—Recess (Allocation study committee meeting)

6:00 p. m.—Supper

8:00 p. m.—Lecture, "The Place of the Parish Hall," Rev. Beryl Knudsen

9:00 p. m.—Coffee

9:30 p. m.—Evening Devotions, Rev. James Lund

Sunday Morning:

10:30 a. m.—Worship Service, Rev. Howard Christensen, Liturgist
Rev. Edwin Hansen, preaching

12:00 Noon—Dinner and Farewells

PLEASE SEND ADVANCE REGISTRATION TO:

Rev. Howard Christensen
19900 Greenfield Road
Detroit 35, Michigan

Acknowledgment of Receipts by the Synod Treasurer

FOR THE MONTH OF FEBRUARY TOWARDS THE BUDGET:

Unassigned receipts (by cong.)	
Grayling, Mich.	\$138.00
Menominee, Mich.	51.25
Withee, Wis.	125.00
Troy, N. Y.	125.00
Tacoma, Wash.	50.00
Los Angeles, Calif.	100.00
Racine, Wis.	250.00
Omaha, Nebr.	350.00
Muskegon, Mich.	250.00
Newark, N. J.	60.00
Ludington, Mich. (Bethany)	300.00
Racine, Wis.	300.00
Hartford, Conn.	300.00
Pension Fund:	
Chicago, Ill. (St. Stephen's) ..	10.00
Children's Home:	
Racine, Wis., Sunday School ..	35.00
Grand View College:	
Racine, Wis., Sunday School ..	35.00
Home Mission:	
Hampton, Iowa, Sunday School	30.00
Presidents Travels:	
Perth Amboy, N. J.	26.20
Santal Mission:	
Tacoma, Wash.	12.00
Racine, Wis., Sunday School ..	154.77
Wilbur, Wash.	25.00
Hampton, Iowa, Danish Ladies' Aid ..	6.55
Muskegon, Mich.	50.00
Cordova, Nebr., Sunday School	40.13
Withee, Wis., Sunday School ..	55.50
Junction City, Ore., Sunday School ..	9.42
Parlier, Calif., Sunday School ..	9.79
Dwight, Ill., In memory of Harry Von Qualen, by Mr. and Mrs. Chas. Lauritzen ..	5.00
Lake Norden, S. D., Sunday School ..	6.55

Seattle, Wash., Sunday School ..	30.00
February receipts from congregations ..	\$2,940.16
Previously acknowledged ..	4,657.33

TOTAL TO DATE ..	\$7,597.49
OTHER BUDGET RECEIPTS:	
Pastor's Pension Contributions:	
Rev. Enok Mortensen ..	\$ 18.00
Previously acknowledged ..	99.82
	\$117.82

TOTAL BUDGET RECEIPTS THROUGH FEBRUARY 1958 \$7,715.31 RECEIVED FOR ITEMS OUTSIDE OF THE BUDGET:

For Lutheran World Action:	
(by congregation)	
Chicago, Ill., (St. Stephen's) ..	\$108.80
Menominee, Mich.	12.80
Danevang, Texas ..	146.40
Racine, Wis.	37.77
Racine, Wis., Sunday School ..	35.00
Racine, Wis., Pastor Heide ..	5.00
Perth Amboy, N. J.	155.10
Marquette, Neb., Sunday School	101.16
Racine, Wis.	20.29
Racine, Wis., Pastor Heide ..	5.00

Total for month of Feb., 1958 ..	\$627.32
Previously acknowledged ..	499.00

TOTAL TO DATE ..	\$1,126.32
For Eben Ezer:	
Racine, Wis., Racine and Kenosha Ladies' Aid ..	\$ 31.00
Perth Amboy, N. J., (cong.) ..	53.80

TOTAL .. \$ 84.80 For Santal Mission:

In memory of Mrs. Hans Juhl, from Mr. and Mrs. Chas. McRoberts, Mr. and Mrs. Randall Nelson, Mr. and Mrs. Alfred Kibsgaard, Hampton, Iowa ..	\$ 2.00
Racine, Wis., Sunday School ..	46.46
Racine, Wis., Pastor Heide ..	5.00
Ringsted, Iowa, Sunday School	19.00
Rasmine Andreasen, Luck, Wis.	5.00
Watsonville, Calif. (cong.) ..	50.00
In memory of Mrs. Hans Juhl, from Miss Dagmar Miller ..	10.00
Cordova, Nebr., Sunday School ..	9.87
Withee, Wis., Sunday School ..	5.50
Parlier, Calif., Sunday School ..	40.21
Racine, Wis., Pastor Heide ..	5.00
Des Moines, Iowa, Mrs. Hannah Lohman ..	1.00
Des Moines, Iowa, Mrs. Knud Hansen ..	3.00
Des Moines, Iowa, Mrs. Else Petersen ..	1.00
In memory of Mrs. Hans Juhl, from Mrs. Frederikke Laursen, Plentywood, Mont.	2.00

TOTAL ..	\$205.04
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For Old People's Home, Des Moines, Iowa:

In memory of Mrs. Mads May, Clinton, Iowa, from "Friends and neighbors on the Elvira Road, Clinton, Iowa." ..	\$ 14.00
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For Faith and Life Advance:	
Congregation, Racine, Wis.	\$ 80.45

For American Bible Society:

Victory Trinity Luth. Sunday School, Ludington, Mich.	\$ 10.00
Respectfully submitted, M. C. Miller, Treasurer.	

When Words Are No Longer Words

(Continued from Page 4)

particular culture and isolated life. I have personally studied, lived in, and loved that language, culture, and comfortable isolation so much that I still feel most at home and most secure within its fold. I have the impression that several others of our maligned committee would say the same. But I also know that this security is deadening. It chokes the light even as the basket chokes the candle. We must speak not as Danes but as Americans; we must speak in the 20th, not the 19th century. In this context, the words have another content.

Before any meaningful discussion can proceed there must be a willingness to try to understand what the other party intends to say. In the discussion which has appeared in recent months, this intent has not been evident. Instead some of the words of the new second article of the constitution have been quoted out of context and repeatedly misstated. The authors of that article have been made to stand for a ridiculous theological position which is then attacked. It is an old technique to build a straw fortress label it as the stronghold of the opposition, and proceed to destroy it. But it is not very edifying.

There is another trick which is an old favorite with bush-league politicians. That is to ridicule education and scatter seeds of distrust. I am not ashamed of the opportunities for education that have been mine. Rather, I envy and respect those who through opportunities and self discipline have progressed further toward the goal of being "learned men." This is not a term of derision. A craftsman, no matter what his field of work, has a right to be proud of the degree to which he has achieved skill. A theologian is also a craftsman; he has a right to be proud of his craft; he ought to seek constantly to be a better theologian.

This article has not concerned content so much as method. The thesis is simply this: no real discussion can proceed except in love. Love means concern for the other party and respect for the integrity of that possession which is unique to man in the image of God: the word. Words are symbols and may not be used in love unless there is a sincere attempt to understand what they symbolize. Without love, words are no longer words but clubs. They cannot then heal nor bind men to each other but can only wound and destroy. "Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God." I John 4:17

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 20, 1958

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,
6-3