

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



New Parish Hall

Settlement Lutheran Church

Gowen, Michigan

ON SUNDAY, DECEMBER 7, the new Parish Hall at Settlement Lutheran Church was dedicated in the Name of The Triune God and to His service. Dr. Alfred Jensen, president of the Synod, was present and spoke at the festivities and officiated at the service of dedication.

The new Parish Hall consists of a fifty by fifty-eight wing which adjoins the church proper. Included are: a dining room, a modern kitchen, a council room, a pastor's study, two washrooms, store room and a large entranceway. Collapsible partitions will be installed in the dining room to provide for Church School classrooms. The building is completely furnished and is modern and practically arranged in every detail. The interior walls are covered with mahogany paneling. The floors are vinyl tiling throughout, and the entire

building is heated by a central heating plant with hot water heated by a fuel oil furnace.

The members of Settlement Lutheran Church are justifiably proud of their new facilities which have already proved to be a valuable asset to the life and work of this rural congregation. The church is served by Pastor Beryl Knudsen.



The Priest

Aage Moller

As I try to read Jung, the psychologist, I see the sermon on the mount before me all the time, although Mr. Jung does not refer to it at all. This sermon is from start to finish a portrayal of a community in which every person is priest, initiated and employed by the spirit of the community. The reason why Jung makes me think about the sermon is that he depicts the basic feature of the priest. He is a person who does not condemn and censure. He does not even reprimand and prescribe a specific cure. He does not project himself and his knowledge into the patient nor adjust him to a pattern. He is like an open bucket into which the water freely flows. He is passive and recipient. He is a listener in the true sense of the word. He lets everything in the patient flow into himself. He is the actor who gives his self-consciousness a vacation in order to become contemporaneous with another person. That other person may have suffered from repression for fifty years and developed into a monster and the repression passes into the priest. That other person may have frozen and mistrusted others to death, and the priest now experiences the ice and the murder within himself. He carries the patient's burdens and understands him much better than he understands himself. There is no discrimination in the priest's attitude and no chilly investigation. The fellow human being is sick and needs help, that is all. The priest knows that the fixations and the hardening of the selves can be offset, and the redemptive forces will effect a restoration. The spirit of the creator will achieve its purpose — whole persons who revere the creator — mostly in the neighbor.

Should the patient ask for a shirt, the priest will give it to him and add a suit of clothes. Should he abuse the priest, there will be no retaliation. Should the patient despise the priest, a Negro, the Negro will take the other man's prejudice disease into himself and forego him in repentance.

The paradox is that each and every human being is a patient, each and everyone is an individualization of all society sickness, yet the patient can be a priest. His awakened faith in the reality of love does not

in a magic flash set him free from the habits and mores of society, inherent pharisaism, and false thinking, yet he can be priest to the neighbor. He will be able to put himself in the place of the slain man by the roadside and the one who has lost faith in humanity.

I am thinking of three men who spoke with power and prophetic certainty about the common priesthood community, Simon Peter, Luther, and Grundtvig. All three of them said plainly that where God gives himself directly to man without papal or other kinds of go-between "authority," where the gift is received and where this grace is the essence of preaching, there is the church, in which the priestly service will be common and not delegated to a special class.

I know that the community of the common priesthood is still embryonic, that the demand for priestly "authority" which can be in-between caretaker is so strong in our days, that man's concern with numberless things and affairs excludes him from the church, yet we cannot revert or slide into a church with the people at the low level, God at the top and "authority" in between. We are infants in actuating the common priesthood, but infants must go ahead and cannot go backwards.

I know that the shallow uniformity of our state civilization is the opposite of common priesthood oneness, I also know that the current Protestant church synchronism will lead in the wrong direction if the power motive is the strongest factor, but the church of the apostles will again be discovered, and the dead uniformity will become unbearable.

No Admittance

Bing Crosby tells this yarn. "When I was a small fry, loafing around Spokane, Washington, something happened in a nearby church which stuck in my mind like a burr. An old Negro, very religious, applied for membership of the Spokane church, a very exclusive body. The pastor tried to put the old boy off with all sorts of evasive remarks. Finally he told the pastor he would sleep on it and perhaps the Lord would tell him what to do. Two days later he returned to the church. 'Well,' asked the pastor, 'did the Lord send you a message?' 'Yessir,' said the old man. 'He told me it wasn't no use. He said He's been trying to get into that same church for ten years and He still can't make it.'" Comments Crosby: "That story seems to me to pack about the biggest wallop in the world against prejudice of any kind."

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More About

The New Service Book and Hymnal

Maria Kjaer



THE NEW SERVICE BOOK AND HYMNAL FOR THE LUTHERAN CHURCH IN AMERICA is the result of a co-operative effort of eight Lutheran church bodies, including the American Evangelical Lutheran Church. Within a few years this valuable hymnal may be used by the majority of Lutherans in America. For this reason it is important that we become better acquainted with it.

In the November 5 issue of LUTHERAN TIDINGS, our beloved Pastor J. C. Aaberg reviewed this new Service Book and Hymnal, hereinafter referred to as the new Hymnal, and made some interesting observations. Some of Pastor Aaberg's comments can be appreciated by a number of us who were born and reared in our Synod. Other remarks, however, were erroneous and definitely misleading. Since no one as yet has attempted to correct the major inaccuracies in Pastor Aaberg's review, I regretfully take the opportunity to do so.

The reviewer states: "The service book . . . , contains three complete and partly different liturgies for the regular Sunday service, . . ." This is incorrect. The new Hymnal contains ONE liturgy for the regular Sunday service, but with a choice of two musical settings. The third musical setting may be ordered separately. Each setting has alternate melodies for such items as the Kyrie and the Gloria in Excelsis. The service is historic Lutheran, and even as Luther in his Latin and German services provided for the small as well as the large parish with his principle of addition or substitution, and of variable and invariable parts of the service, so this service has such phrases as: "Or he (the pastor) may say," "One of the offertories here following, or any other suitable offertory shall be sung or said," and "Then may be sung or said." See also the General Rubrics, p. 274.

For those of our congregations who already use the Common Service as authorized by our Synod and as found in HYMNAL FOR CHURCH AND HOME, Fourth Edition, 1949, p. 19, the adjustments needed should not cause much concern.

Pastor Aaberg regrets the omission of the opening and closing prayers and other parts he feels belong to the order of service. These prayers are, however, the individual worshipper's prayers and were traditionally said by the deacon while the pastor was kneeling at the altar. They would seem to be a type of pre-prayer used in Norway and Denmark. (Incidentally, an interesting note on the Confession of Sin incorporated in both "our" present and in the "new" service is that the public service of pre-Reformation times began with the Introit. The public Confession for the entire congregation is an adaption of the form provided for the private use of the priest in the sacristy.)

In his review Pastor Aaberg writes: "Among these changes . . . is the substitution of the Nicene for the Apostolic creed in the confession of faith." He asks:

"Are the children to be baptized in one creed and the congregations themselves to confess their faith in another?"

While St. John's Lutheran Church of Seattle does not use the Common Service, one of my special joys at Christmas and Easter and other church festivals is to hear and recite the Nicene Creed with its more ornate and explanatory sentences, which also in our Hymnal for Church and Home is found on page 24 and placed above the Apostles' Creed. We use the Apostles' Creed for every Sunday confession, just as we will continue to do with the new Hymnal. To me the Nicene Creed merely heightens the specialness of such days, as does the extra efforts of the choirs. As far as theology is concerned, I am a layman.

The reviewer refers to the new Hymnal as: "The new Service Book, which as a whole seems far more like a high-church Episcopalian than any Lutheran service book which I have ever seen, . . ." He speaks of "this supposedly Lutheran hymnal."

The Lutheran Church has a tradition which pre-dates Martin Luther, if we mean what we say when we confess: "I believe in the Holy Ghost, the Holy Christian Church, the Communion of Saints," etc. The points at which the Episcopal Hymnal and the new Lutheran Hymnal resemble each other will be at points of ecumenicity. Luther himself gave directions for chanting, arranged the Latin chants to fit the German words, and specified that certain portions previously said by the priest should be chanted. Congregational, Presbyterian, and Methodist hymnals also have sections containing litanies, canticles, orders of worship, rituals, responsive readings, responses, prayers, etc., for non-Lutheran Protestants also share in a common heritage that belongs to all Christians.

Pastor Aaberg, who is the able translator of many hymns, seems disturbed at the number of translations from Latin and Greek hymns included in the new Hymnal. He seems concerned because of the number of hymns translated or written by Neale and "other active adherents of the Oxford Revival, an Anglo-Catholic movement within the Church of England." The movement, according to Pastor Aaberg, culminated in the publication, in 1861, of HYMNS, ANCIENT AND MODERN.

Before we open HYMNS, ANCIENT AND MODERN, I think we need a little background history to realize what we are being warned against.

Singing among the early Christians was for the Jewish element a continuance of synagogue practice, but since the Christian Church grew mostly among non-Jews the forms used were more Greek than Hebrew. Among early Greek Christians the Orthodox

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composed hymns to combat the false doctrines taught in the hymns of the Gnostics. Later the Orthodox Latin Christians were forced to react with new hymns to combat the Arian use of hymns to popularize their interpretation of Christianity. It is from this period we have the last or explanatory portion of the Gloria Patri (the lesser Doxology) which we sing every Sunday. The Gloria in Excelsis (the greater Doxology) was translated from Greek to Latin, and this expanded form was a part of the early Christian liturgy. The Kyrie is of course from Greek.

Having just mentioned the greater and lesser Doxologies, I might insert here, though chronologically it is misplaced, that the words we commonly refer to as the Doxology — "Praise God from Whom all blessings flow" — were written by the Anglican Bishop Thomas Ken, 1637-1711.

For a long time before Luther, Latin was not only the language of the Western Church, but the language of scholars and diplomats throughout Europe. Just as there were fruitful periods as well as periods of decay in other areas, so there were similar periods in the area of church music. The church tunes of the day were what we call Gregorian Chant or Plainsong. These became in time rather elaborate and were sung by choirs of trained singers.

Several movements demanding church reforms existed in Europe before the time of Luther, Calvin and Zwingli. Some of these movements were within the Church, and some were connected with political situations. Out of a number of these movements grew hymns in the vernacular, the spoken language of the people. The first known hymn in the vernacular was by Nodtker, a Benedictine monk who lived in the ninth century. His contribution was an interesting device on the Kyrie Eleison.

In 1366 the Monk John from Salzburg was asked by Archbishop Pilgrim to translate Latin hymns into the vernacular. His work seems to have been recognized by the Church. France and Switzerland are also known to have had early vernacular religious songs.

The metrical verse had already before Luther's day been written and sung to popular melodies among the early Hussites or Bohemian Brethren and others. The first Protestant hymn book was issued in Prague in 1501 and in the vernacular. This is some of the background for the creative period of German hymnody which lasted from Luther to Bach. Luther's first hymnal appeared in 1524. The Chorale, as we popularly use the term today, is simply the German hymn or religious congregational song of this period. The art form of the chorale is the chorale motet.

In Scandinavian countries, as elsewhere, vernacular translations of hymns had been printed on fly sheets. The first small collection of Danish hymns appeared in 1528.

In England the flowering of hymnody came later, and we need not explore the reasons here. Since no question has been raised on the inclusion in the new Hymnal of hymns by early English writers and by Watts and the Wesley Brothers, we shall proceed past Bishop Heber ("Holy, Holy, Holy," "Brightest and Best," and "From Greenland's Icy Mountains") to

the men involved in the Oxford Anglo-Catholic revival to see what kind of hymns they wrote or translated. Some of the hymns written or translated by these writers and found in both the new Hymnal and the 1861 edition of HYMNS, ANCIENT AND MODERN are:

O Come, O Come, Immanuel
Come Ye Faithful, Raise the Strain
The Day of Resurrection
Jerusalem the Golden
Of the Father's Love Begotten
Good Christian Men, Rejoice
All Glory, Laud, and Honor
Jesus, Name All Names Above
Art Thou Weary, Art Thou Languid
Christ Is Made the Sure Foundation
Lead, Kindly Light
O Come, All Ye Faithful
When Morning Guilds the Sky
Abide With Me
All Hail the Power
As With Gladness Men of Old
O Day of Rest and Gladness
For All the Saints
The Church's One Foundation
Crown Him With Many Crowns
Eternal Father! Strong to Save
Now Thank We All Our God

"Praise to the Lord, the Almighty" is Number 408 in the new Hymnal. The translation is one by Winkworth, also used in Hymnal for Church and Home.

For that increasingly larger group of our members who have neither Scandinavian nor German ancestry it is good to know that American hymnody is also well represented in the new hymnal. The inclusion of 1. Psalter and folk tunes and translations from many sources adds interest to this hymnal. Those of us who love the chorales will be particularly pleased with the inclusion of the traditional German chorale melodies for such favorites as "Jesus, Priceless Treasure." (The Lindemann melody is also given for those who prefer it.) In one evening, sitting with the Hymnal for Church and Home and with the new Hymnal, I found that **more than one hundred and fifty of the same hymns are listed in both these hymnals**, in addition to many other old friends among hymns. Pastors should be glad for the liturgical index on page 1004 of the new Hymnal.

Readers who are particularly interested in Danish hymnody will be glad to study the 1953 edition of DEN DANSKE SALMEBOG, the latest authorized hymnal for the Church of Denmark. Of the ninety-six hymns translated by Grundtvig, one is by a U. S. A. writer, eleven by English authors, seven from Greek, twenty-six from Latin; ten are re-writes of hymns by Kingo, and about twenty-five are from German and auxiliary sources.

Grundtvig was a contemporary of the men and women involved in the Oxford revival, and he made several trips to England for purposes of study and research. While he disliked the formal Anglican service, there is no doubt that his friendship for English men of the clergy and his admiration of the English

(Continued on Page 14)

Cleveland Conference

A Meeting of Minds

Gerald Rasmussen

AFTER A LONG DAY of meetings we sat in the hotel room discussing and analyzing the day's work. The conversation drifted to a discussion about the controversial nature of the topics being considered by the delegates. Dr. Arild Olsen said, "Where can you discuss controversial issues if not at a meeting like this." The "meeting like this" was the Fifth World Order Study Conference of the National Council of Churches. Judging from the reaction of some throughout the country the conference did succeed in touching upon some controversial issues. This was one of the goals of the meeting: an attempt to focus attention on those issues and promote discussion of them. Another goal was to arouse people to their responsibility of becoming aware of the problems which face us today and to take informed positions regarding them.

The conference was long in planning, and the delegates carried the results with them from Cleveland. It was part of a 12-month plan to emphasize a "program of Education and Action for Peace." This plan is to start in June of 1959 and last until June of 1960. Before the November meeting in Cleveland, discussion pamphlets were sent to all the delegates. These served as background material. They were prepared by leading political figures and theologians such as Harold Stassen, and John Bennett, Dean of Union Theological Seminary. After the Cleveland meeting the reports and resolutions will be published and sent to the member churches. It is the hope that they will then be used, with the help of the delegates if possible, to further interest and understanding in international affairs.

There were three divisions in the work of the conference. First, the general or plenary sessions, where all the delegates met as a group. They heard the major addresses, voted on the resolutions suggested by the section meetings and approved or disapproved the final message from the conference.

The delegates were also divided into four special sectional meetings dealing with more specific topics. These were, "The Power Struggle and Security in a Nuclear-Space Age," "Overseas Areas of Rapid Social Change," "The Changing Dimensions of Human Rights," and "International Institutions and Peaceful Change." The special sections relied to a great extent on the material prepared in advance, and the chairmen previously selected by the conference officials. The delegates, however, freely introduced questions they thought relevant, and the resolutions and reports eventually approved were the work of committees selected in most cases by the delegates themselves.

Working continuously with the conference was a message committee, which was responsible for writing a final report. This committee held constant hearings

of individuals and groups. Any one or any group could present material for the consideration of the message committee. Using information gathered from those who attended the hearings, and from their observations of the discussions, they then wrote a "message of the conference." There were about 30 men on this committee reflecting a variety of opinions. Essentially, of course, the report written by them represented only themselves. This "message" was, however, with a few changes and some minority opinions, finally approved by the plenary session.

Perhaps the most outstanding fact to report about the conference was the extent to which doctrinal differences between the various churches were ignored in the determination to arrive at Decisions. Here were men with few, if any, vested interests. And they were willing to submerge partisan feelings in their desire to reach meaningful decisions based on Christian ethics. It would be too mild to say that the delegates recognized the controversial nature of the questions under discussion. Most sections deliberately sought out the fundamental (therefore controversial) problems and strove to reach some conclusions based on what is morally right and not on what is expedient.

There has been some criticism of the conference. Norman Vincent Peale and others were critical of the stand taken with regard to Communist China. The magazine CHRISTIANITY TODAY accused the conference of ignoring basic Christian principles. And John Foster Dulles, apparently anticipating criticism, emphasized his conviction that one can never retreat from a stated principle. The conference felt otherwise. It adopted a more conciliatory attitude which they believed to follow the Christian ethics more closely than an uncompromising position.

This is submitted to the Editor of LUTHERAN TIDINGS in the hope that he will print excerpts from the message of the conference itself. Then LUTHERAN TIDINGS readers can themselves judge the results of the Fifth World Order Study Conference of the National Council of Churches.

Excerpts from the Cleveland Message

FROM CHURCHMEN assembled in Cleveland at the Fifth World Order Conference of the National Council of Churches; to the Churches of Christ in the United States of America. The peace of God be with you, and His grace be with all who study the peace of His world.

We have been moved to this meeting by that faith in the redeeming love of God revealed in Jesus Christ which requires us and enables us as Christians and citizens to live in the world as it is. We have come to Cleveland in the conviction that such faith mandates and strengthens us to make hard choices between real alternatives without self-deception or despair. We have dared the hard choices

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in the confidence that as receivers of divine mercy we can bear the burden of evil involved even in the best that we can do. And we have not delayed this address to the churches because in the knowledge of God's mandate and in the strength of His promise we all must deal now with suddenly pressing problems, filled with unprecedented possibilities of good and evil in the life of our nation. Our troubled concern is for more than our nation too. Because of the power of the United States, what happens here may bless or torment all the nations of the world. And our Christian concern is for every people

But it will not do to rehearse the promises, cross fingers, and hope for the best. Christians are not fools. They know that all the promises tremble now over one peril. They know that the capacity for destruction possible in war today exceeds the most ominous forebodings of yesterday.

We call upon the churches to take the lead in urging, promoting and engaging in the process of disarmament as an essential phase of the prevention of war. We must reaffirm our historic purpose to seek peace and pursue it with all diligence. It is not enough to deplore war and call for its abolition; we must engage and urge our country to engage without reservation in the things that make for peace

Christians are cautioned against the drastic criticism of the U.N. heard on one side from unimaginative nationalists who cannot see what the world would have been had there been no U.N. for the last ten years, and heard on the other side from disengaged idealists who cannot see the world in which the U.N. has done well to play even its limited role for the last ten years. Christians are counseled to support the U.N. in every way now open, and then to seek new ways to defend, sustain and enhance the institution as a diligent, presently active servant of the world's welfare and as the most ready, best flexed instrument of reconciliation now available to the nations. . . .

Stronger efforts should be made to break through the present stalemate and to find ways of living with the communist nations. Sometimes this is called "co-existence," but we are concerned with something more than the minimum meaning of the word. Our relationship with the communist nations should combine competition between ways of life with cooperation for limited objectives; our resistance to communist expansion goes with recognition of the fact that communist nations, as nations, have their own legitimate interests and their own reasonable fears. We should avoid the posture of general hostility to them and cease the practice of continual moral lectures to them by our readers.

With reference to China, Christians should urge reconsideration by our government of its policy in regard to the Peoples Republic of China. While the rights of the people of Taiwan and of Korea should be safeguarded, steps should be taken toward the inclusion of the Peoples Republic of China in the United Nations and for its recognition by our government. Such recognition does not imply approval. These diplomatic relations should constitute a part of a much wider relationship between our peoples. The exclusion of the effective government on the mainland of China, currently the Peoples Republic of China, from the international community is in many ways a disadvantage to that community. It helps to preserve a false image of the United States and of other nations in the minds of the Chinese people. It keeps our people in ignorance of what is taking place in China. It hampers negotiations for disarmament. It limits the functioning of international organizations. We have a strong hope that the resumption of relationships between the peoples of China and of the United States may make possible also a restoration of relationships between their churches and ours.

Our churches and our nations are, therefore, urged again to get under the world's needs. We must discover the real need of others: not what we want to give, but what they must have for economic and social development. Aid from outside cannot be thrust upon any country. Such aid must be mutually agreed upon by the recipient

and by the giver — in the interest of helping the recipient help himself and without compromising his political independence and his self-respect. In many cases this mutuality will be in the interest of the donor, as well as of the recipient.

We must be far more open than we have been to the needs and aspirations and fears of other nations. We must continuously, ruthlessly, re-examine the hardness of mind and heart that comes from our too little noted national self-justification. We must face new realities and problems with the freshness of mind that is the fruit of repentance. We must press the church to the education and invigoration of its members in relating their faith as Christian citizens to their decisions as citizen Christians.

Just for Today

Just for today I will try to live through this day only and not tackle my whole life problem at once. I can do some things for twelve hours that would appall me if I felt I had to keep them up for a lifetime.

Just for today, I will be happy. This assumes that what Abraham Lincoln said is true—that "most folks are about as happy as they make up their minds to be."

Just for today, I will adjust myself to what is and not try to adjust everything to my own desires; I will take my family, my business and my luck as they come and fit myself to them.

Just for today, I will take care of my body. I will exercise it, care for it, and nourish it, and not abuse it nor neglect it, so that it will be a perfect machine for my will.

Just for today, I will try to strengthen my mind. I will study. I will learn something useful. I will not be a mental loafer all day. I will read something that requires effort, thought and concentration.

Just for today, I will exercise my soul in three ways, to-wit: I will do somebody a good turn and not get found out. I will do at least two things I don't want to do—just for exercise. I will not show anyone that my feelings are hurt.

Just for today I will be agreeable. I will look as well as I can, dress as becomingly as possible, talk low, act courteously, be liberal with flattery, criticize not one bit nor find fault with anything, and not try to regulate nor improve anyone.

Just for today, I will have a program. I will write down just what I expect to do every hour. I may not follow it exactly, but I'll have it. It will save me from the two pests—hurry and indecision.

Just for today, I will have a quiet half hour, all by myself, and relax. In this half hour, sometime, I will think of God, so as to get a little more perspective to my life.

Just for today, I will be unafraid, especially I will not be afraid to be happy, to enjoy what is beautiful, to love, and to believe that those I love, love me.—Anonymous.

Your friend is the man who knows all about you and still likes you.
Elbert Hubbard.

Adult Education and Our Heritage

Enok Mortensen

I write in support of Dr. Ernest D. Nielsen's proposed plan for a one-week summer school for adults. In an age of conformity we need more than ever to consider the place and the significance of the individual. Most of us assume that our synod will soon merge with larger Lutheran groups and I, too, have — somewhat reluctantly — come to accept it. Because I am so unhappy about the evil spirit of competition which is one of the dominating factors in American Protestantism I am even looking forward to a merger which will at least eliminate the bases for competition in some areas and, I hope, broaden our concepts and widen our horizons.

But merger need not mean surrender and effacement of our own rich traditions. In discussing the merger movement I sometimes have the feeling that we are anxious to surrender our own heritage in order to embrace more readily what the other groups have to give us, and that these bounties appear to be so much superior to ours because they belong to other — and larger — groups. I am convinced that we have much to learn from others in many fields; but perhaps we also have something to contribute.

I am thinking for instance of the folk school tradition. True, we have not made much of an imprint on the society in which we live, and the folk schools we brought with us have all but disappeared. And yet — during the fifteen years that I have worked in the community of Tyler I have made two observations. First, I have noticed repeatedly how the folk school tradition has helped to shape and mold the minds and the hearts not only of those who attended Danebod Folk School ever since 1888, but, by a sort of osmosis, the whole community in general — even those who were not aware of it and who perhaps appeared disinterested and hostile. Secondly, I have come in contact with literally hundreds of people who are deeply interested in what we have tried to do at Danebod. Many of them have attended our camps and institutes and have returned year after year. It has sometimes saddened me that so few of them were from our own group. There are still people who tell me that it is too bad that Danebod isn't being used. How can we make them see that Danebod is

being used. We have merely changed our techniques to fit the society in which we live. Because of existing conditions and our limited resources we use short-time camps instead of longer sessions. The interesting thing is that the folk schools in Denmark increasingly are doing that very thing. All of them now conduct various short courses, family institutes, special interest camps, and through them they have come in contact with large segments of Danish people to whom the folk school hitherto had been a foreign world.

I have always been happy to sense that Dr. Nielsen understands and appreciates the folk school tradition and that he visualizes a school which is more than just another college. In an age when most people have more leisure time than ever before, there will surely be a need for the guidance and the challenge that even a short course in adult education can provide. Most people cannot attend college, but there are many thoughtful people — also among those with college diplomas — who are concerned about their own lives and their relationship to the world in which we live.

For years I have been a member of the Adult Education Association and attended conferences sponsored by its division on Residential Adult Education — which is simply the Americanized term for the folk school. It is a well-known fact that there is a growing need for, and an increasing interest in, adult education. It is heartening that Grand View College recognizes this not only because of its ideal location geographically, but primarily because of its association with ideals and traditions that surely ought to be perpetuated and developed in the American scene.

It is my hope that many of our people will respond to Dr. Nielsen's invitation and challenge.

Danebod at Tyler
January 14, 1959

The Limits on Freedom

"Education is a kind of continuing dialogue, and a dialogue assumes, in the nature of the case, different points of view.

"The civilization which I work and which I am sure every American is working toward, could be called a civilization of the dialogue, where instead of shooting one another when you differ, you reason things out together.

"In this dialogue, then you cannot assume that you are going to have everybody thinking the same way or feeling the same way. It would be unprogressive if that happened. The hope of eventual development would be gone. More than that, of course, it would be very boring

"Now, the limits on this freedom cannot be merely prejudice, because although our prejudices might be perfectly satisfactory, the prejudices of our successors, or of those who are in a position to bring pressure to bear on the institution, might be subversive in the real sense, subverting the American doctrine of free thought and free speech."

Robert M. Hutchins,
before a House Committee, 1952



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,
Des Moines 16, Iowa

AELYF Doin's

Tyler, Minnesota: A Christmas party and YULE sales were the main activities here during December. At the first January meeting we heard a fine discussion of teen-age problems. Dr. Richard Engwall of a neighboring town was the guest speaker.

Hartford, Connecticut: We have been doing various things to keep busy here. We have sanded two tables in the church basement and are happy to have seen a movie: "People With A Purpose." It was about a confused boy and a social worker's help to him. It has been decided to finish our canvass of the area in April. Our Youth Sunday was celebrated on January 25. The messages were given by Susan Benoit and Carol Jespersen. Susan's was based on the gospel text, Matthew 11:25-30, and Carol's on the topic, "Youth Needing Guidance." A trip to New York is planned for February 25. We will be visiting the United Nations building and hope to dine in the delegates' lunch room.

Greenville, Michigan: The year 1958 was an active one here. A few of the highlights are as follows: A sunrise breakfast and services at Easter, visiting a Jewish synagogue, a hayride to which we invited a neighboring church, attending District Camp and Convention, a wiener roast at the parsonage, and a car wash to raise some money. Our big project since the summer when Pastor Westergaard went back to seminary has been to publish the monthly bulletin.

In December, we went Christmas caroling and hope to have many fine activities in 1959. We are especially appreciative for our fine advisors: Mr. and Mrs. Johnson and Mr. and Mrs. Miller.

Cedar Falls, Iowa: Our December activities included the usual caroling and selling of YULE, plus visiting an Old People's Home. We also had an extremely fine lecture by Sgt. Freese of the Iowa State Highway Patrol. He also showed us a movie on safety which made very clear what he was trying to show us. The president of our group suggests that all groups have a similar program. Safety on our highways should be emphasized not only at home or at school, but also at the church, he thinks.

World of Song

The new WORLD OF SONG can be purchased for \$3.00 per copy from the Grand View College Bookstore, Des Moines, Iowa. This would make a fine project for your groups so that old copies may be replaced by the wonderful new book!

College Scholarships

Your National AELYF Board is happy to announce that applications are now available for two \$150.00 Lutheran Youth Leadership Awards, granted to two AELYF members by the Lutheran Brotherhood Life Insurance Society. The awards are to be used to help Lutheran youth to obtain a college education. Some of the provisions are:

1. Any AELYF member who is a high school graduate (or who will be this spring) is eligible.
2. The award must be used at a Lutheran college.
3. The award must be used in 1959 or be forfeited.
4. The award is based on leadership in school, Boy Scouts, 4-H, and church activities as well as on high scholastic achievement. (Note: Do not fail to apply if you have not participated in the above activities. These are merely some examples you may mention, but there are others.)

Applications may be obtained by writing to Dick Jessen, 1467 Ashland, St. Paul 4, Minnesota. This application must be returned to him before April 1, 1959. Your chances are good, since we have two awards to make. It might make the difference between attending college and not being able to do so!

Youth Award Expands

Washington, D. C. — (NLC) — An expansion of the God-Home-Country award for Lutheran youth was approved here. Slated to be eligible for the award will be Lutheran members of the Future Farmers of America, Future Homemakers of America, Girl Scouts and Campfire Girls. Up to now, only 4-H Club members were eligible.

The award is given by Lutheran congregations to qualified young people who have given evidence of faithful and devoted service to the church and of outstanding achievements in organizational work.

So far 513 boys and girls have received the award which was first made available in 1951. It was emphasized by Dr. E. W. Mueller, executive secretary of the Lutheran Committee on God-Home-Country Award, "Youngsters who receive this award are not in competition with others, but only with themselves."

Further information concerning this award can be had by writing to Dick Jessen. Several of our young people have already received it.

A Reminder

Do not forget that one-fourth of your Youth Sunday offering is to be sent to the National AELYF treasurer, Carol Ann Beyer, Grand View College, Des Moines, Iowa. While you are writing a check, send in your dues for the year if you have not already done so. At the same time, one-fourth of the offering should be sent to your district treasurer. One-half remains in the home Fellowship to be used for travel expenses for delegates to conventions, etc., if possible.

Good teachers cost more, but poor teachers cost most.
Waurine Walker.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



A Santal Dinner Meeting

We, the St. Paul Lutheran Church Women in Cedar Falls, entertained representatives from Freds-ville, Bethlehem, St. Ansgar, and North Cedar at a mission meeting January 7, beginning with a seven o'clock dinner, Indian style, and with Miss Naomi Torkelsen as guest speaker.

The main dish — rice and curry — made from an authentic Indian recipe, was served at candlelighted tables centered with baskets of fruit.

After the dinner, a short business meeting, and devotions led by Pastor Harold Olsen, our guest speaker was introduced. Miss Torkelsen, the youngest of our missionaries in India, home on her first furlough, is a native of Iowa, born and reared on a farm near Humbolt. Her interest in missions began in childhood in her home and her church. She is a member of the ELC synod, one of the Lutheran synods which supports the Santal mission work.

Miss Torkelsen centered her remarks around the scripture "For we are labourers together with God" (I Corinthians 3-9). She pointed out that the primary concern of workers on the mission field, no matter what their assignment, is to bring the gospel to those living in darkness. While this interested her in her decision to become a missionary, it also frightened her, she said, because to witness for God and be a co-worker with God was something she felt could not be taken lightly. The many and varied experiences she related bore out the fact that missionaries are truly labourers with God in their daily tasks. Her hour-long talk proved her interest in and deep love for her work and the Santal people. It gave evidence that she had never regretted her decision. Asked if she had ever entertained any thought of not returning, the answer was unhesitatingly "no."

She brought with her and exhibited some of the articles and equipment used by Indian mothers in their household tasks — the brass plate with an edge like a pie tin, and the brass handleless cup to match, one for each member of the family; the two wooden ladles, one cup-shaped for dipping, the other flat for stirring; the table napkin-sized baby blanket on which the Indian mother lays and carries her baby (she does not wrap the baby in it), the low-legged bamboo and hemp bed, in miniature; the handleless whisk-type broom which she sweeps the court yard while resting her left hand on her left knee, the soft ring she places on her head when carrying jars of water; a sari, and an everyday dress peculiar to the Santal tribe, together with other interesting, useful articles.

It was a delightful evening and one which brought our foreign mission work home to us.

Agnes Holst.

How Long?

Years ago an English preacher asked some British soliders: "If Queen Victoria were to issue a proclamation to her army and navy saying 'Go into all the world and proclaim it to every creature,' how long do you think it would take them to do it?" One of them accustomed to obeying orders without delay and at peril of life, replied: "I think we could manage it in about 18 months."

Christ said: "Go into all the world and preach the gospel to every creature." The church has been at it for centuries, but the task is still not completed. Wouldn't you like to help promote it?

—Muskegon Messenger.

Counsel

After having been a "prodigal" daughter of the AELC for about ten years, it has been good to come back to Des Moines in the field of the National Lutheran Council's ministry to students on college campuses (Division of College and University Work).

In Iowa the work at the four schools in Ames, Cedar Falls, Des Moines, and Iowa City is being co-ordinated into an organization called the Iowa Lutheran Campus Mission.

Just this week, at a meeting of that body in Iowa City, it was learned that District V of the AELC tops all other Lutheran church bodies in their per-member support of the student work in Iowa. Before the suggestion of 25c per confirmed member has reached District V, they already are giving 27c per member.

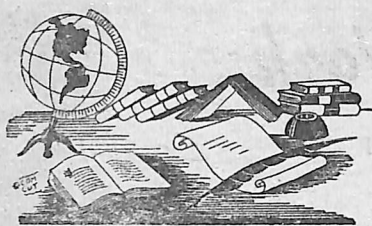
It seems to me that the AELC has grown in awareness and concern for those beyond its own little circle in the ten years that I have been "away." This is evidenced not only in its interest in students, but also in such areas as Home Missions, Lutheran Welfare, Lutheran World Action, and institutional support.

Whether this broader interest has always been there, and I am the one who has matured a bit and realized it, I'm not sure. At any rate, it's good to "come-home" and discover that the "home folks" are "on the ball"!

In the merger which is coming up in the next years, such expanding horizons are going to be increasing. It seems to me that the new life of rebirth has set in and that the talked about "death of AELC in merger" can now never take place.

Norma Due, Counselor,
Lutheran Student Center
2617 Clark Street,
Des Moines 11, Iowa

OPINION AND COMMENT



WE RECENTLY were invited to a preview of the film from Denmark, "Ordet" (The Word), based on Kaj Munk's play of that name. The film has already been publicized in this paper (see LUTHERAN TIDINGS January 5, 1958), but it is an achievement of such dramatic power that it seems worthwhile to mention it once more. The sound-track is Danish, but adequate English sub-titles are provided, and our American colleagues had no difficulty in following the story. Few of the readers of this paper will have an opportunity to see "Ordet" in local theatres. However, it would seem possible that some communities might want to rent a print and run it in church auditoriums, and inquiry can be made of Kingsley Corporation, 37 W. 57th St., N. Y. City, N. Y. This would be an admirable project for sponsorship by a Men's Club or other church auxiliary. The film, story and acting and production, is of such quality that it can be shown proudly in any church. For those who do not recall the plot, a few brief sentences may be of assistance. The story deals with two feuding families in Denmark. The son of one and the daughter of the other wish to marry. This is an old, familiar plot line. But there the similarity ends. The farmer is a "Grundtvigianer" whose liberal attitude is held suspect by the "inner mission" tailor. A rather obvious touch is used by Carl Dreyer to underscore this. The farmer sits much of the time under the familiar portrait of Grundtvig seen in so many homes and churches. The tailor holds his devotions under a portrait of Vilhelm Beck. (But Dreyer is not one to resort to the obvious very often, and most of the picture is unusual rather than usual. The photography and acting are artistic throughout.) One of the farmer's sons had his reason temporarily snapped by theological studies, and believes himself to be Jesus. Kaj Munk builds his allegory on this situation, with lesser characters and sub-plots rounding out the rest of "Ordet." There is an idolatry involved in having faith in man or in man's techniques, Munk seems to say. One can only have faith in God — no other kind of faith is really faith. This theme is brought to a tremendous emotional climax with the death of the farmer's daughter-in-law and the subsequent strain on the family. The whole is an exhausting emotional catharsis which leaves one limp in the realization of the weakness of man and the power of God. The film is not for children.

ONE WONDERS when someone will make a film of the life of Kaj Munk. One could hardly invent a more dramatic story than that of the martyred Danish preacher.

LAST MONTH someone died whose life was in some respect similar to Kaj Munk's. The world is mourning the loss of Bishop Eivind Berggrav of Nor-

way. He was 74 when death came suddenly on January 14. He will be remembered in church circles for his contribution to the formation of the World Council of Churches; and for six years he was its co-president. Among laymen he will undoubtedly be longer remembered as the heroic resistance leader in Norway, under the notorious Vidkun Quisling whose name has become a synonym for traitor. Bishop Berggrav spent years under Nazi guard, first in a concentration camp, later in a private prison where only his closest family could visit him. In the history of Christianity, it is remarkable how many stalwarts have behaved nobly when in prison, from the Apostle Paul on down across the centuries. Berggrav in prison became a symbol for Christian resentment of the Nazis. With the aid of false whiskers and false spectacles he managed once a week to get out of prison and to cycle to an underground meeting place where the Church of Norway still met. Many Americans will remember his address at Evanston, in 1954. He was a great man.

The issue of LUTHERAN TIDINGS dated January 20 reached our homes about a week later than usual. About half the manuscripts for the issue, the Youth Week special, were lost in the mails between the Youth Editor's office in Des Moines, and Los Angeles, and were finally recovered a week later back in Des Moines. This delayed the printing and mailing. We are sorry for this unfortunate delay.

A COUPLE of other errors ought to be noted. Synod Secretary Willard Garred writes to say that in his article on page 10, January 5th issue, he stated that Mr. C. S. Fynboe had been on the Synod Board for two years. Mr. Fynboe in reality served for three years . . . Also, in the December 5th issue, a note in the "Our Church" column stated that Oak Hill congregation in Iowa planned to merge with a congregation in Brayton. Actually, the two merging congregations are both in our synod. One is Oak Hill and the other is St. John's of Exira. Brayton is a community lying somewhat between these two rural churches. Our original information was too sketchy to announce more than we did at the time. Brayton has been granted our Synod as a home mission site.

EVANGELISM is not one of the strong features of our Synod work. Our name carries the word "Evangelical" but we will have to admit that we have not lived up to that part of our name. Our shortage of ministers is a case in point. There are several good home mission areas where a man could be placed today to evangelize an unchurched community in the name of Christ and under the name of our Synod. But we have no such men available. There are a number of reasons for this, and among them is the fact that our people, in most of our churches, are not taught adequately the meaning of the word evangelical. We are only beginning now to learn how to invite others to become part of our church. We are only beginning to try to show others the blessings we have from belonging to our church. We have a long way to go. We proudly show off our new cars. But the maturest pride is demonstrated by the man who points to his house of worship and says to a

Church Union

W. R. Garred

THERE ARE REBELS against merger in our Synod, and that is as it should be in a democratic country and church, but several articles in LUTHERAN TIDINGS in the last six months could give the impression that a majority are against merger.

One writer asks for a synod-wide referendum. We have had such in past years, but they were not very conclusive. It really seems that most of our people don't care enough to vote one way or the other. According to the Synod Yearbooks of 1952 (Omaha convention), about seven years ago now, in an attempted synod-wide vote on affiliation with the ULCA, the vote was 845 for, 919 against. That is a total of 1764 votes out of a possible 14,646 confirmed members in 1952. By congregations, the vote then (1952 Minutes book p. 24) was 32 for, 32 against, two tied.

The 1952 convention postponed the final vote on affiliation until 1955 (Kimballton), and the vote at convention then was 157 in favor, 124 against, or 55.8 per cent for, 44.2 per cent against, which failed to reach the required two-thirds vote. After that battle, the so-called "Minneapolis" proposal carried easily. Probably some who voted for this proposal for All-Lutheran Union did so just to get rid of the matter, at least temporarily. But the result of the convention voting for the Minneapolis proposal is the merger planning now carried on under the title JCLU. The invitation went out from ULCA and Augustana to all Lutheran groups in U.S., but only two, Suomi and ourselves, accepted.

It has been pointed out that in JCLU we are in on the ground floor in the construction of a new church group, rather than as with affiliation, having to accept what was already established. My question then is: Considering the growth of the vote for affiliation between 1952 and 1955, and with our Synod's representatives being equally represented with the other three Synod's in JCLU (ULCA is 100 times as large in membership as we are) is it likely that the vote for JCLU would be smaller than the vote in 1955 was for affiliation? I would predict that it would be considerably larger. And I am not sure that all the trouble and expense of an attempted synod-wide vote is worth it.

I do not believe there is any ultimate security in

stranger, with humble gratitude, "My Church." For it is true that the most important things in life are not those that belong to us but rather those we belong to. What our church does for us is something we should want it to do for others. What Christ does for us, he can do for others. This is the heart of evangelism.

bigness or in organization, but can we therefore say that size and organization do not count at all? After our Synod decided to take the plunge into the mainstream of American church life, we have gradually found that it is difficult and relatively too expensive to maintain an effective separate organization. We do not have a publishing house, do not produce our own Christian educational materials for Sunday School and Confirmation instruction, etc. We are getting ready to give up our separate Theological Seminary.

Some of our people seem to say: "Let us merge because we have nothing worthwhile, and the others have everything." Others seem to say: "Let us not merge because we have so much worthwhile, and the others have so little." The truth must be somewhere in between those extremes. It has been said that European Christianity is short on legs and long on brains, and American Christianity conversely short on brains and long on legs. There is something to that statement. USA is a new, young country, but rapidly developing, and of course, USA has no state church or established church.

Our AELC is known as the Grundtvigian synod. One of the weaknesses of the Grundtvigian movement is that it is not mission-minded. Grundtvigians would rather sit with their treasure in a cozy corner than they would go out and preach and teach and make disciples of all nations. Some of the strengths of the Grundtvigians are their concern for the redemption of the total man, and not just his "spiritual" side; and the Folk School in which the vital questions of life are tackled by people, generally in small groups, informally and with no thought of degrees or the money-earning powers of "credits."

Among our AELC people who oppose church merger one senses a suspicion of institutions and organizations as such. The article entitled "Church Union" in LUTHERAN TIDINGS of October 5, 1958, expresses some of that suspicion. But is that the true Grundtvigian attitude? A book about Grundtvig is entitled "Danish Rebel," and Grundtvig was a rebel most of his life, but that was only in church matters. He was not otherwise a rebel against the state of Denmark and its form of government as such. If Grundtvig's church party or movement, in his lifetime, had gained the majority within the Church of Denmark, its character would have changed from one of rebellion to one of responsible administration. After a rebel comes to power, things change! Today in Denmark the Grundtvigians represent about 40 per cent of the church vote, and they are a responsible party with organization and business meetings.

Their business meetings are brief because they are merely a movement within the state church, or people's church, which is otherwise run by a government Department of Church Affairs. Some people in AELC say that our synod conventions are too much business, as if the church should be so "spiritual" that it had no organization and conducted no business meetings. There is an idealistic and puritan thought that Christians should stay away from all "politics" because they

Willard Garred is pastor of our church in Hampton, Iowa, and is Synod Secretary.

might get their hands dirty. Grundtvig was not that way. He was a romanticist and an idealist to a great extent, but certainly also a realist. He served as a legislator (politician!) in the Danish Parliament several terms.

Some AELC people idealize the situation they remember from Denmark, or have inherited the attitude from their parents from Denmark, where "church conventions" can devote much more time to non-material matters because the business of the church is run by the state. Is it not completely unrealistic to think we can transfer this situation to USA? In this country, with no established church, and with 257 denominations, we, the church people, must conduct the church's business, if it is going to be done. Some people refuse to take part in the church's business sessions but retain the privilege of sitting on the sidelines criticizing the whole thing as if it were unworthy or corrupt.

As some people are haunted by the specter of a world state, so others fear the "world church." If it ever comes, it looks like it is a long way off! But if a World Evangelical Church should come, is it certain to be a dictatorship? In the political world there are some small dictatorships, and there are some very large ones; the same holds true for democracies; there are both large and small. A dictatorship arises when the people abdicate their power, when they refuse to take a responsible part in the business of the organization, and turn it over to a dictator.

Some of our AELC people, of Danish state church background, could not see why money matters had to be brought into the church. After all, "money is dirty." What has been the result of this attitude? Many of our congregations have died for lack of economic nourishment. Our preacher shortage is also somewhat related to inadequate salaries, due to a neglect of proper financial care of congregations.

The people and pastors of the Danish Peoples Church naturally can almost forget money matters, but the churches of USA cannot unless they could get their financial matters handled by a government department. The free churches of USA had to devise ways of church organization and church financing. As a part of this they have also developed Evangelism and Stewardship programs. The very words are missing in the Germanic languages, but the European Lutherans are beginning to imitate some of this American Protestant "activism." Some people point out that we should not merge because we are Danes and most of the others are Germans. Some of that German is pretty thin by now, as it goes back 200 years in the USA. Aside from that the Danes and Germans in Europe have more in common in church matters because their churches are state churches, than they have in common with the church people of Danish or German descent in USA, where we have "free" churches.

Try to find a Lutheran hymn on stewardship or social action...there are none because those ideas were unknown to European Christendom. But American Lutherans have learned some of these things from their fellow Christians of the USA.

If Grundtvigianism is characterized by a concern for the redemption of the total man, then his social, political and cultural life is all included, and his pocket-book too. I venture to say that if N. F. S. Grundtvig were living in USA today, he would be in the thick of the church's life, and not necessarily as a chronic rebel either.

Lincoln Was Born 150 Years Ago This Year

The Gettysburg Address

November 19, 1863

Fourscore and seven years ago our father brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any other nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense, we cannot dedicate — we cannot consecrate — we cannot hallow — this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

Abraham Lincoln.

Sixteenth President of the United States.



Pastors' Institute

APRIL 7, 8, 9

SPEAKERS:

Dr. Theo. Tappert, Prof. of History at Philadelphia Lutheran Seminary

Rev. Bernard Hillila, Ph. D., Vice President of Suomi (Finnish) Synod

Dr. Wilhelm Linss, Prof. of N. T., at Central Lutheran Theological Seminary, Fremont, Nebraska

American Leaders Pay Tribute to Berggrav

New York -- (NLC) — Dr. Franklin Clark Fry, president of the Lutheran World Federation, paid tribute here to the late Bishop Eivind J. Berggrav of Norway for his "indomitable faith" and his heroic defiance of the Nazis during World War II.

The retired bishop of Oslo and former primate of the State Lutheran Church of Norway died suddenly January 14 in Oslo at the age of 74.

Dr. Fry, president of the United Lutheran Church in America, and chairman of the Central Committee of the World Council of Churches, issued the following statement when informed of Bishop Berggrav's death.

"Bishop Berggrav was a man of indomitable faith. It was like a living, bubbling fountain inside him.

"The almost super-human courage that he showed when he infuriated the Nazis with his defiance during the occupation of Norway in World War II flowed from his faith.

"In all his days this heroic man had a boy-like quality — a zest in living which came from knowing that he had a Heavenly Father, and that he, Eivind Berggrav, was one of God's sons."

Dr. F. Eppling Reinartz, president of the National Lutheran Council, and secretary of the United Lutheran Church, said world Protestantism is indebted to "Norway's brave bishop."

"In the death of Norway's brave bishop, the Rt. Rev. Eivind Berggrav, a stalwart of the church militant has gone home to God," Dr. Reinartz said.

"During the second World War his nation called him and the heroic pastors whom he led: 'Our Great Forest.'

"The entire Protestant world is indebted to this humble, scholarly, Godly and winsomely human Christian leader.

"In the evangelical Lutheran world he has been bread and light to millions.

"Perhaps no greater testimony to the contagious nature of Bishop Berggrav's Christian witness could be given than that which is implied in the fact that when he was a war prisoner his guards had to be changed weekly for fear of their 'subversion' by his noble nature.

"In giving churchmen the blessing of being the contemporaries of Bishop Berggrav, the Holy Spirit has been shining upon us in goodness and grace."

Is YOUR Church Doing Right?

Are you paying your minister what he really deserves? Here are ten questions, all related but providing different perspectives, that will give you the answer. Beware if you find too many noes.

1. Are his salary and allowances equal to the average salary of the men in the congregation? This is the basic test of adequate compensation.

2. Can your minister associate with leading members of the community on an equal footing?

3. Is his cash salary large enough to permit him alternative uses for his money? Can he make a decision as to how to spend some of it? Or is every last penny earmarked for keeping the wolf from the door?

4. Is his income large enough to be rewarding — to give him satisfaction for a job well done and the feeling that he is appreciated by the congregation?

5. Is there provision for a real — not a perfunctory — annual salary review?

6. Is your clergyman able to provide adequate insurance for his wife and family?

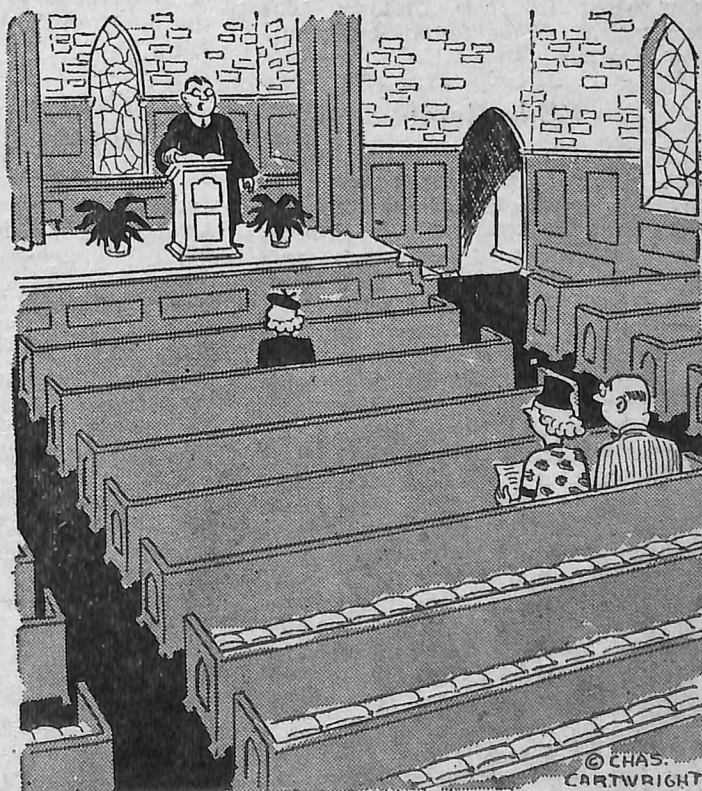
7. Is he able to afford some of the books and magazines that are the tools of his profession?

8. Can he attend an occasional conference away from home?

9. Is his home adequately furnished with at least minimum comforts?

10. Does the minister's wife occasionally wear a new hat to church on Sunday?

Changing Times.



"... and so, THIS Sunday I have decided to preach on a less controversial subject..."

OUR CHURCH

North Cedar, Iowa. In a pre-organization meeting on Sunday, January 4, 1959, the North Cedar Lutheran Mission voted to officially organize as a congregation on February 15, 1959. The new congregation has tentatively selected the name "St. Andrew American Evangelical Lutheran Church."

A committee consisting of Elmer Becker, Earl Hansen and Willard Hansen was appointed to draft the constitution. A committee consisting of Arthur K. Hansen, Bernard Ove and Richard Sears, who is treasurer of the District IV Home Mission Committee, will formulate building plans for a parsonage-type chapel. It is anticipated that the plans will be completed and approved by the Synod Home Mission Council so that construction can begin sometime this spring.

The Mission was started in September 1952 as a joint effort of the AELC Synod and District IV. At the present time the Rev. F. Albin Heinz, a retired ULCA pastor, serves the area. Sunday school and worship services are held each Sunday in the North Cedar public school.

It is interesting to note that despite the outside temperature of six degrees below zero thus making it difficult for people to start their automobiles in order to attend the services and meeting on the above Sunday, still there were twelve individuals or families present and all of them favored organization. There were twenty-three adults and the total number of children represented in these families was twenty-four. Some families were unable to attend.

Bible Briefs

The growing tendency of families to make their homes in trailers has opened a new avenue of Scripture distribution to the American Bible Society. These trailer homes seem to be particularly prevalent west of the Mississippi River, where trailer settlements liberally dot the landscape. In California the American Bible Society has equipped a Volkswagen Micro Bus with Scriptures, that is manned by a young Christian couple, to serve the Scripture needs of trailer dwellers in that part of the country; in the Rocky Mountains, by means of distribution through a trailer, the Society's office is now serving the many new communities that have sprung up and along the St. Lawrence the Society's office in Syracuse arranged a visitation in the 5,000 trailer homes occupied by the transient construction workers engaged in the Seaway Project.

Since 1821 the American Bible Society has been supplying Scriptures to the Armed Forces. Last year it furnished 1,079,391 volumes of the Scriptures to Military and Veterans Admin-

istration Chaplains. Besides supplying the Army, Navy, Air Force, Marines, Coast Guard and Veterans Administration, the Society annually furnishes several thousand volumes for the Merchant Marine Library Association to be placed aboard merchant vessels for use by the seamen.

The New Service Book and Hymnal

(Continued from Page 4)

people had their effect on his views and work. If you read Danish, J. P. Bang, GRUNDTVIG AND ENGLAND might interest you.

I have no wish to become involved with the relative merits of various hymn translations, but I would like to share a delightful surprise with you. I was looking for "Blessed Jesus" in the new Hymnal. Unable to find it, I looked under the melody title and found:

Look upon us, blessed Lord,
Take our wandering thoughts and guide us;

After the initial shock and prejudice had worn off, I found this hymn had become so simple and clear that a child can easily understand it. To me, this version is an improvement of one of our best known hymns.

While a tune may often "sell" a hymn, the hymn will have double value if the words are so simple and great that they naturally memorize themselves and go with us to the kitchen, the field, the shop, or wherever life takes us. The important thing is not who or which nationality produced what, but that the hymn or chant — or whatever form the message takes — springs from the heart of our common faith.

Gifts to the Tyler Old People's Home

Jorgen Christensen, Tyler — Carpenter work
Leo Petersen, Tyler — load of straw
Peter Whingelby and Son, Tyler — load of hay

Ansgar Bollesen, Tyler, 3 loads of hay
In memory of Mrs. Anna Singing, \$25
In memory of Mrs. Dagmar Ollgaard, \$1
In memory of Lars Beck, Friends and relatives — \$15
Ladies' Aid, Alden, Minn. — \$25
Danish Ladies' Aid, Grayling, Mich., \$10
Ladies' Aid, Des Moines, Iowa — \$10
Mrs. Mathilda Thorp, Omaha, Neb. — \$15
St. John's Ladies' Aid, Hampton, Ia., \$10
Betania Aid, Ringsted, Iowa — \$10
Anonymous Gift — \$75
Ladies' Aid, St. Peter's Evangelical Lutheran Church, Detroit, Mich. — \$20
Danebod English L. A., Tyler, apples
Dagmar Ladies' Aid, Dagmar, Montana — \$15
Diamond Lake Ladies' Aid, Lake Benton, Minn. — \$10
Ladies' Aid, Alden, Minn. — \$25

GIFTS TO THE BUILDING FUND
In memory of H. W. Meyer by family and friends — \$32.00

In memory of Henry Ries by friends and relatives — 100.00
In memory of John Gildsig by friends — 7.50
Christmas Gift, Hope Lutheran Ladies' Aid, Ruthton — 10.00
In memory of sister, Christine Peterson, by Mrs. Art Reinke — 4.00
A sincere thank you to one and all.
Tyler Old People's Home,
Hans C. Svendsen, Treasurer

Notices

The Synod Secretary, Pastor Willard Garred, Route 2, Hampton, Iowa, has letters of transfer for sale, twenty-five for 25c.

Annual Reports and Minutes are handled from the office of the Synod President, 1232 Pennsylvania Ave., Des Moines, Iowa.

Board of Ordination to Meet

The next meeting of the Synodical Board of Ordination will be held in Des Moines, Iowa, at Grand View College, Friday, February 13, 1959.

Alfred E. Sorensen,
Chairman.

Acknowledgment of Receipts by the Synod Treasurer

(Continued from last issue)

Other Budget Receipts:

For Annual Reports:

West Denmark, Luck, Wis. —	11.00
Parlier, Calif. —	2.50
Clinton, Iowa —	4.00
Grant, Mich. —	3.00
Hartford, Conn. (Newington) —	6.00
Hay Springs, Nebr. —	4.50
Oak Hill Lutheran Church, Atlantic, Iowa —	7.50
Bethlehem, Cedar Falls, Iowa —	20.00
Rev. Calvin Rossman —	3.00
Junction City, Ore. —	6.00
Granly, Lucedale, Miss. —	2.00

\$ 286.00

Previously acknowledged — 175.50

\$ 461.50

Pastors' Pension Contributions:

1957 Base:

Rev. A. E. Farstrup —	\$ 67.06
Rev. Holger Jorgensen —	70.20
Rev. Harold Petersen, Askov —	57.30
Rev. Howard Christensen —	66.22
Rev. Johannes Knudsen —	94.50
Rev. Calvin Rossman (for 1955 and 1957) —	102.12
Rev. Harris Jespersen —	56.00
Rev. Ernest Nielsen —	88.21
Rev. Ivan Nielsen —	59.50
Rev. Harald Knudsen —	50.00

1958 2% Withholding:

(By Congregation):

Tyler, Minn. —	20.00
Askov, Minn. —	48.00
St. Stephen's, Chicago, Ill. —	19.98
Waterloo, Iowa —	21.00
Menominee, Mich. —	18.00
Kimballton, Iowa —	15.00
Los Angeles, Calif. —	18.00
Minneapolis, Minn. —	20.53
Germania, Marlette, Mich. —	7.20

Des Moines, Iowa	21.00
Circle Pines, Minn.	18.00
St. Paul's ELC, Cedar Falls, Ia.	17.52
Newell, Iowa	18.00
Seattle, Wash.	21.00
Bethlehem, Cedar Falls, Iowa (by Pastor Jespersen)	12.00
Grayling, Mich.	10.50
Rev. Thorvald Hansen, Cozad, Nebr.	15.00
Hampton, Iowa	33.36
Salinas, Calif.	15.00
Trinity, Chicago, Ill.	46.20
Detroit, Mich.	24.00
Muskegon, Mich.	21.00
Newell, Iowa	2.61
West Denmark, Luck, Wis.	13.02
Wayne, Alberta	37.60
Diamond Lake, Minn.	9.50
Marquette, Nebr.	17.50
Rev. Johannes Knudsen	117.48
Dagmar, Mont.	22.36
Easton, Calif.	9.00
Grand View College	168.19
Dwight, Ill.	23.49
Clinton, Iowa	60.60
Junction City, Ore.	20.50
Roscommon, Mich.	8.06
Kimballton, Iowa	2.57
Withee, Wis.	17.00
Fredsville, Iowa	18.50
Bone Lake, Luck, Wis.	14.00
Bethlehem, Cedar Falls, Iowa	8.00
Tacoma, Wash.	15.00
Perth Amboy, N. J.	21.30
Solvang, Calif.	27.00
Ludington, Mich., Bethany	12.50
Ruthton, Minn.	18.40
Rev. Alfred Jensen	9.60
Rev. Folmer Farstrup	46.90
Victory, Ludington, Mich.	2.92
Tyler, Minn.	35.00
Total Pastors' Contributions in December	\$1,930.00
Previously acknowledged	3,968.86
	\$5,898.86
Total Receipts for Budget to date	\$104,555.94
For Lutheran World Action: (By Congregation):	
Tyler, Minn.	\$ 300.00
West Denmark, Luck, Wis.	267.60
Askov, Minn.	45.00
St. Stephen's, Chicago, Ill.	226.35
Chicago, Ill., St. Stephen's, by Mr. and Mrs. Jos. Petersen, Vicksburg, Mich.	5.00
Parlier, Calif.	37.20
Fredsville, Iowa	107.25
White, South Dakota	40.50
Tacoma, Wash.	50.00
Waterloo, Iowa	100.00
Minneapolis, Minn.	39.20
Kimballton, Iowa	542.40
Danebod Sunday School, Tyler, Minn.	25.00
Hampton, Iowa	200.39
Racine, Wis.	10.00
Watsonville, Calif.	10.50
Des Moines, Iowa	87.30
Ladies' Aid, Seattle, Wash.	10.00
St. John's ELC of Easton, Fresno, Calif.	93.60
Ladies' Aid, Brush, Colo.	25.00
Brush, Colo.	10.20
St. Paul ELC, Cedar Falls, Ia.	25.80

Troy, New York	146.80
Newell, Iowa	330.30
Omaha, Nebr.	294.00
Rev. Alfred Sorensen, Des Moines, Iowa	2.00
Grayling, Mich.	55.00
Viborg, S. D.	149.60
St. John's, Exira, Iowa	56.20
Salinas, Calif.	70.00
Wayne, Alberta	31.03
Los Angeles, Calif.	269.60
Tyler, Minn.	379.90
Tyler, Minn., in memory of Lars Beck	25.00
Perth Amboy, N. J.	63.10
Bridgeport, Conn.	50.00
Oak Hill Luth. Church, Iowa	25.00
St. John's, Exira, Iowa	18.20
Askov, Minn.	100.00
Dwight, Ill., Christmas Altar Offering	83.25
Greenville, Mich., Trinity, Thanksgiving Offering	14.35
Greenville, Mich., Trinity	9.30
Clinton, Iowa	422.40
Grant, Mich.	31.00
Hartford, Conn.	201.15
Juhl Community Church, Mar- lette, Mich.	39.05
Hay Springs, Nebr.	175.20
Bethlehem, Cedar Falls, Iowa	686.40
Bethlehem, Cedar Falls, Iowa, in memory of Hans C. Han- sen	50.00
Racine, Wis.	139.29
Juhl Community Lutheran Church, Marlette, Mich.	159.95
Ruthton, Minn., Ladies' Aid Christmas Donation	10.00
Ruthton, Minn.	72.60
Davey, Nebr.	67.20
Bridgeport, Conn.	229.60
Lake Norden, S. D.	84.00
Granly, Lucedale, Miss.	20.00
Newark, N. J.	14.00
Total for LWA in Dec., 1958	\$6,832.76
Previously acknowledged	12,238.32
Total	\$19,071.08
For Eben-Ezer Mercy Institute:	
St. Stephen's Ladies' Aid, Clin- ton, Iowa	10.00
Ladies' Aid, Fredsville, Iowa	15.00
Bethlehem, Cedar Falls, Iowa	50.45
Racine, Wis.	150.21
Ruthton, Minn., Ladies' Aid Christmas Donation	10.00
Total	\$ 235.66
For Women's Mission Society:	
In memory of Peter Gram by Willing Workers Society, Dwight, Ill.	3.00
Racine, Wis., for Home Mis- sion work	15.00
Racine, Wis., general	15.00
Total	\$ 33.00
For Home Missions:	
Mrs. Thomas C. Nielsen, Aurora, Nebr.	10.00
For North Cedar Lutheran Mission:	
Oak Hill Ladies' Aid, Atlantic, Iowa	10.00
District IV, AELC	10.00
	\$ 20.00

For Tyler Old People's Home:	
Anonymous Gifts received by H. C. Svendsen	136.00
For Wisconsin Lutheran Stu- dent Foundation:	
Bethania Lutheran Church, Racine, Wis.	35.00
For Porto Novo Mission:	
Bethania Lutheran Church, Racine, Wis.	5.00
For American Bible Society: (by Congregation):	
Kimballton, Iowa	15.00
Cordova, Nebr.	4.00
Ladies' Aid, Diamond Lake, Minn.	10.00
Sigrid Nielsen, Diamond Lake, Minn.	1.00
Waterloo, Iowa	29.45
Racine, Wis.	35.00
Ruthton, Minn.	23.00
	\$ 117.45
For Des Moines Old People's Home:	
Gertrude Guild, Clinton, Iowa	10.00
St. Stephen's Ladies' Aid, Clin- ton, Iowa	10.00
Ladies' Aid, Newell, Iowa	10.00
Ladies' Aid, Fredsville, Iowa	10.00
Kimballton, Iowa	15.00
	\$ 55.00
For Solvang Lutheran Home:	
Gertrude Guild, Clinton, Iowa	10.00
For Faith and Life Advance:	
Brown City, Mich.	36.00
Racine, Wis.	86.50
Muskegon, Mich.	900.00
Seattle, Wash.	400.00
	\$1,422.50
For Lutheran Welfare of Minnesota:	
Danebod Danish Ladies' Aid, Tyler, Minn.	10.00
Hope Ladies' Aid, Christmas Donations, Ruthton, Minn.	25.00
Ruthton, Minn., for Building Fund	20.00
Ruthton, Minn., for Benevo- lence Fund	15.00
	\$ 70.00
For Lutheran Welfare of Wisconsin:	
Bethania Lutheran Church, Racine, Wis.	146.46
For Lutheran Welfare of Iowa:	
Fredsville, Lutheran Church Ladies' Aid	10.00
For Scholarship Fund:	
Women's Mission Group, Brush, Colo.	18.00
For Santal Mission:	
Bethany Women's League, Menominee, Mich.	25.00
Mrs. Thomas C. Nielsen, Aurora, Nebr.	5.00
Mr. and Mrs. Vernon Jensen, Tyler, Minn.	5.00
Mr. Johan B. Johansen	25.00
Bethlehem Lutheran Church, Askov, Minn.	15.00
Oak Hill Ladies' Aid, Atlantic, Iowa	.24
Volmer Ladies' Aid, Dagmar, Mont.	15.00
In memory of: C. B. Jensen, Cedar Falls, Iowa; Mrs.	

Enok Faber, Des Moines, Mrs. Chr. Nielsen, Ringsted, Martin Larsen, Hampton and Mrs. Ritchie, Des Moines, from Dagmar Miller	5.00
For Ribers work from Juhl- Germania Mission Society	10.00
Nazareth Lutheran Sunday School, Withee, Wis.	61.25
Grayling Lutheran Junior Aid, Grayling, Mich.	5.00
In memory of Mrs. Maggie Christiansen, from Mr. and Mrs. Marius Juhl and Mrs. Karen Jorgensen, Coulter, Iowa	1.50
In memory of Martin Larsen, from Friends in Coulter, Ia. St. John's Ladies' Aid, Cor- dova, Nebr.	3.50 25.00
Danebod Lutheran Sunday School, Tyler, Minn.	50.00
Trinity, Mission Group, Chi- cago, Ill., in memory of Mrs. Walter Andersen	11.50
Bethania Lutheran Church, Racine, Wis., Christmas gift Bethania Lutheran Church, Racine, Wis.	15.00 10.00
Trinity Lutheran Church, Brown City, Mich., Thanks- giving Offering	3.71
St. Stephen's Ladies' Aid, Chicago, Ill.	25.00
Mr. Jorgen Juhl, Des Moines, Iowa	5.00
Zion Evangelical Lutheran Church of Germania Mar- lette, Mich.	5.83
Our Savior's Lutheran Church, Manistee, Mich., for Ribers' Work	25.00
Danish Ladies' Aid Tacoma, Wash.	12.53
Settlement Ladies' Aid, Mich.	2.50
Trinity Lutheran Church, Greenville, Mich.	34.00

Ladies' Aid, Omaha, Nebr., for Santal Tractor Fund	10.00
Ladies' Aid, Grant, Mich.	7.82
Roscommon Senior Ladies' Aid, Roscommon, Mich.	5.00
St. Paul Ev. Luth. Church, Cedar Falls, Iowa	37.25
E.L.C.W. of St. John's Ev. Luth., Marquette, Nebr.	40.00
In memory of Katherine Sim- onsen, by Mr. and Mrs. Har- old Smith, Seattle, Wash.	5.00
St. John's Evangelical Luth- eran Church, Seattle, Wash.	5.00
Ladies' Aid, Enumclaw, Wash.	20.00
In memory of Mrs. Marie Brown, by Brayton Danish Mission Circle Exira, Iowa	5.00
In memory of Ingeborg D. Larsen, Chicago, by Anna Miller, Hampton, Iowa	1.00 5.00
Dagmar Miller	4.00
C.W. Bidstrup, Des Moines, Ia.	1.00
W. N. Hostrup, Des Moines, Ia.	25.00
Danish Ladies' Aid, Danevang, Texas	30.00
In memory of Andrew Henrik- sen, Askov, Minn., from Friends in Tyler Minn.	25.00
Danish Ladies' Aid, Gayville, South Dakota	25.00
In memory of K. V. Andersen, Lake Norden, S. D., from Cecelia M. Andersen, Bryant, South Dakota	2.00 20.00
Bethania Guild, Solvang, Calif.	25.00
Danish Ladies' Aid, Solvang, Calif.	42.95
Central Luth. Church, Omaha, Nebr., for Care of Children for Hospital	2.00
From Residents at Old Peo- ple's Home Des Moines, Ia.:	
Mrs. Anna Svendsen	10.00
Mrs. Katherine Hansen	5.00
Mr. Andrew Christensen	1.00
Mrs. Martine Hassenfeldt	1.50
Mrs. M. Knudsen	2.00
Mrs. Thora Rasmussen	2.00
Mrs. Hannah Lohman and Gerda Damgaard	5.00 3.00
Rev. Alfred Sorensen	400.00
St. Peter's Lutheran Sunday School, Dwight, Ill.	
West Denmark Ladies' Aid, Luck, Wis., in memory of Jorgen Petersen, Luck, Wis.	3.00 15.00
Christmas Gift	
Nazareth Luth. Guild, Withee, Wis., for a Santal Child	30.00
Iowa Bridge Co., Des Moines, Iowa	100.00
Trinity Church Women Chi- cago, Ill.	75.00
Immanuel Lutheran Church, Kimballton, Iowa	28.40
St. John's Evangelical Luth- eran Church, Hampton, Iowa	193.00
In memory of Martin Larsen, from Friends in Hampton Ia.	5.00
Emanuel Danish Sunday School, Los Angeles, Calif.	36.93
Bethlehem Lutheran Sunday School, Wayne, Alberta	133.71
Mr. Johan B. Johansen, Tyler, Minn.	25.00
St. Stephen's Ev. Luth. Church, Perth Amboy, N. J.	3.15

Central Lutheran Church, Muskegon, Mich.	91.73
Ladies' Aid, Diamond Lake, Minn.	28.60
St. Ansgar's Lutheran Church, Parlier, Calif.	15.00
Sunday School, Diamond Lake, Minn.	70.20
Ladies' Aid, St. John's Ev. Luth. Church, Exira, Iowa	10.00
Central Lutheran Church, Omaha, Neb., Sunday School	1.21
Sunday School, Brown City, Mich.	10.51
Rasmine Andreasen, Luck, Wis.	5.00
Sunday School, Askov, Minn.	36.00
First Evangelical Lutheran Sunday School, Watsonville, Calif.	20.00
Central Lutheran Church, Muskegon, Mich.	44.00
Sunday School, St. Stephen's, Chicago, Ill., in memory of Mr. Anton Buhl, Tyler, Minn., Mrs. J. P. Jensen, Chi- cago, Ill., and Mr. F. Strat- man, Decatur, Ill.	15.00
St. Ansgar's Lutheran Church, Portland, Maine	75.00
In memory of Mr. and Mrs. August Sorensen, Tyler, Minn., by Ida S. Larsen, Woodland Hills, Calif.	10.00
Kirstine Larsen	5.00
Hans Clausen, Chicago, Ill.	3.00
St. Ansgar's Lutheran Church, Waterloo, Iowa	169.66
Bethania Lutheran Church, Racine, Wis.	10.00
Bethania Lutheran Church, Racine, Wis., for Santal TB Hospital	25.00
Mrs. Aksel Pedersen, Lucedale, Miss.	10.00
Our Savior's Luth. Church, Manistee, Mich.	50.00
Hope Lutheran Church, Ruth- ton, Minn., L. A. Christmas Donation	13.55
	\$2,515.73

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

Please note the following correction:
In the June 5, 1958 issue of LUTHER-
AN TIDINGS there was acknowledged
the receipt of \$44.00 for Santal Mission
from Dwight, Ill. This should have
appeared as follows:

Danish Ladies' Aid, Dwight, Ill.	\$25.00
In memory of Harry von Qualen, Dwight, Ill.	
S. D. Sorensen	\$2.00
Carl Andersen	3.00
Lena Eisen	2.00
Chris Riber	5.00
Keith Nichol	2.00
Hans Anderseen	3.00
Elmer Twait	2.00
	\$19.00

\$44.00

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.

February 5, 1959

I am a member of
the congregation at

Name

New Address

City

State

PETERSEN, ANDREW K.
TYLER, MINN.