

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

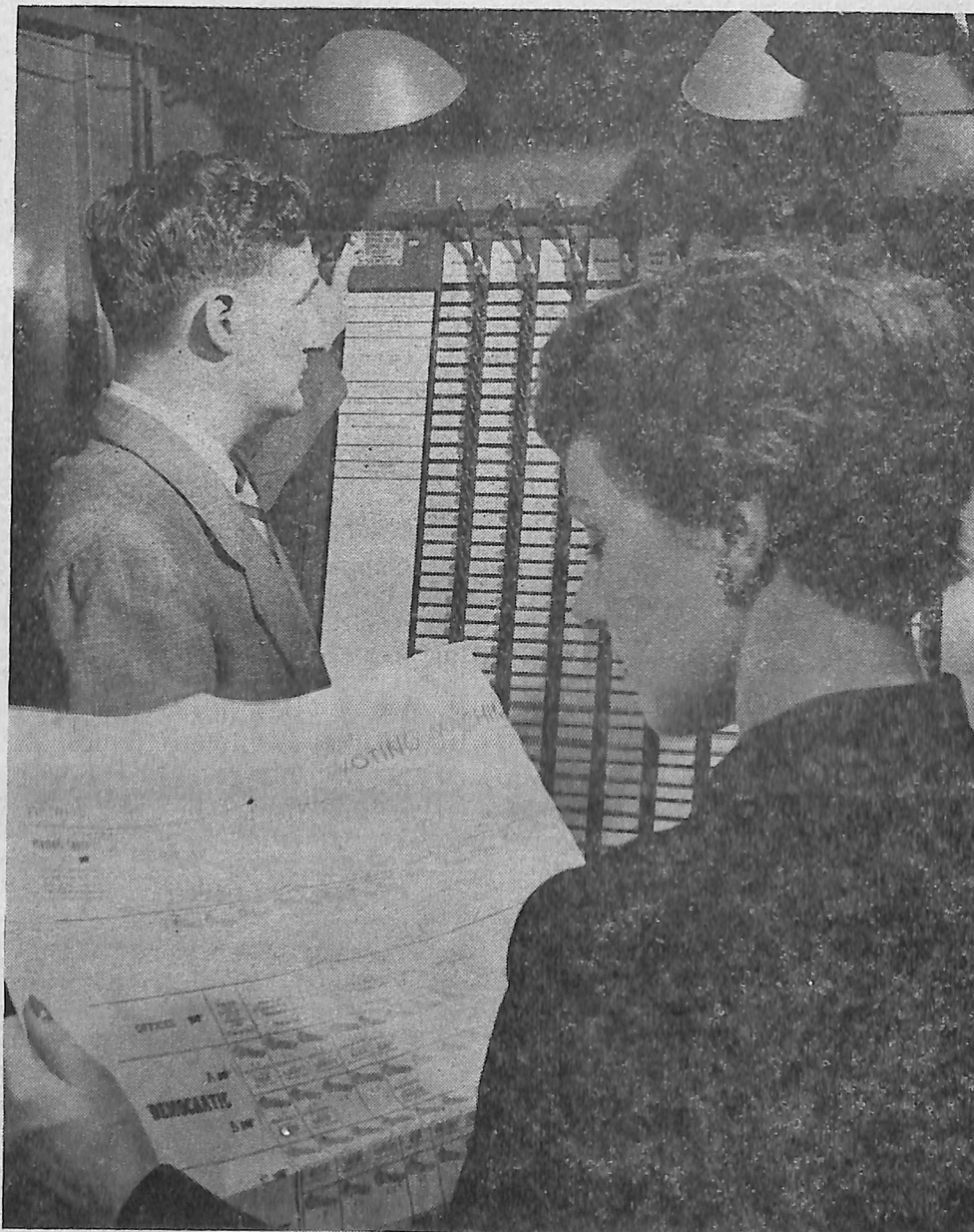


photo by: Carl G. Karsch.
courtesy of: Presbyterian Life.

*" every voter, as surely as your chief
magistrate, exercises a public trust."*

Grover Cleveland, 1885.

Heirs According to Promise

by: Pastor Beryl Knudsen

A few weeks ago at the invitation of our Synod, it was my privilege to attend a Town and Country Pastor's Workshop at the University of Wisconsin at Madison, Wis. This meeting initiated by the Division of American Missions of the National Lutheran Council, was held for the purpose of studying some of the problems faced by the town and country church, as it seeks to maintain itself and grow in a situation of population migration to the urban areas, due largely to technological advance and its economic effect on the rural scene.

I was quite impressed with some of the ideas expressed at that workshop as we pastors and priests were being taught by men and women of different professions. Perhaps it was the manner of our instructors more than the subject matter but, whatever it was, some of the pastors and priests in attendance began to express the idea that they had to be vitally concerned about their status as ministers. One of the group stated rather directly his concern about status, in implying that he would no go out on a parishioner's farm and help with the milking because this would possibly cause him to lose status with his people. Some of us disagreed with this attitude.

In my opinion, this business of striving and seeking for status is just plain too important to many of us, and here I certainly include we pastors. We are much too conscious of the position and place we hold or wish to hold in relation to our fellowmen. We expend a lot of time and effort straining and seeking status, and we do so in futility, because in actuality true status is not something we can attain by striving or seeking.

The disciples of Jesus were on more than one occasion seeking for status. Frequently we find it recorded in the Gospels that they were disputing among themselves as to which would be the greatest, and which would have the highest place in the Kingdom of God. On one of these occasions, Jesus dramatically taught them about status as He placed a child among them and said "Truly I say to you, unless you turn and become like children you will never enter the Kingdom of Heaven. Whoever humbles himself like this child, he is the greatest in the Kingdom of Heaven."

Yes, the status for the disciples was, as it is for us, the status of the child in the Father-Child relationship, and this is our **only** status. We are the sons of God; and if sons, heirs, heirs according to promise!

As Christians, our status is given. It is given us by God through Jesus Christ. We are His! We are His heirs according to His promise and we can never hope to aspire to a higher status. The promise which makes us heirs is the promise of God in Jesus Christ. It is the assurance of a life with God now and in eternity. Jesus said "He who believes in me, though he die, yet shall he live;" Jesus said "My peace I give to you;" Jesus said "For God so loved the world that He gave His only son, that whoever believeth in Him shall not

A Convention Devotional Hour Sermon on the Theme: "You Are All One in Christ."

perish, but shall have eternal life." These are only a few of the many promises which Jesus gives and which add up to the one great promise which we hear and ought to thrill to every Sunday morning:

**"Almighty God our Heavenly Father
has had mercy upon us
has given his Son to die for us
has forgiven us all our sins
has given us the power to become the children of God
has promised us His Holy Spirit
He that believes and is baptized shall be saved."**

This is the promise according to which we are heirs and can thus claim the supreme status of sonship.

Now an heir to a fortune of money is ordinarily not obliged to spend his inheritance in any prescribed manner. He is usually free to do with it as he wishes. Not so with the heir who receives the legacy that God in Christ gives. He is bound to use it in a way that gives glory to the Giver. To attempt to use it in any other way is to lose it. Jesus said "He who would save his life will lose it." We can restate it in another way without doing an injustice "He who misuses his life, his God-given place in life, will lose it."

In the Book of Acts we have the story of Ananias and Sapphira. These two people who held out for themselves and thus withheld from the community of the early Christian Church. They were selfishly seeking a status other than that which was rightfully theirs. And we know their fate. They died! That is all that is said, they died — physically we can presume — but even more tragically they died spiritually as they selfishly grabbed for more; for a higher place for themselves. What could have been their great gain proved to be their tragic loss.

It never works to seek to misuse our God-given place in life. We are given a status, sons! heirs! This status cannot be corrupted to serve selfish ends. It can only be used to the glory of God. The calling of God to be His children; His heirs according to promise, must manifest itself in useful service to God and man. So let us accept our God-given status as sons; as children of our Heavenly Father; as heirs of the richest heritage possible. And let us live and serve fully and richly as we look to the future in the challenging and exciting environment of our new Church.

Let us always remember our privileged place and our consequent exacting responsibilities as the heirs of God according to His promise.

Lutheran Tidings - PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.

Second class postage paid at Askov, Minnesota.

POSTMASTER: If undeliverable as addressed attach Form 3579, give new address, and return entire paper at transient second-class rate (P. M. 355.343; 355.334; 158.22) to

LUTHERAN TIDINGS, ASKOV, MINNESOTA

Return Postage Guaranteed

Editor: Rev. Thorvald Hansen, Cozad, Nebraska.
Circulation Manager: Svend Petersen, Askov, Minnesota.
Member of Associated Church Press

Subscription price: One year, \$1.25; two years, \$2.25

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

Beryl Knudsen is pastor of Nazareth Lutheran Church at Withee, Wisconsin.

Voting Is Not Enough!

by: Pastor John H. Gerberding

*A Denver Pastor Writes
of the Need for More
Christians in Politics.*

WHEN REGISTRATION books close across the nation in October, there will be more than 100,000,000 voters eligible to cast their ballot for president on November 8. Somewhere between 60 and 70 million of these will actually vote when the day comes.

Most everyone considers voting a dear privilege, but only about three out of five take time to use the privilege. Perhaps the readers of this paper have already heard that the Christian Church is thinking more seriously than it did about what voting has to do with being a Christian. Many leading voices have proclaimed that it is part of one's Christian duty to vote.

But is voting enough? If you go to the polls every two or four years, or perhaps twice in some years when there is a primary election, have you done all that is expected of a citizen?

More and more Christian scholars and leading churchmen are saying "No" to those questions. Voting is not enough. Politics is more important than just visiting the voting booth once in a while.

Some people will stay home on November 8 because they did not like either candidate, or they think that everyone on the ballot, from the sheriff on up to the president, is either a crook and at least a shady dealer. If he weren't, he wouldn't be messed up in politics, say some people. If you don't like the candidates, it's your fault! In every county and state, there are caucuses, assemblies and conventions which choose the candidates. There is always room for more interested citizens at these meetings. Some of them are decided by a handful of people, not because they are held in secret but because most decent law-abiding people don't bother to attend.

America was founded by people who took their politics seriously. For some of them the government of their city, county, state and nation was almost a religion. Thomas Jefferson, Alexander Hamilton, Benjamin Franklin and George Washington knew that politics and religion belonged together, and they worked at both as though the fate of the nation and their own eternal salvation depended on it. The Town Meeting was one of the most important events of the year in early American cities. Many such meetings were held in churches, which were often the only halls large enough for such gatherings.

We've come a long way from this healthy interaction between politics and religion. Many of us Protestant Chris-

tians have considered ourselves above politics, and have often fallen for the terrible error that politics is a dirty business, a game played by fat and selfish men in smoke filled rooms.

The result of this sad mistake in many places is that what we dreamed about has come to pass. Pressure groups have taken over, minorities have wielded power much beyond their due, and important decisions have been made by people least responsible to their communities.

It's time that middle-class white Protestants got back into politics. In your precinct there is a place for you to work. You can bet that there are a couple of tired committee people who want every Democrat or every Republican in your precinct to get out and vote, and who would welcome your help, as a chauffeur, phone reminder or election clerk.

When you read this article, it will be too late to do much about the candidates your party has chosen. But there was a time, last May, June or July, when every precinct in the nation caucused, and sent from two to four representatives to a county meeting, where again votes were taken, county candidates were chosen, and delegates were selected for state and national conventions. You could have been there if you wanted to be. Many times an aggressive committeeman or district captain or county party officer has gone to these meetings with a pocketful of proxies and your wishes weren't represented.

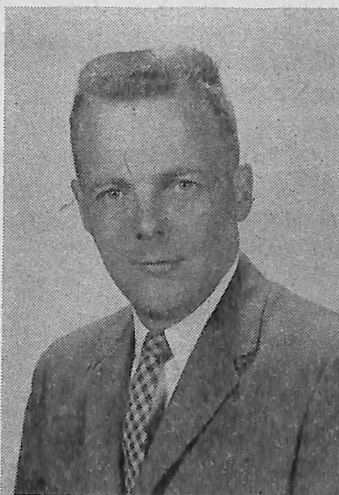
The machinery for decent government exists everywhere. If you don't like the government of your village, city township, county, state or nation, there is a place for you to work to change it.

If you think that Christian principles don't apply in politics, the reason probably is that you have permitted people who have no Christian principles to make decisions you should have been making.

"I'm an Independent"

Perhaps you have decided already that all this advice does not apply to you because you're an "Independent." Independents are just Republicans or Democrats with their hands tied behind their back. An Independent has about half a vote. He really doesn't decide much in any election. He's like the little boy who jumps off the curb to march behind the clowns. He's not really a part of the circus, but he helps to swell the crowd.

The two-party system in the United States is unique. There is nothing like it anywhere else in the world. It pro-



John Gerberding is pastor of Epiphany Lutheran Church, Denver, Colorado, and secretary of the Rocky Mountain Synod of the ULC. He is also president of the Young Democrats of Denver. He previously served parishes in Wisconsin and has also done some newspaper work. He holds a B. A. degree from Yale and a B.D. degree from Northwestern Theological Seminary. He is married and the father of three children.

motes stability, responsibility and is one of the bulwarks of our nation. Some cynical people say that there is really no difference between the Republican and Democratic parties. They point to arch-conservatives (chiefly in the South) in the Democratic party, and to liberals (chiefly in the East) in the Republican party, and then decide that both are equally rotten. Nobody ever decides that both are equally good, because if he once takes either or both parties seriously, he's bound to lend his support to one or the other.

There are critical differences in the parties. The most obvious difference between the parties was seen in 1932 when Franklin D. Roosevelt initiated so many reforms which changed the course of our nation, for which he is either heartily praised or damned even today. The Democratic party is still in general the party of social reform, the Republican party is still in general the party of conservatism, more anxious to preserve values of the "status quo." And America needs both emphasis. There are very few partisans so wild as to suggest that the country would be better off if one party controlled the White House all the time.

Jesus in Politics

Jesus was a political figure. The Pharisees and Sadducees were political parties. Jesus knew what they stood for, and often tripped them up over their own political opinions. In the twelfth chapter of Mark, Jesus takes on first the Pharisees and Herodians (verse 13 f.), then the Sadducees (verse 18 f.) and finally the scribes (verse 28 f.). St. Paul actually used his knowledge of the two chief Jewish parties to his own advantage (Acts 23:6 f.) by playing his own membership in the Pharisaic party against the opposing Sadducees.

Therefore, if the system of government in America is worth preserving, and most everyone in America claims loudly that Democracy is next to Christianity in importance, then the two party system is worth preserving. And the best way to keep our system of government and parties in order is to get in and pitch.

As a member of a party in my own state, I was surprised how important my opinion is. I attended my party's precinct caucus. There were only eight of us present, and I was elected to attend the county assembly. This election was informal, and my mere interest in attendance was enough to get me elected. Most of those present didn't want to go anyhow.

So I attended the county assembly. Of the 1,800 delegate, 1,400 were present and we chose all our party's candidates for the state legislature (House and Senate), county courts, and our county's delegates to the state convention.

I was thrilled to watch my vote being counted in a tight race which "dumped" an incumbent state senator from our county because he had voted to protect the rights of realtors in a new law which was designed to permit people of all races to buy property anywhere they wanted to buy it.

I was elected to the state convention, although the old captain suggested that since no one wanted to go from our district, he would carry all the votes. Some of us who had been put wise to his "shenanigans"

stopped that short. And he just grinned and gulped down our democratic decision.

At the state convention we heard one presidential hopeful and representatives of two or three others. We chose our candidates for the U. S. Senate, Supreme Court and Regents of the State University. We elected our delegates to the national convention and our party's national committee people. It was all done cleanly and above board, and most races were quite close.

Help Choose Candidates

So when I go to the polls in November, I'm not just going to have to choose between two candidates determined by strangers. I'm going to vote for candidates whom I helped choose. If in every case, the candidate is not the one I worked for, I'll grit my teeth and work harder next time to improve the ticket. And I know, that because the people I saw at the precinct caucus, county and state convention, were mostly decent interested citizens, that their decisions couldn't have been too far off base. If I didn't like some of the people who were making the decisions on the lower level, I would work to see that they were outvoted next time.

There weren't very many Christian ministers at these affairs. There were no Catholic priests or Jewish rabbis. But I knew that a good number of my colleagues were church-going citizens. Most all of them were interested in justice, equal opportunity for all. And the minority who were interested in only their own schemes were usually voted down. I didn't see the Catholics or the Masons or the Jews or the hoodlums taking over anywhere. But I did see a lot of vacant chairs where good Protestant Christians ought to have been sitting.

People who take the human earthy Bible seriously ought to be working harder in the human earthy business of politics. It is one of the best ways to exercise one's faith in a God of Justice and Love, and one of the best ways to put His Will into action through government.

Let's have a louder voice for the Christian Church in American politics!

Dazzling Discovery

William Barclay tells the story of Egerton Young, who first preached the gospel to the Indians in Saskatchewan. He found that the idea of the fatherhood of God fascinated the men who had hitherto seen God only in the thunder and lightning and the storm blast. An old chief said to Egerton Young, "Did I hear you say to God, 'Our Father'?" "I did," said Young. "God is your Father?" asked the chief. "Yes." "And," went on the chief, "he is also my Father?" "He certainly is," said Young. Suddenly the chief's face lit up with new radiance. His hand went out. "Then, you and I are brothers," he said, like a man making a dazzling discovery. To really discover afresh that we are brothers to every other person in the family of God is a dazzling discovery for anyone to make.

— R. E. Luccock in "The Power of His Name"
(Harper)

Reformation Day Thoughts

by: Dr. Jens C. Kjaer

*A Spark of Truth
Became a Flame of
Reformation.*



OUR CHURCH was founded by Jesus of Nazareth. When He asked his men: "Who do people say that I am?" Peter answered for the group: "Thou art the Christ, the Son of the living God." Upon this confession He established his Church. After his resurrection, the Son of God commissioned his men to make disciples of all the nations.

The men who loved Christ and who believed that He was the incarnate, dynamic Word of God obeyed his command. Inspired and sustained by the very Spirit of God they carried the story of the risen Christ to other parts of Asia, to Europe and Africa. What Jesus had said and done and the deeds and teachings of the apostles were recorded in documents which became the New Testament.

From time to time representative leaders of the Church tried to formulate creeds and systems of doctrines. Three of the surviving statements of faith are the Apostles', the Nicene, and the Athanasian Creeds. While the bishops of Rome, the popes, held that they were the divinely appointed heads of the whole Christian Church, other bishops and patriarchs disagreed.

The Western Church, or Holy Roman Catholic Church, grew into a wealthy and powerful empire whose leader in 1073 declared: "The Roman Church was founded by God alone; the Roman pope alone can rightly be called universal; he alone may use the imperial insignia; his feet only shall be kissed by all princes; he may depose the emperors; he himself may be judged by no one; the Roman Church has never erred; nor will it err in all eternity."

While the popes rose to pinnacles of secular power, devoted men of the Middle Ages continued to serve Christ in their parishes, schools and monasteries. They preached and taught and ministered in the spirit of Christ but grieved because malpractices, worldiness, greed, corruption and teachings not based on the Scriptures increased and went unchecked. Movements for reform came to naught, and men who dared to voice opinions in conflict with those of the Roman hierarchy were silenced. John Wyclif, "the Morning Star of the Reformation," who issued the first English Bible, escaped the public executioner, but his bones were dug up later, burned, and the ashes thrown into the Swift. Other early reformers, such as John Hus and Jerome of Prague, died in flames, and Savonarola was hanged and burned.

The cry for reform was ignored by the Renaissance popes who were less interested in the spiritual welfare of souls than in the pleasures of the flesh, power



politics and costly building projects in the city of Rome. To raise money these popes sold lucrative church offices to the highest bidders. One such sale cost the Roman Church dearly.

When Pope Leo X sold the Archbishopric of Mainz to Albert of Brandenburg, Albert borrowed heavily. To pay this debt and to raise money for the new St. Peter's Church, a sale of indulgences was organized.

Spell-binding salesmen led people to believe that if they purchased letters of indulgences, they might shorten their

own time in Purgatory or release souls already there. Purgatory, as may be recalled, is to the Roman Catholic a place or process of purification which the souls of many dead must suffer before they may enter Heaven.

Martin Luther did not believe that the popes had any power to shorten any soul's stay in Purgatory. He felt it was wrong to make the poor believe that they could earn forgiveness of sins by pilgrimages, the viewing of relics, or the purchase of letters of indulgences. Other devout men agreed with him.

But when Luther on October 31, 1517, posted his ninety-five theses at Wittenberg and invited other scholars to debate them, he did not anticipate the resulting storm. He was an ordained priest, a doctor of theology, a church administrator, and a university professor who after deep spiritual struggles had found peace of soul in Paul's statement: "The just shall live by faith." (Romans 1:17) He sought reform but not a schism.

The faith that saves, Luther felt, is not built on tradition, nor on the sayings of the Church Fathers, nor on the public pronouncements of popes or church councils, but on the Word of God found in the Bible. When at Worms, before emperor, princes and papal legate, Luther was asked to recant all he had said against the false teachings and malpractices of the Roman Church — and he had said much in debates, booklets, sermons and lectures — he knew that refusal might cost his life. Nevertheless, this was his stand:

"Unless I am convinced by Scripture or by right reason, for I trust neither in popes nor in councils, since they have often erred and contradicted themselves — unless I am thus convinced, I am bound by the texts of the Bible, my conscience is captive to the Word of God. I neither can nor will recant anything, since it is neither right nor safe to act against conscience. God help me. Amen."

The Bible was translated into several languages so that people might read what God had revealed to the prophets of Israel, to Jesus of Nazareth, and to the early Church. People began to read the Bible in the vernacular, sing hymns in their native tongues, and crowd the churches when followers of Luther preached.

Much of Northern Europe became "Evangelical Lutheran." England and Scotland severed their ties with Rome.

Belated reforms and the organized work of the Jesuits stemmed the tide in other countries, such as Poland, Southern Germany, France, Spain and Italy. Some areas won by Luther, Zwingli and Calvin were recovered by Rome, but Scandinavia and Northern Germany remained Lutheran. Today there are more than seventy million Lutherans.

Modern Lutherans base their teachings on the Bible, especially the New Testament. We believe that Christ lived and died and rose again that all men through Him might have everlasting life and have it abundantly. Christ to us is a living personality, the Word of God. Through the means of grace, the spoken, inspired word and the sacraments of Baptism and Holy Communion Christ is communicated to us. Believers in the Son of God constitute a mystic communion, the fellowship of saints, the temple of the Holy Spirit. In this temple God is progressively revealed and the believer sanctified.

We are a teaching church and place much emphasis on the proper instruction of our children and young people. We insist on a thorough education of our pastors and are developing long-range educational programs for all members and organized groups within the Church.

While we are not particularly interested in prohibitions and blue laws, we expect noble men to do noble deeds. To many of us the ideal Christian life is the grateful response to God's love for us.

Our church buildings are attractive houses of worship open to all. Here we hear God's Word to us, listen to great music, sing the inspiring hymns of the Church, and receive the holy sacraments. Here we realize that we are an evangelical church, a church for sinners, a teaching church, a Christ-centered church. Here we find food for our souls, comfort for our woes, forgiveness for our sins, life everlasting.

In our churches throughout the world we pledge allegiance to the greatest of all Kings, are confronted with the mightiest of all challenges, have our eyes opened to the profoundest of all needs, and find in dedicated service the deepest satisfaction known to men.

The highest achievements of old age are the married couple who have not quarreled too much, who have produced children and not alienated them, and who have received, as their final reward, the collusion of their grandchildren. The true history of the human race is the history of human affection. In comparison with it all other histories — including economic history — are false. It has never been written down, and owing to its reticent nature it cannot be written, but it has continued from generation to generation ever since the human race became recognizable.

E. M. Forster.

I shall light a candle of understanding in thine heart which shall not be put out. — **Apocrypha.**

Letter to Dad

Dear Dad:

You may not know it, but you're my hero. Sure, I know I don't always show it, and I'll probably never get up enough nerve to tell you in so many words. But it's still the truth: You're my hero! I realize that you're not perfect.....nobody is. But I'm going to grow up to be like you anyway. Whatever **you** think is Number One.....that'll be at the top of **my** list too. And whatever **you** have no time for, I won't bother with either. I'm going to be like you in a million ways that even you and I don't know, Dad, just because you're the star of my life.

That's why I was thinkin' the other day, Dad, about something you told me once. You said that it was very important for me to go to Sunday School. Remember? Well, I was thinkin'.....did you really mean it? I mean I can't figure it out, if all this is so important, why you don't **take** me to church instead of just **sending** me. Is it just kid stuff? My Sunday School teacher spends an hour every Sunday telling us about Christ and how everything in the universe hangs together because of Him. But I spend many hours every day with you and never hear a word about God and never see you bow your head to speak with Him or read His Book. You see, I'm sure to grow up to be like you, so that's why I want to know if it's really as important as you said, Dad. Or is God just like Santa Claus.....somethin' I have to grow out of? I wish you'd straighten me out, Dad, 'cause right now I'm mighty confused.

What I'm tryin' to say is, if you really think God is important for a guy's life, would you go **with** me next Sunday?

Love,

Your Son.

From: Hope Lutheran Messenger, Enumclaw, Washington

"Tomorrow," he promised his conscience,

"Tomorrow I'll do as I should;

Tomorrow I'll think as I ought to;

Tomorrow I mean to be good;

Tomorrow I'll conquer the habits

That hold me from Heaven away!"

But ever his conscience repeated

One word — and one only — "Today."

Tomorrow, tomorrow, tomorrow —

Thus day after day it went on;

Tomorrow, tomorrow, tomorrow —

Till Youth like a vision was gone;

Till age and his passions had written

The message of fate on his brow,

And forth from the shadows came Death

With the pitiless syllable, — "NOW."

District IV Convention**RINGSTED, IOWA, SEPTEMBER 16-18**

The theme of this year's convention was "The Church and Her Work" and the underlying thought which seemed present throughout the convention, in talks and discussions and in consideration of district business, was the anticipated merger which would make us a part of the Lutheran Church in America.

The messages presented to the convention reminded us that "We are the Church," that we have a continuing responsibility in the field of parish education, in youth work, in stewardship and evangelism, and in missions here at home. A report on the work of the Iowa Lutheran Campus Mission was presented by Rev. Gustav Riggert. Mr. Arthur Marck, executive director of the Iowa Lutheran Welfare Society, reported on the ever increasing work in their field.

District President Rev. Harold Olsen, presented to the convention plans for a joint publication for the merging synods in Iowa. This would be published five times a year beginning in January of 1961 and would be mailed to all families of the merging churches in Iowa. It would contain news of the merger, district news, news of women's activities and items of special interest from local congregations. This was approved by the convention. Also approved was the formation of a committee of three pastors to meet with similar committees of the ULCA and Augustana for the purpose of laying proposed plans for the organization of the Iowa Synod of the Lutheran Church in America. Such a committee has already been working during the past year but in an unofficial capacity.

The convention also approved, after much discussion, a proposal by the district board to have a unified budget for general and benevolent purposes in the district. A 1961 budget of \$9,784.00 was approved with \$9,000 to be apportioned to congregations; the balance to be taken care of by anticipated surplus.

From the district mission project at North Cedar it was reported that their parsonage-chapel has been completed and dedicated and their work continues to move ahead. The district Friends of Youth Committee, which was established at the 1959 convention, reported on the progress of their work and the convention approved the rules which were proposed for the scope and function of this committee. Mr. Hart Madsen and Mr. Herluf Petersen were re-elected by acclamation to two-year terms on the Friends of Youth Committee.

Rev. Joe Sibert was re-elected district secretary, Mr. Carl Bonnicksen of Ringsted, Iowa, was elected treasurer, Rev. C. A. Stub and Mr. Harald Anderson of Fredsville, Iowa, were re-elected to the Home Mission Committee and Mr. Art Hansen of St. Peter's, Cedar Falls, was also elected to this committee. Rev. Charles Terrell was elected to the Board of Lutheran Welfare.

Mr. John Lund of St. Ansgar's Lutheran Church in Waterloo extended an invitation to the convention to meet in Waterloo in 1961. This offer was accepted with thanks.

J. B. Sibert, District Secretary.

People who turn their backs on difficulties are likely to be pursued by them.

District VII Convention**ROSENBERG, NEBR., SEPTEMBER 30-OCTOBER 2**

"October's bright blue weather" welcomed 64 delegates and seven pastors from three states, plus other guests, to the district convention at St. Ansgar's Church atop one of many of central Nebraska's rolling hills. Our hosts had provided bountifully for all of our needs, our retiring district president had planned well, and all of us shared three full and fruitful days together. At all times the church was well-filled, and at times it was filled to overflowing.

Opening with a communion service on Friday evening, and closing with a lecture by Dr. Alfred Jensen on Sunday evening, with morning devotions, business sessions, Women's Mission meeting, worship service and a three-denomination panel exploring the future possibilities of the merger in between, delegates and guests were enriched and inspired. All of us could say, it was good to be here. Since to summarize the inspirational addresses is almost an impossibility, we shall deal in this report primarily with the matters of business which occupied most of Saturday.

The only congregations not represented were Davey and Granly, though Danevang's Pastor Erik Moller was also unable to be present. Since District VII has a shortage of full-time AELC pastors, first order of business was to express appreciation for pulpit services during the past year to lay-pastor George Novotne (Denmark, Kansas), and Pastor Clarence Thorwald (Augustana, Rosenberg, Nebraska), for their service for another year, and to Pastor and Mrs. Rudolph Jenny, seminary students Hans Nelson and John Johansen (and Mrs. Johansen), and Central Lutheran Theological Seminary for their services during the past year. Pastor and Mrs. Harald Ibsen were welcomed to the district, now serving at Marquette, and Pastor and Mrs. Carl Laursen were given a vote of thanks for their years of work at Marquette and in the district.

One of the highlights of the convention is the mimeographed reports from the various congregations showing the active programs carried on, each congregation having its own special contribution to make. The district seminary scholarship was raised to \$200. Dr. Alfred Jensen was given a rising vote of thanks for his many years of service as president of the AELC.

Two items of business brought interesting debate. First was the proposed resolution concerning our attitude toward capital punishment. Since it was obvious that capital punishment could not be understood in isolation from other penal implications, a resolution was passed encouraging careful study of the whole penal system by churches, sociologists, penologists and others. Allocation of the budget was referred to an allocations committee after the interpretations of the president as to the congregations entitled to various deductions seemed unacceptable. As a result, for the first time in many years, District VII allocated its budget on a straight \$16.80 per contributing member basis, instead of the usual deductions allowable (and in fact required, except for special consideration) in both the synod by-laws and the district constitution,

(Continued on Page 15)

The Oneness of Life

by: Pastor Aage Moller

THE ISRAELITE leaders in church and government sided with the ones who called Jesus of Nazareth a glutton and a drinker because He dined and drank with people whose records were spotted. Some of them collected taxes for the Romans who had made Israel a vassal state and they were as disrespected as are Americans who have even for a very short time belonged to a Communist cell. Some may have had jail records and some may have transgressed the sixth commandment. They were all "irreligious," which means that the tension had gone out of their relationship with the established religion.

The accusers were as much in opposition to the Roman power as the Senators portrayed in "Advise and Consent" were to the Soviet. They knew that military resistance was out of the question but they could oppose the foe by taking an unequivocal stand on the basis of their religion. The premise of the Senator was that Soviet did not at all respect personal integrity and a clear conscience, so, they said, "We can combat the enemy by being true to the Jehovah of our American religion. We must allow no one or anything to entice us away from doing what is best for our country. We must not give a high office to the person who gives the Soviet a benefit of his doubt no matter how capable and intelligent he is, nor must we permit sex or any kind of dissipation to sap our patriotism."

Yes, the Jewish leaders of Israel were like the Senators, people of proven prejudices, pride and convictions. As such they could not approve of Jesus and His behaviour. He was obviously at home with the undesirables. He did not feel that He was out of place, and sitting at the bar He did not look askance to see if the deacon was passing by. He talked freely with them and it looked as though He adored them. In order to see Him I must recall the time when I was like Jesus in my attitudes. There was a time when I adored human beings regardless of records and labels. I learned early enough that Peter was brutal and he swore like a trooper; also that Chris's stories were too shady, but before such learning I adored them.

With all His wisdom and ingenuity Jesus was child-like in His attitudes. He loved life in nature, in history, in poetry and particular in human beings. He saw the creator in each person and He loved the creator. He knew that within the soul and body of man there is the hidden spirit which at all times is free from the god of civilization, necessity. That hidden spirit cannot be possessed by the mightiest Tiberias, the most charming woman, and the most ideal religion. In body and soul man is enslaved and adjusted to the righteousness of this world but the spirit will retract from the Caesar, the woman and the religion which

will own and control him. In a dictator mass culture the spirit will find a refuge on the island within.

The Danish author of "Jesus Menneskesønnen" (Jesus, the Son of Man) said that by His very being and His words, Jesus hung the leaders in church and state on the clothes line so that they could be seen. Their ambiguity became noticable. They were patriots and they served a religion which was superior to the Caesar cult, but they were also enslaved to mammon, the unrighteous use of capital. As Israelites they knew what a righteous use of capital is, common ownership of natural resources, elimination of interest, etc., but the great prevaricator had taken possession of them and in order to keep the conscience in the basement they had developed a false "spirituality." We, the sons of Abraham, they said, are living above menial affairs like money. They resembled the middle age land barons who were too holy to touch money and handed the filthy lucre business over to the dirty ghetto Jews; yet the first thing they read in the evening paper was the stock market reports.

In order to avoid a burden on our shoulders we prefer not to see the discrepancy between the Senators' religion and the mammon hypnosis. We want to do what is best for the country but at the same time we mortgage the farm home to death and we force the laborer to pay for his home three times. Is it not also true that we allowed our discovery of nature to become an ism, a boa constrictor, called dialectic materialism, civic necessity and other names?

The Christ of oneness cannot avoid passing judgment on what a person recently has called twoness. The pure faith simplicity of the child is still the meaning of life. It is burdensome to see and live with this but the burden makes life valuable.

Trees in Autumn

How beautiful in autumn are the trees
 Lifting up to God their wistful hands!
 How soothing are their calm philosophies —
 Untroubled trees, amid the troubled lands.
 Trees of autumn have the kindest word,
 For all who pass their still, enchanted ways,
 And whispering tales our fathers heard,
 We learn how fair the old, immortal days.
 The trees, I fancy, sense the season's end,
 For then they put their brightest garments on;
 With mortals' moods how well their colors blend,
 Ere down the vale the broken leaves are blown,
 The trees are holy temples where our feet
 Go wand'ring still for vanished deities;
 On hill or dale or by noisy street,
 How beautiful in autumn are the trees.

— J. T. Potts.



Paging Youth

**American Evangelical Luth.
Youth Fellowship**

EDITOR: EVERETT NIELSEN

**512 East Washington Avenue
Bridgeport 8, Connecticut**

AELYF National Workshop-Convention

Schedule of Events

Friday, November 4

- 8:30—Findings Committees meet
- 9:30—Morning devotions
- 10:00—"A Still More Excellent Way" — What Does It Mean to Me?
- 11:00—"How-to's" in LYF and Friends of Youth, First Session:
 - A. Bible Study in LYF
 - B. Discussion Leading in LYF
 - C. Devotions in LYF
 - D. Using YOUTH PROGRAMS in LYF
 - E. Evangelism in LYF
- 12:00—Lunch (Findings Committees Meet)
- 1:30—"A Still More Excellent Way" — What Does It Mean to Our LYF?
- 2:30—Recreation and F of Y Second Session
- 3:00—Previewing new AELYF Film Strips
- 4:15—Free Time
- 6:00—Dinner (Findings Committees Meet)
- 7:15—Delegates Briefing Session
- 8:00—Keith Davis Reports
- 9:00—Folk Dancing and F of Y Third Session
- 9:45—Refreshments
- 10:00—Evening Devotions
- 10:15—(Findings Committees Meet if necessary)

Saturday, November 5

- 9:00—Morning Devotions
- 9:15—1960 AELYF Business Session
- 12:15—Lunch
- 1:15—"How-to's" in LYF and F of Y Fourth Session
- 2:15—AELYF Projects — Let's take 'em home
- 3:15—Refreshments
- 3:30—Keith Davis Reports and F of Y Fifth Session
- 4:15—Free Time
- 6:00—Banquet — Panel of Youth Representatives from the Merging Church Bodies
- 8:00—Folk Dancing
- 8:45—AELYF Ball
- 11:00—Evening Devotions

Sunday, November 6

- 9:30—Bible Study
- 10:30—Morning Worship and Holy Communion
- 12:00—Dinner

COME TO WITHEE, WISCONSIN

NOVEMBER 4, 5 AND 6

"A Still More Excellent Way" is the Theme!

You won't want to miss this opportunity!

AELYF Doin's

Greenville, Michigan: The LYF here will conduct a religious census of the church neighborhood on October 9 in connection with our Preaching-Reaching-Teaching Mission. Linda Fox is our general chairman. The Evangelism Committee of our church will do a follow-up of our findings. Later this month, we will hear a ULCA pastor speak on Evangelism. We plan to have a Halloween party here on October 30, with the LYF from Gowen as our guests.

Tacoma, Washington: The young people of our church here met August 7 under our new pastor, Rev. Carl Laursen, to organize into an active group. The president is Ken Miller with Leota Laursen serving as secretary-treasurer. We plan to meet the second and fourth Sundays of each month, with membership being determined by 50c dues. As a service to our church, we will hand out Sunday bulletins and serve as acolytes at morning worship. We hope to form a choir to sing for the congregation, too. We also plan to obtain money for shuffle board and ping pong equipment.

Brayton, Iowa: We met in September at the parsonage with devotions by Pastor Sibert. The possibility of a recreation center in Brayton was again discussed with the result that a committee along with the pastor was appointed to meet with the town council at their next meeting. A new constitution was approved and it was decided that the board would meet at least four times per year to plan the program.

Bridgeport, Connecticut: Our first meeting of the fall in September decided to draft a new constitution. It was presented at our annual business meeting in October and approved. It will go into effect when it is approved by the National Board. We have invited the confirmation class to become members of our LYF since we are such a small group. We plan to hold meetings on the first and third Tuesdays of each month, with the latter meeting a "recreational meeting" with emphasis on bowling. We will be having a Halloween party on October 21, along with our Friendship Circle (adults), and have invited Newington.

Over the Typewriter

Fall has come to Connecticut, and the World Series is over. Gold and red and brown are everywhere on the trees, and the newness of school has worn off. LYF is rolling along, with programs planned into January for most of us, and the national convention and workshop is near at hand. "A Still More Excellent Way" is an exciting theme, and the brisk Wisconsin air will provide us with enthusiasm and exhilaration.

A plea: Friends of Youth, take this opportunity to bring a load of young people. You will provide them with the opportunity to learn, and you will have the chance to learn yourselves. Come to Withee, November 4, 5 and 6!

Oh, what a tangled web we weave,
When first we practice to deceive!

— Sir Walter Scott.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Editor's Note: Have you ever tried a Bible Story Program for one of your meetings? If not, why not? It is hoped that this first session might stimulate interest in the other sessions of the Bible Study of Amos. Would be happy to have comments and suggestions from any of you.

E. P.

Bible Study on the Prophecy of Amos "THE CALL TO RIGHTEOUSNESS"

by Paul M. Lindberg

Suggestions to the Leader

It is assumed that each member of the study group will have or be provided with a copy of the Bible and, if possible, with a copy of this Bible study guide. It would be well if the Bibles were of the Revised Standard Version, inasmuch as this is the version referred to in this study guide. However, since it will be well to have the group members read aloud the passages used as source materials, the use of other versions would be interesting for observing the slight variations in translation. This will help to enliven the picture that the prophet is drawing with his words.

The leader is encouraged to use resource materials found in commentaries that may be available in his church or public library or from his pastor. There is much background material.

SESSION I. The Prophet of Righteousness

(Source Material: Amos 1:1-2, 7:10-17)

Key Scripture: "And I heard the voice of the Lord say, 'Whom shall I send, and who will go for us?' Then I said, 'Here I am! Send me'." Isaiah 6:8.

Understanding a Prophet

To understand anything that is spoken or written it is well first to seek to know the person who is doing the speaking or the writing. Who is he? What is his background and training? How does he validate his authority for speaking? To whom or to what situation does he address himself? What is his motivation and purpose for speaking?

The answers to such questions have particular relevance to the messages of all the Old Testament prophets. These men cannot be understood apart from their own persons or outside the context of the background out of which they came. What is just as important, they cannot be understood apart from the situation to which they spoke, or without taking into consideration the purpose of their speaking.

The vantage point of the contemporaries of the prophets from which to answer these necessary questions was decidedly limited. Hence the inability of their hearers to understand fully the prophetic message is understandable. In contrast, for the twentieth century reader, who has the advantage of a time per-

spective coupled with the vast resources of detailed research, the voice of the Old Testament prophets should come more vividly alive. While the extent of the prophet's message in his own day may have been circumscribed by a limited, local area, the expanding horizons of the centuries and the enlarged perspectives of history have made it known to all the world. While the deep meaning and application of the prophet's words may have been lost as passing wind to those who heard the sound of his voice, we who hear it against the unfolding backdrop of the centuries should feel more sharply its message for life.

Amos of Tekoa

The above observations have special reference to the prophet whom we turn to study in this series. Amos, to his contemporaries, was an unknown; he had no right to speak out as he did, especially with his thunderous denunciations of religious leaders and political powers, they thought. As far as they were concerned, he came out of nowhere, without training, with no family name, with no formal credentials to attest to his authority, without formal schooling, and very important to them, with no attachment to any institutional or organized religion. Yet today this prophet is recognized as holding a mountaintop position in importance in the entire history of prophecy.

Amos did offer support in establishing his position. In words written on paper, no doubt, after he had presented his message orally to the people, he describes himself. He was Amos of Tekoa (Amos 1:1), an insignificant village about six miles south of Bethlehem. It was a town situated in the desert wilderness where its very ruggedness is said to have "shaped his soul" and given sternness to his spirit. He indicates that he had had no formal schooling, nor special family connections (1:1, 7:14-15). He was simply a shepherd and a dresser of sycamore trees. We may assume from his writings that he was widely traveled for his day, for he showed intimate knowledge of the cities and countries beyond his own land of Judah. As a youth he must have known the religious life of his people, its stories and teachings and ceremonies. He shows evidences of having been deeply troubled over the negative impressions of formal religion, the lack of social conscience, and the pomp, splendor, and meaningless forms that surrounded him. It seems to have been a tawdry and a rotten situation, existing under the display of religion and show!

Amos was the prophet whom, by his own testimony, the Lord "took from following the flock," and to whom the Lord said, "Go prophesy." There is no human explanation of a call like this one, just as there is no explanation to the unbeliever and the cynic when God lays His hands on one of His children and says, "Go and preach the gospel to the people in faraway

(Continued on Page 14)

OPINION AND COMMENT



WITH ELECTION DAY drawing closer we are pleased to be able to present, in this issue, an article which suggests the need for Christians to take a more active part in politics. It is ironic that we Americans, who are so justly proud of our form of government, should take so little part in it and even speak disparagingly of it as a kind of third party and necessary evil. Though we may not always agree with the party in power we must never forget that it is our government, chosen by the majority, and that we have both a stake and a voice in it. Pastor Gerberding's article (page 3) tells us how we may have an even greater voice in government.

—:—:—:—

BY THE TIME this is read, the United Lutheran Church will have completed its meeting in Atlantic City, New Jersey, and will have voted on the pending merger. Every indication is that the merger will be approved by that group by a strong majority. Following such approval, the road toward merger will become even more definitely marked. While it may still be possible, technically, for the way to be blocked, for all practical purposes we can begin to speak of the new Lutheran Church in America in terms of "when" and we can forget the "if."

—:—:—:—

BELIEVE IT OR NOT, on the last day of September we saw a Christmas tree (at least we think that's what it was) on display in a store. This one was not only colored but it was in a stand that made it constantly revolve. In a way, it was quite pretty. But the thought struck us that the celebration of the Savior's birth sometimes becomes as far removed from its true meaning as this was from being a natural tree.

—:—:—:—

THIS FALL we received an invitation to participate, with the local ministerial association, in having an invocation at football games. This was a new one on us. We have heard of invocations for many things, and some of them quite far-fetched, but this topped them all. Of course, we do not expect that the invocation would be a prayer for the victory of the home team. Nevertheless, the whole idea does, to our mind, involve a questionable use of prayer. It reminds us of the old story about a newspaper account of a large gathering where Rev. So and So gave the invocation. The newspaper account read, "Rev. So and So gave the best prayer ever addressed to a New York audience." Are prayers something to be indulged in at the drop of an audience? Perhaps some

can justify invocations for everything under the sun. We could not — so we declined the invitation.

—:—:—:—

THE BLUSTERING AND table-thumping Mr. Khrushchev has given the world some anxious moments by his recent behavior at the United Nations. It does appear to us that he has overplayed his hand and that he has lost considerable prestige in the eyes of the neutral nations. However, we must not conclude that this means the United States has come out on top. Mr. Khrushchev's loss is not necessarily our gain. Indeed a hard look at recent developments in international relations makes it fairly apparent that the United States has also lost considerable prestige in the eyes of the smaller nations. The rest of the world seems to be becoming a bit fed-up with this constant feuding between two great rivals. A third force seems to be slowly emerging which is, in effect, saying, "a plague on both your houses."

—:—:—:—

FOR YEARS we have been able to block the admission of Red China to the United Nations. Each year, however, we have been able to muster an ever smaller vote. It is obvious that Red China will, before long, be in the United Nations, whether we like it or not. It does strike us, therefore, as being most unfortunate that it should even be suggested, as it has been, that we would withdraw from the United Nations if Red China were admitted. There are surely good reasons why the admission of Red China has been opposed by the United States but it is just possible that there are better reasons why she should be admitted. In any case, a reappraisal of this situation would appear to be in order by the new administration — no matter which party wins on November 8.

—:—:—:—

A SMALL COMMUNITY we know of has no resident Negroes. It is as good and as friendly a community as any. Recently a number of Negroes came to town temporarily to work on a construction project. All at once it was another story. Tempers flared, and only after a great deal of difficulty was housing found for the workers — and then in a most undesirable part of the town. We deplore this kind of situation where because of the color of his skin a man is an outcast. However, lest we be too hard on such a community let us consider the fact that problems in the abstract are much more easily solved than problems in the concrete. Perhaps also, though we cannot condone segregation, such an experience can teach us to be a bit more patient with our Southern white brethren.

—:—:—:—

WE KNOW of a one-armed painter who was having trouble with some small boys playing with his paint. Finally, curiosity got the best of one of the boys and he asked, "Hey, Mister, how did you lose your arm?" "Oh," said the painter, "one day I got some paint on it and I didn't get it cleaned off in time." The painter had no more trouble with those boys playing with his paint.

The United Lutheran Church Convention

Editor's Note: The United Lutheran Church in America assembled for its 22nd biennial convention on October 13 at Atlantic City, New Jersey. The convention continued through October 20. The 700 delegates voted on many issues, foremost among them being the merger with Augustana, Suomi and the AELC, which was approved. By the time this is read, many of our readers will have had details of this and other decisions through the daily press. Meanwhile, we bring here a number of excerpts from reports to the convention which we believe will be of general interest. This information has been issued by the News Bureau of the ULC.

Dr. Fry Urges Approval of Merger

President Franklin Clark Fry called on the United Lutheran Church in America to join three other Lutheran bodies in the largest Lutheran church merger in American history.

"It is a momentous decision that confronts our church here at Atlantic City," the church leader said.

In his 40-page report, Dr. Fry urged delegates to approve an Agreement of Consolidation with the Augustana Lutheran Church, the American Evangelical Lutheran Church and the Finnish Evangelical Lutheran Church (Suomi Synod), as a step leading to the creation of "our new Zion" — the 3,100,000-member Lutheran Church in America.

The other three church bodies have already given overwhelming convention approval to the agreement, including the constitution and by-laws of the new church.

Three courses of action are open to the 2,500,000-member United Lutheran Church as its convention, Dr. Fry reminded delegates: to approve the Agreement of Consolidation, to reject it, or to postpone action, calling on ULCA commissioners to renegotiate specific points.

"I believe the future of our United Lutheran Church in America would be clouded if this union proposal is rejected," President Fry told the delegates. "If the vote of this convention is negative, which I do not expect, the ULCA would be lesser and poorer afterwards."

"Our proud profession of being in the forefront of all who desire and strive for Lutheran unity would not escape being tarnished in our own eyes and in everyone else's."

"A 'no' would be the equivalent of announcing that we have decided to live by ourselves, if not to ourselves," Dr. Fry said. By staying out of the merger, the president emphasized, the United Lutheran Church would be isolated in the stream of American Lutheranism.

"I believe," the president said, "in joyful contrast, that our church will gain its greatest luster, that it will show itself most clearly to be God's instrument, by registering a resounding 'aye'."

The new merged church is tentatively scheduled to come into being in 1963 if all four church bodies approve the agreement, constitution and by-laws of the emerging church, and if their constituent synods, conferences or congregations — as their respective constitutions prescribe — ratify the merger documents next year.

The concluding conventions of the merging churches, President Fry told the delegates, would be held simultaneously in the same city — during the final week of June 1962 — "just preceding the dawn of the new day at the constituting convention of the Lutheran Church in America."

"Dying," he said, "we live!"

"The Lutheran Church in America as it appears now on the drawing-board before the eyes of all four uniting bodies deserves a full and fair chance to come to flower — in good faith," President Fry said.

Dr. Fry reminded the convention that at the unanimous desire of the Joint Commission on Lutheran Unity — which has been negotiating organic union of the four church bodies since 1956 — the merger will be ready to go into legal effect as soon as the two larger bodies, Augustana and the ULCA, have adopted the Agreement of Consolidation.

Referring to hopes for wider Lutheran unity in America, in view of the merger this spring of the American Lutheran Church, Evangelical Lutheran Church and the United Evangelical Lutheran Church, Dr. Fry said "our spirits droop at the prospect."

Spokesmen for The American Lutheran Church, the new 2,250,000-member merged church, "have become increasingly explicit in a disappointing way about the years ahead," President Fry said. TALC spokesmen, he continued, have voiced the belief that the next great combination of Lutherans in America is a hundred years distant.

"I believe that the manifested unity of the church is the will of God," the president's report concluded. "I disown and reject the notion that the manifested unity of Christ's Church is ever a matter of mere human convenience, that it dare ever be impeded on grounds of expediency or whim."

"When Christians are one in faith, they ought to become visibly one before God, before each other and before the world. The American Evangelical Lutheran Church, the Augustana Lutheran Church, the Suomi Synod and the United Lutheran Church in America do possess and ought to be clothed with such unity."

President Fry's report — which reviewed in detail the organizational structure of the Lutheran Church in America — continued: "I believe that the new Lutheran Church in America will have a good structure, based on a sound polity."

As chairman of the committee which drafted all of the documents for the new church, Dr. Fry said "confessedly I am too close to it to be an impartial judge."

"Too huge an investment of my prayers, my labors and my heart's devotion have flowed into this mission for my church for me to be able to take a detached view."

"Let nobody be under the slightest illusion, though, that what is being presented to you reflects the wilfulness or subtlety or devising of a single man. The almost interminable revisions to which these documents have been subjected, and my own unconcealed disappointment at several key points, should be more than enough to disprove any such canard."

"The totality of what is before you represents the total judgment of 46 conscientious, intelligent, independent-minded men. Their product, with the leading of the Holy Spirit, is of good quality."

Convention Urged to Oppose Nuclear Testing

Delegates to the convention were urged to adopt a resolution calling on atomic powers to outlaw nuclear tests. The eight-point statement was recommended by the Board of Social Missions.

The proposal is the outcome of a year's study by the board's Department of Social Action, under the direction of the Rev. Rufus Cornelsen of New Brunswick, New Jersey.

"We call upon the governments of the United States and other nuclear powers to persist in the efforts to arrive at effective multilateral agreements on the cessation of all kinds of nuclear weapons testing," the statement declared.

"In the meantime, in view of the health hazards from radioactive fall-out and the dangers inherent in further accelerating the weapons build-up through nuclear experimentation, we urge that the present moratorium on testing be continued."

The board's statement petitioned the governments to consider the problems of nuclear testings and armaments control "in the larger context of diplomacy, military deterrence value, health and survival hazards, and the present and possible future role of conventional weapons and tactical nuclear weapons."

Although the statement acknowledges that the nuclear and space age holds great promise for the future and also that the new dimensions of knowledge and power "have been developed under the sovereignty of God," the proposal charges Christians with the responsibility to make every effort to "guard against its destructive employment and to harness it for the general enhancement of the life of all mankind."

While recognizing that war is always a threat, the statement denies that war is inevitable. It calls upon the church to "join with others in working for the abolition of war and for the extension of peace, justice and freedom among the nations."

To this end the board called upon the United States and Canada to adopt a four point program to wage peace and seek the prevention of war by:

- 1) "Assisting the economically underprivileged nations of the world to attain higher standards of living;
- 2) "Consolidating and extending their ties with the free world;
- 3) "Engaging in such forms of peaceful cooperation and competitive co-existence with the Communist world as will not further the totalitarian concept of control;
- 4) "Supporting the United Nations and its agencies with more serious consideration being given to the formation of a permanent international security force."

The board's statement concedes that the possession of armaments in today's world is a basic element in international diplomacy and acknowledges that "their value and the right of their use in war as defense measures are justifiable as a necessary evil in a sinful world."

However, the statement says that the use of arms

in aggressive and preventive wars cannot be sanctioned by the church.

Moreover, it contends, with respect to nuclear weapons and other devices capable of total destruction "that their all-out employment by any nation is never justifiable, for this would most certainly engulf the nations in a holocaust of mutual annihilation."

The board's statement concludes with an appeal to the United States and Canada "to engage in untiring search for new and viable forms of arms limitation and control. We believe that this requires dealing realistically with the unsolved problems of the cold war. "Any approach should therefore include efforts directed at relaxation of international tensions and settlements of political problems and calls for a readiness for step-by-step progress and patience with limited achievements."

Capital Punishment Issue Before Convention

The Board of Social Missions recommended endorsement of a board statement which calls "upon the state to abolish capital punishment." The six-point statement was prepared under the direction of the Rev. Rufus Cornelsen, New Brunswick, N. J., board director of Social Action.

The statement acknowledges the right of the state to take human life in order to protect its citizens and to maintain justice and social welfare. However, the Board of Social Missions advocates that the state should not exercise this right.

"We believe that the state remains free under God to decide whether it will practice capital punishment or relinquish the exercise of this right," the statement declares.

"In reaching a decision on this matter, the state, having responsibility to both the offender and society, should carefully consider the rights and welfare of both."

Delegates were told that repeated statistical studies "do not bear out the assumption that capital punishment is an effective deterrent to crime. This is also confirmed by the increased knowledge of the psychological and social causes of crime," the statement says.

The board maintains that capital punishment is not an equitable instrument of justice because:

- 1) "It tends to fall disproportionately upon those least able to defend themselves;
- 2) "It makes a miscarriage of justice irrevocable."

In view of this conclusion, the board urges members of United Lutheran congregations "to call upon the state to abolish capital punishment and, in order to implement its responsibility under God, to seek more equitable and effective forms of punishment."

In addition to calling for the abolition of the death penalty, the statement urges citizens everywhere to work with equal persistence for the improvement of our total system of criminal justice.

"This would include striving for improved administration of courts and sentencing practices, more adequate probation and parole facilities, better administration of penal and correctional institutions, intensified study of delinquency and crime and the further development of programs of prevention," the board statement concludes.

OUR CHURCH

Wilbur, Washington: Pastor John Enselmann was installed as pastor here during the District IX convention on Sunday, September 25th.

Seattle, Washington: Mr. James E. Miley has begun his service as intern pastor here. Mr. Miley, who has completed his second year at Pacific Lutheran Seminary at Berkeley, California, will spend a year interning at St. John's, where Dr. Jens C. Kjaer is pastor.

St. Stephen's, Chicago: Many members of the St. Stephen's congregation spent Sunday afternoon, October 2, in "Friendship Calling" on neighbors in a large area around this city church. Callers welcomed neighbors to share in the life of the church and used an attractive brochure to acquaint them with the program of the congregation.

Bridgeport, Connecticut: Our Saviour's church here has decided to relocate. At a special meeting a large majority voted in favor of the purchase of a 10½-acre tract in Fairfield, immediately north of the Merritt Parkway, for \$19,000. The Fairfield territory has been "scouted pretty thoroughly" and it is felt that "it would be difficult to find land more suitable at this price." Circumstances made it imperative to decide on the purchase of the land at once and though an option must now be secured from the Regional Home Mission Council there is little question but that this will be granted. Everett Nielsen is pastor of the congregation.

Fords, New Jersey: The new church here was dedicated in services on Sunday, October 9th, with District President Holger O. Nielsen officiating. We expect to bring more about this later. K. Kirkegaard-Jensen is pastor of the congregation.

Fredsville, Cedar Falls, Iowa: The corner stone for the new church here was laid on October 9th with Dr. Alfred Jensen preaching the sermon and officiating at the corner stone laying, assisted by the local pastor, C. A. Stub.

Solvang, California: Pastor Aage Moller observed his 75th birthday on September 29th. He also marked the 50th anniversary of his ordination on October 2nd and he and Mrs. Moller also celebrated their Golden Wedding in October. Our heartiest congratulations!

Los Angeles, California: Immanuel church here is one of several organizations that helped to arrange for a visit of the King and Queen of Denmark on October 5th, with a luncheon in the Coconut Grove of the Ambassador Hotel in their majesties' honor the chief function. Pastor Verner Hansen preached his last sermon here on Sunday, October 16th.

Detroit, Michigan: While Pastor Howard Christensen is attending a Parish Education Conference, Pastor Verner Hansen, of Los Angeles, en route to his new work in Philadelphia, will preach in St. Peder's church here, on October 23rd.

Lake Benton, Minnesota: The Diamond

Lake Lutheran Church here observed its Harvest Festival on Sunday, October 2. Pastor Enok Mortensen of Tyler, Minnesota, was the guest speaker. A special offering was taken for Lutheran World Action and the minimum goal for the congregation was topped by \$78. Calvin Rossman is pastor of the Diamond Lake Church.

Viborg-Gayville, South Dakota: These vacant congregations are being served by Mr. Leland Molgaard, a senior student at Augustana College, Sioux Falls, South Dakota. Mr. Molgaard, who is a member of the Augustana Church, serves these congregations twice each month. Pastor Marius Krog of Lake Norden, serves once each month.

Cozad, Nebraska: A Harvest Festival was held here on Sunday, October 9th. Guests for the day were members of Zion Lutheran, a ULC church some 25 miles away. Zion will be St. John's nearest neighbor in the new merged church. Pastor Vitauts Grinvalds of Zion preached at the morning service. Dr. Otto Hoiberg, of the University of Nebraska, was the afternoon speaker. Thorvald Hansen is pastor at Cozad.

Greenville, Michigan: Trinity church will conduct a PTR (Preaching, Teaching, Reaching) Mission during the week of October 23rd. The mission will be preceded by an every member visitation on Sunday, October 16th, Pastor Ivan Westergaard reports.

Solvang, California: District VIII will hold its annual Fall Meeting here October 21st through 23rd. Guest speaker will be Professor A. C. Nielsen, who has recently returned from a year in Europe. Pastors of the district will also be on the program.

Tyler, Minnesota: An amplifier and speakers are being installed in Danebod Church here, of which Enok Mortensen is pastor, so that organ music and chimes may be broadcast from the tower.

Ringsfled, Iowa: St. John's congregation, Carlo Petersen, Pastor, has decided to build a new parsonage "as soon as possible."

Social Security Amendment of Importance to Pastors and Small Congregations

The money which a retired person may earn without forfeiting his OASI payments is increased under an amendment to the Social Security Act. Previously a month's benefit was withheld for each \$80 earned above \$1,200 a year. Under the amended law, \$1 in benefits is withheld for each \$2 earned between \$1,200 and \$1,500, and \$1 is withheld for each \$1 earned beyond \$1,500. In other words, the pensioner may keep half of what he earns from \$1,200 to \$1,500, and will not suffer any net loss if his supplementary income goes above \$1,500. This is of special interest to retired pastors who supply a church and have a parsonage provided, since the law requires that the rental value of the parsonage be included in the computation of the income.

Bible Study on the Prophecy of Amos

(Continued from Page 10)

lands." When God needs missionaries, he calls them out and sends them forth. When he needs prophets, he calls them and empowers them, sometimes even outside of the regular channels of organized religion. Amos was in this sense "a prophet of God."

The Prophet of Righteousness

The words belonged to Amos (1:1), but the message was the Lord's. Amos was plainly of this conviction, for he constantly brought the reminder, "Thus says the Lord" (1:3, 6, 9, 3:1, et al.), which was after all the underlying validation of Old Testament prophetic messages. It was the word of the Lord that "roared" (1:2) with the power of the ravaging lion about to leap upon the unsuspecting flock. But, as Amos made clear, it roared not as a predatory animal about to leap upon the innocent prey; it was instead the wrathful sound of a righteous God who could not overlook those who had sinned so grievously against the eternal and divine laws of righteousness.

The sins of Israel were glaringly in evidence. Amos had seen them firsthand as he traveled about. Now under divine compulsion, he pointed to them in daring defiance. There was the sin of greed, which led to the imposing of exorbitant taxes upon those who could least afford them. There was the selling of debtors into slavery, and the trampling of the weak and the lowly further into the economic dust. The nation reeked with the sins of dishonesty, the practice of giving short weights, overcharging, and offering bribes. Irreverence was the mood of the nation, particularly in the places of high religious leaders. Immorality, especially in connection with the religious practices, and open prostitution were the common marks of the social picture. In the midst of such unrighteousness a prophet of righteousness was needed. Amos became God's man for the hour.

Diplomacy may have its place. But the time always seems to come in the midst of a serious situation when diplomacy shows itself soft, compromising, yielding, and altogether unsatisfactory. Amos was never known as a diplomat. He remains for all time one of God's most rugged and stern prophets of righteousness.

For Discussion

1. Discuss in more detail the divine nature of the prophet's call to preach. How can the prophet himself be sure of his call? How can people recognize the prophet's call as divine?

2. Amos seemed to have been a rugged individualist, as do many of the other prophets. Does this seem to be a necessary qualification for a prophet? Why?

3. Does a well-organized church program offer either encouragement or discouragement to one who feels that God is calling him out for a special service?

4. America offers some great religious and moral paradoxes: Church membership

and attendance are at an all-time high but juvenile delinquency, divorce, obscenity, and pornography are also at an all-time high. Concern for the laboring man is a modern emphasis but the organizations who are voicing this concern are in glaring cases riddled with leaders who are exploiting the worker. Morality is preached by political leaders while political corruption seems to be at a new, high level. Are these situations comparable to the one into which Amos was called to preach? What is our present need for a prophet of righteousness?

District VII Convention

(Continued from Page 7)

with the result that the larger congregations carry a somewhat lighter load than in previous years.

Rising votes of thanks were extended to both Pastor Thorvald Hansen and Mr. Chris Nelson for their services as district president and treasurer, respectively. A whole new district board was elected: Pastor Folmer Farstrup, Cordova, president; Pastor W. Clayton Nielsen, Omaha, vice president-secretary; and Mr. Clifford Jensen, St. Edward (Rosenborg), treasurer.

District activities during the year included the Junior Camp, the Fellowship weekend, and the operation of Camp Nysted, in addition to the youth work. Reports from the leaders of these activities again proved to be interesting. A hundred dollars was appropriated to further youth work of the district, which may again include a senior camp in 1961. The district also conducts a reading circle, encouraging the reading of interesting and worthwhile books at a nominal cost. An intersynodical youth camp committee of all National Lutheran Council churches is at work in Nebraska searching for a site to develop for camping programs. Camp Nysted will probably have automatic heat, if a reasonable conversion can be made to stoker or oil burner.

Nebraskans of the district also dealt with state-wide matters including Lutheran Student Foundation, Nebraska Lutheran Social Service, Nebraska Council of Churches, and National Lutheran Welfare Council.

As a result of board action following the business session, Pastor Lavern Larkowski was appointed director of Fellowship Weekend, with the dates to be April 21-23, 1961; Pastor Folmer Farstrup was appointed director of Junior Camp, to begin July 9th; Kris Thomsen, Central City, and Orville Sorensen, Dannebrog, were reappointed to serve with the board on the Camp Nysted board; Pastor W. Clayton Nielsen was appointed to the intersynodical camp committee; the district board plus Mr. Martin Grobeck of Omaha will constitute a committee to meet with the representatives of ULCA and Augustana to help form the proposed Nebraska Synod of the Lutheran Church in America.

Truly, it was good for Christians to be together. Our lives were enriched, and we returned home strengthened and in-

spired. Quite a number attended on Sunday who were unable to be at the meetings on Friday and Saturday; others who were in attendance on Saturday, were unable to be present on Sunday. All who attended say, "Thank You, Good People of Rosenborg, for your fine hospitality."

Pastor W. Clayton Nielsen,
Secretary.

Contributions to Solvang Lutheran Home

July 1, 1960 to September 30, 1960

MEMORIAL GIFTS:

In memory of Carl Jensen, Solvang, by Mr. and Mrs. Knud Jacobsen, and Mr. and Mrs. Jens Simonsen, Solvang	\$ 5.00
In memory of Mrs. Bertha Fredericksen, Solvang, by Mr. and Mrs. Chris. Roth, Solvang	2.00
Mr. and Mrs. George Nielsen, Ballard	5.00
Mr. and Mrs. Niels Petersen, Solvang	5.00
Mr. and Mrs. Alfred Madsen, Solvang	5.00
Mr. and Mrs. Martin Jacobsen, Solvang	5.00
Mr. and Mrs. G. L. Erwin, Solvang	2.00
Mrs. Hannah Parker, Solvang	5.00
Mrs. Sorine Jensen, Solvang	2.00
Friends and Relatives	24.00
Mrs. Maren Sorensen, Solvang ..	3.00
Mr. and Mrs. Chris Nygaard, Solvang	3.00
Mr. and Mrs. C. V. Nielsen, Solvang	5.00
Mr. and Mrs. Axel Nielsen, Solvang	5.00
Mr. and Mrs. Hans Skytt, Sr., Solvang	5.00
Mr. and Mrs. Jens Simonsen, Solvang	3.00
Mr. and Mrs. Jorgen Andersen, Solvang	2.00
In memory of Mary O. Hanson by Mr. and Mrs. Martin Jacobsen, Solvang	5.00
In memory of Mrs. Esther Warmuth, L. A., by Norma R. Baker	


and Katherine Hill, L. A.	5.00
In memory of Niels Hansen, Pasadena, by Rev. and Mrs. Jens K. Jensen, Pasadena	2.00
In memory of Bodil Sorensen by Mr. and Mrs. Jorgen Rasmussen, Freedom	5.00
In memory of Dr. Homer Walker, Solvang, by Mr. and Mrs. George Boversen, Solvang	5.00
In memory of Harold Harkson, Solvang, by Lydia M. Harkson, Solvang	100.00
In memory of W. E. McLaughlin, Hollister, by Pors and Schultz Family, Salinas	3.50
In memory of Andy Paaske, Fresno, by Mr. and Mrs. Carl Paaske, Fresno	2.00
In memory of Mrs. Edith Magnusen, Petaluma, by St. John's Lutheran Church Choir, Fresno	10.00
In memory of Mrs. Bertha Fredericksen, Solvang, by Mr. and Mrs. L. R. Miller, Lemoore	2.00
In memory of K. P. Lindegaard, Solvang, by Mr. Hans Mosbaek, S. B.	5.00
In memory of Thomas Sørup, Ribe, Danmark, by Mr. and Mrs. J. P. Jensen, Solvang	2.00
In memory of Anna C. P. Knudsen, by Mr. and Mrs. Fred P. Holm, Selma	3.00
by Mr. and Mrs. Chester B. Thomsen, Del Rey	2.50
In memory of Chrissie Madsen, Del Rey, by Mr. and Mrs. Chester B. Thomsen, Del Rey	2.50
In memory of Kathleen Nielsen, Salinas, by Mr. and Mrs. Miller Rosendale, Soledad	5.00

TO BUILDING FUND:

Mr. and Mrs. Louis C. Folst, Van Nuys	\$ 50.00
Mrs. Marie Willets, Solvang	100.00
Mrs. Adele Lloyd Estate, Pasadena	10,000.00
Danish Brotherhood Lodges, California	10.00

Greetings and good wishes to all with a sincere thank you for these contributions.

SOLVANG LUTHERAN HOME
Nis P. Pors, Treasurer
320 West Alisal St.
Salinas, California.



Precious in His sight

clothe them —

**LUTHERAN
WORLD
RELIEF**

15th and Elm Streets Easton, Pa.

Acknowledgment of Receipts by the Synod Treasurer

For the Month of September, 1960

For the Synod Budget:

Unassigned Receipts:

St. Peter's Evangelical Lutheran Church, Cedar Falls, Iowa	\$ 18.60
West Denmark, Luck, Wis.	200.00
Dwight, Ill.	450.34
Dannebrog, Greenville, Mich.	200.00
Racine, Wis.	270.39
Menominee, Mich.	79.94
Askov, Minn.	300.00
Ruthton, Minn.	350.00
Brush, Colo.	122.00
Newington, Conn.	450.00
Brown City, Mich.	40.00
Muskegon, Mich.	269.31
Roscommon, Mich.	126.50
Clinton, Iowa	200.00
Badger, S. D.	3.50
Nysted, Dannebrog, Nebr.	274.50
Solvang, Calif.	695.00
Des Moines, Iowa	494.50
Victory Trinity, Ludington, Mich.	88.98
Trinity, Chicago, Ill.	400.00
Germania Church, Marlette, Mich.	300.00
Omaha, Nebr.	390.00

For Santal Mission:

St. Stephen's Lutheran Sunday School Birthday Bank, Chicago, Ill.	25.00
Solvang, Calif., by Ellyn Hansen	10.00
"Birthday Money Gift," Gayville, South Dakota	7.00

September Budget Receipts from congregations	\$5,765.56
Previously acknowledged	49,409.21

Total to date\$55,174.77

POSTMASTER: If undeliverable as addressed, attach Form 3579, give new address, and return entire paper at transient second-class rate (P. M. 355.343; 355.334; 158.22) to

LUTHERAN TIDINGS, ASKOV, MINNESOTA
Return Postage Guaranteed

NEW ADDRESS - If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, ASKOV, MINNESOTA.

I am a member of the congregation at _____ October 20, 1960

Name _____

New Address _____

City _____ State _____

PETERSEN, ANDREW K.
TYLER, MINN.
RT. 2
6-4

Pastors' Pension Contributions:

Pastor Beryl Knudsen	\$ 21.00
Pastor Harry Andersen	29.70
Pastor Harald Petersen, Luck, Wis.	13.00
Pastor Ivan Westergaard	6.15
Pastor Folmer Farstrup	62.10
Pastor A. E. Farstrup	27.80
Pastor Harald Knudsen	11.25
Pastor Richard Sorensen	24.00
Pastor Ottar Jorgensen	24.00
Pastor John Christensen	4.50
Pastor Peter Thomsen	23.10
Pastor K. Kirkegaard-Jensen	22.20
Pastor W. Clayton Nielsen	22.50
Synod President	10.50

Total during September	\$291.30
Previously acknowledged	2,298.57
	\$2,599.87

Annual Reports:

Omaha, Nebr.	\$ 10.00
Previously acknowledged	3.00
	\$ 13.00

Total Budget Receipts to date, September 30, 1960	\$57,777.64
---------------------------------------------------	-------------

Received for Items Outside of the Budget:

For Lutheran World Action:

(by congregation)

Dwight, Ill.	\$ 78.00
Menominee, Mich.	13.27
Ruthton, Minn.	50.00
Rosenborg Church, Lindsay, Nebr.	20.00
Brush, Colo.	36.40
Troy, New York	25.00
Troy, N. Y., Joint Lutheran Church Picnic	38.70
Brown City, Mich.	40.70
Dagmar, Mont.	286.00
Cordova, Nebr., from the Sunday School	37.74
from Mrs. Aage Paulsen	6.00
Roscommon, Mich.	49.10
Badger, S. D.	43.80
Dannebrog, Nebr. (Nysted)	70.00
Des Moines, Iowa	87.50
Ludington, Mich., Victory, Trinity	18.00

Total	\$900.21
Previously acknowledged	9,349.02

Total to date\$10,249.23

Santal Mission:

Dwight, Ill., in memory of Andrew Skow from Mr. and Mrs. Carl Andersen, Streator, Ill.	3.00
Cordova, Nebr. from the Sunday School	78.89
Harold Andersen, Westbrook, Maine	75.00
Des Moines, Iowa from Dagmar Miller	35.00
from Mrs. Hannah Lohman	10.00
Tyler, Minn., from Mr. and Mrs. Jens M. Jensen	1.00
Viborg, S. D., from the Ladies' Aid, Tractor Fund	10.00
Hospital	30.78
Des Moines, Iowa, Mr. L. P. Lund	30.79
	10.00

Total	\$284.46
-------	----------

Eben-Ezer:

Grayling, Mich.	\$ 17.60
District IV Home Mission:	333.34

Faith and Life Advance:

Racine, Wis.	7.00
--------------	------

Circle Pines Building Fund:

Askov, Minn.	38.00
Dagmar, Mont.	42.00
	\$ 80.00

Respectfully submitted,

American Evangelical Lutheran Church
M. C. Miller, Treasurer.

Contributions to Askov Pioneer Memorial Home

Building Fund:

Hans Mickelsen	\$ 50.00
Niels Serritslev	100.00
George C. H. Jensen	5.00
Peter Christensen	10.00
Jens B. Jensen	5.00
Fred Olesen	25.00
Andrew Christensen	100.00
Jorgen Jorgensen	10.00
Clarence E. Jensen	25.00
Albert Petersen	5.00
Walter Beyer	3.00
Jens Pederson	10.00
Harold Sorensen	10.00
Mrs. Paul Jensen	10.00
Mary Audrey Andersen	5.00
Frands Jensen	10.00
Andrew P. Jessen	25.00
Sigurd Stovring	25.00
Mrs. Anton Sebald	10.00
Lawrence Johnsen	10.00
Ray Clegg	25.00
Mrs. Anna M. Clegg	25.00
Jorgen Jensen	1.00
John P. Jensen	10.00
Chas. Oberg	2.00
N. P. Uldbjerg	5.00
Emil Andersen	50.00
Fred Christensen	25.00
Mrs. Carl P. Nielsen	10.00
Thorvald Jacobsen	100.00
Mrs. Melinda Olesen	25.00
Miss Agnete Fenger	10.00
N. P. Nielsen	50.00
Mrs. Mari Stottrup	30.00
Mrs. Ellen Jorgensen	50.00
Mrs. Kristine Kyhl	9.00
Christopher Nielsen	10.00
Mrs. Louis Olsen	100.00
Interest on savings account	242.11

Contributions:

By friends in memory of:

Mrs. Johannes Sorensen	12.00
Mrs. Christian Hansen	16.00
Johannes Sorensen	10.50
Lauritz Miller, Minneapolis, by Mrs. E. J. Mitchell	5.00
by friends	15.00
Mrs. Rasmus Jensen, Chicago, by DSS, Askov	6.00
P. D. Petersen, Estate	10.00

	\$1,306.61
Previously acknowledged	3,999.34

Total\$5,305.95

Contribution by Mrs. L. N. Bertelsen in last report should have been \$25.

A sincere thank you to all.

Pioneer Memorial Home, Inc.,
Askov, Minnesota.
F. Clifford Krantz, Treasurer.