

# Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

*25th Anniversary Issue*



(Church World Service photo.)

At the clothing center in Jerusalem operated by Near East Christian Council a day is begun. Here garments are cut out of yardage contributed through the churches of America. Refugees then make up clothing suitable to their needs. These garments are also used in self-help projects. See article on page 6.

## Prayer for the Church on the Eve of Convention

God, we pray for Thy Church, which is set today amid the perplexities of a changing world order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all other human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in pity and contrition. Oh, baptize her afresh in the life-giving spirit of Jesus! Grant her a new birth, though it be with the travail of repentance and humiliation. Bestow upon her a more imperious responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God. Put upon her lips the ancient Gospel of her Lord. Help her to proclaim boldly the coming of the Kingdom of God and the doom of all that resist it. Fill her with the prophet's scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and down-trodden. Give her faith to espouse the cause of the people, and in their hands that grope after freedom and light to recognize the bleeding hands of the Christ. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory. Amen. — Walter Rauschenbusch.



# Freedom of the Church Press

Edwin T. Dahlberg



PROBABLY IN NO AREA of American life do we need to engage in more intensive study today than in the domain of journalism — particularly that phase of journalism that deals with publicity and public relations. Headlines can make or break the reputation of individuals and institutions in the twinkling of an eye. Devastating gossip in our time is not so much the personal level as on the national and international level. It rages not over the back fence but over the radio and TV, in the columns of the newspapers, and through all the modern media of mass communication.

The moment it became known that I was to be President of the National Council of Churches, I was exploded into a new world — a world of flash bulbs, press statements, editorials and syndicated articles, speaking invitations, radio and TV appearances, telephone calls, and all the other paraphernalia of mass media. The sounding board provided by the National Council of Churches is simply tremendous. When I was president of my own denomination ten years ago, what I said or did was of interest to the denominational community but not to the community at large. But in the National Council the President is suddenly rocketed into the secular community, so that whatever he says or does is news. While it is a tremendous evidence of the outreach of the National Council it is also a great temptation to the individual. On the one hand, there is the temptation to make bizarre statements or to turn a clever phrase — anything to get attention by some modern equivalent of a leap off the pinnacle of the temple. And on the other hand there is the temptation to compromise one's convictions and to tone down a public statement so that the National Council, will not be adversely affected by the cutting off of financial support or the alienating of public opinion. How to balance these two is a very serious moral dilemma. Besides all this there is the subtle encouragement to religious pride that Jesus warned against: to love the salutations in the market places, the chief seats at feasts, and to be called of men, "Rabbi." Newspaper pictures and radio and TV appearances feed the human ego today to the degree, that we are stuffed shirts before we know it, without intending to be.

Even good publicity can be bad. Excessive photography and news write-ups of church leaders can completely alienate the constituency of the men and women involved. If the same faces appear too often in the church papers or in the newspapers, a kind of nausea is induced in the minds of the readers, who begin to say: "What — again?" That happens even in the entertainment world. Recently the Inquiring Reporter for one of our daily papers in St. Louis asked a number of high school girls what they thought of the new Elvis Presley hair-cut. This reply was typi-

*A Message from the President of the National Council of Churches Appropriate in this 25th Anniversary Issue*

cal: "When he first came on, I used to just die when I heard him, but now that he's been on so much, I'm sick of him." If that can happen to Elvis, what might not happen to bishops, secretaries, and other church leaders?

These are some of the negative aspects and the dangers and temptations in public relations and in journalism, religious and secular alike. Fortunately there are positive aspects, especially in relation to the church press. I am convinced that the church press has a great task and a God-given opportunity at this particular time in the history of mankind.

First of all, the church press along with the pulpit, must be prepared to adopt a prophetic role in society. It must deliberately educate and strengthen the conscience of the nation, and be the voice of that conscience. It must not be simply the echo of science, or of the state department, or of the defense department. It must speak for God, and be baptized into a feeling of the conditions of the people. Our whole Christian order is at the point now where we must take a powerful step toward massive reconciliation in every realm of human relations: science and religion; peace and disarmament among the nations; a Christ-like fellowship of the white race with one another and with the colored races; a de-mammonizing of management, labor, and the church; the limitation not only of the nuclear bomb but the population bomb; and an energizing of the whole process of education with new moral and spiritual power.

I could wish that the church press, along with the pulpit, could arouse the nation to the necessity of a complete re-study of our penal, mental, and welfare institutions, too. That thousands of human beings should be shut away in utter exile from outside community life, without a visitor, without a postcard, without any of the consolations that make life bearable, is an indictment of our so-called Christian civilization. And while we are about it, let us speak out fearlessly against the drunkenness and obscenity of the time, not permitting to go unchallenged any longer the deceit that alcoholism is simply a kind of personality disease or some emotional inadequacy.

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It is that, too. But back of these personality disturbances are gigantic economic monopolies — winery, brewery, and distillery interests that exploit every human weakness for financial profit, to the point where they are beginning to exercise an almost totalitarian control over the sports world, the advertising world, and the entertainment world. To think that we can stem the flood of alcoholism in America without taking into account the invasion of our homes and our liberties by these organized liquor forces is to be naive to the point of childishness. Alcoholics Anonymous and the Yale Studies, admirable as they are in their contributions to our understanding, are pygmies over against the giant production and salesmanship resources of the beverage alcohol business.

And if the church press is going to fulfill its prophetic function it must come powerfully to the defense of all our basic American freedoms: the rights of a free and responsible journalism, a free and responsible pulpit, a free and responsible education, and the right of free petition. All these fundamental principles are being endangered today, by pressure groups, and by hate groups whose increasing power is appalling. For instance, one of our young men in St. Louis was recently chosen by 246 of his fellow students at Swathmore College to testify before the Atomic Energy Commission against the proposal to make other nations nuclear arms countries in addition to the United States, Russia, and Great Britain. Certainly it would not only be the right of a group of college students to present their testimony, but their patriotic duty to do so, if they felt that such testimony was for the welfare of the nation and the world. But because they exercised this basic American right, their parents in St. Louis received an anonymous communication to this effect, as quoted in **The St. Louis Post Dispatch**, "I know we cannot control our children. But you should control your son's warped mind. He is doing untold damage to this country and only helping Russian Communism. Why can't he have confidence and faith in President Eisenhower and Secretary of State Dulles and in the Defense Department? They know more than a college kid."

This kind of an attitude, so common in America today, illustrates how far we have departed from the faith and the principles of the founders of our Republic. Certainly we should trust our President and the responsible departments of our government. Undoubtedly they do know more than a college kid. But since when was it true that to speak one's deepest moral convictions to the agencies of government constitutes evidence of a warped mind, or of being the tool of Russian Communism? It is only in the Nazi, Fascist, and Communist systems that citizens have no right to speak. In my present position as President of the National Council, I have been profoundly disturbed by the stream of anonymous letters reviling me personally, reviling the churches, reviling the Negroes, reviling the Jews, reviling everybody who takes a position contrary to the hate propagandists.

How many wrongs must be rectified in our social order before these Satanic hatreds can be dissolved!

We must depend upon the church journals to challenge the churches to bolder social action. There was a time when the ministers exposed the crime rings and the political racketeers. Now the newspaper reporters and columnists are the ones who dig up the facts, and bring criminals to justice. We should have more church press research people and investigators to turn the spotlight on evil doers in every area of society, and more ministers to organize the laity for an attack on these evils.

In addition to adopting a more prophetic role, the church press needs to develop a bigger circulation among the laity. One of the reasons for the great gulf that often exists between the thinking of the preachers and the laymen in the congregation is the fact that so few laymen ever read a church paper. I have noticed that if in the course of a sermon I mention some item in Life magazine or the Reader's Digest, which I rarely do, everybody's face lights up with a look of recognition. If, however, I quote something from even our finest religious journals, there is just a blank look of perplexity.

I do not quite know how to overcome this. It will take something more than vigorous promotion of subscriptions. This could be effected by reducing the number of small periodicals and pamphlets in favor of a really great and more significant church journals.

At the present moment there is too big a stream of small dimensional literature pouring through the church channels. In my own denomination several years ago we counted an average of 32 publications coming to the desk of every pastor every month. They included two or three denominational papers, and a clutter of printed material from the home and foreign mission societies, the pension board, the education board, the laymen, the women, the young people and a dozen other agencies. Such volume of literature soon reaches the saturation point, with the result that hardly any of it gets read. It is humanly impossible to keep up with it.

We should set our sights for something bigger than promotional material. In this dramatic nuclear space age there should be the resources and the ingenuity somewhere to develop church journals of much greater dimensions, presenting the best scientific and theological thinking of our time in simple understandable language. People want to know whether we live and move and have our being in God, or simply in an electric plasma. They want to know whether prayer is simply restoring the imbalance of spiritual energy in the universe by a kind of thought vibration exercise, or whether it is really a personal communion with a loving heavenly Father as Jesus described Him. What about the right of a man to change his religion, and to propagate his religion? Are all religions equally good, or is the Christian faith something universal, with an authority beyond that of the non-Christian religions? Did Christ die for the world only, or for all worlds in inter-stellar space?

(Continued on Page 14)

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The propagation of religion  
by means of the press is  
next in importance to the  
preaching of the Gospel.

—Francis Asbury.

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*A Vivid Picture of the Relative  
Shares of Material Wealth Shown in*

# *Our World in Miniature*

Henry Smith Leiper

(Director, Department of Religion, at Chatauqua)



IF IN OUR IMAGINATION we might compress the total population of the world, now more than two and a half billion persons, into a community of one thousand persons living in a single town, the following is a picture of the contrasts we would then vividly see.

Sixty persons would represent the present U. S. population; the rest of the world would be represented by 940 persons. The 60 Americans would be receiving half of the total income of the entire community; the 940 other persons would share the remaining half.

Of the Americans in the town, 36 would be members of Christian churches; and 24 would not. In the town as a whole about 330 people would be classified as Christians and 670 would not be so classified. Less than 100 in the whole community would be Protestant Christians and more than 230 would be Roman Catholics. At least 80 people in the town would be believing communists and 370 others would be under communist domination.

Classified as to skin color, 303 people would be white and 697 would be classified as colored. The 60 Americans would have an average life expectancy of 70 years; all the other 940 would average under 40 years.

The 60 Americans would possess  $15\frac{1}{2}$  times as much goods per person as all the rest of the people. On an average they would produce 16% of the town's

total food supply, but would consume all but  $1\frac{1}{2}\%$  of that and keep most of it for their own future use in expensive storage equipment. Since most of the 940 non-Americans in the community would always be hungry and never quite know when they would get enough to eat, the situation created by this disparity in food supply and the existence of vast food reserves, becomes readily apparent, particularly in view of the fact that Americans already eat 72% above the maximum food requirements. Because of the cost of storing their surplus food, they could actually save money by giving away any excess food; but many would regard that as the dangerous "give-away" program of soft headed "do-gooders."

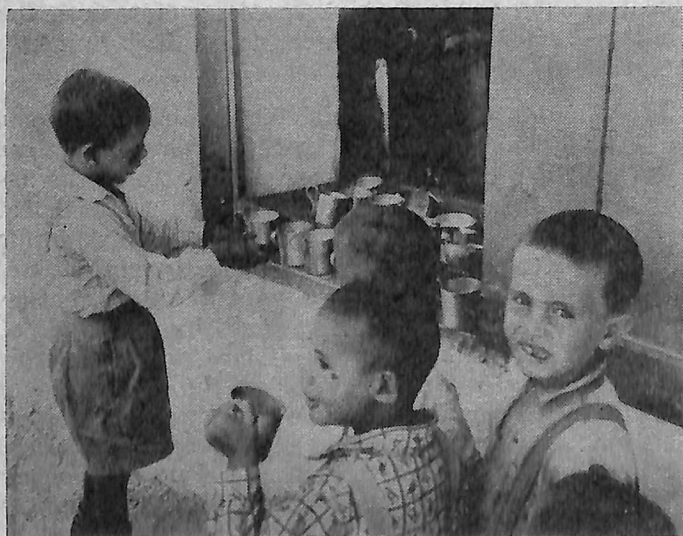
Of the community's total supply of electric power, the 60 Americans would have 12 times as much as all the rest; 22 times as much coal; 21 times as much oil and gasoline; 50 times as much steel, and 50 times as much in general equipment of all kinds. Of the 60 Americans the lowest income groups would be better off than the average in much of the rest of the town.

With the exception of perhaps 200 persons representing Western Europe and a few favored classes in other areas, like South America, South Africa and Australia, and a few wealthy Japanese, literally most of the non-American people in this imaginary compressed community would be ignorant, poor, hungry and sick. Half of them would be unable to read or write.

Moreover, half of the people in this community would never have heard of Jesus Christ, or what He taught, and for what He lived and died. On the other hand, more than half would be hearing about Karl Marx, Nicolai Lenin, Joseph Stalin, Nikita Khrushchev and other communist leaders.

In view of these facts it is interesting to contemplate that the average Christian American family would be spending \$850 each year for military defense and less than \$3.50 a year to share their Christian faith with the rest of the people in the community.

Out of his average income of \$2,500 per year, the gift of each American person for all purposes other than private and personal gifts would average less than \$55 per year. This might raise a question as to how seriously he regards the Christian faith or the meaning of Christmas with its emphasis on peace on earth and good will among men.



America must share its wealth out of love. Here, children in Jordan receive milk through Church World Service, from funds received in the Share Our Surplus program.

A sufficient measure of civilization is the influence of good women.  
**Emerson.**



## VITA

I, Ivan Seier Westergaard, was born on the sixth day of April, 1934, in Santa Barbara, California, the eldest of two sons born to Ejnar and Clara Agnete (nee Petersen) Westergaard. Several months later I was baptized in Bethania Lutheran Church in Solvang, California.

When I was two years old, my parents moved to Ventura, California. In Ventura, my parents were instrumental in organizing a Lutheran church which eventually became a mission congregation of the Evangelical Lutheran Church. It was in this congregation, Trinity Lutheran Church, that I received my early Christian education and it was in this church that I was confirmed.

I received all of my formal education through junior college in Ventura. In my freshman year at college, I became aware of the fact that I could serve only in a full time Christian vocation, for here was where I could best help and guide others to the life that is in Christ. Since I had been active in the College YMCA-YWCA, I felt that I should go into student Christian work. With this in mind I entered Whittier College, Whittier, California, because they offered the courses I needed. I graduated from that school with the Bachelor of Arts degree in Sociology in June of 1956. The following September I entered Grand View Seminary. It had been recommended to me that I get seminary training. Because of family ties to Grand View College and to our synod and an interest in this synod to which I was indirectly connected, I chose Grand View Seminary.

Just prior to entering seminary, I was married to Natalie Ristich, whom I had met while at Whittier College. We were married at Salem United Lutheran Church in Whittier. It was in this church that Natalie had taken adult instruction and had been received into membership, because she was baptized in the Greek Orthodox Church. We have two children, Mark Ejnar, who is two years old, and Annemarie, who is ten months old.

After entering seminary, it became increasingly clear to me that my immediate calling was to the parish ministry, for it is in the church that the Gospel is proclaimed and lives.

Through our life with the professors and students at seminary, my wife and I have together come to know and love that rich heritage which lives in our synod. We have seen and come to know the true joy of the Christian life as it is expressed in the life of our church.

I can see how the influence of my home, my former pastors, my Sunday school teachers, my co-workers and advisors in college student work, and the professors and students in seminary, for they have all helped to show me the rich and joyous life that is found in Christ. Thus I am grateful to all of them for their help and guidance, their love and patience.

I have received and accepted a call to serve Trin-

## "And a Little Child"

Childrens' laughter eases hearts  
Heavy grown with sorrow.  
Raises hope long dormant lain  
Of comfort on the morrow.

Childrens' eyes bring back dreams,  
Long forgot, to mind.  
And their feet can lead us  
Where we left youth behind.

Little child, O pure in heart!  
Show me — and you would —  
How to find my way back  
To a Father kind and good!

**Dagmar Christensen,**  
Detroit, Michigan.

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ity and Dannebrog Churches at Greenville, Michigan — the churches in which I interned last summer and in which I gained much valuable experience and practical knowledge of the ministry. I hereby apply for ordination into the ministry of the American Evangelical Lutheran Church, asking God's blessing and guidance as I enter His service.

## Ordination

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Candidate Ivan Seier Westergaard will be ordained a minister of the American Evangelical Lutheran Church, Sunday, August 16 at 9 a. m. The Ordination Service will take place in St. Peter's Danish Evangelical Lutheran Church, 19900 Greenfield Road, during its 82nd convention.

**Alfred Jensen,**  
Acting Ordainer.

## WELL SAID

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To enlarge an irrigation dam in a dry country is as much an "act of God" as an earthquake. It is a pity that "acts of God" are always assumed to be the good Lord in action without us.

**Shaun Herron.**

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The real adversary of the Church is the godlessness of His pious followers. The mind of man is secularized because the Church is not spiritualized.

**Dr. James Clarke.**

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To discover that mind (of Christ) we first search the Scriptures and then examine the traditions of the Church. But the Bible is not authoritative in isolation from the Church, no more than is the Church in isolation from Christ, the head of the Church.

**The Bishop of Rochester.**



# Convention Program

## 82nd Annual Convention AELC

Detroit, Michigan, August 11-16, 1959

Convention Theme: "THE CHURCH UNDER THE CROSS"

### TUESDAY, AUGUST 11, 1959

8:00 p. m.—Opening Service, Pastor A. E. Farstrup, Solvang, California, Vice-President of the AELC preaching; Host Pastor Howard A. Christensen, liturgist.

### WEDNESDAY, AUGUST 12, 1959

9:00 a. m.—Devotional Service: "The Church Under the Cross in the World," Pastor Peter D. Thomsen, Trinity Lutheran Church, Chicago, Illinois.

10:00 a. m.—Welcome to Convention by Pastor H. A. Christensen and Congregational President Paul J. Blinkilde, President of the Lutheran Pastors' Association. Response: Synod President Dr. Alfred Jensen. Opening of convention.

10:15 a. m.—Business sessions begin; roll call, agenda, etc.

12:00 a. m.—Lunch.

1:30 p. m.—Business session continued.

3:30 p. m.—Coffee break.

4:00 p. m.—Business continued.

5:30 p. m.—Dinner.

8:00 p. m.—Merger Study. All delegates and pastors will be divided into six groups or sections. Each section will be chaired by a member of the Commission on Lutheran Unity. Also a recorder appointed by the Commission will be present. A joint assembly follows the sectional meetings at which time the results and questions of the sectional meetings will be reported.

### THURSDAY, AUGUST 13, 1959

9:00 a. m.—Devotional Service: "The Church Under the Cross in the Nation," Pastor Harry C. Andersen, St. Stephen's Lutheran Church, Chicago, Illinois.

11:30 a. m.—Memorial Service conducted by Pastor H. O. Nielsen, Our Saviour's Lutheran Church, Newington, Connecticut.

8:00 p. m.—Santal Mission Meeting; Mrs. A. Frances Nielsen, Chairman of the AELC Santal Mission presiding. Speaker: Dr. John Stensvaag, President of the Lutheran Free Church and President of the Santal Mission of the Northern Churches, will address the convention on the subject of his recent visit to the Santal Mission in India.

### FRIDAY, AUGUST 14, 1959

9:00 a. m.—Devotional Service: "The Church Under the Cross in the Community," Pastor Harald A. Petersen, Luck, Wisconsin.

6:30 p. m.—Women's Mission Society business meeting.

8:00 p. m.—Welfare Program. Speaker: Dr. Henry Whiting, Executive Secretary of the Division of Welfare, National Lutheran Council. Topic: "Developing Trends in the Field of Lutheran Social Welfare," followed by brief presentations of the life and work of the various welfare institutions related to the AELC by people representing these. Rev. H. P. Jorgensen, Chairman of Welfare Board of AELC presiding.

### SATURDAY, AUGUST 15, 1959

9:00 a. m.—Devotional Service: "The Church Under the Cross in the Family," Pastor Carlo Petersen, Ringsted, Iowa.

11:40 a. m.—The American Bible Society represented by Secretary Rev. John W. Osberg.

6:30 p. m.—Women's Mission Society business meeting.

8:00 p. m.—Women's Mission Society program. Speaker: Mr. Herluf M. Jensen, Executive Secretary of the United Student Christian Council, New York, N. Y.

8:00 p. m.—American Evangelical Lutheran Youth Fellowship meeting at St. Peter's Church. Richard Jessen, President of AELC presiding. AELC in review and preview, followed by social hour in parlors of same church.



Herluf M. Jensen

### SUNDAY, AUGUST 16, 1959

9:00 a. m.—Ordination Service at St. Peter's Church. Service in charge of Dr. Alfred Jensen, ordainer; Liturgist Pastor Axel C. Kildegaard, Dean of Grand View Seminary; introductory speaker, Pastor O. S. Jorgensen, St. Peder's Lutheran Church, Minneapolis, Minnesota. Reading pastors are Pastor A. E. Sorensen, Des Moines, Iowa, Pastor Beryl M. Knudsen, Sidney, Michigan, Pastor Edwin E. Hansen, Muskegon, Michigan, and Pastor Howard A. Christensen, Detroit, Michigan.

11:00 a. m.—Worship Service in Danish at St. Peter's Church by Pastor K. Kirkegaard-Jensen, Fords, New Jersey, and Communion Service, conducted by Pastor Holger Strandskov, Kimballton, Iowa.

11:00 a. m.—Worship Service in English at the Greenfield Methodist Church, conducted by Pastor Enok Mortensen, Tyler, Minnesota, and Communion Service, conducted by Pastor Willard R. Garred, Pastor of St. John's Lutheran Church, Hampton, Iowa, and Secretary of the AELC.

2:30 p. m.—Musical program by Mr. Aage Sorensen, Organist and Choir Director of St. Peter's Lutheran Church.

3:00 p. m.—Informal Service: Address by Dr. Paul Empie, Executive Director of the National Lutheran Council. Dr. Empie will be introduced by Dr. Norman A. Menter, President of the National Lutheran Council. Dr. Alfred Jensen, President of the AELC, presiding.

7:30 p. m.—Address by Dean Axel C. Kildegaard, Grand View Seminary at the closing of the meeting. Dr. Alfred Jensen presiding.



## Lutheran Unity Group Steps Up Negotiations

Chicago, July 20—Stepping up the pace of its negotiations, 46 representatives of four Lutheran church bodies planning organic union hopefully expect to have all of the governing documents for a new 3,000,000-member church ready by early next year.

The Joint Commission on Lutheran Unity, representing the United Lutheran Church in America, the Augustana Lutheran Church, the **American Evangelical Lutheran Church** and the Finnish Evangelical Lutheran Church (Suomi Synod), gave provisional approval to most of the proposed constitution for constituent synods of the new church body during a three-day meeting here last month (July 16-18).

It also endorsed refinement of wording in two other major documents — the constitution and by-laws for the emerging church.

The fourth document — a constitution for congregations — is expected to be submitted to the JCLU by its Constitution Committee in December, and all four of the documents are expected to be in final form at the February meeting of JCLU, in time for submission to conventions of each of the four church bodies next year.

The joint commission set the dates for three meetings in the next six months, October 8, 9 and 10, December 10, 11 and 12 and next February 18, 19 and 20. The October meetings will be in Chicago, however JCLU has not yet decided where it will hold its December and February negotiating sessions, the Rev. Dr. Malvin H. Lundeen, La Grange, Ill., chairman of

JCLU and president-elect of the Augustana Lutheran Church, said.

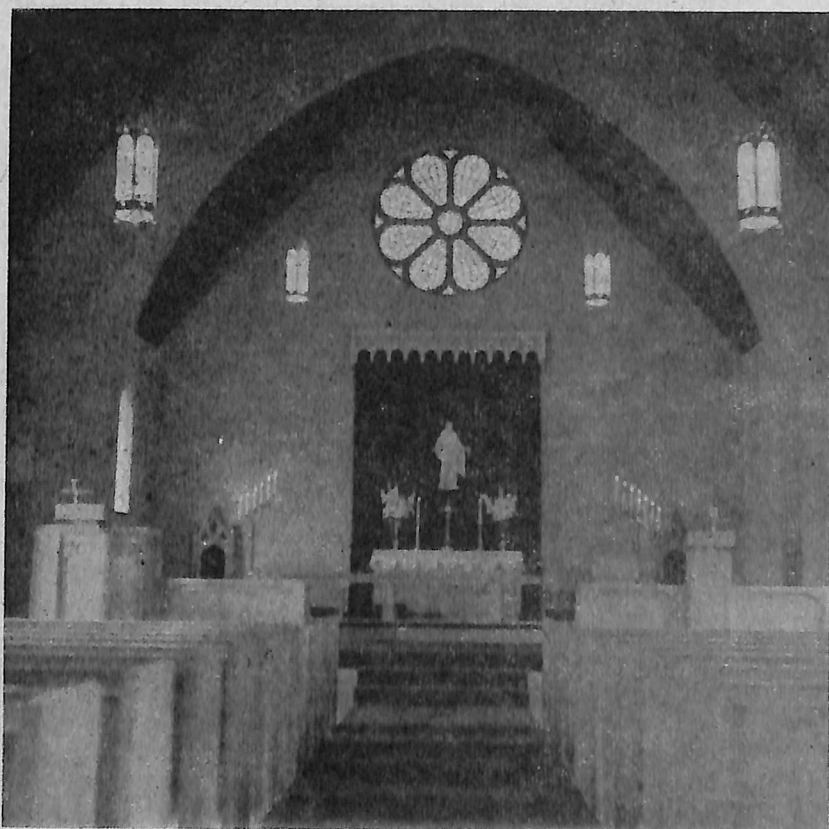
Major attention at the last meeting of the commission was devoted to the second draft of a constitution for the proposed 30 or more constituent synods of the new church.

Most of the constitutional provisions, covering 12 articles and 46 sub-sections, were given tentative approval.

It provides in its 12 articles for the name, status, territory, membership, functions, duties and powers and a confession of faith for the constituent units; conventions and representation; officers, including a president, secretary and treasurer; districts, containing between 20 and 40 congregations; an executive board; operational committees on evangelism, American missions, parish education, social ministry and stewardship; a committee of the presiding officers of the districts, tentatively called "deans," a title still under consideration but not finally agreed upon; examining committee; committee on church vocations and other synodical committees; educational institutions, auxiliaries, congregations, the ministry and amendments.

The introduction into the constitution of procedures for setting up sub-units of synods into districts followed the pattern of the Ministerium of Pennsylvania, one of the 32 synods of the United Lutheran Church in America. Each district elects a pastor to serve as "dean."

Conventions of each of the four church bodies will act next year on the proposed merger. The new church could not come into being before 1962 or early 1963.



Pictured above is St. Peter's Danish Lutheran Church of Detroit, Michigan. St. Peter's congregation will be host, but sessions will be held in a nearby Methodist church which has more ample room.



Howard Christensen is pastor of St. Peter's Church, where he has served for three years.





## Paging Youth

**American Evangelical Luth.  
Youth Fellowship**

**EDITOR: EVERETT NIELSEN**

**1100 Boyd,  
Des Moines 16, Iowa**



Discussion groups play an important role at camp. It is here that individuals can express themselves best and the best learning is found. Will you fit into this picture?

### Iowa Camp Schedule

Pictured above, you see a typical scene at camp. The Iowans will be gathering August 23-30 near Luther for their fellowship in fun and inspiration. The following is a typical day at camp:

- 6:30—Arise
- 7:00—Breakfast and housekeeping
- 8:20—Bible hour: The pastors
- 9:20—Leadership Training: Everett Nielsen
- 10:20—Swimming
- 12:00—Dinner
- 1:00—Rest period
- 1:40—Church Orientation: The pastors with these topics: Revivalism, Christian Higher Education, Lutheran Service Book and Hymnal, The Sacraments and The Merged Church
- 2:40—Swimming
- 4:10—Outdoor recreation, singing, free time
- 6:00—Supper
- 7:30—Indoor recreation, folkdancing, talents and singing with cookout weather permitting
- 9:30—Goodnight, evening devotions: The pastors
- 10:00—In bed

It is hoped that all Iowans will attend this well planned camp. Do not be afraid to quit that summer job a week early....you will be glad you did when you experience this week of a "way-out" time!

### Why Camp ?

We in the Northern Lights District have just completed our first year of camping in our new campsite at West Denmark, Wisconsin, beside Little Butternut lake. Ahead of us lie many years of hard work to develop and improve our camp. Perhaps before we go any further, we should ask ourselves, why do we do it? What good are we accomplishing? Is it worth all the worry and strain?

This summer, thousands of young people in our synod and throughout the world are having the wonderful experience of going to a church camp. Although their experiences are varied and wide-ranged, the patterns of the camps are basically the same. It is the pattern of a few days of fellowship together and then the sad and often tearful parting. Parting is always sad and because of the fellowship we are losing, and moreover, the knowledge that these happy, laughing, carefree young people must soon grow up. We have the knowledge that as they journey through life, they are going to encounter all kinds of pitfalls, and the knowledge that they will not always find it so easy to laugh and be gay.

This, then, brings us to the questions: "What can going to a church camp do for them....something that will be a real aide in their lives?" We wonder if it is not this: that here these young people may become better acquainted with God: a God who laughs, who sings, and perhaps, who dances. Here, they are filled with the beauty of life, a beauty which revolves around the great love of God for us, and in response, our love for our fellow beings. This is the great lesson which camp can teach: that a life lived in Christian light and love is beautiful beyond compare.

It is with this in mind that we must look to the future. This is why we are so enthusiastic about having our own campsite. It is our prayer that God will take it and, using us, make the camp a mighty instrument for His Kingdom. Who can even begin to imagine what wonderful things are in store for it, or what it will mean to many young people? The very prospect should hold us spellbound.

### Over the Typewriter

The article above was written by Erling Duus, past president of the Northern Lights District. He has raised some interesting points. Do we go to camp to learn more about God and thus how we can better relate to our fellows? Do we use the experiences of camp as directions for our lives? Or do we just remember how we tricked the counsellor and sneaked out? Or how we ate more than anyone else at our table? We feel that some of us could take a minute and examine our motives. Have we been and will we be better instruments of God's love because of what we have shared at camp? Those who are in charge of the camping program hope the latter is true. We want you to have fun at camp, and we hope that that fun shows you that there is more to living than just fear and trouble. God gives us the strength to overcome these problems.



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## Receipts, Disbursements and Balances

JANUARY 1, 1959 TO JULY 1, 1959

### RECEIPTS:

District	General Fund	Home Mission	Member ship	Santal Mission	Seaman's ship	Scholar Home	Chil. View	Grand Total
Dist. I	\$ 10.00	\$	\$ 10.00	\$	\$ 1.00	\$	\$	\$ 21.00
Dist. II	204.20	50.00	14.00		15.00	90.06		373.26
Dist. III	121.75	75.00	24.00			96.51		317.26
Dist. IV	167.70	16.30	25.00	116.08		30.00	15.00	370.08
Dist. V	122.50		9.00	25.60		21.50	25.00	203.60
Dist. VI	62.00		20.00				50.00	132.00
Dist. VII	60.68	121.60	20.00	15.00		111.25		328.53
Dist. VIII	71.00	47.50	4.00			20.25	57.00	224.75
Dist. IX	108.19	23.25	10.00	12.35		12.20		165.99

TOTALS --\$928.02 \$333.65 \$136.00 \$169.03 \$15.00 \$382.77 \$147.00 \$25.00 \$2,136.47

### EXPENDITURES:

M. C. Miller, Synod Treas., earmarked Home Mission and Santal Gifts	\$ 84.30
Esther Sorensen, Mimeo and stamps	6.76
United Lutheran Church Women	10.00
Joseph Sibert, Ordination Gift	50.00
Augustana Lutheran Church Women, Promotional Leaflets	1.21
M. C. Miller, Synod Treas., earmarked Santal and Seaman's Mission Gifts	184.03
<b>TOTAL EXPENDITURES</b>	<b>\$336.20</b>

\$1,800.17

### BALANCES BY FUNDS

January 1, 1959 to June 30, 1959

	Bal. Jan. 1, '59	Deposits	Charges	Balance
General	\$ 819.49	\$ 928.02	\$117.97	\$1,629.54
Home Mission	190.97*	333.65	34.30	108.38
Dormitory Fund	55.24*			55.24*
Membership	51.00	136.00		187.00
Santal Mission		169.03	169.03	
Seamen's Mission		15.00	15.00	
Scholarship Fund	4,543.58	382.77		4,926.35
Children's Home		147.00		147.00
Grand View College		25.00		25.00
	\$5,167.86	\$2,136.47	\$336.30	\$6,968.03

\* Indicates a red balance.

Ida C. Christensen

1631 Birch St. Cedar Falls, Iowa.

## Quarterly Financial Report

July 1, 1959

Acct. No.	Account	Balance of 4-1-59	Received this Qtr.	Total to Date
101	General Fund	\$1,537.06	\$ 205.25	\$1,742.31
102	Home Missions	46.07*	188.75	142.68
103	Dormitory Beds	55.24*		55.24*
104	Membership	124.00	63.00	187.00
105	Santal Mission	25.60	143.43	169.03
106	Santal Mission	15.00		15.00
107	Golden Jubilee			
	Scholarship Fund	4,671.65	254.70	4,926.35
	Dist. Rec. Bks.	2.60	2.60	5.20
	Children's Home		147.00	147.00
	Grand View College		25.00	25.00
<b>TOTALS</b>		<b>\$6,274.60</b>	<b>\$1,029.73</b>	<b>\$7,304.33</b>
<b>BALANCE IN ALL FUNDS</b>				<b>\$6,968.03</b>

## Don't Forget

Our Women's meetings at the National Convention in Detroit. We urge all women to attend, who possibly can.  
E. P.

## The President's Report - 1959

The eventful Golden Jubilee year of 1958 has been followed by a year of normal activity for WMS with the added interest of merger conversation in the offing.

Results of our SIX POINT PROGRAM, initiated in 1955, are beginning to become evident, but our goals are by no means fully realized.

1. **Reorganization** has been affected through revision of our constitution and the adoption of a correlating District Constitution. This convention will act on a few minor revisions and hopefully approve a model local constitution and recommend its adoption by local groups. This will also serve to strengthen our organizational structure.

2. **Membership** has been defined in our revised constitution. Nearly all of our women's groups have responded to our invitation to become member groups of WMS.

3. **Finance.** As yet we have not functioned under a budget system, but we hope to initiate this method of handling funds by approving the proposed budget which will be presented to this convention. We are still in need of more effective methods of promoting our projects. Our treasurer has revised our bookkeeping system in an attempt to reduce her work to a minimum.

4. **Publicity** has been improved to some extent through the Key Women and the bulletin prepared for them by our Assistant Secretary. OUR WOMEN'S WORK has also carried information to the local groups. We believe that many of our women have become more interested in WMS and more aware of their responsibilities toward it.

5. **Program Planning** is off to a good beginning under the leadership of Mrs. Enok Mortensen, our Vice President, who accepted the chairmanship of our Program and Education Committee last October. All groups are urged to evaluate their programs and continually aim for improvement. Wide selections of program material are available from several Lutheran and interdenominational sources. We recommend that you acquaint yourselves with this material and include it in your program planning.

6. **Missionary Education**, closely related to programming, should be emphasized in our organization. We should attempt to instill and nurture in our local groups and congregations a fervent mission spirit. This enriches the life of the individual and the entire church. A mission-minded church evolves and develops through consistent missionary education.

**RETREATS.** Seven of our Districts have held Retreats this season. Districts 4, 5 and 6 joined in sponsoring the Danebod Retreat. Districts 2, 7, 8 and 9, all widely separated areas, each held their own meeting. Hopefully our Retreats will be held annually by all our Districts. If carried on by our merged groups, our WMS Retreats would prove to be an invaluable contribution to the new women's organization.

(Continued on Page 15)



## OPINION AND COMMENT



TODAY'S ISSUE OF our paper, as will have been noted, marks the 25th Anniversary of LUTHERAN TIDINGS. Perhaps this statistic is of interest only to the editor; but with the merger coming, it is probable that TIDINGS has not many years left. In view of this limited life expectancy, it seems worthwhile to call attention to the number of years our church has been served by our English-language twice-monthly paper. Pastor Holger Strandkov tells the story in his article; his is an authoritative voice, since he was editor for about half of TIDING'S life-span. The paper is not a great paper by any means. Many readers no doubt wish it were much better. And no doubt it could be. One hindrance which our Board of Publications faces in improving it is the obvious limitation of funds. An enlarged budget could produce a better paper in appearance, if nothing else. And when it is remembered that such an item on the budget as "secretarial expense" amounts to less than two dollars per week, it can be seen that it would not be difficult to find places where money could be well spent. However, the overall stewardship of synod finances must always be considered and special interests must never be promoted to the neglect of other equal or more important spheres of work. . . . The three-fold purpose of LUTHERAN TIDINGS (Inspiration, Information and Publication of, first of all, the Gospel, and secondly our specific synod work) has been unfolding for 25 years, we trust, to the glory of God. And to God must go our thanks for the function of the printed word by which we help to make known His Word, our Lord and Master.

THE OUTSTANDING Lutheran paper published in this country is undoubtedly "The Lutheran," whose editor, Dr. Elson Ruff, was speaker at a recent Pastors' Institute, where many of our pastors met him. "The Lutheran" is half the size of TIDINGS, but carries four times the number of pages, and is published weekly. In Dr. Ruff's opinion, a good attractive weekly church paper costs about \$8.50 a year. In contrast, our paper costs just about \$1.00 per subscriber per year, including mailing. (Subscription price is slightly higher.) "The Lutheran" is pretty much a laymen's paper, while TIDINGS serves the double purpose of also providing reading intended exclusively for preachers. "The Lutheran" has a steadily growing circulation, while our paper is a membership paper with no circulation worries. Dr. Ruff said to us in a Chicago meeting early this year that his paper is aimed at confirmation-age under-

standing. Complex sentences, philosophical abstractions, and intellectualism are carefully edited out. Only well-known and commonly used words are permitted. The office has a list of most-used words which serves as a guide. The result is an enjoyable, clear, informative weekly church paper from which even those of minimum education can derive many benefits. . . . The U. S. church paper which enjoys the largest circulation is "Presbyterian Life."

ONCE IN A WHILE we like to point to an especially noteworthy article so that it will not be missed. The article on page 4, "Our World in Miniature" is such an article. Please turn directly to page 4 and read it if you have not already done so — you will discover it to be more worthwhile than finishing this page, which you can do later. The article is very brief.

ALL OVER THE WORLD, churches are noting "World Refugee Year" and the letters WRY will be seen often, in these pages and elsewhere, in the coming months. With 40 millions of people uprooted from home soil by force or by flight, it is high time for those of more stable circumstances to become concerned. Lutheran World Relief has long been working in the most pressing areas, and those who have supported LWA have the satisfaction of knowing that they have helped scratch the surface. Likewise, Church World Service, (a department of the National Council of Churches), has been of significant help in some places where the pressure is greatest. WRY will publicize on a world-wide scale the desperate condition of these countless multitudes, who are mostly innocent of actions which might have invited their plight. Perhaps some churches have been so concerned with local building programs or home improvements that the needs of these poor people abroad have gone untended. Our support of LWR through LWA is definitely called for. A minimum goal is just that — a **minimum** goal. An over-subscription is a real act of mercy.

IT IS ALWAYS A pleasure to read the President's Report to the Convention. This Report is a general survey (while District Presidents' reports are more microscopic) and it contains its places of uplift and its places of dismay. But the theme is, as always, jubilant over our synod's place in God's scheme of things and in man's lesser scheme of things. When this writer reads the Report, his feeling almost always is: This is something. This is vital, this is important. This is the very meaning of life. Such is the experience of pastors and laymen who thrill to synod tasks. . . . As we glance over the specific recommendations, we fail to note any that might stimulate spirited dissent. There will undoubtedly be dispute aplenty during the convention on many matters. But let us hope and pray for light and final agreement.

Carl sauntered in this morning, broom and dustpan in hand. Noting his jauntiness which contrasted



with his usual gloom, we asked, "How is the diet coming?"

"Very uninteresting, dieting. Do I look any different?"

"You are positively lissom, Carl."

"Whatever that means...."

"It means that you do look more spic with less span. Have you read the Convention Report yet?"

"Not very much of it. I broke my reading glasses. But I did read the Treasurer's Report. I always turn to that first. And I see that the Church Extension Fund has been fattened up quite a bit."

"Wonderful, isn't it? It is one of our best causes."

"But Santal Mission work seems to be dieting. We need another \$2,500 a year there, if I remember right, or someone is going to have to take in his belt."

"But on the whole, the report is cheerful, Carl. LWA went over the top. Synod budget went over the top. There must be 'joy in heaven among the angels' over that."

"Yep. And among us mortals, too. One nice thing I noticed is that every District came up with at least 100 per cent of its goal."

"I think that is unusual — perhaps not so much in our synod, but among church bodies in general. Usually some strong areas must support other weaker areas. Our Treasurer's Report is a comment not only on the general economic health of the nation, but also on the state of mind in our widespread synod. Don't you agree?"

"Right, pastor. I should think the coming merger would tend to lower interest in the synod here and there."

"You'd think so, but I don't notice any disintegrating interest anywhere, except among occasional disgruntled individuals.....Well, you had better read the rest of the Report. Can't you get your glasses fixed?"

"They are at the shop now. But I discovered I can use my wife's glasses pretty well, so I'll get along meanwhile."

"I see. A bifocal built for two...."

"Goodbye, pastor."

### Chinese Proverbs

If you fear that people will know, don't do it.

Fuel is not sold in the forest, nor fish on the shore of a lake.

One dog barks at something, and a hundred bark at the sound.

He who wants to know himself should offend two or three of his neighbors.

### Letter from the Seamen's Mission

Brooklyn, New York

Dear Friends,

A summary of the activities of our Seamen's Church will be found in the annual report to the Convention. Here we would like to give a few glimpses from our life in Brooklyn.

Oftentimes when we sit around the coffee tables on an ordinary evening (as you may know, the church is open every night from 6 to 12 o'clock) some seamen will ask: "By the way, where do you get the money for all this, for it must be awful expensive when everything must be paid for in American dollars." Then, when we get to talk also about you and your support from homes scattered all over this country, you who have never been able to visit this little church and still are mindful of it, he will think twice and in his reluctant way of expressing his thoughts he will say: "They sure must have put some thought into these donations!" Indirectly, old Pastor Dorf (formerly of Our Savior's Church, Brooklyn) answered many of their questions during our last program in May as he gave a talk on "Immigrant Types." He talked on the well known theme: how our forefathers came to this country, many of them unaccustomed to church attendance like most other Danes. But then in their new places where they met life under conditions so different from the old conventional ones in the old country, they asked for a meaning in all these things and in their own lives — and before having finished their homes they built churches! The seamen are in the same state of uprootedness and their walk of life causes them to remain so — unless church-minded people help them with a church home. We are happy to tell them and the 30-50 young Danes who gather with them in this place of gateway to the U. S. A. that fellow countrymen who came to this country before them are wishing them welcome into the Christian church just as they rediscovered it two or three generations ago here in their new country.

And actually, the church has been rediscovered also by several young Danes through the Seamen's Church. Some of them have said: "This is the way

(Continued on Page 14)



Pictured above is an evening of entertainment, a musical program, at the Seamen's Church, in Brooklyn.



## A Former Editor of Lutheran Tidings Looks Over the Changing Scene Through the Years

Holger Strandskov

Twenty-five years may seem a comparatively short period in the history of our synod. As we are reminded that our synodical paper, "LUTHERAN TIDINGS," will observe its 25th anniversary on August 5, we realize that this twenty-five year period probably has witnessed a greater change in the general aspect of our synodical work than any other similar period.

Soon after World War I it was evident in many of our congregations that the English language would gradually replace the Danish language, especially in our work with the children and the young people. However, only a few visualized the possibility of seeing in their own time a complete change of language in the larger field of our synodical work.

The annual synodical report of 1923 appears to be the first official recognition of the fact that some of the children in our Sunday schools were taught in the English language. It was still only a small group, about 15 per cent of the total of the synod. In the following 10 years this picture changed materially, and by 1934 about 65 per cent of the children in our Sunday schools were taught in the English language. This situation naturally demanded instruction for confirmation in the English language, and consequently some English worship services. In most congregations these were offered as extra services, and the regular Danish services were still the main worship service of the congregation.

By 1935 we find that several congregations were conducting English worship services every Sunday, or at least every other Sunday, and now most of our congregations recognized the necessity of a gradual change-over to the use of the English language.

Our annual conventions were still conducted in the Danish language, and the annual synodical Reports were written in this language. The change in this field of our work was not made until 1942.

The need of a publication in the English language had been evident to many, hence in 1933 a committee of five was appointed by the annual convention to work out plans and details for a synodical paper in the English language.

This committee presented a plan to the 1934 convention, which was adopted. The same committee was instructed to initiate the project, and was offered a synodical grant of \$100 for same.

The first issue of the new publication was published on August 5, 1934. The Rev. C. A. Stub had been appointed by the committee as editor. Although the committee had proposed to the convention that it should be a 16-page publication to be published twice each month, "LUTHERAN TIDINGS" appeared in only eight pages (somewhat smaller than the present page) and as a monthly. Evidently, the financial situation curtailed the hopes of the committee.

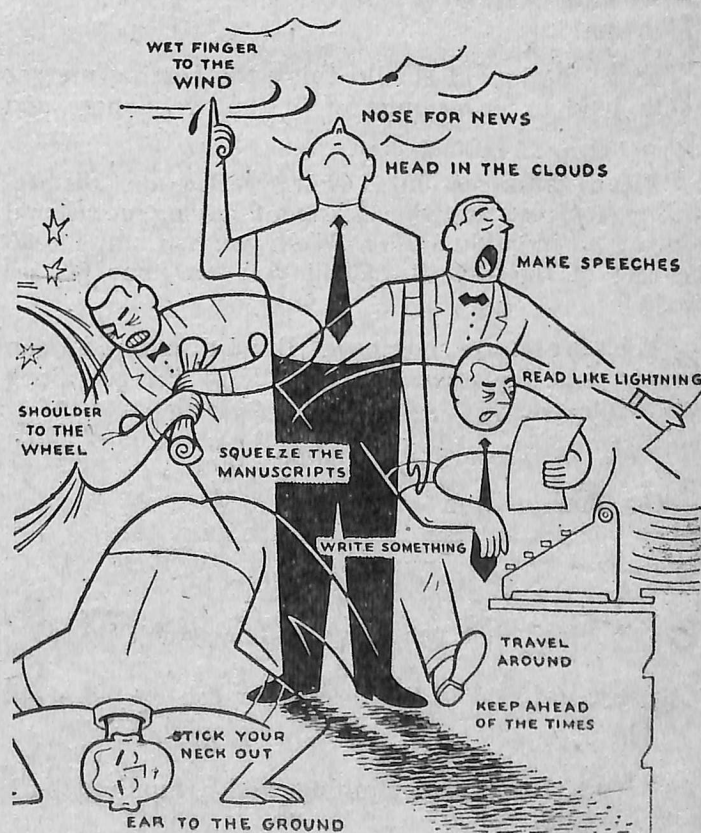
The Rev. Stub pioneered as editor with foresight and ability. It was a challenging task. "Kirkelig Samler" and "Dannevirke" were still the channels through which our synodical leaders, our pastors and lay people were accustomed to exchange ideas and issues as well as news items pertaining to our synodical work.

Although the new publication was offered for the low price of three years for \$1.00, it was a struggle to get enough subscribers to merit its continuation. The great majority of our people were accustomed to read and consider synodical matters in the Danish language. The paper had now been increased in page size and by 1936 it was published twice a month.

In 1940, after six years of pioneering, the Rev. Stub resigned as editor. We quote from his report to the annual convention in 1940:

"From the beginning the policy of Lutheran Tidings has been to serve the synod and its institutions in the great task of bringing the Gospel of Christ to men and creating a spirit of fellowship among the people of our synod. Lutheran Tidings has tried to be a church paper, and nothing else, not because there is no use for any other kind of paper, but because the small size of Lutheran Tidings together with its infrequent publication would hardly allow it to have a very broad policy, and also because our synod through 'Dannevirke-Kirkelig Samler,' 'Ungdom,' and 'Child's Friend' is pretty well supplied with other points of view. The other aim has also been kept in mind by the editor from the beginning: namely, that

(Continued on Page 16)



— Courtesy, The Quill

Editor at work



## District II Convention

District II of the American Evangelical Lutheran Church will meet for its annual convention at Our Savior's Lutheran Church in Manistee, Michigan, September 18-20. The opening meeting will be on Friday evening, September 18 and the closing meeting on Sunday afternoon, September 20.

All pastors of the district are expected to be in attendance and the congregations are reminded to elect and send delegates, one for every twenty-five voting members or fraction thereof. Everyone interested in attending this convention shall be welcome.

**Beryl M. Knudsen**, Dist. Pres.

## CONVENTION INVITATION

As the host congregation to the District Convention this year, Our Savior's Lutheran Church of Manistee, Michigan, extends a cordial invitation to the members and friends of our District Congregations to be our guests during the days of September 18-20.

Please send all registrations to Mr. Elmer Ness, 81½ Division, Manistee, Michigan by September 11 if possible.

**Donald A. Holm**, Pastor.

**Ernest Knudstrup**, President.

## District VI Convention

Trinity Lutheran Church, Gayville, South Dakota, hereby extends an invitation to all delegates, pastors and visiting members, to be our guests during the District Convention, September 18, 19 and 20.

In order to secure a place to stay for all that want lodging, we ask you to register as soon as possible, by writing either Mr. Mark Miller, Gayville, S. D., or Rev. Harald Ibsen, Viborg, S. D.

May God richly bless us in our fellowship together.

**Harald Ibsen**, Pastor.

**Mark Miller**, President.

## INSTRUCTIONS

Congregations are reminded to elect delegates for the business meeting on the basis of one delegate for every 25 voting members or fraction thereof. Each congregation should also present a **written** report of its activities during the past year. Congregational treasurers who have not done so already should forward contributions to the district budget, 50 cents for each contributing member, to Mr. Jorgen Krog, Lake Benton, Minnesota, before September 1.

**Calvin Rossman**, District President.

## Notice

District IX Convention will be held September 19-20, 1959, at Junction City, Oregon, with Faith Lutheran Church as host. The District Women's Mission Society will have its annual business meeting the preceding Friday evening at the same place. Further announcements will be made later.

## From the Minister's Study

Many people have been fascinated by the Rev. Frank M. Weiskel's "Church Birds." Here is his description of:

### — The Summer Fritterer Sabbaticus —

"This strange bird inhabits all parishes and displays a peculiar behavior pattern during the summer months of July, August, and late into September. A faithful member of the ecclesiastical bird society all the year, during these summer months fritters away its Sundays by puttering about or just sitting on its nest. When invited to leave its nest to attend bird meetings on Sunday mornings, it utters a cry that sounds like 'I-go-all-winter.' Sometimes it alternates this cry with what sounds like 'I-rest-all-summer.' Ornithologists are mystified by this behavior on one day a week because the species shows intense activity all week long — sometimes traveling great distances to be with other birds at watering places. Summer Fritters have been known to travel incredible distances to be with other Fritters, but they will not travel even a short distance to attend an ecclesiastical bird gathering. The Summer Fritterer can be seen in great flocks at the sea shore or in the mountains. They have very colorful plumage which they shed in the fall. Some ornithologists have labeled this behavior pattern 'Church molting' and note that it usually disappears by late fall and the species reverts to its normal ecclesiastical behavior pattern. The one danger that sometimes results from this 'molting' is that some Fritters continue their summer behavior pattern during the winter months. This makes them 'odd birds' in a normal parish flock, but fortunately, there are not enough of them to disturb the behavior of the flock. However, some note a tendency to extend the molting season later each year."

## MY CHURCH

"My church is the place where the word of God is preached, the power of God is felt, and the love of God is revealed.

It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members to give to its support and to obey its laws.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace and progress concern my life in this world and that which is to come.

I owe it my zeal; my benevolence and my prayers. When I neglect its services, I injure its good name, I lessen its power, I discourage its members and I chill my soul.

I have solemnly promised, in the sights of God and men, to advance its interests by my faithful attendance, by reading the Holy Bible, by never neglecting its sacraments, by contributing to its support, by meeting with its fellow members, by watching over their welfare, and by joining with them in prayer and praise and service."



## Letter from the Seamen's Mission

(Continued from Page 11)

churches should be back in Denmark," not realizing that they themselves have changed too by leaving home.

At our Sunday services during the past year we cannot but feel inspired over and over again, by the music from our little organ, — you remember the **real** organ with five ranks of pipes that we got from Our Savior's Church on Ninth Street. We haven't as yet become so used to it that we take it for granted; The look of it is also so beautiful, styled in the same white oak as the altar and the pulpit and with the inscription in Danish: "Though always young is the old earth and ever fresh is God's fountain of grace." The cabinet work is all done and given by Karl Ilum to whom we owe a great deal in many respects for the look of our facilities. He and other friends have been working for the church in the evenings and Saturdays. I don't know when he actually began, but he has now for quite some time been the dean at our services.

In a church like ours with so many transient visitors it is necessary to have some kind of program every week besides the church services. Wednesday and Sunday nights are our regular nights. We count on from 35 to 70 participants for these evenings although we never know in advance how many will come. One evening in February we had to transfer the program to our neighboring Presbyterian church; 130 people came to see Jorgen Bisch's travelogue movie from Indian tribes in Peru as he lectured on their stone-age life and accompanied the film with the primitive music to their "call for town meeting" and their ritual dances. I didn't know there were people still living so untouched by modern civilization. That evening we had to give up the otherwise so important coffee tables! In December two American Indians, Little Feather and Stormy Cloud from one of the reservations Up-State, New York, gave us a lecture on the meaning of their tribal customs and illustrated their gestures and dances in the costumes and with the instruments belonging to that particular tribe. "We do not any longer regret so much that the white man came to America," one of them said. "What we do regret is that he does not allow us peace in the reservations set up for us. For instance, when the white man needs our land for a dam or because uranium has been found there, he is apt just to take it and compensate for it with a piece of land some other place. The white man who is constantly on the move in this big continent doesn't understand how precious, how meaningful just this piece of nature has been for generations and still is to our tribal life, to our songs and to our religious stories."

One Wednesday evening we had the

orchestra from M/S Bergensfjord play for us; we heard music all the way from one of Bach's solo suites for violin to "Den toppede h ne." From Museum of Modern Art we have borrowed a couple of very excellent old silent movies, for example, the Russian ones, "Intolerance" and "Potemkin," from the time of the revolution. We have heard lectures on "Red and Yellow Asia," "Soren Kierkegaard," "Problems in American Politics Towards India," "Deep Sea Research," and so forth (there is no sense in completing the list in this letter).

We are grateful to the many who have helped this past year to make the church a place also of human enlightenment on many of the questions that are brought to one's mind during these years. We believe that this part of our church program indirectly will lead the younger people to understand that every aspect of life is under the domain of God. But we are even more grateful to the small nucleus of church people of the somewhat older generation who faithfully come to church here and, with all their differences, in their quiet way make everybody else feel: each and every day here is a church-day, not just a social gathering. They are the ones who bid newcomers welcome to this nation through this church; they are the ones who several times have given us information about old and sick citizens of Danish ancestry who in their hour of need would like the service of a Danish pastor; and they are the ones who give the most at the church collections! It is this little group in New York which we feel is part of all of you church people in America who every year around Christmas remember the immigrant — and — seamen's church in Brooklyn. You don't imagine how much it means for us in our daily work to know: you are not an only missionary here, you are at the same time part of a faithful congregation that in spirit and practice is your co-pastor. We need you, for there is more than plenty to do in this city. Thank you!

Yours truly,

Asger Obdrup and  
Jorgen H. Jorgensen.

## Freedom of the Press

(Continued from Page 3)

Should there be an International Geo-Theological Year of all the religions of the world as there has been an International Geo-Physical Year in the world of science? These are great questions that should not be left to TIME, NEWS WEEK, LIFE, and the feature pages of the daily papers. They should become the substance of high level church journalism.

A third area in which religious journalism should major is surely that of the ecumenical movement. Many people think the very word "ecumenical" is an impossible word. It is not a bit more difficult than the word "economical,"

or "denominational," or "interdenominational," or any of the other words we use every day in religious circles, to say nothing of the jaw-breakers that are in use all the time in scientific and military circles. We should take to heart the definition given in **The World Council Courier** which said: "ecumenical — a word phonetically execrable, logically questionable, etymologically incontestible, psychologically estimable, but pragmatically inevitable." The movement towards greater church unity and cooperation is the one inevitable fact of our time. It is the brightest sign of hope on the horizons of a darkened world. Our church press should defend it against all comers, refuting the old shibboleths about regimentation, religious totalitarianism, and communism, which are the stock in trade of all the splinter groups that would perpetuate our present divisiveness and continue our weak, disunited, and competitive Christian testimony. Satan loves it when he can keep us divided. If we believe that the National Council, and the World Council of Churches, came to the kingdom for such a time as this, let us say so. Let us not be silent while every free lance agitator and chauvinist that comes along makes the National Council his whipping boy. Everything that Abraham Lincoln said about the nation in an earlier day is true of the Christian church in our day: a house divided against itself can not stand.

We can sum it all up by saying that the supreme opportunity of the church press today is to present Christ in all his majesty, glory, and saving power. We are the custodians of the most sublime message that ever was given to man. It is the message, as Dr. John Baillie has expressed it so simply, that we are wanted and loved — that God loves us and wants us. It is good news for any generation, but never so much so as in this lost, bewildered time. People are starved for love, — longing for a star of hope in the all enveloping darkness. **We need to know that the grace of God is still sufficient to overcome the disgrace of man.** In Christ this grace has been made known — positively and irrefutably known. There could be no greater trust than the writing and the proclaiming of this message — in the press, in the pulpit, and in every vocation known to man. God give all editors, reporters, preachers, grace and power to proclaim the good news of the kingdom of God in a time like this.

There is only one way to get ready for immortality, and that is to love this life and live it as bravely and faithfully and cheerfully as we can.

Henry Van Dyke.

You can preach a better sermon with your life than with your lips.

Oliver Goldsmith.



## The President's Report 1959

(Continued from Page 9)

**MERGER CONVERSATIONS.** Movement toward merger is now strongly felt in the women's auxiliaries of the four churches involved.

A representative committee, now known by the newly coined name, the Blue Print Committee, has been organized to take the lead in matters concerning closer cooperation among the four groups, namely the Augustana Lutheran Church Women, Lutheran Guild-Suomi Synod, United Lutheran Church Women and WMS — AELC. This committee was organized in March 1959 and is composed of the presidents of the four organizations, executives, editors and education staff of ULCW and ALCW. This conference was authorized by the four churches contemplating merger for the following purposes:

1. To study the purposes of the respective organizations.
2. To study and review the educational program and other areas of responsibility of the respective organizations in the interest of more effective coordination and cooperation.

The group compared purposes and programs of the four organizations. The general purposes were found to be similar. AELC and Suomi organizations do not project and publish annually series of programs. Some are selected for use from ALCW and ULCW. In the Suomi organization some programs are planned by conferences. These two organizations have no official magazine. They use pages in their respective church publications.

After further study of our magazines and educational programs, it was recommended that a representative sub-committee on education be named to study all phases of this area and report to the next meeting of the Blue Print Committee. The WMS Board has appointed Mrs. Enok Mortensen, our Education Chairman, to represent WMS.

The Blue Print Committee established an initial fund of \$100.00 for administrative expense related to their work. WMS has remitted our appointed share of \$10.00. It was further recommended that the individual organizations assume all expenses of the representatives to meetings of the Blue Print Committee.

ALCW and ULCW held a meeting at Philadelphia on June 12 and 13 for the purpose of drawing up plans to coordinate their magazines, Lutheran Woman's World and Lutheran Woman's Work, to become effective, if at all possible, as of January 1, 1960. Lutheran Guild and WMS have been invited to cooperate and share in the proposed coordinated magazine. WMS

has been requested to appoint a representative to serve on the Staff Consulting Committee, which will consist of six members — the editor, associate editor, executive director of ALCW, executive secretary of ULCW and representatives of Lutheran Guild and WMS.

**LUTHERAN WOMEN'S COORDINATING COMMITTEE**, consisting of representatives from the women's organizations of the National Lutheran Council churches and organized in 1956 for the purpose of sharing in preparations for the Lutheran World Federation Assembly in Minneapolis in 1957, was reorganized at a meeting held in Chicago on May 9, 1959. WMS was represented by Mrs. Johannes Knudsen, Maywood. The LWCC voted:

1. To study the advisability of making plans for either a pre-assembly or post-assembly conference for women of LWF in 1963.
2. To set up a \$20,000 fund for travel expenses of Lutheran women to the 1963 LWF Assembly in Helsinki. Appointed share of WMS is \$100.00.
3. That LWCC should cooperate with Lutheran women from other parts of the world in effecting an exchange of ideas through magazine articles, devotional articles and a prayer emphasis planned to begin in the Advent season of 1960.
4. To encourage our women's groups to use materials published by the Division of American Missions, NLC, and the National Council of Churches.
5. To set up a three-member sub-committee on education to carry out the decisions expressed in paragraphs 3 and 4.
6. That since there is no longer a women's section in the LWF Assembly and since there seems to be a possibility of limiting drastically the number of visitors to the 1963 Assembly, the LWCC would hope that women would be given consideration in the total representation for the 1963 Assembly.

**UNITED CHURCH WOMEN.** WMS is not only a part of the greater Lutheran fellowship, but also a part of the ecumenical fellowship through our association with the United Church Women of America. The denominational member groups of UCW, of which WMS is one, are gradually becoming integrated into the organization. It is my hope that our individual members and local groups will take an active part in the work of UCW on the local scene. Preparations are under way to commemorate the 75th Anniversary of the World Day of Prayer in 1961.

**PROJECTS.** Since our projects will be discussed during our business sessions, I will not discuss them here, except to remind each of us that they are the projection of the spirit and love of the members of WMS, the

means by which we are measured by ourselves and others. Lest we measure short, let us all strive to support our projects so that we will attain the goals we have set for ourselves.

**CONCLUSION.** To serve in the office of president of WMS for the past two terms has been a gratifying, memorable and adventurous experience. I extend sincere thanks to all of my co-workers and to all the members of WMS who have so generously supported our efforts and cooperated in furthering the work of WMS. It is my fervent prayer that my successor will experience the same spirit of cooperation and friendship when she assumes this post of leadership in WMS.

Emilie Stockholm.

## LARGE CONGREGATIONS HINDER FINNISH CHURCH'S MINISTRY

Helsinki—(NLC)—Large congregations hinder the Lutheran Church of Finland from reaching all its members with the Gospel, according to a leading article in a recent issue of "Forsamlingsbladet," a weekly periodical in Swedish.

"It is the sin of our Church that at the moment there are approximately 75 congregations with 10,000 to 15,000 members, some 30 with 15,000 to 20,000 members, and about 25 with more than 20,000 members," the article stated, adding that in a few instances parish membership even exceeds 50,000.

"More than half of the population lives in these large congregations which are to be found predominantly in towns and industrial centers, that is, in just those places where the demoralizing forces are particularly active," the paper commented.

The article drew attention to church statistics from Finland and other countries which it stressed clearly show that the downward trend in church life and attendance begins when the number of members in a congregation exceeds 2,000.

"It must be acknowledged in the name of truth," it said, "that a congregation consisting of more than 10,000 members cannot act as a Christian congregation, but in practice becomes a national register district."

The paper warned that the problem will not be solved by appointing youth ministers and other special workers or by dividing a parish into districts served by several clergymen from the same church.

The "only proper solution," it said, is to make the parishes smaller so that a personal contact between a pastor and his congregation may be established.

The highest happiness on earth is in marriage. Every man who is happily married is a successful man even if he has failed in everything else.

William Lyon Phelps.



## OUR CHURCH

**Menominee, Michigan.** Pastor Gudmund E. Petersen has resigned as pastor of Bethany Lutheran Church of this city.

**Newington, Connecticut.** From a New England correspondent: Thursday July 23, former Grand View College students met at the home of Pastor and Mrs. H. O. Nielsen, in honor of Prof. A. C. Nielsen, who is directing a student group, sailing from New York July 25, to Denmark, under the auspices of the Scandinavian American Foundation. Former GVC students from Norwalk, Bridgeport, Simsbury and Hartford, Conn., were present. Prof. "A. C." will teach in Denmark during the coming winter months. He was retired from active teaching at Grand View College at the close of the 1959 school year since he has now reached the age of retirement. He is former president of the college.

**Brush, Colorado.** Pastor Marius Krog, according to "Kirke og Folk," has resigned his pastorate here because of eye trouble. Pastor and Mrs. Krog expect to make their future home in their former parish of Lake Norden, South Dakota, where their youngest daughter lives with her family.

**Chicago, Illinois (Trinity).** Pastor Peter Thomsen was installed as new pastor of our northwest side church in this city on July 12.

**Dagmar, Montana.** Pastors Harold Ibsen and Alfred Sorensen were guest

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speakers here July 17-18-19 at the Midsummer Festival. Summer Parochial Camp here drew 68 youngsters.

**Racine, Wisconsin.** Pastor Viggo Hansen, formerly of Bridgeport, Conn., was guest speaker here July 26, returning to the church he served for 16 years from 1921-1937. In the evening the Women of the Church served at a Fellowship Hour honoring Pastor and Mrs. Hansen, who are now retired from active service in synod ministry. Following the Detroit convention, they will make their home in the Los Angeles area, where live both their sons. Student Robert Zika, senior at St. Olaf College, is assisting Pastor Robert Heide in the Racine church during the summer, and will be preaching in the pastor's absence in August.

**Seattle, Washington.** St. John's Church here is exceedingly sorry to lose the services of Dr. Talmage F. Elwell as choir director and organist to another much larger Seattle Lutheran church. Mrs. Elwell served faithfully and well as chairman of the Evangelism and Visitation Committee. The Elwells were honored at a reception on July 26 following morning services.

**New York, N. Y.** Dr. Arild C. Olsen, widely known layman of our synod, is one of 26 Americans participating in a W. C. of C. conference on rapid social change July 25 to August 2 on the campus of Anatolia College, in Salonika, Greece. Dr. Olsen is executive secretary, Division of Christian Life and Work, of the National Council of Churches.

**Newark, New Jersey.** Pastor Donald Baron was installed as pastor of Bethesda Church here in ceremonies in early June conducted by district president, H. O. Nielsen.

**Seattle, Washington.** Dr. Jens Kjaer, Army Reserve Chaplain, (Lt. Col.) recently spent two weeks on active duty at Fort Lewis, where it was his assignment to set up and organize a Sunday School for 650 children, a Vacation Bible School for 300, and to establish rules for the use of the new \$300,000 religious education building adjoining the Post Chapel. Dr. Kjaer writes that the authorities were most interested and helpful and provided excellent equipment and were generous with funds.

## Through the Years

(Continued from Page 12)

LUTHERAN TIDINGS should be a sort of training ground for our people in the use of the English language to express any special characteristics or points of view inherent in our church body, as well as a forum where lay and learned could meet in friendly but sincere combat for their varying views."

It had been an up-hill struggle to get subscribers for the paper. Although the business manager could report 924 subscribers to the convention in 1938,

the report to the 1940 convention showed only 385 paid subscribers.

Holger Strandskov was elected as the new editor. He continued the general policy laid down by the first editor. In his report to the 1941 convention he suggested the consideration of an increase in pages in the paper, and the convention voted to increase the size to 16 pages. This gave the editor an opportunity of enlarging the contents of the paper in both scope and variety, and consequently also in quality.

In 1943 a proposal, originating from the Hope Lutheran Church in Enumclaw, Wash., and its pastor, the Rev. Ove R. Nielsen, recommended that "Lutheran Tidings" be a membership paper in the synod. The proposal was considered favorably by the convention, and the following substitute motion was adopted: "That each congregation canvass its membership in order to establish a list of subscribers to LUTHERAN TIDINGS before September 1, 1943. The cost of supplying LUTHERAN TIDINGS to all such subscribers to be paid for out of the synod treasury."

This gave the editor a new responsibility. The paper was now printed in approximately 7,000 copies, and sent out to all the homes in the synod. The editor had previously had a small reading circle of a few hundred, who were by their own choice interested in LUTHERAN TIDINGS; now our paper would also come into the many homes where "Kirkelig Samler" and "Dannevirke" were being read, and also into the many homes previously not accustomed to reading a church paper. However, it soon became evident that LUTHERAN TIDINGS was a welcome guest in the many homes in our synod. And it is our opinion that the decision to send LUTHERAN TIDINGS into all the homes of members of all our congregations has been one of the most valuable steps taken in our Home Mission efforts.

Many interesting observations could be related from the experience of serving as editor of LUTHERAN TIDINGS through 13 years. However, we shall refrain from delving into the many happy and some dismal memories. It is an interesting study in human nature to observe the widely contrasting reactions from readers of a publication. From two people who apparently in many respects may seem to share the same views, who may enjoy the same music, songs, etc., an editor may receive such contrasting reactions to a certain article, or series of articles, as: "I enjoyed it," and another: "Should not be tolerated"; from one: "Good, more of it," from another: "Cancel my subscription!"

We have felt that the name chosen twenty-five years ago for our publication is one of the very best. May LUTHERAN TIDINGS continue to bring "good tidings" of the Gospel of our Lord, Jesus Christ, as interpreted and proclaimed through the American Evangelical Lutheran Church.