

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Bill Madsen photo

Awake, Thou Wintry Earth

Awake, thou wintry earth,
Fling off, fling off thy sadness;
Ye vernal flowers, laugh forth,
Laugh forth your ancient gladness.
A new and lovely tale
Throughout the land is sped,
If floats o'er hill and dale
To tell that Death is dead,
To tell that Death is dead.

Descended to the grave,
Where all our loved lie sleeping,
Hath Christ returned to save
Man's heart from woe and weeping.
O earth, break forth and sing,
Renew your bright array,
With fairest blooms of spring
Bestrew the Savior's way,
Bestrew the Savior's way.

Thomas Blackburn.

HAPPY EASTER



Grand View College Choir on Tour

Again this year, as in the past, the A Cappella Choir of Grand View College, Des Moines, Iowa, will make an extensive tour covering hundreds of miles, and commencing on April 11. The eight-day trip will give many students an opportunity to visit churches of our synod in Nebraska and South Dakota, as well as in western Iowa. The itinerary is as follows:

- Friday, April 11.....Kimballton, Iowa
- Saturday, April 12.....Cordova, Nebraska
- Sunday, April 13.....Kronborg, Nebraska
- Monday, April 14....Gayville, South Dakota
- Tuesday, April 15.....Hay Springs, Nebraska
- Wednesday, April 16.....Cozad, Nebraska
- Thursday, April 17.....Nysted, Nebraska
- Friday, April 18.....Omaha, Nebraska
- Saturday, April 19.....Oak Hill, Exira, Iowa

The Grand View A Cappella Choir is under the direction of Robert M. Speed, who is well known in midwest music circles. He received his Master's Degree in music education from Drake University, Des Moines, Iowa. Prof. Speed has studied organ with the eminent organist, Dr. Marilyn Mason, and has studied abroad. He is active in music circles in Des Moines and, in addition to teaching at Grand View College, he is organist at the Central Presbyterian Church of Des Moines. Under Mr. Speed's direction, the choir has gained an enviable reputation.

The present tour will commemorate 11 years since the founding of the choir. Last spring's tour included an itinerary of cities throughout Iowa, Illinois, Michigan and Wisconsin. In past seasons, the choir has appeared before the Chicago Sunday Evening Club at Orchestra Hall in Chicago, Illinois, and has also been featured over a nation-wide broadcast for the Columbia Church of the Air. This year the choir will sing concerts throughout the states of Iowa, Nebraska and South Dakota.

The Grand View College A Cappella Choir is composed of 55 voices representing student enrollment from 15 states. Under the able direction of Professor Speed it has been a source of inspiration and pleasure to all who have heard it.

PROGRAM

Grand View College A Cappella Choir Spring — 1958

- O Rejoice, Ye Christians Loudly.....J. S. Bach
 - O Bone Jesu.....Tommaso Bai
 - Let God Be Blest.....S. Hemmel
 - Lo! to Us Is Born an Infant.....Liebhold
 - Ye Watchers and Ye Holy Ones.....German Melody
 - Cherubim-Song.....Bortniansky
 - Thee God We Praise.....Tkach
 - O Sanctissima.....Traditional-Shaw
 - Hospodi Pomilui.....P. J. Wilhousky
 - Go Not Far From Me, O God.....Zingarelli
 - Love In Grief, from **Grief to Glory**..F. M. Christiansen
 - Children of the Heavenly Father.....F. J. Pyle
 - Save Us, O Our God.....David Foltz
 - Say Ye to the Righteous.....R. Thompson
- from The Peaceable Kingdom**

* * * *

- Drink To Me Only With Thine Eyes.....Shaw-Parker
- Aura Lee.....Shaw-Parker
- Seeing Nellie Home.....Shaw-Parker
(Boys Ensemble)
- Which Is The Properest Day To Sing?.Dr. Thomas Arne
- Madame Jeanette.....Alan Murray
- Loch Lomond.....Scottish
- Rock-a ma Soul.....Spiritual
- Listen To The Lambs.....Spiritual
- Plenty Good Room.....Spiritual
- Gracious and Mighty God.....Nelleman
- The Lord Bless You and Keep You.....Lutkin

Lutheran Tidings - PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

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

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

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

Easter Is Here

But Who Wants to Live Forever?

Robert J. McCracken



ROMAN CATHOLIC PRIEST whose parish is in a slum in Liverpool, England, spent three days in a beautiful home with spacious grounds in Beverly Hills, California. As he took leave of his host he said, "It's perfectly wonderful here. I don't know how you are going to appreciate heaven!"

Surely there is something in that for each of us! We settle down, become very comfortable, establish ourselves so securely, or as we think so securely, that the thought of heaven seldom visits our minds, and is not always welcome when it presents itself. F. W. H. Meyers, who was deeply interested in psychic phenomena, talked with a friend about life after death. The friend tried to steer the conversation in another direction by saying, "Of course, if you press me, I believe that we shall all enter into eternal bliss, but I wish you would not talk about such disagreeable subjects."

Why should talk about life after death be disagreeable? It is usually due to misconceptions. A man assured me once that he had no wish to spend eternity in a white robe, wearing a crown, strumming a harp, and singing hymns interminably, even if the streets were made of gold and the gates of pearl. It is incredible that some people should treat so literally the glorious imagery of the Bible. It is all a picture; it is an attempt to express the inexpressible. White robes are symbols of stainless purity, crowns of moral victory, harps of abounding happiness, gold of the timelessness of heaven — gold does not rust — and of the preciousness of it. Stainless purity, moral victory, abounding happiness, infinity — the Easter faith is the promise of something we all want, and never cease to want, something for which our hearts crave, something not to be had in this world, but to be found in heaven.

And what makes all this urgent and imperative for us, no longer a matter of indifference and unconcern, is when bereavement invades the home or the immediate circle of our friends. We want to be assured then that it is not "good-bye for ever." The most convinced agnostic, when he stands by the grave of a well-loved person, has a moment when he cannot believe that the dear companionship, which meant so much, is finished for ever. It is when love takes full possession of our hearts that the desire for immortality is strongest. Love cannot brook final separation or endure the thought of extinction. Eighteen years after his wife's death David Cairns dedicated to her his greatest book. It was characteristic of the man that the book was dedicated not to her memory but quite simply "to H. W. C.," as if she was still beside him. Right up to his last days he used to say that all

through the years (and he lived for 36 years after her passing) he had never lost the vivid sense that she was alive, more alive than ever, and not far away; and he never ceased to cherish the active expectation of a rich and happy reunion with her in the life beyond.

Does anybody maintain that he is not interested in immortality and has no wish to live for ever? Are you not thinking too much about yourself? Think of others, an honored leader, a revered teacher, those most precious to you. Can you tolerate the thought of anyone precious to you being blotted out? Remember, too, that there are those to whom you are precious. Even if you can contemplate your own death and say, "I do not care whether that is the end of me or not," there are those who would care and do care deeply. There is so much in you that goes beyond yourself, so much that involves others, others whom you love and who love you.

Moreover, when anyone says that he has no wish to live for ever he has failed to grasp what the Christian hope of immortality is. It is not just a promise of never-ending existence, without heights or depths, without challenge or achievement. That would be a life of infinite boredom and monotony. In the case of the Christian hope of immortality it is not just an endless prolongation of the life we know here on earth but a life that has quality as well as continuity. It is not just more of the same but something finer and better. Never think of immortality in terms of duration only.

Tomorrow and tomorrow and tomorrow

Creeps on this petty pace from day to day —

in those words Shakespeare has expressed the intolerable tedium of a mere succession of days. What the Christian faith means by eternal life is not never-ending existence, but a life no longer subject to temporal conditions at all, without limitations, with many mansions, infinite realms where there are new truths to find, new beauties to enjoy, new personalities to know. "To die," said James Barrie, "will be an awfully big adventure."

On the tombstone of the historian John Richard Green were inscribed the words, "He died learning." Late in life William James was asked why he felt the practical need of immortality. He answered, "Because I am just getting fit to live." This life is too short for fulfillment of our purposes and ideals. It is given for wisdom, and yet the oldest and wisest have



Editor's Note: Dr. McCracken is preaching minister at Riverside Church, where he took over the famed pulpit of Harry Emerson Fosdick on his retirement a decade ago.

so much to learn; for growth in goodness and yet so much evil remains; for patience and sympathy and self-control and love, and yet we are fretful and hard and weak and selfish. But the living hope which the resurrection of Christ begets in us is that in the life to come the limitations which hamper our growth here will be removed. We shall find ourselves in a new environment in which our better nature will have its full development — strength of heart for higher service, vigor of mind for more truth, purity of soul for the vision of God.

On earth the broken arc,
In heaven the perfect round.

When the Bible speaks of the rest that is the reward of those who enter heaven it does not mean idleness, endless relaxation, a kind of perpetual holiday. Parodying such a conception somebody described a maid-of-all-work as saying in her weariness:

I'll be where loud anthems is always a-ringing,
But as I've no voice, I'm clear of the singing,
Don't mourn for me now. Don't mourn for me never,
I'm going to do nothing for ever and ever.

Who would want to do nothing for ever and ever? The rest the Bible speaks of is the absence of weariness and strain that comes with fruition and fulfillment, that comes from a mind at leisure with itself, that comes from perfect correspondence with a perfect environment. It means that faculties worthily employed here will be given fuller scope hereafter. Said Tennyson of the Duke of Wellington:

We doubt not that for one so true
There must be other, nobler work to do.

"His servants shall serve Him." God will not take the tools from our hands just when we have learned how to handle them. We shall carry with us into the future life not our character only, but the powers and capacities we have acquired through honest effort and service here.

Such a prospect may have no attraction for the person who has not at least begun to love duty and beauty, truth and God. In heaven such a person would be like a man with no ear for music at a Beethoven concert. We ought to keep alive in ourselves and to cultivate the desire for our true country. The New Testament does not teach that eternal life can be enjoyed only in the world to come or that we have to wait for death to know it. It tells us that we may enter into that life here and now and, though we may rightly think of death as the gateway to a fuller life, we ought not to think of it as the beginning of the life everlasting. The life everlasting begins not at the moment of physical death but at the moment of spiritual rebirth, the moment of conversion. Nothing could be more emphatic than the saying of Jesus: "He who hears My word and puts His faith in Him who sent Me, has eternal life; no judgment will be passed on him; he has already crossed over from death to life." And again: "This is life eternal — to know Thee the only true God, and Jesus Christ whom Thou hast sent." So far from turning attention away from this present life the Easter gospel sets it in true perspective, gives it meaning, direction, glory. In a sense you

have to be otherworldly before you can properly appreciate the world and fulfill your true function in it. It is when you begin here to experience the life eternal that you try to make life here for others a foretaste of the life to come. All of which brings me back to the conviction at the heart of the Easter message: "Blessed be the God and Father of our Lord Jesus Christ! By His great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead."

A New Weekly Periodical

It is only recently that I have become subscriber to *Manas*, a magazine published in Los Angeles. I find it to be so good that I must recommend it to others. I have no idea as to who the editor is and who may be backing it, and that does not matter. There is not one single ad in it and there is no sensationalism, but it is amazing how it carries one into the very center of present day history in all of the eight pages. Send for sample copy to *Manas Publishing Co.*, P. O. Box 32112, El Sereno Station, Los Angeles 32, California.

Aage Moller.

Editor's Note: "*Manas*" is now in its eleventh year, and is therefore not new. But we agree with Pastor Moller's evaluation.

District VIII Annual Meeting

May 2, 3 and 4, 1958

District VIII (California) of the AELC will meet for its 1958 Annual Meeting on May 2, 3 and 4 at St. John's Lutheran Church in Easton, California. (Address: 5535 So. Elm, Fresno). As district president I urge all congregations to be fully represented (one delegate for each 25 voting members) and to bring as many friends as possible in order that we may experience a good week end of work and fellowship as we think together about our common tasks. The annual meeting of the Solvang Lutheran Home Corporation will be held Saturday afternoon at 1:30 o'clock. Delegates to the district meeting will also serve as delegates to the Solvang Home Corporation meeting. Please send in your enrollments early.

A. E. Farstrup, District President.

INVITATION

St. John's Lutheran Church of Easton hereby extends an invitation to the delegates, pastors and members of all AELC congregations in California to gather here for the 1958 Annual District Meeting. The dates are May 2, 3 and 4, with the opening services to be held the evening of May 2. We shall try to furnish housing for all but since our membership is not large some of you may have to settle for Motel accommodations. In order to assure everyone a place to stay we ask that you enroll at least one week before the meeting to either of the two undersigned.

J. W. Wilkins, President.
3684 E. Lincoln,
Fresno, California

N. Nielsen, Pastor
5535 So. Elm
Fresno, California

More people are sick because they are unhappy than unhappy because they are sick.

Leslie Weatherhead, D.D.

What We Can Learn From Europe

Enok Mortensen

III

Church Life

During my stay in Denmark I worshipped several places where the attendance compares favorably with ours. In the more pietistic Inner Mission circles as well as in Grundtvigian groups where there are pastors with a message, few pews are empty. In Askov where the pastor was a competent and well-liked member of the folk school faculty the church was packed for services, and at least a hundred — sometimes many more — went to communion which was held every Sunday as an integral part of the service. But these are exceptional circumstances. Most places the churches were more than half empty.

In talking with the students at Askov most of them admitted that they seldom went to church in their home parishes; but here, at Askov, the very atmosphere was conducive to church attendance. They knew and liked the pastor (who has since become a bishop) and regular church attendance was a part of the social as well as the spiritual climate.

Here, precisely, is one of the basic differences between their church life and ours. The church to us occupies an entirely different place in the life of the individual than in Europe. The roots of these differences go deep down into the soil of history. In the long struggle for a place in the sun on the part of both peasant and worker, the church in Europe generally failed the needy and allied itself with the nobility and the upper classes. People looked for help and found it elsewhere. They have neither forgotten nor forgiven this treason of the church. Through co-operatives and social legislation the common people achieved material goods. They discovered that the church was reactionary and that they could get along without it. The state provided all their wants, if not their needs.

The churches are still there, old venerable and beautiful. They are a part of the landscape and most people in Denmark would resent it if they were to disappear. The church bells ring the sun up and down. They are a part of the rhythm of living. People are baptized and confirmed, married and buried by the pastor who is an official of the state; but even among the relatively few faithful who attend church regularly there is a detachment entirely unlike our relationship to the church. It is significant that there is no Danish word for stewardship. People pay their taxes and a certain portion of this is allocated for ecclesiastical purposes. You are not obligated to pay it, but then you must formally withdraw from the church. In our country you are a member of a church when you decide to join it; in Denmark you belong unless and until you decide to leave it.

I don't believe that the average Dane is less religious

Pastor Mortensen, of Tyler, Minnesota, Passes on Some of the Things He Learned In Fourteen Months Abroad

or less concerned than most Americans; but the church among us stands at the very crossroads of our lives. We not only belong to it, but it belongs to us. The church in America fills a social as well as a spiritual need. Will Herberg, the eminent sociologist, points out that "religious affiliation (in America) has roots in the social necessity of belonging" and sees as motives for our religiosity "the collapse of all secular securities in the historical crises of our times, the quest for meaning, the new search for inwardness and personal authenticity." Denmark is an old country and there is less rootlessness than among us. The very community in which people live provides outlets and expressions which among us belong to the sphere of the church.

State or Free Church?

Needless to say, I was forced again and again to compare church conditions there with our own. Most ministers here naturally prefer the active participation which marks the "free" church and attributes lack of interest and concern to state ownership and control. Even in Denmark there are strong voices calling for separation of church and state.

But the advantages are not all on one side of the scale — at least from the minister's point of view. In many ways a pastor in a state church enjoys more freedom than we do. The church is there; the people are there; and so is the salary. He doesn't have to worry about budgets, new members, and competition. He is an employe of the government and under supervision of a bishop; but actually he enjoys more freedom than the average Protestant pastor among us; and he can be more natural in associating with people of the community. He doesn't always have to have his guard up lest he offend people. No one minds if he forgets to smile at the right people, and he doesn't run the risk of losing members even if he champions unpopular causes. He can more safely say from the pulpit what people ought to hear rather than what they want to hear.

And since he doesn't have to be a promoter of a thousand different activities, he has more time to read and meditate. It would be interesting to know how many books the average pastor in America finds time to read! But surely it is no accident that the Lutheran church in Europe so far has produced more outstanding theologians than we have.

In my opinion, the state church in Denmark ought to enter more directly into the lives of people by sponsoring more worthwhile activities. They have too few, but we have too many.

On a Monday morning at Askov I asked a class, "Did you notice the pastor's announcements yesterday? Service next Sunday as usual. And that was all." Then I proceeded (rather proudly) to tell the class of the many activities which my congregation would participate in during any given week, until suddenly a

(Continued on Page 6)

New Service Book Sold Out With First Edition of 635,000

New York—(NLC)—A first edition of 635,000 copies of the new Service Book and Hymnal of the Lutheran Church in America is a complete sell-out.

Distribution of the 1,024-page volume began the week of March 17, with an initial delivery of 200,000, and 50,000 in each succeeding week until the supply is exhausted, it was announced here by Dr. Edgar S. Brown, Jr.

Dr. Brown, executive director of the Department of Worship of the United Lutheran Church in America, is chairman of the Joint Promotional Committee for the new book. He said it will be delivered to the publishing houses of the cooperating church bodies for distribution.

Containing liturgical changes, a host of new hymns and tunes and liturgical music which stresses the speech rhythms of true chant, the Service Book is expected to hasten the day when more than four million Lutherans in some 11,000 congregations in the United States and Canada will be united in their forms of worship and their hymns.

The new book has been 12 years in the making, the product of the best efforts in worship and church music of leaders in eight Lutheran bodies — the American Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, Lutheran Free Church, Suomi Synod, United Evangelical Lutheran Church, and United Lutheran Church in America.

Printed by the Riverside Press of Cambridge, Mass., the Service Book was designed by Stefan Salter of Greenwich, Conn., a noted book designer. Paper prepared to special specification was supplied by the P. H. Gladfelter Company of Spring Grove, Pa.

Culmination of the project marks the crowning event in the outstanding career of Dr. Luther D. Reed of Philadelphia, Pa., as a Lutheran liturgical authority.

Dr. Reed, who observed his 85th birthday on March 21, served as chairman of the Joint Commissions on the Hymnal and Liturgy that prepared the Service Book. This has been his major interest since he retired in 1945 as president of Lutheran Theological Seminary at Philadelphia.

Dr. Reed was secretary of the Joint Commission which prepared the Common Service Book of the ULCA in 1917. Plans for revision of this book in 1944 led to broadening of the project to include all the eight church bodies participating in the National Lutheran Council.

He is the author of several books and many articles on liturgics, church music, church architecture, hym-

nology and allied fields, and has lectured and conducted conferences on these subjects throughout America.

In addition to 602 hymns, many with alternate tunes, the new book contains the liturgical forms used by most Lutheran churches in their worship throughout the world.

The liturgy, or the order for the Sacrament of the Altar (Holy Communion), has been set to two different musical settings. The first is based upon existing Anglican type melodies now used in the Common Service Book of the ULCA. The second follows the more traditional chorale melody used in the churches of Europe, and is similar in many ways to that used in the High Mass of the Church of Sweden.

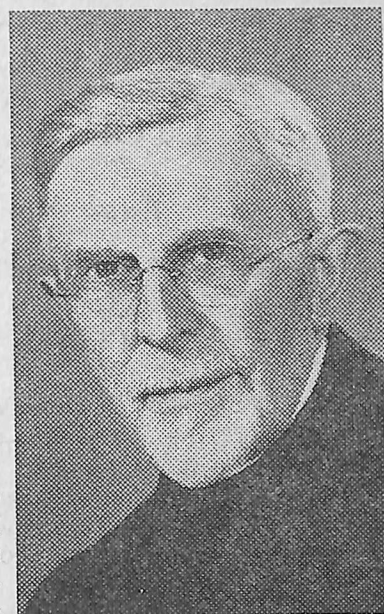
A third setting, based upon pure Gregorian or plainchant melodies is to be printed separately.

In addition, the liturgical section of the book contains orders for Matins and Vespers, minor services such as the suffrages, and the litany, the psalter, and the occasional services such as baptism, wedding, confirmation, burial and the like.

Last November more than 200 representatives from all the cooperating churches attended a two-day session of instruction in Chicago. At this meeting, leaders in the fields of liturgics and church music were trained in the forms and music of the book and entrusted with the program of training the more than 11,000 congregations represented in the project.

Twenty-nine areas were defined in the United States and Canada, and in each an intense program of training was set up. Reports received from only about half of these areas indicate that thus far more than one hundred and thirty area meetings have been conducted for this purpose throughout the land.

Before the project has been completed it is expected that 100 more such meetings will have been held. These meetings are being attended for the most part by pastors, choir directors, organists and choristers who will be responsible for leading the training program in their respective congregations.



Dr. Luther D. Reed, Chairman, Commissions on the Hymnal and Liturgy.


What We Can Learn From Europe

(Continued from Page 5)

girl raised her hand and asked quietly: "Don't you ever stay home in America?"

Well, do we? We are so anxious to do something, to show that we are on the ball, to compete with schools and other churches, that we are in danger of losing ourselves and our real task: that of preaching the Word and administering the Sacraments.

Editor's Note: There are seven Grundtvig hymns in the new hymnal, plus three by Kingo, two by Brorson, two by Ingemann and two by the Danish Birgitte Boys.



Paging Youth

**American Evangelical Lutheran
Youth Fellowship**

EDITOR: EVERETT NIELSEN

1100 Boyd,
Des Moines 16, Iowa

Youth Work Questionnaire

1. Please check one category in each of the following columns to describe yourself:

- Junior High School Male
- Senior High School Female
- After High School
- 2. I now attend
 - regularly seldom
 - occasionally never.
- 3. Our Meeting night (Second Monday)
 - Conflicts with other activities (Which?) _____
 - Is as good as it is possible to get.
 - Would be better if it were changed to _____
 - Should be more often.
- 4. Our Meeting Hour, from 7:45 to 10:15
 - are fine.
 - should be changed to _____

5. Check with a "1" all the things you like, with a "2" the parts of the program which are just "all right" and with a "3" those you dislike.

- Singing Table Soccer
- Selling "YULE" Sound Filmstrips
- Discussions Lunch Committee
- Work Projects Worship Committee
- Folk Dancing Volleyball
- Worship Lunch
- Badminton Lectures
- Movies Program Committee
- Cleanup Please list others
- Square Dancing _____
- Business Meeting _____

6. If you do not now attend regularly, please suggest why you do not, of what we could do to make the program more interesting for you.

If you do attend regularly, are there improvements you would like to suggest? (Please use the reverse side of the sheet if you need more space.)

7. Please list any suggestions you have to make our program interesting, or more interesting for you, or anything that you would like to do in our youth program.

Over the Typewriter

The birds are flying north again and the winter shows have disappeared from most places. Spring has come to us here in the midwest again, and we can enjoy the wonder of it. With spring, we find ourselves coming to the end of the Lenten season and Easter is upon us. Let us thank God for Easter and all it means for us.

I have included a Youth Questionnaire this time which I mentioned some weeks ago. This is a model as used at Withee, Wisconsin. Use it, change it, or make a new one, but at least consider the merits of such a thing. Perhaps in so doing, you can help your youth group. If your group is so active that it needs no help, perhaps you could send some suggestions along to us.

What are your plans for the summer? Don't forget your district church camps. While there may be bigger camps to attend, I think you will find that your church camps will be more inspiring and the fellowship will be greater. Try hard to get to one. You'll discover that they're a lot more fun than you might have thought. Just ask those who have gone.

Are you living in an area that will be visited by the Grand View College a cappella choir? If you are, be sure to attend their concert. I have been listening to them rehearse, and they sound even better than the one I sang with (Oh...well...maybe not quite that good).

Easter - So What ?

"Easter is here with joy untold." So what? How does that affect the life of a high school student who is busy with baseball practice and homework? Why should one be concerned about Jesus saving us from our sinfulness if he is so busy with school and 4-H and Boy Scouts and money raising for camps?

Theology seems like such a difficult word to understand. It seems that when our ministers talk about God's love and Christ's redeeming work, we just don't quite understand it.

When God created man, He loved him. But man was and is weak and falls into little traps like not going to church and not saying his prayers and not doing his homework. Man forgets about God and thinks about himself instead. So the minister says we are sinful.

But God did not stop loving his creation when man started to do these things. Instead, God kept on loving and creating and sent his son, Jesus Christ to help man. But God loved man so much and man loved himself so much, that just words did not change man much. So Christ was put to death by men. God loved man so much that he allowed his son to die so that man could have a stronger love and a better life.

So Christ died to show how strong God's love for us really is. God did not say that he would just forget about man being "sinful" and full of self love. But God did say that he loved man too much to let him die. So God gave man new life by letting Christ die, Christ died for you and for me. He died to show us that God loves us and wants us to have a good life.

So in our busy hurry-scurry lives of school and baseball games, we stop! We find that God loves us very much, and forgives us when we forget him. But God never forgets us. He shows us that in the Easter example. On Easter morning, Christ rose from the dead to show us that God loves us so much that he will give us full life. This Easter morning, we know that God still loves us and gives us this new and full life.

So now, we can answer this question of where
(Continued on Page 11)

Latest Developments on Four-Way Merger

Edict on Secret Societies Endorsed by Merger Group

Chicago—(NLC)—Representatives of four Lutheran church bodies discussing merger have gone on record in opposition to membership of pastors in lodges or like organizations.

A statement resolving the highly controversial issue, regarded as a major obstacle to the four-way merger, was made public by the Joint Commission on Lutheran Unity during a two-day meeting here, March 20-21.

The commission represents the United Lutheran Church in America, Augustana Lutheran Church, Finnish Evangelical Lutheran Church of Suomi Synod, and **American Evangelical Lutheran Church**.

It was revealed by the commission that it will recommend a constitutional provision under which ministers ordained by the new Church of three million members "shall agree to refrain" from membership in secret societies "or be subject to discipline."

The nature of the disciplinary action was not prescribed. Presumably it would involve dismissal from the ministry.

The prohibition, it was said, will not apply to pastors of the ULCA who are now members of the Masonic lodge. No figures were mentioned, but the number was said to constitute a very small percentage of the Church's clergy roster.

In its statement, the joint commission declared:

"If the church shall be free to advise and admonish concerning association and affiliation with organizations which claim to possess in their teachings and ceremonies that which the Lord has given solely to His Church, its ministry must not be compromised by pastors who belong to such organizations. Provision shall be made in the constitution of the Church whereby ministers ordained by the new church shall agree to refrain from membership in such organizations or be subject to discipline."

When the JCLU adopted this recommendation at a previous meeting, Dr. Franklin Clark Fry, president of the ULCA, entered a statement on the minutes of the session.

"As a concession in love to the living tradition of our sister churches," it said, "the Commission of the ULCA acquiesces unanimously in the vote just taken."

Of the four church bodies involved in the merger negotiations, Augustana is the only one whose constitution expressly forbids its pastors to belong to or join "any organization whose teachings or practices conflict with those of the Church."

The AELC was reported to have an "anti-lodge tradition" and its pastors are said to be almost unanimously opposed to such orders.

A recent vote taken in the Suomi Synod's delegation showed all opposed to clergy membership in lodges and this view, it was said, reflects the attitude of the synod's ministerium. Suomi's model constitution for

congregations also warns against organizations that "claim to possess in their ceremonies that which the Lord has given only to His Church."

The ULCA's constitution stresses its right "to advise and admonish concerning association and affiliation with non-ecclesiastical and other organizations whose principles and practices appear to be inconsistent with full loyalty to the Christian Church, but Synods alone shall have the power of discipline."

Action by the JCLU to incorporate its statement on secret societies in a list of qualifications for the ministry was hailed by observers as "marking the removal of a major stumbling block to total Lutheran unity."

Other Lutheran bodies, it was pointed out, are solidly opposed to the affiliation of pastors with secret societies on the grounds that membership involves participation in religious ceremonies that are un-Christian.

As a result of the JCLU's action, it was said, these groups are likely to be more receptive to overtures for discussion of possible merger on a wider Lutheran front.

1960 Conventions to get Four-Way Merger Documents

Chicago—(NLC)—The constitution and by-laws for a new three-million-member Lutheran Church are to be submitted to the 1960 conventions of the four church bodies engaged in the current merger negotiations.

The target date for completion of the union documents was disclosed as the Joint Commission on Lutheran Unity embarked on its second year of activity at its fifth meeting here, March 20-21.

The commission represents the United Lutheran Church in America, Augustana Lutheran Church, Finnish Evangelical Lutheran Church or Suomi Synod, and American Evangelical Lutheran Church.

A detailed progress report on the work accomplished by the JCLU since it was organized in December of 1956 was approved for submission to this year's conventions — Augustana at Jamestown, N. Y., June 16-22; Suomi at Detroit, June 22-25; AELC at Seattle, August 12-17; and ULCA at Dayton, October 8-15.

Appointment of a committee to prepare the constitution and by-laws was voted by the commission, which also authorized a legal committee to investigate the availability of suggested names for the new Church, which will be the largest in American Lutheranism.

While the commissioners reiterated their preference for the name "Evangelical Lutheran Church in America," strong sentiment was also expressed for "United Evangelical Lutheran Church in America" and "United Lutheran Church in America."

The commission agreed that the uniting Churches should be represented at the constituting convention of the new Church by approximately 1,000 delegates. It is expected, however, that later conventions, to be

held biennially, will be limited to about 700 delegates.

A report by the committee on geographical boundaries, recommending 32 territorial synods in the new Church, was accepted as a tentative proposal, pending further consideration by the JCLU.

Figures presented by the sub-committee showed a combined baptized membership of 2,862,500 and 5,846 congregations in the uniting Churches. The proposed synods would cover territories totaling 5,833,263 square miles.

Re-elected as chairman of the commission was Dr. Malvin H. Lundeen of LaGrange, Ill., vice president of the Augustana Lutheran Church.

Also named again were Dr. Raymond W. Wargelin of Hancock, Mich., president of the Suomi Synod, as vice chairman; Dr. Carl C. Rasmussen of Gettysburg, (Pa.) Theological Seminary as secretary; and Dr. Johannes Knudsen of Chicago Lutheran Theological Seminary at Maywood, Ill., as assistant secretary and treasurer.

It was decided to hold the next meeting of the commission in Chicago next November 6-8.

Merger Groups Renew Plea for Total Lutheran Union

Chicago—(NLC)—Four Lutheran bodies negotiating merger into a single Church have renewed their plea for "a more comprehensive organic union of all Lutheran bodies on this continent."

Commitment to that goal was reaffirmed by the Joint Commission on Lutheran Unity, representing the United Lutheran Church in America, Augustana Lutheran Church, Finnish Evangelical Lutheran Church or Suomi Synod and American Evangelical Lutheran Church.

In a resolution adopted at a two-day meeting here, March 20-21, the JCLU invited "all our sister Lutheran bodies who share this hope with us" to participate in a conference on the subject.

The commission authorized its steering committee, which includes the presidents of the negotiating bodies, to issue the invitation "at a time that it deems appropriate."

While such a conference presumably could be called at any time, the JCLU's resolution made it clear that any wider Lutheran union was not being proposed until present ongoing merger negotiations have been consummated some years hence.

When forthcoming, the invitation, it is understood, will be issued to all 12 of the other Lutheran bodies in America, including the Lutheran Church-Missouri Synod and the three bodies now completing plans to establish "The American Lutheran Church," namely, the Evangelical, American and United Evangelical Lutheran Churches.

Complete text of the JCLU's resolution follows:

"As we, the members of the Joint Commission on Lutheran Unity, eagerly pursue negotiations for the merger of our four bodies into one church, and as we rejoice in the progress thus far, we earnestly desire to declare once again our commitment to the hope for a more comprehensive organic union of Lutheran bodies on this continent when the present ongoing merger negotiations have been consummated. We respectfully invite all our sister Lutheran bodies who

share this fervent hope to meet with us and to that end now authorize our steering committee to issue such an invitation at a time that it deems appropriate."

At an earlier meeting, the commission had indicated that it planned to recommend a "meeting of fellowship" between the 16 branches of American Lutheranism to discuss closer cooperation, as proposed by the Joint Union Committee of the ELC, ALC and UELC.

It was pointed out here, however, that the National Lutheran Council has initiated steps toward such a conference. The Council's executive committee has been authorized to meet with representatives of the Missouri Synod and other non-NLC Lutheran bodies to explore the possibilities for closer cooperative activities.

In view of this fact, the JCLU felt that it should not complicate the situation by making plans for a similar conference, but rather should reaffirm its position in favor of efforts toward a single Lutheran Church in America.

Compromise on Seminaries Reached by Merger Group

Chicago—(NLC)—A compromise on the thorny issue of theological education has been worked out by representatives of four Lutheran bodies which have agreed to establish a united Church.

The Joint Commission on Lutheran Unity adopted a proposal under which supervision of seminaries in the new Church will be shared by the central body and its respective synods.

After a similar proposal for joint responsibility over seminaries was approved by the JCLU a year ago, Augustana's delegation submitted a substitute plan.

It provided that ownership and primary responsibility for administration and control of the seminaries should be vested in the new Church under a central board of theological education.

At the time, Dr. P. O. Bersell of Minneapolis, president emeritus of Augustana, and one of its commissioners, declared that agreement on theological education was "the most important issue to be settled" by the joint commission.

Augustana's substitute proved unacceptable to the JCLU, but a sub-committee on powers and functions was asked to restudy the former plan for theological education "with the intention of strengthening it in the direction of increased influence and control of the theological education on the part of the general body."

According to the statement adopted here, responsibility for ownership and administration of theological seminaries would be placed with the synods, as is now the case in the ULCA.

However, the new Church would have a board of theological education with broad powers and duties. It would recommend the location of seminaries, establish curricular standards, provide certain financial support, sponsor scholarships, counsel in the selection of teaching personnel, nominate some members of governing boards, and encourage post-graduate and other specialized studies.

The four church bodies now maintain 13 theological seminaries, ten in the ULCA and one each in Augustana, Suomi and AELC.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Greetings From the Editors for a Happy and Blessed Easter

I know that my Redeemer lives!
What comfort this sweet sentence gives!
He lives, He lives, who once was dead,
He lives, my everlasting Head.

He lives, all glory to His Name!
He lives, my Jesus, still the same;
Oh the sweet joy this sentence gives,
I know that my Redeemer lives!

C. Wesley or S. Medley.

Did You Know ?

WMS HISTORICAL SIDELIGHTS

While Mrs. C. A. Stub was president (1940-43) the transition was made from Danish to English. The constitution was translated; the original name of "Danske Kvinders Missionfond" was changed to Women's Mission Society; the page in LUTHERAN TIDINGS was begun. It was also during her reign that district representatives were appointed and the decision made in Troy, N. Y., 1941, that these representatives should serve a three-year term.

Our new constitution adopted last year has changed this somewhat, in that we now elect district officers. But through the years representatives acted as a connecting link with our national WMS board.

We Believe and Do

The Jubilee Committee at Hartford, Connecticut, is full of good ideas to make the WMS Jubilee a festive affair in their congregation. They are sponsoring a Poster Contest for the young people of their church, asking them to think of interesting and descriptive ways to depict women at work for the Church, showing why or how they serve locally and nationally, with the theme "We Believe and Do" in mind. Attractive displays of pictures, charts, or maps will also be accepted, or any visual aid that the young people might prefer. The Co-Chairmen of the Jubilee Committee in Hartford are Mrs. Karna Carstensen and Mrs. Hazel Donsbough. They have advised all their church women to watch the LUTHERAN TIDINGS Women's page carefully for all information about WMS and the Golden Jubilee, since at their Golden Jubilee celebration they will have a QUIZ PROGRAM, and most of the questions will be drawn from information on this page!

Jubilee Thoughts

"THE CROWNING CHALLENGE"

Webster defines the word challenge as "an invitation to engage in a contest" and as we know, a contest indicates competition. For 50 years now, the WMS has been doing just that — responding to an invitation to serve in God's vineyard, which is the world, answering His challenge to us as found in Matthew 28:19-20. And what a growing challenge it is, for never has there been more competition to Christianity than there is in this world of ours today.

"The harvest truly is plenteous, but the labourers are few" Matthew 9:37. As we happily celebrate our Jubilee year from coast to coast, singing praises and thanks to those workers who have shown us the way, setting up a fine heritage, let us hope that many more "labourers" in the field of our country will respond jubilantly to this growing

challenge that faces us today. To grow and develop as Christians ourselves, we must meet and accept all challenges that would stand in the way of spreading His glad tidings wherever there are souls in need of His comfort and assurance.

Let us go forward with the WMS and joyfully take up every challenge in His name.

Hazel A. Donsbough.

Open Letter to Mary Knudstrup

Dear Seeley — as we used to call you back in the days of D. K. M. before you changed your name to Knudstrup and our mission group changed its name to WMS.

At that time there had been a change for the Stubs, too. We had started to live in a parsonage — I guess that is how it came about that you and I met (I am so glad we did). You were working for the Women's Mission. But you and Mrs. Kjølhede and the others were not as fortunate as Emilie Stockholm, Thyra Nussle are today, you did not have District Meetings or District Boards, hardly any mission groups, representatives or "Key Women." You sort of depended on the ministers and their wives to help you get a collection every year from the Ladies' Aids and to sell the good little Danish Year Book which the Mission published.

So we got acquainted. I still remember your first little kind letter to us about DKM. After that I started looking for your articles and "Reminders" in "Dannevirke" about the work. At first when we met at conventions, I was a little awed about you — you were so tall and stately, wore such nice dresses and pretty jewelry, and you seemed so wise and good, and so dedicated to your church. Somehow I could not help following, and soon you had me in there working with you. How good it was, after we had become neighbors in Michigan, to visit you in your lovely home, and sometimes to sit by you in the little church in Manistee which you love so much.

How happy our whole family was when you and Tom Knudstrup came to visit us in the parsonage at Greenville. You came to share confirmations, graduations, silver wedding, etc., and sometimes you came to go with us on Sundays to all our little churches there, also, as Tom would say, to give DKM a good "talking over." Yes, they were good years, long since gone by.

Now you say you will be 90 years old on the 27th of April. Is it really so (I must remind my children and all our mutual friends to remember you with a birthday greeting). I think I know why God gave you all these "extra years" beyond the "three score and ten." He knew how well you would use them, that you would never miss a chance to tell and to show all of us how important it is for our church and for the fullness of our lives that we should be about God's work in the world. You never preached to us, you just told us, with gladness in your voice, about what joy one feels when a goal is reached. It sort of assured us that if we work and pray, God will lend us His blessings. I am sure all of our good young workers in WMS today have been helped by your example and will keep the good work going which you and your generation began. Thank you so much for everything, dear Mary Knudstrup. God bless you and give you a real happy birthday.

Sincerely yours,

Anna J. Stub.

Editor's Note: Her address is Mrs. Mary Knudstrup, Manistee, Michigan.

Three Church Bodies to Act on Revised Union Documents

Minneapolis—(NLC)—More than 250 changes in basic union documents are being recommended to this year's conventions of the three church bodies uniting to form "The American Lutheran Church."

Most of the additions, deletions and amendments in the constitution, by-laws and articles of union for the new Church are considered of a minor nature, serving to clarify and improve the documents.

While a few of the changes may be debated by convention delegates, it is expected that favorable action on the documents will be taken by the negotiating bodies — the Evangelical, American and United Evangelical Lutheran Churches.

In a 210-page report by the Joint Union Committee of the uniting Churches, issued here by the Augsburg Publishing House, the original texts of the documents and the suggested changes are printed in parallel columns, with each line numbered to provide quick and easy reference for purposes of comparison.

The formidable task of editing the revised material, representing a biennium of labor by the JUC, was carried on by a sub-committee consisting of Dr. Bernard J. Holm, president of the ALC's Wartburg Seminary at Dubuque, Iowa, as chairman; Dr. O. G. Malmin of Minneapolis, editor of the Lutheran Herald, official weekly of the ELC, as secretary; and the Rev. Lawrence Siersbeck, UELC pastor of Kenosha, Wis.

The committee held nearly a score of meetings between last June and the end of last January, rushing finished copy to the printers piecemeal to enable publication of the complete volume by mid-February in ample time for consideration by the various district conventions of the ALC and by the Church Councils of the ELC and UELC.

A series of ten union resolutions will be acted upon by the three bodies when the ELC holds its biennial 23rd general convention at Minneapolis, June 18-25; the UELC its 69th annual convention at Blair, Nebr., June 19-24; and the ALC its 15th biennial convention at San Antonio, Texas, October 9-15.

Each of the Churches will be asked to approve the proposed constitution and by-laws for adoption by the constituting convention of TALC, scheduled at Minneapolis, April 24-27, 1960, and to instruct its delegates to that convention to vote for the text and form of these documents.

According to the articles of union, the voting members of the constituting convention will consist of 1,000 delegates, equally divided between clergy and laity, in proportion to the confirmed memberships of the uniting Churches in 1955. General conventions of TALC, which are to be held biennially with the first in October of 1962, will have the same number of delegates.

Each of the church bodies will also be asked to adopt the articles of union and the timetable for union submitted by the Joint Union Committee and to elect nine members to serve on the JUC until it is discharged by the new Church.

Other resolutions empower the union committee to:

—Continue assignments already made and to initiate and supervise the execution of all actions and agreements approved by the Churches at their 1958 conventions.

—Plan and provide for the continuation of the adopted program of activity until otherwise instructed by TALC or until discharged.

—Prepare and submit for approval by the conventions of the uniting Churches in 1960, resolutions on all remaining matters concerning the union.

—Prepare articles of incorporation and take necessary steps to incorporate TALC under the laws of Minnesota.

—Serve as the committee on arrangements for the constituting convention.

—Act on behalf of the uniting Churches in relation to negotiations with other Lutheran Churches until TALC begins to function on January 1, 1961.

Included in the JUC report is a two-page color map of the 19 districts proposed for the new Church and a chart showing a membership for TALC of 2,043,729 in 4,942 congregations, based on the statistics of the uniting bodies for January 1, 1957.

Largest of the districts, according to the chart, will be Southern Wisconsin, with 189,005 members, followed by Iowa with 185,543 and Southeastern Minnesota with 162,466. Smallest of the districts will be Rocky Mountain with 47,090 members.

All these figures will be substantially higher, of course, by the time the union is consummated as the uniting Churches report an aggregate increase of about 75,000 members annually.

EASTER — SO WHAT?

(Continued from Page 7)

Easter fits into our own little lives. God has given us a chance to realize that we are weak, but that he still loves us. He will care for us even when we forget him. Easter means that every day when we rush off to school without breakfast or hurry to LYF without saying good-bye to our parents, God is loving us and watching over us. He cares about what we do and how we do it.

How do we respond to what God does for us? How do we recall what happened on the first Easter morning?

Perhaps we could sing in the choir in the church. Perhaps we could say a special prayer of thank you. But perhaps God would be the happiest if we do that and also remember him every day as we do our little tasks and drink our cokes. He loves us, and he lets us love him. Is that so hard?

Lutheran News From Around the World

Train Eighteen Hong Kong Refugees in LWS Self-Support Program

New York—(NLC)—Unique commencement exercises were held recently in the British Crown Colony of Hong Kong.

Eighteen women — five of them widows with small children — were awarded certificates for successful completion of a six-months tailoring class conducted by Lutheran Word Service. The class was part of the agency's year-round program to teach unskilled refugees trades which will enable them to become self-supporting.

The Rev. Karl L. Stumpf, Hong Kong LWS director, in a letter received here, wrote that arrangements have been made for employment of all 18 graduates. The five widows will be employed directly by the agency in making brocade jackets for export to Europe and possibly the United States, he said.

Six others will be given sewing machines and other necessary equipment needed to set up seamstress shops in their own homes. The remaining seven will be employed by local shirt manufacturers and producers of similar articles.

In addition to the vocational trades classes, LWS also provides direct grants to about 100 refugees each year to help them start their own small businesses or trades.

Hong Kong has a refugee population of some 700,000 persons who have fled Communism on the Mainland. Of these, less than 20 per cent of the male population are estimated to have regular employment.

Lutheran Mobile Canteen Begins Work in Hong Kong

Hong Kong—(NLC)—The Lutheran World Federation's Department of World Service placed a mobile canteen in operation in Hong Kong early in 1958, serving hot milk and a roll daily to nearly 1,500 needy children.

The truck was purchased from the Church of Scotland with funds given by the Oxford Famine Relief Society and was refurbished as a mobile canteen by LWF/WS, whose director here is the Rev. K. L. Stumpf. The Lutheran Churches of Germany are paying salaries for a year of the three men needed to operate the project.

The mobile canteen makes seven stops each day, mostly in the government resettlement areas, and serves from 65 to more than 400 children at each stop. The foodstuffs are made available from U. S. government-donated surplus commodities shipped to Hong Kong by Lutheran World Relief.

Lutheran World Service also operated a permanent milk bar in front of its Kowloon distribution center which in January alone handed out more than 3,000 cups of milk to both children and adults.

In addition, LWS sponsors a food distribution program that reaches some 15,000 families or about 75,000 persons. Much of the cost is underwritten by funds

from Lutheran World Action, the annual financial appeal of the National Lutheran Council in the United States.

Report Rapid Growth of Lutheran Church in Africa

Geneva—(NLC)—Rapid expansion of the Lutheran churches in Africa with annual increases from ten to twenty per cent in baptized membership, has been reported here.

In many areas even greater growth is limited only by the capacity of the church and missions to prepare candidates for baptism and absorb them into the church, according to Dr. Arne Sovik, director of the Department of World Mission of the Lutheran World Federation.

The LWF missions official said that work is now being extended into new "unevangelized areas" and that there is "a growing stability of the church." At the same time, he added, there is an increased demand for education and new theological institutions are in the planning or building stage in all three countries in which he visited.

A major drawback, however, he said, lies in the fact that an increasing number of young people are being educated to a stage where they demand more adequately trained church leaders than the average Christian community can provide.

"Poorly paid lay church leaders who have been the faithful honored instruments of village evangelism in the past will not for much longer enjoy the confidence of their people," he observed. "Yet the economic level of the average Christian community is such that it cannot afford to pay for the higher costs of educated leadership." Dr. Sovik noted that at present Nigerian pastors receive about a third of the salaries paid by the government to similarly qualified school teachers.

Indian Pastor to Serve on LWF Missions Staff

Geneva—(NLC)—An Indian pastor has been named to the staff of the Lutheran World Federation here for one year as part of a new scholarship program designed to provide on-the-job training at the organization's headquarters for young Asian and African clergymen.

He is the Rev. Christopher Polson, 30, a minister of the Evangelical Lutheran Church of Madhya Pradesh. At present he is the pastor of a congregation in the town of Betul and also serves as chairman of the church council in the Betul area.

While in Geneva he will work as a junior member of the staff of the LWF's Department of World Mission.

A native of Madhya Pradesh, Mr. Polson is a graduate of the University in Sagar and of the Lutheran Theological College and Research Institute at Gurukul, Madras. He was ordained in 1956 and assumed his pastorate in Betul in 1957. Earlier he had taught Old Testament and Church History at the Bible Seminary at Betul.



OPINION AND COMMENT

We had just settled into our office rocker with a new book when Carl, our custodian, walked in uninvited. He looked his old self — gloomy.

"Don't know what to do about my insomnia," he began. "I didn't sleep a wink. Didn't close my eyes all night."

"Well, if you want to sleep, Carl, you simply **must** close your eyes."

"Pastor, you know what I mean, and wisecracks won't make me feel any better. A man can't feel like I do and just laugh at it. Do you know what can be done for insomnia?"

"Why don't you go home and sleep it off?"

"I hope you don't treat everyone who comes into your office the way you treat me."

"Well, Carl, when people need cheering up, I try to cheer them up. Anything wrong with that?"

"I know someone who needs cheering up. I was reading about that there Catholic bishop in Italy who was found guilty of slander. What do you make of that?"

"If a man is guilty, he is guilty, as far as I can see. It doesn't matter if he is a plumber or a pope. The bishop said some nasty things about some of his neighbors, and called them sinners just because they had been married outside the church instead of by a priest."

"Yup, I read about what happened, all right. And they sued him for tearing down their character in public."

"Evidently they were found to be not sinners by the court. Otherwise the bishop could not have been guilty of slander. That raises some interesting questions."

"Sure does. The church says they are sinners. The court says they are not. Who is right, pastor?"

"You mean, who has the right to decide? Well, Jesus was asked a catch question like that one time, and he said we should render unto Caesar the things that are his and unto God the things that are His."

"Well, I just got through paying my income tax. Caesar got his, all right."

"And what about God?"

"Pastor, if we're going to start talking about stewardship, I'm leavin'."

"No, we're not. We were talking about the Floren-

tine bishop. The interesting thing in the case, to me, is that the Roman church seems to be losing a good deal of power in Italy these days."

"In this case, they lost a good deal of face, too."

"They did, Carl. And did you see that other interesting news item at about the same time? An American has been raised to the Papal Curia, which in effect makes him eligible some day to become pope. Cardinal Stritch of Chicago has the new honor."

"Will he be moving to Rome?"

"I don't know. There seems to be a possibility that he may not. But this seems to indicate still another shift of Roman power from Italy to the U.S. Most of the money supporting the Roman church comes from the U.S. But so far, the power not involved in money has remained in Italy."

"Do you think they might move the Vatican City some day?"

"Who knows? But I doubt it. So much of the conviction of the Roman Catholic lies in the long stretch of tradition. A serious break in tradition would mean many new difficulties. And the pope is the last absolute monarch in the West. He couldn't be that here in the U.S."

"Speaking of difficulties, pastor, what's new on Article II? You know what I've been wondering about? Why don't we have laymen who will come out and defend our new Constitution? The ones who defend it and like it publicly in your paper are all the professors and such."

"I've been wondering about that, too, Carl. But lay people don't seem to speak up much unless they are against something. A few speaking up against something can sound like a big majority if no one from the other side is heard from."

"Well, I got to thinking yesterday — you know how you do when the television set is broken..."

"Hm-m-m, yes."

"And I decided I wasn't going to let this discussion on the Constitution interfere with my enjoyment of the Bible. And when you get up in the pulpit on Sunday and read your text, I'm just going to say to myself, now God has something to say to me in this here text, and I'd better listen for it. And if I listen well enough, then God will speak to me. And if that ain't the word of God, what is?"

"Carl, if you keep that attitude, you can't go wrong."

"You don't always seem so happy with my attitude, pastor."

"No, not always. You usually have a chip on your shoulder."

"That don't mean that there's wood farther up."

"Touché! A good point.....But you will admit that you came in here today looking like you got up out of the wrong side of your bed."

"As a matter of fact, pastor, I did. And since my bed is against the wall, it gave me quite a jolt."

News of Lutheran Bishop Behind The Iron Curtain

Details Given on Ordass Ouster as Presiding Bishop

New York — (NLC) — A Budapest Radio broadcast charged that Dr. Lajos Ordass "had to resign" as Presiding Bishop of the Hungarian Lutheran Church after finding himself "in complete isolation because of his policy of non-cooperation with the government," according to word received here by Religious News Service.

The broadcast cited Janos Horvath, head of the State Office for Church Affairs, as stating that the clergy of the Southern District, of which Dr. Ordass remains bishop, had tried to persuade him to change his views but failed.

"Finding himself without support or friends, Dr. Ordass has to resign from the office of Presiding Bishop," the Budapest station reported.

Observers here said this was the first time they had heard of Dr. Ordass' "resignation." They recalled that last December the Hungarian government had ordered the reinstatement of Dr. Lajos Veto, Bishop of the Northern District, the former Presiding Bishop.

Bishop Veto was one of five or six men who had been ousted by representatives of the Lutheran congregations after the October, 1956, revolt because of their records as collaborators with the Communists. The government, however, refused to sanction Dr. Veto's ouster and insisted on his being restored to the Church presidency.

The Budapest Radio charged that, thanks to Dr. Ordass' influence, the Lutheran Church had "become a propaganda center for American and Western views."

However, it said the government had no intention of imprisoning Dr. Ordass because "this would turn him into a martyr in the eyes of some believers."

The imprisonment of Dr. Ordass would mark the second time he has had this experience. He was imprisoned from 1948 to 1950 on charges of black market currency dealings, and banned from holding any episcopal office. In 1956, however, the Hungarian Supreme Court annulled the sentence "in the absence of any crime committed" and the bishop was later fully reinstated as head of the Southern District.

The Budapest broadcast followed shortly after Evangelikus Elet, an official Hungarian Lutheran Church paper, had disclosed details of a conference convoked by Mr. Horvath and attended by the pastors of the Southern District.

Among those present were Bishop Ordass; Bishop Veto; Erno Mihalyfi, General Inspector and Lay President

of the Church, who is also a member of the Kadar government's board of education; Karoly Gruenwalsky, general secretary of the Church; and Charles Gonak, government commissioner for the Southern District.

Mr. Horvath gave a two-hour long address in which he reviewed developments inside the Church since the 1956 revolt. When he finished, the Church officials left, and the pastors remained to discuss the situation.

According to Evangelikus Elet, the pastors elected an eight man delegation to call upon Bishop Ordass and the State Office for Church Affairs and "bring about a solution of all problems."

On the day previous, the paper added, another conference took place attended by the seniors of both the Northern and Southern Districts and also addressed by Mr. Horvath. Dr. Ordass did not attend this meeting.

The main business was to make arrangements for an election to choose a successor to Zoltan Mady, regarded by many as one of Dr. Ordass' intimates, as lay President of the Northern District. Mr. Mady had earlier announced his resignation from the post.

In Geneva, meanwhile, officials of the Lutheran World Federation reported what they said were indications of a Communist-sponsored press campaign in Hungary against Bishop Ordass.

They said that one newspaper, the Somogy Neplap of Kapsovar, had charged the bishop with making statements abroad that gave encouragement to "the enemies of the people."

The paper noted that Dr. Ordass had attended the assembly of the Lutheran World Federation at Minneapolis, Minnesota, last year, at which, it said, he prayed for Hungarian "counter-revolutionaries" who were "suffering in jail." It concluded by describing the bishop's attitude as "unworthy of a clergyman."

Scandinavian Bishops Protest Hungarian Situation

Geneva — (NLC) — The Hungarian Government has been called upon to do everything in its power to "establish conditions which will enable the faithful servants" of the Lutheran Church in Hungary "to resume their full activity."

The plea was voiced by leaders of Scandinavian Lutheranism in a second letter to Janos Horvath, president of

the State Office for Church Affairs. It was signed by the Primates of the Lutheran Churches in Norway, Sweden, Denmark and Finland.

In their letter of February 21, replying to Horvath's note of February 1, the bishops expressed deep disappointment over the fact that Horvath's letter confirmed happenings "which raised such strong indignation throughout the Christian world and which induced us to our letter of January 14."

The bishops stressed that it was impossible for them to remain silent in view of the Communist regime's violation of basic Christian principles.

They said their initial letter had not been concerned with the method of naming church officials in Hungary, but with the "degradation and removal of bishops who stood for freedom in view of the state."

"It cannot be denied," the bishops added, "that in Hungary it has happened that a legally elected bishop was sentenced by the State and removed from his position and was rehabilitated afterwards and reinstalled, only to be once more deposed—because he would not agree to cooperate with what the State calls 'constructive solutions.' The case of Bishop Ordass is parallel to that of Bishop Turoczy."

Bishop Ordass, who is first vice president of the Lutheran World Federation, was recently ousted as presiding bishop of the Hungarian Lutheran Church, while Bishop Turoczy was removed as head of its Northern District. Both offices were assumed by the Communist-approved Bishop Lajos Veto.

In their letter, the Scandinavian bishop rejected Horvath's charge that in the Northern countries the king or a state minister appoints bishops, at their pleasure."

Branding this as a fallacious argument, they noted that in the Scandinavian countries the State acts in accordance with a law recognized by the Church, whereas the absence of an "explicit law" on this question in Hungary simply means that a "state decree" is forced upon the Church.

"The Churches of the Northern Countries regard it as an inevitable supposition in order to keep up relations with the State," the bishops said, "that the latter desists from political suppression of the church or interference with its internal affairs. In this connection we should like to remind you of the Norwegian Church giving up contacts with the Nazi Government for the same reasons during the war."

The letter was signed by Bishop Johannes Smemo of Oslo, Archbishop Yngve Brilioth of Stockholm, Bishop Hans Fuglsang-Damgaard of Copenhagen, and Archbishop Ilmari Salomies of Turku.

Pastor Loyal to Ordass Removed as Editor

Geneva — (NLC) — Dr. Andras Keken has been removed as editor of the Hungarian Lutheran Church's weekly periodical, "Evangelikus Elet," presumably because of his loyalty to Bishop Ordass.

In the February 16 issue of the church paper, the last to carry Dr. Keken's name as editor, he asserted that Bishop Ordass must remain in office as head of the Southern District of the Church and as first vice president of the Lutheran World Federation.

Earlier, Bishop Ordass had been ousted as presiding bishop of the Hungarian Church and has since been the target of increasing attacks by the Communist regime, which has charged him with a "policy of non-cooperation with the government" because of his refusal to sign an agreement with the State.

When the February 23rd issue of "Evangelikus Elet" arrived at headquarters of the Lutheran World Federation here, it was learned that Dr. Keken had been replaced as editor by a Geza Juhasz, who was not further identified. Bishop Ordass had earlier been relieved as editor-in-chief of the paper.

One of Bishop Ordass' closest friends, Dr. Keken served as his assistant at the Cathedral of Deak Ter in Budapest. He carried on there as pastor after the imprisonment of the bishop in 1948, but was removed in 1950 because of his continued loyalty to Ordass. For the next six years he worked as a bookkeeper until he was reinstated in the fall of 1956, at the same time that Bishop Ordass was rehabilitated by the State and restored to office by the Church.

Dr. Keken, in addition to his duties as dean of the Deak Ter Cathedral, assumed editorship of "Evangelikus Elet" when the church paper resumed publication in April of 1957 after being suspended for five months following the anti-Soviet revolt in Hungary. Its former editor was Communist-sponsored Bishop Laszlo Dezser, who resigned as bishop during the uprising.

FOR BOTH OF US

A little black boy asked a missionary in Africa, "Was Jesus a black man?"

"No, my boy, he was not," answered the missionary.

The boy turned away disappointed, saying, "The white people have all the good things."

Then, reflecting that the hot Syrian sun would have darkened the face of the Master, the missionary said, "I think his color would be between yours and mine."

And the boy clapped his hands and shouted, "Then he belongs to both of us."

—The Prairie Overcomer.

Officers of LWF Meet Without Bishop Ordass

Frankfurt, Germany — (NLC) — Bishop Lajos Ordass of Hungary, first vice president of the Lutheran World Federation, was absent from the annual meeting of the Federation's officers here in mid-February.

Dr. Franklin Clark Fry of New York, president of the United Lutheran Church in America, presided at the session as president of the LWF.

The position of the Lutheran Church in Hungary was discussed and "deep regret" was expressed because Bishop Ordass was unable to attend in spite of assurances given last November to LWF executive secretary, Dr. Carl Lund-Quist, that there would be no obstacle to the bishop's exercising his office in the Federation.

Since then, Bishop Ordass has been removed as presiding bishop of the Hungarian Lutheran Church although he is still believed to retain his post as bishop of the Southern District.

At the meeting here, a statement made last December by Dr. Fry and Dr. Lund-Quist, protesting to the Hungarian government about interference in the affairs of the Lutheran Church, was endorsed by the officers. Dr. Fry told the meeting that Lutheran churches in America, Scandinavia and Asia had also expressed concern about the Hungarian government's attitude.

(Following the session of the LWF officers, Budapest Radio said that Bishop Ordass did not apply for a visa to go to Frankfurt, and that the fears expressed at the meeting were groundless).

The Federation's leaders announced that the Hungarian Government will again be approached for an entry visa to permit an LWF representative to visit Hungary for direct talks with officials of the Church and of Government. Although no definite period was mentioned, it is hoped that it will be possible to make the visit in the near future.

It was also decided that a delegation of three LWF representatives should attend the consecration of the restored Trinity church in Warsaw, Poland. The ceremonies will be held in June of this year.

In addition to Dr. Fry, those present at the meeting in Frankfurt were Bishop Bo Giertz of Gothenburg, Sweden, second vice president; Dr. Rudolf Weeber of Stuttgart, Germany, treasurer; and Dr. Etienne Jung of Strasbourg, France, president of the Church of the Augsburg Confession of Alsace-Lorraine, a member of the executive committee.

HE IS RISEN

Christ is no longer in the grave, but He is risen from the dead, and this not for his own sake but for ours. His resurrection has become ours so that we may rise in Him. We shall not remain in the grave, but also our bodies will celebrate an everlasting Easter Day.

Luther.

A Nation's Greatness

What makes a nation's pillars high
And its foundations strong;
What makes it mighty to defy
The foes that round it throng?
It is not gold. Its kingdoms grand
Go down in battle shock;
Its shafts are laid on sinking sand,
Not on abiding rock.
Is it the sword? As the red dust
Of empires passed away;
The blood has turned their stones to
rust,
Their glory to decay.
And is it pride? Ah, that bright crown
Has seemed to nations sweet;
But God has struck its luster down
In ashes at his feet.
Not gold, but only men can make
A people great and strong;
Men who, for truth and honor's sake,
Stand fast and suffer long.
Brave men who work while others
sleep,
Who dare while others fly—
They build a nation's pillars deep
And lift them to the sky.

Ralph Waldo Emerson.

The Light Ahead

An old lamplighter was going about his usual routine, putting out the lights of the streets in the dark hours just before the break of day. On one occasion a friend walked with him and watched him doing his work. As the lamps were put out one by one, the night seemed to grow darker. His friend asked: "Doesn't your work ever depress you, since you are always putting out the lights and bringing back the darkness?" The lamplighter replied: "Don't forget that there is always a light ahead to cheer and lead me on." "Yes," said the companion, "but what is there to cheer you when you have put out the last light on the street?" "Oh," said the lamplighter, "the light ahead of me, toward which I am working, is the dawn. These artificial lights won't be necessary any longer when that comes." So all earthly lights pale into insignificance before Christ's glory. — **The Expositor.**

YOUTH

If the younger generation is properly trained and the proper examples set before it, the safety of tomorrow is assured. It is time for America to resurrect that standard of parental discipline and guidance which did so much to create law-abiding, successful and forward-looking citizens in the past. Criminals develop in our homes, through errors of commission or omission. Shirking responsibility seems to be one of the signs of the times. Though we live in a modern era, nothing is more important than that we insure for the future. The course is from the high chair. It is up to the parents to see that the end isn't the electric chair. The American home holds the ultimate solution to our crime problem.

J. Edgar Hoover.

OUR CHURCH

Nebraska. The Fellowship week end planned in Nysted for March 7-9 was canceled by heavy snowstorms. Due to many requests, a meeting will now be held April 26 and 27, in Nysted, embodying many of the same features as originally planned for the March meeting. The meeting will begin with registration and coffee at 10 a. m. on Saturday, the 26th, and will close with a social hour at 3:30 on Sunday. The cost will be \$5. Please send registrations to Pastor Arnold Knudsen, Dannebrog, Nebraska. This will be Pastor Knudsen's last Sunday in Nebraska before leaving for the West.

Cordova, Nebraska. A correspondent writes: "We are happy that Folmer Farstrup has accepted our call to serve us. We have been doing extensive remodeling on the parsonage these last months, with a new furnace, bath room, wiring, etc."

Salinas, Calif. Tragedy has struck within our congregation here for the second time in two months. In late February, the wife of the president of the congregation was killed in a violent auto accident in Nevada which also severely injured her husband and two other members of the church. Pastor Paul Nussle flew to Las Vegas to comfort the injured and the families. The driver of the other car, which had skidded through a stop sign and hit the car of the Salinas people, was held by the police. . . . Shortly before Christmas, a mother of the congregation and some of her children were killed in an auto-train accident.

Askov, Minn. A Young People's "Penny Supper" will precede the quar-

terly meeting of the congregation on April 13. Last month, the Men's Club held a pancake supper. Two adults will be confirmed here on Palm Sunday.

Hampton, Iowa. Synod Secretary Willard Garred was recently elected to a three-year term as Synod Commissioner in the North Central Branch of Iowa Lutheran Welfare. He replaced Pastor Carlo Petersen of Ringsted, who was elected delegate to the Annual Meeting.

Perth Amboy, N. J. The building fund, cash and pledges, now stands at \$61,654.40. (Not including the amount received in sale of church property.) A local merchant has offered the amount of 10 per cent on all purchases to be given to the Building fund. (Customers mail receipts to the fund treasurer.) The Men's Gala Dinner, held each year here, was a benefit for the fund and profits totaled \$409.86. On February 16, both services were canceled here due to blizzard conditions.

Solvang, Calif. Synod Vice President Pastor Ejnar Farstrup and his wife, Ragnhild, will observe their 25th wedding anniversary on April 11. The congregation will have a celebration for the couple in the evening on that day. The Farstrups served the Marinette, Wis., the Menominee, Mich., and the Los Angeles churches in the past. Pastor Farstrup is also past chaplain and instructor in religion at Grand View College.

Besides A Church's Garden

It was a hot, breathless Sunday evening, the year the heat wave broke the all-time record. . . too hot to stay home, too hot to go anywhere. But maybe a saunter through the streets would be better than sitting in a stuffy furnished room, alone. Get a person's mind off things for a while, anyhow.

The girl from the rooming house had not walked more than a few blocks when she heard a voice, above the traffic's din, a high soprano voice, singing "Hear Ye, Israel" from **Elijah**. Quickening her pace, she caught up with a crowd of interested onlookers — and listeners — gathered outside the iron railings of a church garden which faced on the street. Inside the open gate a group of people were seated on folding chairs, listening to a vested choir led by a young woman with a friendly, vital face. She stopped, joined the crowd at the gate, and listened as the tenors and basses rose to their feet and broke into "O Splendor of God's Glory Bright" by the fourth-century Ambrose of Milan. Soloists and chorus alternated, a quartet sang Richard Farrant's "Lord, for Thy Tender Mercies' Sake" and Bach's "Jesus, Joyance of My Heart." The listeners joined in the singing of "A Mighty Fortress Is Our God" and "From Field and Meadow," fine old Reformation chorales that

rang through the dusk as the sun began to set behind the church and the sparrows twittered from its ivy-colored walls.

The minister rose and asked all present to pray, silently, for whatever was nearest his heart. At the end of a few minutes that were as quiet as evening on a city street can ever be, the words of T. Tertius Nobel's "Vesper Hymn," "Lord, keep us safe this night, secure from all our fears," were sung reverently, as a fitting close to the vesper service.

The girl from the rooming house walked on down the street, climbed the interminable stairs to her hot attic room, "Lord, keep us safe this night," she hummed, her loneliness dispelled, though she had not spoken to a human soul, only paused beside a church's garden and heard, through the music, God's comforting voice.

—H. S. J. in Presbyterian Tribune.

Dear God, Forbid

Forbid that I should walk through thy beautiful world with unseeing eyes:

Forbid that the lure of the marketplace should ever entirely steal my heart away from the love of the open acres and the green trees:

Forbid that under the low roof of workshop or office or study I should ever forget thy great overarching sky:

Forbid that when all thy creatures are greeting the morning with songs and shouts of joy, I alone should wear a dull and sullen face; let the energy and vigour which in thy wisdom thou hast infused into every living thing stir today within my being, that I may not be among thy creatures as a sluggard and a drone:

And above all give me grace to use these beauties of earth without me and this eager stirring of life within me as means whereby my soul may rise from creature to Creator, and from nature to nature's God. Amen.

—John Baillie.

TREES AND THE MASTER

Into the woods my Master went,
Clean for-spent, for-spent;
Into the woods my Master came,
For-spent with love and shame.
But the olives they were not blind to Him,

The little gray leaves were kind to Him,
The thorn-tree had a mind to Him,
When into the woods He came.

Out of the woods my Master went,
And He was well content;
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,

From under the trees they drew Him last,
'Twas on a tree they slew Him last,
When out of the woods He came.

Sidney Lanier.

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.

April 5, 1958

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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