

# Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



## Break Ground for New Church at Withee

Pastor W. Clayton Nielsen, pastor of Nazareth Lutheran Church at Withee, Wisconsin, passes the shovel to Lloyd Nerdrum, chairman of the finance committee, during ground breaking ceremonies in Withee Palm Sunday morning. The congregation will build its new church in the area between the present church and the parish hall. Standing behind Pastor Nielsen and Mr. Nerdrum is Alfred Frost, president of the congregation. At the extreme right is Arnold Rasmusen, a member of the building committee. The church choir is in the background.

Actual work began on the Monday after Palm Sunday, when stumps were removed from the site with a bulldozer. Further excavation was delayed by rain and snow during the week, but work was expected to begin momentarily.

With members of the congregation and Sunday School gathered around, and the robed choir in the background, Pastor Nielsen presided at Sunday's ceremonies following the church's regular Palm Sunday services. Pastor Nielsen turned three shovels of sod, followed by Arnold Rasmusen, a member of the building committee and representing its chairman, Ole Ammentorp, who was ill; and by Alfred Frost, president of the congregation.

## *Pentecost - May 25, 1958*

### A Message from the Presidents of the World Council of Churches

As representing the World Council of Churches we take occasion of this solemn festival of Pentecost to send a Christian greeting to our member Churches throughout all five continents and in the islands of the seas. Grace be to you all and peace, from God the Father and from our Lord Jesus Christ.

We celebrate today the first Christian Pentecost, when the Spirit was poured out upon all flesh — "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians." (Acts 2:9-11)

The Spirit is a Spirit of **unity**. "They were all together in one place" and the Spirit "rested upon each" (Acts 2:1-3). Let us then always pray that the spirit of unity in faith may prevail amongst us, in accordance with the last prayer on earth of our Lord Jesus Christ.

The Spirit is a Spirit of **power**. "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8). Weak-willed as we are and lacking in resolve, the Gospel would be of little avail to us, if it merely instructed us how best to order our lives and our societies, but did not provide the enablement to act accordingly. At the first Pentecost men and women were lifted far above their ordinary selves, and in their weakness were made strong to do and to endure many things for which the Church still daily praises God.

The Spirit is a Spirit of **witness**. He both bears witness Himself and inspires us to Christian witness. Part of the promise of the first Pentecost was, "You shall be my witnesses....to the ends of the earth" (Acts 1:8). It was on this day that the world mission of the Church began. Concern for the work of Evangelism is a necessary condition of its enjoying such blessings. Moreover, our witness must be "to all the world" and "to every creature." We must not stop short of "the ends of the earth."

Today, then, let us not only commemorate that marvelous outpouring of the Spirit on the first Pentecost long ago, but let us seek by God's grace to recover the unity that was then so manifest, the power that was enjoyed, and the zeal for world-wide evangelism that then filled every heart. "And above all these" let us "put on love which binds everything together in perfect harmony" (Col. 3:14). As we join in prayer to this end, may God's richest and most enabling blessing fall upon us.

#### The Presidents of the World Council of Churches

The Very Rev. John Baillie,  
Edinburgh, Scotland

Bishop Sante Uberto Barbieri,  
Buenos Aires, Argentina

Bishop G. K. A. Bell,  
Canterbury, England

Bishop Otto Dibelius,  
Berlin-Brandenburg, Germany

Metropolitan Mar Thoma Juhanon,  
Tiruvella, India

Archbishop Michael,  
New York, New York

Bishop Henry Knox Sherrill,  
New York, New York

# Pentecost and the Church's Present Task

J. Robert Nelson

**I**T WAS NINE o'clock on the morning of the festival day of Pentecost, and people suspected Jesus' disciples of being drunk. What else but inebriation could explain the strange behavior of the men who lately had followed the crucified rabbi? Having lost their leader, they were drowning their sorrows in new wine! Thus they babbled like men possessed of spirits.

Not evil spirits, nor alcoholic spirits, but the Holy Spirit of Almighty God! So testified St. Peter, as he responded to the crowd's mockery. The long-remembered prediction of the prophet Joel, known to all Peter's hearers, was at last being fulfilled. The more recent prediction, known only to the disciples for two months, since Jesus had promised that God would send the Holy Spirit, was likewise being realized before their eyes. So also in the tongues of flame about the disciples' heads was fulfilled the word of John the Baptist, who had declared that the One coming after him would baptize in Spirit and fire. So also the dispersion and estrangement of sinful men, one from another and all from God, as retold from generation to generation in the story of the Tower of Babel and the confusion of languages, was now on Pentecost in Jerusalem brought to an end by the Christian Galileans who spoke the tongues of "every nation under heaven."

On this decisive day, long anticipated and always remembered, there came to dwell with men the Spirit of the living God. He was the very Spirit who had brooded over the chaos at creation, who had spoken by the prophets, who had empowered Jesus the Christ to live His unique and redemptive life. Henceforth mankind could never be the same as before. The task of the disciples, and of all Christian people in succeeding ages, was to tell other men and women why this day of Pentecost was an irrevocable turning point in man's history.

Pentecost is often observed as the "birthday" of the Church. This is only partly true to say. The

Church did not **begin** then. God had called His own People centuries before. The Son of God redeeming God's People, had chosen His community's nucleus some months before. So the Church was in embryo until its true birth on Pentecost. Or as some would prefer to say, until the Church was born and baptized on that day. From that day on, the Church drew its "breath" and was constantly "inspired" by the divine Spirit, who, like the wind in Jesus' analogy, could blow where He willed.

From that day on, men and women, who like all creatures had been "born of the flesh," were enabled by God to be "born of the Spirit." It was the Spirit who enabled persons to speak the Gospel of Christ, and He again gave power to the hearers and converts to make that all-important confession of faith, "Jesus is Lord." The Spirit incorporated the believers into Christ's continuing life through the act of Baptism. Unto them the Spirit gave His gifts for their personal wellbeing and for the upbuilding of their communal life. Henceforth the "fruit" of the Spirit's work was discerned in the love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control of the lives of Christian people.

The Spirit constantly helped them in their weaknesses; and when they struggled to find the elusive word of prayer, He already was interceding for them. To those who had been divided from one another, as natural men are, the Spirit gave a new unity to be maintained in the bond of peace. To those who had been without hope and without God in the world, the Spirit granted a hope for the fulfillment of righteousness in Christ's Kingdom. And the life-giving Spirit, by whose power Jesus Himself had been raised from the death, exerted the same power to give eternal life to all who believed.

As a special day of celebration and worship, Pentecost has been exceeded only by Easter in the esteem and practice of the majority of Christians through the centuries. This is a preference which is readily understood when we read of the work of the Holy Spirit in the New Testament and reflect upon the indispensability of His presence in the Church today. It is only by the Spirit's power that the Gospel is preached and believed. Only when He is present and effective in a congregation of Christians does the true and distinctive life of the Church become manifest through the scaffolding of ecclesiastical organization and the ornamentation of much so-called "religious activity." Through the inner testimony of the Holy Spirit in our hearts and minds do the words of the Holy Bible become not only passages of literary beauty and

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**Editor's Note:** The Rev. Dr. J. Robert Nelson assumed his duties as dean of the Vanderbilt Divinity School last September. \* At 37 he is one of the youngest deans in the nation. From 1952 to 1957 he was on the Geneva, Switzerland, staff of the World Council of Churches as secretary of the Faith and Order Commission. A Methodist minister who has served as World War II Marine Corps chaplain in the Far East and as a director of Methodist student work on three university campuses, he was educated at De Pauw, Yale Divinity School, and the University of Zurich (Doctor of Theology).

counsels of moral guidance, but assurance of personal salvation based upon God's power and love. Without the Holy Spirit the Church dies. Without the Spirit in the Church, our individual lives fall away from the sustaining grace of God.

In view of the eminence of the Holy Spirit of God and the inestimable import of His having been given to the Church at Pentecost in the year of Jesus' crucifixion and resurrection, it is difficult to understand why Christian churches have allowed the day to fall into misuse or disuse. In many European countries today, the week end of Whitsun or Pentecost, coming at the end of spring, is a time for outings, excursions and festivities which conceal its religious meaning. In numerous Protestant churches of America the day of the Spirit's coming has been ignored almost completely, perhaps because of the false notion that it is a "Roman" celebration. And this is all the less comprehensible when one notes that the churches which pay little attention to Pentecost are often the very ones which lay greatest claim to the "freedom of the Spirit."

Special days like Easter and Pentecost are important to Christians only insofar as they call to remembrance each year the mighty acts by which God, the Father of all men, has given them hope of new life on earth and eternal life beyond it. Therefore it is right and fitting that the World Council of Churches, speaking through its presidents, should call all churches and all Christians to a more thoughtful and worshipful observance of the day which commemorates the coming of the life-bearing Spirit to the infant Church in Jerusalem. It is right and fitting just because the World Council is an organization committed entirely to the cause of the **mission, renewal and unity** of the Church in every part of the world. And to this three-fold cause the work of the Holy Spirit is essential.

In this day of world-wide revolution, upheaval, uncertainty, fear and strife, we Christians are quickly learning that the **mission** of the Church is far more than the vocational concern of people called missionaries. The persuasive and unrelenting proclamation of the Gospel of Jesus Christ, and the extension of the worshipping fellowship of the Church, are clearly the business of every sincere Christian. It is no exaggeration to declare that the ultimate peace of this threatened human race may depend upon the effectiveness of the Christian mission. Likewise it is sure that the irresponsibility of one Christian or of one congregation may have an abiding and detrimental effect upon particular persons who might otherwise have heard and believed the Word of salvation.

With the rapid increase of the earth's population at the rate of nearly 30 millions a year, we Christians of the world are a diminishing minority. With communism on the march, ancient Asian religions surging ahead, and the disease of Western secularism spreading like an epidemic, the Church has opposing it today a massed enemy of staggering power. Certainly the lines of Christians would crumble and fall into retreat except for one thing: the continuing presence since Pentecost of the Spirit of God. In this hour of fierce testing, the Holy Spirit gives the Church

power for advance in its mission. As the ancient martyr Ignatius declared of Him:

"It is He which giveth eloquence and utterance in preaching the Gospel; it is He which openeth the mouth to declare the mighty works of God; it is He which engendereth a burning zeal towards God's Word, and giveth all men a tongue, yea, a fiery tongue, so that they may boldly and cheerfully profess the truth in the face of the whole world."

The Spirit's work, and hence the importance of Pentecost, are seen, secondly, in the movement for the **renewal** of the Church's life in every congregation. He is the life-giver, not only to the individual but to the community of the faithful. It is God's will that each Christian church should show forth the life of abundance and mutuality which He has conceived to be proper for men and women. Every little "colony of Heaven," whether a great city parish or a tiny fellowship of villagers, needs constantly to be shedding the aspects of a natural, self-centered, competitive society and manifesting corporately the life of love. Renewal in worship, mutual service, education and joyful association comes about through the participation of all members, men and women, children and youth, laity and officers and clergy.

For all the varieties of functions and services in each church there are members with special gifts; and these have to be employed in the upbuilding of the church as a community. But whence come these gifts? Not from some natural aptitude, but from the Holy Spirit. All the necessary talents for the growth and renewal of the Church, wrote St. Paul, "are inspired by one and the same Spirit, who apportioneth to each one individually as He wills." (1 Cor. 12:11).

The remembrance of the coming of the Spirit at Pentecost points, thirdly, to the **unity** of the Church. It was the Spirit Himself who seized the disciples and other followers of Jesus Christ and made them subordinate all other family and social loyalties to their participation in the life of the Church. And it was to only one Church which they were committed, because they could acknowledge the existence of only one Church of Jesus Christ. "For by one Spirit," continued St. Paul, "we were all baptized into one body."

In the present century, more than in any previous one, we Christians are striving to overcome the divisive barriers of denomination, race and class which prevent the oneness of the Church from being experienced and seen. In truth, the effectiveness of the Church's mission and the churches' renewal today are largely

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Something May Be Brewing. This Is  
The Season. We Refer You To

## Grandmother's Salt Shakers

SARALICE PETERSEN

Luck, Wisconsin

**I**N MY CUPBOARD with the "best" dishes are three nondescript, much used old salt shakers. To no one else would they be a treasure, but for me they call to mind many a pleasant memory of my grandmother's kitchen where they sat on the long table with the worn oil cloth cover.

Seeing them, I see also the little gray rocker by the window and "Gramma" darning or paring apples. I can taste the refreshingly cold iron-flavored water from the old porch pump; I can smell the spice, brown sugar, bread smell of the pantry, and pull once again on the big linen roller towel in the washroom, the towel that was especially Grandpa's. All these joined onto and were part of the kitchen with its high oven long legged gas stove and the old wood range where the dishes were washed, and all these are no more except in the three old salt shakers. But if it were possible for me now to go to that beloved house and to choose a gift there to give to my children, I would never choose the kitchen salt shakers. I could never give their value to anyone else. I would choose something for its own intrinsic value, an old silver piece, a china plate or perhaps an old chair "Gram" might have put away out in the wash house because it needed repair.

Our liturgy committee is proposing to put together a supplement of our hymns to be ready when we come, as we eventually will, to use the new Lutheran hymnal. What is the motivation for such a project? Do we merely want a sentimental keepsake which, like my salt shakers, will bring pleasant memories of the past? Or do we want to choose from the old house of our church a gift from ourselves and our past that will be treasured by our children and our friends?

Is not this our opportunity, possibly our last, and also our obligation, to re-examine the whole body of Danish hymns? Our choice should not merely skim favorites from our present hymnal, but should go back to originals while we still have leaders who can read them. We have rested more or less content with existing translations, the prevalent attitude being "they are much better in Danish, but then you just can't say it in English." Almost two-thirds of the first hundred hymns in the new hymnal are "Said in English," from Latin, German, Danish, Greek, etc. English is no less adequate for expressing man's thoughts and ideas—and beautifully—than is Danish.

This is a time for some very serious thought in the way of choice, and an increasingly limited number are qualified in theology and knowledge of Danish hymns to do the choosing. The committee on liturgy might set up criteria such as the following: Firstly the theologians i. e. those who have a broad acquaint-

tance with Danish hymns, should select hymns which would be particularly expressive of the Danish Lutheran viewpoint, especially in areas of thought not already filled to overflowing with excellent German and English hymns. Secondly, the melody chosen should be the best to express the mood and to form the best setting for the thought of the hymn, using if possible a Danish tune, or one commonly used in Denmark; alternate melodies could also be given, as in the new hymnal. Here we should have one eye on the Church of Denmark. If they have long since ceased to use "our" melody we should seriously and objectively examine ours, theirs and alternatives — letting the choice here be determined by trained musicians with no sentimental bias. Thirdly, existing translations must not be taken for granted. Much labor and much love has gone into hymns put into English for us by J. C. Aaberg, P. C. Paulsen and S. D. Rodholm and others. But the fact remains that English was not their mother tongue. There is scarcely one that does not need some editing. If we want to give the best, we will have to seek out criticism that will very likely be resented, as we have grown to love most of the translations in spite of awkward phrasing or ill chosen words here and there. Once the theologians and the musicians have suggested a list, all translations from all sources should be gathered up and compared with each other and with the original. New translations should be encouraged where the thought of the Danish has been obscured, or awkwardly expressed.

All this sounds like a great deal of work, but what would be the value of simply choosing popular favorites from the hymnal? Of the proposed list sent out by the committee, three of Grundtvig's are his Danish version of English hymns translated back again into English, one is Ingemann's version of a Psalm, which after its translation into English would hardly be recognized by the Psalmist. Do we not need to choose more carefully? Or turn to Grundtvig's and Ingemann's sources and find there the thought that was their inspiration? There will be music editions of our present hymnal available for organists for as long as we will want them. If a supplement of existing hymns is wanted — let each congregation have its local printer run off a few copies of favorites to use when the time comes to get new hymnals. It would seem foolish for the liturgy committee to spend its time doing this. But if we want a supplement to be a gift to the future, search out the real treasures — edit them, translate them, turn out something equal in quality and taste to the new hymnal! The old Danish books with all the hymn tunes are so full of beautiful hymns that I suspect our present hymnal had a rather haphazard,

Topsy-like development. Out of 463 hymns listed in our hymnal, not counting the twice translated ones, there are less than 150 actual Danish hymns. Even this number includes several written in this country by pastors from Denmark, not all of whom rank with the great Danish poets. To get the best from the treasury of Danish hymns it would seem obvious that we choose from a larger source than our present hymnal. If the hymn comes from our background and has a thought and a tune which can enrich American hymnody it will be a valid choice even if the majority of our people have never sung it. Many of us have never had the opportunity to be inspired and moved by more than a few of the many hymns that were known to those who worshipped in Danish. I have read through much of the music in the big old hymnals, and I would welcome the opportunity to sing many more of them.

Nobody is going to get my salt shakers for a gift. Nor is anyone going to take my memories from me even if I were to lose the three old salt shakers. Those who know and love certain hymns will always do so, no matter what their hymnbook. But the new hymnal has not been put together on the basis of sentiment or of popular choice; there are some brand new hymns in it, and many a hymn appears with a melody never before associated with it, or appears again with its old original melody which vagaries of song fashion have thrown into disuse. Likewise our supplement should be selected most thoughtfully.

We have owed it to ourselves for a long time to make the best in Danish hymns available for use; we owe it to ourselves, and we owe it to the Lutheran Church in America.

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### SERVING

The sweetest lives are those to duty wed,  
 Whose deeds, both great and small,  
 Are close-knit strands of unbroken thread,  
 Where love ennobles all.  
 The world may sound no trumpets, ring no bells;  
 The book of life the shining record tells.  
 Thy love shall chant its own beatitudes.  
 After its own life working. A child's kiss  
 Set on thy sighing lips shall make thee glad.  
 A sick man helped by thee shall make thee strong.  
 Thou shalt be served thyself by every sense  
 Of service which thou renderest.

—Elizabeth Barrett Browning.

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### CHURCH

A reading church is an informed church;  
 An informed church is an interested church;  
 An interested church is an acting church;  
 An acting church is a serving church;  
 A serving church is a Christian church.

(In Alden, Minn., Bulletin.)

## *The Mountain Revisited*

### "Him Who Would Borrow"

(Sermon on the Mount as Translated in RSV)

#### XIV

Time was in American life when good neighbors sometimes borrowed from each other. Fresh eggs were delivered from the country — but only when the farmer came to town. Supermarkets in some communities are open now around the clock, but grocery stores observed nature's alternation of toil and repose. If therefore Mrs. Brown was baking a cake and found that she was short one egg, a cup of flour, or a tablespoon of lard, she did not hesitate to send her son to Mrs. White's back door with the information that his mother wished to borrow.

When Mrs. Brown returned the borrowed items (usually giving a larger measure than she got), that was an opportunity for a leisurely chat. Life is now too complicated for that. In cities many women do not know their neighbors — and who would borrow from a stranger? Besides, who now could run out of eggs, flour or lard? All the elements needed for making a cake are in the mix when you buy it!

Borrowing was a wholesome custom. It was evidence that no one can live wholly to himself, an outward and visible sign of our human interdependence. Jesus said: "do not refuse him who would borrow from you" (Matthew 5:42b). The King James Version here says: "from him that would borrow of thee turn not thou away." This is a literal rendering of the Greek, but the English phrase is apt to convey a kind of supercilious rejection of the proffered request. The Revised Standard Version suggests that we ought not even to formulate reasons why it should be rejected.

When life was more simple, it didn't greatly matter whether Mrs. Brown remembered to return the borrowed sugar. When she baked, she would sometimes send a loaf of bread over to Mrs. White, just out of the goodness of her heart. Nobody ever thought of calculating precisely how many grains of sugar one housewife owed the other. This accorded, too, with the attitude of our Lord as Luke pictures it (6:35): "do good, and lend, expecting nothing in return."

J. Carter Swaim.

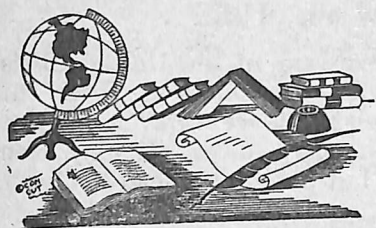
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### Thanks

On the 11th of April we celebrated our Silver Wedding Anniversary. So many of you friends from the Synod remembered us with greetings of one kind or another that we must take this means of expressing our gratitude to all of you. Our people here in Solvang helped to make it an unforgettable day and your greetings made us mindful again of the rich fellowship we share through the church. May God's blessing continue to rest upon this fellowship!

Ragnhild and Ejnar Farstrup.

Solvang, California.



## OPINION AND COMMENT

A WELL-KNOWN entertainer on one of the networks usually announces his future programs thus: "be the good Lord willin'." This has always appeared to us to be nothing more than a banality, and not real reverence and humility. But the phrase has hung over us for the past twenty-four hours since we learned of the shocking death of Ronald Hansen, senior seminary student scheduled for ordination in a few weeks. Ronnie leaves two very small children and a young wife, Ethel, daughter of Pastor and Mrs. Svend Kjaer. He was sick for some six weeks of a mysterious malady for which the chief symptom was high fever, and even the world-famous clinic at Rochester, Minnesota, was unable to help him. As this is being written, no conclusive diagnosis has been decided upon, and possibilities range from blood cancer to Rocky Mountain fever. Ronnie's fellow students at the college and the seminary in Des Moines and his instructors had had great hopes for the future career of the young man; he and his family seemed so admirably suited to doing good work in our church. He had accepted a call from our congregation in Hartford, Connecticut, where busy members are now building a new church. His fine personableness, his evangelistic message and intensity of purpose, and his youthful vigor all were needed in the field of his choice, and in our synod as a whole. And now his death comes as an insistent reminder of the frailty of human design, of the mystery of God's ways, and of the fact that the work of the Kingdom must always be conducted and adjusted against the background of eternity. The best laid plans of mice and of men are prefixed by the humble declaration: "Be the good Lord willin'." May the good Lord through this experience somehow enrich the spirits of Ronnie Hansen's family, in Des Moines, and in his home in New York, and may the people of our synod who share their grief gain a deepened understanding of the great purposes of God which are superimposed upon the day by day events so close to us.

THE SYNOD HAS lost still another young man in the recent defection of former pastor Einar Anderson to the Roman Catholic church. There seems little point in publicizing this event further. However, we have had some correspondence from both within and outside the synod, asking for further information. In addition, we have had a very long (several thousand words) explanation from Einar Anderson himself, and an offer to state his case in an article in LUTHERAN TIDINGS. The article seems hardly necessary since we feel perfectly at liberty to state the facts baldly and to quote from his letter where helpful. A year ago Einar Anderson was convinced that his work at our Troy, N. Y., congregation was finished. He resigned from this position and rather hoped for a call from another AELC congregation, but none came. On a temporary basis he agreed to serve Troy

at least until after Christmas, 1957. Meanwhile, he writes, "I was approached from two sources, neither of them Lutheran. The Episcopalian feeler seemed a possibility. Six months as a deacon and I would be a full-fledged minister in the church I was baptized and confirmed in." The other possibility was a Roman Catholic approach which Anderson did not take seriously. As a 32nd degree Mason, how could he? However, this is the one which materialized in the course of time. An appeal to the New York synod of the ULCA for a church in the New York area so he could go to Columbia U., brought only one impossible offer. Then followed a close acquaintanceship with a Roman Catholic priest, and a period of discussions lasting six months. On January 12, 1958, he was received into the Roman church. After this decision had been made, an offer came from the Albany parish wherein he lived for him to become organist in his own church, (at a salary schedule which was an improvement over his previous experiences as a Lutheran minister). He writes, "I have been there since and have no regrets. I am still working in a religious field and haven't had to go out in the cold and start with something else. . . . I have only returned to the one Church founded by Christ." Such are the facts in this unusual case, and while these facts speak for themselves, there seems still to be some call for our opinion and comment. It is surprising, for example, to find Einar Anderson referring to the Roman church as the "Church founded by Christ." We are certain he must have felt the same way about his AELC when he was a Lutheran pastor. It is a fundamental Protestant concept that our churches mark a closer return to the kind of fellowship Christ established than has been present in the Roman church for centuries. We are confident that in due time, our friend Anderson will discover this and return to Protestantism. His dissatisfaction with our new constitution is understandable and forgivable, but it seems inconceivable to us that a young man of his temperament, scholasticism, and rebel instinct will not find even more serious points of disagreement in the Roman church. The sleepless nights he spent in advance pondering his recent serious step will be matched by more sleepless nights in the future, we may be sure. Finally, our synod has no choice but to respond in a sympathetic, though immensely saddened, manner to the picture of one of our young men caught in the coils of conflicting intellectual and emotional and personal urges which have ultimately reacted on his faith. This kind of occurrence is often sensationalized by a public press which never succeeds in reaching deeply enough to discover the interior facts lying beneath the surface event. The synod can only pause and pray God for more light on today's bewildering and perplexing happenings, for all His children.

AS NOTED IN THE past issue of LUTHERAN TIDINGS, the May 5 edition was edited by one of the members of the WMS, Mrs. Axel Kildegard, on the occasion of the 50th anniversary of that organization. Here we present her our public thanks for this little respite from the editorial chair — our first vacation in five years. We used the time off wisely. We attended the April Pastors' Institute, which is now

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## Paging Youth

American Evangelical Lutheran  
Youth Fellowship

EDITOR: EVERETT NIELSEN  
1100 Boyd,  
Des Moines 16, Iowa

### Atlantic District Convention

St. Stephen's Evangelical Lutheran Church  
76 Pleasant Avenue, Edison, New Jersey  
Friday, May 30

7:00- 9:00 p. m.—Registration, assignment to homes  
Saturday, May 31

9:00- 9:30 a. m.—Registration continued

9:30- 9:45 a. m.—Devotions, Viggo Hansen, Bridgeport.

10:00-12:00 Noon—Dinner.

2:00- 5:00 p. m.—Sports, Roosevelt Park

5:00- 6:30 p. m.—Picnic, Church grounds

8:00- 9:00 p. m.—Entertainment by individual groups

9:00-12:00 p. m.—Dancing

Entertainment and dancing will be held in the Women's Club Building, Seventh St. and Amboy Ave., Edison

Sunday, June 1

11:15 a. m.—Church service with Holy Communion. Sermon by Rev. Ted Thuesen, Newark, Communion by Rev. K. Kirkegaard-Jensen, Edison

12:30 p. m.—Dinner.

2:00- 3:00 p. m.—Guest speaker, Rev. Ove Nielsen

3:00 p. m.—Coffee and cake.

Reservations should be sent to Miss Priscilla MacKay, 230 First Ave., Metuchen, N. J., Tel. LI 8-2297.

Total cost is \$6.00, \$3.00 of which should have been paid by May 10. A short skit should be ready for Saturday evening. Bring a spirit of sharing and fellowship.

### AELYF Doin's

Tyler, Minnesota: The group here served breakfast to the newly confirmed on April 27. Sausages and æbleskiver filled their stomachs while the beautiful decorations filled their eyes. About 60 of us traveled to South Dakota State College to see their production of "Oklahoma."

Lake Michigan District: The dates and location of the Lake Michigan Summer Camp are now public: July 31 to July 27. It will be held at Ford Lincoln Camp about 25 miles north of Greenville, Michigan. Plan now to attend!

Salinas, California: A car-wash project netted over \$31, four colds, eight sore throats, several back aches, and many fine minutes of fellowship in the water. Oh, yes, several cars were washed, too. A proposed Youth Camp for the westerners is being investigated. It is hoped that Mt. Cross will be the location with August 4-8 the dates.

### Youth Week, 1959

In 1959, the 25th anniversary of the United Christian Youth Movement will be celebrated. With this in mind, we are encouraged to place an even stronger emphasis on Youth Week observances. It may seem strange to start so early, but planning ahead is always a good policy.

Youth Week packets will be available June 1, 1958. Summer camps and conventions are a good time to discuss and introduce these plans. All of you who are interested in obtaining these materials may write to me and I will order them as soon as possible.

Youth Week will be January 26 to February 2, 1959. Make plans now for observing it!

### Over the Typewriter

As I sit here editing the copy for this issue, I cannot help but feel two things. First, a great loss, and secondly, a firm desire to find some meaning in that loss.

A fellow student of mine and a young man well known to many of you has passed away. Ronald Hansen, a senior at the seminary, was laid to rest yesterday. The funeral service was filled with sadness but there were thoughts expressed there which are too precious to keep locked in one's heart.

God is great and good, and chooses that some have a different ministry than others. Ron would have served some of you who read this. He might have challenged some of you as he did his fellow students. But his ministry was shortened, and now we must determine God's purpose for us.

His firm faith touched all who knew him. His desire was unbounded and his work untiring. He loved God and showed it by his actions with us. You and I who have been touched by his work know that he wants us to fight the good fight of faith.

Our lives are but a passing instant in eternity. But that earthly life can be full and worthwhile, even though short. In this life, we can reach and touch and act. Ron did. His faith drove him to bring those he knew to a better understanding of what Luther meant when he said that good works will follow a firm faith.

For we young people who have lost a companion, we find a gap to fill. But the memory of his actions can strengthen us in our own actions. His kind words, his firm handshakes....these things are gone. But his challenge to build a stronger faith and a better life lives on.

"Christ is risen, Alleluia!" we sang that hymn, and knew that it was true. Christ is helping us in our lives as we search for meaning and a place in the complex picture called life. Christ is our strength and our salvation. He will guide us as we go our way.

Summer is upon us, and I will be leaving for Nysted, Nebraska, to serve a church there. I hope to become better acquainted with the Nebraska young people and still keep in contact with the rest of you through this page. Other new summer addresses will appear in the next issue.

# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## District II WMS

### "Women's Retreat"

We are happy to announce the dates for our "Women's Retreat" of District II have been established. Bass Lake is available to us in July, so... the 8th, 9th, and 10th were the days we reserved, making it a mid-week retreat, (Tuesday, Wednesday and Thursday).

Arrange your summer so as not to miss these two stimulating FULL days of worship, fun and fellowship.

A complete program will be made available to you soon, so watch for it and join us at Bass Lake in July, we will be looking for you.

### The Committee.

## WMS Fellowship Meeting at Nysted, Nebr.

"Way up in the mountain behind a birch grove,  
I've built a rustic and sweet little cove."

By the singing of this song we opened the WMS meeting Saturday afternoon, April 26. Due to a snowstorm in March the meeting had been postponed to a later date.

Mrs. Nanna Mortensen, Tyler, Minn., highlighted the meeting by a fine lecture on "the American Woman." It was very interesting and challenging to follow the presentation of this vital topic given by Mrs. Mortensen in her delightful, gracious, and unassuming manner. She made an explicit presentation comparing the American Woman with the women in Denmark covering all age groups from infancy to old age. We are many who feel that we are gratefully indebted to Mrs. Mortensen for accepting the invitation to be with us at this meeting.

The meeting was well attended, and most of our groups in Nebraska were represented, even friends from Texas were present.

After a brief coffee break we met again for the business session to hear reports and discuss our District work. This session opened by singing, "Lord, for tomorrow and its needs," followed by devotion led by Mrs. Paulsen, District Representative.

An interesting report from the National Board and District Representatives' meeting held in Chicago the first part of the year, was given by Mrs. Paulsen. These meetings are of great importance to all of us in the local groups, they tend to establish more contact with the National Board, and more understanding and unity.

Mrs. Mortensen brought to our attention the Women's Retreat which is to be held at Tyler, Minnesota, June 10-13.

Several banners, centerpieces, maps, and posters were on display at the auditorium depicting home,

church, synod, world, and showing some of the many projects sponsored by the WMS during these past 50 years. A hand-made map of the United States showed the exact location of each WMS group throughout the country.

This display was very attractive and informative, and of course, its purpose is to boast interest in the Jubilee Celebration, as well as interest in general in the WMS.

Our meeting closed by singing: "Jesus calls us."

**Elna Mikkelsen,**

Secretary, WMS District VII.

## Retreat Program, Tyler, Minnesota

### Tuesday, June 10

6:30 p. m.—Supper.

8:00 p. m.—"Our Race Problems," Rev. Denzil A. Carty.

### Wednesday, June 11

9:00 a. m.—Bible study, Rev. Harald Petersen.

10:00 a. m.—Discussion of race issues, Rev. Carty.

12:00 Noon—Dinner.

2:00 p. m.—"Simplyfying Housework," Miss Dorothy Simmons.

3:00 p. m.—Coffee, special interest, Saralice Petersen.

3:30 p. m.—Crafts, woodcarving, mosaics, Christmas decorations, etc.

6:00 p. m.—Supper.

7:00 p. m.—Sing, Saralice Petersen.

8:00 p. m.—"Education in the Light of Sputnik," Dr. Robert Keller.

10:00 p. m.—Coffee, entertainment, devotions.

### Thursday, June 12

9:00 a. m.—Bible study, Rev. Harald Petersen.

10:00 a. m.—Discussion of education problems, introduction by Dr. Keller.

2:00 p. m.—Miss Simmons.

3:00 p. m.—Coffee, special interest, Saralice Petersen.

3:30 p. m.—Crafts.

7:00 p. m.—Sing.

8:00 p. m.—Lecture, Rev. Enok Mortensen.

10:00 p. m.—Coffee, entertainment, devotions.

### Friday, June 13

9:00 a. m.—Bible study, Rev. Harald Petersen.

10:00 a. m.—Discussion on the role of the layman in our churches, Rev. Enok Mortensen.

2:00 p. m.—"The Future of WMS," Emilie Stockholm.

3:00 p. m.—Coffee, special interest.

3:30 p. m.—Finish up crafts.

6:00 p. m.—WMS golden jubilee banquet.

8:00 p. m.—Program and pageant in church.

10:00 p. m.—Coffee, farewell.

**Nanna Mortensen,**

Tyler, Minnesota.

## *Nysted Folk Meeting*

It was with a great deal of satisfaction we learned that the Fellowship Meeting in Nysted would be held after all, though in a slightly abbreviated form. It was cancelled in March because of the snowstorm.

These March meetings are an outgrowth of the original "Marts stavne" which for many years was an annual highlight in our district. Our procedures may have changed a bit, and certainly the old Folk School itself has a different look, but basically the spirit and fellowship that prevails is the same.

Our guest speaker this year was Mrs. Enok Mortensen from Tyler. Had the meeting been held in March as scheduled we would also have had Dr. Norquist of Grand View Seminary with us.

At our opening meeting on Saturday morning Pastor Arnold Knudsen bade us welcome and led a short devotion, after which Pastor M. Mikkelsen of Rosenborg spoke to us. His topic was "Soul care and Soul cure." It was an earnest, thought-provoking lecture about the many aspects of a pastor's life and work with his people.

In the afternoon Nanna Mortensen spoke to us on "The American Woman." Since she has recently spent a year in Europe, where she met many misconceptions of what the American woman is like — her work, her responsibilities (or lack of them) — the lecture formed itself as a comparison. We were given a chance to take a good look at ourselves through the eyes of the European. Mrs. Mortensen made the interesting observation that the Danish homemaker takes more time to make her home cozy. There are more books, more paintings and more flowers in evidence in the middle class homes. The Danes seem to take more time to live leisurely and to enjoy their homes. On the other hand the American homemaker takes a more active part in community affairs. Since our church is largely our own responsibility, rather than the state's, we take a more active interest in it. Thanks to Hollywood, the American woman has certainly been pictured very unrealistically to our European sisters. Nanna Mortensen was bombarded with questions after the lecture. "Arnie" finally rescued her with the announcement that the coffee hour was long overdue.

After coffee we had two separate meetings. We women met in the lecture hall for a special Women's Mission Society meeting. Mrs. Eileen Paulsen, our district president, presided and we discussed various aspects of the work especially in regard to the Jubilee. Some of the women had brought the posters and banners they had made for display in their home groups. We discussed plans for local and district observance of the Jubilee.

While we were thus occupied the men met in the dining hall where Pastor Thorvald Hansen introduced the topic for discussion: "Activating the inactive." The discussion centered around the problem of getting everyone into active participation in the work of the church.

In the evening Mrs. Mortensen showed beautiful and interesting slides from their extensive trip through Europe. We almost felt ourselves to be a

part of the tour as we traveled with them through the beautiful countrysides and visited the many historical places. After the evening coffee Pastor Knudsen led us in devotion and we retired to our bunk beds in the dormitory. It is a well known fact that the beds at Nysted are hard, but we have discovered that two mattresses are better than one, so at bedtime we boldly went in search of extra mattresses!

Pastor Arnold Knudsen preached his farewell sermon on Sunday morning. He and his family were to leave for their new home in Junction City the following day. It seemed appropriate that so many from the district could be present for the occasion. They have been hospitable hosts to us many times at Nysted and we are grateful to them for their help and cooperation.

On Sunday afternoon Nanna Mortensen spoke to us on "Our greatest foreign policy problem," which she feels to be the racial problem. The misconceptions and harsh judgment of our treatment of the American Negro, which she had met in Denmark had been both saddening and frustrating. Saddening, because there was so much truth in the accusations, and frustrating, because it was so difficult to explain the situation in a country where the problem does not exist, since there are almost no Negroes.

We are grateful to Mrs. Mortensen for her valuable contribution to our fellowship. It was certainly a strenuous week end for her. We gave her little time for rest. She mentioned that she was happy to come and see Nysted since it was in these surroundings, and under the influence of Pastors Aage Moller and C. P. Højbjerg that her husband first received the inspiration to enter the ministry.

We earnestly hope that Nysted may soon find a successor to Pastor Knudsen. It is of vital importance to us that Nysted remain the gathering place for meetings, camps and other activities in our district. The need for a local pastor to help plan and execute these projects is acute.

We wish to thank everyone for their contribution to our gathering. To Pastor Thorvald Hansen goes much of the credit for the success of the project. He is untiring in his efforts to bring us a variety of speakers and also to find subject matter for discussion.

Agnes Nelson.

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## *Opinion and Comment*

(Continued from Page 7)

in so distant a past that it is too late to report on it in detail. The Institute was a success throughout, with Dean Kildegaard's interspersed remarks giving cohesion and unification to the entire meeting. Main speaker was Dr. Elson Ruff, a colleague whose responsible position as editor of the ULCA weekly "THE LUTHERAN" made his three talks especially interesting to this writer. About four out of every five of our pastors found it possible to attend, and the rest were hindered unavoidably, we feel certain. Again this year, in the tradition of the Institute, the talks and discussions dealt with things that really matter.

# Not Bigger BUT BETTER

E. W. Mueller

It had been an inspiring and informative church conference. Pastor Brown, two years in the ministry, had been impressed by the men who presented the mission challenge which confronts the Lutheran Church in the rapidly growing areas. Yet this meeting, like similar meetings, gave him a feeling of insecurity that he could not shake nor explain.

## Inspiration

There had been an informative lecture on population trends, and there had been fine reports of the success which various congregations were experiencing in membership growth. The entire conference had conveyed a spirit of growth, expansion and forward movement.

Pastor Brown had been thrilled by every session. He had a feeling of pride to be a part of a church organization that knew the score. He was proud to note that in its planning for tomorrow the church was taking stock of social change and population growth.

When the conference broke up, there were the usual goodbyes. Pastor Brown started home for his rural parish in the northern part of the state. As he came to the outskirts of the conference city, he drove through a section where a housing developer was building a new sub-division. Hundreds of houses were in the process of being built.

## Reflection

This, indeed, was what one of the speakers had in mind when he had talked about the urban development. The thought flashed through his mind, "It must be a real challenge to be given the assignment to organize a new congregation in a new area. It must be wonderful to be surrounded with so many potential church members. Everything would be new — no tradition, no organizational pattern of parish lines, no one to say, 'We have always done it this way.' Indeed, there would be many difficulties, but they would be different."

As the landscape changed from houses to cornfields, his thoughts went to his parish. It was centered in a quaint little village in the northern part of the state. One new house had been built in the last ten years. In the meantime a few houses had

been torn down or moved away. One or two business places had yellowed signs in the window which read: "Closed."

He was leaving an area of expansion, growth and development. He was returning to an area where expansion had come to a standstill. As he thought on these things, the feeling of encouragement gave way to the feeling of insecurity. He felt let down. Suddenly, he saw the full importance of the maps that one of the speakers had presented. He realized that his parish was located in the section of the state for which the map had indicated a population loss. He now knew the reason for his feeling of insecurity.

## Resentment

What would he be able to do with the challenges that had been presented at the conference? If his evangelism efforts were measured according to net membership increase his congregation had experienced during the year, it might stand at zero even though he had baptized fifteen adults. Last spring three-fourths of his young people in the high school graduating class had left his parish. A number of families had moved away. A father had taken a job in a factory sixty miles to the south.

At the conference, one of his former classmates, located in a suburban area, had told him how his congregation was flourishing. He had found joy in his classmate's success, but now depression welled up in his heart. He said to himself, "Why was I not called to a growing area? Why did I have to be sent to a small town where there is no growth, where there are two other Lutheran synods represented?"

As he thought on these things, his feeling of depression was mingled with a feeling of resentment toward the Lutheran pioneers. He felt they must have lacked vision and understanding to permit or to encourage the organization of three Lutheran congregations in a small town.

## Determination

Pastor Brown's gas tank gauge showed empty. It was necessary for him to stop for gas, and this brought his reflections to a close. The joy of being reunited with his family and the friendly handshake of his parishioners on the morrow overcame his feeling of depression and resentment for the present. God had called him to this area and he was determined to serve his parish faithfully.

Nevertheless, Pastor Brown's situation, and his is not an isolated case, needs the constructive and realistic attention of the church. For some, population decline is an academic question; but for Pastor Brown and pastors in his situation, it is not an academic question. It is a question that involves their consciences. It creates frustrations, mixed loyalties and personal problems. If the feeling of insecurity is not met, it may continue to gnaw away at the

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Dr. Mueller is Secretary of Rural Church Program, of the National Lutheran Council. May 11 was "Rogation Sunday." This article is the first of three which will appear in successive issues of LUTHERAN TIDINGS.

personality of pastors and laymen, and give us people with a negative outlook.

### Interpretation

The answer is not to desert churches that are located in these declining areas. **The answer lies in the direction of interpretation and evaluation.** It calls for an adjustment in church programming. In this case the church must adjust downward, and this is most difficult to do.

Ever since our country was founded, the words "expansion" and "growth" have been written large in our planning. You can hardly pick up a newspaper or a magazine which in some way does not refer to population growth, overcrowding, the need for more houses or bigger buildings. That our population will soon pass the 200 million mark is common knowledge.

It would be unthinkable and unforgivable for a progressive church not to make an effort to spell out the implications to this population growth. It is equally unforgivable for a progressive church not to come to grips with the adjustment that it must make in the declining population areas. Many of its congregations are functioning in such areas.

### An Effective Ministry

Our concern is not to keep every town and country church open. Our concern is that the Lutheran Church will minister effectively to people living in the rural areas. If this can best be done by having two congregations, let us by all means have two; but if it can be done better by having one, let us have one.

Whatever adjustment is needed, let us be bold enough to make it. An adjustment downward is as good as an adjustment upward if it gives us a setup that will make it possible for the church to serve the community better.

Our pioneers who left European shores with their cathedral-like churches and in their new homes had to be content with sod or log churches had their adjustment to make. They could not foresee that the next one hundred years would bring more change than the one hundreds years before them had brought. It is not for us to criticize their churchmanship. But rather for us to be quick to emulate them by adjusting our lives and program to our situation as they adjusted their lives and program to the ways of the frontier.

We have had all too much emphasis on bigness. We are neither interested in big congregations nor in small congregations. We are interested in effective congregations. For the rural areas where the population peak was reached twenty years ago, the emphasis must be NOT BIGGER, BUT BETTER.

### Leadership

This phrase gives to many a rural pastor and rural congregation a major assignment — an assignment that calls for real churchmanship. It takes a high quality of leadership to motivate congregations to adjust to expansion. Although different in character, it also takes a high quality leadership to moti-

vate the congregations to adjust to a declining population. This leadership the church has not nurtured.

God in His Wisdom gave to congregations in declining areas leaders, pastors and laymen who could do the job that needed to be done. They had the understanding and the personality for it. But since the church did not emphasize sufficiently the importance of the job or else did not convey to those involved that the task at hand calls for leadership of the highest quality, leaders who could have helped congregations make the adjustment were overcome by frustrations or fled from the area.

### A Progressive Church

As a result, congregations have died or are withering on the vine. A responsible, progressive church ought never to let a congregation die. It ought to face the situation forthrightly and lead the congregation so that by deliberate action the members bring their program to a close. We know that some congregations would rather die than close, but this means that somehow the church fails to develop responsible congregations.

Was it because we failed to give laymen responsibility for their program? The only significant church responsibility many a grandfather can boast about is that he served on a church building committee. No wonder the old church building has such great sentiment attached to it.

Was it because the frequent changes in pastorates conveyed the impression that this is a second-rate assignment?

Was it because persons in charge did not take the time to understand the community and the organizational problems of the congregation?

### A Great Congregation

It takes a great congregation to say deliberately, "We have fought the fight of faith. We have run our course. We will adjust to the new situation at hand. We will yield our life to a sister congregation."

Great congregations are the product of wise and dedicated leadership. As the church wrestles in the declining population areas with the assignment of NOT BIGGER, BUT BETTER, it must keep in mind:

- 1) The importance of a Call is not determined by the size of the congregation or the geographical location, but by the Author of the Call.
- 2) Adjustment downward is as important as adjustment upward when the situation demands it.
- 3) Our interest is not in a big or in a small congregation, but our interest is in an effective congregation.
- 4) For many rural areas the need is NOT BIGGER, BUT BETTER. This calls for certain types of leadership.
- 5) No problem is ever solved by running away from it.

(This article appeared in the November-December 1957 issue of the NATIONAL LUTHERAN.)

## Correspondence

### Do We Need To Be Reconfirmed?

Carl, the custodian, spoke up the other day and told in a few words his opinion about the word of God and his desire to listen when God spoke.

The short comment of Carl's on April 5, 1958, can hardly be improved upon. Perhaps there are people who have armed themselves with home-made doctrines who will say that the Bible is mere history, and not taking time to study the scriptures sometimes have developed distorted opinions about the Old and the New Testament.

The church needs authority and the Protestant Church seeks authority in the scriptures. As for the Lutheran Church, to seek unity in the scriptures should cause no problem.

God spoke to the prophets, God spoke to the men of old, God still speaks to men today as he has always done, as Carl, the custodian, verified. God spoke to the patriarchs of old and his word passed from generation to generation orally. In due time the word of God passed into form and later into **written** form of information. Thus the printed Bible became a guide for every day living and our source of authority for preaching and teaching.

Like the wording of Article 2. God makes the covenant with his children, but let us give special consideration to the special groups, who in our church we charge with the responsibility of wording the article in a language which everyone understands.

The scriptures are a source of wisdom and we seek to utilize the truths they contain. The New Testament is throughout witness of believers. What the early Christians experienced and came to know was told to the world, and their message is still a living force.

Paul referred to the Old Testament when he said, "For whatever was written in former days was written for our instructions." There are eternal truths to be discovered or missed from the scriptures.

The written word had replaced the spoken word of the Old Testament times long before Grundtvig became over-enthusiastic about the sayings of his cousin, Henrik Steffens, about the spoken word and the printed word. Whatever the merit of that saying is, it has been misinterpreted and misunderstood since the 19th century and has caused God's eternal truths, to be found in the scriptures replaced at times by man's eloquence.

We are taught to look to the church for authority and guidance for Christian living. The church itself seeks authority in the scriptures of "The word of God."

Can man be persuaded to break

camp where life has been made comfortable, to lead the way to new frontiers, to dare to challenge the authority of the old guard, or does he fear to break new trails?

Will it take courage and strong convictions to come forward and take a stand? To declare ourselves, "This I believe." That preaching and teaching which we draw from the scriptures is our authority, and as such we accept the scriptures as the word of God.

Jens Simansen.

Detroit, April 16.

### Dear Editor,

Within a short time 91 men and women of various races will go on trial in South Africa on the charge of high treason.

The basic charge against the accused is "hampering or hindering" the government by planning or taking part in campaigns protesting such laws as the Native Resettlement Act, the Bantu Education Act, the Group Areas Act, etc., all of which are designed to extend apartheid (racial separation).

This trial is the first time in South Africa that the treason law has been invoked in a case involving the attitudes and actions of the residents in the field of race relations.

Among those scheduled to stand trial are Professor Z. K. Matthews, an eminent Christian and the 1952 Luce Visiting Professor of World Christianity at Union Theological Seminary in New York; the Reverend Douglas Thompson, a Methodist clergyman; Dr. G. M. Naicker, President of the South African Indian Congress and a Ghandi disciple. Fifty-eight Africans, 13 Indians, 5 "Coloureds" and 15 white people make up the accused. Five women are included.

Members of the clergy were among the first to issue protests. A defense fund was set up in Johannesburg under the chairmanship of the Right Reverend Ambrose Reeves, Anglican Bishop of the city. Prominent trustees such as author Alan Paton aided in the formation of this much-needed financial assistance program for the families of the defendants and for the provision of legal help.

The accused spent a year and thirty-three days in Preparatory Examination, many of them losing their practices or jobs, before the government finally brought indictments against them. There were many indignities; the Reverend Douglas, for example, was forced to submit his sermons to the police before he could deliver them.

The financial needs of the defendants have been tremendous. An estimated half-million dollars is required to meet defense expenses and to supply an amount of \$39 a month for food and clothing for the families involved. At the request of prominent South Africans a Defense Fund was established in the United States with John Gunther and the Very Reverend James A. Pike as chairmen. For the past year

this fund has been sending contributions to the South African fund. But now, on the eve of the trial, our efforts must increase.

As Christians and Americans we feel a grave responsibility to help meet the need in South Africa. The treason trial is a challenge to the people of goodwill around the world who realize what is at stake. Not unmindful of our own failures in race relations in the United States, we nevertheless call for your support to help a people whose government sponsors a most rigid program of segregation. We urge you to send a generous contribution to: South Africa Defense Fund, 4 West 40th Street, New York 18, N. Y. Further information is available on request.

Sincerely yours,

Allan Knight Chalmers, Henry H. Crane, Harry Emerson Fosdick, Donald Harrington, Homer A. Jack, W. Appleton Lawrence, A. William Loos, John A. Mackay, Benjamin E. Mays, Robert J. McCracken, Walter G. Muelder, John Oliver Nelson, Reinhold Niebuhr, James A. Pike, James H. Robinson, Henry P. Van Dusen and Howard Thurman.

### School Board Meets

The Board of Education for Grand View College and Seminary met in conjunction with the annual Studentfest in Des Moines, the May 3 week end. The new Science Building on the campus was formally dedicated by synod president, Alfred Jensen, and the main address given by the chairman of the Board, Erling Jensen of Ames, on the subject of "science in today's world." In other actions, the Board voted an Annuity Plan for instructors at the College, to begin January 1. The city-wide drive for funds for the new gymnasium has begun (May 16), the dates being suggested by the Des Moines Chamber of Commerce, which is cooperating. The campaign will continue through June. Mr. John Bemis is chairman of the committee.

### Matron Needed

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

## OUR CHURCH

**Des Moines, Iowa:** Seminary student, Ronald Hansen, passed away May 9th at Mayo Clinic after a persistent and fatal disease of unexplained origin. He was scheduled for ordination on May 25 here. His home was Brooklyn, N. Y. Other students who will be ordained are Lavern Larkowski, Folmer Farstrup and Donald Holm, all from Nebraska. The services will be held on Pentecost Day, at 3:30 p. m., and all interested persons are invited to attend the services. Ordainer Valdemar S. Jensen will officiate.

**Detroit, Mich.** A landscape architect has been hired for the project of landscaping the \$40,000 parsonage recently built by our congregation here. The office here has acquired a new mimeograph machine, and with recent donations and a Smorgasbord it is expected that the organ debt will be retired during May. A slide projector has been acquired by the Sunday School, too, according to Pastor Howard Christensen's monthly paper.

**Salinas, Calif.** Ground-breaking for the new church was scheduled for May 18. According to the monthly messenger, attendance at Pastor Paul Nussle's church has increased so much that extra chairs are necessary at each service, and an average of about 200 in church has come to be expected.

**Solvang, Calif.** At a recent meeting of the congregation it was decided that the property called Atterdag College not be sold as proposed. However, it was decided to proceed with building plans anyway, and so there will probably be an education unit constructed adjoining the church itself. At the present time, the Sunday School meets in the College building (on top of the hill above the Old People's Home.) The congregation also voted an increase of \$600 per year in the pastor's salary.

**Des Moines, Iowa.** The two choirs of Luther Memorial congregation here presented their spring concert on May 18, and the concert was followed by a sandwich supper and fellowship hour. The young adults group here recently abolished membership dues and the membership roll was voted to include as members all young adults of the church, married and unmarried. Two-week summer Bible school begins June 9.

**St. Stephen's, Chicago.** A choir concert was also held here May 18, with tickets distributed in advance with no price quoted. Instead, free-will donations were to be received. Some members in the congregation are busily preparing Kaj Munk's play "Ordet," to be given in translation ("The Word") on June 21. An auditorium will be rented for the event.

**Tacoma, Wash.** District President John Pedersen preached at Enumclaw,

Wash., on May 4, in a pulpit-exchange with Pastor Holger Andersen.

**Junction City, Oregon.** May 18 was the Sunday set for the installation here of the new pastor, Arnold Knudsen, who went west from Nysted, Nebraska. The church has been vacant for six months. Pastor John Pedersen will officiate.

**Sidney, Mich.** A Parent & Teachers' gathering is planned for May 23 here, (including children), for the purpose of acquainting parents with the general problems of Christian Education. This church PTA meeting will open with a short program and be followed by a potluck lunch. A redecorating job has been done on St. John's church here.

**Ringsted, Iowa.** Pastor Carlo Petersen will be traveling during the month of June, and on the five Sundays he will be away, Dr. Alfred Jensen, Dean Axel Kildegaard, and Dr. Ernest Nielsen will supply his pulpit.

**Hartford, Conn.** The new church here was dedicated, according to plan, on May 18, with Dr. Alfred Jensen officiating, and services scheduled for morning and afternoon. A festival brochure has been prepared. The new location is in Newington.

**Dwight, Ill.** On Palm Sunday, twenty persons were received into membership in this church by the congregation and its pastor, Ivan Nielsen.

**Waterloo, Iowa.** New improvements have been made on the fine property of our church here. Accoustical ceiling and fluorescent lights have been installed in the basement. New floor tile will be laid in the next few weeks. A permanent sound wiring system has also been purchased.

**Greenville, Michigan.** Pastor Peter Thomsen will leave here soon to begin work in the St. John's Lutheran Church, Lester, Pa., — of the ULCA. Pastor Thomsen will do graduate work at the nearby Lutheran seminary at Gettysburg.

## ANNOUNCING

### Grand View Junior Camp

July 20-27, 1958

The twentieth annual camp for juniors will open for boys and girls of the ages 12 through 15, on July 20, 1958, at Grand View College.

#### A Typical Day

7:30—Day begins  
8:00—Breakfast  
8:30—Labor details  
9:00—Devotions and Bible study  
10:30—Recreation and Crafts  
12:00—Dinner  
12:30—Relax  
1:30—Suit yourself—free time  
2:30—Swimming  
4:30—Singing  
6:00—Supper  
7:00—Singing games  
8:00—Evening program (Discussions, Talks, Skits, Movies)  
9:00—Refreshments  
9:15—Campfire and evening devotions  
10:15—Day ends

Meals will be served to campers beginning with supper Sunday, July 20, and ending with dinner Sunday, July 27. Campers are to bring towels, soap, swimming suits, tennis shoes and gym suits. If you play tennis bring your racket. **Do not fail to bring sheets, a pillow case and a blanket.** Also bring a New Testament, hymnal and WORLD OF SONG if possible.

#### Expenses

Registration	\$ 4.00
Room and Board	10.00
Single meal prices	.75
Per day, for shorter stays	2.50
(Except dinner July 27, \$1.25)	
Insurance	.50

Total cost for one week is ----\$14.50

Early enrollment assures you of a place. Be sure to give your age. Your card or letter should be in Des Moines by July 10 if possible. Write to: Junior Camp, Grand View College, Des Moines, Iowa. Campers are expected to abide by the Camp Rules.

1. The camp is open to boys and girls 12 to 15 years of age. A camper may not have reached his sixteenth birthday.

2. Campers may not leave the grounds without permission.

3. Campers who wish to swim, must present a written permit from parents.

4. All campers clean their own rooms and in their proper turn take part in policing the grounds, and working in the dining hall and kitchen.

5. Campers must attend all sessions, unless excused.

6. The leaders reserve the right to dismiss any camper who fails to conform to the rules and regulations of the camp.

## Pentecost and the Church's Present Task

(Continued from Page 4)

dependent upon the degree to which this unity in Christ becomes manifest in every land. Yet we deceive ourselves by thinking that church unity is something we can fabricate by our own ingenuity and industry. Unity is a gift of God; He has granted unity in the ministry and person of Jesus Christ, and He enables the churches to appropriate it by their acceptance of the guiding of His Spirit.

So Pentecost, 1958, reminds us that the work of God in the Church and in the world is being carried forward by the presence and power of His Spirit. It reminds us that we who have been drawn into this saving fellowship have been specially blessed by the Spirit. It tells us that in our desire to advance the mission, renewal and unity of the Church we need look for no other essential resource than Him who has already come to us. And our proper prayer, therefore, is not a complaint about our inadequacy, but the plea that we be not rejected as unfit for God's service.

**And take not Thy Holy Spirit from us.**

## 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. ....	268.33
Wilbur, Wash. ....	25.00
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, Mich. (Dannebrog) ....	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. contribu- tion (Non-budget) ....	21.00

Byram, Conn. ....	129.00
Seattle, Wash. ....	66.00
Children's Home:	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

### Santal Mission:

Brush, Colo. for Harold Ribers' work, by Mrs. Kamma An- dersen ....	5.00
Danevang, Texas ....	61.29
Grayling, Mich. In memory of Mrs. Anna Juhl by Danish 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 Congrega- tions ....	\$5,295.04
Previously acknowledged ....	7,597.49

Total to date .....\$12,892.53

### Other Budget Receipts:

#### Pastors' Pension Contributions: 1958—2% Withholding (by cong.)

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 the 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, Calif. Rev. Gramps Lily Larsen ....	10.00 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. Jorgen- sen, Des Moines, Iowa, by Mrs. Anna Johnsen, Ringsted, Ia., Mrs. Emma Gertsen, Des Moines, Iowa ....	2.00
In memory of Mr. Gonijs Laur- sen, Seattle, Wash., Mrs. Marie Knudsen, Des Moines, Iowa ....	1.00
Muskegon, Mich. ....	80.00
In memory of Albert Johnsen, from friends in Hampton, Ia. Mrs. Emma Nielsen, Lake Nor- den, S. D. ....	9.75 10.00
In memory of Anton Buhl, Ty- ler, Minn., by Sara Pedersen and Sons, Chicago, Ill. ....	5.00
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 5.00
In memory of Mrs. Hans P. Jorgensen, Des Moines, Ia., Arne Sorensens, Rolland Jen- sens, Pastor Alfred Sorensen, Evald Jensens, Dagmar Miller ....	5.00
Marquette, Nebr. Kronborg Sunday School ....	29.69
In memory of Victor Sorensen, Congregation, Ringsted, Iowa Chicago, Ill. Trinity Sunday School ....	10.00 22.92
For Harold Ribers' Birthday, from Sunday School, Ring- sted, Iowa ....	7.83
The Juhl-Germania Mission So- ciety ....	25.00
Senior Confirmation Class, Ty- ler, Minn. ....	13.27
Total ....	\$315.92

### District IV Home Mission:

Received from District Treas. ....	\$250.00
Special Gift for North Cedar Lutheran Mission ....	150.00

### Faith and Life Advance:

Congregation, Seattle, Wash. ....	100.00
Respectively submitted, American Evangelical Lutheran Church, M. C. Miller, Treasurer. P. O. Box 177, Circle Pines, Minn.	

## Contributions to the Solvang Lutheran Home

### MEMORIAL GIFTS:

In memory of Mr. and Mrs. Christian J. Beck, Salinas, by Mr. and Mrs. Einar Hansen ..	\$ 5.00
In memory of Anna Lauridsen, L. A., Petra Jensen, Maywood, Mrs. Paul Frimand, Van Nuys, by Emanuel D. E. L. Church, Los Angeles ....	30.00
In memory of Frank Pilley, Abeline, Texas, by Mr. and Mrs. Harold Sorensen and Mr. and Mrs. Wm. Madsen ....	4.00
In memory of Iver Hundevall, San Gabriel, by Mr. and Mrs. Ulrick Kellerup, La Canada ..	5.00
In memory of Fer. Rechnitzer, Solvang, by Mr. Jack Boysen, S. L. H. ....	5.00
In memory of Mrs. Margaret Christensen, Wilmot, S. D., Mrs. Robert Andersen, Ingle- wood, Mr. John Johansen, Los Angeles, by Mr. and Mrs. Chris Christensen and son, Grundtvig ....	10.00
In memory of Mrs. Adolph Jen- sen, Askov, A Friend, Solvang In memory of Mrs. Paul Fri- mand, Los Angeles, by Nanna Strandskov ....	2.00 5.00
Mathilde Jensen ....	1.00
Kristine Jensen ....	1.00
Ingrid Madsen ....	1.00
In memory of George Schnell, Solvang, a Friend ....	2.00
Mr. and Mrs. Jorgen Andersen Dr. and Mrs. Homer Walker Mrs. Sorine Jensen ....	3.00 5.00 2.00
Mrs. Bertha Schnell ....	5.00
In memory of Mariane Mogen- sen (Hansen) by Mr. and Mrs. Hans J. Nielsen ....	2.50
In memory of Leland Jensen, Hayti, S. D., by Mrs. Kathar- ine Jensen and family ....	25.00
In memory of Gonijs Lauritzen, Seattle, by Mrs. Gonijs Laur- itzen, Seattle ....	10.00
OTHER CONTRIBUTIONS:	
Mr. and Mrs. Chester Thomsen, Del Rey ....	100.00
Mr. and Mrs. Holger Abeloe, Salinas ....	5.00
Mr. Axel Ryberg, S. L. H. ....	40.00
Dr. and Mrs. Anker Jensen, L. A. ....	10.00
Gertrud Guild, Clinton, Iowa ..	10.00
Mr. Henry Infeld, L. A. ....	50.00
Knudsen Creamery Employees, Buck of the month club ....	40.00
First Ev. Lutheran Church, Watsonville ....	50.00

First Evangelical Luth. Guild, Watsonville -----	50.00
Mrs. Else Waltersdorph, San Diego -----	50.00
Edward Smith, Marquette, Neb. Emanuel Danish Evangelical Lutheran Church, Solvang Home Benefit Dinner -----	457.00
Mrs. B. S. Hansen, Wilbur, Wash. -----	20.00
From Estate of Carl Valdemar Funch, L. A. -----	94.67
In memory of Mr. Jean Her- sholt, Hollywood, by Jean Her- sholt Memorial Committee ---	1,319.34

Period from Jan. 1 to March 31,  
1958 ----- \$2,469.51  
Our deepest appreciation for these  
and previous gifts.

Kindest greetings,

Solvang Lutheran Home  
Nis P. Pors, Treasurer.

## Coronet Describes Dr. Fry as Top Protestant Leader

New York — (NLC) — Dr. Franklin Clark Fry, president of the United Lutheran Church in America, is described in the June issue of Coronet magazine as "the outstanding Protestant leader in America."

The Coronet feature on Dr. Fry, written by William Peters, describes the first American president of the Lutheran World Federation as "Mr. Lutheran."

When Dr. Fry became the leader of 50 million of the world's 70 million Lutherans, Peter writes, "it was natural that he promptly be dubbed 'Mr. Lutheran'."

"But Dr. Fry . . . refuses to take the label seriously," Peter says. He quotes Dr. Fry as saying: "In its best sense I am unworthy of it. In its worse sense, the title is unworthy of Lutheranism."

The Coronet article continues: "However, valid this protest, it is nonetheless a fact that Dr. Fry, at 57, is today the outstanding Protestant leader in America. His right to that description rests on a record of solid achievement both within his denomination and, through such groups as the World Council of Churches, whose Central Committee he heads, within the larger Protestant and Christian communities of the world."

## 81st Annual Convention American Evangelical Lutheran Church

Seattle, Washington

August 12-17, 1958

The 81st annual convention of the American Evangelical Lutheran Church will be held in St. John's Lutheran Church, 5515 Phinney Avenue, Seattle 3, Washington, August 12-17, upon invitation of St. John's Lutheran Church, Seattle, Wash. The business sessions, worship services and all meetings of committees and groups will take place in St. John's church, its auditorium, and other facilities.

The opening service will take place at 8 p. m., Tuesday, August 12. The business sessions of the convention will begin Wednesday, August 13, at 9 a. m. Sunday worship services will be held at St. John's church at 9 a. m. and 11 a. m. The convention closing meeting will be at 7:30 p. m. Sunday, August 17.

All congregations of the synod are urged to send delegates to the convention and all pastors are expected to attend. Registration should be in the hands of the credentials committee of the convention not later than July 15. All delegates must be certified by the secretaries of their respective congregations. (Name and address of the chairman of the registration and credentials committee appear in the invitation from St. John's Lutheran Church printed below.)

The convention will deal with all the business submitted to it for action according to the rules governing the convention and found in the synod by-laws as well as those governing the institutions, missions, councils and committees of the synod.

All reports to be presented to the convention must be in the hands of the president of the synod by May 20 in order that they may be printed in the Annual Report and distributed to the congregations and ministers for their study and consideration in due time before the convention.

Special attention is called to Article VIII, par. 5 in the constitution according to which any member or congregation of the synod may submit topics for discussion at the convention by sending any such to the synod president for publication at least six weeks prior to the convention. July 1st is the deadline for publication in the

July 5th issue of LUTHERAN TIDINGS.

The meetings and services of the convention are open to all friends and members of the synod. The host congregation will make announcement with respect to lodging and meals.

The convention is always of great significance to the life and work of the synod. May all delegates and ministers prepare themselves diligently by studying the content of the Annual Report to be published this summer. And may God's blessing rest upon all who in any way accept responsibility for the work of God's kingdom in and through our synod. May the Holy Spirit give us the vision and courage to serve God faithfully and sincerely wherever we live. His will be done.

Alfred Jensen.

April 24, 1958

1232 Pennsylvania Avenue,  
Des Moines 16, Iowa.

## CONVENTION INVITATION

St. John's Evangelical Lutheran Congregation of Seattle, Washington, takes pleasure in inviting the pastors and delegates of our synod to the 81st Annual Convention of the American Evangelical Lutheran Church to be held August 12-17, 1958, in St. John's Lutheran Church, 5515 Phinney Ave., Seattle, Washington.

Registration cards, maps of Seattle, and information of interest to all who plan to participate in the Convention will be mailed before May 10 to the pastors and congregations of the American Evangelical Lutheran Church. Additional information may appear in future issues of LUTHERAN TIDINGS.

The signed registration cards should be in the hands of the Registration and Credentials Committee not later than July 15. Those who desire special services and accommodations, such as daily care for young children, motels, or hotels, are urged to state their requests in letters accompanying their completed registration cards and mail them to:

Mr. Earl Steberl, Chairman  
Registration and Credentials Com.  
St. John's Lutheran Church  
5515 Phinney Ave., Seattle 3, Wash.

The Congregation will do its best to provide adequate housing for all pastors, delegates, and staff members who register before July 15. We expect to house the larger number of our guests in private homes and some in the new Lutheran Bible Institute dormitory not far from St. John's Church.

The Seattle Congregation is looking forward with great expectations to this Convention, to fellowship with old and new friends, and to the spiritual riches and inspiration that this event will offer.

May the Living Lord of the Church continue to abide among us.

Kristen Jorgensen, President.  
Jens C. Kjaer, Pastor.

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, Ashov, Minnesota.

May 20, 1958

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

Name \_\_\_\_\_

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

City \_\_\_\_\_

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