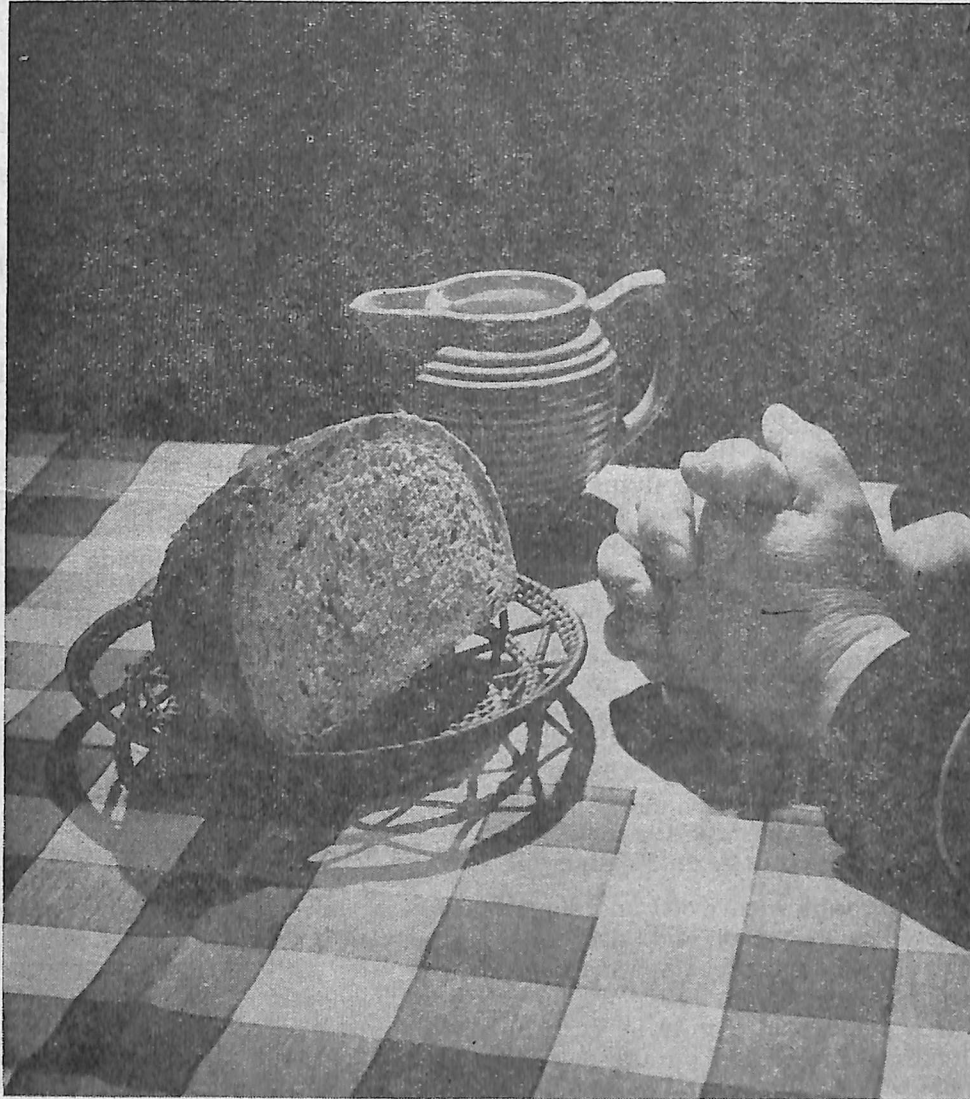


# Lutheran Tidings

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PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

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## *Prayer to the Soul*

I give unceasing thanks, O Lord,  
That every humble crust and bowl  
    When blessed by Thee  
Is kingly fare for body and soul.

I do not thank for bread alone  
But for the privilege to pray,  
    Knowing Thou art  
Accessible to me each day.

And I do pray Thee, God of love,  
To help me discipline my will;  
    And save my soul  
Though I remain unworthy still.

Verner Hansen.

## *The Mountain Revisited*

"Foundations"

(Sermon on the Mount as Translated in RSV)

XXIV

There are some who try to identify the teachings of Jesus with an age that is gone. The Bible, they tell us, has been outmoded by advancing technology. But the parable with which the Sermon comes to its close suggests that although Jesus lived long ago and far away, he spoke of things that endure across the ages and across the miles. The parable concerns two builders: one wise, one foolish. Each of them constructs a house. Although details are not given, it is possible that neither of them, by modern standards, would be thought much of a house.

The houses were probably one-story, with a flat roof that could be used in the cool of the evening. It is more than a little odd that the favorite design in twentieth century suburbia is the ranch house — one floor with a breezeway connecting living quarters and garage. For commercial purposes, however, our builders do not stop with 40, 50, nor even 100 stories.

Genesis 11:4 relates how men set out to build for themselves "a tower with its top in the heavens." Of our great buildings we boast that they are skyscrapers. When Jesus and his friends came to Jerusalem, the latter were awed at the sights of the city. "Look Teacher," they exclaimed, "what wonderful buildings!" Nothing like that in Galilee! What would they say if they were set down amid the artificial grand canyons of Chicago, Cincinnati, or Pittsburgh?

Men in our Lord's time built with wood and stone. Our builders know how to use steel and glass and aluminum. In Jesus' day, an outside stairway communicated with the upper floor and the roof. We have elevators to whisk us a quarter of a mile in vertical transportation. Oil lamps and a fire on the hearth were the only utilities in Palestinian homes. We pipe in water and gas and electricity.

There is probably only one thing about the building industry that has not changed in the last 1900 years. That happens to be the one thing Jesus talked about: the importance of the foundation. The foundation doesn't show, but it must be solid, whether the superstructure be one story or 125. Perhaps a more pleasing design could be erected if one could just put up walls wherever he wished — but to disregard foundations would be to invite disaster. One man "built his house upon the sand," the other "built his house upon the rock." Men still are judged by where they choose to build. In that respect, technology has provided us with nothing which the Carpenter did not know.

**J. Carter Swaim.**

There is no duty we so much underrate as the duty of being happy. **Robert Louis Stevenson.**

## *For Blessings Such as These*

**Grace Noll Crowell**

America, my country, lest we forget this day,  
Turn back the clock to centuries ago  
When our forefathers chose to kneel and pray  
With gratitude that God had blessed them so.  
Throughout the year — Has He done less, O men,  
Has He done less for us than He did then?  
Let us come gladly, humbly as He came.  
Hardships were theirs — hardships have been our lot:  
Long drought has often seared our fields like flame,  
They had their fears, we have ours, do we not?  
Yet the God who blessed them, blesses even more  
This land today spread wide from shore to shore.

Let us give thanks; let us withhold no word,  
No upward lifting of our hearts that should  
Rejoice with gladness and be deeply stirred  
By the unmerited favor, the great good  
That has been ours. For blessings such as these,  
Let us give thanks to God upon our knees.

— "Lutheran Herald"

### **Thoughtless**

They say the world is round, and yet  
It really must be square;  
So many little hurts we get  
From corners here and there.  
We flatter those we scarcely know,  
We please the fleeting guest;  
And deal full many a thoughtless blow  
To those we love the best.

— Author Unknown.

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# Citizens by Choice

Laina Molbak

Editor's Note: Mrs. Molbak delivered this speech on "I Am An American Day" September 20 in Seattle, Washington. She represented the 3,000 new citizens present, and was chosen by the local U. S. Immigration and Naturalization Service office as the "ideal person" to represent the many immigrants at the ceremonies. She and her husband, Egon, came to the United States in 1950, and operate a greenhouse in Woodinville, Washington. They have two children, Ellen and Kirsten. The talk seems particularly appropriate in this Thanksgiving issue.

"Natural Born citizens and citizens by choice:

"It is no easy task to participate in this program as a representative for more than three thousand newly naturalized citizens, men and women from many countries and with various backgrounds and reasons for being here today. Some have suffered a great deal and endured hardship, others like myself have been fortunate enough to be born and raised and educated in countries based on the same principles as the United States.

"Why did I become a citizen? For several reasons. The most important was our two American-born daughters. We could not expect them to grow into good citizens, ready to accept and carry out the rights and privileges and responsibilities, if we, my husband and I, did not do our share of the work that goes with being a citizen of a country. In other words, be a good example, which is and always will be, the very best educator.

"Another reason was the old golden rule, which applies as well to home life and community as to a country. You cannot, in the long run, receive if you are not willing to give. However, it was a decision that took a lot of thought and soul-searching.

"I am brought up with a strong and proud national feeling toward my native land, Denmark. In order to be true to the United States, my fatherland and myself, there could just be one answer if we were to live here — American citizenship.

"To change status as a citizen is not and should not be an easy act. What does it mean to the individual and our prosperity? It calls for rights, privileges and last but not least, duties. I will not go into details regarding these. Almost all the rights and privileges can be mentioned in four words, the Bill of Rights, which we, the naturalized citizens, have studied so hard in order to pass our examinations.

"We have dedicated ourselves to stay within the laws of this country. If called to serve community or country, to do so according to time and ability. We shall try to be alert and well informed voters. It will take time, study and effort, but it is our duty.

"What do we expect from the coming generation? It will be wise to express it as a hope; that they will live and be educated in a country of which they will be proud; that they will receive the security, spiritual strength and respect which only an independent and broad-minded nation can give.

"We, their parents, carry a great deal of that responsibility. What is done today builds tomorrow.

Let them, our posterity, live in a society that will inspire each person to be a flowering individual, to defend what they believe in, free from dull uniformity.

"The naturalized citizen has a special obligation. We are ambassadors to two countries and for two countries. In everyday life, work and pleasure we are, in this our adopted new country, representatives for our native lands to the United States. If fortunate enough to be able to visit the countries where we were born, we must be true ambassadors for this nation to these countries. We can and should be small tools to help in creating international understanding. We have a first-hand knowledge of two nations. We owe Americans all we can give.

"Let us have moral courage to preserve the best we have received in the past; in culture, traditions, ideas and goals. Live it every day and teach it to our children. We can in that way add a small token to the values of this nation.

"It is my sincere hope that we, citizens by choice, may not only by acts and doings be good Americans, but in our hearts too."

## I Don't Want to be a Priest Anymore

The famous Christian minister, Friedrich von Bodelschwingh, tells the story of a small boy in one of his schools of mercy. One day the little lad burst weeping into his room with the emphatic remark: "I don't want to be a priest anymore."

It was the custom in this school to have the children enact the Bible stories, and it had been his misfortune that twice he had to take the part of the priest who passed by the unfortunate man that had fallen among the thieves.

"But what do you want to be?" the kindly minister asked. "Anyone else," the boy replied, "the man fallen among the thieves, the Samaritan, the host, but never again the priest."

The minister then assigned to him the role of the good Samaritan, saying "How hard it is for a Christian child to be unkind! And what an offense it is to mislead it by word or example to become unkind!"

Selected.

## Gratitude

The earth is sere and skies are cold and grey.  
This is the time of rest for fertile sod.  
But thoughts are all aglow with joy today —  
We have received abundant gifts from God!

The silence reigns upon denuded fields,  
And woodlands dream of youngsters' lyric mirth.  
The farmer smiles, recalling golden yields,  
And thanks the Father for grain's garnered worth.

No matter what the daily work may be,  
The Lord has shown the proof of His great love,  
In blessings given man abundantly,  
And praises rise to Him enthroned above.

The hills and valleys have grown monochrome,  
But heartfelt warmth is found within a home!

Thelma Allinder.



*Parcels All Wrapped? Bargains All  
Tracked Down? Some Shopping Still  
to Do? Well, Don't Be Too Busy to*

## *Do Your Christmas Thinking Early*

**Dr. Francis Carr Stifler**

**Secretary, American Bible Society, Retired**

**FIRST WOMAN SHOPPER:** Did you ever see such a jam in your life? Seems to me these stores get more crowded every year just before Christmas.

**SECOND WOMAN SHOPPER:** You know, my brother and my husband are both so hard to satisfy that I've been putting off getting something for them till now — the day before Christmas! I'll just have to get them something today — neckties I guess. Where are the neckties?

**FIRST WOMAN SHOPPER:** There they are, over there, but look at the crowd pawing them over.

Well, that little scene is going to be enacted over and over again a few weeks from now, in spite of all the pleas to "Do Your Christmas Shopping Early." It is one of the most pathetic symptoms of our hectic American life. Everybody with plenty of money, the stores full of plenty of things and twenty-four hours in every day which from the beginning of the world has been plenty of time — but still anxious customers go hunting for gifts and tired sales people keep trying to help them at the last moment.

It would be hard enough at any time of the year, but how infinitely sad it is as we approach the day when the world is supposed to remember Him who said "Peace I give unto you.....let not your heart be troubled.....If thou hadst known, even thou, at least in this, thy day, the things that belong unto thy peace."

May I suggest a remedy for this spiritual disease, which becomes epidemic among the American people every December? It is a far more potent medicine than "Do your Christmas shopping early." It is "Do your Christmas thinking early."

It is not too late, even now, to get your Christmas thinking straightened out.

Every thought you give to Christmas ought to be surcharged with the remembrance of the origin of Christmas. Most of the people in the United States do not go to Church regularly and millions of them have never read for themselves, if, indeed, they ever heard them read, the stories in the Bible about the birth of the Savior, who is Christ the Lord. So, I suggest that the first thing every one of us should do should be to read the second chapter of Matthew's Gospel and the first and second chapters of Luke's Gospel.

The next thought might be tied to these stories

— why do we give gifts at Christmas time? Is it not in remembrance of the gift God made to his children in sending one who should save them from their sins?

And now the thoughts begin to come trooping in fast. Do the gifts I gave really reflect the gift of Christ to the world, Do I give them in the spirit in which Christ was given? Do I give them to the people Christ would have me remember?

Well, let's consider these questions a moment. Do my gifts reflect the gift of Christ to the world? After all, most of the Christmas wishes we extend are found on the greeting cards we mail out and the gift cards we wrap in with our packages. What is on these cards? Scotty dogs, or hunting scenes or a coach and four, or is there a picture of a manger or a star in the sky over a little city set on a hillside. And what are the words that appear on our cards? Are they just the stale, trite "Merry Christmas" or still worse "Seasons Greetings" or is there a quotation from the great Christmas hymns like "O Come, all Ye Faithful" or "Hark! the Herald Angels Sing" or a strain or two of the most beloved hymn of them all "Silent Night, Holy Night."

One of the most effective Christmas greeting cards I ever saw bore only the eight lines of the last stanza of Phillips Brooks' "O Little Town of Bethlehem" which carry a prayer. Do you remember them?

"O Holy Child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin, and enter in,  
Be born in us this day.  
We hear the Christmas angels  
The great glad tidings tell;  
O Come to us, abide with us,  
Our Lord Emmanuel."

There is only one greeting that surpasses these quotations from the Christmas hymns. It is quotations from the Scriptures themselves. Once again this year the American Bible Society has prepared a special edition of the Gospel of Luke with a beautiful Christmas cover, entitled, "Unto You A Saviour." There is no finer Christmas card than the Christmas story as recorded for us by Luke, the physician, and companion of Paul.

Our next question is, "Do I give at Christmas time



to the people Christ would have me remember?" Well, He would, of course, have me remember those I love, the members of my family and my true friends, but how about the people who have no families and few, if any, friends? How about the people in the wards of the big city hospitals, the Tuberculosis Sanatoria, the Veterans hospitals, the men and women in Prisons and Penitentiaries — old folks in Alms Houses and people whose luck has gone against them that are not in any of these institutions, but whose Christmas is going to be a cheerless one unless you or some other neighbor thinks of them?

Here's a suggestion that any church group can carry out with lots of fun for themselves and immeasurable joy to the people they remember. Arrange with the Superintendent of your local hospital to have little copies of the Book of Luke delivered on the Christmas morning breakfast trays of every patient in the wards. Let your group meet at the church some night before Christmas to wrap the little Gospels in bright Holiday paper and ribbon with maybe a sprig of holly or other decoration on it. You will have an evening of the happiest fellowship because you will be giving the time for people that are so easily forgotten. And the hospital patients? They will be overjoyed just to be remembered. And here's another thought. Remember that Christmas is not an American holiday. It is a holy day the world around.

Now, all these things I have suggested are things that cannot be done the night before Christmas. It is even now later than you think. It may be too late to carry out some of the suggestions, but if what I have said appeals to you, there are other Christmases coming. In the months that lie ahead, you can find out about some people to whom you would like to give a Bible next year. The Bible Society gets letters continually from older people asking for Bibles with large bold print. The Bible they have is too hard to read, for their eyesight is not what it once was. There are other plans you can begin to make now for Christmases ahead for growing sons and daughters.

The opportunities of Christmas are limitless, if you approach them in the spirit of Christ, God's great gift, and leave time to give your plans plenty of thought.

Do your Christmas Thinking Early!

### Human Intelligence

Dr. Robert M. Hutchins, president of the Fund for the Republic, recently told the National Civil Liberties Clearing House in Washington:

"The human intelligence that produced the hydrogen bomb should be equal to the task of saving us from it. So the intelligence which has given us our marvellously complex and productive civilization, and that democracy which has been a light to the world for almost 200 years, should be equal to the task of creating the understanding and the dedication that the survival of the free society in the second half of the 20th Century requires."

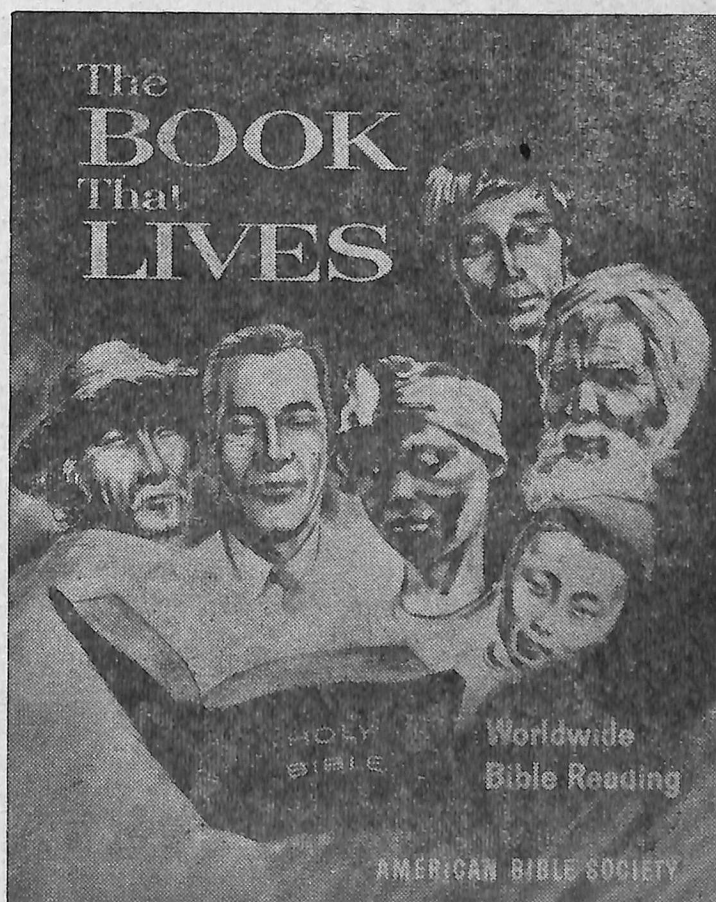
## Bible Readings Suggestions

### November

27 Thanksgiving	Psalms	23:1-6
28	Psalms	27:1-14
29	Psalms	46:1-11
30 Advent Sunday	Psalms	103:1-22

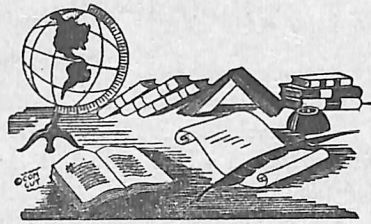
### December

1	Psalms	121:1-8
2	Isaiah	40:1-31
3	Isaiah	53:1-12
4	Isaiah	55:1-13
5	Micah	6:6-15
6	Matthew	5:1-16
7 Sunday	Matthew	5:17-48
8	Matthew	6:1-15
9	Matthew	6:16-34
10	Matthew	7:1-20
11	Luke	10:1-42
12	Luke	15:1-32
13	Luke	24:1-53
14 Universal Bible Sunday	John	3:1-21
15	John	3:22-36
16	John	14:1-14
17	Romans	8:1-39
18	Romans	12:1-21
19	1 Corinthians	13:1-13
20	Ephesians	6:1-24
21 Sunday	Phillippians	4:1-23
22	James	1:1-27
23	1 John	3:1-24
24	John	1:1-18
25 Christmas	Luke	2:1-52





# OPINION AND COMMENT



"Morning, pastor." It was Carl speaking — Carl, our crusty church custodian.

"Well," we answered, "and how did you sleep last night?"

"Like a baby. Always do. Seldom have much trouble gettin' to sleep."

"You don't have any worries then?"

"Sure I do. Lots of 'em. But I've heard you say, pastor, that God neither slumbers nor sleeps. And I figure there is no use the two of us lying awake. So I goes to sleep."

It is unusual for Carl to take things quite so literally. And we seldom can take him that way. We asked, "What are you doing today—anything special?"

"Just making a fire check. I read in this mornin's paper that last year there were 3,200 church fires in the U. S. This time of the year, with the cold settin' in and the furnace goin' strong again, we gotta be extra careful."

"Were there really that many church fires?"

"Yep. Cost about \$20,000,000."

"Maybe we ought to have the electrical system checked, too."

"Wouldn't hurt any....Say, pastor, on the piano in the social hall I found a copy of this here new red hymnbook we've heard so much about."

"Yes, that's my copy. What do you think of it?"

"Well, going through it pretty fast, I found a lot of hymns I know. And some of my favorites are there, even though a lot of 'em don't seem to be. Did they just gather up a group of hymns from each synod and put them all together?"

"Far from it, Carl. The hymns were carefully studied and criticized. Each synod was not just allowed to submit its own favorites. I don't know how many of the hymns are brand new. It seems to me that no hymnal ought to be published without including some new ones that have never been printed before. Most of these certainly are hymns that have had a great deal of use already."

"The first half of the book is a mystery to me. Frankly, I don't know what most of that stuff is all about."

"It's not exactly 'stuff' as you put it. But I agree that no-one can expect to grasp the Service Book part of it at first glance. It will take some familiarizing and some careful choir preparation to make the best use of the liturgy."

"Are we going to be changing the lethargy in our church, pastor?"

"The word is 'liturgy' Carl. Although your version has something to be said for it."

"Well, in politics I'm a liberal, but when it comes to church matters I get to be pretty conservative."

"The new hymnal is a pretty conservative book."

"What I mean, pastor, is that I'm not going to be

anxious to start any new changes in our worship. If it's gotta be, it's gotta be. But that don't mean I'm goin' to like it."

"There are only about two churches in our synod that are using the new book, so far."

"It's not exactly a best seller in our synod, huh?"

"Not exactly."

"Say, I see all the Christmas decorations are up all around already. Rushing things as usual. By the time Christmas comes, we'll be so tired of reds and greens and bells and Santa Clauses that it'll be a relief to get it over with."

"I agree with you, Carl. Christmas is a holy celebration of a great historical fact and event. It is the meeting of 'time' and 'eternity.' But the shopkeepers lower the level of the whole celebration by spreading out the observance so long. They take the 'eternity' part the wrong way."

"Like some sermons I've heard, pastor."

"Meaning me? Have I been preaching too long lately?"

"Nothing personal, nothing personal. It was just a remark. I really have heard some pastors who don't know when to stop."

"I don't think a half hour of preaching a week is too much for anyone."

"It's not, I guess.....Seems to me the best way for a preacher to shorten a sermon is to make it more interesting."

"That's a good point. What interests you, in preaching?"

"Me, I'm a good Lutheran. I like the doctrinal emphasis. There is nothing so interesting as a good doctrinal point. As I said, I'm a conservative in church."

"And something of a pessimist, I think, too..... Well, it's all right to have pessimism for weeks and for months as long as you have optimism for years and generations. The real Christian is the one who never loses his hope. Do you sometimes think things look pretty hopeless? Is that what makes you grouchy so often, Carl?"

"Oh, I get grouchy over little things."

"Like kids?"

"I admit I get pretty mad over how parents nowadays let kids run wild. Somebody said on the TV the other night that everything in the house is controlled by a switch, except the children. I even see some young people coming to church just to do their courtin'."

"What better place, Carl? What better time?"

"Maybe you got something there.....Getting your Christmas shoppin' done, pastor?"

"Not all of it. It takes a lot of thought and time. In the long run, the nicest gift is always something you made yourself."

"Like money?"

"Carl, you have a knack for misinterpreting everything I say....Something like the cynic who was asked to describe the Grand Canyon."

"Well, pastor, what did this sinner say?"

"I said he was a cynic, not a sinner. Anyway, he said that everybody was right — the Grand Canyon was just gorges."



*The NLC in the Future*

# Remarks of the Dayton Convention of the ULCA

**Paul C. Empie****National Lutheran Council**

**F**REQUENTLY I AM ASKED: "What implications do the current Lutheran merger movements have for the future of the NLC?" The query is put to the wrong person and furthermore, it's the wrong question! The churches themselves, not the NLC, will decide what kind of a joint agency, if any, they will need in the future. The substantive issue is not the NLC as an organization but that which in large part it administers — Lutheran cooperation. So the proper question is: What is the future of **Lutheran cooperation?**

Permit me to venture the opinion that regardless of the methods used, the future will bring **more** Lutheran cooperation rather than less. The contrary seems unthinkable!

Only day before yesterday at the ALC convention one of its leaders privately voiced to me his fears that lines might harden between two powerful Lutheran bodies, each capable of functioning effectively in all fields independent of the other. No one seems to want this, but many worry about it.

I am confident that relationships will **not** develop in such a fashion. The great task of the church is to **witness**. The purpose of Lutheran cooperation is not to present a massed front nor an impressive facade, but to **further** this witness. Good stewardship demanded of us such cooperation during the past four decades — it will continue to do so in the future. On one side is the fact that coordination prevents inefficient duplication, and the sharing of insights and techniques increases the effectiveness of the use of all-too-inadequate resources. On the other side the process of cooperation at every possible point reduces the handicap to evangelism imposed by our fragmented Lutheran approach to American society.

Furthermore, what we like to call our "Lutheran witness" is actually the total Christian impact we make upon our fellowmen. An important part of this is made in the way we deal with each other, not as competing groups, but as brethren.

We must ever be mindful of the need to plan in the perspective of history. The primary issues of today are not those of yesterday. Perhaps to some extent, I can symbolize this fact for you in my own person. My father was the last president of the Franckian Synod before it merged with the United Lutheran Synod of New York. You who know your American Lutheran history, will recall that before the Civil War when the Franckian Synod was admitted into the General Synod, the Ministerium of Pennsylvania walked out, and taking other Synods with it formed the General Council. This was done in protest against the theological short-comings of the Franckians. A hundred years later, I, the son of the last president of the Franckian Synod, became an official of the Ministerium of Pennsylvania in the

United Lutheran Church in America. Surely this indicates that the primary issues of today are not those of a century ago, but some seem to be very slow in recognizing this fact!

Forty years ago the Lutheran bodies which had worked together for the first time in World War I and faced a new era in America, recognized the need for a joint agency. They took a first step in organizing a Council with relatively few functions. Twenty-five years later these churches took a giant stride in expanding the powers and activities of the Council to meet the requirements of the post-World War II period. Already a new era is upon us, the outlines of which none of use foresaw in 1945. One of its most frightening aspects is the swiftness with which one international crisis follows upon another requiring us to make new decisions. We know that although God is the Lord of history, He expects us to witness to His will in an unmistakable fashion, without being procrastinators or laggards. We haven't a day to spare! How shall Lutherans of America and of the world array their manpower and resources at this moment of history? We must find the answer to this question **in terms of cooperation** pending the attainment of the more distant but even more urgent goals of unity.

In this connection, I should like to make some relevant comments. This is a most delicate period in Lutheran relations. We should try to be **scrupulously accurate and objective** in speaking with and of one another, and wherever the facts are incomplete or unclear seek to place the best construction upon the words and actions of our brethren. The unfortunate tendency of the past to label various groups in broad generalizations usually results in even less than half-truths which in most instances are no better than lies.

Perhaps I should illustrate what I mean. In addressing the American Lutheran Church convention at San Antonio, I remarked to it that in the course of my rounds in recent years, I have heard Lutheran groups described in the following general terms: ULCA pastors are Masons; ALC pastors are beer drinkers; Augustana pastors are ecumeniacs; ELC pastors are narrow pietists; Missouri pastors are hopeless bigots! Of course none of these statements is true and all of them even when not intended to be taken seriously do definite harm to the work and witness of the Body of Jesus Christ. The same is true, of course, in speaking of other Christians or of non-Christians, for it poisons the climate of the dialogue, making it unfavorable for understanding. Cooperation has as its prerequisite respect and confidence. I believe that these vital elements are visibly increasing in the contemporary American Lutheran sense, and I thank God for it.

(Continued on Page 15)





## Paging Youth

American Evangelical Luth.  
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,  
Des Moines 16, Iowa

### Convention Highlights

This year's national AELYP convention was highlighted by the presentation of the new WORLD OF SONG to President Larkowski on Friday morning, November 7. Mrs. Harris Jespersen, member of the committee, brought two copies of this wonderful new song book to the convention. Copies will be for sale in the very new future.

A great deal of time and effort has been spent on preparing this new collection of songs, and from all indications, it was time well spent. Many songs were sung from the new book throughout the convention, and from its acceptance there, it appears that it will be a great success.

Another highlight, of course, was the election of a new president, Richard Jessen, and re-election of Carol Ann Beyer of Grand View College to the treasurer's post. These two people will serve with the remainder of the board: Rev. Harald Petersen, synod advisor; Rev. Charles Terrell, vice president; and Miss Carol Madsen, secretary.

The revision of the constitution was largely a foregone conclusion, but it does mean that AELYP is again up to date in its legal aspects. There were two changes from the copy printed in LUTHERAN TIDINGS (Sept. 20 issue). They are as follows:

Art. V, Sec. B, No. 2: Deleted.

Art. IX, Sec. A, No. 1: The last sentence now reads: "He shall represent his respective church district in all decisions made and actions taken."

The Operations India Committee has been somewhat at a standstill due to vague definitions of its program. After a discussion, two proposals were offered:

1. The Operations Committee, together with the national board, are authorized to investigate and initiate action to bring another Indian student to the U. S. to study at Grand View College or Seminary.

2. The same group is empowered to act in any similar manner (i. e. keeping India foremost in mind) with the funds in the treasury of Operations India.

It was emphasized that this project has always had a "personal" aspect, and that this is what makes this operation more real to the local LYFs. It is hoped that this can continue and that we can help India and we can be enlightened by a student from India as has been true in the past.

An invitation for the 1959 convention was extended and accepted for Nysted, Nebraska, with the Great Plains District as host.

Various reports were given which are too detailed to include at this time. Results or summaries of these reports will be popping up from time to time, so watch for them on this page.

### Jessen is New President

Mr. Richard Jessen, a senior at Macalester College, St. Paul, Minnesota, was elected national president of the American Evangelical Lutheran Youth Fellowship at the national convention in Detroit, Michigan, November 8, 1958. He could not be present at the meeting but was notified later and has accepted the convention's decision.

Mr. Jessen replaces Rev. Lavern Larkowski of Hay Springs, Nebraska, who has served for two full terms. A picture and feature article on the new president will appear in the next issue.

### Over the Typewriter

I would like to make a few editorial comments on the 11th Annual Workshop and Convention held in St. Peter's Church, Detroit, Michigan from November 7-9, 1958. These are opinions of my own and any reflections on personalities is purely unintentional.

It was a good meeting. The Detroit group did a fine job of planning, although the schedule was a little cramped at times. Rushing in the city need not carry over to conventions, although this usually happens at every convention, city or rural.

The speakers, Mr. Bates and Mr. Bridge, on Friday were interesting. Both had a fine grasp of the problem of juvenile delinquency. However, we were left hanging with no direction until the banquet speech by Rev. Carlo Petersen Saturday night.

Rev. Petersen nicely summed up the problem that people have: striving for status. He turned this upside down and showed us that we really receive status from God at the beginning; it is not a goal to be sought. It is sad that more could not have heard this fine talk.

The tour of the Ford plant was interesting, although the journey to it was too fast. It seems that again, the rush-rush of the city was brought to bear on the drivers going to the plant.

The educational value of such a tour cannot be over-estimated. Industry and mass production are vital to our total way of life. It must be accepted and recognized, and as such, we must deal with it in all that we do.

The merger question popped up a couple of times in discussions. It seems that some of us fear being swallowed up. This need not be so if we have courage to speak our minds in the New Church. We cannot lose that which we possess, but we can share it. We have much to share: The World of Song, camping programs; singing and games; general close fellowship. These things can never be lost if we share them.

A fine film strip with exceptional art work, "Shadow of a Shed" was shown. It deals with work camps. This strip is available through the Grand View College Film Library. Further information on work camping can be obtained from the Luther League of America, 2900 Queen Lane, Philadelphia 29, Pennsylvania.

There was one disappointment during the convention. Several prominent representatives were conspicuously absent during the constitution revision and the election of officers. It seems that a bit more foresight on their part could have seen them at this important part of the meeting.



# Thanksgiving

## Santal Mission

### Christmas

This year of 1958 has been one in which efforts, gifts, programs, prayers and thanksgiving naturally have centered about WMS 50th Jubilee.

It is logical now that Thanksgiving draws near, that we again turn our thoughts to the extensive work of the Santal Mission. It has become the AELC Synod's good fortune actively to share in this great work, so singularly blessed through the 90 years since the inception of this missionary undertaking.

May we see the need as presented, from time to time, in the SANTAL MISSIONARY, the paper. We shall thankfully "join hands across the sea" as we press forward with courage to help ever more and more people, also in India, to know through personal experience: "Unto you is born this day a Savior." And as formerly, pastors, congregational presidents, Ladies' Aid and LYF presidents, as well as Sunday school superintendents, will you at this time remind your respective constituency of the year's need for contributions toward the work of the SANTAL MISSION? Throughout previous decades, it has been customary to make donations as a Thankoffering, a Christmas gift to the Santal work. May this be doubly true this year!

Why? Because, as we all know, this is the year of a new venture. Through the 90 years, missionaries from Denmark, Norway and USA have been chosen to fill the position of leadership in the Mission. Now the Superintendent of the Ebenezer Evangelical Lutheran Church of India, elected this year, is a native Santal — Pastor Munshi Tudu. Our people who were present at the synod convention at Des Moines in 1953, will remember this noble Santal. Likewise, those who attended the annual Santal Mission meeting at Danebod, Tyler, Minn. Here Munshi gave his stirring, challenging message on: **BEHOLD THE LAMB OF GOD THAT TAKETH AWAY THE SIN OF THE WORLD.**

Is it not likely that more financial aid is needed as mission activities are extended, and for the first time in history, a Santal, even a most devoted pastor as Munshi Tudu, takes over the reins?

Miss Naomi Torkelson, one of our young workers is at her home at Thor, Iowa, on her first furlough. Naomi Torkelson has already visited some of our Iowa congregations. Coming directly from the mission headquarters, Dumka, India, Miss Torkelson is well qualified to give information regarding the recently organized church and how it functions. Visiting with Naomi here in Des Moines, she impresses one with this fact: Great changes are taking place on the mission field during this time of transition. However,

## The 1958 "YULE"

The editor of YULE, Pastor Harris Jespersen, has given me a peek at the galley proofs of the new YULE, the youth Christmas Annual which he so attractively assembles each year. Again this year, it is almost incredible that we can have so much for so little as seventy-five cents. The low cost is made possible by the fact that the work is largely on a volunteer basis. This condition has not hurt the quality of our Christmas magazine which can again this year make us proud.

What are your tastes? I note in the 1958 edition something to please everyone. As one ruffles the pages, it is the striking photographs that stand out. There are pictures of the synod's newest churches. There are pictures of historic interest in observation of the Minnesota Centennial. There is a Christmas puppy begging to be loved. (And how easy it is!) There is a pastoral brook heavy laden with snow, while surrounding trees lift lacy fingers into the frost.

A more leisurely look into the new YULE reveals Thorvald Hansen's "meditation" as well as Harold Petersen's retrieving for us the holy holiday purpose. There is poetry by Donna Moen Elling and Gertrude Hanson, who have enriched YULE in other years. There is a sheaf from Professor J. C. Lindberg, and his brief biography revealing him as the Danish-born and beloved prairie-state poet who contributed much to the cause of poetry in the Dakotas. We sample the smorgasbord of old favorites served up by Alfred Nielsen, and the tale told by his brother Holger, the interesting little sketch by the editor himself, and a number of worthwhile short stories by Dagmar Potholm Petersen and others.

All in all there are fifty pages of real holiday spirit, and the young and the old in your family will be happy to spend some hours with this 1958 YULE. Don't overlook the one-paragraph parable called "A Christmas Tragedy" which will give you pause for reflection. We had planned to print this same item in the Christmas issue of LUTHERAN TIDINGS, but Editor Jespersen beat us to it.

YULE can be had from your Young People's Society. Or you may send for it from Mrs. Paul Gantriis, 7238 Wentworth Avenue, Minneapolis 23, Minnesota.

V. H.

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she finds the time most challenging to press on in the strength promised. "Behold I am with you."

Are we all falling in step as this year draws to its close?

On behalf of the Santal Church, a hearty thank you.

Dagmar Miller.

P.S. Munshi asks to pray for him and his wife, that they humbly yet with Christian courage carry out the work entrusted to them.

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It takes you to make an argument. Anna Faye.



## Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



### Lutheran Women Engage in Merger Conversations

Mrs. Carl W. Fagerlin, Reporter

In these fruitful days of exchange and interchange concerning merger among four Lutheran Church bodies, no agenda would seem quite complete without some conversation on the subject. Acting as moderator for a most interesting afternoon on "Conversation among Lutheran Women" was Mrs. John B. Moose, ULCW president.

Representing the newly named and unified Augustana Lutheran Church Women were its president, Mrs. Bernard Spong, and executive director, Miss Evelyn Stark. Two other presidents represented their organizations: Mrs. Bert Mackey, the Lutheran Guild of the Suomi Synod; and Miss Emilie Stockholm, the Women's Mission Society of the American Evangelical Lutheran Church. Adding the local color so necessary for blend or contrast was Miss Nona Diehl, ULCW executive secretary.

In introducing the panel, Mrs. Moose set the stage for the easy conversational pattern by suggesting, "We have come together to learn something about each other." Logically, an exchange of name and purpose followed.

Just as three years ago Women's Missionary Society of the ULCA changed its name but not its purpose,

so the Augustana Women's Missionary Society changed its name, but not its purpose which has been followed for 66 years: advancing the Kingdom of God. Today through a unified program emphasizing membership, education and service, the ALCW looks forward to increased fruitfulness.

Unlike these two auxiliaries, the Women's Missionary Society of the AELC did not change its name, but did broaden its scope to include the general work of the Church. Though small in size, the Lutheran Guild has always been a general organization. All four organizations are official auxiliaries of their respective church bodies.

Further conversation concerning conventions resulted in a few interesting statistics. Only the ULCW meets in convention by itself, this triennially. ALCW meets biennially in conjunction with its Augustana Lutheran Church. Annually the other two organizations meet at the same time the church conventions are held. This factor increases the number of women delegates attending the church convention.

The subject of education resulted in a stimulating period of exchange. After stating that the WMS does not publish its own educational programs, Miss Stockholm expressed interest in using the materials of other auxiliaries. Mrs. Mackey stated that some ULCW topics have been used, but as a general rule the conferences take turns in preparing study topics.

The two organizations with only one difference in letter, ALCW and ULCW, have already been cooperating in the educational sphere, planning specifications, and sharing topics and program booklets. Most exciting conversation piece is the projection of a book on Africa, showing how all Lutherans are cooperating on that continent.

The magazine was discussed as another avenue for sharing authors, articles and ideas. Although the Lutheran Guild and WMS do not publish a magazine, they have a regular page in the official church paper. ALCW, looking upon its magazine as one of its strongest arms and searching for a new name, has raised its subscription price to \$2.

In a jet-propelled view of her recent tour of Augustana mission fields, Miss Stark sparked the conversation with such words as "joining hands," "magnificent job," "significant cooperation," "Lutheran World Federation." Then, as naturally as women turn to conversation, the conversation turned to the work of the LWCC and the excellent work done by the Lutheran Women's Coordinating Committee in bringing overseas women to the Lutheran World Assembly and sharing in Post-Assembly meetings. When each member



(From left to right) Mrs. Bernard Spong, president, Women's Missionary Society, Augustana Luth. Church; Miss Emilie Stockholm, president, Women's Mission Society, Am. Ev. Luth. Church; Mrs. John B. Moose, president, ULCW; Mrs. Bert Mackey, president, Lutheran Guild, Suomi Synod; Miss Nona M. Diehl, executive secretary, ULCW, United Lutheran Church; Miss Evelyn A. Stark, executive secretary, Women's Missionary Society, Augustana Lutheran Church.



of the conversation was asked to express her desire for closer cooperation in the future, the suggestions included supplementary books on mission study themes describing Lutheran work, learning to know one another through our respective periodicals, Bible camps and local retreats.

The entire conversation ended on a happy note reminiscent of a happy tune, "Getting to know you, getting to know all about you, getting to like you, hoping that you like me....."

— From the ULCW Convention Bulletin.

### Observations on the ULCW Convention

Around the majestic theme, "His Wondrous Love Proclaim," nearly 1,700 women convened at the Royal York Hotel, Toronto, Ontario, Canada, September 26 to 30 for the triennium convention of the United Lutheran Church Women of the ULCA. To be a guest representing WMS, and to some degree a spectator, at this inspiring, informative and stimulating convention was a real privilege. Outstanding leadership, contagious enthusiasm, a spirit of cordial fellowship, devotion to purpose and talented speakers were in evidence as each session progressed.

The formal opening of the convention on Friday morning was preceded by a silent meditation, which was concluded as the many hundreds of voices sang the theme hymn, "Hasten, Lord, the Glorious Time," and then joined in the Convention Prayer.

Mrs. John B. Moose, president, responded to greetings of welcome from His Honour, Lieutenant Governor J. Keiller Mackey of Ontario, Canada, the Rev. Albert G. Jacobi, President, Canada Synod; and Mrs. A. W. Lots, president, ULCW of the Canada Synod.

Mrs. Moose delivered a challenging address reviewing growth and progress through the 40 years the ULCW has proclaimed "His Wondrous Love" through the missionary endeavors of its membership and urging continued growth to utilize the vast potential of women who are not yet enlisted as members.

Following a period of routine business the convention was led in devotions by Miss G. Inez Seagle, professor of religious education and sociology of Lenoir Rhyne College, who expounded God "As a Father" in her first of four devotional messages on the convention theme, "His Wondrous Love Proclaim." Her messages were soul stirring and inspiring as each noon she presented in succession the following topics: "Unbounded," "In Deed and Truth," and "Love on the Run."

The subject of merger, ever prominent among Lutherans of today, was featured in the Friday afternoon session as a panel of six women, representing the women of our four merging bodies, discussed and compared their respective women's organizations. A review of this discussion, which I am sure is of great interest to WMS members, appears in full on our page, reprinted from the convention bulletin of ULCW and reported by Mrs. Carl W. Fagerlin. Being a participant on the panel, I prefer to have a listener present her observations on these conversations.

To relate in detail the proceedings of the convention is prohibited by lack of space, but I will mention

briefly a few other features. Outstanding among these was Dr. Franklin Clark Fry, president of ULCA and LWF who invited the women to submit written questions to him. He had received 75 questions which he termed "honest and illuminating." Roughly classified, these questions included the subjects of merger, synodical autonomy, commercialism, mission work, racial integration and others. Adding sparkling humor and terse witticisms to his "honest and illuminating" replies, Dr. Fry provided an interesting program to an alert and responsive audience.

Anniversary Night was observed Saturday evening with a dramatic presentation saluting the 40th anniversary of the general organization of ULCW, the 50th anniversary of the ULCW of Canada, and the 50th anniversary of "Lutheran Women's Work." Miss Nona M. Kiehl, executive secretary of ULCW, then spoke of the future of ULCW, after which she was honored by her co-workers for her 31 years of devoted service. Miss Diehl retires in May 1959.

Sunday, September 28, was a festive day during which we worshipped together in song, prayer and scripture. Using Matthew 13:44 as his text, Dr. Edmund Steimle, noted radio preacher and professor of homiletics at Philadelphia Seminary, delivered a penetrating sermon on "Jesus, Priceless Treasure," reminding us that in our zealous missionary efforts we should not forget the "personal, individual value of the Kingdom." Beautiful weather enhanced the activities of the afternoon, which brought us to Casa Loma for a reception honoring the 26 missionaries who were guests of the ULCW convention. Casa Loma is the replica of an 18th century castle erected for a residence by Sir Henry Pallet. It is now a tourist attraction, the proceeds from which are used for under-privileged children.

Convened in Concert Hall for the Sunday evening program, the assembly of approximately 1,700 women was again challenged to action as the service of the Lutheran World Federation was highlighted by its president, Dr. Franklin Clark Fry, who was preceded to the platform by flag bearers carrying in the flags of 10 nations, and followed by lovely young overseas students who will soon return to their native lands as missionaries of ULCW. Dr. Fry's address was his response to his opening question: "Is there justification for a LWF?" Reviewing its areas of service the dynamic president of LWF pointed out the need for such an organization, which is bringing the Gospel to the far corners of the earth.

Dr. Waltraud Seeber, active in the Hilfswerk program in the East Zone of Germany, presently traveling in America observing the cooperative work of Lutheran men and women, spoke of her work with the refugees as it is sponsored by the organization she serves. Other observations and impressions might be mentioned here, especially as they relate to future merger plans in respect to the participation of WMS in the new women's auxiliary which is planned for the new church, but I will for the present conclude with the comment that as these plans progress our WMS members must determine to participate actively, so they can contribute as well as receive in this great adventure of Lutheran unity. **Emilie Stockholm.**



# The Pioneers

P. Rasmussen

I read a certain poem about a pioneer of the prairie and would like to call attention to the first and last verse:

He hung his shirt on a fencepost, and  
he took the lines in his hand.  
With his eyes on the far horizon  
he started to plow the land.  
And the sun beat down on his shoulders,  
and oxen lazed in the heat,  
But he joyed in the job he was doing,  
and the furrow under his feet.  
He whistled a tune at sunrise as he  
strode from his shanty door —  
And he whispered a prayer in the evening  
as he threw his boots on the floor,  
Then he slept and he dreamed of the  
future as the moon rose full and  
clear,  
And the Lord sent down His blessing  
on the home of the pioneer.

For he lived through a grand adventure  
that we'll few of us know again,  
And his life has been carved by that  
ploughshare on the face of the western  
plain

And although the name may be missing  
to those who can read the line  
It's a story of strength and of striving,  
it's a tale that is true and fine.

For it tells of the wide horizons, of  
distances vast and blue . . .

It tells of the old homesteader, and  
the job that he had to do.

It tells of his trails and triumph . . .  
and now as the end appears

Yonder he stands at the sunset . . .  
the last of the Pioneers.

As I read this poem I said to myself: there are other pioneers too, such as pioneers of Religion, Mission Fields and Science. We begin with the man named Noah. He is the obedient man. And that counts in the relationship to God. It is stated more than once: "Noah did this; he did all that God commanded him." There's no question but that he would be mocked many times when preparing and building the Ark, but he kept on and finished the job entrusted to him. After the flood he built an altar to God and was rewarded with the beautiful seal: the rainbow in the heavens. It's a long story the Bible tells us about the man and his work; I have just pointed out what was the keynote in the story.

Next we have the story of Abraham.

Three things are characteristic for him. Like Noah, he was obedient — he left his country, his people, his father's house, as is stated in three words — "so Abraham departed" — but in his obedience he met a harder test than Noah when told, "Take now thy son and sacrifice him as a burnt offering." He was an unselfish man willing to let Lot choose first what part of the land he wanted; he interceded prayer for Sodom and Gomorrah,

helped Lot when he was in trouble; was urged to look up and even count the stars; was entrusted with the greatest promise yet given to any man: "In him all nations of the earth should be blessed." Nine times God appeared unto Abraham, and he is the father of all believers. The story of Abraham is like a deep, deep gold mine.

Joseph is the pioneer of dreamland. It is said that his dreams led him into a ministry of bread for all nations. "The world's greatest story centers about the world's greatest dreamer. Forever this will be the story for young men and young women, for it has in it all the elements of life's great story — ambitions, dreams, hope, love, sorrow, envy, hate, temptation, lust, vengeance, suffering, sin and conquest." Whenever I read that story there are two lines from a certain poem that come to my mind. "The dreams of youth thou retain, it will help thee to break the chain." I don't forget God, as I hear him say: "How shall I do this great evil and sin against God?"

Moses has been called The Man of Three Mountains. On the mountain of intercession he pleaded with God for people. The mountain of revelation refers to the law, the Commandments. The mountain of disappointment I would change to the mountain of Grand View, for whenever I read the 34th chapter of Deuteronomy I see him standing on Pisgah which is opposite Jericho, and here is what I hear: "And the Lord showed him all the land, Gilead as far as Dan, all Neph'tali, the land of E'phraim and Mans'seh, all the land of Judah as far as the Western Sea, the Negeb and the Plain, that is the valley of Jericho, the city of palm trees, as far as Zo'ar." And Lord said to him, "This is the land of which I swore to Abraham, to Isaac and to Jacob I will give to your descendants. I have let you see it with your eyes, but you shall not go over there." So Moses, the servant of the Lord, died there in the land of Moab according to the word of the Lord. And He buried him in the valley of the land of Moab opposite Beth pe'or but no man knows the place of his burial to this day. I have of late read Paul Hoffman's books: "Den evige Ild" (the eternal fire), "Den brændende tornebusk" (The burning bush), and these are some of the greatest books in Danish concerning Moses.

David is the pioneer of Psalm writing. The psalms contain all the different feelings that can pass through a human heart. They also portray the glory of God in Nature, sorrow for sin, and point to the coming Messiah. Much more could be said about pioneers of Religion and there is a connection with what I call pioneers of Mission fields. The background is the great commission by Jesus: "Go therefore and make disciples of all nations."

Paul is the greatest example of a Mission-minded man. Andreas Bard

## YULE

Again this year the Youth Fellowship of our Synod presents our Christmas magazine for added Christmas enjoyment.

Just a few days ago the invitations to order your YULE were sent out to pastors and young people's groups. We hope you will send in your orders at once that we may know approximately how many to print.

Most of the copy and pictures are at the publishing house, so we should be in a position to get YULE to you in plenty good time. And may I say that we do have some very interesting stories, pictures and articles that you can't help but enjoy.

Sincerely,

Harris A. Jespersen, Editor.

P. S. Orders are to be sent to:

Mrs. Paul Gantriis

7238 Wentworth Avenue

Minneapolis 23, Minnesota

has in his book "The Trail of the Covered Wagon" given us a fine definition of Paul. I quote the following: "Paul knew that preaching was not sufficient in those days of doubt and darkness. The example of noble lives and fearless deaths was needed. Thus he prepares himself for the last great sacrifice. He stays with the Christians in all their trials. He submits to being cast into prison. With chains on his wrists he stands before the Roman governor and exclaims: I would to God that not only thou, but also all that hear me this day, were altogether such as I am, except these bonds." That Paul had a clear vision of this last great mission appears from his words (2 Tim. 4,6) "I am now ready to be offered and the time of my departure is at hand." A pioneer for the progress of the kingdom, he bows to the executioner and ascends to his Maker. This was the supreme sacrifice."

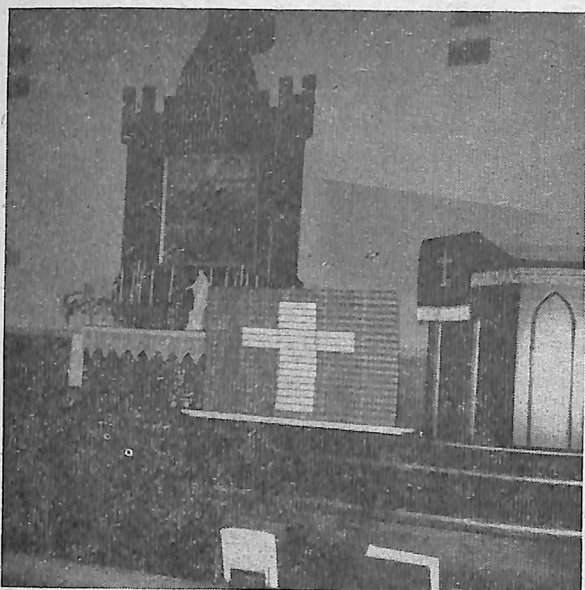
If we think about Missionaries in Canada we have many names to mention. Brebeuf we see standing as a martyr, as the Hurons cut strips of flesh from his limbs and devour them before his eyes. And what did he say? "We are made a spectacle to the world, to Angels and to men."

We shall not forget Hans Egede, Børresen and many others.

To begin with I mentioned the pioneers of science. I know the names of many men and something of what they have done, but must confess that in this wonderful world I am not at home so will leave that to other able men.

P. Rasmussen.





### New Hymnals in Use in Salinas, California

Our Hymnal for Church and Home has served us well these many years and this was foremost on the minds of most of the members of St. Ansgar's as we sang our opening hymn from them, "As Wide As The Skies Is Thy Mercy, O Lord," Sunday morning, November 2. One hundred of the new Lutheran Service Book and Hymnals were stacked in the front of the nave in the form of a large cross until it came

time to sing our second hymn. Pastor Nussel then dedicated these gifts to the glory of God and to the enhancement of the worship. The old hymnals were then gathered and placed in the narthex and the new were distributed to the congregation.

It seemed most appropriate that Grundtvig's fine hymn, "Built On The Rock The Church Doth Stand," was to be the first sung from the new hymnal. More than 200 people then stood up, and the church rang with these majestic words. The congregation is still using the order of service adopted some years ago, but will soon be acquainted with the order in the new service book, which is also recommended by our

synod, and will endeavor to learn to appreciate it.

To raise funds for these new hymnals, each family was asked to contribute \$4 which would make it possible for one hymnal to be placed in the church. Olé and Laura Beck sponsored a free salmon dinner as a kick-off, and to this date we have purchased 116 hymnals. We hope to have 150 by the time we move into our new church. One person purchased twelve hymnals.

— Contributed.

### OUR CHURCH

**White, South Dakota.** The Ladies' Aid has been active here lately, paying for the reshingling of the church roof. They have also made curtains for the Sunday School so that each class may have a private meeting space. The ladies also are paying for a little library for the Sunday School teachers and pupils.

**Salinas, California.** A few weeks ago, the congregation here broke ground for the new parsonage now under construction. The building of the new church is nearing completion, and dedication of the church will take place December 14. Meanwhile, the new "Service Book and Hymnal" has been put in use, and Pastor Paul Nussel writes that the congregation has a number of copies of the old "Hymnal For Church and Home" available for congregations who might want to purchase them.

**Enumclaw, Washington.** Pastor Svend Holm, retired, has been honored by having a poem of his included in an Anthology of Washington state poets. The poem is entitled "The Snake."

**Newell, Iowa.** Pastor Hakon Jorgensen, retired, writes: "Through LUTHERAN TIDINGS we send our friends our sincere thanks for remem-

bering our Golden Wedding Day. We had a wonderful day, surrounded by friends from far and near. Thanks for greetings, flowers and gifts. Thanks to the many who came from far away to share with us this festive day. Theresa and Hakon Jorgensen."

**Ringsted, Iowa.** The team of Danish Gymnasts, currently touring the nation, visited here last week, with members of the congregation helping to house the young men and women. . . . The church roof was replaced here recently, at a cost of over \$700, more than half of which has already been collected. A new sacristy has also been built.

**Los Angeles, California.** About 80 persons participated in a \$5-a-plate dinner held here last week, sponsored by the Committee working on relocation plans for Emanuel Church. Speaker was the Vice President of the UELC, Pastor Joseph Girtz, whose congregation in Los Angeles has recently gone through the relocation process. The annual bazaar here earned about \$1,000 last month.

**Trinity, Chicago.** The women of the church here this year abandoned the annual Fall Sale idea in favor of a Fall Festival Dinner. Members of the congregation were mailed envelopes in which to bring a generous cash donation to replace the loss of revenue usually received from the Fall Sale, or bazaar.

## Grand View College

As I walked from Grand View's modernistic science building, I wondered what I was going to write for my article in the LUTHERAN TIDINGS. I was still thinking about it when I happened to see our president, Dr. Ernest D. Nielsen, talking with a student under one of the big oak trees on campus.

"I must remember to tell all the LUTHERAN TIDINGS readers how proud we of Grand View are to have our college president elected as the president of the Council of North Central Junior Colleges," I said to myself.

I continued on my way past the girls' dormitory, but I stopped as I saw typical "Eric College," with a pile of red and white covered books balanced precariously in his arms, emerge from the heavy double doors of "Old Main." He was just about to move from the steps to the sidewalk when a blonde head attached to a body clad in Bermuda shorts and pedaling a bicycle flew past his nose.

"I rented it from a little boy for an hour," the happy breathless explanation rang through the crisp early evening air.

Poor Eric! I had to laugh at the bewildered expression on his face. He has so much to think about anyway. Basketball practice is beginning, Eric is a guard; the fall play practice is starting, Eric has a part; and the fall formal is coming up, Eric is on the decoration committee. He has to remember to go to folk dancing practice, he has to remember to begin memorizing his music for choir presentation, and he has to remember to write his stories for the school newspaper, GRAND VIEWS. Eric's main worry, however, is "How will I ever get all of my homework done — or have time for a cup of coffee in Valhalla — for heavens sake!"

I left Eric standing on the front steps to hurry over to the college library. "Maybe, if I am surrounded by books and quietness, I will be able to get my article written for the LUTHERAN TIDINGS," I told myself.

"Hey, V.," someone called me from the door of the gymnasium. "Aren't you going out for cheerleading?" I moved closer. It was typical "Elsa College" who had called me. Elsa was sewing costumes for the fall play cast; she was on one of the girls' intramural volleyball teams and she was working on the VIKING, the school yearbook. Now here she was going out for cheerleading. I just had to go over and talk with her.

Several hours and four cheerful talkative friends later, I sauntered into the library. "College is certainly a wonderful place!" I smiled to myself.

— V.



# Lutheran News from Around the World

## DR. FRY STRESSES BALANCE BETWEEN TRUTH AND UNITY

Strasbourg, France — (LWF) — Truth and unity are "twin imperatives" that call for equal measures of loyalty in present-day inter-Christian relations, Dr. Franklin Clark Fry of New York told the Lutheran World Federation Executive Committee in his presidential message at its annual meeting here, October 27-30.

The head of the United Lutheran Church in America said Lutherans reject the view that faith should be "diluted" and "distinctive doctrines soft-pedaled, so as not to interfere with, or infringe upon, the sense of the unity of the Church."

On the other hand, he added, "it is often a besetting sin for some of us to put the accent so exclusively on truth and not on unity at all, that we equally distort the proper balance between these two imperatives of the Christian life."

In the total ecumenical movement, Dr. Fry said, the justification for the existence of a confessional organization like the LWF lies in its effort to maintain "the proper relationship of the twin imperatives of truth and unity."

The federation leader expressed the view that when the federation was founded in 1947, "we did not think through all of the implications of what we were doing."

"There was a holy impetuosity about the establishment of the Lutheran World Federation very soon after the conclusion of the terrible war that separated our peoples," he said.

However, he stressed that "we cannot allow this situation to continue indefinitely. It is necessary for us to be introspective and reflective about the character of what we are about in the federation."

Dr. Fry noted that, especially during the Reformation season in the last days of October, Lutherans "look back with profound thankfulness for the leading which God gave to our fathers 400 years ago."

However, "religion has the bad habit of locating God in the past rather than in the present," he said. "The LWF must not be allowed to become an institutionalizing of that weakness or the human spirit."

He urged that "our intellectual and spiritual task (in the LWF) is to yield to the two imperatives of God an equal allegiance with equal fervor, in balance of mind and dedication of spirit."

Although the LWF head made no direct reference to them, several significant matters on the committee's agenda were foreshadowed in his message. They had to do with (1) current questions involving the federation's re-

lations with the World Council of Churches, (2) discussions with the Lutheran Church-Missouri Synod about the latter's obligations to membership in the LWF, and (3) a study that is under way of the nature of the federation, from such standpoints as theology and church history.

## LWF 4TH ASSEMBLY SET FOR 1963 IN HELSINKI

Strasbourg, France — (LWF) — The next general Assembly of the Lutheran World Federation will be held in the summer of 1963 at Helsinki, Finland, the federation's Executive Committee decided here Oct. 30.

Acting on a recommendation of the LWF officers, the committee accepted an invitation from the Finnish Evangelical Lutheran Church and agreed that 1963 would be better than the originally planned time, the summer of 1962. The officers had pointed out that the next assembly of the World Council of Churches is scheduled for Ceylon in the New Year period of 1961-62.

"It seems unwise to have a world assembly in the Orient in 1961-62 and eight months later to have a world assembly of the LWF in northern Europe," the officers advised.

The Finnish Church's official invitation was extended following consultations between it and the Lutheran Church of Norway. Last year, both Norwegian and Finnish representatives informed the Executive Committee unofficially that their respective Churches were considering inviting the LWF to hold its next Assembly in their country.

The Assembly will be the federation's fourth. Previous ones were held in Lund, Sweden (1947), Hannover, Germany (1952), and Minneapolis, USA (1957).

In another decision here, the Executive Committee authorized the LWF Commission on Inner Missions to arrange a second World Lutheran Conference on Social Responsibility in connection with the next Assembly. The commission said the conference would likely be in Sweden, Germany or Denmark. The first such gathering took place in Springfield, Ohio (USA), in August 1957, in connection with the Minneapolis Assembly.

The inner missions commission informed the Executive Committee that, in preparation for the second conference, it intended to circulate a questionnaire among LWF member Churches to obtain their suggestions for developing the sub-themes "Man as a Social Being" and "Justification and Service." The main theme has been tentatively phrased as "Our Saving and Serving Faith."

## THE PAVILION

The future of the Protestant Pavilion at the Brussels Universal Exposition is at stake. The U. S. Section of the Continuing International Christian Committee is launching a drive for funds in the United States to help keep the Protestant Pavilion at the Brussels World's fair a permanent Protestant Center in Belgium. The committee under the co-chairmanship of Mrs. Theodore Wedel, immediate past-president of the United Church Women, and Mr. Charles C. Parlin, New York lawyer and prominent Methodist layman, has set a goal of \$90,000 to help Belgians make possible the originally announced aim to re-erect the building in modified form as a permanent center for worship and ecumenical activities under the auspices and ownership of the Belgian Protestant Federation. (There are only 75,000 Protestants in Belgium out of a population of 8,500,000.)

The \$90,000 goal includes \$10,000 to cover the amount in which the U. S. fund drive for the erection of the Pavilion at the Fair fell short of its aim. The closing of the Exposition brings to the attention of the Protestant world the immediacy of action necessary to conserve the beautiful, functional pavilion which drew a half million persons through its doors. The site must be cleared by December 1.

Pastor Pieter Fagel, pastor of a Flemish speaking church in Brussels under whose inspiring leadership the Protestant Pavilion became a reality, and Deputy Commissioner of the Pavilion, will arrive in the United States on November 7. During his ten-day stay he will visit Cleveland, Dallas, New York, and Washington and will speak in behalf of the preservation of the Pavilion as a permanent Protestant center in Belgium.

The program envisioned for the Protestant Center includes the use of the Center for regular worship services throughout the year by Protestant congregations and their activities during the week; use of the building from April to September by ecumenical groups from abroad and/or as a Training Center for Belgian Protestant congregations in the ecumenical movement and their congregational life; an annual Music Festival; a training and consultative center for missionaries, especially from and to territories where French and Dutch are understood.

Contributions may be sent to the Continuing International Christian Committee For a Permanent Center in Belgium — U. S. Section, P. O. Box 6263, Washington 15, D. C.

Checks should be made payable to CONTINUING INTERNATIONAL CHRISTIAN COMMITTEE.



## Our "Inalienable Rights"

May it be taken for granted that as a member of our Church one is permitted the privilege, for the sake of clarity, to quote herewith in its entirety, the Inalienable Rights statement as appearing upon the front cover of LUTHERAN TIDINGS, issue of September 20, 1958: Quote:

Why is the earth a jungle, ravaged by war, hideous with injustices, saturated with brother-blood? Because man will not admit his brotherhood, will not live and let live, much less live and help live — Slowly — so slowly — he learns that the injury of one is the hurt of all, that injustice backfires; that no man, no clan can be happy and free alone. How blind he is not to see that if we live by fear, and not by faith, life ends in endless feud, and that **TO DENY THE RIGHTS OF OTHERS IS TO LOSE OUR OWN:**

May I then especially dwell upon the sentence above capitalized. In respect to the again contemplated MERGER, CONSOLIDATION, UNION, JOINING TOGETHER, or by whatever phrase applicable for listing us on the market of trade and barter, (in spite of the fact that such project was turned down by the 1956 Synodical Convention) I will again state that if such merger is carried through, it will, as far as our Synod is concerned DISINTEGRATE US, UNLESS the proposition is approached with the above capitalized line seriously in our minds.

It is contended by me and hundreds of other lay members, that NO-ONE can decide for me, nor cast a vote for me in any Convention or anywhere for that mater, in respect to so personal a matter as my covenant with my God, given to me at baptism as an infant in arms, and later as a young adult confirmed by me at confirmation time. No man-made constitution of any Church can deny me the right to cast my personal yes or no in a matter of my spiritual welfare, nor for any individual member of our Church. To those of our leaders who say that our Constitution does not allow a Synod-wide referendum upon the matter of merger, I say that nowhere in our Constitution is such a procedure prohibited.

It is my point that, whether for or against merger, a synod-wide referendum is the absolute and only fair and judicial procedure in such an important step concerning the rights of every individual member. Our lay members (as well as pastors) must be recognized through individual ballot. As a matter of fact, I dispute the authority of our Synodical Board to even enter into any negotiations about merger without a mandate from the membership at large.

I say further, that such a mandate should be secured, and if it is the mandate of our people not to merge, then quit immediately. On the other hand, if it is yes, then let us enter

the negotiations with every vigor and get it over with.

If we do not follow such inalienable rights procedure, we will again witness the travesty of more than fifty years ago, but this time the split will be within ourselves. The question appears to me to be: Shall we allow ourselves to be herded like stray sheep? Or shall we assert our inalienable rights, in accordance with LUTHERAN TIDINGS' own message.

Even in religion there must be fair play, not domination.

B. P. Christensen,  
Solvang, California.

## Remarks to the Dayton Convention of the ULCA

(Continued from Page 7)

Another factor seems to me to be the **will** to find a way of meeting common responsibilities at home and abroad during the period when a greater unity in confession and practice is being sought. Surely one cannot compromise the truth as he understands it, but surely also one cannot evade his clear Christian duties while he carries on his dialogue with those who disagree with him. The march of history will not halt even temporarily, to permit our complete preoccupation with inner ecclesiastical matters. Thus in recent years the National Lutheran Council and the Lutheran World Federation have provided the channels through which their participating church bodies could act together in a ministry of loving service even while simultaneously they sought greater inner unity.

Indeed the LWF has provided means where by the two could be done side by side. In retrospect the theme of the Minneapolis Assembly "Christ Frees and Unites" looms in ever greater timeliness and significance and the "thinking together" there resulting in the 51 theses continues to bear lasting fruits. One of the truly great developments of our age has been the Ecumenical movement. It is here to stay, gathering momentum, involving important Lutheran leadership and calling for a Lutheran testimony. But how shall Lutherans bring a testimony to the ecumenical movement if they themselves cannot agree upon the implications of their own confessions? Certainly we must continue to "think together" both in America and internationally. This calls for greater cooperation as the years go by.

There is another aspect to this issue. For example, I cannot plead for the support of LWA excepting in the context of discipleship also demonstrated in the local congregation, the Synod and the total work of the church at large. The response of a Christian to his Lord cannot be divided into unrelated segments. Therefore to respond generously to LWA but to ignore the urgent ULCA double-apportionment goal or vice versa; to support the congregation generously with funds but

to deny her the personal time she needs from every member, is to confuse rather than to confirm the testimony of obedience.

The tremendously high standard of living in which we are immersed makes our spiritual witness complicated and difficult. One religious leader has described our times by saying that the luxuries of our fathers have become the necessities of their children; that most of what we call our "needs" are only attained desires; and that short is the distance between **need** and **greed**. Another has said recently that America is so preoccupied with the material rather than with the spiritual things in life that for most families a raise in salary merely enables it to display its vulgarity on a somewhat larger scale.

Perhaps this is too cynical. Nevertheless a critical problem facing American Christians today is that of witnessing Christ from the context of relative prosperity and in such a way that through their testimony the power of the **Cross** is communicated.

How does all this relate to the future of Lutheran cooperation? More than it might appear. Our total witness is involved. Just as our nation can be deluded by believing its prosperity to be a sign of God's approval and blessing and thus is apt to focus its energies upon **more** prosperity rather than upon its spiritual needs, churches too can misinterpret their share in this prosperity of a highly competitive society realized in such things as budgets, staff and buildings, and lose sight of a priority of their witness — one Lord, one Faith, one Baptism. Since one cannot come to his Christ without in a very real sense finding his Christian brother there with whom Christ has united him, he must seek every proper opportunity to hold his brother's hand in witnessing to the world. We **need** each other and must be restless until we find each other in Christ. Such cooperation as conscience permits, she **demand**s; it is a **top-priority** matter.

I pledge to you that the NLC will serve in your behalf toward this end, eager for the moment when it may step aside at the bright dawn of the day when God shall give us full Lutheran unity.

## Acknowledgment of Receipts by the Synod Treasurer

For the Month of October 1958

### Towards the Budget:

Unassigned receipts: (by Congregation)	
Detroit, Mich. ....	\$ 900.00
Newark, N. J. ....	60.00
Danevang, Texas ....	352.25
Gayville, S. D. ....	583.16
Victory, Ludington, Mich. ....	65.02
Salinas, Calif. ....	500.00
Perth Amboy, N. J. ....	150.00
Brown City, Mich. ....	15.00
Enumclaw, Wash. ....	294.50
Minneapolis, Minn. ....	182.87
Cedar Falls, Iowa ....	300.00
Manistee, Mich. ....	150.00



Withee, Wis. ....	777.50
Tacoma, Wash. ....	25.00
Greenville, Mich. (Dannebrog) ..	136.00
Racine, Wis. ....	235.56
Alden, Minn. ....	200.00
Dalum, Wayne, Alberta ..	150.00
Greenville, Mich. (Trinity) ..	192.50
Solvang, Calif. ....	1,000.00
Cedar Falls, Iowa (St. Paul Ev. Luth. Church) ..	147.50
Troy, N. Y. ....	200.00
Clinton, Iowa ....	300.00
Ringsted, Iowa ....	315.73
Badger, S. D. ....	250.00
Watsonville, Calif. ....	109.00
Menominee, Mich. ....	51.25
Bridgeport, Conn. ....	100.00
Muskegon, Mich. ....	300.00
Waterloo, Iowa ....	1,055.00
Davey, Nebr. ....	162.75
Dwight, Ill. ....	191.50
Chicago, Ill. (St. Stephen's) ..	231.16
White, S. D. ....	121.95
Omaha, Nebr. ....	175.00
Bridgeport, Conn. ....	100.00
<b>Pastors' Pension Fund:</b> (by Congregation)	
Withee, Wis. ....	1.00
Greenville, Mich. (Trinity) ..	12.00
Alden, Minn. ....	2.00
Omaha, Nebr. ....	44.00
<b>Home Mission:</b> (by Congregation)	
Racine, Wis. ....	2.00
Dagmar, Mont., Sunday school	30.00
Dwight, Ill. ....	20.00
<b>President's Travels:</b>	
Des Moines, Iowa ....	15.00
<b>Santal Mission:</b>	
Greenville, Mich. (Trinity) ..	20.00
<b>For Annual Reports:</b>	
Cedar Falls, Iowa (Bethlehem)	1.10
Minneapolis, Minn. ....	12.00
Detroit, Mich. ....	10.00
Ludington, Mich. ....	12.50
Danevang, Texas ....	12.00
Cedar Falls, Iowa (St. Paul Ev. Luth. Church) ..	5.00

Alden, Minn. ....	8.00
Chicago, Ill. (Trinity) ..	4.07
Withee, Wis. ....	12.50
October Budget Receipts from Congregations ..	
Previously acknowledged ..	
Total to date ..	

**Other Budget Receipts:****Pastors' Pension Contributions:****1958 2% Withholding**

Detroit, Mich. ....	\$ 24.00
Rev. John Enselmann ..	32.00
Gayville, S. D. ....	15.00
Victory, Ludington, Mich. ....	2.00
Salinas, Calif. ....	15.00
Dwight, Ill. ....	23.49
Brush, Colo. ....	15.00
Withee, Wis. ....	15.00
Circle Pines, Minn. ....	18.00
Tacoma, Wash. ....	16.00
Greenville, Mich. (Trinity) ..	4.80
Junction City, Ore. ....	20.50
Dagmar, Mont. ....	19.00
St. John's, Fresno, Calif. ....	9.00
Solvang, Calif. ....	22.80
Menominee, Mich. ....	18.00
Bridgeport, Conn. ....	13.50
Germania, Marlette, Mich. ....	7.20
Muskegon, Mich. ....	21.00
Diamond Lake, Lake Benton, Minn. ....	9.50
Luck, Wis. ....	13.02
Rev. Thorvald Hansen ..	15.00
Alden, Minn. ....	18.00
Fredsville, Dike, Iowa ..	18.50
Synod President ..	12.40

**Pastors' Contributions,  
1957 Base:**

Rev. Harald Petersen, Luck, Wis. ....	51.54
Total for Month ..	
Previously acknowledged ..	
\$3,485.55	

Total Budget Receipts to date, October 31, 1958 ..	\$64,023.23
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**Received for Items Outside of  
Budget****For Lutheran World Action:**

Mrs. Anna Sorensen, Flaxton, N. D., in memory of Verner Sorensen by Mr. and Mrs. Henry Medchill ..	\$ 10.00
Detroit, Mich. ....	440.00
Newark, N. J. ....	54.00
Gayville, S. D. ....	127.20
Salinas, Calif. ....	71.80
Perth Amboy, N. J. ....	92.00
Minneapolis, Minn. ....	39.20
Withee, Wis. ....	62.62
Circle Pines, Minn. ....	122.40
Greenville, Mich. (Dannebrog)	70.00
Racine, Wis. ....	5.00
Alden, Minn. ....	246.00
Greenville, Mich. (Trinity) ..	27.24
Greenville, Mich. (Trinity for Luth. World Relief) ..	20.00
Cedar Falls, Iowa (St. Paul Ev. Luth. Church) ..	25.00
Watsonville, Calif. ....	22.50
Menominee, Mich. ....	12.80
Los Angeles, Calif. ....	10.00
Germania, Marlette, Mich. ....	82.50
Diamond Lake, Lake Benton, Minn. ....	253.30
Denmark, Vesper, Kan. ....	45.40

Dwight, Ill. ....	40.17
Brown City, Mich. ....	19.00
Total October receipts for Lu- theran World Action ..	
Previously acknowledged ..	

Total to date ..	\$10,794.49
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**For Santal Mission:**

Danevang, Texas ..	\$ 25.00
Withee, Wis. (Guild) For a Santal Child ..	30.00
In memory of Kris Smith, from friends in Hampton and Coulter, Iowa ..	2.50
Chicago, Ill. (St. Stephen's Sunday School) for a child in School ..	25.00
Racine, Wis. ....	5.00
Dagmar, Mont. (Nathanael Sunday School) ..	36.00
Tyler, Minn. (Danish L. A.) ..	50.00
In memory of Dr. Edward Rawn, Luck, Wis., by West Denmark L. A., Luck, Wis. ....	3.00
In memory of Mrs. Carl Lar- sen, Askov, Minn., by Mr. and Mrs. A. B. P. Miller, Miss Anna Miller, Mr. and Mrs. Hans Egede ..	3.00
For a Santal Child from Be- tania Ladies' Aid, Ringsted, Iowa ..	10.00
In memory of Mrs. Walter An- dersen, Trinity Church, Chi- cago, Ill., by Mr. and Mrs. Alfred Andreasen ..	25.00
In memory of Verner Soren- sen, Flaxton, N. D., Carl and Marie Petersen, Bowbells, N. D. ....	2.00
Mr. and Mrs. Niels A. Peter- sen, Bowbells, N. D. ....	3.00
Rural Luth. Congregation, Flaxton, N. D. ....	5.00
Mr. and Mrs. Fred Winther, Dagmar, Mont. ....	5.00
Mrs. Rasmine Andreasen, Luck, Wis. ....	1.00
District II AELC ..	42.14
Rural Lutheran Ladies' Aid, Flaxton, N. D. ....	5.00
Miss Dagmar Miller ..	5.00
In memory of J. B. Jorgensen, \$10.00, in memory of Mrs. Alfred Johnson, \$10.00, from Diamond Lake Lutheran church, Lake Benton, Minn. ....	20.00
In memory of Father and Mother by Sina Petersen, Owen, Wis. ....	5.00
For Work among Lepers, from Mrs. Minnie Mathisen, Des Moines, Iowa ..	5.00

Total ..	\$ 312.64
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**For Home Missions:**

District II, AELC ..	\$ 42.14
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**For American Bible Society:**

Congregation, Withee, Wis. ....	3.23
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**For Faith and Life Advance:**

Congregation, Racine, Wis. ....	15.25
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Respectfully submitted,

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

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 20, 1958

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

Name \_\_\_\_\_

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

City \_\_\_\_\_ State \_\_\_\_\_

PETERSEN, ANDREW K. 6-4  
TYLER, MINN.