

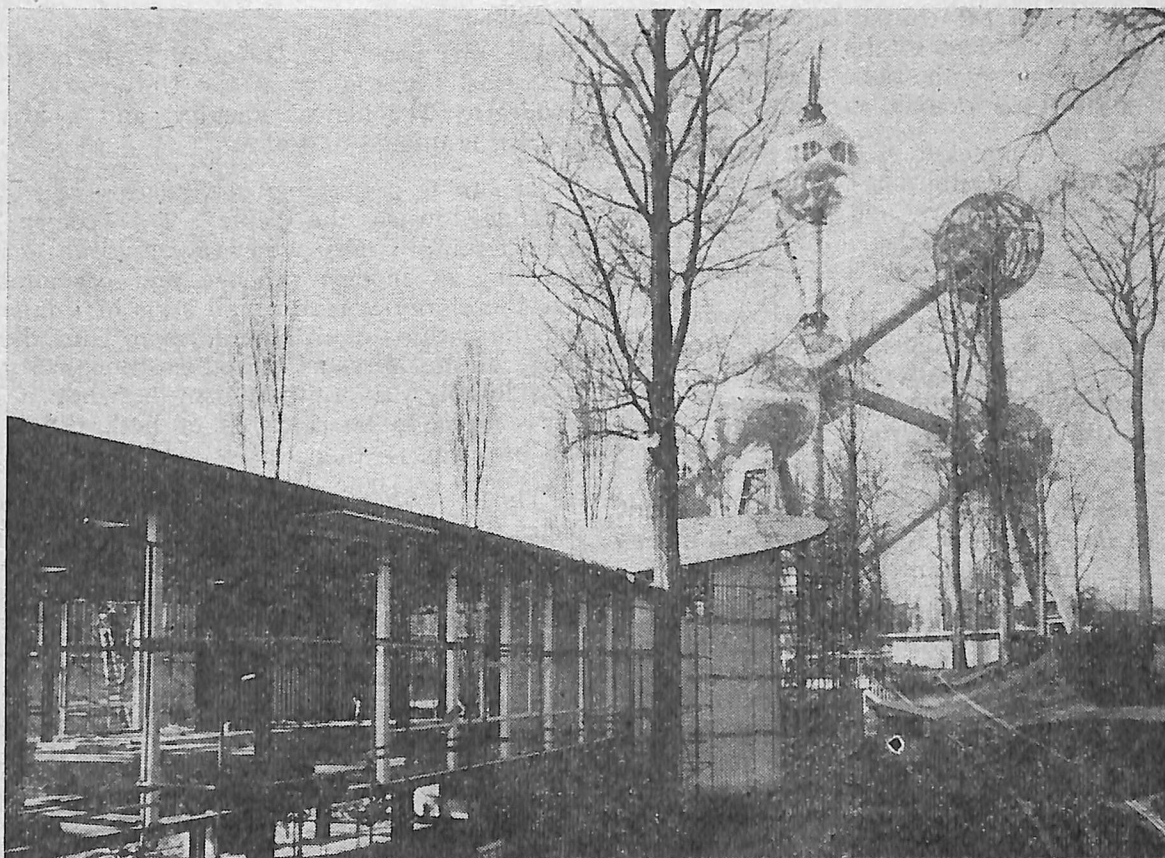
Anton Buehl  
P14

# Lutheran Tidings

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PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

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## *Protestant Pavilion*

Going up almost in the shadow of the famed Atomium at the Brussels Exhibition is the Protestant Pavilion. The aluminium and glass structure, designed by Mr. Robert Calame, will house an ecumenical exhibit. Short daily worship services at noon and long Sunday services in French, German, English and Dutch will be held in the pavilion's circular chapel, led by visiting pastors. Other events will include Friday night programmes presenting well-known speakers or musicians. The Brussels Exhibition, expected to draw 50 million persons to Belgium, opens on April 17 and closes on October 19. Without any assurance that other churches would come to their aid, Belgian Protestants went ahead with plans for the pavilion because they were convinced that the non-Roman churches must be represented at the Exhibition. The Belgian Protestants (there are only 75,000 of them out of a population of more than eight million) have had to turn to churches in other countries for help — and still urgently need contributions. LWA contributed \$5,000.00 (See also pages 5 and 15.)



## Time Magazine Features Cover Story on Dr. Fry

New York—(NLC)—Time magazine's issue of April 7th features a cover story on Dr. Franklin Clark Fry as "perhaps the most influential leader of world Protestantism" and "the most powerful figure among U. S. Lutherans."

Dr. Fry, president of the United Lutheran Church of America, is also president of the Lutheran World Federation and chairman of the policy-making Central Committee of the World Council of Churches.

In addition, he is a member of the executive committee of the National Lutheran Council, chairman of its Division of LWF Affairs, and president of Lutheran World Relief. He is also a member of the Policy and Strategy Committee of the National Council of Churches.

"All these titles," Time magazine says, "illustrate one fact: of all the denominations in the U. S., Lutheranism is experiencing the most dramatic new birth, and Franklin Clark Fry, more than any other Lutheran, is its symbol."

Time describes Dr. Fry as "a new kind of Protestant leader — the Ecumenical Man, testing ways and means to denominational unity and interdenominational understanding."

"Not all of Fry's fellow Lutherans — and not all Protestants — care for the picture of Ecumenical Man and his works," the magazine says, because "they feel that Protestantism's special genius lies in a kind of spiritual individualism, and that the attempts to organize 'unity' may produce a half-baked replica of a church hierarchy that would eventually try to dictate members' beliefs...."

Pointing out that Dr. Fry disagrees with this view, Time quotes him as saying that the World Council "exists to hold Christianity together, to keep the means of communication open, to keep conversations going, even if there is no success in our lifetime."

"When I was in Budapest preaching an unadorned sermon," Dr. Fry continued, "I could see the immediate application of my words — face after face lighted up. The Gospel becomes a startlingly immediate thing. Our people in Eastern Europe don't know whether we've remembered them or forgotten. They need to feel the touch of the rest of the Christian family."

Time's article adds that "If Luther were alive today, Fry thinks, he would labor mightily to knit the divided Protestants together again. 'American Protestantism of a generation ago,' Fry says, 'would have appalled Martin Luther with its fragmentation — some groups exaggerating one or another aspect of the Scriptures, others almost ignoring the Bible entirely in their emphasis on emotional experience or human fellowship. The spirit of the ecumenical movement is the spirit of Luther to the extent that it is a movement back toward the center of the Christian faith.'"

Part of the article is devoted to a brief history of Lutheranism, its beginnings and growth in this country, its theological position, points of difference between its various branches, and present merger movements.

Concerning the Lutheran Church-Missouri Synod, Time says that although it "stands aloof from all mergers, it has felt the shock of change." Due to the synod's rapid growth, "ferment is inevitable," it adds.

On this point, Dr. Jaroslav Pelikan, professor of Historical Christianity at the University of Chicago's Federated Theological Faculty, and a Missouri Lutheran, is quoted as follows:

"There is a growing restlessness with the literal attitude toward the Bible. This comes from the science-minded laity who are unwilling to ignore the meaning of modern science and cosmology. Then too, the clergy is reading all sorts of things and finding the authors don't have horns. Thus the predictability of the Missouri Synod position has gone down considerably. If Lutheranism is what it claims to be — open to the insights of both the fathers and the brethren — then this is a healthy shift."

Time's 3,600-word article, running through five pages, is illustrated by three photos, a chart on Lutheran strength in the U. S., and the cover portrait in color showing Dr. Fry in the pulpit of Manhattan's Holy Trinity Lutheran church. A pen and ink sketch of Dr. Fry is also included in the publisher's comments on the article, entitled "The New Lutheran."

## Milwaukee Chosen Site of NLC's 1959 Meeting

New York—(NLC)—Milwaukee has been chosen as the site for next year's 41st annual meeting of the National Lutheran Council. The session will be held in the Wisconsin city for the first time, at a place to be announced, February 3-6, 1959.

Milwaukee was the unanimous choice of the NLC's executive committee at its recent meeting in Chicago. Annual meetings of the Council, according to its by-laws, are to be held in New York City unless otherwise determined by the executive committee.

In six of the last seven years, the NLC has held its annual meeting in Atlantic City, N. J. It met in Minneapolis in 1956.

Wit is necessary to a clever talker; intelligence is enough for a good listener.

Gide.

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# Cast Out Our Sin And Enter In

**Peter D. Thomsen**

**Pastor, Greenville, Michigan**

(Gospel: Luke 11:14-28)

**T**O PEOPLE LIKE ourselves, scientifically enlightened and free of superstition, the thought of devils or evil spirits makes us chuckle. Excepting the Bible's reference to demonology and exorcism devils don't exist any more. Whoever heard of Beelzebub in this age of nuclear space? Moreover, who cares? Aren't there more important things to think about and do?

C. S. Lewis is one of the most effective defenders of the Faith. In one of his books he claims that he has met and knows the devil. He says further that you and I may meet him too, but whether we'll like him when we do is another question. Lewis isn't joking.

All talk of Beelzebub aside, everyone knows that evil is real. We live in the midst of an evil time. Evil must be expelled from life.

A recent report of the special commission appointed by the General Board of the National Council of Churches to study the nature and task of evangelism puts it this way:

"The dreaded dark powers and demons of antiquity have only changed their masks. Instead of eclipses, comets and fatal stars, we dread bursting bombs, buried complexes, and the blind currents of history that carry us toward the brink of the abyss in ways we do not understand and cannot control. But the depth and corroding power of our dread is not less because we know more."

We might also say it this way: The evils that threatened Jesus threaten also us. Principalities and

powers rife with graft and crime are as familiar now as they were in His day. So is time-wasting, impurity, immorality, anxiety and violence. Like the demoniac in Jesus' parable evil must be expelled from life.

Let us consider some of the forms and shapes that evil takes in our day.

## Alcoholism

There is, for one thing, the evil of drink. I am not a teetotaler, but I have seen homes wrecked and childrens' lives ruined by some parents who wouldn't stop drinking; and when I read the statistics showing how the death, crime and accident rates in a given community vary according to the average alcohol consumption, so that when alcoholism decreases so do death, crime and accidents — whereas the reverse is also true — I know this is serious business.

Then there's the person who says that he drinks for amusement. Some months ago I was travelling on the train between Chicago and Des Moines. In the diner two tables away from me sat a middle-aged man who apparently had been imbibing too much of the proverbial highball. Beside him sat a petite, good-looking young lady, but nothing that he said to her made sense, and his voice at times grew annoyingly loud. As Dr. Ralph Sockman no doubt would say: "His mental equipment was flapping about him in disorderly array." I thought to myself as I sat watching this spectacle of wretched human incoherence — what a mess! Here is a man flirting with the glamour of this world who thinks that he is free. But for what? — I asked myself. Responsibility? Service? Self-giving love? I think not. Free for what? I won't say that I pondered long or hard on this question, because every time it comes to me, as it almost always does when I observe evil in others or myself, I think of that verse in the eighth chapter of John where Jesus says: "Everyone who commits sin is a slave to sin." (John 8:24). Or as Peter, writing by the inbreathing of the Holy Spirit, says: "Whatever overcomes a man, to that he is enslaved." (I Peter 2:19b)

What I am saying here about the evil of alcoholism may sound too much like negative religion or legalism as it is sometimes called. Let me hasten to add, therefore, that I am not a prohibitionist. Prohibition was tried once in this country, and it didn't work. It never will. You can't legislate evil out of business. Alcoholism must be expelled from life, but another than a negative way must be found.

## Racism

The same holds true for what many believe to be the most potentially explosive evil of our times, namely racial discrimination. Martin Luther King says: "We've come a long, long way since the day when lynching was a common scene in the South. We've come a long, long way since the Negro himself tacitly accepted segregation. But we've still got a long, long way to go." I am convinced he's right.

I spent some time in Florida a year ago, and I was appalled at some of the things I read, and heard, and saw. For example, published statements appealing for money to help finance (and note the quotation marks here) "mongrelization of the Negro and white race." And there were other things too — like drink-



ing fountains in a dime store with signs above them marked "white" and "colored," and doctors' offices with two entrances, and million dollar high schools for the Negroes — fifty years too late.

One doesn't have to go to Florida, however, to see signs of racism. Abundant evidences of this evil are all around us. I am told that in Washington, D. C., there are some hotels where Negroes are denied accommodations.

Where in the light of the truth that is in Christ, and that IS Christ, can you find more glaring examples of ignorance, prejudice and moral blindness? If racism be not sin, what is sin?

### The Churches

One could point to other evil powers that live in this world and to man's need of being rescued therefrom. Even in our churches there is evidence of this need. The ecclesiastical hierarchy that Jesus met head-on in His battle with Caiaphas is an ever present evil in the churches of today, and the evidence isn't all in Rome.

Timidity is another spirit trying to control us in the church. Peter denied his Lord with an oath saying: "I do not know the man." (Matt. 26:72f). But is there any difference, really, between the timidity of Peter and the neutrality that not a few influential individuals insist should be the church's motto?

The General Board of the National Council of Churches ran smack into this question a few years ago when some of its member critics said, in effect: "Study, if you must, the social and economic issues of our day. Hold them up to the light of the Gospel. See, if you can, the implications of the Gospel for life today, but let churches get mixed-up in controversies." One wonders what would happen if Bishop Ordass refused to get mixed up in controversy? Or the refugees that came to our country — where would they be if our churches had refused to get mixed up in controversy? Who has said it better than our own synod president: "If the church can't speak with an enlightened mind and burning Christian conscience where the welfare and humanity of our fellow-men are concerned, who can?"

The local congregations need cleansing too. Consider the petty jealousies that infest the thoughts of average church members, and of ministers. Rev. So-and-So can't stand the short-sightedness of his congregation, so he really tells them off, but without love. Miss B can't stand Miss D's singing louder than herself in the choir, so she quits. Mr. C has been replaced by Mr. E as head usher, and the downfall hurts. Mrs. F doesn't like Mrs. G's flower arrangements on the altar and manages to make her opinion known. Joe Blow wishes the pastor would preach shorter sermons, and everyone wishes he'd make more calls.

Some of the criticisms common to every congregation are small and insignificant, even funny. But underneath every envy, every jealousy, every unjust criticism there is an evil spirit. Much of the struggle and strife in our churches could be avoided if evil

were cast out. Indeed! The church in its local congregations needs cleansing.

### II

But where do we start, and how shall this cleansing task be accomplished both in world and church?

The answer is given in the Gospel, of course. There Jesus plainly says that if evil is to be expelled beyond all power of control over our minds and hearts we must first learn to trust God. This, simply, is the inner meaning of His parable about the unclean spirit who leaves a man but later returns to find the house of that man's soul swept and clean. Then he goes and brings with him seven other spirits, more wicked than himself, "and they enter in, and dwell there: and the last state of that man is worse than the first." In other words, Jesus is saying you can't

expel evil from life unless at the same time you invite God to come in. Turn away from evil, resolve that you'll change your ways, say it with heart that you renounce the devil and all his works and ways, but don't stop there. For never, though you renounce him, will he — the devil — renounce you.

Edwin Munson, pastor of St. John's Lutheran Church, Rock Island, Illinois, uses an illustration that lights up the way for us. Swampy odors, he says, as well as swampy fevers, can't be treated by burning incense. "Only by draining off the stagnant water and filling in the hollow places with solid material can the menace of swamp fever be removed." It's no different in the life of man. We may resolve to turn a new leaf. We may strive with utmost determination to begin living a life "in all godliness and honesty," but if the spirit of God in Christ does not dwell in us we are empty — empty of both the evil that we would not and the good that we would. And that is just what the devil wants — a "clean house" so that he can return with all his company.

But how does faith in God or trust, which is our basic need, get its start? How does it grow? Where is it strengthened? I shall try to answer these questions knowing full well the inadequacy of my words.

### Baptism

We must begin with baptism for that is where God begins HIS life with us. It was at the font that He first came to us, laid His hand upon us and said to each one of us individually: 'Child of Mine, you are free; free from death, and free from sin.' He didn't mean when He said this, or gave us this gift, that we'd never have to confront sin or death again. Baptism is not His way of giving a spiritual vaccination. On the contrary, as long as we live in this world we'll still have to battle daily against sin, and death will still confront us. But if God is with us in our struggle, as He most surely is in His PROMISE at baptism, then we can fight courageously and hope for victory. "If God be for us, who is against us?" (Rom. 8:31). It is as Luther says:

Though devils all the world should fill,  
All eager to devour us,  
We tremble not, we fear no ill,  
They shall not overpower us.

(Continued on Page 15)



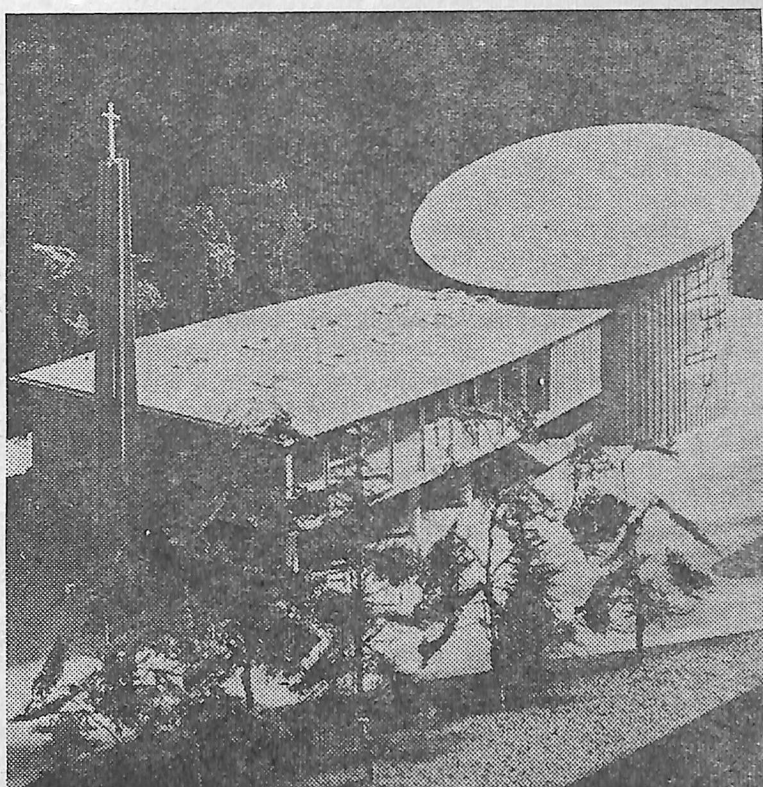


# At Brussels

## A Pavilion Built on Faith

Roberta Riggleman

U. S. participation in the project for a Protestant Pavilion is headed by a volunteer laymen's committee with Charles C. Parlin, New York lawyer and prominent Methodist layman, and Mrs. T. O. Wedel, Washington, D. C., national president of the United Church Women, as co-chairmen. A Protestant Witness Roll is being compiled. All donors of \$5 or more are entitled to be listed on the roll. For information write to Protestant Pavilion, Room 1005, 156 Fifth Avenue, New York 10, New York.



**PROTESTANT PAVILION** being built in Brussels for 1958 International Exposition there is shown in architect's model. The brass and aluminum structure will include a chapel and an exhibition hall, and will be used after the fair as an ecumenical center. Episcopal Church, first U.S. Church to make a contribution, has given \$5,000 toward the pavilion.

**M**OST OF THE FIFTY million visitors who will throng through the eight entrances to the grounds of the 1958 Brussels World's Fair and gaze in admiration at the fantastic group of buildings and exhibits which have been built there will not know the story of audacious devotion, faith and work that lies behind one of the pavilions.

The milling tourists will look at the aluminum and glass building, close by the famed Atomium, some with indifference, some with real interest. Others, riding on part of the exhibition's huge network of chair lifts, will be startled to look from their moving chair into a simple chapel and see a congregation singing or praying.

The building is the Protestant Pavilion housing the ecumenical exhibit on Christian unity. The reason for its existence is a group of Belgian Protestants, who three years ago, when it was impossible to interest others, held on to their unshakable belief that the non-Roman Catholic churches must be represented at the Exhibition.

There is Pastor Pieter Fagel, pastor of a Flemish-speaking church in Brussels, who has been the leader of the project since its beginning, and is the assistant commissioner general for the pavilion.

There is Mr. Robert Calame, a Brussels architect, and a Protestant, who designed the building and who comes to the site every day to check on the progress of construction.

There is Pastor Robert Kurtz of Zurich, Switzer-

land, who has spent months designing an ecumenical exhibit for the Pavilion.

And there are many others, named and un-named — youth volunteers, pastors who have offered to conduct services and be on hand to welcome visitors, churchmen in many countries who in recent months have contributed to the project.

From the very beginning the going has been rough. The World Council of Churches commended the Pavilion as "worthy of support" and member churches in various countries have sent contributions. But the necessary money is still not in hand.

"Except for the money," says Pastor Fagel, "I can say that everything is moving along well."

Physically, the pavilion consists of a circular chapel, with a light oak communion table and a plain brass cross, and an exhibition hall, which will double as a meeting room. In front of the building is a sixty-five foot pylon which will be topped by three small crosses.

"We don't want it to be too high," commented Pastor Fagel, looking at the still unfinished tower, "because we want people to be able to see the crosses."

The work of Swiss artist Peter Siebold will be one of the features of the pavilion noticed first by the visitors to "Brussels '58." A huge mosaic figure of Christ, made of natural hard stone, will hang free from the front wall of the pavilion. To the left will be a second mosaic, representing the people of the



world toward whom the Word of God is directed.

Though the result of Belgian Protestant efforts, the ecumenical aspects of the pavilion are many. The exhibit, designed by Pastor Kurtz, traces the founding of the World Council of Churches and the work that its member churches carry on through it, the work of the YMCA and YWCA, the World's Student Christian Federation and the United Bible Societies. At the weekly Friday night "Ecumenical Hour" programs, leading church choirs and other musicians will be heard and church leaders will speak.

Pastors who will be on hand to talk with visitors each day and conduct the noonday services will come from each of the four official language groups — French, German, English and Dutch. The ten-minute service they will hold will follow a specially prepared liturgy, printed in the four languages.

Pastors who already have volunteered to help out include Baptists and Methodists, members of the Salvation Army and of the Belgian Christian Missionary Church and Union of Protestant Churches. In addition they will come from Germany, Great Britain, the United States, Holland, France and other countries. Youth volunteers will guide visitors through the pavilion and show them the exhibit.

The help the pavilion has received has been ecumenical, too. It has come from churches in Germany, Scotland, France, the Netherlands, New Zealand, the United States. The churches in Belgium are raising \$20,000. (There are only 75,000 Protestants in Belgium, out of a population of 8,500,000.) The United Bible Societies have given \$10,000 toward construction of the building and the exhibit. The Division of Inter-Church Aid and Service to Refugees of the World Council of Churches has sent \$3,000 to be used for the ecumenical exhibit.

From the United States word has come of a recent gift of \$5,000 for the pavilion, voted by the National Lutheran Council. Earlier, the Protestant Episcopal Church made a \$5,000 contribution. The Evangelical and Reformed Church has given \$1,000 and the Congregational Christian Service Committee, \$2,500.

"There is a growing interest on the part of local congregations and individual church members," says Mrs. T. O. Wedel of Washington, D. C., the co-chairman of the United States Section of the International Christian Committee for the pavilion.

"But we are far short of our \$100,000 goal here in the United States," she said. "We must give the Belgian Protestants evidence of our gratitude for their courage in this undertaking. We need more names on the Protestant Witness Roll."

The U. S. Conference for the World Council of Churches, the National Council of Churches in the U. S. A., and the British Council of Churches have commended the project. Contributions may be sent to: Protestant Pavilion, Room 1005, 156 Fifth Avenue, New York 10, N. Y. Mark checks payable to Friends of the World Council of Churches.

And help has come in other ways. A church publishing firm in the Netherlands is printing — free —

all the literature being used at the pavilion, including the liturgy and a booklet containing forty-five hymns in the four languages; a pamphlet by Pastor Fagel concerning the "Nature and Destiny of Many," the theme of the Exhibition; a brochure on Belgian Protestantism; a guide to the Ecumenical exhibit.

Perhaps the most unusual help has come from a church in Holland. Damaged by the flood which struck there several years ago, the church is to receive an organ, bought by relief funds. But instead of taking the organ now, the congregation is lending it to be used in the pavilion until the close of the Exhibition.

The material for the prefabricated building has come from nearly every country in Western Europe. The chairs are being given by a Dutch firm. The five-color plexiglass windows are from Switzerland, wrought iron is from Belgium and Luxemburg; the aluminum walls were made in England, the window frames in Holland; the floor tiles came from Italy; and the wall decorations from Germany. U. S. church life will be represented in the photographic exhibition. And after the Exhibition closes its doors — what then? The site has to be cleared and Belgian Protestants are planning to turn the building into the country's only ecumenical center — if the money is available.

Although the Protestant Pavilion is the only place solely devoted to the work of Protestant and other churches in the ecumenical movement there will be other religious aspects of the Fair. Across the street, in the huge Belgian Congo and Ruanda-Arundi Hall, the activities of the Belgian Protestant missions, representing a million Protestants, will be presented in an exhibit designed by Mr. Calame.

In the French Pavilion, the French Protestant Federation will be represented in sections devoted to "Community Living," "Overseas," and "French Thought." The Protestant Church in Germany will have exhibits in all eight sections of its country's pavilion while a stained glass window and display cases in Switzerland's Pavilion will represent the Swiss Protestant churches. Churches in Finland and Austria also will have a place in their national pavilions.

And over next to the United Nations Pavilion will be the exhibit of the United Bible Societies. A huge display board, thirty feet wide and forty-five feet tall, representing the open Bible, will be the focal point. Using 800 light bulbs, the board will flash Bible verses, in several languages, on and off each day of the Exhibition.

It is a greater work to educate a child than to rule a state.

**William E. Channing.**

Everything you reprove in another you must carefully avoid in yourself.

**Cicero.**

The ideas that benefit a man are seldom welcomed by him on first presentation.

**Elbert Hubbard.**



# What We Can Learn From Europe

*Enok Mortensen*

## IV

### New Directions for Concerned People

At a luncheon in New York just before leaving for Europe I heard a splendid talk by one of the leaders of the Evangelical Academy movement in Germany. Present was also a prominent American churchman who had recently visited Europe, and he told me that the church in Denmark was in a pitiable state and that no one went to church.

"How long were you there?" I asked him.

"Four days," he answered.

"Which churches did you attend?" I asked.

"Oh, I actually had no opportunity to attend any," he said.

This casual encounter is not without significance. The reputation, it seems, is already established. The church is weighed and found wanting — even by a tourist who is too busy to see for himself. In my last article I may have left the reader with a similar impression. Yet it is not the whole truth, for there are signs of vitality and renewal. In America, we are experiencing a religious boom which is dramatic because it is visual. New churches are being built; new congregations are being established; and church membership is at an all-time high.

By comparison, the church in Europe falls far short; for it cannot match these achievements. Yet nothing in the American church scene has so thrilled and excited me as the new attempts all over Europe to make the church and its message **meaningful** to the individual and the society to which he belongs.

I am thinking primarily of the Evangelical Academies in Germany but also of similar movements elsewhere: the Laymen's Training Institutes of the Church of Finland, the Lay Institutes in the Netherlands, France and Switzerland, and the Christian Colleges for English Laymen — to mention only a few. At a conference on residential adult education at Zandhoeve Folk School near Amsterdam I got acquainted with several of the leaders in this field and it was my privilege to visit a "Heimvolkshochschule" and the well known Academy, Loccom, near Hannover.

The German Academies are the results of the post-war shock: "that Communism, Fascism and Nazism could grow up in the very heart of the old Christendom of Europe, that our Western culture and institutions are deeply secularized and alienated from their Christian roots, and the dawning consciousness that the church in its institutional forms is remote from, and irrelevant to, the crisis of society."

During the defeat and the confusion following the last war a student pastor, Eberhard Muller and a theological professor, Helmut Thielicke, met and discussed what could be done for the German people

toward solving its many problems — in the light of the Christian Gospel. They were realistic enough to see that Germany, if it were to be saved, must return to God; but also that the church had lost its hold on people. The church no longer spoke with authority, and no one listened.

In April of 1945 the first of the Academies was begun. Although there was as yet no railway transportation and no postal system 150 people met for two weeks at Bad Boll in Tübingen. There are now some twenty of these academies all over Germany, five of them in the Soviet zone. When I was at Loccom, the institute then in session had as participants people from behind the Iron Curtain.

Every year now some 700 Academy conferences are held with an average attendance of 60 people. To understand this movement something must be said about the name. **Akademios** was the sacred grove in Athens where the pupils of Plato and Socrates walked and discussed how truth was to be found. The Academies, then, are not schools, nor churches, but centers for conversation and a common search for the fundamental questions of life. The only difference is that they do not think, as did Socrates, that "all truth lies hidden in every man;" for in addition to intelligence and experience, man needs a divine revelation, an encounter with God.

They deliberately avoid a churchly atmosphere. It is not the church people they seek; it is the thousands of people estranged from the church. Some of the academies are old estates; others are new and modern buildings in good taste. The atmosphere at Loccom was anything but stuffy. People smoke freely. Some drink soda water with their meals, others prefer a bottle of beer. Every morning and evening there are religious services in the chapel. The services are not compulsory but most people attend. The academies bring in people from various segments of society: workers, employers, farmers, or business men and try to discuss with them their problems and tasks in the light of the Gospel.

And it is precisely in this area that I believe we can learn something — even if our churches are booming. For it seems to me that our churches by and large tend to ignore and become remote from the daily lives of the people they profess to serve. Our churches are in danger of becoming goals in themselves, and if that happens they will lose their right to exist and we will experience in our churches the same secularization and the same estrangement from the actuality of living which made the church of Europe impotent.

For years, at Danebod, we attempted to conduct a "Rural Life Institute." We tried to get rural people to meet for the purpose of talking over and finding help toward solving their problems. At the suggestion of Dr. E. W. Mueller, who is doing excellent work in this field, I contacted pastors of various denominations and enlisted their support; but they were not interested. They were concerned about building up only their own church and meeting their budgets, not — it seemed to me — about the people who belonged to their churches. They were not interested in people as farmers but only as church members in good standing.

(Continued on Page 11)



## District V Council Members' and Pastors' Workshop

District V Council Members' and Pastors' Workshop was held on March 1, at the new St. Mark Church in Circle Pines, Minnesota. The church is beautiful and the hard-working congregation has much to be proud of. In spite of the bad weather, we had a fairly good turnout.

The Workshop began with the reports from the various congregations in the district. They were very interesting and informative. The Withee congregation plans to start building their new church in the spring. A Sunday evening service once a month is being tried out there for those who cannot attend morning services. This has worked out well so far with an attendance of around 50 people. Rev. Nielsen preaches a different sermon in the evening for those wishing to attend both services.

In the Bone Lake area the UELC congregation has merged with the AELC congregation but the church is still too small to support a pastor.

My own church in Minneapolis is still looking for a suitable piece of land in the immediate neighborhood of St. Peder's. At the present time, a tract of land owned by the University and located near the river boulevard is about to be put up for sale. It is our hope that some of it will be made available to us.

Dr. Leroy Norquist of Grand View Seminary was our speaker of the day. His subject was, "Be What You Are: The Household of God." One of our obligations as members of the household of God is to attend worship services faithfully, because in so doing, we are proclaiming our faith in God. We should help each other to live Christian lives by getting together in informal groups to talk over our moral problems freely. Christ accepts us for what we are so the church should be a family of people that forgives. There are many lonely people in the world today, and we should find ways of showing concern for one another.

During the afternoon session the Workshop broke up into small groups to discuss the responsibilities of the various offices of the church councils.

There was also a discussion on the proposed summer camp for District V to be located in West Denmark. Our chairman asked whether we thought that other churches in the district would be willing to help put up the cabins for camping. The main expense of the cabins would be the plumbing. Without plumbing, the cost of the cabins would run between \$300 and \$500 each. The most practical cabins would be built on a concrete slab, have a rolled tarpaper roof and screens. The following suggestions were made by those in attendance at the workshop: The camp should be owned by the district rather than have each church in the district own a cabin. Instead of having plumbing in each cabin, a central building could be put up with plumbing facilities. The possibility of a family camp was also brought out. Small groups of 40 to 50 people would be the most desirable and easiest to handle. Beds for the camp could be bought from the GVC girl's dormitory for a nominal sum.

The invitation to hold the forthcoming District V convention in Dalum, Canada, was brought up. Due to traveling difficulties and time involved by taking in the two conventions, the district board was asked to investigate further and make any changes that they deem necessary to prepare for the next district meeting.

Let me extend my personal thanks to St. Mark Church for their fine hospitality and the good food prepared for us on a snowy but mild winter day.

**Mrs. Les Raymond,**  
Visitor to District V Workshop.

## Arild Olsen Abroad

New York, N. Y.—Dr. C. Arild Olsen, Executive Secretary of the Division of Christian Life and Work of the National Council of Churches, will be in Europe during April and May attending a number of European and international conferences. One of the important German religious movements since World War II, in which Dr. Olsen participated during his years of service in Germany, is the "Kirchentag." This is a lay movement with a program of study throughout the year culminating in a biennial meeting lasting a week. It convenes some 80,000 persons throughout the week and draws ca. 500,000 to its closing rally.

This year a "Kirchentagskongress" of invited participants will meet for five days at the University of Hamburg to consider the program of the Kirchentag and to discuss a series of major issues centering in the theme "Reality Today." Dr. Olsen will be participating as a member of its ecumenical committee and a long-time cooperator with its leaders.

It is now recognized that the Evangelical Academies of Germany constitute one of the most significant developments in the field of adult education and Christian vocation in the post-war period. These academies bring together weekly throughout the year men and women from all walks of life and various vocations, to discuss current problems they face in their daily work, to consider their work or profession in light of Christian faith, and to discuss their responsibilities in their community through their vocation or profession viewed with Christian insight. There are now 18 academies in Germany. Dr. Eberhard Muller, founder of the first Evangelical Academy at Bad Boll, was one of the main speakers at the Lutheran World Assembly in Minneapolis. Dr. Olsen will participate in a five-day meeting at Haus Ortlahn in Rheinland-Westfalen with the leaders of all the German Evangelical Academies.

As coordinator of U. S. participation in the World Council of Churches' major current study on Christian responsibility toward areas of rapid social change — Asia, Africa and Latin America, Dr. Olsen will confer in Geneva with World Council directors of this study. Before his return to the States Dr. Olsen will participate in various consultations with religious leaders on problems of Christian stewardship.

Don't be afraid to say that men have souls, for if they have not, then what we are fighting for is silly.

**President Eisenhower.**



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## Greetings From Jubilee Committee

By this time we hope all the women's organizations of our church are getting into the swing of the WMS Jubilee.

There will be two pageants from which to choose. We shall get a copy to you as quickly as printers finish them. Included in the packet will also be a historical sketch.

Carefully study the May 5 Jubilee issue of LUTHERAN TIDINGS. There you will find a very fine meditation on Christian women in home, church and community. There will be thank-offering messages, and greetings from many. We are sure there is a wealth of material for any type of Jubilee program. Add some special music and community singing and you are set.

We hope many of you have attempted to visualize "We Believe and Do;" what and why of our women's work, locally and nationally. We should very much like your best efforts at the national convention in Seattle; so pack your charts, posters, folderamas and any other interesting things you may have used to send or take to Seattle.

You know, too, that we are expecting glowing reports of all your Jubilee parties!

We hope you are saving much of the information and program material found in LUTHERAN TIDINGS in your Ladies' Aid secretary file. A great deal of it is the type that could be used whenever you may wish to emphasize the Women's Mission Society.

Marietta Strandskov.

## Golden Jubilee Tea

A group of sixty women enjoyed a WMS golden anniversary tea, held at the parish hall of Our Savior's Lutheran Church in Viborg, South Dakota, on the afternoon of March 19. The members of the South Lutheran Society were hostesses for the event, and invitations were sent to all women of the congregation.

The program, which opened with the singing of the WMS theme song, "Lord, I Wish to be Thy Servant," included devotions by the Rev. Harald Ibsen, musical selections by Mrs. Robert Holmberg and by Miss Sandra Henriksen, an explanation of the work and plans of the WMS by Mrs. Kermit Holm, and a talk by a guest speaker, Mrs. E. C. Hofmeister of Chancellor, South Dakota. It concluded with an impressive candlelighting service with music and Scripture readings.

A social hour followed the program. The serving table made a beautiful picture with its gold and white cloth, tall white candles, and lovely gold and white floral centerpiece. Guests were seated at small tables for four, each table decorated with a white linen cloth and a single, floral trimmed, white candle in a brass holder. Mrs. Harald Ibsen presided at the coffee service.

In charge of arrangements for the tea were Mrs. E. C. Lund, Jubilee chairman for the South Lutheran Society, Mrs. C. M. Christensen, WMS Key Woman for the Viborg Church women, Mrs. Omar Karp, Mrs. Maurice Nelson and Mrs. G. O. Johnson.

## Jubilee Thoughts

### THE EVER WIDENING CIRCLE OF LOVE

One time, many years ago, Pastor Marius Krog visited our church in South Dakota, and, while there, spoke to us Sunday school children during our regular Sunday morning session. I have never forgotten his sermonette which, in brief, was an explanation of the ever widening rings formed when a stone is thrown into a body of water. He told us

that eventually a child standing on the opposite shore would be able to see the action set in motion, and showed us how kind deeds and words could have an effect on others whom we might not ever see, in the same manner as the stone. I have been thinking of that in connection with our WMS work — each contribution we make, each bit of effort that we expend, makes an ever widening circle of love, touching the lives of people most of us will certainly never know or even hear about, and yet how much better the world must be for the waves of love set in motion by our work, small though they may be. I hope that our efforts will become more and more effective so that some day, combined with like efforts, we will help to encircle the world with the love of Him in whose name we do our mission work.

E. Madsen.

## "Memories"

In reading the March issue of LUTHERAN TIDINGS, I was especially glad to read about Mrs. Karoline Kjølhede. No one did more for our Women's Mission than she did. I met her the first time, on one of the ocean steamers as I was returning to the U. S. from my first visit to Denmark. I was walking around on the deck when I saw a little lady sitting all alone in a sheltered corner, looking very lonely. I felt sorry for her and finally spoke to her in Danish and her face fairly beamed when she looked up and said, "Are you Danish?" I introduced myself. She said, "My husband went to look over the boat," but she didn't give his name. We visited for quite a while. She was interested to know where I had been in Denmark, and what I had heard and seen, and I told her Vallekilde, Vartov, Askov and spent several weeks at Liselund; had attended a Santal Bazaar just a few days ago. That I had been interested in the Santal Mission since 1890. She was so pleased to meet somebody who was interested in the Santal Mission, in America. Then I saw a tall man come toward us, and was truly surprised when it turned out to be Rev. Peter Kjølhede. The surprise was mutual. "How did you know she was my wife?" I told him I didn't, and then how we met. I told him that was no way to leave his bride when they were on their honeymoon! Then he told her that he had known me for a long time, and that I was a member of the Danish Lutheran church in Manistee. She put her arms around me and said "You are the first Danish American from our church I have ever met, and hope we will always be friends."

Yes, our friendship lasted as long as she lived. We had a very enjoyable time all the way going back. We did not meet again for some time; generally at our church conventions. After 1908 we met many times, and she always depended on me and Mrs. Hostrup to help her at our meetings, to get our DKM books sold, and get the pastors to take them home to their churches, and get somebody to sell them. We corresponded all through her lifetime. I visited her in Grayling and Grant, and I never left her empty handed, or rather, never with an empty heart. Her interests were centered around our church and the Santal Mission. She said to me often, "If only our people could learn to be more mission minded, what a blessing our Danish American Lutheran church could be in our new country."

Many years have passed and my hopes and prayers are — we HAVE and WILL CONTINUE to carry on the work she so willingly did all her life. I visited her shortly before she died, and attended her funeral, and visited her grave many times. I thank God for my friend I met so many years ago on the Atlantic Ocean.

Mary Seeley Knudstrup.





## Paging Youth

American Evangelical Lutheran  
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,  
Des Moines 16, Iowa

### UCYM Training Conferences

The AELYP will send delegates to a UCYM training conference again this year. These conferences are set up to offer a vital experience in the larger Christian fellowship. Real problems of young people where we live are the concern of some of the discussions. In so doing, those attending are being prepared for interchurch leadership in their respective churches, communities and states.

All of this points to making a stronger Christian witness in one's own church and community.

Highlights of this year's program include such things as study of the Bible, Christian heritage, and the Ecumenical movement. A united approach to community problems will be considered. Interdenominational project planning, evangelism, week-end work camps, Youth Week, etc., will hold the attention during part of the week.

Wider fellowship and personal experiences as in the Ecumenical movement will receive great emphasis. This is of great interest to our particular group especially due to our current negotiations for merger with three other Lutheran church bodies.

The National AELYP board recently met at Des Moines and chose delegates to one such conference. The names of these delegates will appear in the next issue of PAGING YOUTH.

These delegates will attend the Central area conference held at Conference Point Camp, Williams Bay, Wisconsin. A complete report of their activities will be printed in PAGING YOUTH this summer after the meeting which will be held August 17-24.

### Over the Typewriter

What with the spring weather here in Iowa, it becomes difficult to put out anything worth reading in my column. The temperature is a hot 75, which is high for April. But, the point is not that it's hot, but that we tend to get sluggish in the spring.

I hope that you readers can find the time to attend a church camp this year. We realize the problem of having to work and of all the other camp offers you receive. However, we of the AELYP know that our own camps are valuable for fellowship when considering the future. The contacts made in summer camps are more valuable than one thinks at the time. It is fun to watch those at Grand View who have attended camps and those who haven't. Those who have tend to make friends much faster and seem to have an easier time fitting into "the groove." I think it is true of other colleges, too. A church camp experience also gives us an opportunity to better under-

stand our God in the broad total life view. Try camping! It's really a lot of fun!

### West Coast Week-End

Solvang, California, was the scene of a week-end meeting of the local LYF together with Salinas and Los Angeles LYF's. Rain accompanied the travelers from "down south" as they drove to Solvang, but the spirits were less than damp, with water pistols serving to keep even the driest a little damp.

The morning devotions were led by Rev. Verner Hansen of the Los Angeles church. The whole group then went to the Santa Inez Mission in Solvang where a Roman Catholic priest explained the history of the work there. This mission is one of many founded along the California coast line many years ago.

The Californians trekked to the high school gym for basketball, tumbling and volleyball (all in stocking feet which made for many blisters). After lunch and KP, Santa Maria was invaded where swimming (yes...you cold easterners...swimming in March!) in the plunge and outdoors as well.

The evening entertainment was highlighted by slides from Alaska and Canada. Folk dancing in the gym hall provided even more athletic activity for the supposedly tired Californians. Rev. Farstrup of the host LYF led the closing devotions. It is rumored that activity did not cease, but who knows what will happen....water fights, etc.?

Sunday morning church services and a fine dinner closed the week end. Wet farewells were said, and it is hoped that more of this type of gathering can be had.

### AELYP Doin's

Fredsville, Iowa: March 22 was the date of the Aebleskiver Supper sponsored by the LYF here for the second consecutive year. Over 300 hungry guests were served the delicious "little round balls" plus sausage and a dessert. Both mothers and young people were kept busy supplying fresh and warm aebleskiver to the guests who kept coming and coming. The Danish delicacy was a big hit in Fredsville!

Hartford, Connecticut: The LYF here held a successful potluck supper recently. Lloyd W. Roberts, an English teacher at Conrad High School in West Hartford, showed colored slides of the United States and gave an interesting travelogue. The fellowship at the gathering was greatly enjoyed. A profit of some \$40 was made.

Salinas, California: A car-wash was sponsored here just before Easter so that all the parishioners could drive clean....clean....clean cars to church. The basketball team here has recently won the city YMCA church league championship trophy. Two or three boys have become active in church activities, due in a large part to this activity. Sunday, March 23, marked an interesting and educational date for the group here. The First Southern Baptist Church was visited at which an evangelistic service was observed as well as a baptism immersion. A discussion of the Baptist Church followed at our own church. In this way, our LYF learned more about their approach and particular way of helping people to know God. Folk dancing activities are planned for the month of May.



# The Mountain Revisited

## "Give to Him Who Begg"

(Sermon on the Mount as translated in RSV)

### XIII

When Jesus says: "Give to him who begs from you" (Matthew 5:42 RSV), we have ways of explaining that He could not have meant precisely that. To give to beggars is to encourage them in their shiftless, irresponsible life. Did not Paul write to the Thessalonians, "If any one will not work, let him not eat" (II Thessalonians 3:10)? Actually it was not our modern situation that Paul had in mind. He was dealing specifically with idling adventists — persons who, with a mistaken expectation of the end of the age, had given up their jobs and were sponging on the community.

But, we say, even if we must give to beggars we are not necessarily to give what they ask. Fortunately, God does not always give us what we request in prayer. It may therefore be that the best thing we can do for the beggar is to recognize that his request for a handout is a symptom of some deep, underlying need. Our duty is to find out what that need is, and supply it. A lame man in Jerusalem was begging one day "at that gate of the temple which is called Beautiful." When Peter and John came by, he got something other than what he asked for. "I have no silver and gold," said Peter (Acts 3:6), "but I give you what I have; in the name of Jesus Christ of Nazareth, walk."

Giving the beggar not what he asks but what he needs may involve enormous social engineering: tinkering with the economic system so that he will get a job, having him psychoanalyzed, so as to remove the frustration that causes him to crave alcohol; clearing away the slums, so that he can have a decent place in which to live. But this, of course, cannot be done on the instant. It involves government and education and social workers.

Meanwhile, what happens to the beggar? His problem will be solved eventually — but what are we going to do with him now? Accompany him, perhaps, to the restaurant and see to it that he really gets a good meal or go down to the bus station and buy that ticket so that he can get to his grandmother's funeral. What Jesus is concerned with is that there should be personal response to personal need. This will be something for the man who gives as well as the man who receives.

What we do for beggars now is organized and efficient — and impersonal. It is easier to give a thousand dollars to the community fund than to take a human derelict home for dinner. Some who make it a practice to take quite literally Jesus' word, "Give to him who begs," admit that they have often been duped but insist that it has sometimes been a wonderfully creative encounter.

**J. Carter Swaim.**

Not everyone can do great things, but everyone can do small things in a great way. **Anon.**

## Distict VIII Convention

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

### PROGRAM

#### Friday, May 2

8:00 p. m.—Opening Service, A. E. Farstrup preaching

#### Saturday, May 3

9:30 a. m.—Devotions (Bible Study) Owen Gramps

10:10 a. m.—District Business Meeting, Farstrup, chairman

12:00 Noon—Dinner

1:30 p. m.—Annual Meeting of Solvang Lutheran Home Corp.

3:30 p. m.—Coffee break

4:00 p. m.—Business of District concluded

6:00 p. m.—Supper

7:00 p. m.—WMS Meeting

8:00 p. m.—Fellowship Hour, arranged by local congregation. Special: "Glimpses from Solvang Lutheran Home" — B. P. Christensen

#### Sunday, May 4

10:00 a. m.—Worship with Holy Communion, Paul Nussle preaching. Liturgist: Niels Nielsen

12:30 p. m.—Dinner, at a nearby restaurant

1:30 p. m.—Closing meeting. Speaker: Verner Hansen

## What We Can Learn From Europe

(Continued from Page 7)

The Academies and similar movements have as their goal to help people toward a larger fellowship, to break down the isolation and self-centeredness of the church as an institution, and the mutual understanding of church and people. Undergirding all this is the conviction that God not only ought to be, but that he is, a part of our lives, whether we know it or not. Then the function of the church becomes not merely a matter of preaching salvation for the souls of men but the wider purpose of bringing all of man's life under the light of the Christian Gospel.



## Synod Board Executive Committee Meeting, March 24, 1958

Reported by  
Willard Garred  
Synod Secretary

The meeting lasted from 9 to 10:50 a. m., and p. m., that is. Since the last meeting of the Synod Board, substantial sums of money have come to the synod from various sources. When Our Saviour's Church, Brooklyn, drew up their articles of agreement on merger with Christ Lutheran Church, Brooklyn, they promised the AELC \$5,000 from the sale of their 9th Street property, to be placed in the AELC Church Extension Fund, "in view of a sense of indebtedness to the AELC." A check for that sum has now been so placed, and herewith the Synod's 75 year relationship to Our Saviour's Church has officially come to an end.

As Christ Lutheran Church belongs to the Augustana Synod, the Interim Pastor, Norman Bakken, and Halvor Jensen, President of the former Our Saviour's Church Council, expressed the hope that "before long the congregation will again enjoy direct fellowship with the Synod through a realized merger of the Lutheran churches."

The Luther Memorial Church, Des Moines, has decided to pay the remaining \$25,800 for its property in cash to the synod. This sum which will be forthcoming soon, is to be placed also in the Church Extension Fund. The treasurer was instructed to buy 90 day Treasury notes with the money. Since C. E. Fund money must be available for loans to Home Mission congregations on short notice, it is not invested in stocks.

The Watsonville, Calif., congregation, which is going to relocate, was granted a loan of \$10,500, from the Church Extension Fund, in exchange for a promissory note.

A large bequest has been received from the estate of Elker Nielsen, son of the late S. N. Nielsen, longtime friend of the synod. A \$10,000 check was received, and as stated in the will, given to the Synod's Pension Endowment Fund. It was invested in stocks, on recommendation of the Finance Committee of the Board.

The synod has accepted another bequest from the estate of Mr. P. H. Petersen, Muskegon, Mich. After the obligations assumed under the terms of the will are settled, there should be ca. \$4,800 for the AELC from this estate.

It is good to know that in many places in our Synod people are remembering their church in their wills.

The Treasurer's 1957 Report, a 24 page duplicated document, made largely pleasurable reading. The congregations oversubscribed the synod budget by about \$2,500, which is a good thing as a number of the synod's expenses come out of the General Fund and are not included in the budget. This treasurer's report is the one that is printed annually in the Report to the Convention.

The 1957 convention host congregation, Ringsted,

returned \$500 of its convention surplus to four Synod and Iowa District causes.

The Committee to Study Pastor's Salaries, which reported to the 1957 convention (Johan P. Johansen, Tyler; Alfred Holgaard, Clinton; and Rev. Ottar S. Jorgensen) later suggested to the Synod Board that a letter be written to the congregations pointing out its recommendation which was passed by the synod convention without any trouble, namely, "1. The Parish Pastor's remuneration include: a. Salary, b. Free house, or house allowance, c. Adequate car allowance, and, d. Allowance for utilities. 2. The minimum salary be \$3,600.00."

The matter was debated, but it was decided not to send such a letter, partly because the convention did not request such action, and partly because each congregation will have to ask itself if it is doing justice to its pastor. In the Order of Installation of Pastors it reads: "Do you promise to provide for your pastor so that he may labor among you without temporal anxiety?"

Pastor Holger Strandskov has pointed out that when the supply of Hymnals for Church and Home is exhausted at Lutheran Publishing House, Blair, Nebr., it will not be reprinted by them, and it is doubtful that our synod would undertake to print the hymnal alone. Pastor Strandskov suggests that our congregations needing hymnals buy up the remaining hymnals at Blair, namely as of recent date, 290 copies of the word edition and 500 copies of the music edition.

If a number of UELC congregations switch to the New Lutheran Hymnal, they may perhaps sell their remaining Hymnals for Church and Home to any of our congregations wanting to buy them.

It was reported that the Synod Stewardship Secretary, Mr. Harry Jensen, Des Moines, is meeting with congregations and church councils on stewardship matters, when he is asked and can arrange to leave his post at GVC. Sample stewardship materials have recently been mailed to all pastors of the AELC. A mailing of Evangelism material will be going out to all pastors at the suggestion of the Evangelism Secretary, Pastor Peter Thomsen, and approved by the Board.

The report from the annual meeting of the National Lutheran Council which President Jensen brought, indicates that the Missouri Synod is being invited to participate in more NLC activities. The NLC submitted a recommendation to the eight participating bodies "that representatives of Lutheran bodies not now participating in the NLC be invited to a series of Regional Home Mission Study meetings to be held this fall." This recommendation was approved by our Executive Committee.

President Jensen reported on his recently completed tour of the churches on the West Coast, which included a convention arrangements meeting at Seattle, as well as preaching and speaking at most of our congregations in Washington, Oregon and California.

The Bone Lake, Wis., congregation of the UELC, has merged with our Bone Lake congregation, will belong to our synod and be served by Pastor Harald

(Continued on Page 15)



LWA — Love's Working Arm

LWA Sunday, May 4

# U. S. Lutherans Reach Out Daily

NLC News Bureau

In a mountain village of Yugoslavia a dark-eyed little girl clasps frozen fingers around the warmth of a bowl of hot gruel. A smile lights her pale face momentarily. It is her first food of the day and she has walked two miles across snow-covered roads to get it.

Half-way around the world in Hong Kong, a city which plays reluctant host to some 775,000 refugees from the Chinese Mainland, a frail young man, his body wracked with tubercular coughs, is admitted to a hospital for care.

In Tanganyika, British East Africa, a missionary calls to order a class in Christian education for youngsters whose parents do not know how to read or write.

In Greece a farmer is taught methods to increase the yield of his few acres.

At a radar station somewhere near the Arctic Circle an Air Force chaplain conducts a worship service for a group of U. S. servicemen who man the lonely outpost.

And in the United States a young refugee couple and their two youngsters are welcomed after a long sea voyage with assurances of a job and home to begin a new life here.

To all these — the isolated and lonely, the hungry, the sick, the ill-clad and the homeless — U. S. Lutherans reach out daily with life-sustaining gifts of food, clothing, medicines and services through a network of offices and personnel located in strategic areas around the world.

To help finance this work during the coming year, 11,000 Lutheran congregations from coast to coast will unite on Sunday, May 4, in observing Lutheran World Action Sunday — focal point of the annual cooperative fund appeal of the eight U. S. Lutheran church bodies participating in the National Lutheran Council.

Through free-will offerings each congregation will seek to raise its share of a \$3,610,000 national goal needed to finance a projected program of aid to distressed in 75 countries this year.

The monies contributed in the appeal are the backbone of a global aid program which includes help to persecuted churches behind the Iron Curtain, support of missions, a Lutheran ministry to U. S. military personnel, a ministry to migrant construction workers, aid to refugees and numerous other programs.

This year's goal will bring to a total of more than \$53,000,000 the amount raised through the campaign for these projects since it was started in 1939.

Of the \$3,610,000 sought this year approximately two-thirds will be channeled for overseas projects through the Lutheran World Federation, international cooperative organization representing some 50 million Lutherans of 61 church bodies in 32 countries.

From this portion of the funds will be appropriated

\$900,000 for Lutheran World Service, the Federation's Department for refugee aid and resettlement and for work with minority churches. A major share of this will go to aid churches in Communist-ruled East Germany for such projects as support of youth groups, church building and repair, vocational seminars for laymen, purchase of motorbikes to help pastors reach widely-scattered parishes, and boarding homes for students from the East Zone studying in West Berlin.

For the support of younger churches the Federation will also get \$1,075,000 for work in Tanganyika, Indonesia, New Guinea, India, Jordan, Hong Kong, South Africa and Ethiopia.

Another \$142,000 will go for the organization and support of Lutheran congregations in Latin America.

The amount of \$355,000 will be used to provide a ministry for men and women in the U. S. Armed Forces including purchase of religious supplies for chaplains and the maintenance of service centers here and overseas.

Another \$560,000 will help clothe and feed hungry and needy refugees, displaced persons and others by financing distribution of clothing and U. S. Government donated surplus food commodities sent abroad by Lutheran World Relief.

During 1957 this agency set a record high for the fifth consecutive year with shipments totaling 119,567,299 pounds of food and clothing distributed to an estimated four million persons in thirteen countries of Europe, the Middle East and the Far East.

In addition funds collected will also be used to support a number of specific aid projects. These include: publication of the first Lutheran hymnal and worship manual in Italian for the estimated 5,000 Lutherans in Italy; a self-support fund for refugees in Hong Kong through which they are granted loans to establish businesses or small trades; and aid to approximately 50 Lutheran hospitals and medical clinics in West Berlin, Hong Kong, Korea, Jordan, Tanganyika and other places which together serve an estimated 1,000,000 patients annually — and numerous others.

Church bodies participating in the National Lutheran Council are the United Lutheran Church in America, Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, Lutheran Free Church, Suomi Synod, United Evangelical Lutheran Church and American Evangelical Lutheran Church. The total membership of the eight church bodies numbers close to 5,000,000 in the United States and Canada.

It is not the dawdlers and triflers who find life worth living; it is the steady strenuous, robust workers.

Charles W. Eliot.



## OUR CHURCH

**Pasadena, California.** Pastor Svend Marckman, who serves our church here part time, was recently, honored by being knighted by the King of Denmark, making him a Knight of the Danish Order of Dannebrog. Pastor Marckman conducted Danish services in the L. A. church on Easter Sunday.

**Brush, Colorado.** A correspondent from Brush writes: Mrs. L. C. Lauge-sen passed away after a long illness, a member of 40 years standing. Pastor Marius Krog was preacher at Union Services here on Good Friday. The Sunday School choir wore beautiful new robes for the first time on Palm Sunday.

**Hartford, Connecticut.** The congregation here is looking forward to welcoming the Rev. Ronald Hansen and his family (2 children) after his coming ordination. Planning has begun on the new parsonage. Funds are also being collected for a new organ, and about \$500 has been gathered so far, about one-sixth the amount needed. Dedication of the new church has been set for May 18. The church has relocated in a new neighborhood and has six acres of ground. Pastor George Mellby is retiring. The young people of the church recently sponsored a potluck supper and donated their profits to the new church. On April 13, a "farewell" party was held by the congregation in the 67-year old church building.

**Withee, Wisconsin.** Ground-breaking ceremonies were held on Palm Sunday immediately after services. More details on this in a later issue of LUTHERAN TIDINGS. The new church building is to be located between the present church and the parish hall.

**Sidney, Michigan.** The congregation voted to redecorate the interior of St. John's church here at once, and will spend about \$1200 on the project. It is expected that it will be finished by May 18, when confirmation will be held.

**Solvang, California.** About 400 guests assembled to help the Rev. A. E. Farstrup, Synod Vice President, and his wife, Ragnhild, celebrate the 25th anniversary of their wedding. A fine program and tempting refreshments helped to make it a gala event. Guests came from Los Angeles and from Iowa. Ruth Farstrup, attending school at Iowa City, also flew home to be with her parents. Their son, Allen, lives at home and is in high school. — Bethania Choir of Solvang gave an Easter Cantata on March 31, under Sigurd Jorgensen's direction. It was "Eastertide" by Protheroe.

**Racine, Wisconsin.** Easter Day was a full day at Bethania Church here, with a sunrise service opening the day at 6:30 a. m., followed by a Fellowship Breakfast at 7:30. Festive services were then held at 9 a. m., and the regular Sunday worship at 10:30 a. m. On

April 20, Youth Sunday will be observed, with Dr. Johannes Knudsen, of Maywood, as guest speaker.

**Juhl, Michigan.** Preparations are already under way for the 60th anniversary of the congregation here, and the dedication of the new parsonage on September 12, 13 and 14. The church is served by the pastors, Harry Andersen and James Lund.

**Tyler, Minnesota.** Danish actress, Louise Jorgensen, gave a presentation here April 13, and the community is looking ahead to the visits of former Ambassador to Denmark, Mrs. Eugenie Anderson, and Prime Minister H. C. Hansen and his wife, as well as Danish Ambassador Henrik Kauffmann. May 9 is the day, and the event is the Centennial celebration.

**Troy, New York.** Einar Anderson left his church here some time ago and has become organist in a Roman Catholic parish. He has become a member of that church.

**Kimballton, Iowa.** Word has just been received of the death of Mr. Th. Jensen, well-known layman, and brother of our synod ordinator, V. S. Jensen. He passed away April 16.

## Grand View College

### The End is Near

As March is about to gambol off like a playful lamb, we suddenly realize that there are only two months left of this school year. Why does time fly so?

Let's start with a few of the events that have already transpired. On March 10, Mr. Bert Stolpe of the Register and Tribune arranged to have Dr. Nielsen lunch with Mr. Victor Borge at the Des Moines Club. The result of that luncheon was that Mr. Borge contacted Ed Sullivan in New York about presenting the GVC folk-dancers on one of his Sunday night shows. KRNT (radio and TV stations in Des Moines) has agreed to film an audition, which then will be sent to New York, and if accepted, will permit our folk dancers to fly to New York for an appearance. If this happens, it might come in a rush, so please check your TV section regularly so that you won't miss it. You'll most certainly be sorry if you do.

The World University Service was made \$52 richer after our box social on March 16, and we had a lot of fun. Our business manager knows how to auction off a box of "eats!" The funds of WUS help provide facilities, equipment, and accommodations for students in countries not as well off as are we.

In spite of its name, Valhalla, our new student union is really a dream. Draperies are colorful, as are the sectionals, chairs and lamps. The tables

are formica-topped, and very attractive. The floor has been painted, and the lounging section also reports a beautiful rug. In other words, Mom and Dad, it has atmosphere! ! So far the cost of putting it into shape runs up to about \$2,000, but you will say it's worth it. Besides that, it is student-operated and managed. Our three managers are Everett Nielsen, Rod Graham and Gil Sorensen.

Studenterfest is the big concern of us all, and our schedule shows an ambitious line-up of events. This year we are presenting the plays on both Saturday and Sunday, with the choir concert coming on Sunday afternoon, and the play scheduled for the time that in past years we have "reserved" for the concert. This arrangement will probably give more of you an opportunity to take in everything.

Whoooooo?

### Anton Buhl

Another pioneer, Anton Buhl, was laid to rest at Tyler, Minn., cemetery on March 13. He passed away very suddenly at his home Sunday night, March 9. He had attended church that morning, was happy to have children and grandchildren call in the afternoon, and enjoyed reading until late.

Anton was only two years old when he, with his parents, came to America, locating near Perth Amboy for a year. Then they moved to Council Bluffs, Iowa, for a short time and later to Lindsay, Nebr. It was here that Anton grew to manhood and is fondly remembered by those of his playmates still residing here.

Uncle Anton is remembered at Ros-enborg as a leader among the young people in the "Ungdom's Møder," leading in the songs, the Folk dances and gymnastic exercises, as well as the round games played outside under the blue skies on the summer evenings. He was usually one of the actors in the "Home Talent" plays put on in the winter months by the young people. He is remembered as one of the men behind the counter of the refreshment stand on the 5th of June and the 4th of July celebrations held at the gymnasium — an observation of one who saw him make change of two nickels back for a dime to a little girl buying a bottle of soda pop, and reaching in his own pocket for the nickel to put into the till. He knew this little girl

### Homecoming

1907-08 1932-33 1947-48

Grand View College Alumni Association wishes to extend a most cordial invitation to the members of GVC classes of 50, 25 and 10 years ago to attend their reunion at Studenterfest, May 3-4, 1958, on the Grand View College campus, Des Moines, Iowa.

Executive Board

Dorothy J. Mortensen, Sec.



had only one dime to spend. Anton spent some winters at the Danish Folk school at Nysted.

He met Helga Østergaard when she came to Rosenberg to teach summer school. They were married in 1911 and have since made their home on a farm south of Tyler, and the latter years in Tyler. Four sons and four daughters blessed this family.

Rev. Enok Mortensen officiated at the funeral service and his sermon was a eulogy to Anton. He stated having someone like Anton sitting in the pews was a challenge to a minister. As, on Monday morning, if they would chance to meet in the post office — Anton would ask, "Just what did you mean by so — so —" or "I do not quite agree with what you said about so — so — yesterday." Yes, Rev. Mortensen eulogized Uncle Anton as we nephews and nieces knew him.

His last visit to us here at Rosenberg was in 1955. He visited his old home site, the church of his childhood and the cemetery where his father, mother and two brothers are buried. He called on many of his old pals and needless to say there were many joyful reminiscences of the past. He visited his old home town, Lindsay. He recognized very few of the business men there but he and Helga went into the cafe, to drink a cup of coffee where Anton had often met his boyhood friends. When he left us he said it would be his last trip down here. It was.

When Anton and Helga moved to Tyler they built their home within walking distance of the church and their pew was hardly ever empty on a Sunday morning. Anton spent much of his time reading and loved to discuss his findings with his neighbors and friends. He was a good conversationalist and loved to have people come to his home. There were usually lively discussions regarding the past, present and the future of his church, his community and world affairs. Anton lived a good life, continuing to take an active interest in his community. He sought a good life for his wife and children. Anton and Helga's life had not been a bed of roses but they have accepted their challenge with a faith that never faltered.

We, nephews and nieces, will miss "Uncle Anton's" smile and friendly greetings whenever we chance to meet at family gatherings in the future.

Mrs. Sigurd Jensen.  
St. Edward, Nebr.

## Cast Out Our Sin

(Continued from Page 4)

The prince of hell may still  
Scowl fiercely as he will,  
No harm to us is done,  
He's judged, the fight is won;  
A single word o'erthrows him.

It's important if we believe this that we take our baptism seriously — so seriously that we begin each day with a renewal of the baptismal PROMISE He gave us. That means confessing, through the Apostles Creed, "the Covenant word of our baptism." There is

no better way I know to keep alive our contact with God. There is no better way to keep open the windows of the soul to divine power and surprise.

### The Lord's Table

But if Baptism is the beginning of our life with God, Communion is the source of our growing strength. In a world filled with greed, fear and sadness we shall need this strength more and more.

Consider the need for divine power and strength that laymen have if they are to live the Christian life. Every day at their jobs they are called upon to act with Christian responsibility, to be fair and just in their attitude toward those for whom they work, to put their whole heart and soul into their job, as a job done for God. It isn't easy. There are many complications in a mechanized world. But the call to be a Christian always and everywhere — seven days a week — is loud and clear.

How are laymen to be motivated? How can they make their religion real everyday in the factory, on the farm, at the market, in the school, wherever their daily work is? The simplest, best, and most direct answer to this question, I suppose, is "go to church." Listen for the Gospel in the sermon. Pray! Give thanks to God! "Make a joyful noise unto the Lord!" Even more important, seek the Lord where he is found in the Communion Table. There He will come to you and bestow on you what you most need — God's Love and Peace.

I have always been deeply impressed with Luke's description of life in the first Church. Listen! "And they devoted themselves to the apostles teaching and fellowship, to the breaking of bread, and the prayers." (Acts 2:42) Note Luke's phrase "breaking of bread." That means Holy Communion. And in THIS list, as in any list of things that belong to a church, nothing is more important. A church can't live by teaching or fellowship alone. It can't live by prayer alone. No, the church must live by Christ alone.

That's why you and I must seek Jesus at the Communion Table if we are to be made partners with Him (junior partners to be sure) in the task of redeeming the WORLD. For it is at the Communion Table that Jesus comes to us and bestows on us God's Power and Grace.

What more can He say than to you He hath said — "I am the bread of life. He that cometh to me shall never hunger, and he that believeth in me shall never thirst." (John 6:35)

Christ Himself must be the strength of our lives, our churches, our world.

May God who has bestowed on us at Baptism His Grace in Christ continue to perform and perfect at His Table the good work that He has begun until the day when "He shall bare His holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God." (Isaiah 52:10)

## Lutheran World Action Funds

The letter below printed has been mailed to National Lutheran Council. I am sure that thousands of church members will support this letter and the principle involved in the expenditure of LWA ingathered funds.

National Lutheran Council,  
50 Madison Avenue,  
New York City, N. Y.

Gentlemen:

In the LUTHERAN TIDINGS, official church paper of The American Evangelical Lutheran Church, issue of February 20, there is printed a report "Action at Atlantic City."

It is therein indicated that the sum of \$5,000 has been approved as a "Grant" from Lutheran World Action Funds, towards the erection of a Protestant Pavilion at the Brussels World's Fair.

Such is not in keeping with the original purpose of Lutheran World Action Funds. As a contributor to the LWA Fund, I object to and herewith voice my disapproval of the above mentioned action. Moneys so spent I believe to be a misappropriation thereof and not in good faith with nationwide contributors to the original purpose of Lutheran World Action.

Respectfully yours,  
B. P. Christensen,  
Solvang, California.

## Synod Board Executive Committee Meeting

(Continued from Page 12)

A. Petersen, Luck. The planned merger of the Withee and Wolters Corner congregations, both of our synod, and both served by Pastor Clayton Nielsen, has been completed.

Some decisions of the Synod Board are voted on by mail, and later incorporated in the Minutes. Such for example was the approval of this proposal: That congregations from now on keep the number of Reports and Minutes books they order, rather than return them to the Synod for credit. **Congregational officers please note!** Too many congregations have ordered large numbers of the books, and then returned half or more of them unsold to the Synod.

The Executive Committee of the Board, in case you have forgotten, according to convention approved by-laws consists of the four Synod officers and two trustees. The two trustees are Erling V. Jensen and Charles Lauritzen. The Committee thus represents two-thirds of the full Board. The full Board has at least three meetings a year, namely in May, August and November.

It is worthy of mention that the Committee members as usual enjoyed very much the hospitality of Dr. and Mrs. Alfred Jensen. The meetings usually take place in their home, and include several meals and lunches served by Mrs. Jensen.



## Acknowledgment of Receipts by the Synod Treasurer

For the month of March, 1958

### Towards the budget:

### Unassigned Receipts:

Los Angeles, Calif. -----	\$ 100.00
Askov, Minn. -----	212.00
Cozad, Nebr. -----	68.33
Wilbur, Wash. -----	29.00
Luck, Wis. (Bone Lake) ----	100.00
Brown City, Mich. -----	15.00
Des Moines, Iowa -----	425.00
Chicago, Ill. (St. Stephen) --	200.00
Exira, Iowa -----	200.00
Menominee, Mich. -----	43.58
Tacoma, Wash. -----	25.50
Clinton, Iowa -----	300.00
Greenville, Michigan (Danne-	
brog) -----	6.00
Omaha, Nebr. -----	175.00
Muskegon, Mich. -----	200.00
Watsonville, Calif. -----	109.00
Cedar Falls, Iowa (St. Paul)	147.50
Manistee, Mich. -----	100.00
Bridgeport, Conn. -----	100.00
Byram, Conn. -----	164.10
Nysted, Nebr. -----	138.00
Seattle, Wash. -----	600.00
Detroit, Mich. -----	900.00
Hartford, Conn. -----	150.00

### Pension Fund:

Ringsted, Iowa -----	\$150.00
Deduct prev. contribution	
(non-budget) -----	21.00
Byram, Conn. -----	66.00
Seattle, Wash. -----	50.00

### Children's Home:

Davey, Nebr, Ladies' Aid ---	10.00
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### President's Travel:

Parlier, Calif. -----	15.00
Los Angeles, Calif. -----	22.10

Salinas, Calif. -----	24.15
Watsonville, Calif. -----	10.00
<b>Santal Mission:</b>	
Brush, Colo., for Harold	
Riber's work by Mrs. Kam-	
ma Andersen -----	5.00
Danevang, Texas -----	61.29
Grayling, Mich., In memory	
of Mrs. Anna Juhl, by Dan-	
ish Ladies' Aid -----	10.00
Marquette, Nebr. -----	63.60
Marquette, Nebr., Kronborg	
Sunday School -----	20.31
Chicago, Ill., Trinity Sunday	
School -----	77.08
Newell, Iowa, Mr. Alfred	
Grau -----	12.00
Cozad, Nebr. -----	15.50

March Receipts from Congre-	
gations -----	\$ 5,295.04
Previously acknowledged ---	7,597.49
Total to date -----	\$12,892.53

### Other Budget Receipts:

### Pastors' Pension Contributions:

1958—2% Withholding	
Congregations:	
Newell, Iowa -----	12.00
Des Moines, Iowa -----	21.00
Chicago, Ill. -----	20.04
Ringsted, Iowa -----	21.00
Muskegon, Mich. -----	21.00
Los Angeles, Calif. -----	18.00
Cedar Falls, Iowa (St. Paul)	17.49
Brush, Colo. -----	15.00
Marquette, Nebr. -----	15.00
Marlette, Mich. (Germania) --	7.20
Seattle, Wash. -----	21.00
Detroit, Mich. -----	24.00
Perth Amboy, N. J. -----	21.30
Danevang, Texas -----	21.50

	\$ 255.53
Previously acknowledged ---	117.82
	\$ 373.35
Total Budget Receipts to	
date -----	\$13,265.88

### Received for items outside of Budget:

### For Lutheran World Action:

Cozad, Nebr. -----	\$ 42.40
Wilbur, Wash. -----	10.00
Des Moines, Iowa -----	87.30
Chicago, Ill. (St. Stephen) --	5.00
Menominee, Mich. -----	7.08
Tacoma, Wash. -----	23.00
Watsonville, Calif. -----	22.50
Cedar Falls, Iowa (St. Paul)	25.00
Seattle, Wash. -----	200.00
Rev. Ronald Jespersen, Dane-	
vang, Texas -----	10.00
Watsonville, California, Rev.	
Gramps -----	10.00
Lily Larsen -----	2.00

	\$ 444.28
Previously acknowledged ---	1,126.32
Total to date -----	\$ 1,570.60

### For Santal Mission:

Congregations:	
Ringsted, Iowa -----	47.75
Danevang, Texas -----	38.71
In memory of Mrs. H. P. Jor-	
gensen, Des Moines, Iowa,	

by Mrs. Anna Johnsen,	
Ringsted, Iowa, Mrs. Emma	
Gertsen, Des Moines, Ia.---	2.00
In memory of Mr. Gonius	
Laursen, Seattle, Wash.,	
Mrs. Marie Knudsen, Des	
Moines, Iowa -----	1.00
Muskegon, Mich. -----	80.00
In memory of Albert John-	
sen, from friends in Hamp-	
ton, Iowa -----	9.75
Mrs. Emma Nielsen, Lake	
Norden, S. D. -----	10.00
In memory of Anton Buhl,	
Tyler, Minn., by Sara Pe-	
dersen and sons, Chicago	
In memory of Mrs. L. Lauge-	
sen, Brush, Colo., by Dag-	
mar Miller -----	1.00
For a Child in School, by Mrs.	
Dora Skov, Des Moines, Ia.	
Miss Dagmar Miller -----	2.00
In memory of Mrs. Hans P.	
Jorgensen, Des Moines, Ia.,	
Arne Sorensens, Rolland	
Jensens, Pastor Alfred Sor-	
ensen, Evald Jensens, Dag-	
mar Miller -----	5.00
Marquette, Nebr., Kronborg	
Sunday School -----	29.69
In memory of Victor Soren-	
sen, congregation, Ring-	
sted, Iowa -----	10.00
Chicago, Ill., Trinity Sunday	
School -----	22.92
For Harold Riber's Birthday,	
from Sunday School, Ring-	
sted, Iowa -----	7.83
The Juhl-Germania Mission	
Society -----	25.00
Senior Confirmation Class,	
Tyler, Minn. -----	13.27
Total -----	\$ 315.92

### District IV Home Mission:

Received from District Treas-	
urer -----	250.00
Special Gift for North Cedar	
Lutheran Mission -----	150.00

### Faith and Life Advance:

Congregation, Seattle, Wash.	100.00
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Respectfully submitted,

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

## New Church in Mexico Asks Names of Lutherans

"Names of English-speaking Lutherans in Mexico are being requested for the new English-language Lutheran Church about to be organized in Mexico City.

"Pastor Hjalmar F. Hanson has accepted the call to the new congregation, which is being organized jointly by the American Lutheran Church and the Evangelical Lutheran Church. He will arrive in Mexico during July.

"Lutherans in America having relatives, friends, or acquaintances in Mexico City are urged to send their names and addresses to Prof. William E. Nehrenz, Apartado No. 24, Mexico 1, D. F., Mexico."

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 20, 1958

I am a member of  
the congregation at -----

Name -----

New Address -----

City -----

State -----

*Jensen, M. J.*  
*Tyler, Minn.*