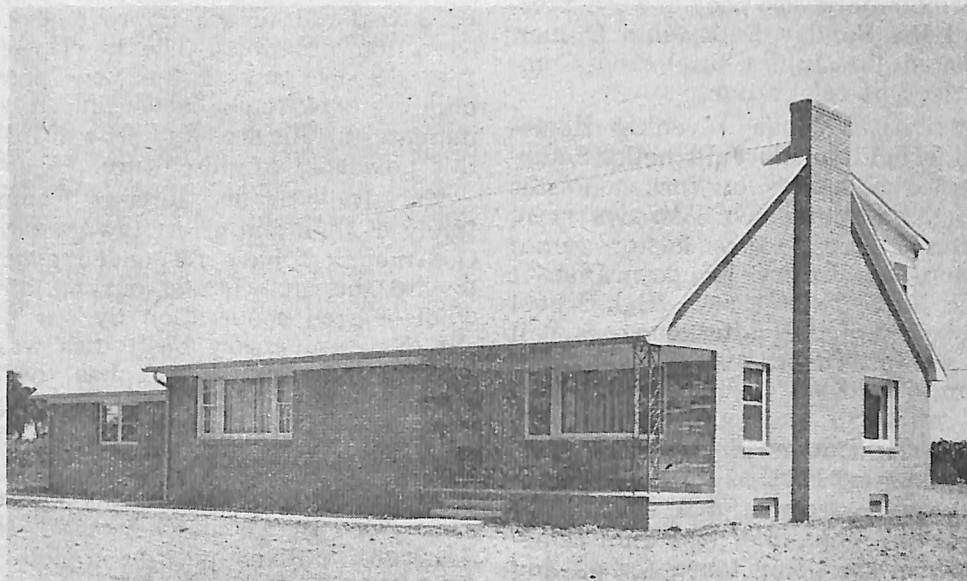


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



The new parsonage at Juhl, Michigan. Story on page 2.

We Must Love

Christianity stands for the doctrine that we must love one another — all men, without distinction of “religion, race, color, or previous condition of servitude.” It will tolerate no exempt breed of supermen and no pre-empted areas of God’s common world. It does not call on the strong to climb to isolation across the backs of the weak, but challenges them to prove their strength by lifting the rest with them.

Walter Rauschenbusch.
In *Dare We Be Christians?*

Juhl Celebration

(See cover)

The 60th Anniversary Celebration of Juhl Community Evangelical Lutheran Church was held September 12-14. Approximately 300 people were present for worship and the Sunday Fellowship Dinner. Over 200 guests visited the Juhl Church and Community during the days of celebration.

Festivities began with a Friday evening Homecoming program being held in the Juhl hall. Saturday's program included addresses by former Pastor P. C. Stockholm, Portland, Maine; Dr. Alfred Jensen, Synod President, Des Moines, Iowa; Pastor James Lund, Associate Pastor; Pastor Beryl Knudsen, District President, Greenville, Mich. The Marlette High School Band presented a concert in the afternoon. A ball game was held in the afternoon between the Juhl Little League Team "Vulchers" and the Marlette All-Stars, All-Stars winners. During the evening a panel consisting of local members discussed projects, which deserve some planning such as improving Juhl Hall facilities for serving the recreational, educational and social interests of the community; the Juhl cemetery and the steps which are being taken for putting it under perpetual care; the need for providing an Old People's Home; and the expansion and development programs of the Juhl church. Sunday morning, worshippers filled the church and sat outside for services which were heard through the amplifying system. Dr. Alfred Jensen preached the sermon. Pastor Harry Andersen conducted the liturgy. A tribute was paid to Pastor Stockholm during the worship service. His ordination into the Christian ministry took place in the Juhl church, September 21, 1913. This marked his 45th Ordination Anniversary.

Following worship at the church, the congregation went to the site of the new parsonage, located one-fourth mile south of the Juhl corner, for the Dedication Service. Two testimonial scrolls were presented during this service, one to Mr. Peter Appel, the remaining charter member; one to Mr. and Mrs. Andrew Jensen in appreciation of their substantial gift toward the building of the new parsonage and the improvement of Church School facilities. Dr. Alfred Jensen dedicated the new parsonage. Guest soloist, Mrs. Raymond Bell, Detroit, Michigan, sang "Bless This House" at the Dedication Service.

During free time, guests visited the historical display exhibited in the old parsonage or visited the new parsonage. Both the historical display and the new parsonage held great interest for the visitors. An Anniversary Booklet was sold during the celebration. The Juhl Church Anniversary Theme was "The Past — Our Rich Heritage; The Future — Our God-Given Opportunity."

The building of the new parsonage meets a two-fold objective; one, the providing of more adequate parsonage facilities and two, the providing of additional classrooms for the church school. The new parsonage is built on the recently acquired three-acre

site one-fourth mile south of the Juhl Corner. It is the congregation's intention at this time to use the old parsonage located adjacent to the church for church school purposes. This plan adds considerable flexibility to the expansion program of the Juhl Church. It provides accommodations to meet increasing enrollment in our Church School. At the same time it makes possible more convenient arrangement for present classes and teachers. Conducting classes uninterrupted by the sounds of adjacent classes will be a real aid to the improvement of our Christian education program. The newly acquired three-acre site, the location of the new parsonage, affords a building site for a new church should population increases in this area and growth in membership make this advisable in the future.

Our Building and Finance Committee have given freely of time and effort toward our building project. Our members have responded generously in pledges toward the financing of our building program. The wholehearted cooperation by our people in carrying out the Anniversary Festivities was most gratifying. Though the Juhl Church has the added burden of financial debt, the ability of the congregation to work together gives assurance that this too will be met by working together.

Our Heavenly Father has blessed us richly this past year as we have worked, to carry out our Anniversary Plans and to complete the building project. It is with thanksgiving in our hearts to Him that we dedicate ourselves to His service in the days to come.

Harry S. Andersen, Pastor.

S o w e r s

I spoke a word,
And no one heard;
And no one cared
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed.
Preachers and teacher all are we,
Sowers of seed unconsciously.
Our hearers are beyond our ken,
Yet all we give may come again,
With usury of joy or pain.
We never know
To what one little word may grow.
See to it, then, that all your seeds
Be such as bring forth noble deeds.

John Oxenham.

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The Convicts

Aage Moller

I heard in childhood about the two convicts who were executed by crucifixion with Jesus of Nazareth, and I judged them to be apart from myself, belonging to a class different from mine. I knew instinctively that my parents, teachers, and neighbors were guarding me against the lot of the convicts. They were set on making laws which would keep me from getting into the hands of the police force. They were set on building up in my character an interest in a useful life and thereby offset a desire to rebel and make riots. It was natural for me to draw a line between convicts and the ones who stay outside the prisons, yet I felt a wee bit sorry for the two unhappy men who had to die a miserable death.

It took time before I saw that the convicts are identical with myself. The spirit of love condemns no one and yet it does pass a judgment against me and every other person. Once a person has seen the light of that spirit he does become a prisoner and a convict who has stolen sincerity and trust from people; and yet the same spirit elevates the convicts to the very peak of human life from where there is a vista into a new land. The two men were beside the Jesus who was so human that he was called the son of man, and so spiritual that he was called the son of God. No higher honor could be given to them.

What I can most easily comprehend is the hostile reaction on the part of the one convict. Was he not justified in his scathing criticism? Was it not reasonable to expect that Jesus would release himself and the two men from their crosses if he was the man of love power, knowing thoroughly the nature of the pharisee courts? Is it not also reasonable to ask whether or not Jesus erred and forfeited his chance when he resisted the tempter in the desert. He came out of baptism conscious of having unlimited power, because the Christ had now taken full possession of his soul. He could use that power in changing stones into bread, thereby solving the economic problem for ages to come. He could use that power in starting a mass movement and fulfill the Jewish dream of a theocracy with the ten commandments in action. He could use the power in the fakir way, supersede the Brahmins of India and become the one great and supreme man in the world. Yes, he could have satisfied the common demand for authority, miracles and mystery. Had he listened to the tempter and followed him he could now have achieved a miracle and the whole world would have applauded loudly.

O, I see all right that it would have been the wrong use of power, and the misery of humanity is caused by wrong use of power. He would have disobeyed the absolute order to use the power in such a way that he could become the invincible word seed in all hu-

manity, the memory which never faded and which is the fountain of new life. I can understand why he had to turn the tempter down, but I still have the political itch. I can still be carried away by mystery. I keep on reading the Progressive and other expressions of the reformer's attempt to improve Caesar. Besides that, it is really so nice to have a little feather stuck into the hatband.

There are heavy loads to be dumped before I am on the level with the Lord who renounced a great glory, a wonderful opportunity, and leadership in order that he could be sown in the womb of humanity and achieve the infinite oneness of man and God. The tempter is still here. He speaks softly and enticingly about the mysteries of life, about amalgamated religions which can control the demons, and about an authority which can put the dictators in place. And yet while the tempter talks I can hear the one convict's prayer, "Lord, will you remember me when you come into your kingdom?" The man knew that death is death and a finish of existence. He may have known that when a culture dies it dies regardless of reforms and panaceas, but he was next to a man who had yielded entirely to the order of mastering and overcoming the death of human life. In the presence of that man there could be only one need in the heart of the convict, that of being remembered after death. To love is to remember one who is dead, said Kirkegaard, for in love death is converted into life. With love we are in a new world where life becomes memory and memory is made holy power.

Friendship

There are many roads that lead to Christ. The Christian is not one who has gone all the way with Christ. None of us have. The Christian is one who has found the right road. Though you may not be at the end of your journey if you are on the right road, at least your wandering has ceased. Even though you may not be home, if you know the way you are not lost. As I see it, a Christian is one who has become the friend of Christ and is ever seeking to cultivate that friendship.

From "When The Heart Is Hungry"

by Charles L. Allen

(Fleming H. Revell Company)

A Prayer at Dawn

The day returns....

O let it be

One of new joy

For you and me;

Forget the cares of yesterday.....

Recall not what has passed away.....

But with gallant heart and steady tread,

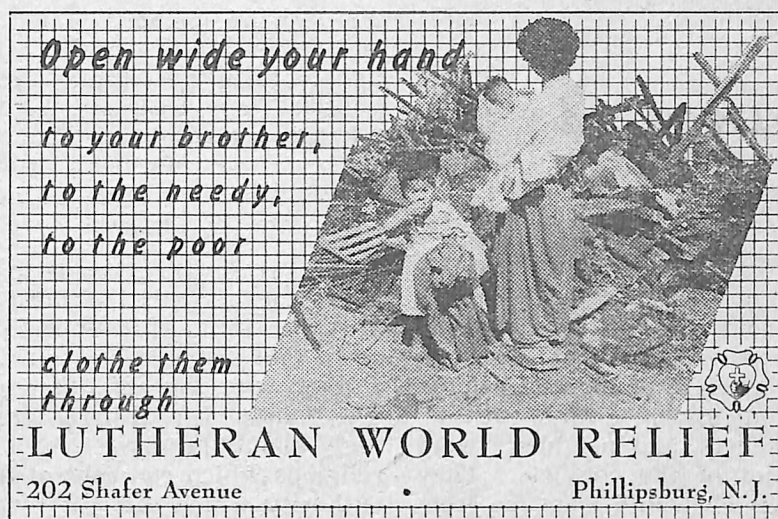
Help me, O Lord, look straight ahead.

And, should I falter,

Let Your arm

Give me the courage to go on.

Bryne K. Brooke.



LWA Nears \$2 Million, 54 Per Cent of Goal

New York—(NLC)—Contributions to Lutheran World Action neared the \$2 million mark during the first nine months of 1958.

Receipts as of September 30 amounted to \$1,958,403, it was reported here by the Rev. Rollin Shaffer, assistant director of the annual appeal conducted by the National Lutheran Council. This was 54 per cent of the \$3,610,000 goal which it is hoped to reach by the end of the year.

The American Lutheran Church headed the list of contributing church bodies with \$415,133 or 64 per cent of its quota.

Three other bodies have passed the halfway mark in their contributions, the United Lutheran Church in America with \$961,074 or 57 per cent, the Augustana Lutheran Church with \$415,133 or 55 per cent, and the Lutheran Free Church with \$28,286 or 53 per cent.

Following is the complete report as of September 30:

100 Million Pounds Shipped Abroad by LWR

New York—(NLC)—Over 100 million pounds of Lutheran World Relief articles have been sent abroad thus far during 1958. Mr. Bernard Confer, executive secretary of the LWR, indicated that this total was reached after September shipments amounting to 15,422,750 pounds were transported to six countries in Europe and Asia.

Almost 7,500 tons of the September total were government donated surplus foods, consisting of powdered milk, flour and corn meal. Included also in the shipments were articles of clothing, bedding, sewing equipment, kiddie kits and toys.

Countries receiving the goods, valued at \$1,410,376, were Germany, Yugoslavia, Jordan, Hong Kong, Korea and Taiwan.

Totaling 198 tons, clothing shipments for September were small, owing to slim receipts at LWR warehouses across the country. During 1957 a total of 4,213,103 pounds of clothing was sent to troubled areas by LWR. Mr. Confer expressed hope that the response to the annual Thanksgiving Clothing Appeal, announced in September, would make up for the current deficiency.

Church Body	Goal	Receipts	Per Cent Goal 9/30/58
United Lutheran Church	\$1,683,174.00	\$ 961,074.82	57
Evangelical Lutheran Church	730,236.00	288,475.77	40
American Lutheran Church	650,537.00	415,133.42	64
Augustana Lutheran Church	407,151.00	225,060.00	55
Lutheran Free Church	53,679.00	28,286.00	53
United Evangelical Lutheran Church	40,074.00	9,300.00	23
Suomi Synod	27,351.00	13,351.91	49
American Evangelical Lutheran Church	17,798.00	6,172.81	35
Undesignated		11,548.85	
TOTALS	\$3,610,000.00	\$1,958,403.58	54

A Review

The New Service Book and Hymnal

J. C. Aaberg

THE LONG AWAITED new ULC Service Book and Hymnal has now appeared. It is a fairly attractive looking book in a red cover and of something more than a thousand pages.

The book, as its title indicates, is divided into two parts, a service book and a hymnal. The service book, in an attempt to satisfy diverse usages, contains three complete and partly different liturgies for the regular Sunday service, liturgies for matins and vespers, suffrages and litanies, introits and collects for all the main services of the church year, and a large number of special collects and prayers for holidays, seasons and various other occasions too numerous to mention. The book also presents rituals for ministerial acts, such as baptisms, confirmations, weddings, burials and a great many other functions.

A very large part of this material is unfamiliar to us — and I believe to many other Lutheran churches — both in content and arrangement. The liturgies especially are more complex in texts and music than in any other service book that I have ever seen, except in those used by high-church Episcopalian congregations. And they will, in my opinion, prove far too difficult to be used by any but the larger churches.

In spite of their fullness, the various order of services, nevertheless, do not contain many parts that belong to the order of service in church, such as our beautiful opening and closing prayers, our second series Epistle and Gospel texts, the individual absolution before communion and many salutations and prayers, which have either been eliminated or substituted with others that are unfamiliar to us.

Among these changes there is especially one which I am certain will never be accepted by our church, and that is the substitution of the Nicene for the Apostolic creed in the confession of faith. It is true that the latter is printed beneath the former together with a permission to use it, "except on all festivals and whenever there is communion." But why anyone should choose to use the highly theological Nicene Creed as a confession of faith instead of the Apostolic is a pure riddle to me. Yes, I am familiar with the assertion that the Nicene Creed predates the first known printed copy of the Apostolic. I also know something about the Arian heresy which the Nicene Creed was designed to combat, and about the age long controversy that its adoption, in 325, caused in the church. But I know of no such disputes concerning either the adoption or use of the Apostolic Creed. And for this absence of objections, I can think of only one explanation, that the Apostolic Creed is and was known to be what its name indicates, a brief statement of faith that the Apostles had once delivered to the churches, and which therefore, like their

writings, was accepted by the church without objection.

Considering that the Service Book presents the Nicene Creed in its order of service and demands "that it shall be used on all festivals and whenever there is communion," it seems highly illogical, to say the least, that, in its ritual for baptism, it presents the Apostolic Creed — and only that — as the faith in which children are to be baptized. Are the children then to be baptized in one creed and the congregations themselves to confess their faith in another?

These are only some of the objections that may, and I believe, will be raised against the new Service Book, which as a whole seems far more like a high-church Episcopalian than any Lutheran service book that I have ever seen, either in this country or in Europe.

On looking through the hymnal, one finds that it contains 602 hymns, which according to its preface, have been arranged "for the full round of the Christian year and the Christian life." Of the hymns, 72 are translations from the German, six from the Greek and 76 from the Latin, that is from Roman Catholic sources. And this supposedly Lutheran hymnal thus for the first time in the history of the Lutheran Church presents more hymns from Catholic sources than from the land of Luther.

The versions of the Latin hymns included in the hymnal are almost exclusively the work of English writers, such as Richard Mantz, Edward Cashwell, John Chandler and, above all, John Mason Neal, who produced more than a hundred translations of Latin hymns, of which 31 are printed in the hymnal, a larger number than has been adopted from any other writer.

Both Neal and nearly all translators of the 82 translations of Greek and Latin hymns presented in the new hymnal were active adherents of the Oxford Revival, an Anglo-Catholic movement within the Church of England, whose main aims were: to create a higher literary and poetical standard of English hymnody, and to provide a collection of liturgical hymns that could serve as a component part of the liturgies and order of services for all the various services of the church.

The leading promoters of this movement, such as John Henry Newman, Edward Cashwell, Francis N. Murray, John Mason Neal and a great many others, were all admirers of the Latin hymns in the Catholic Breviary and held that these hymns constituted the

The author is a retired pastor of the AELC who has translated many Danish hymns into English, and has served on many hymnal committees.

most suitable material for the accomplishment of their aims — if enough of them could be obtained in good English translations.

After a large number of more or less successful attempts to produce a hymnal of the desired type, the movements finally culminated, in 1861, in the publication of Hymns, Ancient and Modern, which contained 132 translations of Latin hymns, 10 translations of German hymns, and 131 English hymns, a very large percentage of which were written by writers closely aligned with the movement.

I have briefly described the aims and work of this Anglo-Catholic movement within the Church of England, because the compilers of the new hymnal appear almost literally to have followed both its aims and example. That they have done so is evidenced, first, by their introduction to the hymnal in which they state that their objects have been: to select only good hymns of the highest literary excellence and suitable to serve as companions to the liturgy, — a statement which almost verbally expresses the objectives of the Oxford Revival; and secondly, by the fact that a very large percentage of the hymns, both translated and original, which they have included in the book, are from the pen of authors and translators belonging to the Oxford movement. And this also applies to their selections of translations from the German, of which more than half are likewise the work of English writers contemporary with and closely aligned with the same movement.

With these facts in mind, the book unavoidably gives one the impression of being a high-church of England rather than a Lutheran hymnal. The book seems in fact to contain very little to characterize it as a hymnal intended for the use of Lutheran churches in America.

That this is not merely a personal opinion is abundantly proved by numerous letters to the "Lutheran Standard," the official organ of the ALC, in which the writers complain that the liturgies of the book are too complicated and hard to sing, that a very large percentage of its hymns are unknown to them, that their tunes are unfamiliar, and that a great many of their best loved hymns have been eliminated. One pastor thus writes that he has turned page after page of the book without finding a single hymn or tune that he knew. Another pastor complains that considering the time and effort expended on the preparation of the book, people had a right to expect a better book than the present. And a third pastor states flatly that "the hymnal has set Lutheran hymnody in this country back for at least a hundred years." And he urges people not to buy it "until it has been revised," which he is sure that it must be.

Of a number of people in our own church who had the book and whom I asked how they liked it, all but one said tersely that they didn't like it at all. The one, who said that she did like it, was a former Episcopalian, who explained her preference by saying that both its liturgy and a great many of its hymns were familiar to her from her own church.

In our church the only complaint that has so far been voiced against the hymnal is that it contains so few translations of Danish hymns. The producers of the book answered this complaint by asserting that the translations were not up to the literary standards required for their inclusion. And judging from the discussion of and the action taken on the matter at our annual convention in Seattle, our church appears quite matter of factly to have accepted this assertion at its face value, without even asking if this applied only to the translations of hymns.

The fact is, however, that the compilers of the hymnal have dealt rather more liberally with the translations of our Danish hymns than with those from other and far larger groups. The hymnal thus contains 12 translations from the Danish, one from the Finnish, five from the Norwegian, six from the Swedish, 72 from the German. But of the 72 versions from the German more than half — as has already been stated — are the work of English translators and to a large extent looked upon as a part of English hymnody.

Of the remaining half a big majority represents the work of early German-American translators. Which means that the committee for the new hymnal has rejected as not up to its literary standard all but a mere few of the hundreds of translations produced by German-American translators during the last fifty to sixty years, and that it has thus found their work no more acceptable to its standard than that of Scandinavian-American translators from the same period.

Knowing, however, that many of these men, both from the German and Scandinavian groups, were men of high scholastic attainments and proved literary ability, it is hard to believe that they could neither write good English nor judge what was or wasn't good.

It should also be understood that a translation is never adopted for inclusion in a hymnal before it has been thoroughly examined and, if it needs it, corrected by the committee in charge of preparing the hymnal, and that when printed, it thus represents not only the work of its translator, but the best judgment and effort of the committee which chose and edited it.

This is at least true of all the translations contained in the hymnals that I have had the pleasure of helping to compile, which includes Hymnal for Church and Home, Junior Hymnal for Church and Home, the revised edition of Hymnal for Church and Home, and the American Lutheran Hymnal. The last mentioned of these books was, like the new hymnal, prepared by an intersynodical committee, composed of representatives from nearly all the Lutheran churches in this country, including the Synod of Missouri. Of the larger Lutheran churches only the United Lutheran Church refused to be represented.

There were many outstanding men on this committee, such as Dr. Emmanuel Poppen, later President of the American Lutheran Church, Dr. O. Lehman, a district president of the Ohio Synod, Dr. Paul Kretzmann, dean of Concordia Seminary at St. Louis, Dr.

Olaf Lysness, examiner of manuscript at Augsburg Publishing House, Minneapolis, Prof. H. Brueckner, professor of literature at Hebron College, Nebr., and many others. From working with these men for about nine years, I know, not only that they were men of outstanding ability, but that they made an utmost effort to realize their often repeated standard that: "every translation to be adopted must be able to stand on its own as an English hymn."

I don't suppose that the committee always succeeded in attaining this goal. Yet it seems rather remarkable that of the about fifty-five versions of Danish hymns which it adopted — and in a considerable number of instances did so with marked approval — all but three have been rejected by the committee for the new hymnal as not up to its literary standards. And a similar treatment has been accorded other Lutheran translations in the same book.

To this I may also add, that all the translations from the Danish printed in the first edition of Hymnal for Church and Home, with the exception of those which had previously been edited by the American Lutheran Hymnal Committee, were submitted to the printers only after a final and most careful examination of them by the hymnal committee in cooperation with Dr. Chester N. Gould, professor in German and Scandinavian literature at the University of Chicago. So these too had passed through a competent literary review before they were adopted.

What then, one may well ask, is this standard of literary excellence by which the committee claims to have found all but a small number of our Lutheran hymns, both German and Scandinavian, unsuited to be included in a supposedly Lutheran hymnal?

In its introduction to the hymnal, the committee tries to some extent to answer this question by explaining, "that a translation seldom succeeds in recreating either the poetic beauty or depth of the original." Which may well be true. But does that criterion not also apply to the great number of translations from Roman Catholic sources that the hymnal contains?

Nor does the hymnal itself in a great many instances bear out its compilers claim of literary excellence. Or consider for instance, the following quotations from the "Hymnal Version" of Brorson's great hymn, "Den store hvide Flok vi se" (Behold the mighty Whiterobed band) "A glorious band, with **palms in hand.**" "Praise the Lord, who with his Word hath **stablished** them in light." "Who sowed and toiled **but tears to see.**" "And **all** **conspire**, a joyous choir, to laud him day and night."

The wording of the first three of the above quotations may, perhaps, be defended by a plea of poetic license, although they can certainly never serve as examples of literary excellence. But what about the last quotation? According to Webster's Dictionary the word "conspire" means "to plot together, combine secretly for an evil purpose." Are we then to sing that the whiterobed host is doing that before the very throne of God?

These are but a few examples of the literary merit

of this new translation. And I must confess that I am wholly unable to understand why the committee has adopted it in preference to any of the several versions by which the hymn already has become what one noted hymnologist calls it, "the most widely known Scandinavian hymn in America. But it does seem a shame that this beautiful hymn is now to be presented to the Lutheran churches in America in such a sloppy version.

As another example of the literary excellence of the new hymnal, one may also examine its new translation of the hymn:

"Splendid are the heavens high,
Beautiful the radiant sky,"

These lines have in the new version been improved (?) to read:

"Bright and glorious in the sky
Radiant in the heavens high —"

and the remaining three lines of the stanza then adopted as originally written.

The second and sixth stanzas of the translation have been retranslated, the remaining three stanzas have been reprinted without change, and the whole translation then printed as a "hymnal version" although only three and a half of its six stanzas have been changed, which seems like quite a steal. The common practice is to credit at least those stanzas of a translation that have not been changed to their translator.

Nor can I see that the retranslated stanzas present any notable improvements over those which they replace. Or take for instance the new translation of the sixth stanza, which reads:

"As a star God's holy Word
Leads us to our King and Lord.
Brightly from its sacred pages
Shall this light throughout the ages
Shine upon our way of life."

and replaces the original version:

"And this star as bright as day,
Which can never lead astray
With its message so appealing,
Is the Word of God, revealing
Christ to us as Lord and King."

If the wording of this last stanza be deemed imperfect, so certainly must that of its new translation. It cannot be said, that, "As a star God's holy Word leads us to our King and Lord." The simile is wrong. The Star of Bethlehem led the Wise Men to Jesus. But a star, just any star, does not lead anyone to Christ. And what about the following lines: "Brightly from its sacred pages shall this light throughout the ages shine upon our way of life." What "sacred pages"? Can the phrase, "God's holy Word" — if that is what the words are supposed to refer to — properly be confined to or identified with only the pages of a book?

So once again these examples — and they could

(Continued on Page 16)



Paging Youth

American Evangelical Luth.
Youth Fellowship

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An Approach to the Triangle

An article entitled "The Triangle" was published in the October 5 issue of LUTHERAN TIDINGS which discussed a three-sided community. Each, the parents, the church, and the school, demand our time. The school usually wins the "race."

An answer is given us in Otto Hoiberg's book, **Exploring the Small Community**. In this book, it is explained to us that we need a central agency in our community. This agency would plan all the activities and act as a clearing house for them. In this way, nothing could be scheduled unless it had the sanction of this central agency.

Another answer would be to limit the number of organizations in any one community. This should be accomplished by the citizens (ages 13-99) of that community. An example: If you belong to a church bowling league, you should have enough sense of balance to stay out of the YMCA Bowling league.

Perhaps the school and the community organizations should take a step together and produce a family night where adult education classes are held for the parents. The children could be given a boost in their hobbies and types of recreation that will be useful to them in later life. The church's role could be that of center for campfire meetings, song fests or clothing drives, etc.

If there is competition among the three for the attention of each, there should be no repetition of activities. If there are textbooks used in the school, textbooks should be left out of the other two. This is, of course, an idealistic position. The author is not speaking out of lack of experience, however.

If one studies all day in a book, there is not much incentive to study two or three hours at night unless a great deal of pressure is exerted. The merit of this method is doubtful.

The emphasis in school is for knowledge; the church, to practice what it preaches; and the community organizations for recreation. If each is trying to do the other's job, a community-wide reorganization is needed.

This reorganization plan can be accomplished by a few good leaders interested in all three sides. Perhaps these three can be appointed by the mayor.

Remember, there are many ways of solving a problem once it is recognized. Do you want your community organized to death???

He who establishes his arguments by noise and command, shows that his reason is weak.

— Montaigne.

Dis an' Dat

The ULCA Luther League fights the same problems everybody else does....lack of funds. Just cuz everybody's doin' it is no sign it's good....pay your dues today!

Roger Williams of "Autumn Leaves" fame received an honorary degree from a big eastern college. He's the son of Pastor Emeritus Wertz of St. John's Lutheran Church (ULCA) in Des Moines. He plays a mean piano and rates some listenin'..... When this issue hits the mail routes, many will be in or on the way to the big shindig in Detroit..... A serious note: Remember the convention in your prayers.....

Watch this page for some startling news.....It may surprise you to learn that someone in our little AELYF is well thought of in larger youth circles.... Thanksgiving is on the way....plan a Youth Fellowship meeting around it....pumpkins, corn, and the rest make nice decorations....a little skit showing the first Thanksgiving occasion will add variety.... Devotions should center around the many blessings we receive from God.....

The rest of the LUTHERAN TIDINGS makes pretty good reading, too.....try it sometime.

Over the Typewriter

This issue carries an answer of a sort to the article, "The Triangle" appearing in the October 5 issue of LUTHERAN TIDINGS. I feel that there is room for a great deal of discussion on both articles. Perhaps in planning your programs these two articles could be used as the discussion topic for a meeting. If any of you try it, please let me know of any results or questions.

Most of the "wheels" of AELYF are in Detroit as this issue is mailed out. We pray for an inspiring and enlightening meeting. As you who are not in attendance read this page, take a little time out to thank God for leaders and workers in the Youth Fellowship. It is gratifying to know that busy men in our synod have time to devote to our problems. And let us not forget the fine job of the officers throughout the year. They spend a lot of time assuring us of good organizational material and ideas for programs, etc.

What is the devotional life like in your LYF? Do you consider the fact that the church is the center of our lives? Without it, we would be lost in a maze of busy-ness that gets us nowhere in a hurry. Remember that God gives direction to our lives. Keep your LYFs Christ-centered.

How are our "Friends of Youth" committees coming? Do most of you have them? They have proved to be very successful in many leagues. Do you have any suggestions as to how the LYF can better fit into the total life of the church? We must remember that we are an arm of the local church and that we are not a separate organization. "Friends of Youth" can help us remember that we owe our allegiance to the church, not to our own organization.

Keep sending in news reports. The page is empty without them.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Jubilee

Women of St. Stephen's Congregation in Chicago celebrated the Golden Jubilee of the WMS on the night of June 13, with all the members of their own congregation and members of sister churches in Chicago as their guests.

Mrs. Thyra Nussle was in charge of the pageant, dramatizing women's work in WMS for the past fifty years. Mrs. Nussle also organized and directed a special choir, made up of students and graduates of Grand View College.

An interesting feature of the service was the presentation of the Golden Jubilee banner, created for the occasion by Mrs. Anna Nussle, who explained the significance of the design and colors. Mrs. Nussle also made miniature banners to be used as centerpieces for the coffee tables.

Two recently confirmed young ladies of the church collected the Anniversary offering, signifying the future leaders of WMS.

Mrs. Fanny Iversen was in charge of the coffee hour, and the tables were lovely with summer flowers, "Kransekage" and the small banners.

The evening was both inspirational and enjoyable to the approximate 150 people who attended.

Mrs. F. Donald Fluss.

District V WMS Meeting

The WMS meeting was held Saturday afternoon, in the Bethlehem Lutheran Church at Dalum, P. O. Wayne, Alberta, Canada.

In the absence of the district president, Mrs. Clayton Nielsen, Withee, Wisconsin, Mrs. Harold Petersen, Askov, Minnesota, presided at the meeting. We opened by singing "Lord, I Wish to Be Thy Servant." The treasurer's report and the district president's report were both read by Mrs. Harold Petersen.

A motion was made and carried to ask the district secretary to send mimeographed copies of the constitution to each women's group.

Again this year, it was decided to pay the expense of the district representative who attends the National WMS board meeting. It was moved and carried that the district pay all office expenses of their district board. A discussion followed on Article III, Section 2, of the Constitution as there still seems some doubt as to the meaning of "associate members." Some women present expressed their opinion as to the fact that they did not believe that an associate member had enough voice in the WMS. It was hoped that the subject could be made more clear to us. Little time was spent on the election of officers as Mrs. Lester Raymond was re-elected vice president and secretary, and Mrs. Alfred Frost was re-elected treasurer.

At this point we were reminded that it was soon time for coffee break, — however, a suggestion was made to hear about the work of the different groups. Therefore, brief reports were given by representatives of the groups present of their year's activities including the various programs in observance of the Golden Jubilee.

Saturday evening a program honoring WMS Jubilee brought a large crowd to the church. Rev. P. Rasmussen gave a brief review of some highlights from the early history of the congregation which this year reaches its 40th year. A film, "Partners in India" was shown. Some music selections and songs presented by some of the children of the district added suitably to the program and made an enjoyable evening for all. The offering brought \$80 and as was decided at the business meeting, one half of this was to go to the Scholarship Fund and the other half to the district treasury.

Marie Jensen, Sec.

Annual Meeting of the Ninth District WMS

The WMS of the Ninth District for the first time had a whole evening for business. Even so, election of a president had to be held over for the following evening before the program. Mrs. C. S. Fynboe was re-elected and the nominating committee made the recommendation that the office of vice president-secretary be separated, the vice president's term to run concurrently with the president's and that whenever possible the vice president succeed the president.

Among the many things discussed during the first business session were the need for a spiritual emphasis in the monthly programs, some of the excellent publications that we should subscribe to either individually or as a group, the value of an annual retreat (it was disappointing not to have one this year, but attendance at the national convention in Seattle was given first consideration since it is not often that so many of our people have the opportunity to attend a synodical convention), and a scholarship fund for a Christian service student from the Ninth District. This latter was referred to the district as a whole for consideration, most of the women present being of the opinion that the \$10,000 scholarship sponsored by the national WMS should have our undivided support.

The program opened by singing "Take My Life and Let It Be," the district president, Mrs. C. S. Fynboe, read the devotions and scripture from Paul's First Epistle to the Corinthians, and we joined in singing "The Morning Light is Breaking."

Mrs. Fynboe then introduced the speaker, Miss Oline Hetle, a nurse from the Bumbuli Mission of the Tanganyika territory in East Africa. She read

(Continued on Page 16)

The Iowa District (IV) Annual Convention

The St. John's Lutheran congregation, Hampton, Iowa, was host to the Iowa District convention during the week end, September 19-21. The good facilities, the spacious grounds, ideal fall weather and a spirit of Christian fellowship created a good background for the program of this convention.

The theme of the convention was: "The Life of Our Church, Yesterday, Today and Tomorrow." This theme was kept in mind as we looked back through the year that has passed in our district at large, and the work in the respective congregations, and again as we planned for the year to come.

The theme was manifested in the various messages throughout the entire meeting. And it was especially brought to a climax, as Dean Axel C. Kildegaard on Sunday afternoon spoke on the theme, "The Life of the Church, Tomorrow." He pointed out that the Church of Tomorrow will depend on the hopes, the prayers and the visions of today. His address was in part a progress report of the preparations we have made as a Synod toward a possible merger with other Lutheran synods; but mainly a personal evaluation of the vision of the church life of tomorrow as God has this in store for us, if we in faith give our hand to accept God's guidance. Dean Kildegaard pointed out that we in our group have a special contribution to give because of our concern for the total life of the child of God.

The district home mission projects in Cedar Heights and in North Cedar were given considerable time on our convention agenda. The Iowa District is the only district in our synod sponsoring on its budget two separate mission projects. Cedar Heights, now known as the St. Paul's Lutheran Church of Cedar Heights (near Cedar Falls) could report encouraging progress under the leadership of Pastor Harold E. Olson. The congregation is growing, and is gradually assuming more and more responsibility, looking forward to the day when it will be independent of home mission help.

The work in North Cedar is hampered by the lack of pastoral service. It has not been possible to find the pastoral help needed. Laymen and women from both the St. Paul's Church and from the Bethlehem Church have given much time and effort in the Sunday school work in North Cedar, and also toward worship services for the adults. There is some possibility that a retired ULCA pastor may be able to give some time to the North Cedar mission, until a better program can be offered. A group of 10 boys and girls are ready for a confirmation class.

The Lutheran Welfare Society of Iowa reported to the convention through Mr. Arthur Marck, Acting State Director, a member of the Memorial Lutheran Church in Des Moines. The Society is constantly expanding its program and giving aid and guidance to a large number of individuals throughout Iowa, mainly homeless children, etc. Six Lutheran bodies in Iowa are supporting this work, and several of these synods have now placed the Lutheran Welfare Society of Iowa on their annual budget on the basis of \$1.00 per confirmed member. Mr. Marck urged our people to

endeavor to raise a similar amount for the annual budget of the Society.

The need for more adequate headquarters in Des Moines has prompted the State Board of Directors of LWS to appeal for an amount of \$150,000 over a period of three years from the supporting church bodies for the erection of a permanent office building. The assessment would amount to 90 cents per confirmed member (30 cents each year for three years). After some discussion the convention voted: "that the convention adopt the proposed District Benevolence Budget for 1959, including the special appeal for funds to erect a new headquarters building in Des Moines for the Lutheran Welfare Society of Iowa."

The proposed district general budget of \$3,420.00 as well as the proposed district benevolence budget of \$5,070.00 was adopted. The convention adopted the allocation of the synod budget for 1959 according to the schedule presented in the district president's report.

Mr. August Sorensen was re-elected as district treasurer. The district secretary declined renomination, so Pastor Holger Jorgensen, Des Moines, was elected. Pastor C. A. Stub, Richard Sears and Harald Andersen were re-elected on the Home Mission Board, and Pastor Harold E. Olson and Mr. John Lund, Waterloo, were elected on the state board of LWS.

Invitation was extended from the St. Paul's Lutheran Church of Cedar Heights for the 1959 convention. This invitation was accepted with thanks.

Holger Strandskov, Sec.

District VI Convention

It is over two weeks since I read Hertha's artistic description of the District V convention. So now it is time to write you a short report of our convention. We, too, had a good meeting at Badger, South Dakota, on September 19, 20 and 21. Unlike District V, we did not travel long distances to reach Badger. Several delegates would arrive in the morning, return home at night, and come again the next day.

The meeting began Friday evening with a talk about forgiveness by Rev. Harald Ibsen. At the Saturday morning devotions, Rev. Enok Mortensen stressed the passage "Be ye perfect as your heavenly Father is perfect."

Rev. Calvin Rossman, district president, presided at the business meeting. Reports were given by the delegates and it is always encouraging to note improvements made in several places during the year. Because of the drought conditions in the Viborg area the allocations committee decided to give them a reduction on the synod budget. It was agreed that the other congregations of the district would pay an additional amount.

Rev. Rossman reported on the youth work in the district. After much discussion, it was decided to give \$100 to the development of the camp site at Luck, Wis. It was also moved to give \$100 to each of the three young seminary students from our district. From letters received in previous years, we have felt that young men are encouraged by this support from their district.

After more reports and routine business, such as

elections (vice president: Rev. John Enslemann; treasurer: Jorgen Krog) the business meeting adjourned to meet next year at Gayville, South Dakota.

At four o'clock Saturday afternoon, the WMS meeting was called to order by Mrs. Alma Meyer. She deserves a bouquet of something beautiful for all the time and work that she puts into her job. There were such extra things as an historical scrapbook of WMS and a mimeographed annual report of WMS work in District VI. I'm sure a complete report of this meeting will appear on the Women's Page.

Saturday evening we observed WMS Jubilee with special music and readings. After that, Rev. Rossman showed the film "The Unfinished Task." We were all touched by the human interest story of this young missionary and his family.

I was unable to attend the Sunday meeting, but from the reports I heard, everyone who was there said it was a most festive day. Badger has a small, beautifully redecorated church. But it was one of our beautiful fall days so the overflow crowd was able to be a part of the morning service via loud speakers out of doors. Rev. Calvin Rossman preached and Rev. Enslemann had charge of communion services. In the afternoon, Dr. Alfred Jensen spoke about our relationship to the merger. And then it was time for coffee and farewell.

We know Badger is a small congregation and that everyone has to work in order to entertain a convention. So let me express a **thank you** from the district for having us as your guests.

Mrs. C. Arnold Buhl, District Sec.

District VII Convention

Cordova, Nebraska

October 3 was a beautiful day — roads fine, and many cars were converging on Cordova, Nebraska, for the annual meeting of District VII.

The first order of business was the 3 p. m., coffee and registration, and how good that coffee tasted, with a nice warm welcome added!

Then we were called into the church for a "Youth Work" discussion. This was led by the Rev. L. Larkowski, the youngest minister in the district both in years and in service. After a fine introduction, the assembly was divided into groups and assigned meeting places. Each group was to confer and decide on questions to be brought back to the whole assembly. These then were topics for discussion when the assembly was called back into the church. Some very pertinent questions about youth work were brought up. Time was too short. The discussion was still going well, when we were forced to call at halt for supper hour.

Communion service in the evening was well attended. Pastor Krog spoke on "What is this Remembrance?" He was assisted by Pastor F. Farstrup. Practically every one in church took part in the communion.

Following that came a gathering not on the program: coffee at the parsonage for pastors and their wives. Suffice to say it was an enjoyable get-together. Thanks, Bernice and Farsty.

Saturday morning devotions were led by Pastor

Farstrup. And then business meetings were held the rest of the day. A highlight of the meeting was the WMS meeting Saturday evening. The women met for a business session at 6:30, followed at 8:30 by a program. Musical numbers were given by women from Nysted and Rosenborg. A large massed chorus of women from the whole district sang two songs. The two songs written for the WMS Jubilee "Heritage and Challenge" and "Women's Call" were sung by the whole assembly. The Pageant, written by Kirstine Thomsen was presented by the Kronborg group, the audience joining in singing the songs. It was very impressive.

Sunday was an inspiring day. There were services at both St. John's (AELC) and Our Saviour's (UELCL). Both churches were filled to capacity. At St. John's, Pastor Ronald Jespersen conducted the service assisted by Pastor T. C. Hansen. Pastor Jespersen spoke on "Personal Relationship." At our Saviour's, Pastor Carl Laursen, assisted by Pastor L. Larkowski, preached. His topic was "Christian Fellowship." (By the way, Our Saviour's is served by Pastor Ludvig Mehr, formerly of our synod.)

Sunday afternoon we had the privilege of hearing Dr. Alfred Jensen speak on "Some Reasons for Lutheran Union," where he clarified many problems.

By Saturday afternoon, the registration had reached 85 guests. There were about 100 more from neighboring congregations on Sunday. And there was a lot of talking — renewing old friendships and making new ones. During this time, the books of the Reading Circle were auctioned off, and names subscribed for a new list. It isn't too late yet if anyone else wishes to have his name on the new list. Pastor Krog of Brush, Colorado, promised to purchase the new books and get them started on their rounds.

After an early supper and farewells, cars started to leave. Thanks to Cordova people for the wonderful days. Be seeing you in Danevang, Texas, next year.

Mrs. C. Krog.

Report of District IX Convention

Enumclaw, Washington

Twenty-eight delegates, five pastors, and a number of friends and visitors gathered for the annual meeting of District IX at Hope Lutheran Church in Enumclaw, Washington, September 19-21. It is always especially enjoyable to gather for such a meeting in a new church building, where facilities are so pleasant and adequate. The Enumclaw congregation had accomplished much prior to the convention in the way of completing many finishing touches on their church.

Friday evening at eight o'clock the Women's Mission Society met in a business session in the church. This proved a very satisfactory arrangement, rather than trying to squeeze this meeting in between other sessions on Saturday. Pastor Robert Fallgatter gave the opening devotions on the topic, "Missionary Motives." The men gathered informally at the parsonage and joined the women later at the church for coffee.

Saturday morning at nine the opening sermon

was given by Pastor Robert K. Fallgatter of Trinity Lutheran Church, Wilbur. The theme of the convention was "The Kingdom of God," and the opening sermon topic was "The Door Into The Kingdom." Speaking on the nature of the King and the nature and aim of the Kingdom, it was pointed out the mission of the Christian Church is to proclaim and reflect this Kingdom.

The business meeting was opened by Pastor Fallgatter, as District Vice-President-Secretary, since the District President, Pastor John Pedersen of St. Paul's Church, Tacoma, was unable to attend after suffering a stroke this summer. We were happy to note that he is steadily improving. The convention agreed Pastor Fallgatter should act as chairman, and Mrs. Fallgatter was elected to act as convention secretary.

Pastor Arnold Knudsen and family of Faith Lutheran Church, Junction City, Oregon, were welcomed into the fellowship of District IX. Although we are an outlying and not very large district, we feel fortunate to have full pastoral supply, since this is not the case in many other districts. Throughout the business session it was noticeable that the attitude of the district is good and forward looking.

The work of Associated Lutheran Welfare was discussed. All congregations were encouraged to include this on their budgets as part of their benevolence program. The district led the way by voting to send \$100 to Lutheran Welfare (\$80 to Washington; \$20 to Oregon). It was voted to continue the policy of having a speaker from outside the district during the winter months. All seemed to favor these meetings; some felt we needed even more. A District Fellowship Meeting to be held during the winter or spring was discussed. Again comments were very much in favor of such a meeting. It was voted that the district board make necessary plans and arrangements for such a meeting, including travel allowance for outlying congregations.

A motion by the WMS was presented for consideration. It asked that District IX establish a scholarship fund to provide a yearly sum of \$100 to a student from District IX who is preparing for Christian service through parish education, the ministry of allied services, the scholarship to be awarded through the synod scholarship committee. We were reminded that in 1956 at Tacoma, a resolution was passed allowing \$150 from our mission fund for a student from our district who wishes to study for the ministry. The proposed motion passed (in addition to the 1956 resolution) as it was not wished to limit a scholarship to seminary students alone. The district board was instructed to draw up rules to be presented to the next district convention.

It was voted to pay our synodical quotas at the rate of \$13.04 per contributing member in all congregations, and in addition 75c per contributing member to the district.

Dr. J. C. Kjaer was elected District President for a two year term; Thor Tollefson of Tacoma was elected to complete the two year term as District Treasurer (Mr. Tollefson was appointed following the resignation of Martin Jensen of Seattle last spring, when

he moved from the district); Pastor Fallgatter has one year left of his two year term as vice president-secretary. Pastor John Pedersen and Mr. Jensen were thanked for their devoted and untiring service to the district. St. John's Church, Seattle, was thanked for bringing the synod convention to our district, and they in turn thanked congregations in the district for helping them do so.

Coffee was served following the afternoon business session, and then Pastor H. M. Andersen led a discussion on "The Ministry of The Laity." Participation by the convention audience was good.

The Saturday evening program was furnished by the Women's Mission Society of the District. Miss Olive Hetle, a United Lutheran missionary nurse to Tanganyika, spoke and showed very colorful slides of the area where she worked. It was an inspiring and interesting presentation.

Sunday morning we met for worship at 11. Pastor Arnold Knudsen gave the message of the morning on "The Kingdom and The Word." Pastor H. M. Andersen was liturgist and assisted with communion. Nearly everyone at the service partook of the Lord's Supper.

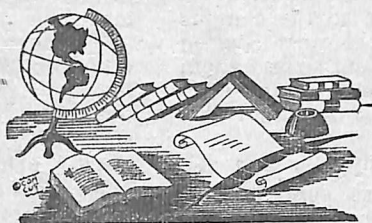
A delicious banquet dinner was served at one o'clock, and at three we met for the afternoon meeting. Of current interest to everyone in the district and synod is the proposed four-way merger. In anticipation of this, Pastor C. W. Fagerlin of Redeemer Lutheran Church (ULC) in Tacoma had been asked to speak on "Some Aspects of the Merger." Pastor Fagerlin has been interested in Lutheran merger since his early days in the ministry when his first call was in a small Minnesota town where three Lutheran churches were located. He has followed all aspects on this subject very closely during the last twenty years and was thus well qualified to discuss the subject (although he did not in any way speak as an official representative of his synod). He explained in a very simple and clear manner the various ways in which merger would affect our local congregations and where it would not. His message was very well received by all. Attendance was good and a fine question and answer period followed.

Our closing meeting in the evening was addressed by Dr. J. C. Kjaer, Pastor, St. John's Church, Seattle, on "The Kingdom Within Us." As the new district president, Dr. Kjaer closed the meeting with appropriate remarks.

Our sincere thanks go to the pastor and members of Hope Lutheran Church for their very fine hospitality, for all their work in preparing for the convention and for the use of their fine new building. Also thanks to the Hope Church women for the very delicious meals served throughout the convention. Fellowship and inspiration was enjoyed by all, and we all went home with a feeling of accomplishment and two days well spent. Next year we will meet in convention at Faith Lutheran Church in Junction City, Oregon.

Pastor and Mrs. Robert K. Fallgatter,
District Vice President-Secretary
and Convention Secretary.

OPINION AND COMMENT



THOSE OF US who are very interested in our college in Des Moines have watched its steady development with enthusiasm. Of recent interest is the undertaking of a faculty forum program designed to further the internal development of staff and faculty to match the external development going on throughout the campus. These study-discussion programs will stimulate the activity and understanding of the faculty in such areas as "The over-all role of the teacher and his vocation" and "The teacher and his particular discipline" and "The teacher and the impact of teaching," and "The teacher and teaching as viewed by theologians." Another innovation at Grand View is a change in the pattern of morning devotions. Formerly, brief (10 minute) devotionals with a hymn and prayer were held daily after breakfast. Now a weekly chapel service is held every Thursday in Luther Memorial Church. It is a half-hour service conducted by the ordained men on campus, with seminary students having the liturgy. Special music is used when possible. These are voluntary services with no required attendance. Our first reports have been that attendance has been very good. The usual Thursday convocations have been reduced in number for a very practical reason. There is no longer room for the entire student body in any of the auditoriums available at the campus. Now, occasional convocations are held in the nearby Grand View Lutheran (Augustana) Church, which has a large sanctuary seating over 400. Every pew is occupied.

TOMORROW IS ELECTION DAY, and the outlook is for a good turnout. Our California ballot is a complicated business with several dozen different propositions to be determined in the referendum manner, besides the officers to be elected. Many of these propositions are on the ballot, it would appear, because the state legislature is reluctant to act on them. One proposal calls for the removal of the law giving tax exemptions to parochial schools. Generally speaking, our personal opinion is that exemptions are not good, and that a narrowing of the tax base is usually undesirable. Another tempting bait offered is that the taxes would bring several millions of dollars into the state treasury. However, parochial schools save many times that amount by educating children which otherwise would have to be educated by the state. If the taxes would mean the loss of these schools, the state would lose instead of gaining, dollar-wise. Another facet of the question seems to be that the movement to resume taxing parochial schools has some anti-Catholic sentiment in it, which is deplorable. Most parochial schools are Roman Catholic, and bigots have used the tax exemption as ammunition for their prejudices. However, every state in the union has such exemptions, and there could appear to be nothing

un-American about something that is so widespread in our nation. There are many Lutheran parochial schools which benefit by the present laws.

LAST SUMMER we saw that a church with this inscription over the door: "This is the gateway to heaven" had a printed sign hung on the door handle below saying "Closed During August."

I Worship

Worship begins as I close the door to my home. On my way to church, I pray for my church, for the minister, and for those who worship far and near.

Before I enter the house of God, I pause a moment that I may cast off and leave outside all things and thoughts unbecoming to a child of my Heavenly Father: Hates, grudges, frettings, wordly cares, and sinful thoughts.

The moment I enter the door of this sacred house I cease all conversation. I come in silence, for great things arise out of quietness and minister to me and those about me.

As soon as I am seated, I bow my head in prayer. I pray for others as well as for myself. I pray for my church and its great causes. I ask God to be near me now.

I join in the singing of hymns and bow my head during the amen. I think about the words of the sermon and let their meaning and spirit go down to the roots of my soul.

As I make my offering, I say a prayer of thanks for the money entrusted to me, and I pray God's blessings on its usefulness here and in the uttermost parts of the earth.

Through the service I think of God objectively, as power, peace, strength and love. He is all I need for life as it should be.

I listen as my minister preaches from God's word and I seek to apply this message to my life. I pray for him as he preaches.

When the service ends, in Christian friendliness I speak to those about me, some of whom are strangers to me, others of whom I know.

As I pass through the outer portals I dedicate my life to walk this week the high road with Christ.

Church and Home.

Is It Right?

Is it right to receive eternal life from these scarred hands and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries?

Is it right to receive heaven at the price which He paid and then give Him the odds and ends, the convenient service, the things that cost us little or nothing?

The crumbs that fall from your laden table are not enough. They will not do to meet the need of the world that groans in its ignorance, in its blindness without God.

You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience.

—Selected.

OUR CHURCH

Grand View College. Dr. Ernest Nielsen, president of G. V. C., was recently elected president of the Council of North Central Junior Colleges at their convention in Des Moines. . . . Ruth Farstrup, daughter of Pastor A. E. Farstrup, vice president of the AELC, is now on the faculty of Grand View, in the speech department. She is also faculty advisor to student activities.

Juhl, Michigan. We have had word that the Juhl community store is for sale (\$21,000) including a residence, meat locker, slaughter house and another income residence. Anyone interested in this venture can write to the Juhl Store, Juhl, Michigan. . . The congregation here recently acquired several more acres of land and has erected a new parsonage.

Bridgeport, Connecticut. Pastor Viggo Hansen recently attended the impressive cornerstone laying ceremonies for the new Interchurch Center in New York, representing our synod on the platform of dignitaries. An unannounced celebrity took part, President Dwight Eisenhower, who addressed the thousands thronging Riverside Drive. Pastor Hansen received in behalf of our participating synod a chrome trowel with a suitable engraving. (See LUTHERAN TIDINGS October 20, 1958, page 13.)

Newington, Connecticut. Pastor Holger Nielsen and family are now well established in their new call, and Pastor Nielsen was elected district president immediately on his arrival into the district. The Nielsens moved into a new parsonage, and found the kitchen and refrigerator well stocked with food.

Waterloo, Iowa. The parsonage is being remodelled here. The present downstairs den is to be converted into a bedroom and half-bath. . . . The Annual Bazaar will be held here November 20. On Sunday, October 19, the guest speaker was Joseph Sibert, former active member of the congregation, and now a seminary student.

Danish Radio Symphony Visits Des Moines

The visit of the Danish Radio Symphony Orchestra to the Des Moines community proved quite a spectacular success, a correspondent reports. The huge K.R.N.T. (formerly Shrine) Auditorium was filled to capacity, and no general admission seats could be had. Our correspondent continues: "Saturday was a day of freedom for the members of the orchestra. When Dr. E. Nielsen became aware of this he immediately arranged for a tour of the Campus and a limited concert by members of a string quartette to be held at the Old People's Home. Mr. Bentzon responded at once to this idea.

"Our guest or host cars transported thirty of the orchestra to the campus of G. V. C. where Dr. Ernest Nielsen welcomed them and familiarized them with the accomplishments of the Danish synod locally and nationally. This message was well received.

"A tour of the buildings and the showing of the future contemplated expansion gave a favorable impression of the College. Across the street at Valborgsminde, the dining hall was the scene of much joyous fellowship as the members of the orchestra mingled freely and informally with the residents of the Home. Coffee and Danish coffee cake plus typical American cookies were served. Decorations by Mrs. Sorensen were truly in the spirit of Iowa. The fruit of Iowa's corn fields was in evidence on tables and in windows, — even Indian corn was shown.

"Following the reception, Mr. Ejvind Andersen, son of the Rev. Andersen who was once pastor in Askov, Minnesota, with the assistance of three others played a very beautiful concert which touched the hearts of the listeners. Miss Sigrid Ostergaard, a resident at the home, prevailed upon Mr. Andersen to remain after the others had departed in order that he might play and sing at the piano. Our hymns are all very familiar to Mr. Andersen as he is organist at the famed Vartov church in Copenhagen.

"Saturday, October 25th, was a historic event because of the visit of these men and women from the orchestra. Another event was the sending of a telegram by the manager of the orchestra, Mr. Wolsing, to the King of Denmark, explaining their reception here. Response to the telegram came Sunday morning, 'Hjertelig tak, hilsen til alle' signed by the King of Denmark, Frederick R."

Harvest Festival at Diamond Lake

On Sunday, October 12, the Diamond Lake Lutheran congregation observed its annual Harvest Festival. Ninety members and friends gathered for the worship hour to hear former pastor Harald Ibsen's sermon. Using Matthew 6:25-34 as the text, he showed how the memories of the past and the fears of the future hold us back from living a full life today. We need to seek out God's care so we will not be anxious about tomorrow. The worship service was concluded with a Communion service.

The highlight of the day was the special offering for Lutheran World Action. The goal was to give the \$227 minimum goal for LWA in the Harvest Festival offering. We rejoice that God has given us the means and the inspiration to give a total of \$322.30 for LWA, in thankfulness to God for the good harvest, to be used for sending surplus food to our needy brethren overseas. In addition, \$141 was given

in the regular Sunday offering envelopes.

It was a day of new responses in other ways. Forty-four children and five teachers (almost a new high) attended Sunday school during the worship hour, and set a new high in their weekly offerings.

Nearly everyone stayed for the potluck dinner served in the Hall. For the afternoon program Pastor Ibsen showed movies he had taken 20 years ago while serving the congregation. It was a joy to see the faces and actions of some who have since departed from our fellowship. One film was of the young people's trip to Yellowstone Park that brought back memories because four couples on the trip are now happily married. Rev. Ibsen also lectured. His message was that many of us have good goals but unless we take the right road, the straight and narrow path, we can never reach those goals. The Sunday school enjoyed the bright and sunny afternoon by having outdoor games for the children.

It was truly a Harvest Festival. We have been blessed with a bountiful harvest, and we had a festive occasion celebrating in the name of our Lord.

—Contributed.

Dansk Nytaar

DANSK NYTAAR (178 pp) Lutheran Publishing House, Blair, Nebr. (\$1)

DANSK NYTAAR has again made its appearance. To those who cherish the old custom of having special Christmas literature in the home during the holiday season, it is especially welcome. Too many of the old familiar titles which used to be on the Christmas table have disappeared, and it is gratifying that Dr. Nyholm again has sent out DANSK NYTAAR.

The sixth edition of DANSK NYTAAR is a well-rounded and entertaining book. Its attractive cover depicts the charming Princess Margrethe whose coming of age was a notable event in Denmark, last summer. Impressive are the four drawings in color of the four Horsemen of the Apocalypse, by Wm. Thomsen. Bishop Fuglsang Damgaard has written a sermon on the same subject. They complement each other very well and are a powerful introduction to the new year.

For those who know DANSK NYTAAR it will suffice to say that it is as good as its predecessors and for those who are not familiar with this Danish publication it can be highly recommended. There is a great variety of reading material, stories of Christmas, personal experiences of many interesting people, impressions of America by Danes, descriptions of immigrants who have contributed to our culture, a long interview with Hjalmar Petersen, the Danish born former Governor of Minnesota. Some articles deal with religious subjects;

MORMONS WON'T PHOTOGRAPH DANISH RECORDS FOR NOW

Copenhagen — (NLC) — Pastors of the Lutheran Church in Denmark will not have to submit their parish registers for photographing by Mormons who "baptize" deceased persons by proxy — at least, not for the present.

The Ministry of Church Affairs has suspended enforcement of its directive requiring such submission until the whole matter has been examined more thoroughly. The examination is to be made by a government-appointed committee consisting of three bishops and representatives of the church affairs ministry and the regional archives.

Issuance of the government directive a few months ago provoked a wave of opposition throughout the Church. Some bishops refused to distribute to the clergy of their diocese the relevant circular from the church affairs ministry. A number of pastors also announced that they would defy the government order. The directive was issued at the request of the Genealogical Society of Utah, an auxiliary of what is known officially as the Church of Jesus Christ of Latter-day Saints. Mormons believe that persons who died without knowledge of Mormonism may be adherents of that faith through baptism by proxy.

For this purpose they gather information about deceased relatives of living Mormons. One of their main sources has been the parish registers of the State Church. These not only record religious ceremonies but also contain the official civil rolls of births, deaths and marriages.

In 1939, despite misgivings expressed by Lutheran clergy, the Mormons obtained permission to photograph parish registers which, 30 years after becoming full, were turned over to regional record offices. This year the church affairs ministry granted the Mormons' request to extend this privilege to the registers still in the hands of the pastors.

However, the proviso was made that the Mormons' copy would not be available to them until 30 years after completion of the corresponding parish register.

When consulted in advance about this extension of permission, the Lutheran bishops were said to have expressed sharp dissent unanimously. Nevertheless, the government granted the Mormons' new request and directed

others tell of strange places; and a few provoke one to laughter. To single out any particular writer would be difficult, but the table of contents lists the names of our best Danish-American writers. DANSK NYTAAR would be a welcome gift both in Denmark and here in America. It is priced so that it can easily serve as a special Christmas greeting to some one you would like to show a special favor.

A. V. K.

parish clergymen to lend the registers in their possession to the regional record offices. At these offices, the Mormons would be able to have them photographed.

Granting of the Mormons' requests for permission to take pictures of entries in the registers was said to be chiefly for financial reasons. The Mormons offered to make two copies of the photographs and give one to the State. This would spare the government the expense of its own photographic operation for preservation of the records.

Mrs. Bodil Koch, Minister of Church Affairs, took the stand that this year's official decision amounted to "an insignificant detail in the matter of principle" settled back in 1939. However, the decision "caused indignation in wide circles," according to the news bulletin of the Northern Ecumenical Institute.

Contributions to Solvang Lutheran Home

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Soren Larsen, Solvang, by Mr. H. C. Johnson, Solvang	2.00
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In memory of Mr. Edward Sorensen, by Pors & Schultz Family	5.00
In memory of my dear husband, Carl Davidsen, by Mrs. Laura Davidsen	20.00

TO BUILDING FUND

Mr. Carl Jensen, Solvang	\$ 15.00
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S. L. H. Lady Residents, Solvang	210.50
Gerda Andersen, L. A.	10.00
General Committee of Danish Brotherhood Lodges in Calif.	10.00

Period from July 1, to Sept. 30, 1958 ----- \$568.00

For above gifts our deepest appreciation.

With sincere greetings,

SOLVANG LUTHERAN HOME

Nis P. Pors, Treasurer.

LUTHERAN PASTOR SPARKS POLICE TOURS FOR CLERGY

Philadelphia, Pa. — (NLC) — A Lutheran clergyman here was credited with the idea which took 75 Protestant ministers on the first of a series of day-long tours of the local police department.

The Rev. W. Carter Merbreier of St. Matthew's Lutheran church, who has worked closely with police on juvenile problems, said he believed the tours would help clergymen "speak more intelligently of police work to their people."

Arranged by the local Council of Churches, the first program included roll call at 23 different police precincts and squad car visits to such special divisions as juvenile, morals, narcotics, homicide, traffic control, and human relations.

Welcoming the clergymen, Police Commissioner Thomas J. Gibbons said, "You will be told and shown some things that ordinarily are not made public because we recognize your unique position in the community."

"Usually," he noted, "our contacts are over a parking ticket, a call for help due to some annoyance, or a robbery at the church. We want you to know us better than this."

Mr. Merbreier, a pastor of the United Lutheran Church in America, also expressed hope that the visits would help clergy with regard to recruiting qualified young men and women for police careers.

The New Service Book

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easily be multiplied with many others — do not bear out the claim of literary excellence by which the committee seeks to explain its rejection of all but a comparatively small number of our Lutheran hymns, both from Scandinavian and German sources.

Besides this, a hymnal is never composed haphazardly. The first concern of any hymnal committee is usually to decide what type of hymnal it is going to make, the approximate number of hymns it is to contain, and about how many of these are to be selected from each of its various sources. That this was also the procedure followed by the committee for the new hymnal is clearly indicated by various statements in its introduction to the book. It is also borne out by a statement that Dr. Fry, in a discussion about the hymnal, made to me about ten years ago. I had been told that the hymnal was to contain none of our Lutheran chorals, and on asking him if that was true, he answered that it was not. It was to contain fifty chorals. So he knew even at that early date what material the hymnal was planned to contain. And I believe, therefore, that the committee would have come much closer to the fact, if instead of claiming that so many of our most beloved Lutheran hymns had been rejected because of their lack of literary merit, it had said that they were excluded because the hymnal was never planned to contain more Lutheran hymns than it does.

One of the greatest treasures of the Lutheran church is its vast store of great hymns, hymns through which Lutheran believers for centuries have expressed their prayers and praises, their faith and hope, found guidance

in times of trouble and consolation in hours of sorrow. And it surely must be rated as a great tragedy if a majority of American Lutherans now, by the action of a few men about whom most of them know nothing, are to be deprived of all but a very small part of these great hymns. Even if it be true that the language of some of their versions into English do not always run as smoothly as that of high class lyric poems, what of it! The real merit of a hymnal can not be measured by the literary excellence of the hymns it contains. It is of far greater importance that they truly give expression to the faith, spirit and life of the people for whom they are intended! And for Lutherans, no collection of hymns can do that as fully as the hymns that grew out of the very life of their church.

Should our church for one reason or another decide to change hymnal, my preference would be The Lutheran Hymnal, published by the Missouri Synod in 1941. This hymnal contains something more than 250 Lutheran hymns, or about three times as many of such hymns as are included in the new hymnal. Among these hymns there are 17 Danish, 11 Norwegian, and a very large number of German hymns that are about as well known and beloved by us as many Danish hymns. As examples of this last group, I may mention, "Praise the Lord the Almighty the King of Creation," "Commit Thou all that Grieves Thee," "Break forth, O Sun of Grace Most Tender," and a large number of others that are not found in the new hymnal.

In concluding this review, allow me to say that I am sure that the translators of our hymns had but one object, to preserve as much as possible of this precious treasure for our church, and that they would be among the first to approve any effort that may be made to obtain better translations of the hymns than they were able to produce. But may I also suggest that this may well require something more than the one qualification that was so eloquently presented at our convention in Seattle, that the translators must be men whose first language was English—whatever that may mean.

Ninth District WMS

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several passages of scripture, among them Romans 10:14-15 — "But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?" Also Matthew 9:37-38 — "Then he said to his disciples, 'The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.'" Then she told the interesting story of the founding of the Bumbuli Mission by two German pastors who set

up camp under a "spirit tree" where the natives fully expected them to die. The fact that they did not, made such an impression that their messages were listened to more attentively than might otherwise have been the case.

The mission is located in a very beautiful part of the country, and the slides Miss Hetle showed from the mission and the surrounding part of the country were outstanding. She told how the people are taught about Christianity whenever they come to the mission for medical aid, and it was particularly interesting to see the little children in their orphanage dressed in clothing sent from women's groups in various parts of the world.

An offering given for the WMS general fund amounted to \$26.28 and we joined in singing "We Give Thee But Thine Own" and closed the evening's devotions by repeating the Lord's Prayer.

E. Madsen.

GETTING EX-ARMY JEEP PROVES HARD

Croissy-sur-Seine, France—(NLC)—An American Lutheran missionary studying language here had to cut red tape in high places before he could buy a junked U. S. Army jeep.

According to an Associated Press dispatch from Washington, D. C., the Rev. James G. Kallas of the Evangelical Lutheran Church wrote Senator Hubert Humphrey of Minnesota as a last resort in an attempt to find an official who would approve selling him an abandoned jeep.

Mr. Kallas soon will be going to French Cameroun, West Africa, and wanted an old jeep chassis to build a small house trailer.

"Hundreds of jeeps were rusting in Army junkyards in France," the wire service said, "but the Minneapolis missionary couldn't find an official" from whom he could purchase the obsolete chassis.

He wrote Senator Humphrey after being passed along to five officers in turn at one Army dump. The Senator got in touch with the Pentagon, wrote the U. S. Ambassador in France, and sent personal letters to an Army quartermaster in Europe.

Meanwhile, Mr. Kallas wrote the Senator saying he had "become so enmeshed in the inertia and red tape of the Army" that he was about to give up.

Finally the way was cleared and Mr. Kallas got a jeep. In telling of his success in an appreciation letter to the Minnesota Senator, he also apologized for not writing sooner.

The dispatch quoted the letter: "But I think I have a valid excuse for my delay. Monday morning I finally got the jeep and Monday afternoon my wife gave birth to a healthy, beautiful 8-pound girl. And this is why I have not had a minute in the last few days to tell you of the successful outcome of all your letters on my behalf.

"I can't name a daughter 'Hubert,' so all I can do is say many, many thanks."

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minnesota.

November 5, 1958

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

PETERSEN, ANDREW K.
TYLER, MINN.
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