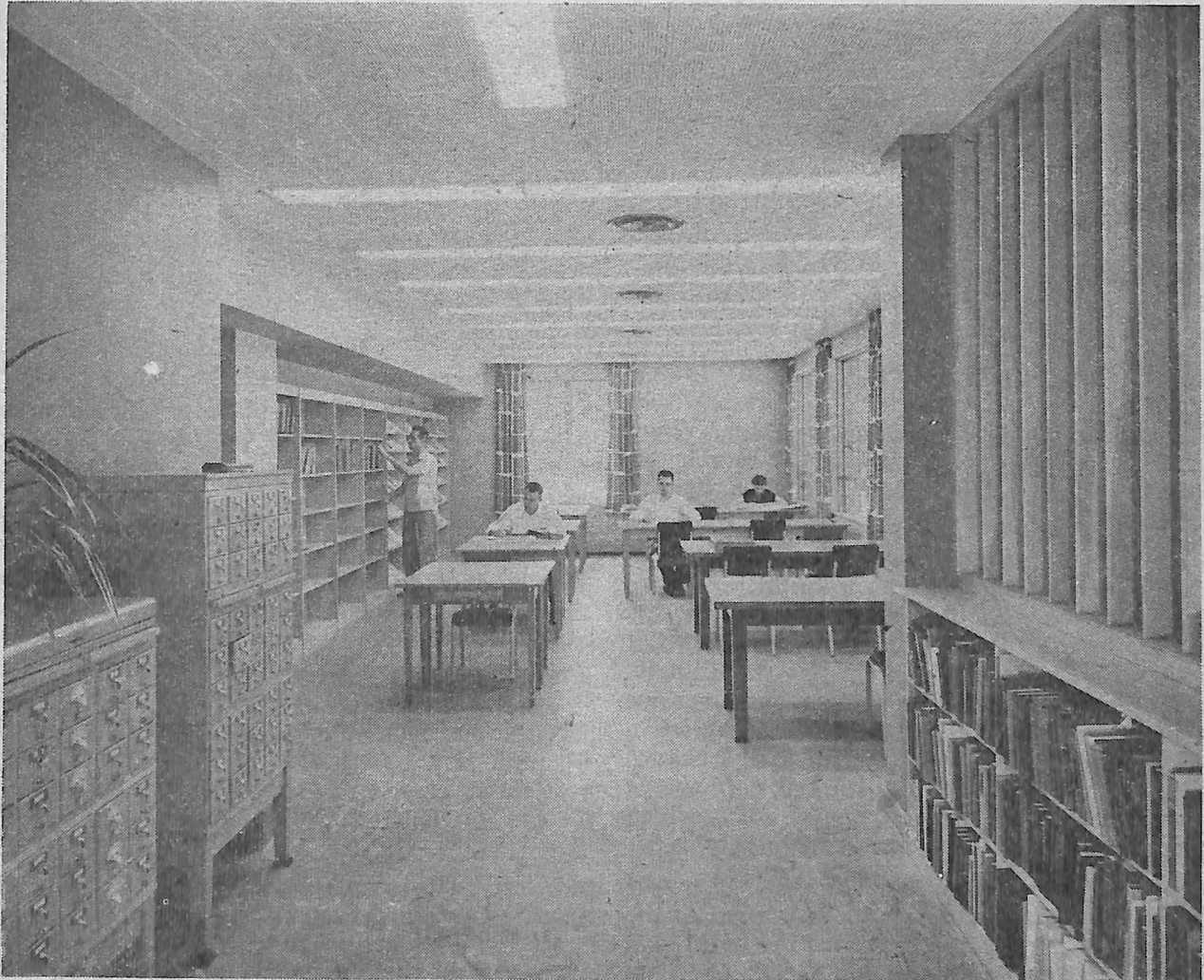


# Lutheran Tidings

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PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

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In this modern library, on the campus of The Chicago Lutheran Theological Seminary, at Maywood, Illinois, Grand View Seminary students will be spending many hours in the months and years ahead. Here they will partake of rich food for the mind and the spirit in preparation for their service to the church and her Lord.

Elsewhere in this issue we bring some early reports from and about our seminary as it enters a new era at Maywood.

# Does Music in the Church Preach a Sermon?

by: Joseph N. Johansen

When we enter the sanctuary many things of beauty surround us, and at St. John's this is particularly true. Ever since the Magi brought expensive gifts, men have sought to surround Christ with beauty, and we of the Christian Church seek to emulate them.

One of Martin Luther's main struggles in life was to find truth and to that end he endured much hardship and exercised both patience and fortitude. When we search for truth, we are tried and the search can be frustrating. When we find it, we touch happiness and it is beautiful.

Thus, we seek a true interpretation of music's role in the church. Grundtvig has said, "Man has found in song a marvelous means of revealing his faith, his hopes, and his loves." He does not say, we note, that music is the ultimate truth which all men should seek. He is rather implying that in revealing ourselves we open our hearts. When this happens, and only when we are off our guard, the word of God has a chance to work, and Christ can enter. It is this phase of worship — preparing the way for the word — which music so admirably serves in our worship service.

Luther said, "Experience testifies that, after the word of God, only music deserves to be praised as the mistress and governess of the emotions of the human heart." This statement makes our question sound less disputable because we notice Luther puts the art of music in a rather important place after the word of God.

As musicians in the church it behooves us to ever search for that music which will lend truth and beauty to our worship service. Since it occupies such a high calling in the affairs of the soul, we must not accept the trite, the soul-starving, the cheap element in musical character. Ours must always strive to be the best expression and worthy, even as Abel's offering, to present before the throne and yet warm and reflective of God's love.

Music does not preach a sermon, but it most ef-

## FORMER EDITOR COMMENDED

In mid-October, Pastor Verner Hansen will leave Immanuel congregation in Los Angeles to take up his new work in Philadelphia where he will be editor of Audio-Visual materials for the Long Range Program for Parish Education. With this new responsibility in the offing, Pastor Hansen has now laid down the editorship of LUTHERAN TIDINGS. When he presented his resignation to the Board of Publication last July the Board unanimously passed a resolution which was in turn presented to the annual convention. It was adopted there by a rising vote.



The resolution reads as follows:

**It is with great regret that the Board of Publication accepts the resignation of Pastor Verner Hansen as editor of LUTHERAN TIDINGS. In accepting this resignation we acknowledge the indebtedness not only of the Board but of the entire synod to Verner Hansen for his fine work with the paper. During his seven years of service as editor he has continued to demonstrate a talent for writing and an ability for assembling a paper to which we in the AELC could justly point with pride. For this and for his diligence and faithfulness we extend to him our sincere thanks.**

As Pastor Verner Hansen enters this new field of service, our thoughts, prayers and good wishes go with him and his family. We pray that his work may be richly blessed and that it may bear manifold fruit for the kingdom of God.

fectively helps to prepare the way in each believer's heart. When you hear the opening strains of the organ, when you hear the choir, or when you sing a majestic hymn or respond in the liturgy, remember that this can be an experience of spiritual beauty and organity of worship. Be not content to merely allow the music to flow unconsciously over you, but rather be alert to employ it as an aggressive tool in your search for truth.

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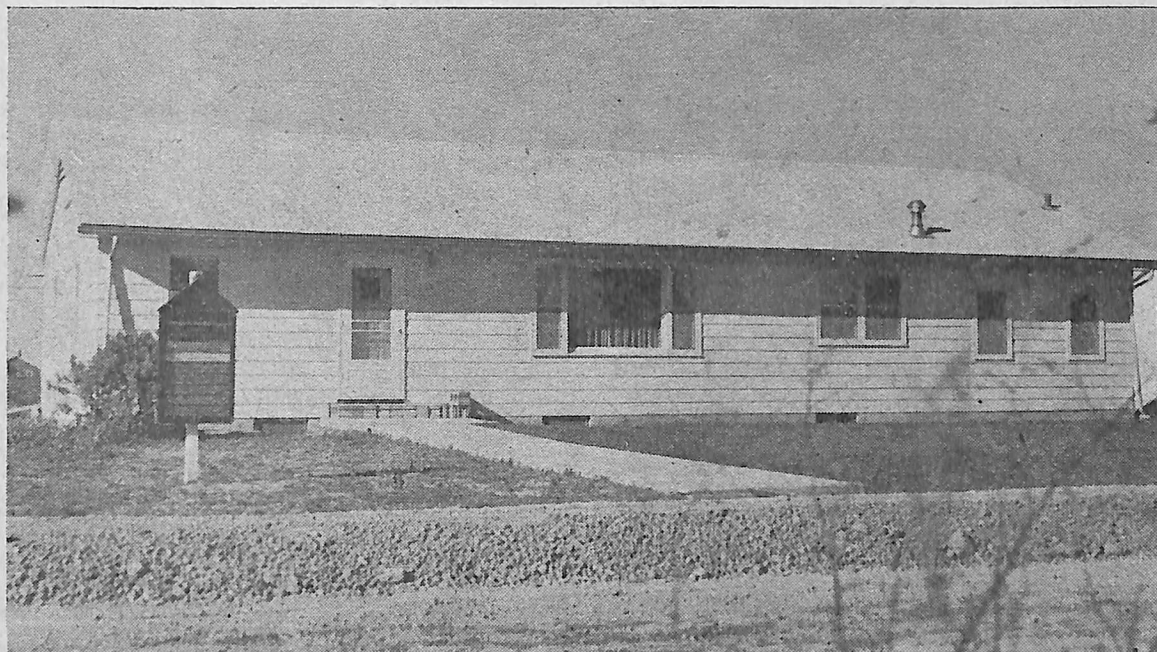
Published semi-monthly on the 5th and 20th of each month.

This article is taken from the bulletin of St. John's Lutheran Church, Seattle, Washington, where Mr. Johansen is Senior Choir Director.



## *Dedication at North Cedar*

by: Sybil Duus



Sunday, September 11, the St. Peter's Lutheran congregation in North Cedar, Iowa, marked the dedication of their new chapel. Since 1952 this small congregation, located in the unincorporated village of North Cedar, has been struggling toward this day of triumph. In 1956, the late Ronald L. Hansen, then a junior in the seminary, canvassed the area. There were, at that time, more than 200 unchurched living in the area and many more with rather vague church ties. The Rev. Albin Heinz, a retired ULCA minister, had served them for over a year when the Home Mission council decided that the time had finally come when a congregation ought to be organized.

On June 14, 1959, under the leadership of Pastor Albin Heinz, there was ground breaking for the new chapel. Pastor C. A. Stub of Fredsville, gave the address. Several of the district pastors and members of the church council assisted in the ground breaking ceremony. On July 1, 1959, Pastor Vagn Duus, the first regularly called pastor, took over the duties. Services at this time were held in the North Cedar Elementary School gymnasium.

Shortly after July 1, the basement for the new chapel was dug and the building begun, the men of the congregation doing the greater part of the work in their spare time. On Wednesday, January 27, 1960, the basement cement was poured. The men worked far into the night troweling before the cement set too hard. With the aid of the ladies, the building was cleaned up and on Sunday, January 31, 1960, the first worship service was held. This was a great day for all! A great feeling of love and joy prevailed and the children were so excited they could not sit still. Progress continued steadily. The floor was finished with

a rubber tile. When spring came, the siding was put on and painted. All of the members, the women and children, as well as the men, worked steadily toward the day when their house of worship would be finished. When September 11 was set as dedication Sunday, work accelerated in feverish haste to put the finishing touches on — curtains to be hung, and carpet to be laid, and choir songs to be learned.

Sunday morning dawned crisp and clear. The church was festive with many autumn bouquets of flowers. Pastor Albin Heinz delivered the morning address.

The dedication service began at 2:30 p. m., with many friends and guests attending. The processional, led by the choir and followed by several of the district pastors and church council members, was "Open Now Thy Gates of Beauty." The Rev. Harold Olsen, pastor of the St. Paul's Lutheran Church and president of the Iowa District, was liturgist and in charge of the dedication. Pastor C. A. Stub delivered the dedication address. Pastors Willard Garred, Hampton; Albin Heinz, Mason City; Ronald Jespersen, Cedar Falls; and Vagn Duus, read the appropriate scripture lessons. The church council presented the church for dedication and Mr. Bernard Ove, building chairman, gave the key to the church. The choir, directed by Mrs. Robert Harris, sang "Gracious and Mighty God," and Erling Duus, accompanied at the piano by Miss Sybil Duus, sang "How Great Thou Art." The new cross, candlesticks and vessels of holy communion were presented and set in their appropriate places on the altar. The service ended with the congregation singing, "Now Thank We All Our God." Immediately following the service, the ladies served lunch in the parish hall.

St. Peter's Lutheran congregation is grateful to all who have helped with time and means and they thank you sincerely.

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Sybil Duus is the daughter of Pastor and Mrs. Vagn Duus. She is a former Grand View student and is currently studying at the University of Minnesota.



# Conquering Human Barriers

(Galatians 3:28)

by: Pastor Edwin E. Hansen

A young artist, after an absence from his work, returned to his studio and noted that a word had been written on the canvas of an unfinished painting. It was the Latin word "amplius" meaning larger. He recognized the writing as that of one of the great masters who had visited his studio while he had been away. To the young artist the visit and that word became a source of constant inspiration. They not only helped him to remedy the chief defects of his work but also to gain eminence and distinction as an artist.

The great Creator, who has given life to us all, sent Christ into the world to write the word "amplius" across the whole business of living. Life can certainly be greatly enlarged, beautified and more abundant for many. Shall we not admit that we are living on much too small a scale in many areas of life?

With Christ has come into being a new creation, a new world order of men and women, an order intended to break down the barriers of race, nationalism, blood and language, wealth and social prestige, privilege and under-privilege, religion and sex; an order intended to cross every barrier which tends to separate man from man and man from God.

The great ideal is: all are to be one, united with Christ, unified with one another in a Christian brotherhood, in the Church of God universal. Life in these terms certainly is in great need of enlargement everywhere. If this is ever to be realized, it must be done by people who are a part of the Christian world community. It can't be done by anyone else. Christ counts on us to help cut across every barrier obstructing the progress of the Gospel, to open and show the way for men and women everywhere, that they may have opportunity to hear the "word of life," to meet Christ the Savior and find "life in His name."

That this may be so, Christ has lifted life's horizons for us. The scriptures record that the human barriers of nationality, culture and economic status were surmounted already in the early Christian church. (See Acts 2:5-11.) Christians in Europe, many of whom were non-Jews, gathered an offering to be sent by St. Paul to the brethren of the faith in Palestine, whose land was ravaged by famine. This is an example of a universal brotherhood comprised of Jews, Greeks, Romans, Phrygians, Scythians, etc., cooperating in a great Christian and humanitarian cause. We know that prior to the coming of Christianity little love was lost between Jews and non-Jews. Unity in faith and love for the brethren was the motivating cause of this generosity. This example from the early church has been duplicated in the church many times since, but never on as wide a scale as during our time.

Christ has indeed lifted our horizons. As evidence we can point to what has been done (thank God we have had a small share in it) by reaching out, together

## *The Fourth in a Series of Convention Sermons on the Theme: "You Are All One in Christ."*

with Americans in the National Lutheran Council and also in the Lutheran World Federation, to aid the brethren of the faith in many lands, whose nationality, language, culture and economic status differed widely from our own. Through the National Council of Churches of Christ in our country we have had opportunity to cut across barriers of race, religion, denominationalism, etc., to help make a united Protestant witness upon our society and thus confirm our faith in Christ and a world brotherhood of man.

The witness we as Christians have tried to give to the world through our churches and church agencies in binding up the wounds resulting from the horrors of war — administering relief in food, medicines, clothing; resettling refugees; supporting orphaned missions and rebuilding churches, etc. — have not been done in a spirit of mere humanitarianism. These have been a witness to the Christ who by His message and sacrificial love has lifted our horizons to the needs of humanity, given us a spirit of sympathy and understanding as well as the desire to share of our abundance that others might have the necessities for the sustenance of life.

Christ has also pointed out to us life's highest goal by teaching us the value of the things of the Spirit. There is a spiritual quality to life, without which life may be but an animal existence. Man created in the "image of God" was intended for more than this.

A world revolution is taking place brought about by the benefits of education, scientific achievements, industrialization and modern communication. Our world has become a neighborhood. Backward nations have developed a strong spirit of nationalism, protesting against exploitation, political bondage, hunger, disease and ignorance. They are seeking a place among the nations. But the most revolutionary effects of modern technology and education are the promises of fulfillment of the hungers of the body and mind, especially the dawning sense of the status of human dignity for every person, giving individuality, place, bearing to each and all.

Mighty forces are at work seeking to win the allegiance and devotion of the world's millions of poor and illiterate and forgotten peoples. Two great political systems are battling each other to control the minds of peoples, encouraging them to assert their rights, and gain their freedom. They are democracy and communism. I need hardly remind you of the great differences in approach and methods of these systems. We all know that communism spares neither effort nor means in achieving its goals and that it is fanatic in the spread of its propaganda.

Associated with democracy is Christianity, which is the most revolutionary force of all, because it touches all of life and answers all of man's deepest needs and recognized hungers — social, economic, political, religious, etc. Basically Christian democracy recognizes that it is not the things of the world that count most.

(Continued on Page 16)



# Greetings from Grand View at Maywood

*An Address Given at  
the District Meeting  
at Dwight, Illinois.*

by: Dean Axel C. Kildegard

THE FAMILIAR, brief prayer of our worship which we call the Collect has in its traditional ending the words, "world without end." But these words cannot refer to the world as we know it in our everyday relationships. Each of the last three times that I was in this church, a world came to an end for me. Eighteen years ago this past June, I was one of three here ordained to the ministry of our church. Five years later, my father was buried from this church and about as many months after that, we said farewell to mother here. I cannot help but be reminded of the ways in which our worlds are constantly changing. Our days are as the grass of the field. In the morning it flourishes and grows, by evening it withers and is gone. Now that fall is upon us, the changing season reminds us once more that the only constant of our lives is the constancy of change.

Yet in faith, our prayer does refer to a security, a changelessness that secures us in and through everything that life may bring. One there is Who varies not, whose love and whose self-giving concern gives us an anchorage as well as a direction through all the frightening whirlpools. That One we know in faith because we know His Son, Jesus Christ our Lord. Because He who is our faith and our hope gives us a basic security and undergirds our lives in the midst of change, we dare to involve ourselves in confidence in a world that is constantly changing. We are not only emboldened, we are compelled to become involved. Our Lord Himself so dared as He became incarnate and in His daring, He triumphed. So we learn in faith to face the changes that life thrusts upon us, in security and with serenity. The Christian as a realist cannot logically be a conservative. He knows that we cannot hold onto the past and by our faith we also know that we do not have to do so. We are thankful for all that has been given to us in the past: the values, the insights and the relationships that have been known in love and received from God's hand. But we also know that these must bear fruit in the future if they are of God.

The theme of this meeting, The Changeless Christ for a Changing World, has a particular relevance to the Church's concern with education. It has a bearing upon your particular vested interest in me and in all others who are your agents in one of the tasks of the church. We learn to cope with change in faith by understanding the gifts of God in the past, by probing the nature of the change in which our world is involved and by seeking to equip ourselves with the armor of the Gospel that we may better deal with and meet with change in faith. The church is concerned with education.

One of the simplest and best definitions of education that I know is contained in the phrase "Friendship with a purpose." The phrase describes the Chris-



Administration and classroom building at CLTS

tian educator from the nursery to the seminary and beyond. The context is love and the purpose is witness and understanding. Nor is the concern of the Christian congregation any less real at any stage — from nursery to seminary. During these past weeks, you have been concerned in your local congregations with the fall program of your Sunday School. There has been the job of securing teachers, getting materials distributed, getting a training program underway, and gathering the children. May I remind you that I am on the staff of your parish education program. Should you protest that you don't have anyone at the seminary from your congregation, then for your own sake don't speak too loudly. Someone may hear you and ask, WHY? You deserve a report from this department of your educational program for the simple reason that it is your program.

There are seven of us from the AELC<sup>1</sup> representing Grand View at Chicago Lutheran Theological Seminary at Maywood. We are in the vanguard of an exciting experience that awaits our church in the future. In many respects we are already living in the new church, the Lutheran Church of America. Not only is our view orientated toward that future but we live and work with men from the other three churches with whom that future will be shared. Our relationship can be summed up simply, "friendship with a purpose."

Life is quite different here. My office window in Des Moines gave a view of the serene and stately Luther Memorial Church. Now I look out from my spacious study upon the constant flow of six lanes of fast traffic upon the Congress Expressway. Formerly, at class time, I crossed the hall and sat down at a table with three to eight students before me. Now it is over to the other building. One class has 16 seniors and the other 30 first year students. This fall quarter there do not happen to be any Grand View students in either of my classes. But I see more of them outside of class than I did when we lived in Des Moines. The worship forms, as anticipated, are somewhat different here than those to which we are accustomed. Not all things are equally pleasant or even appreciated

<sup>1</sup>Rev. Kildegard is dean of the seminary, now located at Maywood. Previous to coming to Grand View some 12 years ago he was pastor at Bridgeport and Byram, Connecticut.



# First Impressions

by: Paul Pedersen

The Johansens and the Andersens moved into Katherine Luther Hall for married students; Hans Nelson moved into Passavant Hall, a men's dormitory named after a founder of the seminary; the Sorensen's moved into their apartment on Van Buren; the Jessens moved into their apartment on 10th Street; and the Pedersens moved in over on 17th Street. Everybody's settled and as seminary students we are open for business.

The business at hand makes us all a little nervous, although it promises to be quite exciting. In our adjustment to our new surroundings, our unique situation is described by the various relationships we are developing and moving into. Emerson described man as "a bundle of relations, a knot of roots." So it is with us, working in the hope that these roots will eventually bear fruit.

There is a relationship to Grand View Seminary, of which we are still members, and which still has its own library, its own dean and its own student

body. In many respects, however, the seminary seems to exist in name only, especially when we try to explain our unique situation to our fellow students. I imagine it is as difficult for them to think of Grand View Seminary as a separate unit as it would be for us to set Suomi Seminary apart. It is natural that our roots would be grafted together in this situation. Chicago Lutheran Theological Seminary has bent over backwards to make this growth and transition as gradual and as satisfactory as possible.

There has been some good natured kidding about our being the "Danish boys" or "Danish girls" but no more so than some of the Suomi students being called the "Finns." As in every healthy relationship, some sort of an exchange should take place, and as we adjust ourselves to our new relationship, new students, new faculty and new surroundings such an exchange is taking place. As members of Grand View Seminary we are given the benefit of a larger faculty with specialists in a larger number of fields, we are given the benefit of considerably greater resources in terms of libraries and other tools of learning and, finally, we are given the benefit of a friendly, though challenging and extremely varied student body and the multitude of new ideas they represent.

There is a second set of relationships which we find in our AELC Synod. Although we are in a new environment, we are members of our own synod and are recognized as such. Dr. Alfred Jensen was invited to give the sermon at the opening service of the seminary, for instance. Many questions and general inquiry into our position in relation to religious and doctrinal questions have been raised. Here also, the relationship is one of growth, a growth together.

Our synod is financially still supporting us, and the bulk of our church ties and our encouragement comes from the AELC. We have been made very welcome by our two churches in the Chicago area, with St. Stephen's Church welcoming us with a dinner September 18, closely followed by a similar welcome by Trinity Lutheran on September 30. Trinity Lutheran is also providing one of us, John Johansen, with field work experience. We appreciate all of this a great deal in that, although we are in transition, it gives us a feeling of belonging. In view of the great deal of very real help we receive from our own synod, our role and relationship here is important. In my own mind, it has never been so important. Our contribution here is far from a historical curiosity but adds to the wealth of traditions already here, and expresses another valuable point of view.

Thirdly we have a relationship to Chicago Lutheran Theological Seminary as we share their faculties, fellowship and facilities. Through this relationship it will be possible for us to receive the Bachelor's of Divinity Degree, which we could not receive at Grand View, and enjoy certain other advantages which were simply not possible at Grand View. Many of the professors are known throughout the world as experts in their particular field. The opportunities for experience and choice of training, of sharing experiences with other

and it would be easy to take offense. We are learning to distinguish between custom or habit and principle. This in itself is part of our education. By the nature of things, we were a rather small and closed circle in Des Moines. Now in a large association of faculty and students, our relationships have exploded in many rewarding directions. We speak together often of the new stimulation and challenge that we have met. But as one of our students pointed out to me the other day, we are also becoming increasingly aware of areas where we can contribute.

We are still in our first month here. Many changes are still too new to evaluate and others are not yet recognized. Some are naturally painful. We miss the college — and the relationship with others, student and faculty, who are not in or preparing for the professional ministry. We miss the congregation across the street. The two Chicago congregations have extended generous welcomes — but the church is not there across the street — our church. We miss the relationships with other congregations of Iowa and adjoining districts. Our occasional supply has helped us feel at home in quite a few of the congregations within reach of Des Moines. We now covet that same relationship with congregations in Illinois, Michigan and Wisconsin. That will take time.

Education is often uncomfortable. The old is accepted and known; the new always poses a threat. We are the greenhorns who have left the city. Now in the wide open expanses of the country the strange noises and the new situations frighten us. We are the hayseeds who have left our comfortable little town and find ourselves in the confusing bustle and turmoil of the metropolis. We are suspicious and scared. But God has given also to us a security and a faith in that which is changeless. And we have discovered also here, friendship with a purpose.

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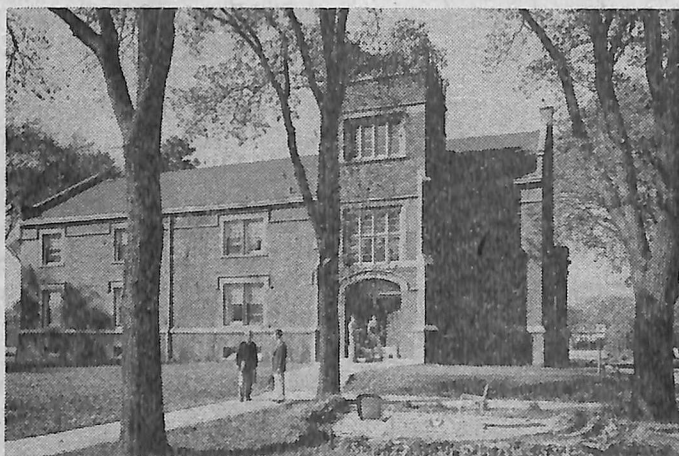
Paul Pedersen, middler student, has just been elected vice president of the Chicago Lutheran Theological Seminary student body.



nearly seminaries and institutions are all as beneficial as many of us expected. What some of us didn't expect is the spontaneous fellowship shown us by the seminary and the consideration given us as we juggle curriculums and transfer our courses. All possible credit has been given for courses, field work experience, and work done at Grand View Seminary in Des Moines. In every problem from where to rent a trailer, to planning our eventual careers, the faculty and administration has proven most helpful.

Our relationship to Chicago Lutheran Theological Seminary is in its early stages of development. However, indications are for a very promising and satisfying, though also a very challenging, year. We have been given the advantages which are open to all Chicago Lutheran Seminary students plus those heaped upon us by our own synod. Justifying all this assistance shall be our full time job.

Just as through our own seminary we are related to our synod, so through CLTS we have a fourth relationship to the new church, The Lutheran Church of America. As an advance effort on an institutional level along these lines, we feel a certain responsibility and stimulation to make this experiment a success. As you may gather from the preceeding description, we anticipate that this cluster of relationships will be successful and that the roots will bring forth fruit. This is a first impression and is subject to alteration later but every indication is toward a new relationship in the new church as successful, if not more successful than those we have cherished and enjoyed in the past.



Passavant Hall — Chicago Lutheran Theological Seminary

### UNFAILING SIGNS

Take down the calendar, we need no date  
To signify the season of goodwill.  
We know by signs infallible as fate:  
The holly's embers glowing on the hill,  
The bright presentiment in blood and bone,  
The silent caravans of stars that file  
Above the little towns that slumber on,  
And private peace that heals the heart awhile.

— Irene Wilde, in *Let's Live*.

## District VI Convention Report

Our convention met this year at the Diamond Lake Church, Lake Benton, Minn., Rev. Calvin Rossman, Pastor. It was a beautiful setting for our meeting — the church having been newly redecorated and the surrounding grounds green and well kept. Except for an "occasional" mosquito and gnat it was near perfect.

The convention opened Friday evening, September 9, with a talk by Rev. Marius Krog, who lives at Lake Norden, S. D. He explored the various meanings of the term "personality," showing that we are personalities with life and the ability to create. Pastor Krog referred to Psalm 8, and challenged us to fulfill the purpose for which God created us by broadening and raising our scope of living.

Evening coffee was served afterward in the hall for all the guests of the convention.

Pastor Calvin Rossman led the Saturday morning devotional preceding the business session. The meditation was based on Micah 3:1-12. The prophet Micah was concerned about Judah being invaded by Assyria in 710 B. C. He criticizes the rulers and the priests for their selfishness and failure to administer justice. As Christians we are called to serve others, not ourselves. Instead of bettering our own position at the expense of others we must be concerned about the position of our neighbor. Micah did not preach for personal profit, but for the good of his people.

Pastor Rossman then opened the business meeting by welcoming delegates and guests. Roll call showed a total of 33 delegates and pastors present. In the reports of the churches we noted that the White congregation will be served by Rev. Rossman in the future. The Badger and Lake Norden congregations are awaiting the arrival of Pastor Melby to serve their congregations. Viborg and Gayville will be served by visiting pastors until a permanent pastor can be obtained. Also, many improvements in church properties were noted. The district voted to present seminary scholarships of \$100 each to Ralph Anderson of Viborg and Danny Martinsen of Tyler and to send \$50 to the camp at Luck, Wis. Discussions included Tyler Old People's Home, youth activities, the effects of the merger on our work and the raise in the budget for the coming year. At the elections Rev. Enok Mortensen was elected vice president, Arild Johansen treasurer and Mrs. Chester Peterson secretary.

Following afternoon coffee WMS held its annual meeting with a very good attendance. It is hoped that at our next convention a more favorable time will be found for the WMS meeting.

Saturday evening Pastor Rossman presented two films — one a travel film and the second a thought-provoking film regarding the problem of segregation entitled "The Broken Mask."

Sunday morning services were conducted by Pastor Rossman with Pastor Mortensen delivering the sermon following which communion services were led by Rev. Rossman assisted by Rev. Mortensen.

On Sunday afternoon, Dr. Alfred Jensen, synod president, shared with the convention some thoughts about the Church in relation to the merger. Acts 11:19-30 was read for a foundation. As we go into the merger we will develop a new and richer understanding

(Continued on Page 15)



## "The Lord Is in This Place"

by: Dr. Ernest D. Nielsen

*A Sermon to Students on the  
First Sunday at Grand View.*

**T**HIS BIBLICAL account of a life determinative scene of a man away from home and facing new experiences is so significant and applicable to young people in college for the first time; that I earnestly hope that some of you will never forget to associate this particular text with your very first Sunday on the campus of Grand View College. You are away from home under circumstances entirely different from those which sent Jacob on a five to six hundred mile journey. The most significant chapters of adult life awaited him. The extremely illuminating point is that at the threshold of a wholly new life in new surroundings, he made a discovery which resulted in a choice that he never had reasons ever after to either regret or repudiate.

### **The need to decide**

In the life of every student there come the moments when one must decide on questions that inevitably shape the course of life. There are the choices in respect to one's future work. What shall it be? There are the more intimate questions of friendship, love, marriage, home and relationships to others. There are questions which call for value judgments. Shall I live in a non-sacred, materialistic world or in a world of spiritual values where the promise of Jesus is that we shall "see heaven opened, and the angels of God ascending and descending upon the Son of man" (John 1:51)?

The need to decide this question is today rather than tomorrow. I say this not because I question the normal span of a man's life, but because I think that the biblical witness points out the importance of religious identification. Unfortunately, thousands of students never identify, even remotely, religion and education, or church and school. The thought that God might be here on the campus never enters the mind of many students. The way to discover that religion and education, church and school, are not mutually exclusive is, by the grace of God, to come to religious identification.

Jacob's great step forward was his ability to perceive that the God who revealed himself to him in a dream was the God of his father. This sounds almost elementary. Yet, I wonder to what extent it may not speak to students today? Is my father's God my God? Moreover, Jacob learned that his father's God is not limited to any given locality in His approach to men. A college campus does not need to be a godless spot. For many students the college campus has become an almost sacred place, because, like Jacob, they discovered, "Surely, the Lord is in this place, and I did not know it... This is none other than the house of God, and this is the gate of heaven." (Gen. 28:16, 17)

### **The need to respond**

It is possible to see a vision, whether in a dream, like Jacob, in contemplation, like medieval mystics, in the hour of worship with its singing and reading and sermon and prayer, and in the classroom, library

or laboratory in the pursuit of knowledge and truth. But vision calls for response. Without response nothing significant happens. An encounter which requires no response can never be a potent force in life. Where there is response the way is opened to uninterrupted communion between heaven and earth. Christ himself alluded to this very event when He assured Nathanael, that he had only seen the beginning of the meaning of the Incarnation for man and the world.

In a way more philosophically true than we are apt to think at first, we are always at the beginning of something yet to be unfolded which gives promise of advances far beyond the imagination of any past generation. Who suspected a century ago the development in technology and invention which we have witnessed the last fifty years? And who suspected that Jacob, who ever was tempted to let the end justify the means, would turn out to be spiritually sensitive not only to one but to a succession of religious experiences, culminating in a new name?

The secret to being given a new name, Israel, by God lay in the very choice which the place witnessed where he discovered that God chose to reveal himself in a dream. The wonderful truth about God is that He approaches us, seeks to encounter us, in many varied ways. He has something to say to us as students as we try to understand the universe which He has created, seek to know better the world community of which we are a part, explore the meaning of life in all of its dimensions, and ask questions about the ultimate sources of life, namely God. If in the search of these things in college there will be memorable moments in which you can say, "Surely, God is in this place," I hope that you will not let those moments slip by without a choice. The response you make will determine your own ultimate evaluation of the meaning of college. By responses that are rooted in an awareness of the breakthrough of God into one's own life, we progress toward the point where we can say, "I know whom I have believed" (2 Tim. 1:12).

### **The need for discernment**

To appropriate for oneself the language of the Apostle Paul or the patriarch Jacob, as we have used their witnesses in this sermon, is to recognize the need for discernment. Jacob had to learn that the God whom he conceived as far away actually could be discerned. The God who seems to hide Himself from us is the same God who wills to reveal Himself to us. God is the initiator. Where men are spiritually sensitive to the work of God; the transforming power of the message and life of Christ becomes a living reality. This discernment of faith may grow step by step; it may also come into view with the suddenness of an intuition.

The challenge to students is not to ignore faith, but to be informed by faith, to discover that faith may be translated into meaningful knowledge and action. I sincerely hope that the college may not be a secular world for you, but a place where God in





## Paging Youth

American Evangelical Luth.  
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue  
Bridgeport 8, Connecticut

### A Worthwhile Member

What characterizes a worthwhile Youth Fellowship member?

He is one who knows. Knows his Master,  
knows his church, knows his Bible,  
knows his Youth Fellowship Program.

He is one who grows. Grows in interest,  
grows in knowledge, grows in devotion,  
grows in willingness to co-operate.

He is one who glows. Glows with reverence,  
glows with enthusiasm, glows with  
friendliness, glows with sincerity.

He is one who goes. Goes to church, goes to  
Youth Fellowship meetings, goes through  
open doors of service.

Are you a worthwhile member of your  
Youth Fellowship?

Revised and taken from the  
Augustana LL Handbook.

We might add a phrase or two, to make this very clear:  
November 4 and 5 and 6 are very important this year!  
It's off to Withee with a bang,  
You'd better bring the whole big gang,  
'Cuz if you don't, you'll have to say,  
"We missed 'A Still More Excellent Way'!"

### How Waterloo Does It

The St. Ansgar's Lutheran Youth Fellowship set up a complete schedule from June through September. So that everyone may know what was included and so that others may use what we found successful, we submit this report.

On 4x8 sheets, we mimeographed our schedule, so that everyone would have a copy. Each month was given a theme to follow.

In June, our theme was "Fellowship." The first weekend was spent at Iowa District Youth Convention in Des Moines. Those who did not attend sang in the choir at St. Ansgar's. The next weekend, we had choir, class on "Capital Punishment" and LYF at five with supper and miniature golf. Our Sunday School class discussed the Apostle's Creed the next week, and that Wednesday, we went boating and water skiing. The last Sunday in June, we spent the whole day at Backbone state park with worship, election of officers, hiking, swimming and so on.

The theme for July was "Re-creation." The first Sunday was set aside for family activities. The second Sunday, our class began a discussion of Roman Catholicism, with our meeting centering around our July service project. The next Sunday, we went to Blackhawk park for a picnic, and the following week,

we saw the movie "Glacier National Park" in color and discussed plans for the concession stand at the AELC annual convention. The last Sunday, we went to Beed's lake state park at Hampton for outdoor discussion, devotions, swimming and fun.

The August theme was "Planning." Our class discussed "merger" and the LYF meeting centered its discussion around the coming AELC convention. We also saw the movie, "The Big Reach" about the U.S. missile program. The week of August 9-14, we operated a concession stand at the AELC convention, with the proceeds to go to the International Christian Youth Exchange project. The next Sunday, our class discussed "Science and Religion" and went on a picnic that evening.

The theme for September was "Youth Loyalty." The first Sunday was again set aside for family activities. The weekend of September 9-11, we planned for a weekend camp at the YWCA camp grounds. At that time, we played, learned, worshipped, meditated, and generally got closer together. The camp was climaxed by the installation of the new officers and their presentation of the plans for the fall and winter.

On the pages, we printed times, dates and information for each week. We also included what other Lutherans were doing in the state, and quoted some pertinent things from various authors. We hope this helps you plan your year.

### AELYF Doin's

**Greenville, Michigan.** The Caravan was here August 19 and 20, and we had a fine meeting. On Friday afternoon, they met with the confirmands, and in the evening, they presented a special program for the family fellowship evening after a potluck supper. Saturday was spent with the officers and Friends of Youth, with another session for the whole group on Saturday night. We were proud to have one of our own LYFers in the Caravan team: Mary Ellen Nielsen.

**Cedar Falls, Iowa.** We held our planning retreat for the year at Backbone state park on Sunday, September 11. Leaving Cedar Falls at 7:30 a. m., we worshipped at the park under the direction of our Friends of Youth. The rest of the day was spent in planning the program for the year, with some time off for fun and recreation. It was a good idea, have you tried it?

## AELYF Convention and Workshop

Withee, Wisconsin

November 4, 5, 6

TOTAL: COST \$6.50

Send \$1.00 Registration Fee to

Rev. Beryl Knudsen, Withee, Wisconsin  
by October 25, 1960!



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## What Can We Share ?

Another talk given at the panel discussion WMS meeting, Waterloo, Iowa.

For 12 years I have been wandering around in the wilderness of other Lutherans — at times as a student or a teacher, and at other times as a worker with students for the National Lutheran Council or as a Home Mission worker for the Augustana Lutheran Church.

Two years of Home Mission work in Utah, Idaho, Montana, Oregon, Washington and British Columbia, Canada, meant house-to-house canvassing on foot in 23 communities totaling nearly 24,000 calls to discover whether there was sufficient interest to start a new church.

All this experience from Oregon to New York City has been a real education, but there's something "hykkelig" about being back with the "happy" Danes!

What have I learned from my wanderings among other Lutherans, other Christians, and other people?

In women's work, I found that there was more emphasis on Bible study. Often a woman in each circle was appointed the Bible study leader. She along with the leaders from the other circles met once a month to prepare themselves for their group's study.

World Day of Prayer services, often sponsored by the United Church Women in the community, were **by** and **for** women, often without a pastor in the group. Too often we feel that only pastors can communicate the gospel or lead in worship. We need to recognize that we are priests for one another even in this area, and that a pastor is called to prepare and guide his parishioners in their redemptive ministry to one another and to him.

This willingness to participate in services of worship and Bible study placed the emphasis less on the "doing" and more on the "being." In their active fulfillment of their role as people of God seeking to know His will for them, the usual money-making Smorgasbords, bake sales and bazaars of many Ladies' Aids were no longer meaningful.

Their stewardship of money came in thank-offerings, with no attempt to "raise money" for the church. Such giving is a response of gratefulness for the gifts given by God.

Perhaps because of this more active participation in the **real** ministry of the church, there seems to be more of a missionary sense among many of these denominations. Young men and women naturally enter full-time church work at home or abroad. Often those

who have become skilled in "secular" work move purposely into the challenges of church-connected work.

Many a time I have hungered for a session of singing with the "World of Song." Because I hunger for it, I want to think the world hungers for it, too. Perhaps it does.

And many a time I have yearned for the close-knit fellowship of our people, though I must immediately admit that I may have experienced more real fellowship among the strangers of the Home Mission communities than among the well-known people of some of our congregations.

You see, fellowship is not dependent on being of one nationality or of one mind — it depends upon being of one spirit. And this spirit is not governed by any human control. It is God-given and comes to meet our needs in most unexpected places and in most unexpected people. Whether we are seemingly professional hobos for the church traveling around in the world, or dedicated mothers keeping the home fires burning, all of us need constant cultivation and nurture.

Our merger may mean that we will gain a stronger emphasis on Bible study from them as they gain our heritage of song and fellowship. Through our continued contacts with them we will perhaps become more active leaders in worship and study within our homes and communities. Perhaps through this active participation in the **real** ministry of the church more of our young people will sense the call to full-time church work naturally.

One last comment:

Our folk school movement has much to give to a changing world as has been demonstrated in Nysted and Tyler. Bible study, worship, singing, fellowship — all this the modern harried and hurried American longs for. Can we continue to step beyond our circle and share, with open arms, the heritage we hold dear?

Norma Due.

Books are keys to wisdom's treasure  
Books are ships to lands of pleasure;  
Books are paths that upward lead;  
Books are friends: Come let us read.  
Books are the windows through which  
the soul looks out.

— Beecher.



# OPINION AND COMMENT



AS WE BEGIN the editing of LUTHERAN TIDINGS, heading down the home stretch toward merger and the eventual end of the paper, we are quite mindful of the responsibilities and the opportunities that are ours. We can do no more than assure our readers that we will do our best to continue the paper in the fine traditions of previous editors. We shall constantly strive to put our best into it so that our readers may get the most out of it. While we may experiment with minor changes from time to time no changes in editorial policy are contemplated.

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AFTER SOME consideration we are deliberately retaining the heading used for this page by the previous editor. Opinion and comment is exactly what this page is intended to contain. Views presented here will be those of the editor and may not necessarily represent those of the church, though it is certainly hoped that they will generally fall into the same orbit. We hope that sometimes our opinion and comment will strike a responsive chord among our readers. At other times it may collide head-on with the reader's views. In either case, if thought is stimulated, a purpose will have been served.

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TO OUR MIND, two recent and important news items within our church concern the movement of two prominent AELC'ers into a larger area of service in the Lutheran Church. Pastor Verner Hansen is moving into an editorial position with the Long Range Program for Parish Education. Dr. Erling Jensen, our convention chairman and one-time science instructor at Grand View College, goes to Muhlenberg, a ULC college, at Allentown, Pennsylvania, as president. While these two moves have no direct relation to merger, they are significant when viewed in the context of merger. Few of our pastors or laymen are better grounded in what we refer to as our heritage and we may be sure that this will continue to be reflected in the lives and work of these two men. In their movement into the larger circle (though we understand both will continue as members of the AELC) we see the emergence of new ties that will one day bind us together in the new Lutheran Church in America. We, therefore, not only congratulate them on their selection for these positions but we rejoice that through them we may all draw one step closer to our JCLU brothers.

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NEXT YEAR it will be sixty years since the first student, the late Pastor S. D. Rodholm, graduated from

Grand View Seminary. Since that time the seminary has functioned, along with the college, in Des Moines, Iowa. This fall the seminary has moved to Maywood, Illinois, where it is affiliated with The Chicago Lutheran Theological Seminary. It was our privilege to visit briefly at CLTS this summer and we came away with the feeling that our students will not only find great opportunities for intellectual advancement in this new setting but also that they will, in a short time, be at home there. Early reports, as found on pages 5 and 6 of this issue, confirm our impressions that the move was a wise one.

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A MISCONCEPTION seems to have arisen in the minds of many people concerning the status of the presidency of the AELC. Pastor Farstrup is president-elect and does not assume office until January 1. From other than a practical standpoint this is a small matter. However, for practical reasons, it must be borne in mind that Dr. Alfred Jensen is still president and will continue in that office until the end of the year. Dr. Jensen may be in the position of being a "lame duck" but he is hardly a "dead duck."

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THE SEVERE attack by Premier Khrushchev on the United Nations and its secretary general, Dag Hammarskjöld, may, in time, prove to be one of the best things that has happened to the U.N. At the moment, at least, it does appear that many who have been lukewarm or even hostile to the U.N. are rallying to its support. This is true not least of the U.N. critics in our own land who are now beginning to have some second thoughts about this agency.

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THE FIRST of the so-called "great debates" is over. While we can hardly agree with those enthusiasts who would put them in the same category as the Lincoln-Douglas debates of 1858, they do certainly represent a fresh approach to campaigning in our time. Both candidates acquitted themselves fairly well in the first round. But, in the nature of the case, TV debates are full of hazards both for the candidates and for the electorate. When candidates debate before a captive audience of some 60 to 90 million people, their appeal must be so pitched that the issues tend to recede into the background while the man emerges in the foreground. The danger, therefore, is that one may easily become more interested in personalities than issues. And, however much one might be tempted to think so, this election, as most elections, does not revolve around men, but issues.

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THE PROBLEM of dozing in church is as old as Eutychus. Pastors could tell many stories about nodding heads. One we heard recently bears passing along. An elderly man began to nod during the sermon and before long he was fast asleep. An embarrassed member of the family nudged him awake. Roused from his slumber, the man looking drowsily about and, seeing the pastor still in the pulpit, said in a loud voice, "What did you wake me for? He's not through yet."



# Church News From Around the World

## Hurricane Relief

**New York, N. Y.**—In the wake of **Hurricane Donna**, the Protestant churches of America have rushed cash and relief supplies to the stricken Caribbean area, which received the initial impact of the storm.

## \$22,000,000 In Loans

**New York** — The Board of American Missions of the **United Lutheran Church** in America was told that it has more than \$22,000,000, in outstanding loans to 883 United Lutheran congregations in the United States, Canada and the Caribbean.

Board treasurer Fred C. Eggerstedt of Richmond Hill, N. Y., reported to the 21-member board that the money is being used by the congregations for new church and parsonage construction and for the purchase of church and parsonage sites.

Besides the \$22,000,000 in loans, board members were told that 873 United Lutheran mission congregations were given outright grants totalling \$1,861,000 in the last fiscal year.

## Mr. Protestant

In New York last month, on his sixtieth birthday, **Dr. Franklin Clark Fry** was presented with the first copy of a biography entitled, "Mr. Protestant." Written and edited by his associates in the ULCA, the book gives a well balanced picture of Dr. Fry, who is today one of the foremost leaders in Protestant church life. In addition to being president of the United Lutheran Church in America, Dr. Fry is among the leaders in the National Council of Churches in the USA, president of the Lutheran World Federation and chairman of the Central and Executive Committees of the World Council of Churches.

## LWR Supplies to Nine Countries

**New York**—(NLC)—Supplies shipped to nine countries in August by **Lutheran World Relief** totaled nearly 21 million pounds and were valued at \$1,604,608.

Food for a supplementary feeding program for school children in Yugoslavia represented a major portion of the shipments. The agency sent 14,018,766 pounds of powdered milk, flour and rice valued at \$732,985 to the country.

The second largest food shipment went to India — milk, wheat, corn and rice weighing 3,583,127 pounds and valued at \$310,470.

Korea received 1,098,945 pounds of food valued at \$50,760.

Of the food shipped in August, 20,381,355 pounds valued at \$1,241,024 represented surplus commodities donated by the U. S. government.

Taiwan, Yugoslavia, Germany and Korea shared the 315,890 pounds of clothing, bedding and shoes shipped during the month. The value of these supplies was estimated at \$299,656.

Substantial amounts of medicine also were sent

overseas in August — eight cases valued at \$13,000 to India and two cases valued at \$3,000 to New Guinea. It was the first time New Guinea has received supplies through LWR. The medicine will be used in a hospital of Lutheran Mission New Guinea.

Four cases of vitamins valued at \$10,000 included in the month's shipments went to Hong Kong.

Lutheran World Relief, the material aid agency serving the eight National Lutheran Council church bodies and the Board of World Relief of the Lutheran Church—Missouri Synod, has now distributed a total of 745,882,299 pounds of relief goods valued at \$118,051,761 in 34 countries since the program was started in 1946.

## The Protestant Hour

**New York**—The Rev. Dr. Edmund A. Steimle, one of America's foremost radio clergymen, returns to the coast-to-coast radio airwaves on Sunday, October 9, to deliver the first of 10 radio sermons on the **United Lutheran Series of The Protestant Hour**.

The Protestant Hour, produced cooperatively by The Methodist Church, the Protestant Episcopal Church (fourth province), the United Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., and the United Lutheran Church in America, is aired on more than 400 radio stations in the United States and Canada and has a weekly audience of millions.

Audience mail pouring into the Atlanta (Ga.) Protestant Radio and Television Center, where the series is produced and distributed, indicates that his appeal is a combination of articulate Christian theology and a "God-given talent" for talking with each listener. The so-called "Steimle technique" of conversational preaching has attracted the attention of religious broadcasters outside of his own communion.

Dr. Steimle, tagged by radio and church leaders as "one of the freshest Voices in American Protestantism," is no newcomer to coast-to-coast radio listeners.

Since making his debut on The Protestant Hour in 1955, he has made frequent appearances on CBS-Radio's "Church of the Air," NBC-Radio's National Radio Pulpit, and has been presented the past three years on a 13-week segment of NBC-Radio's "Art of Living."

Music for the United Lutheran series will be presented by the Wittenberg University Choir under the direction of Prof. L. David Miller, head of Wittenberg's School of Music in Springfield, Ohio.

## Religious Issue Minimized

**St. Louis, Mo.**—(NLC)—A panel of four **Lutheran editors** and two seminary professors agreed here that the religious beliefs of this year's presidential candidates should influence "enlightened voting" in November. But all expressed the hope that the issue would not be the deciding factor in the election.

The question was discussed at a banquet during the 47th annual meeting of the National Lutheran Editors' and Managers' Association. Concordia Publishing House, an affiliate of The Lutheran Church—Missouri



Synod with headquarters here, was host to the two-day meeting, September 20-21.

Participating in the discussion were Dr. Albert P. Stauderman, Philadelphia, associate editor of *The Lutheran*, weekly news magazine of the United Lutheran Church in America; Dr. Edward W. Schramm, Minneapolis, editor of the *Lutheran Standard*, bi-weekly organ of The American Lutheran Church; Dr. Edward E. Ryden, Rock Island, Ill., editor of the *Lutheran Companion*, weekly of the Augustana Lutheran Church; Prof. John Strietelmeier, Valparaiso, Ind., managing editor of the *Cresset* magazine; Dr. Alfred M. Rehwinkel, professor of historical theology at Concordia Seminary here; and Dr. Carl S. Meyer, director of the seminary graduate school.

All the editors took cognizance of the statements which Democratic candidate Senator John F. Kennedy has made concerning his position as a Roman Catholic on separation of church and state.

They noted that their respective publications had carried news items about the religious issue but had not and do not intend to favor either candidate editorially. The consensus was voiced in the view that "if we don't speak out, we leave it to the preachers of hate, and we don't want to be on their side."

While recognizing that the religious issue could not be ignored, the panelists stressed that there were "far more important issues," such as foreign aid, in the political campaign. "If this election is decided solely on the religious issue," said one editor, "it would be a tragedy and we should all weep."

Moderators for the discussion were the Rev. Arnold A. Wessler, editor of the *St. Louis Lutheran*, and Elmer F. Kraemer, *St. Louis*, editor of *The Lutheran Layman*.

### Augustana Choir Acclaimed

On Sunday evening, September 4, the **Augustana College** (Rock Island, Illinois) **Choir** presented a concert in the historic Uppsala Cathedral in Sweden. An audience of 2,000 persons was present. The choir was well received and a music critic in the Uppsala newspaper pronounced it "one of the most beautiful choral concerts ever heard in the cathedral." The choir of 56 members, which has been hailed in both America and Europe is currently touring Sweden.

### Lutheran Editors Told . . .

St. Louis, Mo. — (NLC) — America's Lutheran church bodies were called upon here to acknowledge the unity that already exists between them as followers of Christ.

Public acknowledgment of existing unity was stressed by Dr. Philip A. Johnson, public relations director of the National Lutheran Council, as a "next step" in closing the ranks of a divided Lutheranism.

"For Lutheran Christians who accept the Holy Scriptures as the inspired word of God, and the Lutheran Confessions, to withhold acknowledgment of unity," he said, "is a compromise of Christian witness far more serious than that of standing together — to pray and to preach — while we disagree on certain matters of practice."

Speaking at the 47th annual meeting of the **National Lutheran Editors' and Managers' Association**, Dr. Johnson asserted that "we don't manufacture unity, it is a gift of the Holy Spirit."

"Our role," he told the church editors and publishers, "is to discover, acknowledge and express His gift of unity."

Dr. Johnson noted that in the near future most of the Lutherans in America will hold membership in three church bodies — The American Lutheran Church of 2,250,000 members, formed by merger of the Evangelical, American and United Evangelical Lutheran Church; the Lutheran Church in America of 3,300,000 members, expected to be organized in 1962 by merger of the United, Augustana, Finnish Evangelical (Suomi Synod) and American Evangelical Lutheran Churches; and the Lutheran Church—Missouri Synod of 2,400,000 members.

Pointing out that these groups have cooperated on the national level in many areas of activity, the speaker charged that "we have been practicing a unionism of the elite, but the man in the pew and the pastor in the pulpit don't realize it."

"If it's not wrong for leaders to meet, pray and work together then it's not wrong for followers, and it's not wrong for editors to recognize the fact," he said. He suggested further that it was "time for forms and structures to catch up with our practice."

Dr. Johnson urged that members of congregations of the several bodies "ought to step across the street" and get acquainted with each other.

"If we can't break the bread of the Sacrament together, we could and should break the bread of Christian friendship," he said. "If we can't yet preach freely in one another's pulpits, we can exchange views in one another's living rooms."

### Lutheran Students Supporting . . .

Chicago—(NLC)—A pledge to "give all possible support to constructive student non-violent movements" has been made by the Council of the **Lutheran Student Association of America**.

The Council, governing group of the LSAA, issued a statement calling on all of its campus groups "and the many individual students affiliated with them" to actively participate in the movement to end discrimination.

"As a national association of Lutheran students associated with the National Student Christian Federation," the Council said the LSAA is "concerned with the nation-wide problem of racial discrimination."

It pledged "to give the racial frontier of the Christian world a high priority in our life together" and "to do everything in our power to end effectively racial discrimination in the churches and community."

### College Expansion . . .

**Chicago, Illinois**—The pace of future expansion in the 15 colleges and schools of a new Lutheran denomination will be discussed here October 3-5 at the first formal meeting of its educational leadership.

Distribution of nearly 2½ million dollars in church subsidy funds for next year will be made during the



# A Bowl of Hope a Day

by: William Gale

Mr. Gale, a member of the Protestant Episcopal Church, has served in Korea for three years in the ministries of relief and rehabilitation carried on there by the American churches under the general direction of Church World Service.

Korea has never been able to produce enough food to feed all its people adequately and the situation has grown steadily worse since the Korean war.

Today, six years after the fighting, there is still a hard core of about two million people who need help desperately if they are to maintain themselves at a bare subsistence level. They are scattered from westernized Seoul to primitive and remote mountain villages which seem not to have changed for generations.

It is comparatively easy to distribute food and clothing to the widows, orphans and old people living in the many institutions set up in Korea for their care since the war, but reaching the widely scattered victims of war and poverty presents a definite problem.

However, a way to help at least 75,000 of them has been found by the churches working together through Church World Service in Korea.

This has been through the establishment of feeding stations, each tailor-made to fit the particular needs of its locality.

One hundred and twenty such stations have been set up in various parts of the country.

In Seoul, one station on the grounds of a large missionary hospital near the Seoul Railway Station provides food for more than 700 meagerly paid laborers and for 1,300 indigent people living in shacks and tents in the area.

Another feeding station is in a tiny mountain hamlet 200 miles south of Seoul. Here 500 impoverished farmers and villagers are given a daily bowl of hot cornmeal mush. Many of them walk as far as three miles to get their daily ration.

One of the most encouraging aspects of this program is that responsibility for it is shared by Korea Church World Service and the local Korean community and churches.

The foods are United States surplus commodities donated by the American government and distributed through funds given by American churchgoers in appeals like Share Our Surplus and One Great Hour of Sharing. These funds also assist in erecting the feeding stations and with fuel, labor and administrative expenses.

The feeding station program has many potentialities.

meeting, to be conducted by the new Board of College Education of The American Lutheran Church (The ALC).

The new church of 2¼ million members is the result of a merger last spring involving the American, Evangelical and United Evangelical Lutheran churches (ALC, ELC, UELC).

ties. The stations are points of contact between representatives of our churches and people who need help of all kind, not food alone.

For example, this year more than two million pounds of used clothing were sent to Korea, donated by churchgoers in the United States and Canada. Much of it went to residents of social welfare institutions, but two huge distributions of winter and summer clothing were made at the stations.

In this work non-Christians among the recipients — in preponderant majority — are seeing for the first time tangible evidence of Christian love and concern demonstrated not only by a foreign religious relief agency but also by Christians among their own people.

Korea is going through many social changes. A centuries-old society based on the teachings of Confucius is breaking down, and new concepts and methods are being adapted for Korean use.

The Church and its Christian witness are playing a vital part in this change, introducing — among other concepts — the ideal of social responsibility in the larger community beyond one's own family.

## Rambling Wreck

Bumping over the mountain roads of Burma is a gallant old truck that most Americans would have turned in for a new model a dozen years ago. On its radiator is a two foot square metal cross, illuminated at night by a strong light to identify it to the rebels and bandits who infest the mountainsides around Kentung and Taungyi.

Citizens are ambushed and killed by these desperadoes every week—but the truck has never stopped, or even dodged, a single bullet. The truck has a history in which American Christians can take justifiable pride. It is a survivor of six vehicles sent to Burma in 1946, through Church World Service, international relief agency of American Protestant and Eastern Orthodox churches.

For four years it saw punishing service in the far north, then was driven back to Taungyi to be junked. But a Christian Burmese physician, Dr. San Hliang, saw the truck and decided that anything that could still run was worth a second chance. He rescued it from the junkyard, made considerable repairs — and converted it into a mobile clinic, to carry healing and health education to the remote villages of Burma.

That was in 1950. Today, after 10 years, Dr. Hliang and his truck are still a team. Everyone in the hills knows the sight of its paneled sides and the sound of its ancient motor as it chugs courageously up the slopes to help them. In continuous use every year during the eight months of the non-rainy season, it has traveled at least 200,000 miles over rocky and rutted roads in the hundred miles of mountains that it serves.

Someday — though there is still no sign of it — the metal, and rubber, and wire of the stalwart old truck will shiver into motion for the inevitable last ride. But it will live far beyond that day in the memories of people grateful for the mercy it has carried in the name of Christ.

— Church World Service.



## News From New England

**Pastor's Conference, Camp Calumet  
Ossipe, New Hampshire**

Seventy-five pastors of the four merging churches in New England enjoyed some wonderful days of good fellowship at Camp Calumet, August 28-30. The camp is at present owned and operated by the New England Conference of the Augustana Lutheran Church. During the summer camping season of eight weeks 1,500 children attended. Its facilities are of the best. The pastors took over just after the last group of children had departed.

The speaker was Dr. John Billinsky, Guiles Professor of Psychology and Clinical Training, Andover Newton Theological School. His theme was: The Pastor as a Counsellor.

Representatives from the four merging churches spoke to the pastors. Rev. H. O. Nielsen, Newington, Connecticut, represented the AELC. He was the only representative from this Synod and when it came time for the respective groups to meet to discuss synodical interests he was seen by the jealous brethren attending their sessions out in the middle of the lake fishing.....

All the pastors owe a special "thank you" to the Augustana Conference of New England for paying our traveling expenses. The conference was a fine beginning in getting acquainted. We will meet again next year. Come and join us.

**Holger O. Nielsen.**

## African Freedom . . . .

Antsirabe, Madagascar—(LWF)—Africans outnumbered Europeans and Americans more than two to one among the delegates, speakers and other participants at the second **All-Africa Lutheran Conference**, according to registration figures released here.

The 250 delegates and guests were told that "Restoration to Africans of their freedom and independence should help to open the hearts and minds of multitudes of Africans to the Gospel more than ever before."

The new factor in the situation will be the removal of "the prejudices and hatreds created by the master-and-servant relationships engendered by colonialism," His Excellency Emmanuel Abraham of Addis Ababa, chief of political affairs in the cabinet of the Emperor of Ethiopia, said in the conference keynote address.

"It is bound to take time to blot out the effects of colonialism and exploitation from the Africans' mind," said Mr. Abraham, who is a member of the Lutheran World Federation Executive Committee.

"But I dare to hope that the Christian love which every missionary and every Christian foreigner living in Africa may show to Africans by the way they speak, act and live among them will go a long way in removing any suspicions and scepticism that may be lingering in their minds."

## African Churches Urged . .

Antsirabe, Madagascar—(LWF)—**African Lutheran Churches** "ought to take more responsibility for medical and welfare work" which mission agencies have started and carried on in their areas, the second All-Africa Lutheran Conference declared here.

"We feel our Churches cannot dispense with medical work as an expression of Christian mercy," the church representatives said in an adopted resolution. "Up to now, all institutions have been run and subsidized by the missions."

"As we are now trying to form indigenous Churches with African leadership, these Churches ought to take more responsibility for medical and welfare work. We suggest that the Churches should spend a certain percentage — for example, five to ten per cent — of their total income for this work."

The resolution was one of several passed by the conference calling for measures to strengthen Lutheran medical and social work in Africa. It was interpreted here as a major index of the readiness of the African Churches to assume responsibility for the entire range of Christian work that had been originally developed by western missions.

A series of adopted recommendations from another committee stressed "the compelling need (for) raising the standards of theological education at all levels throughout the Church." Resolutions were passed also with respect to ways for stimulating stewardship and lay Christian life in the African churches.

## Things Look Good . . . .

New York — The Rev. Dr. Donald L. Houser, executive secretary of the Board of American Missions of the **United Lutheran Church in America**, received the following quarterly report from members of a new mission congregation in the Middle West:

"New interest. Many new faces. The future looks good. Pastor leaving."

## Responsible Parenthood . . .

St. Andrews, Scotland. A call for bold discussion among Christians of the doctrine of responsible parenthood in family planning was issued by Bishop Stephen F. Bayne, Jr., executive officer of the Anglican Communion, at a session of the **World Council of Churches Central Committee** in St. Andrews.

He suggested that the time has come for a full ecumenical discussion of the whole area of the theology of sexuality and of marriage itself.

Former Episcopal Bishop of Olympia, Washington, Dr. Bayne said that despite the "perplexity and division within the Christian camp" there is an astonishing degree of consensus, particularly among Anglicans and Protestants.

The bishop said that it is of great importance that "the area of disagreement within the Christian family is not as to the principle of family limitation itself but rather as to the permissible means of such limitation."

He continued: "The fact of the population explosion is kindergarten knowledge, but it is not the gift of life itself which is the problem; it is the irresponsible stewardship of life."

"To think of Christian marriage," the bishop continued, "as merely a device for procreation is to deal with men and women as if they were cats and dogs. The duty of procreation is a primary one but it is not the only one. There are duties to neighbors, duties to the community, duties to holiness, duties to vocation. Christian living is the act of reconciling differences in the light of our creation and redemption."

## "The Lord Is in This Place"

(Continued from Page 8)

Christ in many ways may give you the grace of discernment so that doubt may give way to faith, faith to witness, and witness to service, and all for the GLORY OF GOD.

"Surely, the Lord is in this place, and I did not know it." Never to discover this is nothing less than tragic, but to have this truth dawn upon our minds is to know the difference between a world of thought where God is excluded and a world of thought where He is known to men as Lord. Amen.

## District VI Convention Report

(Continued from Page 7)

of the church and its mission. The LCA is a new church that has grown out of the discussions of the men on the JCLU. It is more than the merger of four bodies. We need not be afraid of the new liturgies and hymnal because they contain great treasures we should be willing to enjoy.

With coffee served after the meeting the convention came to a close. As always, the hospitality of the host congregation was very much appreciated as were the fine meals. I wish to express the thanks of the district for this hospitality.

**Mrs. Chester Peterson,**  
District Secretary.

## THE NICE STRANGER

I am a nice stranger. I never complain. When I go to church, I never object if the usher leads me down to the front seats and puts me in a pew while the members crowd the back seats to watch better my embarrassed march. I just take it like a gentleman.

I am a Nice Stranger. I never growl when I have to push by the feet of members who take the seats on the aisle and refuse to move out of their places for anybody. I just sit down meekly. I am an ideal visitor.

I never create a scene, if, at the close of the service, nobody speaks to me. When people gather into tight little groups it doesn't bother me at all.

I am a Nice Stranger, and I am too polite to say anything about any of these things.

I JUST DON'T COME BACK.

(From the **Emanuel Messenger**,  
Los Angeles.)



## OUR CHURCH

**Des Moines.** Grand View College is bulging at the seams again this year. A total of 623 students are enrolled for the first semester. Of these, 478 are enrolled in day classes and 155 in evening classes.

**Muskegon, Michigan.** Work is progressing on the construction of an addition to Central Lutheran Church here. It is expected that the work will be completed by Christmas time. The new wing will increase the seating capacity by one-third and will double the floor space in the basement. Six classrooms, a large office area and a modern kitchen are included in the plan which is expected to cost about \$75,000. Two-thirds of the funds are now on hand. Pastor at Central Lutheran is Edwin E. Hansen.

**Salinas, California.** Beginning in September, two services will be held in St. Ansgar's church each Sunday. The step has been made necessary, Pastor Paul Nussle writes, in order that the growing attendance and increasing membership may be accommodated.

**Omaha, Nebraska.** Congratulations to Pastor and Mrs. W. Clayton Nielsen, who welcomed a 9-pound girl, Melanie Jolene, into their family on September 6. Two boys, Warren and Lance, make up the rest of the family in the Omaha parsonage.

**Marquette, Nebraska.** Pastor Harald Ibsen was installed as pastor of St. John's church here on Sunday afternoon, September 4. September 8 marked the Ibsen's 25th wedding anniversary and also the

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October 5, 1960

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25th anniversary of Pastor Ibsen's ordination.

**Los Angeles, California.** One of the women's groups here sponsored an unusual event during September, a "baby shower" with Lutheran World Relief as recipient. Guests brought baby clothes, blankets, diapers, etc., to a special luncheon, following a Sunday worship, and a large amount of fine goods was donated. Also donated were \$30 in cash by guests who brought no gifts. The program included games for adults and children. Pastor Verner Hansen leaves Los Angeles on October 16, and his address, until further notice will be 2900 Queen Lane, Philadelphia.

**Iowa District.** Pastors Carlo Petersen and Charles Terrell, of Ringsted and Newell, respectively, have been invited to join the building committee and be members of the camp staff for 1961 for the new ULCA camp which is being constructed at East Okoboji Lake in northern Iowa. AELC youth have also been invited to participate in this camping program in 1961.

## Conquering Human Barriers

(Continued from Page 4)

The soul of man is of infinitely greater concern, no matter whether he lives in Africa, Asia, Latin America or anywhere else. While concerned about the material welfare of the world's millions of underprivileged, the Christian Church tries to bring into focus the will and the love of God for the souls of men. This concern is not nearly as large or as strong as it should be.

Thousands of Christian Missionaries represent the Church of Christ in many lands. We of the AELC have been interested in the Santal Mission in India almost 60 years. Dr. Frank Laubach in his world-wide effort to teach illiterates to read, says that two-thirds of the world's people are still illiterate, in slavery, in debt and fear because they cannot read. By his own short-cut technique he is able to teach a thousand persons a month to read - even the most savage cannibals of interior New Guinea. And what does he teach them to read first of all? The simple story of Jesus Christ, the Savior of men. The world's illiterates are not only anxious to learn to read, but to know the Gospel also. Billy Graham on his world crusade has addressed millions of people. Whether we agree with his methods and techniques or not, we must admit that he takes Christ's mission mandate seriously and literally when He says: "Go into all the world and preach the gospel to the whole creation." The souls of men count for something.

When President Eisenhower and the U. S. state department several years ago sent Marian Anderson, to visit 13-14 foreign countries on a goodwill tour, it was an attempt to demonstrate the international goodwill of our people toward other peoples of our world through a Christian citizen, prominent in her own right. I like to think that Marian Anderson gave expression to our common Christian faith in God and to the ideal of human brotherhood, when she sang the Negro spiritual: "He holds the whole wide world in His hand," to vast throngs.

The church attempts to capture the souls of men, to overcome their enmities and win their friendship. The soul of man is the most important thing about him because it has an eternal destiny. Man needs to know the Gospel of salvation and experience the oneness of all people in Christ. Christ has lifted our horizons of life and helped us to see that the ultimate goal for all mankind must be directed toward the unseen, toward the heights of the spirit that all, by faith in His redemptive love, may become the children of God.

Christ has fitted and conditioned us to help promote this world-wide program of making life larger, fuller, richer and happier through Christian unity among people and nations everywhere. We are a part of the Christian Church universal. "There is one body and one Spirit...one Lord, one faith, one baptism, one God and Father of us all." The vertical relationship has been established; we have been liberated, justified and baptized into an eternal covenant. This oneness with Christ must result in a oneness with other Christians. We cannot be Christians in a vacuum. The vertical relationship with God, the Father, must be extended horizontally. It is this togetherness and fellowship which must be written large over the whole business of Christian living. The barriers that stand between man and man create problems of integration, struggle between capital and labor, tensions in foreign relations and extreme difficulties in promoting world peace, etc. We have not been too successful in cutting across human barriers and in building a Christian society where all are one in Christ Jesus. Winning friendship, goodwill and the soul of man cannot be done by legislation and the display of force. Here something more than the power of man is needed. The approach must be made on the spiritual level with the power of the Spirit and the truth of God.

For us who have accepted Christ as Lord in our lives, life is much larger and roomier than it was before, because we have been changed from bond-servants of sin into sons of God. As sons we are better equipped for life and dealing with its problems. Life has greater meaning and a better purpose. We have learned to recognize our own impotence; how to find the will of God and to submit our will to His; and to draw upon the resources that He supplies. No man can work effectively in the realm of the spirit without drawing heavily upon the resources of God's forgiveness and the strength revealed and established in the life of Christ. Only in proportion as Christ has a hold upon us, as we respond to the direction He gives, as we have been redeemed out of self into His spirit and likeness can we really be conditioned to serve Him and our fellowmen in a nobler and better way.

It is God's will that all men shall come to the knowledge of the truth of salvation as revealed in the Gospel, to that oneness in Christ, which makes all men brothers in Christ, regardless of human differences and makes Christ the Lord and Savior of all. May God use us to make known to those within our reach God's great love and forgiveness and the inexhaustible power of His Gospel.