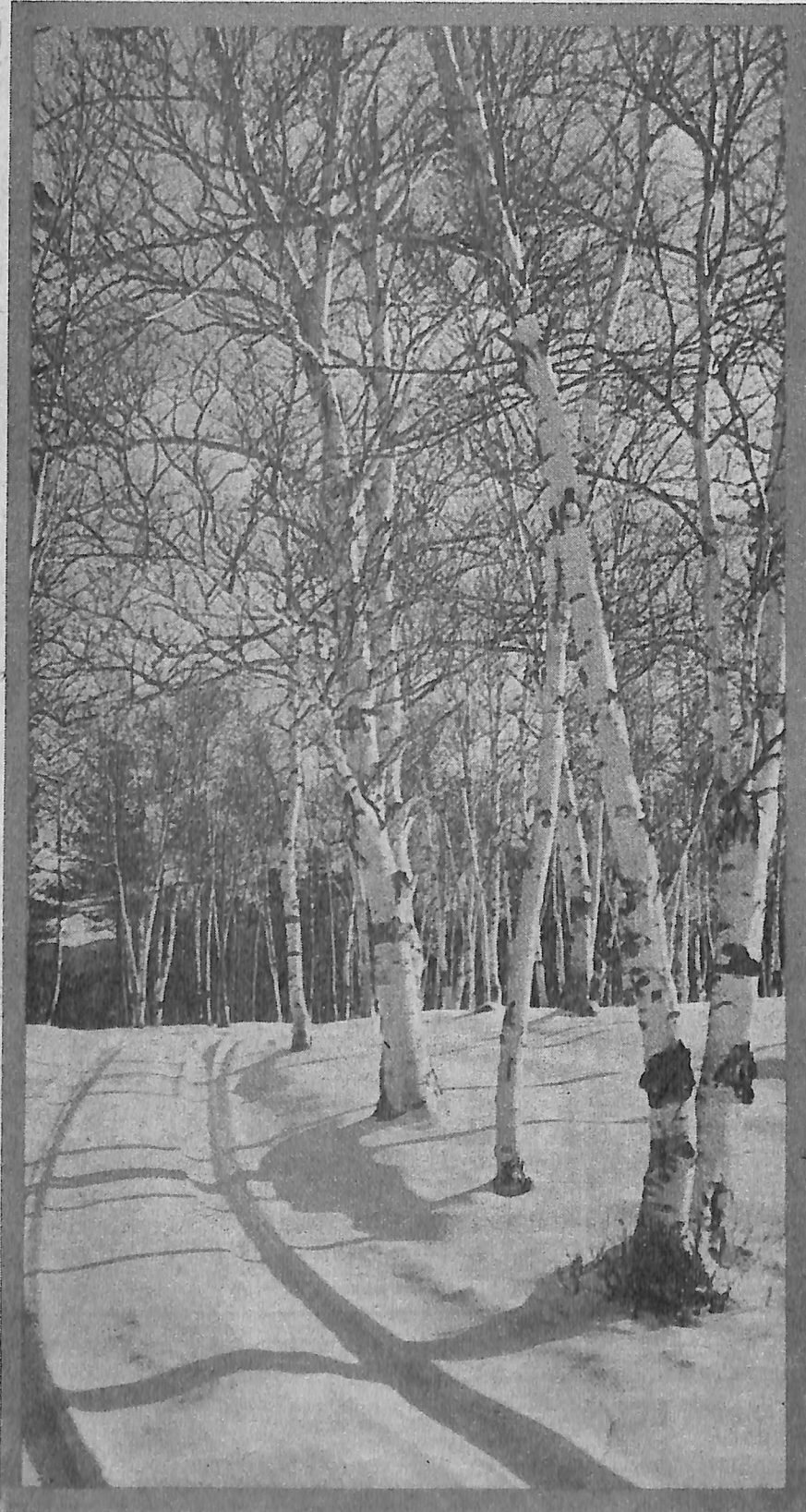


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



The Track

The New Year lies beyond,
A sheet of virgin snow;
And life, relentless, breaks
Beneath my weight a track.
Lord, God, give daily guidance
to my life ahead;
Spare me remorseful memories
as I look back.

—V. H.

For He commands the snow, "Fall to the earth!" — Job 37:6

The Father Who Lost His Sons

Professor P. G. Lindhardt

(Translation by Pastor James N. Lund, of Marlette, Mich. Text: Luke 15:11ff)

Strangely enough, we call this "The Parable Of **THE** Prodigal Son," or **THE** lost son. For there were **TWO** sons, and both were lost sons. It was not Jesus Who gave this name to the parable, nor is the name found in the New Testament. It was given to it some time later in the history of the Church. And then it is not so strange that it came to be called "The Parable of **THE** Lost Son." For in the Church we think of the lost son as one who wandered away, got into bad company, and lost all his money. And to us that is about the saddest of all. For if we don't respect money, what do we respect? But another reason why the Church became so deeply interested in this younger son, is that he "came to himself," repented, and demonstrated his sincerity by returning to his home. In his return to his father we, in the Church, found the joyful note, the "gospel" in this parable. But there is no special "gospel" in that.

"There was a man who had two sons" — and he lost them **both**. Each in his own way, under different circumstances, was lost to him. Both were lost in their egoism. Each thought only of himself. One demanded his inheritance, and squandered it in wild pleasure. He woke one day, disgusted with himself, and realized that it was his egoism that had led him astray. Now he was completely lost, because he was completely alone. The other son was everything that is expected of a good son: diligent, dutiful, virtuous. And on that path he became lost. He did not understand that goodness or virtue is its own reward, and that virtue is spoiled when it begins to look for rewards. With all his virtues and advantages he was lost to his father fully as much as his brother who sat among the swine in a far country. His attitude when his brother returned, indicated it. He clammed up, sulking and resentful. His brother did not interest him. He was all wrapped up in himself.

Both sons were lost in their egoism, and with that, also in self-pity. That was the next step — for the one leads to the other. And that is why there is not much sense in rejoicing over the younger brother who rose from the mire. We can hear him weltering in self-pity over his predicament. "Here I sit starving," he moans. "But now I am going to pull myself together and go home, and see if I can't make an impression on the old gentleman by acknowledging that I have sinned against heaven" — (one does not readily say "God") — "and against him." "And I can surely expect him to soften up, so that I can talk him into giving me a job." No sooner said than done. When egoism leads to self-pity it can drive even a lost son to repentance. But this kind of repentance does not deserve our praise. If the choice is between starvation and repentance, who would not repent?

And the virtuous elder son was also full of self-pity. "You never gave me so much as a kid that I could have a party with my friends — and they are such nice respectable people, too." "Here I have worked faithfully and patiently day in and day out, and you never do a thing to make **ME** happy." So sad, so pitiful — and so human — both of them. No question about it: they were brothers! They were looking out only for themselves, and when things went bad, or when one got more than the other, they squawked.

The younger son started home, and on the way he rehearsed the little speech he had memorized, hoping with it to impress his father. But he found no use for it. He had hardly begun his recitation before the father interrupted him and said — (not to the foolish, disobedient son, but to the help): "Bring on the best of everything we have, the best clothes, the finest ring, the choicest food, for we are going to celebrate as never before; for my son whom I thought was dead, is alive. He was lost to me, but now I have found him."

"Even so," says Jesus, "there is joy before the angels of God over one sinner who repents." "Even so." Does that mean that God rejoices when a son sows his wild oats and then in whimpering self-pity returns home to save the pieces and get a second chance? No, there would surely not be joy in heaven over such behavior. No angels would shout "Hurrah" for that. But "even so," there **IS** joy in heaven when a soul wakes up, and discovers what is in the Father's heart — when a soul hears and believes that all is forgotten, and that even before he can recite his little story of self-pity the Father steps in and orders the best of everything He has, to give to this willful, disobedient child who cared only for himself. He is to have everything as a gift — not because he came home whimpering, but because God is infinitely good even toward ungrateful sinners. "Even so" — there is joy in heaven — and for no other reason whatsoever.

But, let them rejoice in heaven. On earth it is a different story. "It was fitting to make merry and be glad," the father says to the other lost son. But the elder son would have nothing of that! "Wel-l-l-l, — if the sinner really and truly repents and believes, and if he lives up to his promise, turns over a new leaf, and leads a new life — well, then, perhaps we might be glad. But rejoice!? — let's wait a while with that. Who knows but what he may go wrong again. We must be sensible, and not be carried away by our enthusiasm. Merry-making is not for us." And that is true. We **ARE** sensible and sincere church members. Of course we will be happy, within reason,

(Continued on Page 15)

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*The New Year is "Refugee Year"
as the*

World Council of Churches Plan for 1959

(Public Relations Staff)

THE WORLD COUNCIL of Churches will observe 1959 as "Refugee Year" by joining with other voluntary agencies and with governments in an attempt to solve the refugee problem in Europe.

The United Nations High Commissioner for Refugees has embarked on a campaign to "close the camps by 1960." To that end, 1959 was declared a World Refugee Year.

Dr. Edgar H. S. Chandler, director of the WCC Service to Refugees, said that for the first time in history it is possible to look forward clearly to the solving of the refugee problem in Europe.

Although we cannot solve the entire refugee problem in a refugee year, "given real concern we can solve the problems of many more refugees than we do in the average year of indifference," Dr. Elfan Rees says. He is representative in Europe of the Commission of the Churches on International Affairs, a joint WCC and International Missionary Council agency.

The World Council is one of the principal voluntary agencies in the field of refugee work. Churches working through the Council have resettled more than 200,000 refugees in the first decade of the Council's existence.

In 1958 the transfer to South America of 500 Old Believers, members of a farming community coming from the Russian Orthodox Church, who had lived in North China since 1919 and 1920, was the year's biggest refugee story.

After years of Council negotiations on their behalf with governments and inter-governmental agencies, the Old Believers are now moving into homes they have built on a 6,000 acre tract of land in the state of Parana, Brazil, where they have been resettled by the WCC.

The problem of European refugees in China looms large for the WCC Service to Refugees in 1959. Dr. Chandler says that for the first time large numbers of people have visas and possibility of exit permits from China as well as opportunities for resettlement overseas.

But there is not enough money to move them, he adds. Speaking for the Standing Conference of Voluntary Agencies Working for Refugees, Dr. Chandler says, "We are challenging the world to help these people who have fled Communism twice." Funds to move them is "a life or death" matter. There are ten to twelve thousand Europeans in China awaiting resettlement overseas.

Church World Service of the National Council of the Churches of Christ in the U. S. A. is the co-operative U. S. A. agency working with the World Council in this field.

A Decade in Review

The accomplishments of the World Council in refugee and interchurch aid work were among the contributions of the world organization cited at its

Central Committee meeting in Nyborg, Denmark, in August as the Council observed its tenth birthday.

Other achievements mentioned by general secretary Dr. W. A. Visser 't Hooft included: "The common witness rendered concerning international and interracial peace and justice, the maintaining of fraternal relations between churches living under regimes hostile to each other, the defense of religious liberty, and the moral support given to struggling Christian minorities."

The World Council by adding three new member churches in 1958 now includes 171 different Protestant, Orthodox, and Anglican churches in more than fifty countries. They have joined together for unity, witness, and service.

Looking back Dr. Visser 't Hooft said, "Christians living a life worthy of the Gospel live as a closely knit family. . . In every age there have been men and women who have reminded Christendom that its lack of unity was not merely a source of weakness, but a denial of the very mission with which it had been entrusted."

"But it was only in our century that this truth came home to the churches with such vigor that they became ashamed of their separateness and began to take practical action in order to manifest their solidarity and to seek to arrive at visible unity," he said.

"And this led to the creation of the World Council of Churches in August, 1948, at Amsterdam," Dr. Visser 't Hooft said.

Dr. Visser 't Hooft was awarded an honorary degree by Harvard University at its 1958 commencement exercises. He was cited for his ecumenical work. (Ecumenical is the word which refers to the movement for Christian unity.)

The general secretary was present in the United States to deliver one of the principal addresses at the merger of the United Presbyterian Church and the Presbyterian Church in the United States of America.

Dr. O. Frederick Nolde, associate general secretary of the Council and director of the Commission of the Churches on International Affairs, was cited at a banquet December 17 in New York celebrating the tenth anniversary of the Universal Declaration of Human Rights.

Mrs. Franklin D. Roosevelt praised Dr. Nolde's influential participation in the founding of the United Nations in San Francisco in 1945 and for his work in Paris in 1948. Dr. Nolde was one of a group of leaders who urged the inclusion of human rights in the original charter of the UN.

The president of the United Nations general assembly, Dr. Charles H. Malik, was honored in December at a luncheon by the New York office of the Commission of the Churches on International Affairs.

Dr. Malik, a member of the Central Committee of

Churches from 1948 to 1954, has been a commissioner of the CCIA since its inception in 1946.

The informal luncheon given by his CCIA colleagues was held at the United Nations headquarters in New York.

A Greek Orthodox layman, Dr. Malik has taken a prominent part in both the CCIA and the World Council of Churches. He was a member of the international affairs section at the Second Assembly of the World Council in Evanston, Ill., in 1954.

Events of 1958

Despite the emphasis on retrospect in its anniversary year, the World Council moved forward on several fronts.

Among the events of 1958 was a long-delayed meeting between representatives of the World Council of Churches and representatives of the Moscow Patriarchate of the Holy Orthodox Church of Russia.

The meeting, held in Utrecht, the Netherlands, August 7-9, was to discuss more active cooperation by the Russian Church with churches in the ecumenical movement. A statement issued at the close of the private conversations said the three-man Russian delegation would report to the Patriarch and Holy Synod "in the spirit of full sympathy with fundamental principles of the ecumenical movement."

Later in August the Central Committee agreed to the recommendation of the World Council participants in the talks that observers from the Moscow Church be invited to attend the next meeting of the World Council Central Committee if the Holy Synod agrees.

Dr. Visser 't Hooft told the 90-member Central Committee, made up of leading church-men from many confessions and countries, that it would be a mistake to interpret the Utrecht meeting "primarily in political terms." The real significance was "in the realm of church relationships and church history," he said.

He reminded the Committee that "the Church of Russia has never participated in the life of the ecumenical movement; its leaders have yet to discover that movement. We have to remember how little the churches in other countries know about the real life of the churches in Russia."

Denmark Conferences

The role of the laity in the Church was emphasized at two summer conferences held in Denmark. Lay leaders joined with theologians for a four-day conference which centered on the task of the ordained ministry and the function of the laymen.

The work of ordinary laymen and women as evangelists was emphasized. And the group agreed that ordained ministers need to realize more fully the role of the laity in the total mission of the Church.

At another conference laymen and women from a dozen countries met together to consider how men and women can cooperate more fully in both Church and society.

Questions raised at the conference included: what

help can Christians give in areas of the world where women do not play a full part in family life, what needs to be done in areas where industrial and technical knowledge is bringing great changes?

"None of us can be complacent about our present social patterns," the group said, "or about the proposals we make for improving them, but we cannot turn the clock back. God means us to awaken to new responsibilities and functions we can only dimly imagine."

Perhaps the most controversial item on the World Council's agenda in 1958 was a study document which was carefully labeled "not a policy statement of the World Council of Churches." The document prepared by a commission of theologians, scientists, political and military experts was on the subject: "Christians and the Prevention of War in an Atomic Age — A Theological Discussion."

Among things considered in the study were possible use of limited atomic warfare; justification of cease-fire, if necessary on the enemy's terms; and prospects of non-violence resistance. It has come under attack both from opponents of all atomic weapons and from those who take the traditional stand on the duty of Christian citizens to fight in just wars.

The World Council of Churches gave a helping hand to the Protestant Pavilion at the 1958 Brussels World's Fair. The Pavilion, small but in a strategic area near the much-publicized atomium,

featured an ecumenical exhibit prepared in cooperation with the WCC. U. S. Churches and individuals contributed nearly \$90,000 to this project.

A new building venture of its own was brought before the World Council in 1958. Plans were announced for the erection of a \$2,500,000 building near the United Nations center in Geneva. Present quarters for the Council are a wooden chalet, two temporary barracks buildings, and some neighboring rented houses.

According to present plans, the construction of the new headquarters would begin in the autumn of 1959. U. S. individuals and foundations have already contributed \$462,000. In addition \$300,000 has been pledged by member churches around the world. Bishop Henry Knox Sherrill is chairman of the international committee responsible for raising the funds.

Over 1,000 young people again participated in international work camps under the direction of the WCC in the summer of 1958. In the first accident in over a decade of camps, a bus crash in Volkingen, Germany, took the lives of two campers.

Church and Mission

The new East Asia Christian Conference, related to both the WCC and the International Missionary Council, made its voice heard in the world of Church and mission. At year's end an East Asia Conference on Christian Medical Work was underway in Hong Kong (December 28-January 1).

Delegates from 14 Asian nations are gathering to discuss such questions as the change in Christian

Analyze the past, consider
the present and visualize
the future

—Thomas J. Watson

medical work brought about by the welfare state and the problems of Christians working for the state. This is one of three conferences suggested at the meeting in Prapat, Indonesia, in 1957 where the East Asia Christian Conference was established on a tentative basis. Others have been held in the fields of industrial evangelism and mass communications and Christian literature.

"Witness Together" will be the theme for the first Assembly of the new regional ecumenical organization to be held at Port Dixon, Malaya, May 14-26, 1959.

The EACC is carrying forward the mission of the Christian Church in Asia through the initiative of the churches in the area working together. Its secretariat is headed by Dr. D. T. Niles of Ceylon. It is expected that the delegates to the Port Dixon Assembly will make the conference a permanent organization of cooperation among Asian churches.

The International Missionary Council and the World Council of Churches continued their plans for merger. The two world bodies will be joined in 1961 if the member units of both give approval. So far responses from the World Council member churches have been strongly in favor of union.

The IMC approved the plan of merger "in principle" at its world assembly in Ghana in December, 1957.

The Rt. Rev. Lesslie Newbigin will become general secretary of the IMC in July, 1959. He is a bishop of the Church of South India and was elected chairman of the IMC at the Ghana meeting. The former general secretary, Dr. Charles Ranson, was asked by the Ghana Assembly to become director of the new Theological Education Fund.

The World Council Presidency

The World Council lost two of its presidents in 1958. His Eminence Archbishop Michael of the Greek Orthodox Archdiocese of North and South America died on July 13.

One of the veterans of the ecumenical movement and probably the best loved figure in World Council circles, the honorary president, the Rt. Rev. George K. A. Bell, the former Bishop of Chichester, died October 3.

Another president, the Rt. Rev. Henry Knox Sherrill, retired as presiding bishop of the Protestant Episcopal Church, U.S.A. He has become the chairman of an international committee to raise \$2,500,000 for new headquarters property for the Council.

Other presidents in the news included Bishop Otto Dibelius, now in his 78th year. Bishop Dibelius has continued to stand firm against the threats to religious liberty in East Germany. As bishop of Berlin-Brandenburg, two-thirds of his parishes lie in the Communist-controlled DDK (German People's Republic). Bishop Dibelius has particularly protested the youth dedication ceremonies with which the communists have attempted to replace confirmation ceremonies.

The surviving WCC Presidents in addition to Bishop Sherrill and Bishop Dibelius are: Dr. John Baillie, Church of Scotland, Edinburgh, Scotland; Bishop Sante Uberto Barbieri, Methodist, Buenos Aires,

Argentina; and Metropolitan Juhanon Mar Thoma, Mar Thoma Syrian Church of Malabar, Tiruvella, India.

Ahead in 1959

A progress report on a five-year study undertaken by the WCC revealed that the churches are finding "great difficulty in responding to the challenge of rapid social change."

The study on "The Common Christian Responsibility Towards Areas of Rapid Social Change" was initiated in 1955 with a grant of \$100,000 from John D. Rockefeller, Jr. Total cost of the study is estimated at \$175,000.

An international conference on rapid social change will be held in Salonika, Greece, in July, 1959, under the auspices of the WCC's Division of Studies.

Observations on the first three years of the study emphasized that the Church can not be a spectator of social change. "It must work for 'responsible emancipation'."

Purpose of the study is to help the member churches of the World Council to come to grips with "the extraordinary developments of society in Asia, Africa, and Latin America and with their implications for the West."

The main fields of study and action are responsible citizenship, village and rural life, problems of urbanization and the impact of foreign enterprise and technical assistance.

Although there is practical evidence of concern on the part of the churches which have engaged in the study of social change, many for the first time, the report says "we cannot be sanguine about the contribution of the churches."

"Churches, like most social institutions, tend to be conservative in relation to change. Often they have been invaded and overwhelmed by the change before they act."

Churches and councils of churches in the United States will benefit from extensive field visits of two members of the Geneva staff of the World Council of Churches.

The Rev. Francis House, associate general secretary and director of the Council's Division of Ecumenical Action, will be in the United States from January 2 through March 18. The Anglican clergyman will speak on "The Renewal of the Church."

The head of the WCC's Department of Faith and Order, Dr. Keith Bridston, will be in the USA from February 27 through April 30 on a field work assignment for the National Council of Churches here.

Again in 1959, says the Council's New York executive secretary, Dr. Roswell P. Barnes, the Council will be the agency through which the churches act together to aid refugees.

"The Council will help the churches to wrestle courageously with the factors essential to Christian unity and to render more effective witness in a turbulent world of apprehensive people," he says.

Without going you can get nowhere.

Chinese proverb.

Dedication of New Church

SALINAS, CALIFORNIA

Ragnhild Farstrup



IT WAS A PRIVILEGE and a joy to attend the dedication of the new St. Ansgar church in Salinas on December 14. The day was sunny and warm and many people from the different congregations in District VIII of the AELC had taken the trek to Salinas to share the festivities with their good friends.

We arrived from Solvang in time for the morning service. People soon filled the beautiful sanctuary to capacity and the air was filled with happy anticipation. The church is completely modern with the back wall of the chancel built of flagstones in soft toned tan. The middle section of the wall in white, forms the background for a huge cross fastened to it above the altar. Light comes in from the sidewall where one full length window on each side is composed of sections of white and amber glass with a single red and blue pane inserted — very good effect. The altar is elevated on three levels and thus is in plain view from any seat in the church.

The morning service was a communion service. Pastor Nussle gave a short sermon. He spoke briefly about the closing worship in the old church the Sunday before and of the new beginning in a new house of worship. He expressed his hopes for a rich Christian fellowship — of gratitude to God and to the men and women who had founded this church so many years ago. Before the sermon, some 56 or 60 adults and children went forward to the altar and were welcomed into membership in the congregation. This was a happy note. Following the sermon a large number took part in Holy Communion.

At noon the visitors and quite a few of the local people went to the "Italian Village" for dinner after which there was time to look at all the facilities of the church and to inspect the new parsonage which is under construction directly behind the church but facing another street.

The actual dedication service began at 3 p. m. Again the church was filled to capacity. Five pastors took part in the service — Pastor Owen Gramps, Pastor Niels Nielsen, Pastor Paul Nussle, Pastor A. E. Farstrup and Pastor Edward Hailwood. The latter is chairman of the Salinas Ministerial Association. Pastor Verner Hansen, President of District VIII was also to have been there but was unfortunately prevented by illness. Pastor Farstrup read the dedication prayer and delivered the sermon. Many good things were

experienced — the feeling of fellowship in the singing, the prayers, the readings from the altar, the words spoken from the pulpit reminding us that the church is just a building unless there is found in it a congregation in whose hearts Christ lives. Only when God's children gather to worship in truth and spirit does a building become a real church — a house of God. For "we are God's house of living stones."

The new all-Lutheran hymnals were used at the service. For some of us this was the first time, and although we will miss many of the old hymns there is wealth of new ones to become acquainted with.

After the dedication service we gathered in the social hall for coffee and sandwiches beautifully prepared and arranged by the women of the church. Telegrams and greetings were read by Nis Pors who acted as master of ceremonies, speeches were made and music, some old and some modern, was enjoyed. Too soon it was time to say goodbye and start for home.

There are many other things which should be mentioned — for instance — how comfortable the well-upholstered pews were, how beautiful the church looked at night with the tower illuminated, and how happy and hospitable the Salinas people were. This makes us happy too. It is, I am sure, the sincere wish of all who were present that the work may prosper and that Agnes and Paul Nussle may be given strength and wisdom to lead in such a manner that it will please Him whom we all want to serve.

A New Year's Prayer

God, give me faith this year to live
A good and useful life.
Then tie my tongue so it may speak
No words that lead to strife.
Guide my footsteps to higher goals,
Yet make my heart most humble.
Help me be kind to those I know,
Give help to those who stumble.
O God, let me not forget to smile
Or say a cheering word
But neither take away my tears
For they help me remember!

— Anon.

Letter from India

Grahampur, India

Dear Sunday School Friends,

This year we are writing a Christmas letter to all our S. S. friends in America. Many of you have been sending special offerings to the Santal Mission and are having special studies about our Church's work in India. We have never written a letter like this to you before, and we want you to know that we and the Santals often thank God in our prayers for all of you who so faithfully remember us.

In our mission station, called Grahampur, there is a Sunday School with about 200 boys and girls. We have eight S. S. teachers and a very nice place to have our classes because we can use the rooms of Grahampur High School.

From some of you we were very happy to receive pictures, crayons, books and other things we make good use of here. Now we are sorry that we cannot receive such gifts, but the offerings you send help us to buy what we need. You are also making it possible for us to have schools where hundreds of children attend. Many, many people too are being helped in our hospitals and leprosy colonies.

Now we have taught our Santal boys and girls to bring S. S. offerings too, and even though they are poor, God blesses their gifts. From our S. S. the offerings are large enough to be shared with the smaller S. Schools in the villages nearby. You would like to see them come with their offerings! Some have one or two eggs, some bring vegetables from their gardens, maybe a few bananas, a handful of rice, or a small coin.

We have regular classes just like you do in America and at Christmas or other times, the children have special programs when all the mothers and fathers are invited to come. The Sunday after Christmas we have a S. S. party and give awards to those with perfect attendance during the year. There are no buses and the parents have no cars to bring the children in, but you would be surprised to see how many come each Sunday even though it may be raining very hard or the temperature may be up around 110.

Our children, Kris (age 10), Emmy (8), Karl (6), and John (3), just love to go to S. S. with the Santals and we know all of you would enjoy it too. India and America are about 12,000 miles apart though, so we will just have to remember as we sing and pray that we are all praising the same Lord Jesus. Kris



and Emmy are far away from Mommy and Daddy most of the year because they go to school with other American children who live in India. They come to Grahampur in November and December and in May and June we visit them at the school. We are all looking forward to our trip to U.S.A. next year. We hope to visit you during our stay at home.

We send to all of you our love and greetings or as the Santals would say — "Johar."

Your missionaries to the Santals in India,

Mary and Harold Riber.

A World of Song

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Paging Youth

American Evangelical Luth.
Youth Fellowship
EDITOR: EVERETT NIELSEN
1100 Boyd,
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AELYF Doin's

Gayville, South Dakota: The Youth Fellowship here was organized in September under the direction of John Johanson and Elna Jensen. There are twenty-one members enrolled. Each meeting will include singing, folk dancing, business, games, lunch and devotions. The officers are as follows: President, Richard Peterson; Vice President, David Jensen; Secretary, Joan Jepsen; Treasurer, Barbara Miller. The October meeting featured a hay ride with devotions and games afterwards by a river. We also plan to sing in the choir for Christmas.

Nysted, Nebraska: The junior league, helped out by some of the older ones here, enjoyed two nights of caroling. Every year, we sing to almost everyone in the congregation taking those on the west side one night, and the east side on the other. We have hot chocolate and food after we get back. This year, there were about twenty-five each night. We think it is fun and it brings Christmas to our congregation in a nice way.

Diamond Lake, Minnesota: We have sold twenty-five YULE this year. Our Christmas activities included decorating the trees for the church and the Sunday School, and having a Christmas Holiday party on the 26th. For the big tree for our parish hall, we cut down and trimmed a tree from one of the members of the congregation. It reached almost to the ceiling. The church tree was donated from one of the congregation's "Evergreen Forests" too.

Program Planning

How do you plan your LYF programs? Do you decide what to do when you get there? Do you have organized committees? Do you plan at least six months in advance? Do you use any guides? Does your pastor help you?

Perhaps one meeting very soon should be a "program planning meeting." Everyone should be full of ideas when he comes, and also be ready to serve on committees when he is asked. It would be wise to have the pastor and the friends of the youth committee help you out with this. Printed helps are fine, but often they have to be changed to fit your own needs. Often it is better to make out your own plan following this general outline:

Open your evening with games so that no-one misses out on the business and devotions. These games can be of any type, probably the type that any number can play. When everyone is present, devotions can be held. It is best to have a devo-

tions chairman to see to it that every meeting will have someone to give them. It is best if one of the members does not give all the devotions. Each should have a chance to participate during the year. Perhaps several could take one meeting. A business meeting should be held to conduct the necessary affairs of the fellowship. The meeting should include old and new business, secretary and treasurer reports and other committee reports. If you meet more than once a month, one meeting should have a Bible study or some serious discussion of a problem. These topics can vary from juvenile delinquency to work camps. With the new WORLD OF SONG, it will be easy to have a lot of group singing. This is always fun and worthwhile.

A committee for each meeting should be chosen at the planning meeting, so that they know when they are to be in charge of the discussion or study. Of course, someone should be on the lunch committee, too, if you like to eat.

Perhaps a "social projects" committee could be chosen too. It would be their job to see to it that every special project has good organization with plenty of members on hand to work.

The president should see to it that all the committees function together so there is no duplication. He can get help from the pastor or the friends of youth committee.

Fellowship meetings can be a lot more fun if they are well planned. One group got together one night and divided into groups of three each. Each group planned two or three meetings. They appointed committees (usually headed by themselves) for devotions, discussions, lunch, and games. The president of the group went around to each group and made sure no-one was doing the same thing. All the plans were written out and given to the secretary. She made up cards to send out two weeks before each meeting so those in charge could prepare. Perhaps you could modify this to suit your needs.

Whatever you do, plan ahead. It is no fun to come to the meeting and find that nothing is planned. It is good to give new members jobs so they will stay interested. It will also take some load off the old stand-bys.

In 1959, why don't you plan ahead for the whole year? Last minute changes might have to be made, but it is easier to change than to dig up something at the last minute!

Over the Typewriter

Happy New Year! The National Board and myself hope that this coming year will be a good one for each of you and hope that your Fellowships grow and help you.

Do you make New Year's resolutions? Why? Do you ever keep them? One year I made a resolution never to make another one because I always ended up breaking them. But maybe I was wrong. God has given us a law by which to live. We are always breaking his law and sinning. But that doesn't mean that the law is bad. Christ died so that we might be free from the burden of the law, but he did not

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



A New Year Greeting

Now that our Women's Mission Society Jubilee year is a thing of the past, it might be well to look back and review some of the highlights as they appeared on our "Women's Page." So many interesting and enthusiastic contributions were received that we often spilled over on extra pages. Editor Hansen has been most generous when we needed more space than our allotted page. We have never had to look around for material.

It has been thrilling to read about the many festive Jubilee observances. We have become aware of the faithful work carried on by our church women. It has been good to look back and remember those who made the path for us. May yesterday's memories and today's hopes give direction to our tomorrows.

We are indebted to Miss Emilie Stockholm, Mrs. Marietta Strandskov and Mrs. Fylla Kildegard for their leadership and help, and to the many others who contributed towards making our "Women's Page" a vital part of the Golden Jubilee.

We hope you will continue to write. If you have read a particular worthwhile and inspiring book, send us a brief review, quoting the price, and where it can be purchased. If you have had a happy experience in your women's work, write and tell us about it, or if you can call our attention to a cause that deserves a helping hand, write to the page about that, too.

Best wishes for a Blessed New Year!

—The Editors.

A f a r

"How can you live in Goshen?"
Said a friend from afar,
"This wretched country town
Where folks talk little things all year,
And plant their cabbage by the moon!"
Said I:
"I do not live in Goshen....
I eat here, sleep here, work here;
I live in Greece;

destroy the law. He just put it in a different light. Maybe we could learn to do that with our lives. We expect others to keep their resolutions to be nice to us. If they break them, we get mad. But God does not get mad at us, he forgives us because he gave his son to die for our sins. We can do well to follow that example and forgive our friends and treat them as God treats us. There is a law to be obeyed, but there should always be room for forgiveness when the sinner repents.

Where Plato taught,
And Phidias carved
And Epictetus wrote.
I dwell in Italy,
Where Michelangelo wrought
In color, form and mass;
Where Cicero penned immortal lines,
And Dante sang undying songs.
Think not my life is small
Because you see a puny place;
I have my books; I have my dreams;
A thousand souls have left for me
Enchantment that transcends
Both time and place.
And so I live in Paradise,
Not here."

(Edgar Frank)

There is a fascinating aspect to this experience of exploration with the mind. You find yourself, you recognize part of your truest self in the great thoughts of other people. You may read a volume written by someone who lived two hundred years ago. Suddenly you come across a passage that makes you exclaim, "Why I felt that. I haven't put it just that way in words. But I know it's true." Mary Margaret McBride makes an interesting comment concerning books: They "carry me out of myself," she says. How true it is. Let someone's thoughts speak to you from a good book and the troubles and immediate perplexities of the hour are lifted. Horizons expand, you meet new friends and you know you are not alone.

(These two selections have been taken from
"You Are Never Alone," by Ditzgen)

Prayer for a Women's Meeting

Dear Lord, We claim thy promise now;
Wherever two or three
Are gathered in thy name, that there
Amongst them Thou wilt be.

The lonely heart — the hungry soul —
The weary, troubled mind
May they thy soothing Presence feel,
And peace and healing find.

And we may go away refreshed,
Relieved of fret and care;
Richer in mind for having spent
This hour together here.

Elsie S. Campbell.

A woman's guess is much more accurate than a man's certainty.

—Rudyard Kipling.

This Report Should be Read by Every Synod Member

Meetings of Synod Board, Endowment Fund Trustees, and Home Mission Council

November 10 - 13, 1958

We seem to have a rather rapid turnover of trustees on the Synod Board. Out of five trustees, three are new within the last year. The officers of the board are: President Alfred Jensen, Vice President A. E. Farstrup, Secretary W. R. Garred, and Treasurer M. C. Miller, and the trustees: Mr. C. S. Fynboe (who thus attended his last meeting with us, after only two years on the board), Mr. J. C. Grau (who took the place of Mr. Andrew Smith who resigned during the year), Mr. Erling V. Jensen, Mr. John Lund (Mr. Lund was excused from this meeting as he was on business in Germany) and Mr. Charles Lauritzen.

Mr. Aksel Nielsen who takes office as trustee January 1, 1959, replacing Mr. Fynboe, attended as a visitor.

Much of the business at the two-day meeting of the board was of a routine nature: carrying out decisions of the 1958 convention, looking over the financial investments of the Synod and making some changes, and surveying the state of the Synod's congregations. All the business transacted by the board is, of course, reported in the Synod's annual Report books.

According to Synod By-Laws, the board is to organize itself annually into an Executive Committee and a Finance Committee. Elections were as follows: Executive Committee, Erling V. Jensen and Charles Lauritzen (according to the By-Laws; the four officers and two of the trustees shall make up this committee). Finance Committee (the Synod Treasurer and the Synod Secretary plus) Mr. John Lund and Mr. Aksel Nielsen.

Some of the actions of the 1958 convention which were considered:

The synod's model constitution for congregations has been revised. It was approved at the 1957 convention, but a question had been raised about V:4, which said: "The pastor shall, if at all possible, be present at the meetings of the congregation and of the church council, but he shall have no vote." The Synod Board has proposed and the 1958 convention adopted this addition to the paragraph: "at the Church Council."

All our congregations are urged to check on their articles of incorporation, their constitutions and by-laws to see that they are up to date and that they conform to the synod's model constitution. The Synod's Constitution (VI:1) says that our congregations "shall indicate an acceptance of the model constitution with such modifications as local conditions may require." In any case, "the constitution of the congregation shall be approved by the Synod President, and must not conflict with the constitution of the Synod."

It looks like the synod is due to lose another small congregation next year. Kedron congregation, Grant, Michigan, with 16 member families, has applied for release from our synod in order to join the Augustana Church, and be served by the pastor of the nearby

Mamrelund Church at Kent City. The synod board has voted favorably upon their request, and the matter will come before the 1959 convention.

The Grant congregation, the home of the former Ashland Folk School, has been served as an annex to our Muskegon Church, 30 miles away. We are sorry to see these people leave us. However, if the JCLU merger comes about in a few years, we shall be a part of the same church again!

Since the social security laws have been changed so that a pastor now must add the rent value of the parsonage as a part of his income, the plan is disturbed which proposed to use pastors of retirement age in small congregations which would pay them \$1,200 a year while they would still receive social security payments, pension and free housing. You can see the difficulty now: If the housing is a part of the \$1,200 top limit earnings allowed by the law and by the synod, it would mean the congregation such a pastor was serving would be getting his services free or nearly so.

To see what can be done about this, a committee of the board was appointed to study the matter and suggest possible revision of the Pension Fund rules, VI:5, as found in the 1958 Report book Appendix, page 29.

When the synod approved the plan to sell the Luther Memorial Church property in Des Moines to the Luther Memorial congregation, at the 1954 convention, one of the provisions was that an agreement be worked out between the congregation and Grand View College and Seminary, so that the congregation would continue to be the church home of the college and seminary students.

The following agreement has been worked out between the two institutions:

"The students of the college and seminary are welcome at all worship services, and other activities of the congregation and will be encouraged to attend and participate by the congregation, the college and the seminary.

"The congregation is assured of the availability of the resources of the college and the seminary for any student-orientated program the congregation may initiate.

"Grand View College and Grand View Seminary shall have the privilege of using the church facilities for such activities as promote the religious life of the college and the seminary. For the use of the church facilities for such activities the college shall reimburse the congregation in an amount sufficient to cover cleaning, light, heat, etc."

Another matter that concerns the synod's property in Des Moines: The Fire Marshal of the city has ordered the Old People's Home to install a sprinkler system, a fire door, etc., which will amount to a major expense. The two synod board members who live in

Des Moines were appointed as the board's representatives in the matter, as the Home is synod-owned.

So far, attempts to get the books and materials in the synod's archives room (in the girls' dormitory building at GVC) sorted and catalogued have failed. The synod archivist is a parish pastor and does not have the time. Others, such as college students have been considered, but none has been found who has the qualifications: Thorough knowledge of our synod and its history, reading knowledge of Danish, and knowledge of cataloguing. The board members visited the archives, as several of them had not seen it before.

We have our usual eight or nine vacant pastoral charges (some of them two congregations to a pastor), and with only two seniors graduating from the Seminary in 1959, and several older pastors on the point of retirement, the prospects are also the usual, not very encouraging. We are fortunate in having several of the charges being served by capable lay preachers, such as at Greenville-South Sidney, Michigan; Nysted, Nebraska, and Denmark-Excelsior, Kansas.

The Grand View College Endowment Fund Board of Trustees consists of the nine synod board members and three members from the GVC board. The latter are: Erling N. Jensen, Jens G. Thuesen and Joseph N. Chamberlain. This board met during one afternoon and considered the investments entrusted to it. Reports were received from Mr. Thuesen, who manages the Osage farm, and Mr. Chamberlain whose firm manages the synod's apartment buildings in Des Moines.

The fund also owns a Thriftway store building and lot in Des Moines. The Thriftway grocery chain has been sold to the Safeway Corporation, and the lease with Thriftway which runs until 1966 has now been assumed by the Safeway Stores, Inc.

This group re-elected as its officers: Chairman, Dr. Alfred Jensen; Secretary, Rev. W. R. Garred; and Treasurer, Mr. M. C. Miller.

The Home Mission Council consisting of the nine synod board members and the nine District Presidents considered our synod's home mission congregations. The towns of Santa Maria, Lompoc and Buellton, all close to Solvang, California, are booming due to the new "West Coast Cape Canaveral," namely, Camp Vandenberg, which is already now earning a reputation as a missile launching base.

Our synod has been granted Lompoc as an anticipation assignment from the local Regional Home Mission Committee of the National Lutheran Council, but it is not certain that we shall be able to develop the field. It may be possible to do so in cooperation with the Augustana or the United Lutheran Church.

Congregations which apply to the Home Mission Council of the synod, and which qualify as home mission fields and abide by the rules governing home missions, may apply for Church Extension Fund loans. You will recall that one-third of the Faith and Life Advance goes toward the C.E. Fund.

One such congregation is in Watsonville, Calif., which sent an architect's sketch of its building plans (in a new part of the town). These were approved by the council, and the work is expected to get started soon.

Another field which has received much consideration in the last year or two is at North Cedar, Iowa

(across the river from the city of Cedar Falls). This field has been ours since 1952. Regular Sunday School and Worship Services have been held there in a rented public school building. The Iowa District's Home Mission Committee, which has had the major responsibility for conducting the work in this field, made a number of recommendations to the synod's Home Mission Council, among them: to arrange a working agreement with a retired United Lutheran pastor, F. Albin Heinz, for a period of not less than six months from January 1, 1959.

This recommendation was voted upon favorably by the Council. Under it, Pastor Heinz, who is on social security and pension, will spend three days a week on the North Cedar field, preaching and doing other work to promote the field for the establishment of a congregation. Organizing a congregation is also a responsibility of Pastor Heinz, under the supervision of the Iowa District Home Mission Committee.

The approval of Church Extension Fund aid toward a parsonage-type chapel at North Cedar, voted a year ago by the Council, still stands. The C. E. Fund would supply \$6,000, and the Iowa District would raise \$6,000 toward such a building, which later, if and when a church was built, could be used for a parsonage.

The District Presidents, namely Pastors H. O. Nielsen, Beryl Knudsen, Paul Wikman, Richard H. Sorensen, W. Clayton Nielsen, Calvin Rossman, Thorvald Hansen, Verner Hansen (not represented at this meeting, but reported by mail and was also represented by A. E. Farstrup), and Jens C. Kjaer, each reported on the general work in their respective district. There is a growing awareness throughout the synod of our responsibilities in cooperative work such as Lutheran Welfare Associations, Lutheran Campus Missions, etc. And most of our districts also have scholarships to encourage qualified young men to study for the ministry; some also include others, men and women, for full-time church work such as parish worker or missionary.

Our small congregation in far-away Mississippi, "Granly," which is on home mission status, is considered at every meeting of the H. M. Council. The possibilities for growth for a congregation belonging to our synod there seems not good. They are now down to six contributing families. They receive occasional services by our pastors, and the synod through its H. M. budget has been paying half of the travel expenses of pastors who go down to serve them.

Each year, likewise, attention is given to Grand View Seminary and our prospects for pastoral supply. There are six students in the Seminary, namely two seniors, one middler and three juniors. It seems that the prospects (rather than for great growth in numbers) is for relocation. Dean Axel Kildegaard said that we should not leave the future of GVS to chance, and that "a deliberate move is more responsible than one forced by history or by chance." As the 1958 convention approved, the GVC and GVS Board and the Seminary Dean are discussing possible relocation of our Seminary with both Central Seminary at Fremont, Nebr., and Chicago Seminary at Maywood, Ill.

Synod Stewardship Secretary Harry C. Jensen spoke. Congregations: Remember that Harry Jensen is available, as far as his schedule permits, for visits to con-

(Continued on Page 15)

One Week Summer School for Adults

Grand View College in 1959

Dr. Ernest D. Nielsen

In the early fall of 1958, we announced our decision to establish a residential summer school of adult education at Grand View. Our views were presented in an article entitled "An Invitation to Learning" (September 5). The exact time for the school has not been decided because we are anxious to find the period which will be best for all concerned. Hence we invite letters of inquiry which may help us in the selection of the best week. The week of June 14th or 21st and the week of August 2nd are tentatively the best periods for us.

The ideal number of participants probably ranges from forty to sixty especially during the formative period of such an educational experiment. Two sessions, one in June and one in August, would have many advantages, indeed. However, whether that will materialize depends entirely upon the enrollment. The cost will be kept at a figure within the reach of any interested person. There are no academic requirements for admission. We especially look toward men and women with mature interests. We are interested in discovering whether there are adult parents who would like to attend, provided arrangements for supervised activities for children can be made.

In any case we need to hear from adults who are interested. Any really interested person can help us to make adult education in a collegiate setting within our synod a reality by talking with friends and fellow members about investing a week in a type of education which is as promising to the individual himself and to society. The week will be worthwhile and the cost most reasonable.

We have succeeded this fall in launching an Evening College program which will grow and expand far beyond its present number of adult students. Our next move, as I view the college's deep desire to relate itself educationally to the adults within the synod, is to incorporate this proposed Summer School for Adults into our educational mission. There is no reason why we should not deliberately open the door of this program to men and women from all parts of the Lutheran Church in America. We are not concerned about duplicating what is done elsewhere in leader-

ship institutes, but interested in continuing liberal education for adults in the setting of a Lutheran Church college. This is our unique feature.

The questions, "What shall we do?" and "What shall we be?" (i. e. as a school for adults) cannot be answered definitively. We shall discuss this fuller in another article. However, two things are very clear to me. We shall be concerned about maturity on the part of participants and instructors, and we shall look for excellence on the part of those who will lecture, teach, speak, and lead discussions.

For the shape of things in store for the persons who are drawn toward the summer school, we can say that the program will be broadly reflective of the religious, social, cultural, domestic, and foreign questions which face us and challenge our responsibilities as Christian men and women. A learning situation, especially when the learner is ready, always is a unique opportunity. Two men, who later became disciples, followed after Jesus and asked, "Where are you staying?" Jesus answered by issuing a challenging invitation: "Come and see." The advantage of residential adult education lies in the opportunity which it affords to link a learning situation with a way of life. To the extent that Grand View College is carrying out our synod's share in the educational mission incumbent upon the Church, there is an evangelical note in our invitation to learning. A school for adults must be more than a debating society; it must have a creative role and set its own goals. At its very best, adult education always is interested in the larger issues confronting man and society. Our basic need is not primarily for greater efficiency but greater depth. We must occupy ourselves with subjects that deal with ends rather than with means or tools. The real threat to education today is to make it a tool or weapon. Adult education may contribute a new key to our understanding of what education may accomplish for the individual and society.

Many thoughtful people are asking innumerable questions, such as:

What is happening on the changing scene of America?

What does the end of empires actually mean to us?

Is there an alternative to our anxieties, fears, prejudices, and apathy which are the dominating motifs in the work of many modern writers?

What education is worthwhile?

Where lies the way to deeper knowledge and understanding of the basic concepts that shape our culture and society?

Are there insights within my grasp and comprehension which will contribute to my understanding and growth in the Christian life?

Is it possible to bridge my faith and life and work?

What are my responsibilities as a person, a citizen, and a Christian?

What are the unuttered cries of pain arising from the hearts of seriously troubled people?

What are some of the unhealthy tendencies in our modern society?

What are we to think of such questions as peace and war, law and order, democracy and freedom, the individual and society, truth and falsehood?

May modern man in moments of despair learn something from Luther's struggle?

Was Grundtvig right when he repeatedly insisted that the first commandment of all genuine enlightenment is to have absolute regard for truth?

What about Kierkegaard's comment that the great thing is not to be this or that but to be one's self?

In which way can literature, history, science, philosophy and religion contribute positive values to those in search of an understanding of self as a human being, created in the image of God and called to live purposefully in the world and within the Christian community, the Church, in faith, hope and love?

What about culture and conscience?

Is there a relationship between drifting and lack of nerve or failure of personal and responsible involvement in the decisions and actions that adults must take today?

Does the contemporary voice of C. Scott Fletcher register and evoke a response? Says Dr. Fletcher: "The world cannot wait until the new generations take charge. It is adults who make the homes, the churches, the schools, the communities. It is adults who determine policy in our political, economical and social lives. It is adults who must cope with the dangers and opportunities of every pressing day. Men and women must act while their children prepare. Their decisions will create the world their children inherit."

This list of questions is not complete, of course, but it points to our concern with questions and issues, problems and answers which may help us to see the value of adult education. Our times are marked by fantastic developments and discoveries and inventions, and by great political and social ferment. At the same time we witness corroding influences in the social and moral fabric of our society which threatens the individual's opportunity to live a rich life. The problem for the individual today is not simply one of self-preservation, but of time and opportunity to ask questions, seek answers, and work out solutions, if possible.

The theme, which we propose for the Summer School for Adults this year, will be centered upon the strengthening of the significance of the individual in our society. The theme will not be studied or discussed in isolation of the interests, daily preoccupations and the experiences of those who plan to attend. This insistence upon relevancy is paramount.

Our roots are deep! The rich heritage of Christian civilization is ours. Yet, there is one question, which inescapably forces itself upon us, namely, "What benefit or effect does Christianity or my faith have upon me and upon society?" For most people society is the community in which they live. What are the problems

in our homes, schools, churches, places of employment and communities?

The austerity of the times have awakened many adult men and women. Here lies, I think, the hope for the future of adult education, not the least under the auspices of the Christian church college. The hard realities of life teach those who are wise, that man himself must unlock the doors that lead to knowledge and truth, and that man can no more live for any extended period of time with borrowed and unassimilated ideas than with a borrowed self. Without the Christian revelation of truth, as it is in Jesus, man cannot respond to that which unites him to God, his maker, and to man, his neighbor, and sets him gloriously free to exercise his human responsibilities as a Christian man. I strongly believe that Grand View College stands in a tradition, religiously and educationally, which gives it a unique opportunity, through adult education in residence, to help our generation of more mature men and women to understand what it means to belong in the place where we stand day by day.

Address all inquiries and registrations to me.

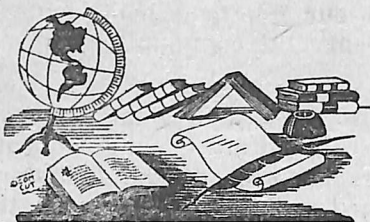
December 29, 1958.



"Wonderful sermon, Reverend! Glad my wife nagged me into coming with her!"

A home split by religious difference—and particularly **INDIFFERENCE** — is truly a 'house divided.' And what of the children from such a home, where one parent fulfills the church membership responsibilities of both parents? Can they view Christian reverence alongside polite apathy and not be tugged two directions? The direction such children finally choose is always a gamble!

OPINION AND COMMENT



ADULT READERS of this paper who are still young enough to want to learn will be interested in President Nielsen's announcement concerning the summer school for adults to be held at Grand View next year. (See page 12.) Grand View's broadening function as a community center is now trying for new dimensions in offering to our synod people an opportunity which many may have thought forever lost. Nothing is so stimulating to the whole being of a person—the personality, soul, heart—as studying in organized fashion. Haphazard reading in papers and weeklies, even though on serious, thought-provoking subjects, can never be as beneficial to the mature outlook of a person as can a concentrated, organized effort under competent leadership. The adult program at Grand View seems ideally suited to those who may have missed the benefits of college stimulation but who are still in a state of mental quest.

AS GOVERNMENT gets under way in Washington again this week, the NLC office there informs us of interesting angles to the recent elections. Some Lutherans in Congress failed in bids for re-election: Senator Thyne and Congresswoman Knutson of Minnesota; also Congressman Talle of Iowa, Tewes of Wisconsin, and Hyde of Maryland. In Pennsylvania, Governor Leader ran for the Senate and lost, and Arthur McGonigle ran for governor and lost. There were other Lutherans who will begin work in Washington, however. The Rev. Walter Moeller (Mo. Synod) is a new member of the House. Ancher Nelsen and Odin Langen, of Minnesota, are also new Representatives. The young mayor of Evansville, Ind., R. Vance Hartke, is new Senator from Indiana. Two armed-service conscientious objectors were elected, though both are known pacifists: Byron Johnson of Colorado and William Meyer of Vermont, Meyer becoming the first Democrat ever elected from his state.

LITERARY FASHIONS come and go, and as far as we are concerned, the sooner the current fashion goes, the better we will like it. We are in a phase which seems to relish the ugly and the violent. Some of the books on best-seller lists are appalling, and if viewed by our ancestors and used as research material, would be evidence that ours is a most decadent generation. We do not mean that writers cannot hold the mirror up to life, and present tragic victims as they are. The great artists of every generation have not hesitated to show us the seamy side of life as well as the rosy. But it does not seem to us that every character need be a "victim." There are other psychological forces within humans besides the pathological ones. The angry young men of every generation have a right to be heard, but we have a right too, to hear what they value and to know what qualities they consider

heroic, as well as to listen to their uninhibited descriptions of disintegration. We long for a good inspiring novel in the Christian tradition which is not maudlin nor moralistic, and which can restore a little hope for human life.

CARL, OUR crusty church custodian, came into the office just now with a purse he had found in one of the pews. We asked him why he didn't leave it there for the owner to find. Didn't he trust church people? He answered,

"Well, yes, pastor. But don't forget, someone might see it and think it was the answer to prayer."

"Hmmm. Maybe so. . . . How was your Christmas, Carl?"

"Just fine, pastor, just fine. We had a nice Christmas eve, even though our family almost got crowded out of the church by all the strangers. Maybe regular church people ought to stay home on church holidays to make room for the newcomers, or the twice-a-year attenders."

"I would argue with you about that if I thought you were serious. Did your family get together at your house, all of them?"

"Sure did. We had a real nice evenin' with the children. Made me think how thankful I ought to be to have good children and that they married well. Seems to me, pastor, that it's all too easy to get a marriage license. You can't get a doctor's license or a barber's license or even a beautician's license without showing yourself qualified. But anybody can get a marriage license, seems like, no matter if they are fit or not to be wives or husbands or fathers or mothers."

"This is one time I agree with you, Carl. Holy Matrimony! What a misnomer that is sometimes."

"My wife and I always got on well, so long as I pretty much let her have her way."

"Carl, I would think you were the boss in your house, from what I know of you."

"I don't think any man is, really. A man who says he is boss of his own house will lie about other things, too."

"There you go being cynical again. You don't have much respect for the human race, do you?"

"I do too, pastor. I'm very fond of the human race. All my family have belonged to it, and some of my wife's family, too."

"Carl, you aren't nearly so tough as you try to sound. I'll bet you gave your wife a real nice Christmas present."

"Well, I'm no bargain shopper, so I just gave her a check for \$25 and told her to go out and buy a new dress. She went right out the day after Christmas and did it."

"Did you approve of her selection?"

"Pastor, I've got nothin' to say about it. But it is one of those straight up and down things. I think she bought it at Sack's."

"Oh, then it's a sack dress? You don't mind her wearing one of those?"

"Shucks, no, pastor. I know she's in there somewhere."

The Father Who Lost His Sons

(Continued from Page 2)

over a sinner's return—but deliver us from being carried away by any premature rejoicing over a Father Who gives, just because it is in His heart to give! Such recklessness! He runs the risk of losing His money a second time—and get His son back a wreck once more. When we imagine God to be like us, very cautious, stern, reserved, sincere—there won't be much merry-making. This elder son is the representative of church members everywhere. When we refuse to take part in the merry-making because, like this son, our feelings are hurt, and we feel that we have not been appreciated, and are jealous because someone else gets more attention than we—when we are so wrapped up in ourselves, in our egoism, we don't understand that the message of the parable concerns us, and is spoken to evil and ungrateful men. And then we come to think about the kid we didn't get, the kid that would have made a nice little party for us and our friends. Our little minds work along that line because we think, if the Father is good He must give us an extra reward. We cannot understand that all the material rewards in the world are as nothing compared with the Father's words: "Son, you are always with me, and all that is mine is yours." In the Christian Church we have received God's "all" — received God as our Father, Christ as our Brother. And yet we look about for some extra reward for being such lovable and faithful children, who have not squandered our inheritance. In truth—the only hope of preaching the gospel to the Church lies in the fact that it is offered as a free gift to evil and ungrateful hearts.

A parable is a flash-picture. It does not satisfy our curiosity as to what happened to the two brothers later. And we wonder how we will manage to live with such a gospel in the future. We can make no promises. And if we do, they are neither here nor there, as far as the gospel is concerned. If we compare ourselves with the younger son, we must learn to forget ourselves and our conversion and homecoming. And if we think we resemble the elder brother, whom we are most likely to resemble since we are respectable dues-paying church members—we must turn from our coldness and ingratitude and not expect to be rewarded for our piety. Be that as it may, the "gospel" in this parable is not what the sons said or did, for that centered about themselves—and the same can be said about us—whether we find our happiness in the Church or in the "far country." The "gospel" is entirely the Father's word and action. The point is that our God is a God Who runs to meet us. Here comes the one son with his rags and

Acknowledgment of Receipts by the Synod Treasurer

For the Month of November 1958

Towards the Budget:

Unassigned Receipts:

Congregations:

Perth Amboy, N. J.	\$ 150.00
Tacoma, Wash.	50.00
Sidney, Mich.	671.00
Viborg, S. D.	200.00
Newington, Conn.	600.00
Askov, Minn.	175.00
Circle Pines, Minn.	100.00

his recitation, and he hardly opens his mouth before the Father makes all things new for him. And here comes the second son with his hurt feelings, and the Father merely says to him that he who already has "all", could not possibly have more. "He who has ears to hear" will understand the "gospel" of the parable.

About the father's servants Jesus says: "They began to make merry." Under our present circumstances and limitations our merry-making can hardly be more than a beginning.

But we could at least begin.

Meetings of Synod Board, Endowment Fund Trustees, and Home Mission Council

(Continued from Page 11)

gregations. He is willing to preach and speak on the subject, and his heart is in his work.

Synod Evangelism Secretary Peter D. Thomsen, now serving a congregation at Lester, Pa., reported by mail on the questionnaire on evangelism which 47 of our pastors answered. All Synod pastors received two mailings of evangelism materials in 1958. The GVC Film Library has two evangelism filmstrips, "At home with God" (with recording) and "Share Christ Today." These are available for the cost of postage (ca. 5c in most cases) to any congregation of the Synod.

We can expect a brochure from each of these two secretaries, one on the causes behind the Synod budget, and one on Family Devotions.

W. R. Garred,
Synod Secretary.

Gifts to the Building Fund

Tyler, Minnesota

In memory of H. W. Meyer by family and friends	\$32
In memory of Henry Ries by friends and relatives	\$100
In memory of John Gildsig by friends	\$7.50
Christmas Gift, Hope Lutheran Ladies' Aid, Ruthton	\$10
In memory of sister, Christine Peterson, by Mrs. Art Reinke	\$4

Racine, Wis.	300.21
Minneapolis, Minn.	182.87
Greenville, Mich.	192.50
Brush, Colo.	249.26
Wilbur, Wash.	12.50
Muskegon, Mich.	275.00
Viborg, S. D.	100.00
Fredsville, Iowa	600.00
West Denmark, Wis.	500.00
St. Ansgar's, Lindsay, Neb.	398.00
Fredsville, Iowa	1,500.00
Newark, N. J.	56.90
Nysted, Neb.	131.63
Bridgeport, Conn.	100.00
Cordova, Neb.	582.37
Waterloo, Iowa	500.00
Marquette, Neb.	700.00
Tacoma, Wash.	50.00
Dwight, Ill.	383.00
Diamond Lake, Minn.	250.00
St. Ansgar's, Lindsay, Neb.	25.30
Kimballton, Iowa	300.00
Bridgeport, Conn.	100.00
Omaha, Neb.	175.00
Bethany, Badger, S. D.	31.25
Los Angeles, Calif.	200.00

Pastors' Pension Fund:

Congregations:

Sidney, Mich.	10.00
Greenville, Mich.	9.00
Marquette, Neb. (Ladies' Aid)	10.00
Perth Amboy, N. J.	55.00
Cordova, Neb.	18.50
Omaha, Neb.	15.00

Home Mission:

Congregations:

Racine, Wis.	25.00
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Old People's Home, Tyler, Minn.:

Congregations:

Alden, Minn. (Ladies' Aid)	25.00
Grayling, Mich. (Danish L. A.)	10.00
Des Moines, Iowa	10.00
Omaha, Neb.	15.00

Publications—Lutheran Tidings:

Congregation: Sidney, Mich.	11.00
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Children's Home, Chicago, Ill.:

Congregations:

Sidney, Mich.	11.00
Alden, Minn. (Ladies' Aid)	25.00
Des Moines, Iowa	20.00
Omaha, Neb.	20.00

Seamen's Mission:

Congregations:

Sidney, Mich.	3.00
Alden, Minn. (Ladies' Aid)	15.00
Grayling, Mich. (Danish L. A.)	10.00
Des Moines, Iowa	10.00
Lindsay, Neb. (Rosenborg Ladies' Aid)	10.00
Omaha, Neb.	25.00

For Santal Mission:

Congregations:

Sidney, Mich.	4.00
Greenville, Mich., In memory of Mrs. Anna Sebald	5.00
Alden, Minn., Ladies' Aid	25.00
Fredsville, Iowa, by Mrs. Niels Olesen, Cedar Falls	5.00
Lake Norden, S. D., Christmas Gift by Mrs. Emma Nielsen	10.00
Detroit, Mich., Women's Guild	35.00
Troy, N. Y., Ladies' Aid Society	52.18
Viborg, S. D., South Lutheran Society, General Funds	15.00
For a Child's Schooling	25.00

Rosenborg Ladies' Aid, Lindsay, Neb.	19.70
Perth Amboy, N. J.	31.40
In memory of Rev. Harold Petersen's father, from the Ladies' Aid of Bone Lake and the Ladies' Aid of St. Paul ELC	10.00
Lake Norden, S. D., Ladies' Aid Christmas Offering	3.65
Omaha, Neb.	15.00
Los Angeles, Calif., Friendship Circle	25.00

November Budget Receipts from Congregations	\$10,485.27
Previously acknowledged	60,537.68

Total to date\$71,022.95

Other Budget Receipts:**Pastors' Pension Contributions:****1957 Base:**

Rev. A. C. Kildegaard	\$ 68.00
Rev. Marius Krog	54.00
Rev. W. R. Garred	60.00
Rev. Kirkegaard-Jensen	69.20
Rev. Holger Strandskov	52.06

1958 2% Withholding:**Congregations:**

Perth Amboy, N. J.	21.00
Juhl Community Church, Mich.	32.40
Sidney, Mich.	48.00
Viborg, S. D.	15.00
Los Angeles, Calif.	18.00
Roscommon, Mich.	14.00
Ringsted, Iowa	21.00
Synod President	9.40
Synod Secretary	1.25

Total for month\$ 483.31

Previously acknowledged 3,485.55

\$3,968.86

Received for Annual Reports:**Congregations:**

Tacoma, Wash.	5.00
Grayling, Mich.	4.00
Marquette, Neb.	12.50

Circle Pines, Minn.	7.50
Wilbur, Wash.	30.00
Enumclaw, Wash.	6.00
Greenville, Mich.	2.50
Ludington, Mich.	9.00
Brush, Colo.	5.00
Denmark, Kansas	4.00
Viborg, S. D.	3.00
Fredsville, Iowa	12.50
Des Moines, Iowa	25.00
Lindsay, Neb.	5.00
Perth Amboy, N. J.	12.50
Newark, N. J.	6.00
Dwight, Ill.	10.00
Diamond Lake, Minn.	13.50
Cordova, Neb.	2.50

\$ 175.50

Received for Lutheran World Action:**Congregations:**

In memory of Mrs. Marie Hansen, by Rev. and Mrs. Harold Knudsen, Grayling, Mich.	5.00
Sidney, Mich.	131.50
Viborg, S. D.	100.00
Askov, Minn.	150.00
Wilbur, Wash.	98.45
Racine, Wis.	55.00
Minneapolis, Minn.	39.20
Greenville, Mich.	27.24
Greenville, Mich., by Mr. and Mrs. Peter Jensen	5.00
Brush, Colo.	70.40
St. Ansgar's, Lindsay, Neb.	128.40
Fredsville, Iowa	200.00
Perth Amboy, N. J.	3.00
Nysted, Neb.	136.60
Cordova, Neb.	163.20
Dwight, Ill.	80.34
Diamond Lake, Minn.	2.50
Bethany, Badger, S. D.	48.00

Total for month of November, 1958\$ 1,443.83

Previously acknowledged 10,794.49

Total to date\$12,238.32

For Santal Mission:

In memory of Mrs. Marie Hansen, by Rev. and Mrs. Harold Knudsen, Grayling, Mich.	\$ 5.00
In memory of Christ Thomsen, St. Stephen's Sunday School, Chicago, Ill.	5.00
In memory of Ronald Hansen, by Women's Dormitory Association, Grand View College, Des Moines, Iowa	25.00
In memory of Jessine Ritchey, by Danish Old People's Home, Des Moines, Iowa	5.00
Gift from Luther Memorial Congregation, Des Moines, Iowa	25.00
From Congregation, Racine, Wis.	55.00
From Danish Ladies' Aid, Grayling, Mich.	10.00
In memory of Mrs. Minnie Merrel, by Sina Petersen, Owen, Wis.	5.00
In memory of P. A. Petersen, by Mr. and Mrs. Martin Olesen, Armstrong, Iowa	1.00
Gift from Mr. and Mrs. Jens M. Jensen, Tyler, Minn.	5.00
Ladies' Aid Society, Troy, N. Y.	47.82
Marquette Lutheran Ladies' Aid, Marquette, Neb.	40.00

Luther Memorial Church, Des Moines, Iowa	120.00
St. Ansgar's Church, Lindsay, Neb.	1.30
St. Stephen's, Perth Amboy, N. J.	46.73
In memory of C. B. Jensen, Cedar Falls, Iowa, by friends in Hampton, Iowa	4.00
St. Stephen's, Chicago, Ill.	15.00
No. Cedar Lutheran Mission, Cedar Falls, Iowa	2.18
Immanuel Luth. Ladies' Aid Christmas Offering, Lake Norden	6.35
Danish Ladies' Aid, Askov, Minn.	10.00
In memory of Lars Larson, by First Lutheran Church, Alden, Minn.	2.00
St. Stephen's WMS, Chicago, Ill.	25.00
Bethlehem Church Mission Group, Brush, Colo.	15.00
In memory of Loved Ones, by Mrs. C. S. Feddersen, Aurora, Neb.	5.00

Total\$ 480.38

Note: There was also received checks payable to the order of M. C. Dixon for gifts to the Santal Mission as follows:

In memory of Carl Buhl, Lindsay, Neb.: St. Ansgar and Bethany Sunday Schools ..	5.00
Mr. and Mrs. Fred Pearson, Genoa, Neb.	3.00
Relatives and Friends from Rosenberg, Neb.	17.00

For Eben-Ezer Mercy Institute:

Trinity Church, Brown City, Mich.	5.00
St. Stephen's, Chicago, Ill.	15.00
Central Lutheran Church, Omaha, Neb.	20.00

Total\$ 40.00

For American Bible Society:

Rev. Edwin Hansen	10.00
Rev. John Christensen	10.00
Rev. Don Holm	10.00
Cecelia M. Andersen, Viborg, S. D.	17.00
Diamond Lake Luth. Church, Lake Benton, Minn.	8.00

Total\$ 55.00

For Faith and Life Advance:

Sidney, Mich.	3.00
Racine, Wis.	63.25

Total\$ 66.25

For Danish Lutheran Children's Home, Chicago, Ill.:

By Danish Sisterhood of America, Lodge No. 7, Clinton, Iowa	5.00
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For Solvang Lutheran Home:

By Congregation, Des Moines, Iowa	10.00
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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.

January 5, 1959

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

PETERSEN, ANDREW K. 6-4

TYLER, MINN.