

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



W. R. Wilson Photo, Hampton, Iowa

The Church at the Center

"ALL THE WORLD IS GOD'S OWN FIELD, FRUIT UNTO HIS PRAISE TO YIELD;"

Pictured above the lush fields of Iowa, showing modern stripcropping methods of soil conservation. Many church leaders have seen it as part of their duty and task to promote better methods of food production, and many farmers have welcomed help in planning their farms. The striking aerial photo has caught a church spire at the center of the composition. It appeared in Life magazine. The thoughtful reader will find a veritable sermon in a quiet contemplation of this picture.

The Mountain Revisited

"Forgiving and Being Forgiven"

(Sermon on the Mount as Translated in RSV)

Among African tribes in the Gold Coast, a man who commits a sin, such as murder, for which he is ostracized, flees to the chieftain of another tribe and begs for hospitality. The chieftain confers with the elders and if they deem the man worthy, they go and plead his case before the chieftain and elders of the man's own tribe. If they persuade them to take him back, then he returns as a completely forgiven man. This means that even the memory of his past misdeed is to be wiped out, and the old relationship is restored. If anyone dares so much as to mention the man's misdeed, he is himself subject to severe punishment.

This is similar to the attitude which prevails among other primitive people. When the missionaries of the Moravian Church first went to Labrador and wanted to translate the Gospel, they found that there was no word for forgiveness — no word for forgiveness because the idea of forgiveness had not dawned upon

them who had not heard of one who said: "Father forgive them, for they know not what they do." After a long search, the missionaries came up with a lengthy picture word meaning "not able to think about it any more."

We sometimes hear people say: "Well, I guess I'll forgive — but I'll never forget!" That is not forgiveness at all. Forgiveness means going on as if the old relationship never had been broken. This helps to illustrate a petition in The Lord's Prayer which is translated accurately in the Revised Standard Version. Matthew 6:12, in the King James Version, reads: "and forgive us our debts, as we forgive our debtors." The tense of the second Greek verb at this point indicates action that has been completed before that in the former clause. This the Revised Standard Version correctly renders:

"And forgive us our debts,
as we also have forgiven our debtors."

He who prays this prayer must have engaged in an act of forgiveness before he requests God to forgive him. Our petition is not for the kind of forgiveness we are now offering others, but for the kind we have already granted others. God can forgive us only as we can forgive our brethren. This does not mean that we work out a deal with God, or arrange a bargain with Him. Nothing we can ever give could be offered as a fair return for God's forgiveness. This means rather that God's forgiveness can be received only by the forgiving. A heart that bears a grudge has no room for an infusion of divine grace.

J. Carter Swaim.

Refugees Arrive Here as 12-Year Wait Ends

New York—(NLC)—A German farm couple who have been living in a refugee camp in Austria for the past 12 years arrived here with the help of the Lutheran World Federation to begin a new life in the United States.

Sebastian Rieth, 54, and his wife, Magdalena, 49, are the first refugees from Austria to enter the U.S. with the assistance of the LWF under the refugee-escapee clause of the Kennedy Bill, enacted into law last September.

The Rieths, and 13 other refugees from Germany were met at the pier by representatives of Lutheran Refugee Service when they arrived aboard the transport Berlin from Bremerhaven on May 24.

Both the Rieths are Roman Catholics but as they were sponsored by Lutherans in this country they were included among the more than 90,000 refugees who have been helped by LWF revolving loan funds to resettle in new homes in various parts of the world. They will live with a daughter and son-in-law, Mr. and Mrs. Jacob Waidmann, in Akron, Ohio.

Before the war, the Rieths lived on their own small farm in the German-speaking community of Privlaka in Yugoslavia. In October of 1944, when the area became a battlefield, they were forced to leave their farm and flee to Austria. There for two years

they worked as farmhands for their food and lodging in the village of Kematen.

Later Mr. Rieth had a job as kitchen-boy in the U.S. army mess hall at the Linz airfield. After the withdrawal of American troops in 1955 he worked at odd jobs in the neighborhood.

For the past 12 years the Rieths have lived in the same rough barracks at a refugee camp near Linz, where Mrs. Rieth, skilled at needlework, has occupied her time in embroidering gifts for her daughters in America. Katharina left the barracks for Canada in 1953 and Anna for the U.S. in 1955.

Blessed are they who have nothing to say, and cannot be persuaded to say it.

James Russell Lowell.

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Two Ways of Looking at

Destiny: The Seen or the Unforeseen

OVE R. NIELSEN

ONE OF THE MOST disconcerting experiences of my life occurred five years ago when I was riding the friendly Western Star, bound from Havre to Culbertson. Across from me sat a young man who said that he was on his way east to spend his senior year at a university. He had attended the University of Minnesota for three years but would spend his senior year at Harvard. Naturally I was curious about his change of school and asked for the reason, commenting that the University of Minnesota is a very good school. The young man told me matter of factly, and without even a tinge of a blush of shame, that by graduating from Harvard he would be able to command higher pay. I pitied that young man. He wanted a foreseen destiny and was out to guarantee it.

How different that young man was from one about whom I heard during the years of the deep depression. He was employed at a good salary by an oil company in the Middle East when he decided to study for the Christian ministry. He returned to America, somewhat to the consternation of the oil company, for he was a good man for their industry. This young man had been earning \$3,000 per year, which was a very good salary at that time. He had not been home long when a letter came from the oil company asking him to return at a salary of \$5,000 per year. He replied to the letter but declined the offer. A short time later, they sent him an offer of \$7,000 per year. He also declined that. Non-plussed, the oil company wrote and told him that if the salary offered was too small, they would be happy to increase the amount. He wrote and told the company officials that the salary was more than sufficient. The salary did not constitute a problem at all. It was the job, he said. The job was too small.

He chose the unforeseen. He was ready to plunge into the issues of the day. Friends, seek to know the size of the job. That's the important thing. Find a job through which you will need to confront and help resolve the emerging issues of your time. Don't make it possible for your acquaintances, after your death, to raise a stone with an inscription reading "Here lies John Smith — born a man — died a printer." So live that they will remember you as a man to the very last — a man for whom Christ died so that you, in freedom, could be released for service in the world.

In classical mythology there were three Greek goddesses, Clotho, Lachesis, and Atropos who presided over the destinies and length of life. Destiny means a foreordained condition, conceived of as inescapable, which constitutes one's position or fortune in life. It is regarded as marked out by an agency beyond human control — in the case of Christians, by Divine Providence. The question is, therefore, not whether there is a destiny for each of us, but whether we

should or even can know what our destiny will be — so that it can be seen — or are we big enough to chance a destiny that is unforeseen?

Let's take a look at a man whose destiny seemed foreseen. Let's visit with Job. The Bible describes Job as a chieftain who was of immense wealth and high rank. He was called the greatest of all men of the East. Job is represented to us as a man of perfect integrity — blameless in all the relations of life. By our standards, his destiny seemed secure. He would not need to be concerned about a good retirement plan. Social security benefits would have seemed superfluous.

Quite suddenly he lost his large family. His immense wealth vanished. More than that, Job was afflicted with a disease which made him an object of loathing. Nevertheless, we are told he remained steadfast through it all. Of all things, the question arose as to whether goodness can exist irrespective of reward. The question begged an answer. Can the fear of God be retained by men when every inducement to selfishness is taken away? Can a man lose all that he has except his soul and still love his Creator? Job was to be a guinea pig.

The great desert chieftain asked a most profound question, which I hope you have also asked yourselves. It was this: "What is man, that Thou dost make so much of him, and that Thou dost set thy mind upon him, dost visit him every morning, and test him every moment?" What are you that God has made so much of you? That question, too, begs an answer. You will have learned that, spiritually, you were created in the image of God. Christians believe that they have been redeemed by Christ. Still, it is an unhappy fact that so many people totally underestimate their own worth and make themselves slaves of their own desires rather than servants of the Son of God in whom lies freedom for service in the world.

As students at Northern Montana College, you have been preparing for your future. As you go forth from here, what you do will be tremendously important, but of far greater moment will be why you are doing it. If you go forth intent upon serving only yourselves, there will be few regrets when you have lived out your years. If, on the other hand, you go forth passionately intent upon serving others, life for each of you can be an excitingly unfolding drama, with its final achievement a thing for thrilling suspense until the curtain falls. Have faith that a future, unforeseen, a destiny, still unknown, is the greater and the better part.

If you have the courage to plunge into the unfore-

seen, you will make your thrust in American society, never more complex than it is today. In order to do that, you will need to be individuals whose convictions are a part of the best that America aspires for, and whose courage is a match for your idealism. You will need to be outspoken and, on occasion, perhaps even terrible tempered, while at the same time having compassion and tender sympathies. You will need to be guided by democratic instincts, but you will need to recapture the true meaning of tolerance.

In our current vocabulary, the word "tolerance" has a disgusting connotation. It has departed drastically from its primary meaning and now suggests that nothing should be said which might in any way offend someone else. Tolerance is to endure something with which you disagree. It is not to embrace that which you cannot accept. By being tolerant, you are not to sacrifice what you are. In this complex society you will need to believe with all your mind, and with all your heart, and with all your soul. Study the issues and then believe what you think is right. Have the courage to believe and fight for your convictions. Few things are more sickening to the human soul than to see people conform for fear of a snide remark by some conformist if they do not. The conformist's destiny can largely be seen like a highway spanning a series of barren hills. It cannot be envied. The destiny of the non-conformist is unforeseen. It is a kind which says "one step enough for me."

One of the greatest known dramas of history is recorded in the 14th chapter of St. Luke. Jesus went into the house of one of the rulers of the Pharisees on the Sabbath to eat bread. They were watching Him. The lawyers and Pharisees brought a man before Him who had dropsy. Jesus spoke to the lawyers and Pharisees asking whether it was lawful to heal on the Sabbath. Then He healed the man and let him go. Jesus had the courage to enter where He was not wanted — where He knew that they were actually laying for Him. Having entered, He did not retire to an obscure corner, but took the initiative by picking up the ball and throwing it at them in the form of a very sensitive question. Even more, He healed the man even though work on the Sabbath was expressly forbidden. It was right that He did so. In fact, He could not do otherwise. He was God's ambassador! Whose ambassador are you?

Issues are not clear in our complex society. They are largely muddy. Mark this! Issues of today and tomorrow, and the day after, can only be clarified by people who will study and dare to have convictions. We are in urgent need of men and women who have at the same time convictions, emotions in which these convictions are rooted, and a deep penetration of the problems of society, ours or others, and of the forces which operate within them. We are so concerned with instrumentalities that we are not sufficiently concerned with discovering or encouraging the essence, the causes, of forces which are underneath the surface. There will be struggles and set-backs

for those who will dare to venture forth with convictions. There will also be triumphs. The real question before you is whether you have faith to believe that by living your convictions, there is some unchosen end for you beneath some unexpected star; whether you dare to cross the sea that has no beach, to reach the harbor where your future lies; whether you have learned that God was in the flame at the Battle of Bull Run; whether you know that if there had not been defeat upon defeat, the emancipated feet of the American Negro might never have marched behind the drums of our nation.

So many, many, Americans have resigned themselves to the complexities, and believe that the great issues of today are so gray that they are beyond clarification for action. Too many people lounge before their television sets to absorb the adult westerns like "Gun Smoke" and "Have Gun — Will Travel." It is not that the plays in themselves are highly entertaining. Our people are too sophisticated to admit that. It is because the issues in those programs are clear. White is white and black is black — even to the shirts of the heroes and the culprits.

The performances they convey belong to a departed era. They are as unreal for today, and its issues, as heroic stories about the Vikings were for the people of Denmark roughly a half century ago, when Frederik Pauludan Muller reminded them in his book "Adam Homo" that they could not pour new wine into old wine skins without bursting the skins. We cannot clarify today's issues simply by having James Arness play the part of Matt Dillon any more than the Danes before the turn of the century could determine whether Copenhagen should be fortified simply by reading about their Viking forebears conquering a fair part of England by 886 under Guthrum, their leader. The issues of yesterday, and those of today, are different indeed.

I do not mean to belittle a knowledge of history. Far be it! The need for a common knowledge of the general facts of human history throughout the world has become very evident during the tragic happenings of this century. Swifter means of communication have brought all men close to one another for good or evil. War has become a universal disaster, blind and terribly destructive. It bombs the baby in its cradle and sinks the food ships that cater for the non-combatant and the neutral. There can be no peace now, we realize, but a common peace in all the world. There can be no prosperity but a common prosperity. But there can be no common peace and prosperity without common historical ideas. Without such ideas to hold them together in harmonious cooperation, with nothing but narrow, selfish and conflicting nationalistic traditions, races and peoples drift toward conflict and utter destruction.

Our internal policies and our economic and social ideas are profoundly vitiated at present by wrong and fantastic ideas of the origin and historical relationship of social classes. A sense of history as the common adventure of all mankind is as necessary

(Continued on Page 14)

The Gift From the Past

DR. JOHANNES KNUDSEN



MRS. HARALD PETERSEN'S eloquent plea for a renewed and concerted effort at making our treasure of Danish hymns available to us in the English language is both stirring and challenging. No one who loves this treasure can be unmoved by it. There is probably yet time to do the rescue work, and we certainly have many errors of omission for which we should compensate. If the salvage is to be accomplished, many of the things which she suggests should be undertaken. A committee can do important things in the line of selection (both hymns and melodies), and it can also work effectively in the endeavor to correct and improve presently available translations.

One frustrating thought interferes with both enthusiasm for such an effort and the determination to undertake it, however. We are not dealing only with well nigh forgotten historical or literary sources. We are talking about hymns. Hymns are poetry, and poetry cannot be translated by committee action or by committee request. Danish poetry must be re-created in English poetry, and only a poet can write poetry. Craftmanship, knowledge and skill are undoubtedly elements of poetry, even as the skillful use of color and form and brush technique are part of the art form called painting. But beyond this the intangible genius and inspiration of the poet must be present, and this genius can not be called forth merely by the rubbing of the lamp by a committee.

It is not my intention to throw cold water upon enthusiastic plans. If only one good translation could result from a committee effort, the effort would be worth while. And a committee can do much good in the line of recovery and correction. But we must also face the fact that we might fail for lack of the spirit of inspiration.

What has driven me to the typewriter is not a protest against Mrs. Petersen's sincere intentions. I believe that she has re-called us to something we should be doing. Neither do I protest against the striking metaphor with which she opens her argument

— the one about the salt shakers in relation to more valuable gifts from the past. The metaphor serves her purpose well. But I am writing, because her article stirred thoughts within me, thoughts which have clamored for expression during the last years and which are ever present in my work and in my relation to my church.

The gifts from the past! That we have great gifts from the past there can be no doubt. That these gifts can be regarded as valuable heirlooms which can be displayed or as literary treasures that can be recovered, is also beyond question. I am also certain that neither Mrs. Petersen nor anyone else would limit their value to such comparisons. But must we not primarily learn to appraise the gifts from the past in living or functional terms? Is it not more important that we enter into the problems of our own day with a strong and vital spirit than that we try to recover or perpetuate a life from the past, no matter how grand and significant this was? I am probably as much given to nostalgia as anyone, but the only way I can live my life is to throw myself whole-heartedly into the life round about me, to adjust myself to its task, and to use all my resources to find and give the answers that are adequate today. That this is possible has been a grand and revitalizing experience for me — as I am sure it has been for many others.

The gifts which we, as a group, have from the past are peculiarly related to Danish church life and Danish culture. They are hymns and song; they are legend and story; they are deed and memory; they are custom and folkways; they are religious and educational views and values; they are points of views and philosophies; they are the ways of the heart, the head and the hand. But to be living values and not mere museum pieces they must be put to work, even at the cost of losing the specific forms of the past. I am a teacher and an historian by choice and by what little talent I may have. I love to tell the story of the past, because I believe it is important. But I can only have a living function in the ongoing life of today, if I am a working part of what is going on around me.

The "gift from the past" which has been the peculiar heritage of our church was the treasure of Christian and human insight which was given by Grundtvig and brought to us by the Grundtvigian movement. That this has had a strong and invaluable influence upon our church life, I should be the last to deny. The foundations upon which I build my life were foundations laid within our fellowship, the faith and worship of the church, the emphasis upon the sacraments, the inspiration of song in the church, in the folk school, and in the young people's groups, and the call to awakened and active living. I thank God that I had the privilege of experiencing the flowering of the folk school in our country, and I hope that I shall never repudiate what this and the church meant to me.

But — we are living in the middle of the twentieth

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century, which is in so many ways different from the nineteenth that we cannot hope to be adequate to our task, if we satisfy ourselves with nostalgia or with a static perpetuation of the forms and views of the period that so emphatically came to an end with the first World War. The basic ideas of Grundtvig were incorporated in and expressed through religious and cultural forms of an age now one hundred years behind us. The Grundtvigian movement itself went through some terrific adjustments, as has strongly been demonstrated in recent historical studies in Denmark. Our church and our community were part of this adjustment, but we developed in a different way, in part because we, quite naturally, were separated from that country, and in part because we had our peculiar problems of adjustment.

Various attitudes have made it difficult for us to adjust to the present day, while still retaining the "gift from the past." One group among us has been all too ready to throw the Grundtvigian heritage to the winds, because they never understood it or believed in it in the first place. Some of these are conservative Lutherans for whom Grundtvig was a dangerous radical, and some of them are eager to denounce anything that is traditionally Danish. On the other extreme a second group is too strongly traditionalistic to make the change. Among them a small but vociferous minority fortifies itself in a Grundtvigian orthodoxy, even a Grundtvigian fundamentalism, as rigid and as righteously proclaimed as any Biblical fundamentalism. A third group largely identifies Grundtvigianism with cultural expressions and with the individualistic humanism of the first two decades of our century. This has led to an unfortunate immunity to an understanding of the great religious and theological development of the next three decades. (Cf. Professor Prenter's recent book: "Protestantismen i vor Tid.")

Grundtvig's contribution was a profound and expressed insight into the "nature and function of the church" and Christianity and an equally profound and significant understanding of the nature of man and of society. These understandings were couched in the terms of his time and given expression in polemics (arguments) with nineteenth century movements and ideas. He was abundantly effective in his day, but we cannot be true to the same insights by continuing to verbalize the nineteenth century expressions (and here I am not talking about hymns), for then we fail to relate both the insights and ourselves to the problems which confront us now. The world is mightily different today from what it was a hundred years ago, even fifty years ago. We must understand and participate in the cultural and religious development and in the theological debate going on now. This is the way in which the "gift from the past" becomes important.

The situation today has brought our church into more intimate contact with other Lutheran churches, and the desire has grown to be more closely related to them. This desire has been criticized. It is said that we are enamoured by numbers and that we are ready to sacrifice essentials for bigness. That such

With Joy We Behold The Blessed Day

With joy we behold the blessed day
Again from the night awaken.
That hour when the shadows fall away
May gladly in prayer be taken,
As children of light remembering
The power of night is shaken.

How wondrous the hour of midnight shone
When Christ to the earth descended.
More brilliant the star than summer sun
Where Mary her first-born tended.
No lovelier dawn o'er man's domain
Hast e'er in the east ascended.

If leaves were but tongues, and every tree
A chorus of voices ringing,
His glories remain unnumbered, be
The whole of creation singing.
For shining, eternal, light of life
Is He, by whom day is springing.

Arise like a bird on golden wing,
My soul, rise and sing! Be thankful
For god-given life, for what day may bring;
To Him, over all, be grateful
For Day, given us in Jesus' name,
That dawns into life eternal.

This translation by Saralice Petersen of Grundtvig's "Den Signede Dag Med Fryd vi se" was used in the LWF hymnal at the Minneapolis Assembly.

possibilities exist is obvious. There are elements in American Lutheranism which are not appreciative of that which is important to us, and there is a danger that we might just be "swallowed up." But there are also obvious advantages. Most important among these, it appears to me, is the opportunity we have within the neo-Lutheran development which is approaching many of the views we have, without necessarily knowing that they are ours. The nature of the church and the nature of man are problems strongly in the foreground. We have a contribution to make, and we can make it, if we are alert. Thereby we become stronger ourselves. Our experience in the Joint Commission on Lutheran Unity has been encouraging in this respect.

It is not my intention in this article to discuss Lutheran unity or specific doctrinal views. It is rather to plead that our understanding of our heritage be vital and strong and that we make it thus by putting it to work in the present situation. We cannot preserve it as we preserve food, sealing it in cans or storing it in deep freezes. We must use it boldly in the community of which we are a part. Then the "gift from the past" is a living gift.

Zeal is like fire. It needs both feeding and watching.
W. G. Benham.

If you are vexed or angry you will have two troubles instead of one.
Spanish proverb.



OPINION AND COMMENT

THE NEXT TWO issues of LUTHERAN TIDINGS will be published while the editor is traveling, so it is necessary to ask contributors to send material in July to him % Pastor Gordon Miller, Wayne, Alberta, Canada. During the first two weeks in August, material should be sent to the editor in care of the Synod Convention, St. John's Lutheran Church, 5515 Phinney Ave., Seattle, Washington. In case of any doubt whether contributions will reach the editor in time in late July, material had best be sent to Seattle.

THIS PAGE BROACHED the subject recently of considerations made by young men contemplating the ministry as a life-work. Our remarks about academic degrees by no means covered the subject, and at least one reader whose opinion we highly respect has taken the trouble to write and point this out. Young men who seek schools which offer recognized degrees are at the same time finding schools which have attained recognized "degrees" of teaching capacity. Perhaps the best way to evaluate a school is to examine the men it produces. Since this is not always possible, another way is to admit that certain accrediting standards have been established by official action and by common consent, and that a school can also be evaluated by that accreditation process. Young men take this very seriously, and it was unfair of us not to point out this added fact in our already over-long editorial. They seek a standard as well as a degree. The school which does not offer a recognized degree may be as good as or better than others, but we can hardly blame young men for judging by the widely accepted guage of accreditation and degree.

WHILE IN THE mood for correcting ourselves, we might also admit the inadequacy of our remarks about the distinction between clergy and laity. Clergymen are called to a specific function within the church community, and even the state recognizes this in empowering clergymen to perform acts which are not valid for laymen to perform, (wedding ceremonies). Laymen are "called" in the Christian concept of the word, and in this sense there is no distinction between clergy and laity. But there is a practical difference which our previous editorial did not touch upon. And the Roman church makes a complete distinction which Protestantism cannot accept. At Evanston, the World Council of Churches resurrected the great term "laos Theou," the people of God. This is what is meant by Christian laymen, and the word laity undoubtedly comes from the Greek word "laos" which meant all the Christians. The Greek word "Kleros," source of our term clergy, also seems to have been a word meaning all Christians. Evidently in New Testament times, our current distinction between clergy and laity was unknown. In our day, we have come to recognize a certain valid distinction of

function. In the eyes of God, we are alike His children in all of our many functions. Distinctions made which set clerygmen apart are usually fine when made by laymen, and are usually undesirable when made by overly-professional clergymen.

THE PREVIOUS paragraph raises other thoughts. Our paper, LUTHERAN TIDINGS, belongs to us all, and sometimes readers remind the editor that it is not only ministers who read it. We make an honest attempt to edit the paper from the viewpoint of all the readers, but are ready to acknowledge that many articles may have interest only for clergymen. In numbers, they are only about one per cent of our subscribers. (But all of them read the paper, and not all lay people do, so the percentage of readers is probably higher.) At our conventions, the percentage of those in attendance who are ministers rises sharply to almost 10 per cent. In other synods, the proportion is undoubtedly much higher.

OUR ANNUAL CONVENTION this year in Seattle is far from the numerical and geographic center of the synod, and distance may discourage some people from attending. But the time lost and the expense involved will be well worth it to those who are interested in our synod work. A convention should represent our congregations as widely as possible, and where no delegation can be sent, a congregation should see to it that the pastor goes. Financial help would be fine, but there are other kinds of encouragement which also might make the difference for both clergy and laity. As followers of Christ and as lovers of God, through the special organization which we call our synod, we can all find work which needs our support. The church from earliest times has called conventions. From the minister's viewpoint, the convention is one place where he sits in the congregation, in rapport with the laymen, where the spirit and the work of God does not rest so heavily and directly upon his shoulders alone. The minister needs the experience of sitting still to listen, something which he requires of his flock throughout the year.

WE WOULD LIKE to say a word in behalf of the Grand View Film Library, owned and operated not by the school, but by our department of elementary Christian education. Sunday Schools which are not members of this library are missing a practical method of getting inexpensive visual aids for use in their education programs. A number of churches also make use of the library for summer Bible School work. The nominal charge for belonging is earned back quickly. Cooperative participation makes possible the expansion of library facilities. It deserves our support. And our own schools deserve the support which the library gives in return.

There are two ways of exerting one's strength; one is pushing down, the other is pulling up.

Booker T. Washington.

God never shuts one door but He opens another.

Irish proverb.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

St. Peter's Church
Dannebrog, Nebraska

Dependability

Dependability as it is defined in the dictionary is simply reliable or trustworthy. Just two words, but these are special qualities that every mother must possess to be successful in rearing her family.

A new baby is wholly dependent on his mother. She holds his life in her hands, so to speak. It is up to her to see that the baby is fed properly, kept clean and that he has a place to sleep undisturbed. This is about all a new baby demands but all of it is so very important to his well being.

As the child grows he starts to explore his surroundings, and every day he has many new experiences — some pleasant and some unpleasant. Teaching a child to adjust to his surroundings takes a lot of a mother's time, but he is looking for guidance and a mother must show it to him.

In the course of a day innumerable situations arise in the life of a child and he trusts his mother to guide his footsteps in the right direction so that he may enjoy a full and fruitful life.

A mother could not carry such a heavy burden upon her shoulders without the help of God. She knows she must look to Him for strength and guidance throughout each new day. That family worship is a very necessary part of the day. Even before a child can speak he can be taught to fold his hands and bow his head in prayer. It doesn't take long for him to learn this is a very special part of the day and as soon as he can talk he will want to offer short prayers of his own.

Jesus, the Son of God was sent into the world, as a tiny baby. God placed Jesus in the care of Mary and Joseph. He trusted Mary to give Him the mother's love and attention He needed as a baby and He knew Joseph would feed and protect Mary and the Baby Jesus. In the Gospel of St. Luke (2:8) we learn — "When the Shepherds heard the angel say 'Do not be afraid! Listen I bring you glorious news of great joy which is for every man. This very day, in David's town, a Saviour has been born for you. He is Christ, the Lord. Let this prove it to you. You will find a baby, wrapped up and lying in a manger.' They went straight to Bethlehem to see this event which the Lord has told them about." They told everybody what they had been told about the Child. Those that heard were amazed at what they said, but Mary listened carefully to all these things and treasured them in her mind.

Not long after the birth of Jesus, Joseph was warned in a dream by an angel of the Lord to take

the Baby Jesus and Mary and escape to Egypt and to stay there until he was told differently, for King Herod meant to find the Child and kill Him.

So Joseph took the Child and His Mother with him, and, in the middle of the night, set off for Egypt where he remained until King Herod's death. Their concern was for their Child. Mary did not think about if she would like the life in Egypt but only of the safety and welfare of her Baby.

We know little about the childhood of Jesus until the age of 12 but we do know Mary and Joseph provided Him with the love and protection He needed and worried over Him. We learned in our text for today that Mary became very much alarmed when she realized He was missing from the group. He was only 12 years old so it was a natural reaction for her to worry.

Imagine the anguish Mary and Joseph suffered during the three days it took to find Him. Mary said to Him "Why have you treated us like this My Son? Here have Your father and I been very worried, looking for You everywhere." And Jesus replied, "But why did you look for Me? Did you not know that I must be in My Father's House?"

They did not understand this reply but He went home with them to Nazareth and obeyed them. And as Jesus grew in body and mind, He grew also in the love of God and in the love of those who knew Him. This is truly a responsibility that every parent must face: That every child they rear must everyday grow in the love of God and the people around him.

A 12-year-old child still needs lots of training. A mother's responsibility consists of seeing that her children have the right reading material available; that only a few well chosen TV programs are watched each day. The growth of a child's body depends a lot on fresh air; therefore he should not be watching TV when the weather is such that he can play out-of-doors. There are many decisions to be made in the life of the 12-year-old, and he must be taught how to pray for guidance.

It is a mothers' responsibility to make a house a home so that her daughter in turn may do so for her children and so that her son may be prepared to be the head of his own home someday.

Children will learn so many things by observing them; therefore mothers should practice tolerance and unselfishness toward their families and neighbors. She should lend a helping hand when it is truly needed, and take part in community life only to the extent that it does not interfere with her home life. Mothers should take an interest in school affairs. They should try to arrange their lives and those of the children so that the family has at least one meal a day together.

There is truly a parallel between the dependency of child to the mother, and man to God.

As the child depends upon his mother for love and security, so we all depend upon God for love and security. Amen.

Editor's Note: The above article is a sermon written and delivered by Miss Nancy Scott, a member of the LYF at Dwight, Illinois. It was delivered on Youth Sunday, observed there on Mother's day.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



From the Treasurer's Desk

Flash! The first Jubilee Fund Offerings received here were from Hartford, Conn., and Watsonville, California! The Dormitory Fund has been increased by \$166. The total to date is \$2,860.87.

Ela K. Nielsen, Treasurer.
48 First St., Edison Twp.,
Fords, New Jersey.

Letter to the Editor

Solvang, California.
June 12, 1958

Dear Mrs. Paulsen,

I am enclosing a check for \$25.00 to the Women's Mission Society in memory of my best friend's birthday, Mrs. Seeley Knudstrup.

I loved her as a child when we lived in Ashland, Mich., and this love has grown deeper as the years passed by. I'm sure this little gift will bring her happiness.

Sincerely,
Margrethe (Henningsen) Madsen.

WMS Golden Jubilee Observances in District VII

Rosenborg, Nebraska, observed the anniversary June 12 at the Parish Hall. The program opened by singing "Jesus Shall Reign" followed by a welcome from their Aid president. Greetings were read. Maps, charts, posters and articles were displayed. Pastor Mikkelsen gave the devotions, and the pageant written by Kirstine Thomsen was presented in an appropriate setting. The program closed with the WMS theme song "Lord, I Wish To Be Thy Servant."

A social hour followed. The serving table was lovely with its white linen cloth, tall white tapers in gold holders and gold and white centerpiece in a low gold bowl. The dates 1908-1958 were in gold letters and arranged as a part of the centerpiece. Guests were seated at long tables with white cloths with gold streamers in the center, white tapers with gold bows, in crystal holders and gold and white floral arrangements in low crystal bowls. Baskets of flowers were about the room.

St. John's, Kronborg, Nebraska, observed WMS Jubilee on "Father's Day." There was church services followed by a congregational picnic under the trees north of the parsonage. At 2 o'clock the bell was rung and all went into the community hall to see the pageant, written by Kirstine Thomsen. The congregation helped sing all the songs in the pageant. A poster was tacked just above the family worship table. It depicted with pictures the various deeds of WMS. As the members of the pageant filed off the stage they deposited the WMS envelope into a miniature church made of cardboard; then all the ladies in the audience filed past, deposited their envelope, and left the hall. The fathers and sons played a game of softball and lastly coffee was served. All went home deeply inspired.

St. John's Ladies' Aid of Cordova, held their WMS Jubilee observance in the local church on June 13. The pageant, written by Kirstine Thomsen, was presented by a group of women, and the young girls of our church took part in the musical numbers. We had mimeographed copies of the two special Jubilee songs, written by Rev. M. Krog

and Dr. Johs. Knudsen, so the entire group could join in enjoying them. At the close of the program everyone came forward and placed their Thank Offering envelope on a gold plate. Many beautiful arrangements of garden flowers provided a colorful setting for our activity. The Jubilee posters were displayed and a special WMS centerpiece and napkins were used on the coffee table. Our "Thank Offering" amounted to \$138.97.

Omaha, Nebraska. Central Lutheran observed the Golden Jubilee Sunday, June 15, with a fine supper and program including the pageant written by Mrs. Peter Thomsen, our former pastor's wife, and Mrs. Marietta Strandkov as our speaker. Our envelope collection or offering was a total of \$128.40 which was sent to Mrs. Ove Nielsen.

Jubilee Program

The Ladies' Aid of St. Paul's in Tacoma celebrated the WMS Golden Jubilee on the 13th of June, with a festive luncheon. The white covered tables had a gold streamer along the center, place mats made by our artistic pastor, John Pedersen, gold lace doilies, specially imprinted napkins, centerpieces of gold and white flowers, and white candles in gold candlesticks. The place mats had a line drawing of four women on a Humboldt Park bench, their dreams of work which could be done by a mission society in the clouds above them. In one of the clouds was our program for the day, which included a talk by Mrs. Fagerlin, wife of a ULC pastor in our city, and music by a string trio. Mrs. Fagerlin drew a very interesting comparison of the work done by the women of our respective churches, showing where we differ and where we are alike, but pointing out that our aims are, after all, the same. Hearing such a talk makes me feel that a merger with other Lutheran bodies cannot help but be a gain for all of us.

Having used a candle ceremony for distributing the Thank-Offering envelopes in March, we simply placed a gold basket on a gold covered table in front of a bulletin board with appropriate pictures and our Golden Jubilee banner, where the envelopes were gathered as the women arrived.

Kimballton, Iowa, Jubilee Celebration

Friday, June 13, 1958, the Women of the Immanuel Lutheran Church at Kimballton, Iowa, celebrated the 50th Anniversary of the WMS.

The event was held at the Town Hall and the evening started out with a potluck supper for the women and their families. A very good crowd attended and a delicious meal was enjoyed.

All around the hall were symbols and reminders that this was the Golden Jubilee of WMS. One very special feature was the four-tiered cake, baked and decorated by Mrs. Emil Noelck and Mrs. Lamont Christensen. At the close of the meal this cake was cut and served at the tables.

The program committee had a very interesting program planned for us. The highlights of this was a pageant showing 50 years of help and service by WMS. Several numbers were sung by the church choir and we also heard from a small band, made up of local children, which was very good. Greetings were read from our National and District Presidents of WMS and other talks were given by local people.

To close the evening an offertory was taken to gather in our WMS envelopes. As each woman dropped her envelope in the plate, she was given a lighted candle to carry

(Continued on Page 11)

Keepsakes and Heirlooms

By LETTIE B. RITCHIE

Did you ever notice that possessing an heirloom has some value as a morale-builder for the owner, and even for his family? The article may be only a keepsake of no great value, cherished because of some association.

An heirloom differs from a hobby collection in that it is usually some unique article passed from one generation to another, whereas a hobby collection is a number of things that have been accumulated by the owner and that might possibly be duplicated by other enthusiasts.

The desire for keepsakes is born in us and manifests itself at an early age. As the years pass, ideas change as to what are valued as keepsakes.

It is a good thing to give an older youngster a keepsake or heirloom of his very own, something with a significant story or history attached to it.

There are both individual and family keepsakes. One family had a small spider on which a grandmother had cooked for six weeks while crossing the Atlantic. A man had a spinning wheel, an oxbow, a bootjack, a butter mold, used by pioneer ancestors, also the wheel that drew the old oaken bucket from the family's first well in the new land. Another had the wooden chest in which his immigrant grandparents had brought the family possessions to America.

A doctor carried in his packet, as a memento of his mother, the silver thimble that she had worn. The tin candlesticks that had held tallow candles in a Wisconsin pioneer lumber camp were treasured by another family.

On her 12th wedding anniversary — the Linen Anniversary — a young woman was given a piece of linen woven in Ireland in 1780 by a grandfather as part of his wedding outfit. It was customary for the groom to furnish part of the household linens.

A woman inherited a little pin worn by her grandfather while a soldier in the War of 1861-1864. Beneath the glass was a tiny curl of his wife's hair.

A "Keepsake Evening" for young and old in the church will prove to be an easy and enjoyable way of observing a church birthday. People showing their treasures and telling their stories furnish the program and suggest the music. The program requires no practice and is its own icebreaker. Such an evening furnishes the opportunity for many to take part, and it draws together the generations.

— Church Business.

Venturing

In following Christ it is the first venture that costs. Once on the way one does not find it harder than other ways. Like the entrance into chilly waters, the worst is the plunge. The danger is that one will shrink from the venture, and that everything will be lost for the simple lack of the courage to begin.

— Cresap.

Midsummer-Fest

The Nathanael and Volmer Lutheran Churches of Dagmar, Montana, are holding their annual Midsommerfeste celebration July 18-19 and 20. Pastors Ove R. Nielsen and Verner Hansen are to be the guest speakers. We cordially extend an invitation to all our friends who wish to share in these meetings. The schedule is as follows:

Friday, July 18 at Nathanael Lutheran Church

- 2:30 p. m.—Lecture, Rev. Ove Nielsen, of New York.
- 8:00 p. m.—Lecture, Rev. Verner Hansen, of Los Angeles.
- 9:30 p. m.—Coffee served by the Luther League.

Saturday, July 19 at the Volmer Church

- 10:30 a. m.—Worship service conducted by Rev. Ove Nielsen.
- 12:00 Noon—Dinner served by the Volmer Ladies' Aid.
- 2:00 p. m.—Lecture by Pastor Hansen.
- 3:00 p. m.—Lecture by Pastor Nielsen.

Sunday, July 20 at the Nathanael Church

- 9:00 a. m.—Danish service and communion conducted by Pastor Nielsen.
- 10:30 a. m.—English service and communion conducted by Pastor Hansen.
- 12:00 Noon—Dinner served by the Nathanael Ladies' Aid.
- 2:00 p. m.—Lecture by Pastor Nielsen.
- 3:00 p. m.—Lecture by Pastor Hansen.
- 5:30 p. m.—Lunch served.
- 8:00 p. m.—Lecture by Pastor Nielsen.
- 9:00 p. m.—Lecture by Pastor Hansen.

Coffee served after these meetings in the church parlors.

Gayville Greetings

The Danish Ladies' Aid, Gayville, celebrated the Golden Jubilee, 50th Anniversary of the WMS on June 11, with ladies of the Viborg, South Dakota, congregation as special guests. Welcome was given by Mrs. Chris Snyder, and Pastor Harold Ibsen offered prayer. Then the children of the church presented a pageant, a poem was recited by Cheryl Jepsen, and also by Patty Petersen. Thank offerings were received in behalf of the WMS by Mrs. Don Kaufman, and Mrs. Chris Snyder presented a history of the Ladies' Aid. A surprise was in store for all members of the Aid who had belonged for 25 years or more. A pin was presented to each one. The presentation was made by two of the youngest members, Mrs. Alden Jensen and Mrs. Charles White. Those receiving the award were Mrs. Anna Anderson, Mrs. Christina Hansen, Mrs. Minnie Jensen, Mrs. Hilda Jepsen, Mrs. Nils Jensen, Mrs. Magnus Jepsen, Mrs. John Kaufman, Sr., Mrs. Lewis Smith, Mrs. Albert Smith, Mrs. Arthur Junker, Mrs. H. P. M. Hansen, Mrs. Ed Mortensen and Mrs. Jens Lund. A memorial poem was read by Mrs. Carl Millen, and following prayer by the pastor, a delicious lunch was served by members of the Aid.

Lutheran News from Around the World

FINNISH CHURCHMEN DISCUSS MIXED MARRIAGE PROBLEMS

Helsinki — (NLC) — Mixed marriages between Lutherans and Orthodox were discussed when theologians and laymen of the two faiths met for a conference at the Finnish Church Training Institute at Jarvenpaa early in May.

The conference explored problems raised by mixed marriages and drew up suggestions about pastoral follow-up in these cases which will be sent to all local congregations of the two Churches.

Mixed marriages between Lutherans and Orthodox, especially in the east of Finland, have involved 85 per cent of the Orthodox population in some districts. The Finnish Lutheran Church has about four million members, the Orthodox 76,000.

Participants in the discussion included Lutheran Bishop Eino Sormunen and Finnish Orthodox priest Father D. Tarvasho.

The conference also agreed to recommend to the Finnish Government's Board of Education that school text books in the future should include only such teaching about each Church that is approved by the church authorities.

The conference was arranged by the Ecumenical Conference of Finland in cooperation with the Laymen's Institute of the Lutheran Church of Finland and the Ecumenical Institute of the World Council of Churches. The latter's director, Dr. H. H. Wolf of Bossey, Switzerland, took part in the sessions.

OFFICIALS SURVEY LUTHERANS OVERSEAS SERVICE CENTERS

Washington, D. C. — (NLC) — A comprehensive study of the off-station Lutheran ministry to overseas servicemen will be made by administrators of the Lutheran Service Commission this summer.

Dr. Carl F. Yaeger and the Rev. Walter E. Kraemer, associate secretaries of the LSC, will make a survey of existing overseas service centers and appraise the military situation in regard to the need and feasibility of additional facilities at strategic locations outside of the U. S.

The commission heads will take part in the formal opening of a new center on Okinawa in June which has been timed to take advantage of their visit.

In addition to the Okinawa center, four others where servicemen may go for off-duty relaxation and fellowship are in operation in the Far East and Europe.

Overseas centers are located at Tachikawa and Yokosuka, Japan; Olongapo, Philippine Islands; and Kaiserslautern, Germany. The secretaries will also visit three centers in Alaska at Anchorage and Fairbanks on their way to Japan.

The official visit, generally made biennially, is part of the overall program of the LSC which has headquarters here and maintains facilities near military installations. They will leave Washington June 6, and intend to return the latter part of July.

The LSC is a joint agency of the National Lutheran Council and the Lutheran Church-Missouri

Synod. Funds supporting the program are furnished by the NLC's Lutheran World Action and the MOSY's Armed Service Commission.

LUTHERAN LAYMEN TO SPONSOR BRAZILIANS

(NY) Chicago, June 24—The executive committee of the Lutheran Laymen's Movement for Stewardship of the United Lutheran Church in America will bring two members of Brazil's "LLM" to the United States for three months next year.

The exchange program was announced at the semi-annual meeting of the LLM's executive committee here by Dr. Henry Endress, executive director.

The Brazilian counterpart of LLM is known as "The Legion of Builders."

Everett G. Mitchell, president of LLM, said the purpose of the visit will be to give the Brazilians an opportunity to observe American Lutheran stewardship. As part of their itinerary, the two men will attend stewardship workshops and will spend time in Lutheran congregations.

Sponsorship by the LLM is in cooperation with the Lutheran World Federation's exchange program.

The exact date for the visit of the South Americans will be determined at the executive committee's next meeting in New York in January, President Mitchell reported.

Kimballton, Iowa, Jubilee Celebration

(Continued from Page 9)

around the hall. When everyone had their candle the lights were put out and we marched around the hall with our lighted candles.

All in all, we here in Kimballton feel that we had a very delightful and successful evening to celebrate our WMS 50th Jubilee.

An Iowa Jubilee Banquet

One-hundred-fifty women of the AELC churches in the Waterloo-Cedar Falls area — Bethlehem, St. Ansgar's, St. Paul's, Fredsville and North Cedar, celebrated the fiftieth anniversary of WMS with a banquet and program at the Cedar Falls Women's Club House, Friday, June 13, 1958.

Many factors combined to make this occasion a happy one. The heavy rains halted to give us a perfect June evening. The large number of women from the five churches who gave so willingly of their time to make the evening a memorable one was an inspiration. Most of all we were thankful for the attendance of five national and district officers, past and present, who spoke to us of the past with sureness and of the future with conviction.

Following the fellowship dinner and interesting program of music, devotion and study was presented. Highlights of the program as related to the aims of WMS, the accomplishment to date and the demand of the future were presented in the devotions, and in a panel discussion which developed the theme OUR HERITAGE—OUR CHALLENGE.

A verse choir accompanied Mrs. Hofstad whose devotion centered about the question: WHO IS MY BROTHER?

During the evening greetings were read and a telegram was sent to Mrs. Knudstrup. The combined "Thank Offering" for the evening amounted to \$256.50. The opinion of the women who attended this Friday the thirteenth anniversary celebration seemed to be we should all get together oftener.

LWF Officials Deplore Ouster of Bishop Ordass

New York—(NLC)—A statement deploring the ouster of Bishop Ordass as head of the Southern District of the Lutheran Church of Hungary has been issued by the Lutheran World Federation.

The statement, which stressed that the removal of Bishop Ordass does not affect his status as first vice president of the LWF, was signed by Dr. Franklin Clark Fry, president of the Federation and of the United Lutheran Church in America, and Dr. Carl E. Lund-Quist, executive secretary of the LWF.

Made public simultaneously in New York and Geneva on June 30, the statement said the LWF deplored that Bishop Ordass "has been deposed from ecclesiastical leadership of a diocese that was rightly his."

"But," it added, "the esteem in which this stalwart and truly Christian figure is held all over the world is undiminished. Indeed our admiration for the constancy of his spirit grows and grows."

The statement said that the action taken against Bishop Ordass was regarded by the Federation "merely as the culmination of a chain of events that have been taking place over several months under pressure from the Hungarian government."

This was a reference to the campaign launched last December by the state to restore Communist-approved churchmen to active leadership in the Lutheran Church. The government justified its move on the grounds that it was aimed at bringing an end to the "lawless conditions existing since the counter revolution" in Hungary early in November of 1956.

At that time, Bishop Ordass, returning to office as Primate of the Lutheran Church, led a reorganization to free the Church from state control of its ecclesiastical affairs. Pro-Communist leaders resigned or were dismissed and former officials took over their posts.

Bishop Lajos Veto resumed office as head of the Northern District, replacing Bishop Zoltan Turoczy, and as Presiding Bishop of the Church, replacing Bishop Ordass.

Erno Mihalyfi was reinstated as general inspector of the Church and Josef Darvas as lay inspector of the Southern District. Both resigned during the Hungarian uprising and their positions had been vacant since then.

Also returned to office was the Rev. Karoly Grunvalszky as general secretary, replacing the Rev. Imre Veoreos.

The removal of Bishop Ordass as the last obstacle to the state's domination of the Church came when the government, in answer to a request from the council of the Southern District refused to recognize the resignation of Bishop Laszlo Dezser as legal, thus paving the way for his possible return to office. Western observers, however, do not believe that he will accept the post again.

Following is the complete text of the statement issued by the LWF:

The Lutheran World Federation sees the removal

of Bishop Lajos Ordass from his last official position in the church life of his country merely as the culmination of a chain of events that have been taking place over several months under pressure from the Hungarian government.

We deplore that Bishop Ordass has been deposed from ecclesiastical leadership of a diocese that was rightly his, but the esteem in which this stalwart and truly Christian figure is held all over the world is undiminished. Indeed our admiration for the constancy of his spirit grows and grows.

Bishop Ordass' status as first vice president of the Lutheran World Federation is in no way affected by this devolvement, of course, and remains unchanged.

ELC Starts Congregations in Mexico and Norway

Minneapolis—(NLC)—Plans to establish English-speaking congregations this summer in two foreign countries — Mexico and Norway — were announced here at the 23rd biennial general convention of the Evangelical Lutheran Church.

Dr. Philip S. Dybvig, director of the ELC's Board of Home Missions, reported that the Rev. Hjalmer F. Hanson, pastor in Granite Falls, Minn., for nearly ten years, will begin a new parish in Mexico City on July 1.

The congregation is being organized in cooperation with the American Lutheran Church, which is providing a church and a parsonage, and with the Women's Missionary Federation of the ELC's South Central District, which is supplying the pastor's salary and other expenses.

Mr. Dybvig said there are some 42,000 Americans in Mexico City, employed in U. S. industry branches and in diplomatic and military installations. A nucleus of 19 ELC member-families will provide a beginning for the congregation, to be known as "The American Lutheran Church of Mexico City."

Mr. Hanson will retire as a navy chaplain in August after 25 years of service, in World War I as a sailor and in World War II as a transport chaplain and chaplain with the famed Great Lakes navy choir.

Assigned to begin an English-speaking congregation for some 3,000 Americans living in Oslo is Dr. Oscar C. Hanson of St. Paul, staff evangelist of the ELC for the past five years. He will sail for Norway on July 23.

Dr. Hanson, no relation to Pastor Hanson, is widely known as Bible teacher, evangelist and youth leader. In 1955 he spent six weeks in Norway conducting "Preaching-Teaching-Reaching" missions under the joint sponsorship of the Church of Norway and independent Christian groups in that country.

Faith, like light, should always be simple and unbending; while love, like warmth, should beam forth on every side, and bend to every necessity of our brethren.

—Luther.

How rare it is to find a soul quiet enough to hear God speak.

—Fenelon.

Life in Our Church

VALDEMAR S. JENSEN

One of our ministers has left us and joined the Roman Catholic Church; now some of us are busy trying to analyze his possible reasons. "How could he do this? What was there in his background that made this step possible? Was he a visionary who took his cue from books more than from the living church?" Etc., etc.

In endeavoring to evaluate this man's action, let us confine ourselves to what we know about him; i. e., to the time that he has been with us. As far as I remember, he came to us at the beginning of the forties. He has, then, been with us about fifteen years. It cannot be said that he is a shiftless man, going habitually from one to the other. He was with us long enough to discover whether he had what he was seeking.

It will possibly be remembered that during the thirties and beginning of the forties there were in Christendom two divergent movements.¹ There was a tendency to make everything in Christianity fluctuating. It was as if all experience of past ages were to be discarded, and we were to begin again from bare bottom. Dogma was anathema. "The acids of modernity" as Walter Lippman expressed it, were supposed to have eaten through the teachings of the theologians of the past. Maybe this movement really was rebellion against authority. Maybe there is a connection between the present delinquency of the young and the rejection of authority by their elders — i. e., by the Church; for it is the life of the Christians that mostly decides the life of the commonwealth.

But pressure engenders pressure. During this same period of the thirties and early forties there was a movement in the very opposite direction from fluctuation; a search for an asking after that which in Christianity stands fast. Evidence of this movement were the many books all asking directly or indirectly the question: What is Christianity?

But these books went no farther than to the Bible which Protestants hold to be the Word of God. They did not arrive at that which is central in Christianity: The Word of Faith as the life-giving Word in baptism;

The Words of institution at communion: the song of praise to God at the worship of the congregation of believers. The great question did not receive, and has not received, its final, conclusive answer in America.

It was during this period that Einar Anderson came to our seminary. He is of Swedish descent, but he did not go to Rock Island, he did not go to any of the large seminaries: he came to our little seminary in Des Moines. Why? Anderson is a man of very extensive reading. In some way or other he must have heard or read about the answer to the great question which Grundtvig had given in Denmark. As we were called the Grundtvigian church, he must have reasoned that at our seminary he could be led to grasp the answer which Grundtvig had given. As to whether he found what he was seeking we may judge from what happened at our convention at Ringsted, where we repudiated that paragraph in our church's confession which defines itself (2 Tim. 3:16) and instead ranged ourselves with those who say, "the Bible is the Word of God" and go no further.

Anderson was present there. When this vote had been taken he and a friend took to their auto and drove to the friend's home. They stayed there that night. Next day they drove and drove out over the land. But where would they go? There was no place to go to find surcease for their sense of loss. They drove back to the convention. There Einar Anderson, not on the convention floor but semi-privately, vented his disappointment and wrath on the heads of those leaders who, it seemed to him, had betrayed that which he had hoped stood fast in Christianity.

Then he left, and from that time on we, his friends, did not hear from him until he had joined that church which claims to have that which in Christianity stands fast. His best friend was toward the end of this period asking about his address. He was making up his mind without outside influence.

Let those among us who are without sin cast the first stone.

The greatest disaster of the modern Church is that a person has to be respectable in order to get into it.

—William Barclay.

OUR CHURCH

Cozad, Nebraska. Pastor Thorvald Hansen has been in New York on vacation during June and early July, a trip that was postponed due to the illness of his children. A number of other children of the community became ill at the same time, forcing the cancellation of closing ceremonies for the summer Bible School. Fourth of July was observed by the congregation here, as in many of our church communities, with a church dinner followed by games and picnicking. In a week, contractors will be submitting bids to the church building committee for the new church. It is expected that the July 13 congregational meeting will vote on the bids.

Ringsted, Iowa. Dr. Ernest Nielsen was a guest speaker here June 29. Local pastor, Carlo Petersen, is in Denmark.

St. Paul's Church, Cedar Falls, Iowa. Pastor Harold Olsen will be attending two meetings in the near future: Institute on Preaching, in Fremont, Nebraska, and a Home Missions Training Program, in Northfield, Minnesota. His mission church here recently received the gift of a refrigerator for the kitchen and two large movable screens for use during Sunday School sessions. Two beautiful offering plates were also a recent gift. The congregational picnic is to be held July 20th at Assink Park.

Hartford, Connecticut. Pastor H. O. Nielsen, pastor of Bethlehem Church, Cedar Falls, has resigned his pastorate as of June 15th and has accepted a call from Our Savior's Church of Hartford. Pastor Nielsen has been in Cedar Falls since 1944, having come from Junction City, Oregon. For many years Pastor Nielsen was Vice President/Secretary of the AELC. A new church, parish hall and parsonage is being built on six acres of new land in a Hartford suburb.

North Cedar, Iowa. The mission here has had an attendance of 64 children at summer Bible school. Our synod churches in the Cedar Falls-Waterloo area have had an attendance of over 400 at Bible School this year.

Danewang, Texas. Pastor Ronald Jespersen will soon be returning to Iowa where he served as pastor of our church in Newell for a number of years. He has accepted a call from Bethlehem Church in Cedar Falls. Pastor Jespersen is a member of the synod's Board of Education.

Newark, New Jersey. A young lady of this congregation, Miss Meta Michalsen, recently graduated from Bethany College, and has been awarded a Fulbright Scholarship for a year of study in France at the University of Paris.

Philadelphia, Pennsylvania. Newest addition to the staff of the Long-Range Program of Parish Education in which

1) For further elucidation see Norgaard: "Kirkemarken."

the AELC is cooperating is the Rev. Leroy Norquist, Ph.D., of Des Moines, Iowa. Dr. Norquist, who has been serving as professor of New Testament at Grand View Seminary, will become an editor of curriculum materials in the new educational program.

A graduate of Augustana College and Seminary, Dr. Norquist is a member of the Augustana Lutheran Church and will be serving in the Long-Range Program as a representative of the staff of the Augustana Board of Parish Education.

Cooperating in the LRP are the Boards of Parish Education of the American Evangelical Lutheran Church, The Augustana Lutheran Church, The Suomi Synod, and The United Lutheran Church in America. Representative of the AELC on the Joint Board Committee which is directing the program is the Rev. Howard Christensen.

The staff of the Long-Range Program is at present engaged in research and development of a curriculum design for the future educational program of the four bodies.

Destiny: The Seen or the Unforeseen

(Continued from Page 4)

for peace within as it is for peace between the nations. In order to cope intelligently with the issues in Montana, you will need to know this vast expanse of plains and mountains as it was known by Joseph Kinsey Howard. In order to cope wisely with our national issues, you will need not only to study the generally accepted textbooks, but the writings of such men as Bernard de Voto. Some of the paramount issues before our nation today are desegregation, nuclear power for the military, nuclear power in outer space, and peaceful use of atomic energy, as well as automation and what happens to persons in periods of recession.

We can add to these the current revolution in agriculture which reaches into Plentywood and Turner as it does into nearly every community in eastern Montana, and the general international issues including use of the United Nations, and developing of peaceful instruments of international settlement. Add to these the population explosion which is taking place throughout most of the world, and you will know there are issues awaiting solution. These and many other issues become your problems. Others, likely even more complex, will develop in the decades which will mark the days of your years.

Each one of these issues is concerned with people, spiritually created in the image of God. People are precious because they are God's creatures. God is mindful of them. He is mindful of us — of you. He tests us every moment. He gives us not only the opportunity for salvation but the one to be of service in the world. Have

you been so challenged — so stirred — at Northern Montana College that you have identified yourself with some cause, some paramount issue of the day?

Most of you are members of one or another of the hundreds of churches whose steeples point heavenward in the towns and cities of eastern Montana, where people flock together from their homes on wheat or cattle ranches. In your church, you perceive both the real and ideal. Most of you see your church in that profound perspective which permits its being observed from two angles at once. You see it realistically, at the same moment you see it ideally. Ideally, for you, your Church is filled with pure white light, shining down through the ages from Bethlehem, the Mount of Transfiguration, and Pentecost, to dispel all darkness. Through its beams men and women, infants and aged, can touch the face of our Redeemer. That ideal light is most important to you. Ideally, your light is in the world but it is not of the world.

Realistically, the Church, as it is manifest in your community, is somewhat different from the ideal. It is a Church of flesh and blood, of frailty and strength, of defeat and triumph, but animated by the spirit of Christ. Often, however, it is retarded in its purpose by the reticence of bewildered men and women who remain adamant under the persuasion of the Gospel. That Church preaches and teaches, administers the Holy Sacraments, gives shelter to the aged, visits those who are in affliction, feeds the hungry, clothes the naked, and brings living water to those who thirst.

Just as you see both the real and the ideal in your Church, so must you see them in every endeavor of your home, your community, your city and the world. In that way you will discern the issues. When you have discerned them, study them. Having studied them, fight for that which is pleasing to your Creator. Remember that, like Job, He will be testing you every moment.

In the play "The Servant in the House" written by Charles Rann Kennedy, which played in the Savoy Theatre in New York in 1908, those in attendance heard the butler say the following, in speaking of a beloved institution:

"The pillars of it go up like the brawny trunks of heroes. The sweet warm flesh of men and women is moulded about its bulwarks, strong, and impregnable. The faces of little children laugh out from every cornerstone. The terrible spans and arches of it are the joined hands of friends. Up in the heights and spaces are inscribed the numberless musings of all the dreamers of the world. It is yet building — building and built upon. Sometimes the work goes forward in deep darkness — sometimes in blinding light. Now it goes forward beneath the burden of unutterable anguish —

now to the tune of great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the night-time, one may hear the tiny hammerings of the friends at work up in the dome — the friends who have climbed ahead."

Live your life toward the unforeseen — built on the tested principles of the ages, and sustained by the Word of God. Join with those who, in the silence of the night-time, can be heard hammering in the dome. Be one of those who climb ahead in service of fellow men. Let your goodness exist, let it grow, irrespective of reward.

Rev. Armin Oldsen Returns as Summer 'Hour' Speaker

The Rev. Armin C. Oldsen returns to the Lutheran Hour microphone on Sunday, July 13, as 1958 summer guest speaker. He was regular Lutheran Hour speaker from 1951 until 1953 when he resigned on his doctor's advice.

A recorded interview from Elmendorf Air Base, with Alaskan Air Force Command Chaplain (Col.) Martin C.



Rev. Armin C. Oldsen
Lutheran Hour Guest Speaker

Poch will be the first in a vacation series of brief reports from the touring regular Lutheran Hour speaker, Dr. Oswald Hoffmann. He will return to the air to open the program's 26th broadcasting season on September 21.

Pastor Oldsen, now director of religious education at Concordia High School, Fort Wayne, Ind., on Sunday will begin a ten-week series of very practical addresses under the theme, "Christ Helps Modern Man Solve His Problems." The first message will discuss the problem of loneliness.

"Loneliness comes in many shapes and styles," the noted spiritual counsellor will say. He will enumerate the loneliness of being alone, of the crowd, of the institution of old age, of leadership, of being misunderstood, of frus-

tration, of grief, of shyness, of standing on principle.

"Even Christ knew what it is to be lonely," the speaker will say. He will illustrate that Christ was an outcast from His home town, that He was continually misunderstood, and that He was alone in His suffering and death for men's sins.

"Christ came into the world," Pastor Oldsen will point out, "that no one need ever again feel altogether alone." He will say, "The awareness of God's loving presence in Christ has supported millions of men and women in their loneliness."

The Significance of Sameness

(Condensed from an editorial by Dr. W. J. Thompson in *Messenger of Inspiration*, a United Amateur Press Association Publication.)

There is a humorous story of a small boy who came to the breakfast table one morning in a critical mood. After looking over the usual menu awaiting him, he inquired plaintively: "Mother, don't hens ever lay anything except eggs?"

There is a feeling of resentment against Life's sameness. The passing days show little variety. We get up in the morning at the usual hour, eat the usual sort of breakfast, put on the same coat, leave the house at the same time, catch the same bus, or drive the same car to the same place of business in order to perform the same sort of duties. At the usual quitting time we walk along the usual route to catch the usual bus for home, purchase our usual newspaper, listen to the usual radio broadcast, yawn in the usual way, go to bed at the usual hour, and get up next morning, to start the same thing over again.

Life is largely made up of routine events. Just one thing following another; everywhere we turn we find this law or repetition. It is demonstrated in the physical universe—in the starry heavens, and in the life of each individual. Vital facts affecting our very existence are closely identified with this principle of repetition. So many fail to realize the significance of sameness, and continue longing for the usual and spectacular in life. Emerson has a special message for such persons—"Here is the difference between the wise and the unwise: the unwise wonder at the unusual, but the wise wonder at the usual."

We all need to be reminded of the glory of the usual, the romance of the commonplace, the infinite value of the ordinary everyday things of life.

Over and over again

We do the very same thing,

And from this repetition

Life's power and wisdom spring.

Each morning as we face familiar tasks we find two roads open before us. One leads to staleness and boredom, and the other offers delightful

A Laymen's Week will be held at the Protestant Pavilion at the Brussels World's Fair August 2-8. "Partners in Christ" is theme for the program which features morning worship services and afternoon discussion groups.

Miss Ella Harllee, Washington, D. C., is chairman of the program for Laymen's Week. She is head of the Department of Radio and Television of the Council of Churches National Capital Area, Washington, D. C.

Mrs. Theodore O. Wedel, Washington, D. C., co-chairman of the U. S. Committee for the Protestant Pavilion, will open the Laymen's Week Saturday afternoon, August 3, as a moderator of a panel on "Working Together for Christ."

"The Bible Challenges the Laymen" is topic for the Sunday evening services in which a German speaker will discuss the Biblical concept of the laity.

An organ recital by Frau Hildegard Rauch of Munich, a song recital by Gudmunda Elliasdottir of Iceland, and a Danish dramatic reading "Christianity and Imagination" are afternoon events scheduled for Laymen's Week.

On Thursday, August 7, a discussion group will center on "Laymen Witnessing at Work."

The week will conclude with the regular Friday Protestant Hour service featuring "Christ's Claim on Laymen." Speakers will be Dr. Theodore Adams, Richmond, Va., president of the Baptist World Alliance.

The Washington, D. C., group which has taken major responsibility for planning the week under the chairmanship of Miss Harllee includes a number of prominent Protestants from ten countries. They are: Mrs. Marmeta Block, Philippines, director of the International Christian Center; Mr. Carlo Christiansen, cultural attache, Danish Embassy; Mr. David de Boynville, Information office of the British embassy; Mr. A. deVries, first secretary of the Netherlands Embassy; Miss Mary Duthie, Canada, public relations officer for the YWCA; Mrs. Parvaneh

discoveries to keep Life fresh and new; we make our own choice.

The duties we know so well,
The tasks we do every day,
As we trust God's guidance, tell
Of new joys along Life's way.
Sunrise, and noon, and sunset,
Then darkness — and light again;
So often repeated — yet
In this way God blesses men!

At the World's Fair

Khosrophur, Iran, whose husband is with the World Bank; Mrs. Hanna Kiep, Germany, women's affairs attache at the German Embassy; the Rev. James Moore of the U. S. Information Service; Miss Olinda Roettger of the public relations staff of the National Lutheran Council; Mrs. Margareta Soderblom, attache at the Swedish Embassy; the Rev. Herbert Stein-Schnieder, minister of the French Protestant congregation in Washington; Mrs. Mary Strobel, director of the Protestant European Tour; and Mrs. Wedel.

More than \$80,000 has been raised in the United States for the Protestant Pavilion at the Brussels World's Fair.

The Commission on Ecumenical Mission and Relations of the new United Presbyterian Church in the U.S.A. voted on June 16 to give \$5,000 to the project.

Other recent denominational gifts include \$3,000 from the Board of Missions of the Evangelical United Brethren Church, \$1,000 from the Disciples of Christ, and \$500 from the General Division of Women's Work of the Protestant Episcopal Church.

Goal for U. S. Protestants is \$100,000. Chairmen of the U. S. Committee are Charles C. Parlin, New York, prominent Methodist layman; and Mrs. T. O. Wedel, Washington, D. C. national president of the United Church Women.

The Protestant Pavilion has been in operation since April 20 and has drawn large crowds. It is located near the atomium which is the symbol of the Fair.

Belgian Protestants, who initiated the project, hope Christians around the world will help them to raise their total goal of over \$235,000. With this sum, they will be able to transfer the Pavilion to a permanent location for use as an ecumenical center after the Fair is over.

U. S. denominations, local churches, Sunday school classes, church councils, armed forces groups, women's societies, and individuals are among those listed on the Protestant Witness Roll at the Pavilion. A square dance held by the Young Adults of the Council of Churches National Capital Area, Washington, D. C., brought in \$1,000 for the Pavilion.

A contribution of \$5 or more entitles the donor to listing on the roll. Checks should be made out to "Friends of the World Council of Churches" and sent to Protestant Pavilion, Room 1005, 156 Fifth Avenue, New York 10, New York.

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 have been mailed to the pastors and congregations of the American Evangelical Lutheran Church. Colorful brochures on the Puget Sound Country will be mailed free of charge to all members of our synod who request them.

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.

Please Register Now

The National Convention of the AELC, August 12-17, 1958, will be held the week following the Seattle Sea Fair and Gold Cup Races which draw many thousand visitors. Because many of these visitors remain in Seattle a few days after the Gold Cup Races, and many of our church members in Seattle live in small apartments, space available for convention registrants will be limited.

It is important to pre-register early, preferably before July 15.

St. John's Housing Committee will accommodate all voting members and the staff of the Convention and will try to find housing for the immediate families of pastors and delegates who pre-register before July 15.

Housing requests from other members of the Synod who plan to attend the whole Convention will be processed in the order they are received in the Church Office. Except in the cases of speakers and others who have official duties at the Convention, housing may not be available to guests who plan to stay less than five days and who register late.

Meals will be served to all who give not less than one day's notice.

Please mail the signed pre-registration cards to

The Registration Committee
St. John's Lutheran Church
5515 Phinney Avenue
Seattle 3, Washington

COUPLE WANTED

Grand View College is now accepting applications for the First Cook and Caretaker positions. Any couple interested should write to Mr. Harry Jensen at Grand View College, Des Moines, Iowa, for further information.

Applications for either position by individuals are also welcome. This is an excellent opportunity for a couple with the necessary experience. Apartment furnished.

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.

July 5, 1958

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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