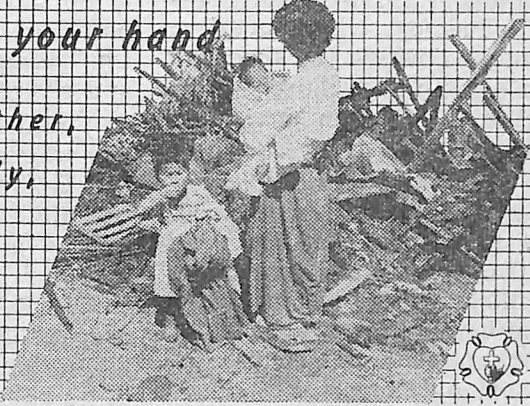


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

*Open wide your hand
to your brother,
to the needy,
to the poor
clothe them
through*



LUTHERAN WORLD RELIEF
202 Shafer Avenue • Phillipsburg, N.J.

LWR Sets November 23-30, Date For Fall Clothing Appeal

LUTHERAN WORLD RELIEF will conduct its annual Thanksgiving Clothing Appeal during the week of November 23 to 30. The date for this year's fall campaign was announced in New York by Bernard A. Confer, executive secretary of the material aid agency. He said a simultaneous appeal will be made by LWR among the eight church bodies of the National Lutheran Council and by the Board of Relief of the Lutheran Church-Missouri Synod. LWR serves both groups in the overseas relief field.

Letters urging local congregations to cooperate in the clothing collection are being sent to pastors of the NLC Churches by Mr. Confer and to pastors of the Missouri Synod by the Rev. Werner Kuntz, executive director of its Board of World Relief.

Enclosed with the letter will be a copy of an interpretative leaflet, "Open Wide Your Hand," prepared by the **Rev. Ove R. Nielsen**, assistant executive secretary of LWR. It describes areas of acute need throughout the world.

Again, as in previous years, LWR will pay freight charges on carload lots to encourage congregations to join together in gathering and shipping clothing to LWR's main warehouse in Phillipsburg, N. J., or one of its six other warehouses in Los Angeles and Modesto, California, Nappanee, Indiana, New Windsor, Maryland, Minneapolis, Minnesota and San Antonio, Texas.

Items solicited in the appeal include suits, overcoats, trousers, overalls, dresses, skirts,
(Continued on next page)

caps, gloves, mittens, sweaters, robes, mufflers, underwear, stockings, sturdy shoes, blankets, bedding, layettes, infants' wear and cloth remnants for sewing.

Unusable, however, are such things as bulky bedding, pillows, mattresses, billowy comforters, feather beds, hats, neckties and open toe, high heeled pumps.

Through LWR, Mr. Confer stressed, the Lutherans of America "are making possible a Christian testimony of love in a number of tension areas of the world.... helping the homeless and poverty stricken feel the gentle touch of the Savior in times of crisis."

He pointed out that food and clothing are being distributed in Taiwan and Quemoy, where artillery fire is familiar in peace-time and where the threat of war is always present. There, LWR and Church World Service jointly support relief distribution on islands where more than two million refugees from the China mainland have settled among eight million Taiwanese.

Clothing gifts will also help meet urgent needs among the 700,000 refugees from the China mainland who have sought haven in Hong Kong and live under deplorable conditions in hillside and rooftop shacks and alley lean-tos. The Lutheran World Federation, working with local mission and church groups, distributes LWR shipments in Hong Kong.

Contributions from American Lutherans are being sent by LWR, Mr. Confer said, to help needy Arab refugees in Jordan and Syria "in a turbulent Middle East where a nationalism growing more vocal is leading to political crises, and where there remain almost a million refugees."

Clothing is also being shipped to the churches in Germany, he added, to support their ministry to the people coming from behind the Iron Curtain and settling in Berlin and West Germany. The flow of refugees has again increased, he noted, and 42 camps that were more than half empty in July are now filled to overflowing as more than 35,000 arrived from the East Zone in July and August alone. In addition some 66,000 repatriates from Poland entered West Germany during the first six months of this year and the total is likely to eclipse last year's 100,000 arrivals.

Nearly two and a half million pounds of clothing was donated in the 1957 Thanksgiving Appeal and Mr. Confer expressed optimism that this year's campaign will be even more successful.

Editor's Note: The Clothing Appeal announcement above is very early, but participating churches will want their people thinking about this matter immediately. The news release that follows is related, and has been widely printed in practically every Lutheran paper and many secular papers throughout the country. It has evidently captured the imaginations of editors everywhere because of its tremendous human interest value.

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Eskimos Give Dried Fish for Hong Kong Refugees

Teller, Alaska—(NLC)—The widow gave her mite, and the Eskimos are giving their dried fish.

Hardly more than a generation removed from the stone age, inhabitants of the northwest coast of America's 49th state eke out a meager living by fishing, picking berries, hunting and trapping for furs.

But when they heard of the desperate plight of the Chinese refugee masses in Hong Kong, they felt moved to do something for them. As a result, they sent a parcel of fish — part of what they caught and dried this summer while living in tents along the coast and rivers.

Summer is very short here, and in September before thick ice covers the streams and shore waters the Eskimos will return inland to their villages to pass the long cold winter. So the fish they have caught will have to last them to next spring — the part, that is, which they are not sending to Hong Kong.

The Eskimos are members of Lutheran mission congregations here and in several other Seward Peninsula towns including Shishmaref on the Arctic Ocean, 75 miles above the Bering Strait. Their contribution for Hong Kong refugee relief is part of a Lutheran World Federation service program under which millions of pounds of goods are distributed annually to needy people in many countries. The figure for last year was 121 million.

Noting that this year 70 million pounds have already been shipped to widely scattered areas of poverty and malnutrition, Donald E. Anderson, LWF secretary for material relief, commented in Geneva: "Even though these figures are impressive, no incident has been quite as moving as the offer of dried fish from Eskimos in Alaska to refugees in Hong Kong."

The Eskimos' "willingness to share the product of their labor with Chinese refugees whose need is so great is a meaningful act of Christian love," he said. "Some Chinese refugee whose home is literally nothing more than a Hong Kong street will rest more peacefully when he knows that even a man whose dwelling is a tent is willing to share the product of his labor with him."

The Rev. Norval Hegland, who is superintendent of the Eskimo mission work for the Evangelical Lutheran Church (USA), said here that the fish project is "on a limited basis" this year. "If it works out successfully," he added, "we hope to do better next year."

Mission work among the Eskimos in this area has been carried on by the ELC for more than 60 years. Transportation and communication among the several isolated stations are provided by a Piper four-seater plane operated by Mr. Hegland.

Two other Lutheran bodies, the United Lutheran Church in America and the Lutheran Church-Missouri Synod, have had work in Alaska since 1926. The combined baptized Lutheran membership in Alaska is set at 4,395 out of a total population of more than 200,000.

We live in the present, we dream of the future, but we learn eternal truths from the past.

— Mei-Ling Chang.

A Teaching Ministry

by

Howard Christensen

Detroit, Michigan

I Cor. 12:27-30

IT HAS BEEN SAID that when Christ walked the plains of the Holy Land, and when He was in its cities, "He was **often** a healer, **sometimes** a worker of signs, **frequently** a preacher, but **always** a teacher." This is evidenced by the fact that forty-five times in the Gospel records He was called a teacher. In fact, at times He called Himself a teacher, and at other times was called such by His disciples, by Mary, Nicodemus, and even His enemies — the Pharisees and Sadducees regarded Him as a teacher. He taught the masses and the individual. He would teach wherever the opportunity presented itself, in a temple court, in a synagogue, in a private home, along the highways or by the seaside.

But even before the time of Jesus, the necessity to teach was present in Old Testament tradition. The prophets were teachers, not mere fortune tellers. They were trying to reveal something to the people. During the exilic period when the worshippers of Jehovah were sent into Babylon we have the beginning of the synagogue which has been the teaching agency for the Hebrews from then till now. The teacher was then, and still is, held in high esteem by the Jewish people. Because they believe so strongly in having a teaching ministry, they still survive today through all their persecutions.

The Christian church has taken this inheritance of teaching and used it from its inception. The church has always shown zeal for nurturing its children in the faith. The apostles Peter, James, John and Paul were essentially teachers. Paul's journeys were teaching expeditions; his letters were for edification.

This concern is shown early in the history of the church with the forming of the catechetical instructions of the ancient church; also in books and treatises on liturgy and sermons. There was a systematic instruction in Christian doctrine to prepare members for admission into the church. It is to be noted here that the early church did not undertake an extensive program of education particularly for its children. The adults lived and learned in the atmosphere of the Christian community and the children grew in faith through the informal influence of the home. Now-a-days with the Sunday school doing a teaching task, parents are prone to forget they are also teachers of the Christian faith.

Some centuries before the reformation, the teaching was done in monastic schools and bishop schools, and were primarily for the perpetuation of the clergy or orders. But the real impetus of a teaching ministry was given by Martin Luther. He brought forth a new interest in a need for Christian education for all people. Luther's translation of the Bible into the language of the people, his production of hymns were also part

This Sermon Continues the Theme of the Seattle Convention: "The Ministry of The Church," and is by the AELC Director of Parish Education.

of his teaching, but his catechism is one of humanity's chief heritages among manuals for religious instruction. He realized the need for Christian teachings in the home and church.

When the church moved to America, it was not long before it built schools such as Harvard, Yale, William and Mary Colleges. Look at all the older schools of higher learning and you will see they were started by the church.

A more recent innovation in the teaching ministry of the church has been the Sunday School. The church, individually and collectively, now has expanded its program for all ages under the term of "Parish Education."

I wouldn't wonder that to some of you this brief historical sketch of the educational history of the church has been boring and dry as dust, but I want to point out that the teaching ministry has been a vital part of any period in church history.

However, two questions which are more vital than the fact that we have a teaching ministry in the church are: **WHY** do we teach, and **WHAT** do we teach? The why and the what of the Christian church's teaching ministry cannot be separated as two distinct parts. Since the church is the body of Christ, it becomes the medium through which the Holy Spirit creates and nurtures Christian persons. To teach is one of the processes or ways in which persons are confronted with, quickened and transformed by the Christian gospel. It becomes one of the ways of proclaiming the good news that God, in a special way, relates Himself to all men through Jesus Christ. Christian education has not as its sole purpose to perpetuate the institution of the church or to teach moralism. The Long Range Program of Parish Education Objectives puts it succinctly when it says: "Inasmuch as the church, as the body of Christ, seeks to become more effectively that community of believers in which the Holy Spirit calls, gathers, enlightens, and sanctifies individuals in their relationships with God and their fellow men, the church's central educational objective, therefore, shall be to assist the individual in his response and witness to the eternal and incarnate Word of God as he grows within this community of the church toward greater maturity in his Christian life through ever-deepening understandings, more wholesome attitudes, and more responsible patterns of action."

When Paul writes to the Corinthians that: "To each is given the manifestation of the spirit for the common good. To one is given through the spirit the utterance of wisdom and to another the utterance of knowledge according to the same spirit." He is writing about the teaching ministry. To some in the church is given the ability to teach facts and to others

the ability to interpret facts. But teach, the church must.

But there are dangers in teaching. The church must teach the truth about all life. That is why we have our college. That is why in early days even reading, writing and arithmetic were taught by the church. For any truth is God's truth. Yet all too often the church has said there is a religious truth and a worldly truth. I know a college that had in its catalog that they taught biology according to the Bible. Now the Bible contains many truths about man and his relationship to God, but it is not a biology book. Nevertheless the truths of biology are still God's truths. The question might be asked at this point: What distinguishes a Christian college from any other type of college? Is it the fact that maybe a class begins with a prayer or that it holds certain periods for devotions or that the language is in more pious phraseology? I think not. The demarcation may not even be that the students of a Christian college have higher morals (though I hope so) than the state institutions. One point of emphasis is that the Christian college rests on a faith that God revealed Himself through Christ. This in turn means that not only knowledge is taught but wisdom as well. It implies a deep concern for all because all men are sons of God. The Commission of Christian Higher Education has said it better than I can when it says: "It is our conviction that knowledge of reality and of the meaning of life is adequate and complete only in the light of the revelation of Jesus Christ by which consistent with our Christian traditions all our teachings must be judged."

There is another danger in the teaching ministry and that is to forget that not all knowledge comes from human effort alone. When Jesus asked "Who do you say that I am?" and Peter replied: "You are Christ the Son of the Living God" Jesus' reply was "Blessed are you Simon Bar-Jona! For flesh and blood has not revealed this to you but my Father who is in heaven." This did not come from human effort alone. It was not just a matter of reasoning; but a vision illuminated Peter's mind and it came from God. The teaching ministry has all too often forgotten revelation. The danger lies in that we often consider that the only way of understanding is in the enormous potentialities of the research method. There seems to be no limit to the piling up of facts and the increase of knowledge, if we patiently train our minds to experiment and to gather data. What happens is that gradually the spiritual and emotional life of man is whittled away until all of our life is seen in terms of rational processes. This goes on until we find an uncontrolled rebellion against the intellectual and the reasonable. This results in an outburst of crude anti-reason. The best example of this happened some years ago when one minister said his greatest virtue was that he was "ignoranter than ignorant."

Man can be taught facts, he can acquaint himself with the laws of nature, he may learn how to deal with his physical environment and work marvels

which make life complicated and physically comfortable. But, there comes a time when man hungers for something his cleverness cannot discover. Man does not live by knowledge alone, but has a terrible hunger for meaning, and meaning does not fit into the test tube nor subject itself to chemical analysis.

It is at this point that the teaching ministry of the church takes on a peculiar pattern. The Christian believes that God is active in His relation to men and the world. God is not passive and impersonal, just holding things together and keeping the laws of the universe in operation — sitting back waiting for men to discover His truths by simply using their intellect. The Christian believes the hunger to know more is God's doing, and the insights of the saints and the prophets and teachers are His promptings. Thus the teaching ministry of the church is to be a witness to the wonderful act of God which relates us through Christ to Himself.

When it is said that "Truth is hidden from wise and prudent men and revealed to Babes," it is not because God dispises wisdom and knowledge but simply that man so often gets tangled up in his own conceits and is blinded by pride.

The teaching task of the church is to try to translate the act of God through Christ to all people. This means it will try to put the gospel into action. It will try to interpret and explain its meaning. It will tell the story over and over in various ways. It will make use of all available truths to help man see that

redemption comes through Christ. It means that to teach, whether formally or informally, whether directly or indirectly, whether at home or in the church school, is to help man in his response to God. There is no one final method or one prescribed system of teaching. It will use all truths: it will use the Bible, Old and New Testament, the Life of Christ, the experience of the early disciples, and the present experience of the Body of Christ — the church.

The church must teach so that man can know that God's ultimate effort to reveal Himself to man was in Jesus Christ. It teaches because it must. The dynamics of love forces the community of believers to share the joyous news and tries to relate this news to man's living.

Liberals

The real problem (of liberals) is to bring about an atmosphere in which people want to speak their minds — and in which they have minds to speak... The present enemy is... a conspiracy of blandness, seeking to bury all tension and conflict in American life under a mess of platitude and piety... The liberalism of the Fifties must be challenged by the fact... of spiritual unemployment. The present task of liberals is to help prime the pump, not economically, but ethically.

Arthur Schlessinger, Jr.

I had six honest serving men,
Who taught me all I know,
They are Who, What and When
And Where, and Why and How.

—Rudyard Kipling.

Church Union

Fred Brownlee

Editor's Note: Dr. Brownlee is teacher at Campbell Folk School in Brasstown, N. C., and was educated at Ohio State, Union Seminary and Columbia. He is Exec. Sec. of American Missionary Association, a post he has held for 26 years, and authored "New Day Ascending."

SPIRIT, IDEAS, RELIGIONS and philosophies seek to express themselves through people and social organization. It is like the mind and the body. Man is a psycho-physical being. The hyphen is more than a link in a chain. The union is organic. While it is not necessarily true that a first-class mind can function only through a first-class body, it is at least a blessing when that is true.

We cannot alter this fact. The reminders of Jesus at two points in this process are still contemporary. First, man's life really does not consist in the abundance of the **things** he possesses; second, it is a fact that man was not made for the sabbath but rather the sabbath for man. In other words, the mind and the spirit feed on mental and spiritual ideas, ideals and the fellowship of the like-minded. Bank accounts, expensive clothes and amusements and manorial estates may produce certain satisfactions, but they are not of the essence which transforms individuals into persons and makes for the free performance of the functions of personality. Hence, when matter and form take precedence the spirit withers and the soul shrinks. The body, like a mechanical engine, needs a governor. The function of the human governor is to keep its hyphenated organism in balance. Appetites and passions run riot as man squanders his substance in riotous living.

In other words, the body is chiefly instrumental; the mind is supreme. Even so are mental functions with reference to high spiritual values. Means and ends should not be confused, their relationship should not be inverted. Beware, lest the body anesthetize the spirit and thwart ascendancy in the pursuit of values and the revaluing thereof.

So is it with organization and ritual. Promoters of both or either, often unconsciously, succumb to the efficiency of system and form. They frequently specialize in the clichés of conformity in loyalties, rather than in the transforming power of awakened spirit. The temptation to exalt organization and ritual is that of oiling the machinery. The temptation lurks in the processes which produce presidents, ordain clergymen and consecrate bishops.

At present many Protestant denominations are lured by the attractiveness of united organization. The Methodists North and the Methodists South united to the tune of ten million members and the buzzings of a great organization. Energetic leaders seek to transform a variety of Baptist churches into one big Baptist Church. Congregational leaders are all but weary, though still persistent, in producing an efficient United Church of Christ out of Congregational and Evangelical Reformed churches. There are those who are seeking to make of a variety of Lutheran churches

the largest denomination in the United States, the United Lutheran Church. Through the federation of denominations, and national and international councils of churches the end would seem to be one gigantic Protestant Church rivaling in form and power the age-long efficiency of the Roman Catholic Church.

The logic of the movement is without fallacy. It is reasonable that the Church of Christ should be one. The author of the Gospel of John makes this the chief prayer of Jesus, yet we have no evidence that Jesus was moved by the size and greatness of massive organization. He was condemned to death primarily because of theological and ecclesiastical heresies involved in exalting the spirit of the law, and by declaring, "The sabbath was made for man not man for the sabbath."

It is true that social and religious organization require institutions in the same sense that the mind needs a body, but there is that in institutionalism and materialism which tends to get and to keep the cart before the horse. The subjective essence of the spirit is the holy of holies for individuals and organizations of individuals alike.

I would feel more comfortable about church union if it were a movement sponsored by spontaneous surgings in the souls of church members, a laymen's movement, if you will, a pushing upward from grass-roots. Instead, it is largely an argumentative movement led by some of the clergy and denominational heads who would convince laymen through logic. The logic is indeed sound, but not always psychological. Man lives and moves much more psychologically than logically. The god of consistency often deals in abstractions. In his later years William James bequeathed a fundamental statement worthy of daily action and reflection:

I am done with great things and big things, great institutions and big business, and big success, and I am for those tiny, invisible, molecular moral forces that work from individual to individual, creeping through the crannies of the world like many soft rootlets or like the capillary oozing of water, yet which if you give them time will rend the hardest monuments of man's pride.

FRIENDS

Oh, the comfort, the inexpressible comfort of feeling safe with a person; having neither to weigh thoughts nor measure words, but to pour them all out, just as they are, chaff and grain together, knowing that a faithful hand will take and sift them, keep what is worth keeping, and then, with the breath of kindness, blow the rest away.

George Eliot.

A Joyous, Unending Problem

The Church's Concern with Theological Education

DEAN AXEL KILDEGAARD

Grand View Seminary

"But to what shall I compare this generation? It is like children sitting in the market places and calling to their playmates. 'We piped to you and you did not dance; we wailed, and you did not mourn'."

— Matt. 11:16-17

OUR OWN TIME and nation may see itself within these words. We are a nation desperate about our play. Among the fastest growing industries today are those that cater to our leisure. To an increasing degree we tend to define worth in terms of joy, and pleasure becomes our goal. These are no longer considered the consequence of worth, as gifts that attend and come as a benediction upon that which is meaningful. They are rather the frantic purpose that motivates our thought and action. "I am going to have fun if it kills me."

Our search for sensation is also reflected in much of the religious life of our day. The goal of religious activity has become the cultivation of emotion. The man who speaks with power to command the emotions also commands an audience. There is a direct relationship between our play centered culture and the popularity of certain revivalists of our day. Here there is also a frantic scramble and confusion. Note the popularity of the phrase, "religious experience," usually spoken in hushed tones. It is the goal of many pastors to lead his people to a spiritual or religious experience. Again we tend to make emotion the goal rather than the gift that attends truth.

The New Testament does not speak of nor seek to cultivate "religious experience" as such. It brings us rather the Gospel — the objective fact of God's act in Christ. Jesus Himself seems to be suspicious and wary of emotion. Recall the vision on the Mount of Transfiguration which ends with the admonition that they must not stay there but go down into the valley where there is work to be done. Or the story of the feeding of the multitude. In that moment of exultation the crowd sought to idolize their hero — but Christ withdrew into the wilderness to pray. Both the ecstatic emotion of the select few and the impulsive emotion of the mob were denied. One can imagine that if the New Testament were to be written in accord with the popular religious forces of our time, these insights would be less in evidence. We would rather be given a consummate tear-jerker. The question is rarely raised with respect to a "powerful" speaker of our time, "What did he say?" His power lies rather in his ability to manipulate emotions.

These observations are relevant in setting the stage for our topic: the Church's concern with theological education. The life of the Church may be defined in terms of worship. Its worship is not to be thought of only in terms of the hour set aside for that purpose once a week. Worship is the practice of the presence of God, and this must become the definition of the

whole of life. This is the concern of the whole person even as we are bid to love the Lord our God with all of our heart, all of our soul, all of our strength, and all of our mind. Richard Niebuhr gives us one of the best definitions of theology when he says that it is the intellectual love of God. The Church is concerned with theological education because the seminary is the intellectual center of the Church. The school may not be the Church but neither are they separable. Religious practice without theological concern and discipline has either or both of the following results. 1. Poor and faulty thinking. Words are tools of thought and cannot be used without thought. Men who do not respect thought, speak lies. 2. Reliance upon ritual. Acts that are repeated without understanding or without the search for understanding become superstitions and evidence a return to magic. Both of these trends are to be seen in the church of our day.

We often fail to recognize that the discipline of study is itself a calling within the life of the Church. This sometimes poses a problem for young men who feel that they are called to the service of the ministry. Insofar as the church from which they come does not know a concern for theology they have difficulty in recognizing the priority of the call to be a student. I have even heard men reject the ministry because they did not feel equipped to fulfill that service. But I have never heard men reject the medical profession because they did not know how to diagnose diseases or to perform an operation. They were more ready to recognize that years of discipline and study were necessary. Through the intellectual love of God, we are equipped to His service. There is the calling of the student. The pastor who acknowledges that this is true for the seminary student but thinks that it no longer applies to himself is in effect saying, "I once did love God with my mind but that is no longer necessary now that I am ordained."

During the past decade there have been a number of significant surveys and evaluations of theological education. Dr. H. Richard Niebuhr, who headed one of these studies, says that the problem in part is to make our seminary curriculum into a course of study rather than a collection of studies. This concern of the Church can perhaps more easily be achieved in a small school. Our own school by circumstance of culture and numbers has always been a small school. This has not been our choice nor is it automatically our virtue. But there are certain advantages inherent in every situation awaiting to be cultivated and exploited. These advantages are possibilities that have been realized in varying degrees. A limited

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This talk was given at the 81st Convention of the AELC in Seattle on August 13.

Thirteenth Annual Folk Meeting

TYLER, MINNESOTA

The thirteenth annual Folk Meeting at Danebod has come and gone. And it was a good meeting, to say the least. Like every other year, we who were present missed some of the faithful friends of former years, because the good Lord had called them away. And there were some who because of illness and other reasons were unable to be present all or some of the time. But each year there are always new faces joining the group.

This year there were two visitors from Denmark. And there were guests from as far away as Seattle, Los Angeles, Danevang, Texas and Canada.

The meeting was held a month earlier than usual, due to the fact that Danebod will be used for released-time Bible school, during the school year.

The building and campus looked especially attractive and inviting this year. The grounds are well kept, and a profusion of flowers bloomed. On the inside, the building had been renovated and redecorated throughout, so it was a joy to behold. One can well imagine and appreciate the "busy-ness" of Volmer and Anna and their many willing helpers, before our arrival.

The meals were excellent, well prepared and festive. The beds are comfortable. And there was ample time for rest and relaxation. Thus, as usual, a spirit of good cheer and fellowship reigned throughout the week.

As in previous years, the day's activities began with breakfast at 8 o'clock. Then at 9 o'clock we met in the assembly hall for a half hour of songfest, with Thyra Nussle at the piano. At this time we are given the opportunity of selecting our own favorite songs. And the result is always gratifying and delightful. For the familiar old folk songs, secular or spiritual, have a way of expressing, better than we can, in words and music, our innermost feelings and emotions.

Pastor M. Mikkelsen, in his quiet, edifying way, each day led the morning devotion, followed by a Bible study, usually from the Sermon on the Mount. Then, after a short recess, there was a lecture period from 11 o'clock until noon, and one again in the afternoon and in the evening. At these sessions the following pastors spoke in turn: E. Mortensen, P. Wikman, P. Rasmussen and J. Enselmann.

As I took no notes at the meetings, I shall attempt here to give only a few of the impressions that come to my mind.

Pastor Mortensen in one of his talks gave us an idea of what had thus far been attained and is at present being attempted in regard to church union. And he also mentioned the difficulties encountered in compiling a new hymnal satisfactory to all concerned.

Pastor Enselmann in a series of lectures gave a very interesting and enlightening characterization of Kaj Munk as a man, a pastor, and as a literary genius. He read sketches from a number of his works, including "Ordet" (The Word). In his last lecture Pastor Enselmann dwelt mainly on a problem facing all of us, that of adjusting ourselves in a graceful and grateful manner to old age. He reminisced on his own childhood

in a Christian home, and, I believe, inferred that a contented old age was usually the result of a good family life.

Pastor Rasmussen also drew from memory some of his past experiences, which in difficult times had given him courage and incentive to carry on through his long life of service as a minister. In one lecture he used Hans Christian Andersen's fairy tale, "The Snow Queen," to symbolize the power of good and evil. He showed how little Gerda through her unwavering faith, her hope and love for Kaj, was, despite the direst of obstacles, finally successful in releasing him from the clutches of evil.

Pastor Wikman, in one lecture, drew a very interesting character sketch of a woman with a split personality. Outwardly she was gruff and embittered. But underneath there was a big heart, yearning for love. She had been a godsend to him and to many other young students during the depression years, providing them with food and shelter, so as to make it possible for them to continue their studies. He also took his listeners with him on a trip to Salt Lake City, and gave us a glimpse into the teachings of Mormonism.

Pastor Mikkelsen, who is now retiring from his long service as active pastor in our synod, took the opportunity in one of his talks to thank the many friends, in Tyler and elsewhere, who had throughout his student years and later in life, been a help and comfort to him. It is not easy for any of us to approach the time in our life when our service is no longer deemed useful or necessary. To meet old age with geniality and grace is not just a minor problem in our day.

On Friday evening Pastor Mortensen showed colored slides from some of the many interesting places he and Mrs. Mortensen had visited in southern Europe last year. And one afternoon Mrs. Mortensen held open house in the parsonage to the women who were interested in viewing the hand embroideries and other beautiful items she had brought with her from Denmark. On Saturday evening various local homes held open house to the Danebod guests. Here we shared the hospitality of a festive evening of visiting together.

On Sunday morning there was a Danish service with communion at 9:30, where Pastor Rasmussen spoke to a full house. This was followed by an English service at 11 where Pastor Mortensen presided. As this was the day of the congregation's Harvest Festival, the church was appropriately decorated with flowers and the various grains and fruit of the harvest.

Following the service, there was a fellowship dinner at noon on the campus grounds near the stone hall, shared by guests and members of the congregation. It was a beautiful day, and so many had come from near and far to participate in the festivities.

At three o'clock we met again in the church. This time Pastor Calvin Rossman delivered an impressive and fitting message on the significance of harvest.

Later in the afternoon the Danebod guests were served a farewell lunch with coffee in the school dining hall. It was time now to bid each other good-

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Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

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Des Moines 16, Iowa

Camp With ULCA

This year, the Iowa synod of the ULCA invited our AELC to send a delegation of campers to their Luther League Camp. The camp was held August 18-24 at the Walther League Campsite on West lake, Okoboji. The total enrollment of the camp exceeded 300, including 10 representatives from the AELC.

The camp schedule was filled with activities, allowing very little free time. The mornings were devoted to cabin clean-up, morning watch and Bible studies. After dinner, we were given time to rest in our cabins. The afternoon's activities included an enrichment class (crafts, nature hikes, photography, etc.), swimming and other athletic games. Before supper we were given a short period to ourselves. Another enrichment class followed supper. Then there was a special program of entertainment, different every night for variety. To close the evening schedule, devotions were held either in the chapel or by a campfire.

I had expected the camp to be like our own district youth camps. However, it was very different. The total number of campers was much greater than the usual number at our AELC camps. At our camps, the camper has the opportunity to meet everyone at the camp, including both campers and pastors. I did not have the chance to meet any of the pastors personally, and about the only campers I met were those in my own cabin.

The length of the Bible study classes in the ULCA camp compares closely to that in our own. However, our Bible study is received through discussion groups, which meet at different times throughout the day. For example: a Bible class in the morning, discussion groups in the afternoon and evening. Bible classes at the ULCA camp were held continuously during the morning. Text books were used in place of group discussions. Much of the Bible study had to be done personally, with special study periods allowed for completion of assignments.

In conclusion, I would like to say that my week at the Luther League Camp was rewarding. It was very interesting to learn how the ULCA camp compares to those of the AELC.

Editor's Note: The above impressions and reactions to a ULCA camp are by Gladys Pedersen of Newell, Iowa. Perhaps some of you have a reaction to what was said. Do you think we (AELC) have something to offer in camping programs? Is their program too big? Is our idea of "discussion groups" better than text books? What do you think? Let's hear from you!

The Triangle

Often, one encounters a member of a Y-teen club who is blaming the LYFs for scheduling too many activities, or a parent is blaming the school for so much activity, or the church is blaming the other organizations for not keeping to its bargain of a "church night."

On one side, we have the home, on another the church, and on another the school; each one, in its way, educating us to be able to enjoy life more. At the same time, we are expected to share some of the responsibilities.

This see-saw battle between these three sides, different, yet parallel in scope, goes on and on. It can result in this example: A man has a five year old daughter who has just started school. He wants his daughter to go to Sunday school. She, on the other hand, doesn't want to go because she goes to school five days a week. However, Sunday school should not be just another school day, although some Sunday schools might give this impression.

Since each side is competing for that child, a pressure builds up. Getting that child to one or the other takes some high-pressure salesmanship. Now this method is questionable. But if this questionable attitude is questionable, then out the window it must go.

I once heard a round table discussion between four young people and four adults on various problems. The question was put to the four adults, "How much time do you spend in your home?" Two of the four were women, and were home more than 75 per cent of the week. The other two, men, were home only about 25 per cent of the week. In this particular instance, the home could blame the other two "sides" for taking their home life from them. But remember, this is an isolated case. Are there other cases like this? Each side seems to take the easiest way and blame the other for destroying its own organization. Perhaps it would be better for each to shoulder the blame and start over from there.

There are many communities that have the potential leadership and material available to shoulder the responsibilities of a wholesome triangle. The next issue will contain an approach to this problem.

Contributed.

Over The Typewriter

National Workshop and Convention will be held in Detroit, Michigan, November 7-9. It is quite a trip for some of us, but it will be well worth our while being there! Plan now to attend; and watch for the program in the next issue. Until you receive further information, your registrations can be sent to Rev. Howard Christensen, 19900 Greenfield Road, Detroit 35, Mich.

A series of articles will appear called "The Triangle." Most of you have met the problem...here is a chance to discuss it anew and perhaps find some way to solve it.

Let me hear your reactions to the camp question, too....You can only be heard when you speak out!

The first hour of the morning is the rudder of the day.
Henry Ward Beecher.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Minutes of Annual Convention of the WMS of the AELC

(Continued From September 20 Issue)

RECOMMENDATION 13. That the convention endorse the following suggestions in regard to Missionary Education:

1. Designate a period for home mission emphasis.
2. Encourage more interest in the Santal Mission and other foreign missions.

3. Request the Education Committee to prepare and suggest program materials for mission study in the local groups. Passed.

17. The committee moves adoption of Recommendation 14.

RECOMMENDATION 14. That our Education Committee be requested:

1. To provide program material for use in our local groups.
2. To plan two or three programs related to WMS or synodical work for use during special emphasis periods.
3. To provide materials for a study of stewardship. Passed.

18. The majority of the committee feels we are not ready for a Leadership Workshop.

RECOMMENDATION 15. That WMS sponsor a Leadership Workshop as soon as it can be planned.

Thoughts expressed on this point again indicated that the lack of funds makes it difficult to carry out the proposed program set up by our president. Some felt this program should be encouraged on a District basis.

19. The committee moves to accept Recommendation 16.

RECOMMENDATION 16. That the Handbook Committee be requested to complete the Handbook as soon as possible. Passed.

20. The committee moves to accept Recommendation 17.

RECOMMENDATION 17. That mimeographed copies of the District and National Constitution be sent to all local groups and officers. Passed.

21. The committee moves that we express our appreciation to Mrs. Johannes Knudsen for her years of service to WMS as editor of our LUTHERAN TIDINGS Women's Page by a rising vote of thanks. We also join our president in welcoming our new editor, Mrs. Aage Paulsen, and her assistant, Mrs. Agnes Nelson, both members of our church at Cordova, Nebraska.

This motion was passed and Mrs. Johannes Knudsen was given a rising vote of thanks. Miss Emilie Stockholm introduced the new editor of Our Women's Work, Mrs. Aage Paulsen. Mrs. Paulsen voiced her appreciation of cooperation extended to her these past months — and hoped our support for the page would continue.

22. The committee moves acceptance of Recommendation 18.

RECOMMENDATION 18. That the convention express its appreciation to the sponsors and leaders of these District Retreats by means of a letter from our convention secretary. Passed.

23. The committee moves the adoption of Recommendation 19.

RECOMMENDATION 19. That WMS again contribute \$50.00 toward the support of United Church Women. (Last

year our convention voted to contribute \$50.00. This gift was gratefully acknowledged.)

Passed.

24. The committee joins the president in thanking the officers of WMS for their work in the past year. The committee moves that we give them a rising vote of thanks.

Passed. Rising vote of appreciation accorded WMS officers.

25. The committee moves the acceptance of our president's report, recognizing the great amount of time and effort given freely by her to work of the women of our church, and moves that we give her a rising vote of thanks.

With this last point our president's report was accepted with a rising vote of gratitude.

Miss Ida Christensen, Chairman.

Miss Reeta Petersen

Mrs. Ernest Nielsen

Mrs. Hans Meyer

Mrs. Aage Paulsen

Mrs. Robert Fallgatter

Mrs. F. G. Brandes

Mrs. Verner Hansen

REPORT BY FINDINGS COMMITTEE ON DISTRICT PRESIDENTS REPORTS:

Presiding Officer: Miss Emilie Stockholm, president.

Miss Stockholm read the following in its entirety:

1. The committee wishes to recognize, as it is expressed in the various district reports, the excellent far-ranged planning for the Jubilee Year by the Jubilee Committee under the able leadership of Mrs. Holger Strandskov.

2. The committee likewise recognizes the excellent editorial work done by Mrs. Axel Kildegaard and her staff of contributors, on the Jubilee Issue of LUTHERAN TIDINGS of May 5, 1958.

3. The committee takes note of the motion presented in District III that the name of "WMS" be changed to The American Evangelical Lutheran Church Women. It recommends that this resolution be considered at this convention.

4. We take note of the various Retreats of our districts, and recommend these be encouraged in all districts.

5. The committee recommends, after reading these reports, that each local Women's Organization of the churches, devote one meeting a year to a WMS program.

The Findings Committee recommends that the president's report from the Districts be sent in early enough, so that the Findings Committee on the District President's Report can receive these reports, if possible, two weeks before convention, so that these reports may receive their due of consideration.

Respectfully submitted,

Mrs. J. P. Petersen, Chairman.

Miss Ann Christiansen

Miss Lillian Stub

Mrs. Anton Nielsen

Mrs. Paul E. Wikman

Mrs. Lester Raymond

Each point in this report was noted, but only one change was made. Point 5 was changed to read: "devote at least one meeting a year to a WMS program."

The report was then gratefully accepted.

EXTENSION OF CONVENTION TIME:

Miss Stockholm announced that, by the clock, it was time for the evening meeting at St. John's Church, where Pastor E. Mortensen was to be the speaker. She asked that delegates sacrifice attendance at this meeting in order that we

might complete our unfinished business. A number of women left, but it was gratifying to see that many remained.

REPORT OF THE FINDINGS COMMITTEE ON THE WMS TREASURER'S REPORT:

1. The Findings Committee on the WMS Treasurer's Report met with the WMS national treasurer, Mrs. E. Nielsen, Wednesday, Thursday and Friday, during the 81st annual convention of AELC in Seattle, Washington. Last year's report was reviewed, and each district is to be commended for having exceeded its previous year's donation. This undoubtedly is evidence of greater interest in WMS. The special project (beds for GVC Girls' Dorm) was well received and seemed to give inspiration and motivation.

2. The treasury has adequate funds for the following contributions, and the committee recommends that the WMS convention approve these expenditures.

(1) \$228.24 as the final payment on beds for the Girls' Dorm at GVC.

Passed.

(2) \$600.00 \$100.00 to each of the six Home Mission Churches. (\$292.27 to be added to \$307.73 previously earmarked for this purpose.)

Passed.

(3) \$40.00 to the Film Library at GVC.

Passed.

(4) \$50.00 to the United Church Women.

Already voted.

(5) \$50.00 to the Santal Mission in memory of Ronald L. Hansen, whose wife has returned to WMS his \$50.00 ordination gift with the request that it be donated to the Santal Mission. Noted with gratitude.

3. The committee recommends that all funds be channeled and receipted through the district treasurer, and then forwarded by her to the national treasurer.

This was changed to a motion and consequently passed.

4. The committee recommends that our special WMS project for the immediate future be the establishment of a Scholarship fund of \$10,000.00. This fund would be available to young men and women preparing themselves for the ministry or other church related work.

This point was, naturally, discussed at some length. It was then changed to read: "This fund would be available to men and women of the AELC preparing themselves for the ministry or other church related work."

Mrs. Holger Strandskov, our Golden Jubilee Chairman, made the following motion: That the chair appoint a committee of three, to set up rules governing The Golden Jubilee Scholarship Fund for approval of the 1959 WMS convention.

This was passed.

Miss Stockholm asked for suggestions for other special projects from the floor, other than the one recommended by the Findings Committee.

Approval of the committee's suggestion was voiced.

Motion was made that Point 4 be accepted as our special project for the future. This was passed.

5. The committee recommends that the offering taken at the Golden Jubilee banquet be added to the Golden Jubilee Fund. Contributions to date are listed below:

District I, \$135.78; District II, \$412.87; District III, \$446.12; District IV, \$708.75; District V, \$280.69; District VI, \$514.75; District VII, \$445.66; District VIII, \$289.07; District IX, \$241.06. Total, \$3,504.75.

Passed.

Mrs. C. S. Fynboe, Chairman.
Mrs. Harold Madsen
Miss Mabel Petersen
Mrs. Anker Erickson
Mrs. Einar Farstrup
Mrs. Lovel Vaag
Mrs. Emil Jensen
Mrs. Ela K. Nielsen (ex-officio)

After minor correction of Financial Report Page 2, bottom of page, item \$90.41 should be \$90.38, the Financial Report was gratefully accepted.

GOLDEN JUBILEE COMMITTEE REPORT:

Mrs. Holger Strandskov, Committee Chairman, voiced appreciation for the excellent cooperation she had ex-

perienced with her co-workers on the committee — as well as others.

She expressed the need for better public relations in WMS. "We need, desperately, to SELL ourselves!" She underscored further use of Our Women's Work page to tell others of what we are doing. She suggested that we keep on file historic data on WMS published in LUTHERAN TIDINGS this past Jubilee Year. She considered it very worthwhile material to have. A great deal of research has been done to secure it.

Miss Stockholm extended a sincere thank you to Mrs. Strandskov and her fine committee for their excellent work!

DENVER ASSEMBLY OF UNITED CHURCH WOMEN:

Miss Stockholm encouraged our women to attend the Denver Assembly of United Church Women to be held in October.

TRACTOR FUND:

A question was raised whether or not the two tractors sent to India some time ago had been paid in full. We were informed that only one was completely paid for. There is still a delinquent amount on the second one.

Mrs. Frances Nielsen was asked to look into the matter. When she secures the information as to the amount due, motion was made and carried that WMS make the final payment on same.

GREETINGS:

The secretary was asked to send a greeting to our former WMS president, Mrs. Ida Egede of Hampton, Iowa, who was unable to attend this year's convention.

RETIRING OFFICERS:

Mrs. Oda Sorensen, Vice President.

Mrs. Ela Nielsen, Treasurer.

Mrs. Thyra R. Nussle, Secretary.

Miss Stockholm expressed her appreciation to the retiring officers and they were extended a rising vote of thanks.

ADJOURNMENT:

Upon motion the 1958 national convention of WMS was adjourned.

Respectfully submitted,

Thyra R. Nussle, Secretary.

CHRIST ALONE

A Christian mother sent her son to college. When later she visited him she found in his room a pair of oars, a football, a baseball, a tennis racket, and other things that testified of his love for athletics. On the wall there were also several questionable pictures which should not have been there.

She said nothing but went home and sent him a beautiful picture of Hofmann's Christ. When she visited her son again there hung on the wall only the picture of Christ. He answered her meaningful look by saying: "The other pictures did not fit in with Christ."

Selected.

THIRTEENTH ANNUAL FOLK MEETING

(Continued from Page 7)

bye and Godspeed, with the hope we all expressed of meeting again next year.

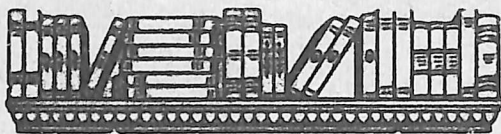
And now in closing, I know that the friends from near and far will join me in extending a heartfelt THANK YOU to all who in one way or another contributed towards making this 13th annual Danish Folk Meeting a rich and memorable occasion.

Nanna Goodhope.

Men who fight about religion have no religion to fight about, since they do in the name of religion the thing which religion itself forbids.

Joseph Fort Newton.

Books



URBAN CHURCH PLANNING, Kloetzli & Hillman, Muhlenberg Press. 186 pages, \$2.50.

The Rev. Walter Kloetzli is one of our workers in the National Lutheran Council's Division of American Missions. He is Secretary for Urban Church Planning. Dr. Arthur Hillman is a sociologist at Roosevelt College, Chicago.

The book deals effectively and in detail with our fast changing cities, and the urgent need for planning on the part of our city church leaders. Much of what the writers say applies to rural parishes too.

This is a compact little book of 164 pages plus a suggested timetable for congregational and district self-study. The book is full of statistics, graphs and such — necessary tools in good church planning. The writers stress that city congregations ought to contact resource leaders and community agencies for pertinent community data. The book lists all these. The church does not exist in a vacuum, the writers say; it is involved in the workings of the community.

Furthermore, they tell us, city planners are anxious for the cooperation of churchmen who have a Christian concern about human welfare instead of the pressures from real estate speculators and selfish interests that city planners face so often.

W. R. Garred.

Youth — What Is It ?

Youth is not entirely a time of life — it is a state of mind.

It is not wholly a matter of ripe cheeks, red lips or supple knees.

It is a temper of the will, a quality of the imagination, a vigor of the emotions, a freshness of the deep springs of life.

It means a temperamental predominance of courage over timidity, or an appetite for adventure over love of ease.

Nobody grows old by merely living a number of years. People grow old only by deserting their ideals.

Years may wrinkle the skin, but to give up interest wrinkles the soul.

Worry, doubt, self-distrust, fear and despair — these are the long, long years that bow the head and turn the growing spirit back to dust.

Whatever your years, there is in every being's heart the love of wonder, the undaunted challenge of events, the unfailing child-like appetite for what next, the joy and the game of life.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of every heart, there is a recording chamber. As long as it receives messages of beauty, cheer and courage, so long are you young.

When the wires are all down and your heart is covered with the snows of pessimism and the ice of cynicism, then, and then only, are you grown old.

— The Lutheran Digest.

Bishop Lilje to Lecture at Union Seminary in 1959

New York — (NLC) — Bishop Hanns Lilje of Germany has been appointed Harry Emerson Fosdick Visiting Professor at Union Theological Seminary here for the second semester of the academic year 1958-59.

Bishop Lilje, who has headed the Evangelical Lutheran Church of Hannover since 1947, will be in residence at Union beginning next January and will also visit other seminaries and educational institutions throughout the country during the five-month period of his appointment.

Bishop Lilje is the second Lutheran named to the Fosdick Professorship, which was established in 1953 by a gift from John D. Rockefeller, III, to honor the former minister of New York's Riverside Church for his contributions as a teacher, preacher, writer and counselor.

During 1957-58, the post was filled by the Rt. Rev. Rajah B. Manikam, Bishop of the Tamil Evangelical Lutheran Church in South India. A delegate and program participant at the Third Assembly of the Lutheran World Federation at Minneapolis last August, he then spent the past year at Union. He returned with Mrs. Manikam to India in mid-May.

Bishop Lilje is the immediate past president of the Lutheran World Federation, chairman of the United Evangelical Lutheran Church in Germany (VELKD), vice chairman of the Evangelical Church in Germany (EKID), and a member of the Central Committee of the World Council of Churches.

Love, Not Vengeance

...If the wrong-doing of men fill thee with indignation and irresistible pain, so that thou desire even to take vengeance on the wrong-doers, then above all things resist that feeling.

Go at once and seek suffering for thyself, as though thou thyself wert guilty of the wrong-doing. Accept that suffering, and endure it to the end, and so shall thine heart be comforted, and thou wilt understand how thou thyself art also guilty: for unto those evil-doers thou mightest have let shine thy light, even like the one sinless man; and thou didst not. If thy light had shone forth, it would have made clear the path for others, and the man who sinned would perchance have been saved by thy light.

Or if it be that thou didst show thy light, and yet see'st not that any are saved thereby; nevertheless stand thou firm, and doubt not the virtue of the heavenly light. Believe that if they have not been saved now, they will be saved hereafter: and if they should never be saved, then their sons will be saved; for thy light will not die even when thou art dead.

The just man passeth away, but his light remaineth: and it is after the saviour's death that men are mostly saved. Mankind will reject and kill their prophets, but men love their martyrs and honour those whom they have done to death. Thou, moreover, art working for the whole, and for the future thou labourest. And look not for any outward reward, since, without that, thy reward on earth is already great: thine is the spiritual joy which only the righteous man findeth.

Feodor Dostoevsky in The Brothers Karamazov.



OPINION AND COMMENT

THE LOCAL CONGREGATION which we serve is seriously considering building a new church, and in the planning of it, we have visited quite a number of new churches and talked with leaders in a number of Lutheran and non-Lutheran communities. This interesting experience has impressed upon us the difference in attitude and approach that exists between various protestant groups. In no area is this more true than in the general area of Christian stewardship. Some of these congregations number only 125 families or so — comparing closely to the average in our synod — but their budgets are about twice ours. One Methodist told us that his church's annual budget of \$18,000, which would take care of current expenses plus interest and amortizing of the debt, could be met if each family would contribute \$3.75 a week. He complained bitterly because a few were only giving half that, which meant that others had to give much more. But the point is that they did meet their budget. As a result, they had a fine, nicely landscaped church and grounds, a gardener who received \$80 a month, an organist who received \$100 a month, a choir director who received \$75 a month, and a minister who was paid as much as a plumber (\$4 an hour). An intern assistant was also provided for, plus part-time secretarial help. The congregation was not large, but it had large ideas about what it expected of its church. And so it was willing to pay for it. And it seems true to say that if church members would all double their regular contributions, they would receive much more noticeable blessings from the top extra half of their gift than they do now from their contribution which covers only a minimum of expenses. What a difference it would make in some congregations if they could afford a highly trained musical staff, an adequate maintenance staff, some administrative help in the form of a secretary, plus a parish worker or an associate pastor! Within six months the congregation would hardly recognize itself. (In some cases, this is precisely what they fear!)

MONEY CANNOT ACCOMPLISH everything, of course. But it is true that so much of the real joy of a church is closely tied to its spirit of sacrifice. A mortgaged church which demands much of its members is often more spiritually successful than the solvent church which can live on investments or endowments. . . . Neither should the members of a church give to it so as to be sure to get their money's worth, quid pro quo. In the first book of the Bible, Jacob is seen bargaining with God and saying, in effect (Gen. 28:20-21) that if God will keep him safe and feed him and clothe him and give him peace, then he will worship Him. Jacob is making a vow, but what a contrast

between his spirit and the spirit which many years later said "Not my will but Thine. . . ." The stock market is high these days, and many investments look rosy, but Jacob is like the cautious investor who wants a gilt-edged sure thing. This is a spirit which is foreign to Christ's teaching. To be fair to Jacob, however, it must be pointed out that he stood at the beginning of the great tradition which we take for granted. He lacked much that we have in the way of spiritual guidance. We have Moses and Amos and Isaiah. We have Socrates and Seneca and Spinoza and Kant. We have the light of the knowledge of the glory of God in the face of Jesus Christ. It is hardly being just to expect in Jacob the kind of reaction which conscience and insight and the understanding of values ought to find in us.

NEVERTHELESS, IT IS A true maxim that you only get out of something what you put into it, and that the more you give of yourself to an effort or a cause or a project, the more you yourself will receive from it. It is not "bargaining with God" to recognize and obey one of the laws of life, and the scriptural proverb that as you sow so shall you reap is not so much a requirement as it is a revelation. Ask your pastor what your congregation could do if you doubled your budget, and you will have your eyes opened. So much of our energy and intellectual effort is dissipated in cutting corners and saving nickles.

LIFTING OUR SIGHTS a little, it is also easy to see this on the level of our synod. Little by little our synod budget has gone up in the past years, but the amount has hardly been remarkable in view of the continuously rising living costs and income levels everywhere. We wonder sometimes what would happen if the Synod Board came to the convention with a proposed budget exactly twice what it was the year before. Possibly the convention would not accept it, but the shock effect would do more good than harm, and if the Synod Board could show what could be accomplished with such a budget, who knows? Miracles of that kind do happen, but never unless they are tested. There would be a few laymen and pastors who would doubt the sanity of the members of the board and who are by nature so recalcitrant that we could expect only resistance from them. But the remainder might just be willing to listen to reason. And when the merger comes with its enormous financial requests and requirements, we would be ready psychologically, not to say spiritually.

IN THIS ISSUE we are presenting two articles on the other side of the merger question. A rather impressive fraction of our people have never yet agreed that the merger is a good thing, and this sizable minority deserves to have its views presented. The one article is not written by a member of our synod, but was submitted at the request of several synod members who were enthusiastic about the validity of the viewpoint it presents. The article was written at their request, following pertinent conversations and correspondence. We hope it will be widely read and discussed.

WE READ THE other day about a young wife who went to church recently and then began to worry about

ULCA To Issue Monthly Devoted To Church Music

Philadelphia — (NLC) — The United Lutheran Church in America will publish a monthly religious music magazine, beginning in January, Dr. H. Torrey Walker, executive secretary of the Church's Board of Publication, announced here.

Dr. Walker said the publication, "The Journal of Church Music," will be edited and printed in the ULCA's publication house here.

The editor of the new magazine will be Barbara Fisher, music editor at the publication house. A native of Concord, N. C., she was a music teacher and choir director before joining the staff last year. She is a graduate of Salem College, Winston-Salem, N. C., with a Bachelor of Music degree.

The format of the new journal, Miss Fisher said, will include church music, articles by music professors and composers and features of interest to church choir directors, organists and pastors.

Miss Fisher said the primary purpose of the journal will be to help improve music in ULCA congregations.

The Sparrow

A bird flew through a window of our church,
Wide open to admit a passing breeze.
I saw the frightened little sparrow perch
Upon an organ pipe, but scarce at ease
For one brief moment till he flew around
From one far corner to another, then
Returned to his first resting place. He found
No welcome door nor window there. But, when
The feathered one grew tired of flying high
In search of freedom, then descending, he
Beheld a door stand open wide, close by,
And soon our visitor was gone. So we
Find Jesus in our need — the only Door
To everlasting life on Heaven's shore!

Thelma Allinder.

a roast she had left in the oven. She wrote a note to her husband who was an usher and sent it over to him by another usher. The latter, thinking the note was for the pastor, took it to the pulpit where the pastor was preaching and that worthy gentleman stopped his sermon long enough to read this astonishing message: "Please go home and turn off the gas." We wonder how many a layman has sat beneath a pulpit and mentally penned such a note to the pastor who is still preaching long after he has finished what he has to say. What is even worse is the predicament of the pastor who faces his congregation knowing that inspiration has not touched him during the week and that he is being presumptuous walking into the pulpit. Not many preachers would have the nerve to do what Heywood Broun once implored them to do occasionally when they had nothing worthy to offer: to say apologetically to the congregation, "Not this week. Perhaps next Sunday, but not today."

The Mountain Revisited

"Consider The Lilies"

(Sermon on the Mount as Translated in RSV)

XXII

When Jesus says "Consider the lilies of the field, how they grow" (Matthew 6:28), it is the Easter lily which is apt to come to mind. It was probably a much simpler flower to which Jesus referred. Certainly it was not a cultivated hot-house plant. The Greek word is used of all kinds of wild flowers, and it is often identified with the red anemone.

That humble, short-lived flower, said Jesus, is better dressed than Solomon ever was: "even Solomon in all his glory was not arrayed like one of these" (Matthew 6:29). Jesus does not tell us that the lily is wiser than Solomon. Fable-makers would have had the lily deliver an oration upon man's vanity, but Jesus never puts natural objects in an unnatural light.

The anemone, He said, has a handsomer wardrobe than Solomon. Solomon was a symbol of all that was greatest in the life of the nation; his reign is described at greater length than that of any other monarch in the Bible. It was an era of magnificent building. He spent seven and a half years in the building of the temple; and thirteen years constructing a palace for himself. It was an era of expanding trade and international relations. Commercial contacts with neighboring nations made his subjects better acquainted with the world around them. These activities also gave to Israel a place among the nations which it had never previously held.

Solomon also was reputed to be a man of wisdom. Proverbs and poems were attributed to him, and he was thought to be a master of natural theology (see I Kings 4:32-34). The rabbis represented him as the originator of the science of the Greeks and Romans. His wisdom, however, was a rather worldly wisdom. It was not what the New Testament means of wisdom — that true piety which arises from the fear and love of God. He therefore went in for luxury and extravagance — the lavish expenditures of his reign greatly weakened the nation. He was eager always to make a great display and the splendor of his royal robes was proverbial. Imagine how he must have been attired at the reception to the Queen of Sheba! But God is always using "what is foolish in the world to shame the wise" (I Corinthians 1:27), and those who follow high fashion still have not learned how to give consideration to the lilies of the field.

J. Carter Swaim.

Church School Institute
KIMBALLTON, IOWA
OCTOBER 24-26

Featured speaker will be the
REV. DON ZINGER
of Grand View Seminary

The Basis for Lutheran Unity

V. S. Jensen

The Joint Commission for Lutheran Unity has sent forth its 1958 report. It gives the impression of being the work of serious men bent on bringing Lutherans together. The intent of the four churches which the Commission represents is, of course, to further that unity of believers for which Jesus prayed the last evening. Let us examine and see if this is possible on the basis set forth by the Commission.

It goes without saying that the basis for this unity must be the Word of God. It follows quite simply, then, that we must have a distinct delimitation of the meaning of this fundamental term, the Word of God. It must therefore be deplored that nowhere in the report does the Commission succeed in providing this delimitation. The report has better than two columns on doctrine, but nowhere are we told directly what the Word of God is. Nowhere does the Commission set forth a Word that corresponds to scripture's description of the Word of God, namely:

"He spoke, and it came to be; He commanded, and it stood forth." (Psalms 33:9)

It will be useful to quote briefly some of the copious statements of the Commission on this subject:

"The Word of God is essentially the Gospel of God concerning His Son. The title 'Word of God' belongs primarily to Christ Himself — It applies derivatively to the Christ-centered message of the Old and New Testaments, as well as to the proclamation of Christ in the Church.

"They affirm that the Gospel, transmitted by the Holy Scriptures — is the true treasure of the Church — and the basis of its unity."

Perusal of these statements leads to a number of questions, and the answers of the Commission supplied by the quoted text do not seem to clarify. An effect like the following is produced:

What is the Gospel? "The Word of God is essentially the Gospel."

What is the Word of God? "The title 'Word of God' applies derivatively to the Christ-centered message of the Old and New Testaments."

What, definitely, is this Christ-centered message? "The Holy Scriptures fulfill their basic purpose as Word of God."

Are the Holy Scriptures, then, the Word of God? "The Gospel transmitted by the Holy Scriptures — is the true treasure of the Church and the basis of its unity."

The statements of the Commission

cited appear under the heading "Doctrine." It would seem that the reader of the report will be unable to avoid the impression that these statements on doctrine fail notably to reveal just what the doctrine is. The reader would reasonably be excused for regarding these statements as a confusion of ideas and terms. In statements on doctrine, the question, "What is the Word of God?" must be answered unequivocally. Man must have a Word of God. For Christ is ascended and is at the right hand of God. Here on earth we now have Him only in His Word and the Spirit that goes with the Word. For this reason the question, "What is the Word of God?" is all important. As stated above, the Commission nowhere in its report gives a clear concise answer to this question. It would seem that the nearest the Commission comes to answering the question is to say that derivatively scriptures may be called the Word of God. From this it seems there is no other choice than to proceed on the assumption that the Commission's Word of God is scripture. If this assumption is incorrect then this writer asks to be corrected.

We have, then, in our analysis of the report, arrived at the inevitable conclusion that scripture is to be the basis for that new church which the Commission hopes to be instrumental in building

There are today so and so many divisions, "churches," sects, in Christendom. Each one derives from a different interpretation. To attempt now to make scripture the basis for unity is the same as to make the apple of contention the basis for agreement. Our Christian scriptures are indispensable to the Church. They are "inspired by God and profitable for teaching, for reproof, for correction and for training in righteousness." (2 Tim. 3:16) It does not seem that they are profitable as a basis for the Church's unity.

We have, then, an attempt to further unity among Lutheran Christians by making scripture which Christians from the very first have had difficulty in understanding (2 Peter 3:16) the basis for unity. We have also the record of church history that the only time when there was perfect unity among Christians was when they had no Christian scriptures but had the Word that bestowed the gifts of baptism. It would seem that when we want to further unity among Christians, we should accept that Word as basis for unity which has the distinction of having been the basis at the only time when perfect unity prevailed among Christians.

The Church's Concern With Theological Education

(Continued from Page 6)

enrollment such as ours leads naturally to a more intimate, personal relationship of teacher and student. Education is development and growth as well as the impartation of information; because of our size it is possible for us to travel at the pace best suited for each student. Our faculty is also limited in numbers, we are three of us teaching in the Seminary. That means that each of us must teach a variety of courses and there naturally is a more integrated program with less competition between the various disciplines than there is in larger schools. For this reason there is also more possibility of developing pastors than scholars.

Our Church is presently moving toward a larger fellowship with less of an ethnic definition than it has at present. It is not my purpose here to discuss or evaluate this but simply to make this observation of an objective fact. Our Seminary is also moving toward this new life and the signs are that within a very few years our young men will study at a larger school. That means that they will be given greater resources of faculty, library, methods and program, as well as broader contacts in their educational experiences. This obviously presents another set of advantages. As we move toward affiliation, by the circumstances of history, there are certain advantages inherent in both situations that the students enrolling at present will have the opportunity to know.

These are exciting days for our Church and for our Seminary. Until recently, we have talked only in terms of affiliation with a larger school. We are now also participants to a series of conversations considering the formation of an entirely new school. Four separate seminaries are involved in these discussions that look forward not to a simple merger or pot pourri of their separate traditions and programs. With the resources of their varying traditions and with the advantages of the current studies of seminary education, these discussions will project and seek to design an entirely new school. Such an ambitious undertaking will take some years but it does present a most rare opportunity. There are some who feel that this new school will be among the most significant first fruits of the new Lutheran church. Others have said that there is a possibility here for the Lutheran Church to make its most meaningful contribution to seminary education in the history of our land. It should be exciting for all of us that we have a part in this. This will be an opportunity to cultivate by design the various advantages that the various schools, large and small, have known. Pastors with an appreciation of scholarship-scholars with an intimate sense of the reality of Christ's body, the Church; both are

Grand View College

Grand View, Sweet, Grand View

As the golden dye of autumn tints the leaves of the towering oak trees here in Des Moines, the Grand View Campus suddenly blooms with students. In opposition to the old stereotyped thought of "Ugh, back to school already!" we see smiling faces. Returning students greet one another with a cheerful "Hi" and "Glad to see you again!" and contagious laughter echoes through the "Old Main."

Right away the "Explorer" students discover the new magazine reading room which was converted from an old class room in the basement of the Administration Building.

"Wow!"

"Sh-h!" A student engrossed in soap's BASIC PUBLIC SPEAKING, exclaims.

But who can help admiring such beautiful shelves and wood working? Many thanks go to Ole Jorgensen who did it all!

Besides the already familiar faces of the incoming freshmen we are soon meeting the new faculty members: Miss Ruth Farstrup, Speech and English instructor; Mrs. Siv Johnson, Foreign Language instruction; Mrs. Elberta Bady, Education Department; Mrs. Anna Rasmussen, housemother in the Girls' Dormitory; Mrs. Barbara H. Bell, Librarian; and Dr. Reuben Swanson, Religion.

The first, now monthly, convocation at which student attendance is required

needed. This effort begs the concern and interest of the whole Church. This is your business, as you love God with your mind.

It is always easy to be a fraud, to give people what they want and to do that which will sell. The cynical concept of life is all too evident in much of our economic life. But the Church does not deal in fraud. The Church is concerned with the truth, with the Gospel. Christ calls upon us to deny the temptation also to allow our theology to be dedicated by that which is popular. Or should we say that where He lives, that temptation is denied. In many subtle and supposedly pious ways we often rob Jesus Christ of reality. We think of Him as speaking in hushed tones even as he is pictured as some ghostlike creature with a strange light surrounding Him. Jesus of Nazareth was a man, and of all men He must have been the most stimulating intellectually. He loved His Father with His Mind.

A. C. Kildegaard.

was held at Grand View Lutheran Church, East 13th and Hull, Thursday, September 18, with Dr. Ernest D. Nielsen, president of the college, speaking. We were amazed to learn how many of us there are this year — four hundred and thirty-nine to be exact! We thrilled as the church filled quickly and reverently with the faces of our fellow students. Thanks to the Reverend Ruben Spong and the use of his church, the college will be able to include the whole student body in the monthly convocation.

Also new this year is a weekly devotional period which is held each Thursday from 11 to 11:30 a. m. Although the service is strictly on a voluntary basis, the Luther Memorial Church which is located across the street from the college was well filled on September 25.

As far as activities go, nothing has changed — only improved. The choir is beginning to sing; the baseball team is starting to swing; and students are attempting to find time to study. It's all the same — Grand View, Sweet, Grand View — what a joy to be back!

Until next number and more news, this is V. from Grand View saying, "So Long."

KIRCHENTAG MOVEMENT SPREADS TO SCANDINAVIA

Hamburg, Germany — (NLC) — The Kirchentag, a phenomenon of German Protestantism since its birth at Essen in 1950, has crossed the border into Denmark, and its founder-leader voices hope that it will soon spread to other countries in Scandinavia and elsewhere.

Dr. Reinold von Thadden-Trieglaff, head of the German Evangelical lay-movement, told 4,000 people at the first Danish Kirchentag late in August that the idea of holding a mammoth Church Day rally was not merely a "German invention." It is a matter, he said, for all Christianity which is anxious about the vitality of the Church.

On his return here from the rally at Aarhus, Dr. von Thadden expressed satisfaction that the Kirchentag idea has begun to be taken up in Scandinavian countries. He said it was important that the lay Church Day movement in Germany should develop in active relationship with its counterpart in the North.

Seeing the Kirchentag as an "especially favorable setting" for "blotting out the bad memories of the past" between Danes and Germans and rebuilding understanding, good will and confidence between them, the German lay leader hailed the Aarhus rally as a significant event and voiced hope that many Danish Christians would attend the 1959 German Kirchentag at Munich.

Meanwhile, the Church Day idea has been spreading downward in Germany as well as outward beyond her borders. A number of territorial Churches have begun arranging similar rallies in their own area.

"CHURCH-OF-THE-MONTH CLUB" LAUNCHED BY ELC DEPARTMENT

Minneapolis — A new program designed to provide additional funds for the establishment of new congregations has been launched here by the Home Missions Department of The Evangelical Lutheran Church (ELC).

"The Church-of-the-Month Club" will seek contributions from ELC members amounting to a dollar or more for each of at least six home mission churches each year.

Dr. Philip S. Dybvig home mission director, explained that the plan was developed by the Mission Covenant Church, where it has been known as "Frontier Friends."

He said ELC Home Missions has been able to occupy only one out of every three open fields for new congregations in recent years, due to a shortage of pastors, but more especially because of lack of funds available through the ELC budget.

"More pastors are on the horizon now than ever before," Dr. Dybvig stated, referring to current record enrollment at the ELC's Luther Theological Seminary in St. Paul, "and we must now gird ourselves to provide the financial resources to send them out to occupy the land with the Gospel."

October's "Church-of-the-Month" is Bethel Lutheran, St. Petersburg, Fla., organized earlier this year as the first ELC congregation in Florida. The Rev. E. W. Wilson, formerly of Rio, Wis., is organizing the new parish of 75 members. Funds received from "Club" members during October will aid completion of the St. Petersburg project, with other congregations in various states to be named "Church-of-the-Month" in succeeding months.

Dr. Dybvig stressed an urgency to develop new congregations so as to keep pace with America's increasing population, now growing at a rate exceeding that of church membership.

"The total number of unchurched," he added, "is increasing by from 300 to 400 a day and has now reached the staggering total of almost 70 million members."

"Church-of-the-Month Club" members will be asked to help in the establishment of new congregations in three ways:

1. To pray regularly that America may be won for Christ.
2. To give at least a dollar for each of at least six churches each year.
3. To seek to enroll others as Church-of-the-Month Club members.

"As a people," Dr. Dybvig concluded, "we need to pray to the Lord of the Harvest more faithfully than in the past that He will send forth laborers into His harvest. Having prayed, we must provide the wherewithal to send the laborers into the harvest. In the Church-of-the-Month Club we encourage and help one another to do just this."

The Porto Novo Mission

I wish to gratefully acknowledge the receipt of the herewith listed donations to the Anne Marie Pedersen Memorial-Church fund. The sum of \$105 has been sent out and duly received by Miss Chakko and her dedicated helpers. The new addition to Seva Mandir has now been finished and put into use. There are now 350 pupils in the Basic School and the Teacher's Seminary, and there are 20 teachers and helpers. And it is to me a joy to be able to report that the chapel, which had so long been a hopeful dream only, may soon become a reality, as a real and beautiful church for the fund is steadily growing. Several friends in Denmark, who died recently, had willed moderately large sums for that purpose.

As it is not always possible to acquire Christian teachers for the seminary, it is all the more joyous when high cast Hindu teachers after serving at Seva Mandir a while ask to be baptized into the Christian faith and fellowship, which happened with two of their best teachers recently. And a short time previously several others were baptized.

May I remind those of you who plan to send Joy Gifts to the children at Porto Novo for Christmas, or gifts for the Memorial church, to do it soon, so the donations can reach their destination in time for the holidays.

Mrs. Rasmine Andreassen, Luck, Wis., in memory of her husband	\$ 5.00
Andreas Christensen, Des Moines, Iowa	2.00
W. N. Hostrup, Des Moines, Ia.	1.00
Mr. and Mrs. Anders Møller, Solvang, Calif.	10.00
By Johannes Jepsen, 426 43rd St., Brooklyn, N. Y.	1.00

Danish Ladies' Aid Society, Dan- evang, Texas	15.00
St. Stephen's WMS, Chicago, Ill.	25.00
St. Stephen's WMS, Chicago, Ill., in memory of Mrs. J. P. Jen- sen	15.00
Mrs. Marie Knudsen, Des Moines, Iowa	1.00
Marie Nielsen, Metuchen, N. J.	10.00
Peter Molby, Seattle, Wash.	10.00
Nanna Goodhope, Viborg, S. D.	5.00
Mr. and Mrs. Jens Jorgensen, Tyler, Minn., in memory of Mrs. Christine Nielsen	5.00
Total	\$105.00

Nanna Goodhope,
Viborg, S. D.

OUR CHURCH

Chicago, Illinois. Copies of the "Christmas Cantata" by George Dupont-Hansen, are available from Miss Ellen Andersen, 2740 N. Spaulding Ave., Chicago 47, Ill. The original text by the late Rev. P. Eriksen has been translated by Mrs. Dupont-Hansen, who is donating any proceeds to Trinity Church where Mr. Dupont-Hansen was organist for so many years. Copies are 25 cents each, with a 10 per cent discount for orders of 10 or more. A sample copy will be furnished by Miss Andersen upon request.

Hampton, Iowa. Synod Secretary Willard Garred has Letters of Transfer books available at 25 sheets for 25 cents. The address is simply Route 2, Hampton, Iowa. His office no longer handles the Synod Convention Reports and Minutes. These may be ordered from the office of the Synod President, 1232 Pennsylvania Ave., Des Moines 16, Iowa.

Cedar Falls, Iowa. A Reformation Rally will be held here November 2 with Dr. Johannes Knudsen of Maywood (Chicago Lutheran Theological Seminary) as guest speaker. At St. Paul's Church, the Church Women recently had Dr. Harold Bernhard, Director of Religious Activity at Iowa State Teachers' College, as guest lecturer. The Brotherhood will host an area meeting on October 15 (7:30 p. m.) with the Rev. David Bluhm, also of I. S. T. C., as guest, speaking on "Our Reformation Heritage." A class of adult instruction begins here October 26, for six Sundays.

Junction City, Oregon. The church here will begin having two services each Sunday on October 12, (9 a. m. and 11 a. m.). A monthly lecture series will begin October 19, conducted by Pastor A. Knudsen. Pastor C. S. Hasle has been invited to speak at the Fall Meeting held in the California District annually at Solvang, October 17, 18 and 19.

Newark, New Jersey. The Rev. Theodore Thuesen will represent Grand View College, under appointment by President Ernest Nielsen, at the inauguration of Dr. Richard Hein-

del as the new president of Wagner College, Staten Island, New York, on October 19.

Ludington, Michigan. The new addition to Bethany Lutheran Church here will be dedicated on October 26, which will also mark the occasion of the 80th Anniversary of the congregation.

Waterloo, Iowa. On Sunday, September 21, the guest speaker here was the Rev. Harald Knudsen, of Grayling, Michigan. Pastor Knudsen's daughter is a member of St. Ansgar's Church here, and the Knudsens were vacationing with her. The local minister, Pastor Richard Sorensen, was in Hampton at the District Convention.

Detroit, Michigan. The Men's Club here had a "Retreat" recently, held at Grayling, Michigan, with a fine turnout of twenty-five men.

Ruthton, Minnesota. Ruthton will celebrate Harvest Festival on Sunday, October 5. After the regular worship service there will be a potluck dinner. The afternoon program will consist of reports from delegates to Synod and District conventions, and the film THE LONG STRIDE.

The Ruthton Ladies' Aid recently invited the Diamond Lake Ladies' Aid over for a program on religious art. Mrs. Norman Petersen showed slides of famous paintings and discussed them and the artists.

The members are busy painting the church and repairing the parsonage.

Diamond Lake, Minnesota. Diamond Lake will celebrate Harvest Festival on Sunday, October 12. Rev. Harald Ibsen, former pastor, will deliver the sermon and lecture in the afternoon. A special offering for LWA will be received. The proposed goal is to give the entire minimum goal at this service.

The every-Sunday envelope offering was instituted last March. The results indicate this is a great improvement in giving to the work of the church. Mrs. J. B. Jorgensen gave two brass offering plates in memory of her husband.

"Deee-Lighted"

Yes, this so-called controversial person is indeed delighted and happily surprised to note that an era of old fashioned hypocrisy and bigotry is going out the window.

I have reference to the picture of the Church's hand across that chasm, appearing upon the cover of LUTHERAN TIDINGS, issue of September 5, 1958.

That wonderful gift by the Danish Brotherhood Lodge of Davenport, Iowa, to the cause of Christian brotherhood, and the Church's style of recognition will have a profound effect upon future cooperation in all worthwhile benevolences.

Better late than never.

Cordial greetings,

B. P. Christensen,

Solvang, California.

Member of DB No. 299, Solvang.

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.

October 5, 1958

I am a member of _____ the congregation at _____

Name _____

New Address _____

City _____ State _____

PETERSEN, ANDREW K.
TYLER, MINN.