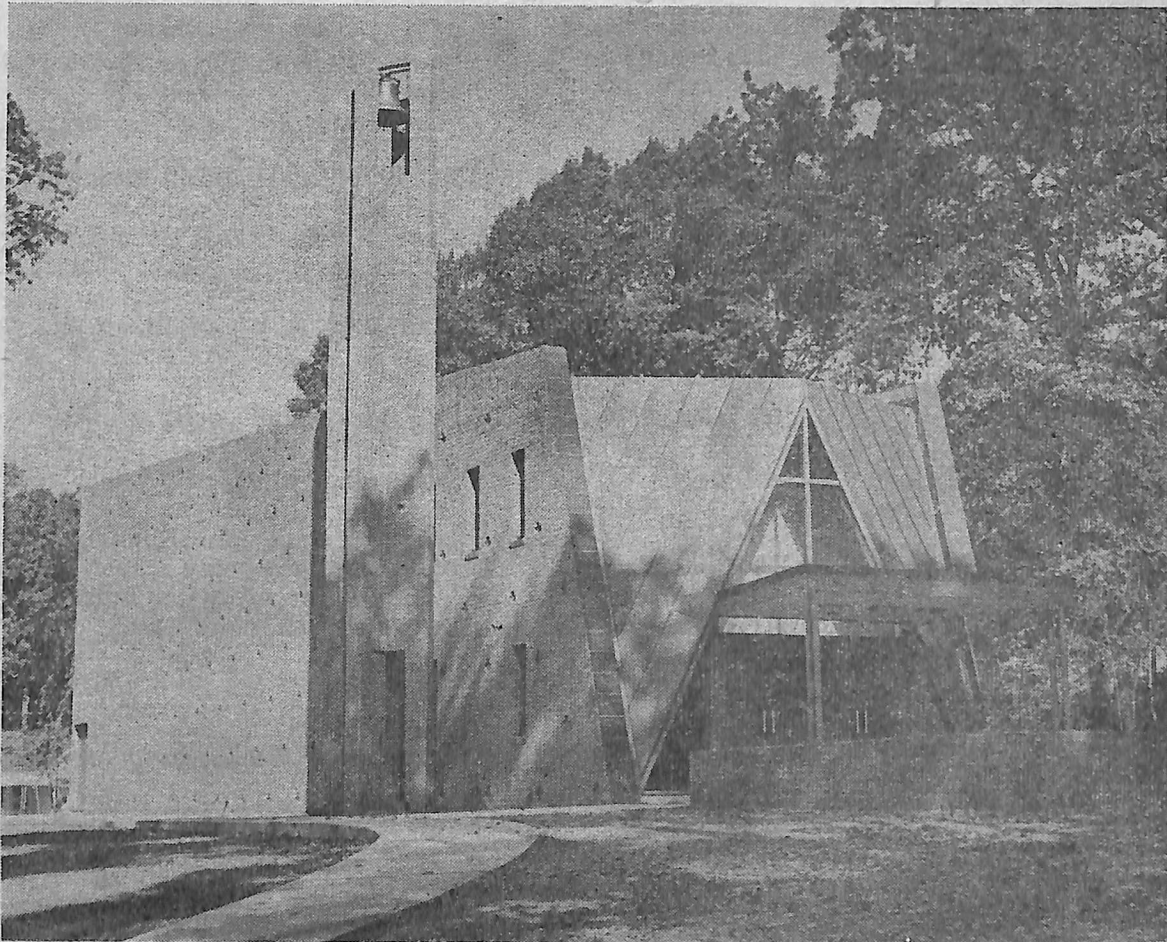


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

*Tyler Christ Peoples Home
p. 16*



Stark Danish modern is the theme of both the architecture and decor of this new St. Stephen's Lutheran Church, located in Edison Township, New Jersey, and dedicated on Sunday, October 9.

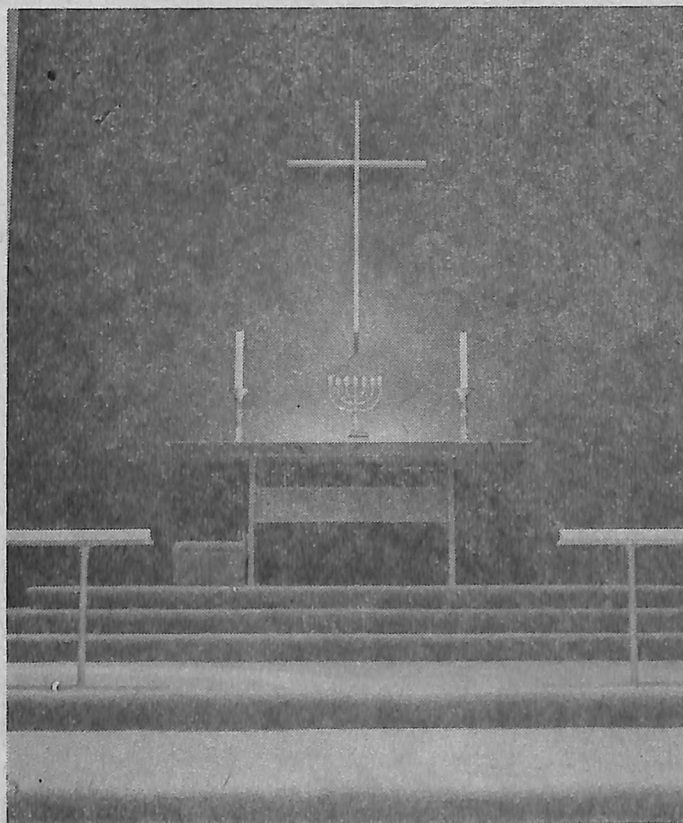
White, blue, red and yellow glass filter light through a myriad of openings in the ceiling, thus creating the effect of stained glass windows. There are no other windows in this ultra-modern building.

Dedication in New Jersey

In 1896 twelve young women vowed that they would not marry until they had raised enough money to pay for a bell in their church which had just been completed in Perth Amboy. For four years the young ladies worked hard making fancy handwork and embroidered articles, slowly adding to the funds for the bell. By 1900 the twelve, all of whom had kept their vow not to marry, had earned enough to be able to present a bell to their church.

Now, sixty years later, that same bell still calls people to worship from the tower of the new St. Stephen's Evangelical Lutheran Church. This church, which is the fourth church building erected in the 88-year history of the congregation, is located in suburban Edison Township. The three and one-half acres of land which comprise the church site were donated to the congregation by Mr. and Mrs. Axel Olsen in 1940. The property was first used as a park but is now the site of the church, Fellowship Hall, Youth Center and parsonage.

The old church on Broad Street in Perth Amboy was sold to a Baptist congregation in 1957. Since that time St. Stephen's congregation has been worshipping in the Sunday School chapel at the present site. Meanwhile, planning and building of the new



The new St. Stephen's Altar

structure has gone forward, culminating in the dedication service on October 9th.

Appropriately, the new church is built in the shape of a ship, a symbol which has special significance in a congregation whose origin is Danish. Red brick, copper sheathing, gray concrete block and natural wood paneling are the primary materials used in construction. The building, which was begun in June of 1959, was erected at a cost of \$200,000.

Pastor Holger O. Nielsen, of Newington, Connecticut, president of District One and vice president-elect of the AELC, officiated at the dedication service. Also participating in the service were Pastors Everett Nielsen, Ove Nielsen, Max Moller, Donald Baron and the Pastor of St. Stephen's, K. Kirkegaard-Jensen.

A Brief History of St. Stephen's

1872 St. Stephen's Danish Evangelical Lutheran Church organized.

1875 First Church on East Avenue in Perth Amboy.

1877 to 1879 Very lean years. Church closed. Met in various homes.

1888 Church on corner of Broad and State Street.

1896 Church at 101 Broad Street completed and dedicated.

1900 Bell donated by young women of the congregation.

1928 Mortgage paid off on Broad Street Church.

1930 Saturday School for purpose of teaching younger generation the Danish language discontinued.

1937 First English Sunday school classes.

1940 Acquired property in Edison Township on which present church is built.

1941 Double Church service every Sunday — Danish and English.

1946 Congregation initiated study to increase enrollment in Sunday School to take care of outlying communities.

1947 Survey made and an additional Sunday School was started in the Clara Barton section of Edison Township.

1949 Sunday School moved from Clara Barton School to new Chapel on Pleasant Avenue.

1954 Addition to Chapel on Pleasant Avenue, after which we conducted services in the Chapel every Sunday. Baptism and Holy Communion also took place in Edison Township Chapel.

1957 Broad Street Church sold to Second Baptist Church.

1960 Dedication of present Church.

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.

Remember Who You Are!

by: Donald W. Baron

The ragged tramp stood atop a hill looking down upon the most beautiful estate he had ever seen. Partially hidden by the huge oaks stood a great white mansion with tall, stately pillars guarding the front porch. There were gardens, trees, lawns, fountains. It represented for him what he had always wanted — gracious living, with all of its comforts and with the dollar sign of success written clearly over it all. It provided a terrible contrast with himself. Looking at that gorgeous sight and then looking down at himself only served to emphasize his own total failure — a tramp, a nothing, a derelict. He had come to the end of the line. He was about to do what he had long contemplated. What better place than this, overlooking the symbol of his dreams. He took the rope and began to fashion a noose....

He could not know that, at that very moment, the owner of the estate lay in the mansion on his deathbed. He had no immediate family to inherit the fruits of his labor, only a distant nephew whom he had never seen or known. The will declared him the heir. His last words were a request that the nephew be found at all costs....

Some people found the body of the tramp later that day, hanging from a tree. They searched his clothing for identification. He was the nephew, heir to the estate.

If only he had known who he was!

Peter is writing a letter to the small groups of Christians who have had to flee in all directions to save their necks. They were now lost in the crowds of strange cities, where few had even heard of their God. A dozen in Pontus, a few in Galatia, a faithful handful in this place and that. "What's the use of going on?" was the general consensus. "We can't buck the tide. We may as well admit that we're defeated." Peter writes in his letter, "No! You are wrong, my friends. The reason why you are downhearted and ready to quit is because you don't realize who you are!" Then he writes, "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." (I Peter 2:9)

Peter writes these words also for the congregations represented at this convention. First of all, he answers for us the question, "Who, then, are we?"

"A chosen race." **Chosen.** Jesus said, "You did not choose me, but I have chosen you." It is not you who come looking for God. God is looking for you. For most of you, He is using your home congregation

A Meditation at the District One Convention

to search you out. When the Word is preached, when the Sacrament is administered, when your pastor comes to your home to speak of Christ and your relationship with Him, it is God looking for you. He **wants** you. He has **chosen** you. Wonder of wonders!

A **chosen race.** A new race of men had sprung up on earth. The "Adam" of this new race is Jesus Christ. He is the only true man who has ever lived. He is man as God wants man to be. When you trust in Christ, God declares you a member of that new race and begins His work of making you over into the true man He wants you to be.

"A royal priesthood." A priest is one who goes between God and man. He speaks to God on behalf of men. He speaks to men on behalf of God. If you are a believer, then you are God's appointed priest for your family, your friend, the man next door, the co-worker at the office. If you fail to be a priest to these people, they may fail to find God. Furthermore, it is your priceless privilege to have direct communication with God. The pastor is no more a priest than you, but is merely called to be a guide or a coach for his fellow-priests.

And this is a **royal** priesthood to which you belong. There is a hymn which begins, "I'm a Child of the King" — and so you are, if you are living in a fellowship with Christ. All the resources needed to carry out the functions of your priesthood are yours already. "My God will supply your every need according to his riches in glory in Christ Jesus," says Paul. You, royal priest, thrill to your appointed position, and take your place between God and unsaved mankind!

"A holy nation." Four thousand years ago, God broke into the life of a man named Abraham and began the long process of history which we call redemption. It all began with these words: "Now the Lord said to Abraham, 'Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse, and in you all the families of the earth will be blessed.'" (Genesis 12:1-3.) Now, after four thousand years, Peter points his finger at you who trust Jesus and says, "That nation is **you**!" You are the fulfillment of God's dreams. It is for you he called Abraham, inspired the prophets and sent His only Son to die.

And you are a **holy** nation. Not holy because you have some admirable and attractive qualities within which attract God, but holy because, though sinful, God has chosen you to be His special people, to be used exclusively by Him for His purposes. It is His very choice of you that makes you holy.

"God's own people." The tragedy of God's arrival on earth in the person of Jesus Christ is described in this way by John: "He was in the world, and the

Donald W. Baron is an unordained, licensed pastor serving the congregation at Newark, New Jersey. He is presently studying at Yale University's Institute of Far Eastern Languages in preparation for service in China. He has interned for two years in Hong Kong. He is a member of the ELC.

world was made through Him, yet the world knew Him not. He came to His own home, and His own people received Him not. **But,** he adds, "to all who received Him, who believed in His name, He gave power to become children of God." (John 1:10-12.) God, looking out over a world feverishly rebelling against His reign, can yet see His chosen race of whom He may say, "These are mine. I have purchased them by My death on the cross. They are my personal possession." And these people He marks with the indelible sign of Baptism.

It is a stirring experience to learn who we are, isn't it? However, we would be very mistaken to suppose that we can stop here to admire ourselves and bask in our own importance. Peter has more to say. He wants us to know why God has showered such superlative titles upon us.

"...That you may declare the wonderful deeds of Him who called you out of darkness into His marvelous light." We are a community of people placed here by God for a purpose. We are here to proclaim. The word "declare" here carries with it the feeling of celebration — like the proclamation of victory at the end of World War II. A long face on V-Day was paramount to being a traitor! It is this scintillating spirit which must prevail among God's people as they are driven on by their magnificent obsession to declare. This is why He chooses you; ordains you a priest; makes you a citizen of His holy nation; calls you His own. Your life has a purpose, not freely chosen by you, but given by God. Your life stands under His daily judgment, with this question as the criterion: "Are you fulfilling your God-given mission in life?" ...That you may declare!

Of what "marvelous deeds" does Peter speak? The central deed of all history, the coming of His Son, who hung on a cross, who defied death and returned alive, who comes now with His nail-pierced hands, symbols of His love, and invites you to leave the darkness of your own self-centered world and come into the light of His fellowship. These are deeds we are to announce to the world. The world doesn't realize it, yet it is waiting to hear of these deeds. The basic reason behind all that plagues mankind is that man is away from His God. And you hold in your hands the answer to this rock-bottom problem: God's forgiveness in Christ, inviting all rebels to lay down their arms and come home to their Father. How can we think of giving up when we are thus in the very spotlight of God's drama of history!

God has placed our congregations in certain communities. It is there that we are called to declare His marvelous deeds in concrete ways. It is in the very declaration of His saving deeds that God's Spirit enters men's hearts to "call, enlighten and convert." As men are changed from within, so will the community be changed from within. A dropped pebble sends ripples across an entire pond; a life, transformed through a personal confrontation with Jesus Christ, has its repercussions, in ever widening circles, upon home, community, nation, globe. Similarly, the congregation alerted to its call to declare God's redemptive deeds will recognize that it has responsibilities within three increasingly-widening circles:

1. Spiritual awakening among its own members, where each person is helped to the place where he can say with Paul "I know whom I have believed and am sure that He is able to guard until that day what I have entrusted to Him." This is in the good tradition of a Luther (to say nothing of a Grundtvig), who could make no great contribution until he had settled the question of his own peace with God. Only out of convinced faith can effective action flow.

2. Evangelism, a zeal for community outreach on the part of all member-priests of the local church. People with good news can't be kept quiet. When the disciples were warned by the Jerusalem officials not to speak about Christ, they replied "We cannot but speak what we have seen and heard." Community outreach implies an evangelism that does not select its hearers according to nationality, race or social stratum, but eagerly reaches out to all who need to hear. Thus, in its very pre-occupation with evangelism, the church finds itself the most effective force for destroying man-made divisions and prejudice in the community.

3. Missions, a lively interest in the knowledge and support of God's worldwide Kingdom work. Nothing less than world vision can make a healthy church. The world is on God's heart; so it must be on the hearts of His people. Any geographical boundaries which you have imagined for your parish, beyond which you hold no responsibility, must be abolished. "The world is my parish," said Wesley.

To this program, God is calling our congregations in District I. If you and your congregation stagger to think of this task, which far exceeds your own resources and ability, then He would tell you: Remember who you are.

These Things We Must Do

Our ability to meet the whole (Communist) challenge depends upon our success in learning to use our growing wealth for something more than just more and more private satisfaction. It depends upon our being able and willing to use it for imponderable and immaterial ends, like science and education and the public amenities.

To use increments of our growing wealth wisely and prudently for public and immaterial ends; that is the goal, so I believe, toward which our national purpose will now be directed. We have to pay for defense, and there can be no serious dispute that we must pay for it. But we have also to be able and willing to pay for the things which cannot be consumed privately, such as the education of children, the development of beautiful cities, and the advancement of knowledge. We have to be able and willing to pay for what is, to put it briefly, civilization itself.

At bottom, we have to do these things because they need to be done, because they have to be done, and because they are supremely worth doing. Even if we were not challenged, we would need to do them for their own sake. We would need to do them even if the Soviet Union and the whole Communist orbit were still where they were 50 years ago.

From: THE NATIONAL PURPOSE
by: Walter Lippman in: Life.

Experience in Humility

by: Marvin P. Jessen

ANNE MORROW LINDBERGH published in 1955 a collection of thoughts and ideas evolved during a prolonged stay at the oceanside. She entitled her essays **Gift From the Sea** (Pantheon Press Inc.). In one manner of speaking I too received a gift from the sea during an eight-week summer institute in marine biology sponsored by the National Science Foundation at Charleston, Oregon. The Marine Biological Station at Charleston is owned and operated by the University of Oregon at Eugene. The session was especially designed for college biology teachers who had previously had no firsthand experience in the field of marine organisms. Twenty-five participants were selected from a pool of over 150 applicants, and surely most of the participants shared my enthusiasm for the course of study offered.

At best any eight-week course can be only an introduction. To be sure many of our questions were answered through study and observation, but it appeared to me that one of the primary objectives was to stir curiosity. In our pre-fabricated world it is easy to sit smugly without question, but how infinitely more exciting and satisfactory to observe, speculate and hypothesize. Most of us had had as our primary source of information concerning marine organisms only the printed page and preserved specimens. The written word often becomes vague and ambiguous, and preserved specimens lose the vital features which make them unique and interesting. This was our big chance, then, to study these organisms IN THEIR NATURAL HABITATS and under the guidance of specialists in this field.

Lectures were presented by members of the regular staff, but in addition a number of scientists of national and international repute addressed the group. Much time was spent collecting biological material from the sea side at low tide and examining the collections critically in the laboratory subsequently. What a fascinating bit of the biological world is contained in a tidepool! One never ceases to marvel over the beauty and uniqueness of the organisms left behind by the receding tide, and with never-ending regularity the incoming tide abruptly changes the biological complex of the area. Although most of our collecting was done at low tide along the ocean front, some specimens were retrieved from the open ocean from the 36-foot vessel owned by the University. This observer felt that a ship of this size was ideal for experiencing to the

*"...if anyone has lost
his humility, confront
him with the sea!"*

fullest extent every undulation of the ocean. It appeared to fit beautifully in the trough between crests, but where a trough exists at any given moment there will be a crest a few seconds later. It should be said parenthetically that the name PACIFIC is certainly a misnomer for this body of water; it is anything but that.

As one attempts to study the flora and fauna of the ocean one is first of all overwhelmed by the abundance and diversity of forms. The productivity of the ocean is fabulous, especially close to the coastline. After this initial introduction one becomes a bit more philosophical, realizing it is totally impossible to collect and identify everything. Gradually a specific group of organisms is selected, and concentrated effort is expended to learn as much as possible about it. One requirement of the course was to carry out a piece of original research. The sea is still a virgin area as far as research is concerned; it is amazing how many organisms have not been critically investigated. In many cases the complex interactions between organisms almost defy examination, but this serves only to whet the appetite of the researcher. A slight wedge here and there gradually sheds illumination on what appeared to be incomprehensible.

What does one have at the end of the summer? Anne Lindbergh puts it this way: "I have a few shells in my pocket, a few clues, only a few," (p. 113). Most of the participants left with a collection of preserved marine organisms ("shells") and some information ("clues") about the biological complex which the ocean presents. The preserved specimens will be poor representatives of their living counterparts, and the information gleaned will scarcely scratch the surface. An experience such as this engenders humility, and if anyone has lost his humility, confront him with the sea!



The Oregon Coast

Marvin Jessen is professor of Biology at Grand View College. He attended GVC and the University of Minnesota and has his M. S. degree from the latter. His summer on the Oregon coast was spent in study under a National Science Foundation Scholarship, the third such which he has been awarded.

Old and New

by: Dr. Johannes Knudsen

EDITOR'S NOTE: Dr. Knudsen is currently on "sabbatical" leave from the Chicago Lutheran Theological Seminary, and is studying on a Fellowship Grant at Heidelberg in Germany.



THE THEME, "old and new" has constantly come to my mind during the past few weeks. When we make our frequent trips through the Odenwald, an idyllic mountain area immediately north of Heidelberg, and see the farm families gathering potatoes in their sloping fields or apples from the trees fringing the roads, and when we drive through the cart-wide, cobblestoned streets and look into the ancient barns and houses, then we have a comfortable feeling that the old is venerated and well-preserved. On the other hand, when we swish over the Schwabian Alps, which are not real alps but a low mountain range in Wurtemberg, on the easy grade and the wide curves of the "Autobahn," then the new Europe is impressively evident.

Heidelberg itself is an unusual example. It is unusual, because the old had not been destroyed by war and yet it is sparkling new as the city expands beyond the cleft between river and mountain, where the old city hid itself, and out into the plain which reaches toward the Rhine, a few leagues to the west. The old streets are so narrow that a broad-shouldered person has to turn sideways in certain spots in order not to be crushed between the streetcar and a house-corner. The "Old University" is crowded into dismal buildings on a tiny square, but it has new institutes dispersed throughout the city attracting hundreds of students of language, theology, physical science and medicine from all parts of the world. Above the old rooftops hovers the castle as the symbol of the old, half ruins and half rebuilt. (A decent castle has to be at least partly in ruins in these parts in order to qualify.) But under the city banks runs the Neckar River, filled with powerful motor-barges carrying cargo from as far as Holland to the shadow of the real Alps. And in the new city the beautiful, functional and efficient railroad station symbolizes the new, hustling Germany.

In our limited experience railroad stations are often such a symbol. The contrast is great when we remember the decay and atrophy of the stations in most American cities. And the reason for newness is, of course, that the station was the most heavily bombed common feature of a city. The old was wiped out; the new is attractive, modernistic, efficient — a terrific "urban renewal." As for the churches, the case is not as clear cut, yet the theme runs through and through. On our first Sunday in Heidelberg we went to an old church in the village where we temporarily resided. The church was filled and the service warmed our hearts, and about this I shall probably tell later on. My point is here, that this old church was Lutheran ("evangelisch," they call it here). Three blocks away was a spankingly new, modernistic and beautiful church, also filled on Sunday. This was the

*From the Old World come
these thoughts about the
contrasts on every hand.*

Catholic church, an unexpected reversal of the age-relationship we had expected to find.

The theme (old-new) ran strong in my mind in the cathedral at Munich. The architecture was old, Gothic arches and long, clean pillars; yet the masonry was new. It was a church built in the last decade, for the old arches were blown apart during the war. The structure was filled with relics of the old, built into the walls, yet dominant in the middle of the nave was an impressively modernistic pulpit, and behind the altar the colored windows shone in the bright shades of twentieth century artistry. The day before we had paused in Augsburg and had forgotten the "modern" capitalists, The Fuggers, who lent money to emperors in the sixteenth century, and even the writing of the Augsburg Confession, to look at a baptismal well where Christians had been baptized in the sixth century. Across the street we heard the singing of a balloon-carrying bicycle parade of boys, Catholic Labor Youth.

The age of the Bavarian and Austrian Alps is, of course, unchallenged. Modern innovations, such as roads, although giving accessibility, make little dent in the impression of majesty and age. It was strange, however, coming down the steepest grade before Innsbruck, to see people lining the road in anticipation of a sight we saw a few minutes later — a bicycle race going, of all things, up the mountain. The indescribable beauty of lush, green valleys and lofty, snow-clad peaks leaves one, on a clear and sunny fall day at least, with an impression of serenity, vision and perspective, not easily disturbed. I am not one given to nature-inspired theology, but as we sat on a hill-top on our return to Munich and saw the whole range of the Alps lifting the horizon, Isaac Watt's grand words came to my mind: "Before the hills in order stood, Or earth received her frame, From everlasting Thou art God, To endless years the same." Yet it was with a shudder that I had driven out of Oberammergau the day before, after seeing how God's great drama of salvation, the story of Christ's suffering and death, has been cheapened by the commercialization of our day. We didn't see the drama, which is over for another decade; we saw the shops.

Old and new! I shall not generalize nor moralize, merely think in terms of a theme. But was it old or new which we saw at Dachau? It is a fist-clinching and tear-dimming experience to go through the gas-chamber and the crematorium, stomach turning but terribly important. But is it old or new? Hate, torture, murder and inhumanity are old as the Alps, yet when in human history have we seen genocide, the calculated, cold-blooded efficient, inhuman murder of a whole people?—Outside the building of horrors there is an impressive statue. It is a ludicrously skinny little Jew in an over-sized long-coat and wooden shoes. His temples are hollow and his body sags in despair. The deep-set eyes reflect the utter tragedy of doom. Yet there is a strange air of defiance and hope in the

(Continued on Page 14)

After Thirty Years

by: Holger O. Nielsen

It is not my intention to write my memoirs. These could hardly be of interest to anyone but myself, and frankly speaking, there is nothing important enough to write memoirs about. But it is, however, my plan to write to LUTHERAN TIDINGS of the many changes and rapid developments which have taken place in the American Evangelical Lutheran Church within the past thirty years.

Those of us who started in the ministry during the thirties soon discovered we were working with two groups within the same congregation, namely, the Danish group and the English group and the "watchmen" from each group saw to it that the pastor's time and efforts were properly divided. The bi-lingual church services were especially persistent when it came to funerals, the old pioneer could not be properly laid to rest without a sermon preached and hymns sung in both languages. This division of people and language might seem strange today but such was church-life during the period of transition. What it lacked in unity it perhaps gained by drawing sustenance from two cultures, as exemplified by a man who said to his pastor: "Your English sermon was a flop but your Danish one was a gem."

September 30, 1930 I was ordained by Pastor Peter Kjoldhede at St. Peter's Lutheran Church, Nysted, Nebraska. It was good to be among Nebraska people. I owe much to my home, the church, its pastor and the Nebraska District.

Pastor Kjoldhede was that day at his best, he spoke clearly and well and related from the historic past so vividly it became as a living moment in history among us. After the ordination service there was a social hour at the Folk School and it was here Pastor Kjoldhede called my young wife to his side and placed her fatherly upon his knee and spoke kindly to her about the parsonage and how his Karoline managed her's. Some of the visitors present who had never heard or seen Kjoldhede thought his behavior a bit unusual for the Synod's Ordainer. Lest future ordainers in old and new synods might get ideas, it should be mentioned that Pastor Peter Kjoldhede was in 1930 eighty-six years old.

Intellectual Climate

The aftermath of World War I gave rise in the United States to the "roaring twenties" and the "revolt of youth." Some of our older leaders who observed this age insist that other Lutheran Synods did



A Pastor pauses to reflect on thirty years of change.

not feel the direct impact from these movements nearly as keenly as did we in the AELC. The explanation is undoubtedly this that people more highly indoctrinated are less vulnerable to such movements than those brought up in a freer atmosphere as many of us were. The freedom of the mind with a sense of responsibility has in the Protestant world been a great asset. There has been, and still is, something about Grundtvig which gives wider horizon, an urge to do battle with the ills of the world and in one's own soul. Because of the merger Grundtvig's spirit among us must not die, it

however, will now be found in the framework of a larger Lutheran setting where I believe it belongs, even if it at times may not feel altogether at home. He was and is a healthy antidote to rationalism and dead orthodoxy.

During the late twenties and early thirties the Synod had been in an uproar on doctrinal matters and adding to the stir came some pastors, not all, from Denmark to practice on our Synod some of their "newer notions." The same ideas had not especially caused much disturbance in Denmark but among us they gained followers and caused confusion. It seems to me this period was characterized by a lot of enthusiastic preaching, zeal perhaps, but I am not so sure about its wisdom and if it had not been for the stability of the Sacraments I feel our Church could have suffered complete collapse. The Lord's Table and Baptism stood firm as a Fortress, which they truly are.

Holy Scripture

It became clear to some of us while in the Seminary that we had inherited a negative attitude in regards to Holy Scripture from the days of the schism in the Danish Evangelical Lutheran Church in America. We were ready and in need of a reorientation towards the Bible. Dr. Dawson opened for us the Old Testament and Pastor Rodholm the New Testament and our sense of need and value for Scripture was placed, for me at least, in a new and sounder perspective. Dr. J. Knudsen in the fall of 1956 when the phrase "Word of God" in our confessional statement was so hotly discussed wrote ably in LUTHERAN TIDINGS about our need of reorientation to Scripture. Likewise has Dr. Alfred Jensen and President E. Nielsen of Grand View College alluded to the same at various times. It was this experience of re-discovering the Bible which led me to take the stand I did in regard to the "Word of God" phrase in our confessional statement in our present constitution. If we ever lose the sense of preaching the Word of God in our churches, the pulpits will be empty be there ever so many preacher, doctors and teachers around.

Pastor Holger Nielsen was ordained thirty years ago at Nysted, Nebraska. He has served a number of congregations in the AELC and is at present pastor of the congregation at Newington, Connecticut. He is president of District One and is vice president-elect of the synod.

Synod Convention

The conventions of yesteryear were less organized but more spontaneous. They were rich in inspiration but dealt less with committees, budgets and reports. There was less business, smaller budgets and the methods of the business world were less evident. Our Synod had strong agrarian traits.

Most pastors and a goodly number of lay people loved a lively discussion and the convention seldom disappointed them. It was no uncommon occurrence for a pastor to get up in the middle of a business session and deliver what some people called an inspiring talk about Grundtvig, St. Paul or a topic like — The Noble Cause of Freedom. For the chairman to cry out that "the speaker was out of order" didn't seem to do much good, people favored the free expression of thought and being too orderly might interfere with "the spirit." I am sure there was considerable discussion just for the sake of carrying on a discussion but it belonged to the era and people rather liked it and expected it. As I now look back it seems probable that if we had been more interested and aggressive with home mission and stewardship we might have gained more practical results and less dissension but our mission was pretty much limited to Canada. Stewardship and evangelism were unknown to us in the sense we think of them today.

The Lay People

The first laymen I especially noticed on the convention floor were as follows: Mr. O. C. Olsen, Omaha; Mr. Axel Thomsen, Marinette, Wis.; Mr. S. N. Nielsen, Chicago; Mr. Thorvald Jensen, Kimballton, Iowa; etc. There were in those days as there is now capable lay people in our Synod. I have appreciated them greatly, without them we would have gotten nowhere at all. I may be wrong but it seems to me there was more lay participation on the convention floor thirty years ago than today. It bothers me to see delegates sit like robots raising and lowering their hands when called upon to do so as if they had no ideas or convictions of their own. A pastor who should know tells me it's even worst in the larger Synods. Heaven forbid!

The congregational singing (Danish) at our conventions was "out of this world." I recall more than one visitor who has marveled at the hymn singing. It's still good but I don't think it's as good as it was. Church choirs were not common a quarter century ago and our choirs today are far better.

Great Changes

The last thirty years have brought great changes to our Synod. Change in language, change in hymn books, change in order of service and change in people and pastors. The Seminary has moved to Maywood, Illinois, and Grand View College has over 600 students enrolled. The contact with other Lutheran Churches in the National Lutheran Council has made the greatest impact of all. It has had a stabilizing effect which I suppose we needed; it brought us to the merger. It is with mixed emotions I salute the departure of the AELC as an independent Synod. There will never be another Lutheran Synod like it! From the very first its course was stormy. The Norwegian-Danish

Conference and the schism in the Danish Church were hardly soil and climate for quiet growth. There have been weakness and strength, indifference and loyalty, loud discussion and quiet piety. The most difficult period was perhaps the era of transition when many of us were somewhat rootless. The ties with Denmark were broken and we were certainly not rooted in American Lutheran church life.

Not with boasting but in a humble way many of us thank God for the AELC, for its people, lay and clergy who were committed to the Lord of the Church.

May the New Church bring new days and new strength and greater commitments to the King of Kings. I wait for the consummation of the merger with eagerness and excited anticipation.

Wondrous Gifts Our Lord Has Given

(Tune: Glorious Things of Thee Are Spoken)

Wondrous gifts our Lord has given
To His church, His chosen bride.
For her sake He left His heaven,
Was abused and crucified.
By His love and grace He sought her,
Called and chose her for His own;
With His precious blood He bought her
An unspotted wedding gown.

While the years are swiftly flowing
Into life's eternal sea,
He is still His gifts bestowing
On His church, His bride to be.
By His love and grace protected,
Through His sacraments and word,
She shall be in grace perfected
In the beauties of her Lord.

Storms and tempests rage around her,
But she bides in Christ secure.
Though the world at times confound her,
She will by His might endure.
He has promised that victorious
She shall brave the gates of hell
Till He calls her to His glorious
Heavenly home with Him to dwell.

Come then young and old to praise Him,
Lift your voice in jubilee!
In your heart a temple raise Him
Who redeemed and made you free.
Praise His grace and mercy tender
Who surrounds you with His love,
And will be your strong defender
Till we join His church above.

— J. C. Aaberg.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue
Bridgeport 8, Connecticut

Over the Typewriter

By the time this issue goes to press, the convention-workshop will be half over. Some developments we might watch for in the next year might be pointed out at this time.

Look for Friends of Youth to take a more interested role in your meetings. Training schools will be set up for them so that they can understand us better. Give them a chance.....even they have to learn.

Look for a new idea in "stewardship." We belong to a voluntary Christian organization, and thus we should not need to support our giving with taxation. Rather, we should give freely in response from what we have received. Stewardship may take on new meaning for us as well as the whole congregation if we take seriously a new proposal of the national office.

Look for more and more cooperation with other Lutheran churches. This will be a natural prelude to the merger.

The next issue of LUTHERAN TIDINGS will carry a full report of the convention-workshop. Please take the time to read and discuss the results in your local groups. National meetings have great significance if the results are USED locally.

Findings: Lausanne Assembly

The European Youth Assembly, held in Lausanne, Switzerland, this summer, produced a 3,500 word "findings" document, after twelve days of talk. The following are some of the main points approved by the assembly.

1. European youth, whose nations are almost recovered from the devastation of the second World War, have a responsibility to help the rest of the world as best they can, especially those nations undergoing rapid social change.

2. Delegates disagree on such matters as co-existence, atomic weapons and military service.

3. Contacts should be strengthened with minority churches as well as with all churches behind the Iron Curtain.

4. Christians should not always think of the "other side" as being "of the devil," but should think critically and searchingly about what is right.

5. Among real causes for shame on the part of Christians is the obscuring of the Light of Jesus Christ by pursuing money and material goods, happiness and success.

6. Another real cause for shame is the disunity, not only among denominations but also within congregations, which plagues Christendom.

7. "We are grateful to God that in our gathering we have recognized more clearly than ever before that in spite of differences of language and denomination, of race and nationality, in Christ we are one, members of the body of Christ."

On the unofficial side, a report states that most Europeans don't see Americans as the well-meaning, generous, pious world leaders we think we are. Also, many young people in Europe, including many who are Christians, feel that the church is very much out of date and really has little to say to the world. Some of them also expressed the idea that church-going is not the popular thing to do in Europe and that America will be the same way in about 15 years.

We American youth could do well to make sure that the last paragraph above need not be written as historical fact in the next twenty years. If we are aware of what faces us and make America a nation which is truly well-meaning, generous and pious, it could go a long way toward better lives for millions. That is much more difficult, however, than being aware and combating the idea that the church has little of significance to say. If we educate ourselves and speak fearlessly for what the truth of the church is, it need not be accused of weakness. If we ignore religious education, we are weakening the mission of the church. Thus, that will combat the last point (church-going out of style). We must never allow our churches to be "birth-burial" houses. The span between must be filled with responsible service.

We as the future church have to be aware of the dangers and weaknesses so that we can guard against them. If we truly believe that it makes a difference to have Christ as Lord (and it DOES make a lot of difference), we have to work hard to show others. Skipping church, church school, choir practice, LYF and other functions will never show anything favorable.

LYF Doim's

Newington, Connecticut: We, along with our Couple's Club, were guests of the Bridgeport LYF and Friendship Circle on Friday, October 21, for a gala Halloween party. We enjoyed many games and "tricks," meeting the "fly" family, going for "airplane" rides, playing the "funnel" game and others. We hope to get together again in November at Newington for showing of slides from Luther League Camp and New Hampshire.

Atlantic District: When we heard about the convention in Withee, we decided to use some of our money to send a group to the meeting. By the time all the telephone calls were made, letters written, and plans made, seven young people and Pastor Everett Nielsen decided to go. We stayed in Detroit (the mid-way point) and are very grateful for the opportunity, thus saving motel expenses. It was a ball!

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



To Church for Breakfast

The women attending District V convention at Alden, Minnesota, came to church early Saturday morning, the first of October. They had breakfast at 8 a. m. in the church dining room while the men had breakfast by themselves in another room.

Dorothy Zasoba, the district president, presided at the meeting and Christense Jespersen led in prayer.

A one-day inspirational meeting, such as has been held in the Iowa district and other places, was discussed and Christense Jespersen extended an invitation to come to Circle Pines. The officers were charged with the responsibility of making the necessary plans together with the women of St. Mark church.

Something had gone wrong with the administering of the District V GVC scholarship fund — no one had received the scholarship the past two years and the women's groups of the district had not contributed enough to cover the amount of the scholarships if they had been awarded. It was decided that the district president should write to the GVC scholarship committee for a clarification of procedures and inquire if a scholarship could still be awarded this year even if school had begun.

Our district's share of the national WMS budget is \$632 and we were reminded to contribute to the special projects for the year: Home Missions, the Mary Seeley Knudstrup scholarship fund, and GVC building fund, as well as to the general fund. The Saturday evening offering was designated to be divided equally between the general fund of the national WMS and the Mary Seeley Knudstrup scholarship fund.

Margaret Lunde of Askov was elected treasurer and Edna Jorgensen of Alden was elected vice president-secretary.

The meeting had started in the morning and ended in the evening — but it did not last all day! We had to stop at 9:30 because the general business meeting was scheduled to start at that time, so the women met again at 7 to finish their business. At the end of the meeting the district president thanked the outgoing officers and we closed with a hymn and the Lord's Prayer.

Ardis N. Petersen.

WOMEN

If it was woman who put man out of Paradise, it is still woman, and woman only, who can lead him back.

Elbert Hubbard.

District VII Convention

District VII met at Rosenborg, September 30 to October 2nd. As usual Saturday evening was given over to WMS, the business meeting at 7 and the evening meeting at 8:15.

The reports from the groups had been mimeographed and were given to the delegates. A letter from Miss Emilie Stockholm was read and some enclosed questionnaires distributed. District President, Mrs. Paulsen, urged us to try the planned program packets, trying at least two or three of them. It was voted to give our offering to the scholarship fund. Mrs. Clifford Jensen of Rosenborg was re-elected secretary and Mrs. Guilford Nissen of Kronborg was elected treasurer.

The evening meeting was opened by devotions led by Mr. Novotne, lay pastor from Denmark, Kansas, followed by a massed chorus of members from the various congregations.

Our speaker was Mrs. Carlson of Newman Grove, a former missionary to China and a member of the Augustana Synod. She stressed that we should remember the purpose of our women's work and of our church. She said it sometimes takes a common enemy to make us work together, and perhaps communism is that enemy. They had been in China when the communists took over, so she knew from personal experience how they worked.

Eighty-one dollars was received in the offering for the Scholarship Fund.

The Christensen sisters played a piano duet for us. We closed by singing "Safely Now The Day Is Ending," and the benediction by Mr. Novotne.

After the meeting, Mr. Breese who is soon to go to India, showed some very interesting movies of the Santal Mission and the work among the lepers.

Marie Nissen.

A recent biography tells about Ralph Waldo Emerson and a boy trying to get a stubborn calf into a barn, the boy tugging on a rope around the animal's neck and the New England sage applying his shoulder to the calf's rump. They made no progress, despite their strenuous exertions. An Irish maidservant laughed hilariously at their discomfiture, then calmly dipping her finger into a pail of milk and putting it into the calf's mouth, easily led the animal into the building. Emerson walked away wiping perspiration from his face and thinking deeply. As the result of his experience he later wrote in his journal: "I love people who can **do** things."

— B. E. Barnes.

OPINION AND COMMENT



A LONE DISSENTER changed his vote and the United Lutheran Church in America, meeting in its biennial convention at Atlantic City, New Jersey, voted unanimously in favor of merging with Augustana, Suomi and the AELC. That the merger has now been approved by all four church bodies has come as no surprise to those who have watched the merger develop. But, if we are not too surprised, we can find joy in the fact that in all four church bodies the vote was overwhelmingly in favor of merger. This, it seems to us, is indicative of the happy fact that the time is really ripe for merger. Ten years ago the vote would have been quite different, not only in the AELC but in the other churches as well. What seems out of the question to one generation may come quite naturally to another and who is to say that either generation is wrong? Perhaps it would be most to the point to underscore the words of the hymn writer, "God moves in a mysterious way His wonders to perform."

—:—:—:—

"EVENTUALLY MOST human life will be underground, confronted by arsenals capable of destroying all life over the land areas of the earth..." So reads a report issued recently by the Center for Study of Democratic Institutions. The Center was established last year by the Fund for the Republic, a Ford Foundation institution. Dr. Harrison Brown, professor of geochemistry at the California Institute of Technology and Mr. James Real, a consultant to the Center, are the authors of the report. We hope the report is unduly pessimistic. However, this does seem to be the direction in which we are heading. Bomb and fallout shelters are urged upon us, in the name of survival, by those who know best what is needed. Underground cities can no longer be confined entirely to the realm of science fiction. Like "The Flintstones" of the new TV show, we may soon be cave dwellers with conveniences. Of course, the larger fact is that, even here, we would not be safe for long. It would just be a matter of who could be first to find a way to wipe out the other fellow's air conditioned hell. Sooner or later, we are going to have to come to grips with this whole problem in a realistic way. Some kind of arms limitation and eventual disarmament is vital. Even this does not go to the root of the problem but it would take the pressure off for a time during which we could, perhaps, gain a new perspective. The real question is, after all, not survival, but survival for what! It may be that when we begin to grapple with this question the problem of survival will gradually recede.

THE FALL SEASON in the church is in full swing. Judging by the bulletins that come to our desk, we'd say that this should be known as the supper and bazaar season in the church year. Throughout the length and breadth of the land committees are at work. Countless ladies are baking, cooking and otherwise preparing for the event of the year. Tickets may or may not be sold, but generally, unless the weather rebels, there is standing room only on the big night. When the proceeds are counted the supper and bazaar will, likely as not, go down as the biggest success yet.

—:—:—:—

This much is sure, it will generally have brought more of the members to the church than anything else during the year — including Christmas and Easter. Just how profitable these affairs are is open to question. The Luther League of America recently issued a stinging blast against such church-sponsored activities as fairs, suppers, bazaars, car washes, games of chance, etc. etc. They are "open to serious question when their purpose is to raise money for the church" said the LLA report. This, we believe, is essentially true. But there is another side to the story. We do believe that there is a great deal of good Christian fellowship to be shared at such an event as a church supper. We believe, also, that those who work and plan for such an event gain a sense of working together and that, for all the hard work, they enjoy it immensely. Ours is, therefore, a kind of ambivalent feeling. From the standpoint of stewardship we'd give these things a rating of "very poor," and whether much, if anything, is really earned is questionable. But for good Christian fellowship, for an opportunity to share in the social life and work of the congregation, they deserve a high rating. If they were to be abolished entirely we're afraid that as much might be lost as would be gained.

—:—:—:—

THANKSGIVING IS almost upon us. We associate many things with Thanksgiving but, more and more, in Lutheran circles, at least, we think of the Lutheran World Relief clothing drive at this time of year. It is so easy to feel powerless as we confront the needs and the tragedies that abound in so many parts of our world. But to think of these needs of so many people on an individual, person to person, basis is to realize at once that the little we can do may mean so much to one who is poor, ill-clad and cold. We assume that most congregations and communities now participate in this drive one way or another. We hope so! Giving through the clothing drive is a way in which you can help directly, person to person, though you never meet the one you may help.

—:—:—:—

A STORY we read in "Kirke og Folk" deserves to be passed along in English. Little Ole had just been put to bed and had said his prayers. "But Ole," said his mother, "you skipped the part about our daily bread." "I know," said Ole, "but there was no need of that. You said yesterday that you had baked enough for three days." (Perhaps there's some of little Ole in all of us.)

*Notes From a Church Observer's Seat at the United Nations**"They Shall Beat Their Swords Into Ploughshares"*

by: Henriette Lund

(Miss Lund is a Non-Governmental Observer at the United Nations for the Division of Public Relations, National Lutheran Council.)

In approaching the United Nations building, these words of the Prophet Isaiah, carved in stone, stand forth: "And they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more." One reflects on these words and those others written twenty-seven centuries later, in the opening lines of the Charter of the United Nations: "We the peoples of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold misery to mankind. . . ."

These are days of desperate importance to mankind at the United Nations. Never in human history have so many leaders of governments throughout the world met at one time for one common purpose. "Our human commonwealth is once again in a state of anxiety and turmoil," said President Eisenhower. "Urgent issues confront us."

Will this Assembly help to achieve peace?

When the security ban was lifted for non-governmental observers at the UN and it was possible for them to come through the cordon of police, Dr. Philip Johnson and I had the opportunity of attending the General Assembly on the last days of Khrushchev's stay. The reports of the proceedings, already publicized through press and broadcasts, are available to those who are interested. These are notes made from a church observer's seat.

As the UN opened its fifteenth session, plenipotentiaries from ninety-nine countries rose for one moment of silent prayer. It is a sight to stir one's hope for humanity to enter the huge Assembly Hall, where the dignitaries are gathered. Here are individuals with varying ideals, experiences, patterns of life, trying to be intelligent about each other's values and behavior, wanting to help each other and to work together for the good of all people on earth.

The presiding chairman is the delegate from Ireland, Frederick H. Boland: dignified, precise, slow-speaking, red-faced when tension is high, courageously striving to encourage orderly, speedy and productive proceedings. To his right sits the world's man of peace, Dag Hammarskjöld, "the silent Swede" he is sometimes called: keen, immovable when storms gather, his very presence inspiring confidence. The delegates below are often deep in study, or they gather about in noticeable blocs. Some of them wear colorful costumes, others, especially the young Africans, look immaculate in newly pressed European clothes. There are dominant personalities among them, and there are hesitant, quiet ones. The delegate of the Mali Republic, Ousman Ba, remarked that the intervention of some of the newly independent African delegates may appear

"raw" to the more polished diplomats, but, he affirmed, their countries were inspired by ideas of law and good will and justice and they had joined the UN in order to strengthen the work for peace.

The acceptance of the seventeen new nations was a momentous occasion. Not more than a generation ago some were primitive peoples who scarcely realized there was an outside world. Mrs. Golda Meir, Minister for Foreign Affairs of Israel, struck a high note when she welcomed them with joy, and expressed the feeling that this was "a revolutionary moment" in history. "These countries," she said, "represent millions upon millions of people who are now, for the first time, experiencing sovereignty and freedom in the modern world." She warned against the dangers that face the newly emerged independent States: lingering in the past; and believing that political independence will solve all problems. "It is understandable that many of them should feel a sense of grievance against their former rulers and should view their present plight as the legacy of the past. It is to them a painful paradox that some countries have problems of surpluses and overproduction, while they have been left behind in poverty. As they look about them at their lands rich with minerals and vegetation — gold and diamonds, bauxite, iron and copper, cocoa and cotton, sugar and rubber, they must come to the conclusion that it was not God's will that they should be hungry."

It is significant, when the affairs of the Assembly were at a crisis one late evening and the meeting was abruptly closed, that it was the President of a little African nation, Sekou Toure of Guinea, who saved the day. He had the courage at the next morning's session to make a magnificent plea for unity and peace — and he did this without notes. He must have stayed up all night thinking about this world problem. "There is an old African proverb," he said, "that anything which prevents you from speaking the truth or from doing good today will all the more prevent you from doing it tomorrow."

There are still some 600 million people to whom the UN did not grant representation again this year. It was explained by the USA Ambassador that the UN Charter requires "that members shall be peace-loving, shall accept the obligations of the Charter, and shall, in the judgment of the organization, be able and willing to carry out these obligations." The majority believe that these criteria are not met by the Communist Chinese people, and hence they are not permitted to join the UN.

Among the major East-West issues before the UN these present days are those of disarmament, anti-colonialism, problems of the Congo, racial conflicts in South Africa, the plight of Algeria, Hungary and Tibet, the independence and development of Africa. Before the subjects are considered, there must be an allocation of agenda items to Plenary meetings and the

(Continued on Page 16)

District One Convention

District One met in convention at St. Stephen's Lutheran Church, Edison Township, Fords, New Jersey, September 23rd to 25th.

Reports were heard from the congregations of the district. Bridgeport reported that the congregation there, under the leadership of Pastor Everett Nielsen, is almost 100 per cent in favor of relocating. A piece of land has been purchased and a committee is presently looking into ways and means of relocating.

The congregation at Newington reported progress in several areas of the work. St. Stephen's which has now dedicated its new church, reported that a new Sunday school building is planned. New pews for the church are expected to be on hand by Christmas time.

A resolution was passed that a letter be sent to the congregations at Troy, New York, and Newark, New Jersey, expressing to these congregations an appreciation for years of past fellowship and an anticipation of eventual further fellowship in the new Lutheran Church in America. These two congregations, have recently left the AELC, one to become a part of the Synod of New York and New England, of the ULCA, and the other to merge with another ULCA congregation.

Subject to final approval of the merger, it was decided to make the district seminary scholarship funds available to the student scholarship fund of the Lutheran Theological Seminary at Philadelphia.

A committee was appointed to formulate a resolution for action concerning the future ownership and administration of the Perth Amboy Children's Home Fund. When this resolution has been adopted by three of the congregations of the district it is to be submitted to the next synod convention for consideration.

The Camp Committee reported on Lutheran Camps in the area of the Eastern District which young people might attend. It was agreed that the Camp Committee should present a resolution or motion to the 1961 district convention regarding the disposition of the district camp property in Connecticut and the remaining camp funds.

All officers were re-elected by acclamation. They are: Pastor Holger O. Nielsen, president; Pastor K. Kirkegaard-Jensen, secretary; and Mr. Carmon Christensen, treasurer.

The next convention is to be held at Bridgeport, Connecticut.

Condensed from the convention minutes.

A Family Christmas Eve Observance

The American Bible Society is seeking to encourage a custom which, if generally adopted, could do much to restore to the Christmas season the religious significance it has lost for so many Americans.

The Society is calling on churches and individual Christians everywhere to invite all the families of their area or acquaintance to join in a nation-wide

Christmas Eve observance, by sitting down together in their own homes and reading aloud the Biblical story of Jesus' birth. To help make this possible, the Society is prepared to distribute ten million copies of a special Christmas Scripture portion, "Unto You A Saviour" — an attractive reprint, in small booklet form, of Luke 1:5-2:40.

At a time when, in some quarters, Christmas seems to have been taken over almost entirely by commercial interests, the Bible Society's proposal is most welcome. If every church would distribute the Christmas portions to its own members, and to unchurched families in its community, and if every Christian who sends Christmas cards would enclose a copy, many millions of Americans would be effectively reminded that Christmas is a holy day and not merely another holiday.

Copies of the Christmas portion can be obtained from the Society, in either the King James or the Revised Standard Version, for only \$3 a hundred — a price that is less than actual cost. A single copy will be sent free, on request. The address of the American Bible Society is 450 Park Avenue, New York 22, New York.

Christians at the Wheel

Candidates for a driver's license in Finland now receive a pamphlet from the Lutheran Church urging them to operate their vehicles in a responsible way.

The pamphlet was published on the suggestion of the bishops of the Finnish National Church. It is distributed by the church offices where the candidates go for testimonials which must accompany their license applications.

It strongly stresses motorists' responsibility, enjoining them to be-restrained and conscientious in their driving and to show consideration for pedestrians, especially elderly people and children. Taking the wheel under the influence of strong drink is warned against.

The final portion reads, "I will collect my thoughts in prayer and in the following words: I will guard life, mine own as well as that of others, and accept the responsibility always resting with the driver of motor vehicles.

"When at the wheel I will always act in accordance with this responsibility and count the good of my neighbor higher than my own."

The idea of distributing to motorists printed invitations to pray that they may be good drivers has been tried out in a number of other places.

For instance, a garage man in Wurttemberg, Germany, when he has finished serving a customer, hands him a slip of paper bearing a "Prayer for the Driver before Starting." He has been issuing the leaflets for more than a year.

The only way to compel men to speak good of us is to do it.

—Voltaire.

Church News From Around the World

LUTHERANS IN SOUTH HELD REMISS IN RACE RELATIONS

Atlanta, Ga.—(NLC)—A southern pastor charged here that "Lutherans in the South have done little or nothing to win the Negro to the Gospel, or to accept him as a member in the fellowship of the justified."

Dr. Frank K. Efrid of Salisbury, N. C., told a three-day Lutheran Home Mission Conference that "many of us in the South have determined our actions in certain fields not in terms of our theology but in terms of the prevailing sociology."

"We say the grace of God is for all," he said, "and we practically define the Church in terms of race, not grace."

Dr. Efrid declared that "if Lutherans in the South opened their churches to all men as Christ opened his arms wide on the Cross, our Church would endure a kind of crucifixion by society that would practically lead to its burial, in terms of the decline in numbers."

"But I believe," he added, "it would have a kind of resurrection and power eventually that would amaze us."

Admitting that this sounded radical, he asked, "I wonder if it is opposed to the doctrine of grace and the leading of the Holy Spirit?"

A native southerner, Dr. Efrid is pastor of St. John Lutheran church in Salisbury, and a councillor to the National Lutheran Council from the United Lutheran Church in America.

LACK OF CHRISTIAN TRAINING SCORED BY LUTHERAN EDUCATOR

EAST LANSING, MICH. — A Lutheran educator told a group of seminary professors meeting here that there are a "great many people in our congregations trying to live as mature Christians with only two months of Christian education."

The Rev. Dr. W. Kent Gilbert, Philadelphia, a staff member of the United Lutheran Church in America's Board of Parish Education, asserted:

"All of the years the Sunday school has the child adds up to about the same amount of time the child spends in the public school in two months."

Dr. Gilbert directed his remarks to 11 professors of Christian education who teach at Lutheran seminaries affiliated with the four Lutheran church bodies which are negotiating merger into the new 3,142,000-member Lutheran Church in America.

The two-day meeting on the campus of Michigan State University was called to inform the professors on the progress of the Long-Range Program of parish education which the four bodies are preparing for the new church.

"We have to develop a more efficient pattern of learning," Dr. Gilbert declared. "The Church school has so little time to work with the student that we must work efficiently while we have him."

Another speaker, the Rev. Dr. Ralph D. Heim, professor of Christian Education at

Gettysburg Seminary, Gettysburg, Pa., reported that a recent survey he conducted showed that the image of Christian education has substantially changed during the past decade.

Men who have been out of seminary 10 years or more, he explained, regard Christian education as something primarily connected with Sunday school.

"They think of it," Dr. Heim said, "as primarily passing out information from the Bible and the church doctrine without any attempt to relate it to daily living."

He emphasized that Christian education is the whole program of the church — not just Sunday school. Everything the pastor does has an educational phase, Dr. Heim told the professors.

The more recent seminary graduates, the survey indicated, believed that leadership in Christian education is vital to the life of the individual and the church.

The Long-Range Program of parish education is a cooperative effort of the boards of parish education of the United, Augustana, American Evangelical and the Finnish Evangelical (Suomi Synod) Lutheran churches. It is under the direction of Dr. Gilbert.

The initial phase of the program will begin in 1962 with new materials being introduced to pupils in 1964. It is estimated that 1,250,000 pupils in Lutheran Sunday schools will use the new Christian education program.

LWA CONTRIBUTIONS PASS TWO MILLION DOLLAR MARK

New York—(NLC)—Church bodies participating in the National Lutheran Council have given more than two million dollars toward the 1960 Lutheran World Action goal of \$3,980,000, according to the Rev. Rollin Shaffer, assistant director of the appeal.

With the 12-month campaign now two-thirds over, he reported there are "encouraging signs" that church bodies will sustain their efforts and pass the goal as they have in other years. Normally, it was pointed out, receipts increase as the drive deadline approaches.

By September 30, Mr. Shaffer said, receipts in the current campaign totaled \$2,140,616. This brings to \$59,436,224 the amount given in the 21-year existence of the annual LWA appeal for funds to underwrite emergency activities in this country and overseas.

FORMER LWF LEADER URGES U.N. TO ADMIT RED CHINA

Minneapolis, Minn.—(NLC)—Admission of Red China to the United Nations and the resumption of conversations between President Eisenhower and Soviet Premier Khrushchev have been called vital to world peace efforts by an international Lutheran leader.

Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation for nine years before resigning because of poor health last summer, spoke on these

and other world questions in an interview here after returning from LWF headquarters at Geneva.

The church diplomat, who has traveled widely and has long experience in dealing with Communists, on several occasions has called for UN recognition of Red China.

"The UN should include the largest populated country in the world," he said. "Until it does, we can't have what we presumably all want — world peace."

WITTENBERG PROGRAM AIMS AT AIDING CHURCH PARISHES

Springfield, Ohio, October 5 — An experimental program designed to increase the number of pastors and trained staff members available for church parishes of the United Lutheran Church in America is being launched by Wittenberg University, President Clarence C. Stoughton announced here.

The program, which will be administered through Wittenberg's Hama Divinity School, includes five objectives, training of older men for full-time ordained service; general training of individuals through a "theology for laymen" program aimed at better Christian churchmanship; training of retired laymen for full-time, unordained pulpit service; training of laymen to supply pulpits on a part-time basis, and training of individuals for unordained service in areas other than the ministry.

Pastor Helveg Dies

Pastor Halvdan Helveg died in Copenhagen, Denmark of a heart attack on October 20th. Halvdan Helveg was born at Neenah, Wisconsin in 1884. He studied at the University of Copenhagen and was ordained as a pastor in Denmark in 1909. He came back to America to serve the West Denmark congregation at Luck, Wisconsin from 1909 to 1913. He then became director of the Folk School at Tyler, Minnesota for two years after which he returned to Denmark. For many years he was pastor of the Church of the Holy Spirit in Copenhagen and at the time of his death he was pastor-emeritus of that church. Pastor Helveg was the author of a number of books which are familiar to many of our older readers.

Old and New

(Continued from Page 6)

face and in the figure. He seems to say: "You can torture me and you can kill me, but there is something you cannot kill!" Underneath the statue are the words: "Den Toten zur Ehr — Den Lebendigen zur Mahnung." ("To the honor of the dead — For the admonition of the living.")

"And he said to them, 'Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old.' Matthew 13:52.

New Record in Church Giving

NEW YORK, N. Y. — Church members in 49 Protestant and Eastern Orthodox bodies in the United States gave more than two billion 400 thousand dollars to their churches in 1959.

Of the total \$2,407,464,641 contributed, \$428,591,900 was earmarked for benevolences and \$1,978,676,692 for local congregational operations.

The record figures on church giving for all purposes were released today by the Department of Stewardship and Benevolence of the National Council of Churches.

The report — the most comprehensive available on an annual basis — pointed out that the percentages of increase could be established for 35 bodies of the 49, which reported figures comparable to those of the previous year. These reported total giving for all purposes at \$1,715,505,635, averaging \$69.13 per member. This was a gain over 1958 of \$3.03 per member or 4.6 per cent.

The sum for congregational expenses in the group of 35 also represented a 6.6 per cent gain to \$1,395,743,706. The per member figure for congregational expenses among the 35 bodies averaged \$56.24 in 1959 compared to \$53.76 a year earlier.

Of the same 35 church bodies, the report shows a gain of more than \$19 million for benevolences for a total of \$319,565,880 in 1959. Per member giving was up 4.5 per cent from \$12.33 to \$12.88. Under benevolences are listed home and foreign missions, overseas relief and rehabilitation programs, and similar items.

Gains in giving for foreign missions were not as spectacular, according to the report. Of a total \$56,123,349 reported, the per member giving average increased four cents per member to \$2.26 in the group of 35 reporting comparable figures. Contributions for foreign missions reported by 47 of the 49 church bodies totaled \$73,267,321 in 1959.

New church buildings were big items for 27 church bodies which reported figures this year. They made up 28.7 per cent of all local congregational outlays for a total of \$328,104,500. However, the record shows this expenditure below the \$358,358,112 reported for new church buildings by 25 bodies in 1958.

The report released by the Department also includes statistics from six Canadian church bodies. Total contributions are quoted at \$105,304,001. Of this sum, \$85,323,955 went for congregational expenses and \$20,980,046 for all benevolences.

The four Canadian bodies which reported comparable figures this year and last showed a per member figure of \$54.20 given for all purposes, compared to \$52.93 a year earlier. For foreign missions, the four Canadian churches' per member gifts averaged \$1.69, a gain of 7.6 per cent over 1958.

The current report is the 40th of a series begun by the United Stewardship Council, which merged with other agencies in 1950 to form the National Council of Churches.

The Department of Stewardship and Benevolence makes the point that these reports are from only a portion of the religious bodies in the United States. Total giving to all bodies can only be estimated, the Rev. Thomas K. Thompson, department director, explained, and no estimate has been made in recent years.

Per Capita Giving

1960 REPORT

1. Free Methodist Church	\$269.71
2. Wesleyan Methodist Church	228.13
3. Evangelical Free Church	203.54
4. Pilgrim Holiness Church	200.48
5. Brethren in Christ Church	168.31
6. Evangelical Covenant Church in America	164.82
7. Orthodox Presbyterian Church ..	161.17
8. Evangelical Mennonite Church ..	148.80
9. Church of the Nazarene	135.51
10. Ohio Yearly Meeting of Friends Church	126.00
11. United Brethren in Christ	119.69
12. Pentecostal Holiness Church	113.30
13. General Conference Mennonite Church	110.26
14. Church of God, Anderson, Ind. .	104.51
15. Reformed Church in America ..	103.23
16. North American Baptist General Conference	102.91
17. Presbyterian Church in the U.S.	99.42
18. Lutheran Church-Missouri Synod	93.89
19. Moravian Church Northern Province	89.28
20. United Presbyterian Church in U.S.A.	82.30
21. Evangelical and Reformed Church	80.92
22. Augustana Evangelical Lutheran Church	76.97
23. Evangelical Congregational Church	75.85
24. International Church of Four-square Gospel	74.49
25. American Lutheran Church	73.52
26. Brethren Church, Ashland, Ohio	72.95
27. Churches of God in North America	71.24
28. Congregational Christian Churches	71.12
29. Suomi Synod (Finnish Lutheran)	68.61
30. United Lutheran Church in America	69.29
31. Evangelical Lutheran Church..	65.56
32. Church of the Brethren	65.27
33. Evangelical United Brethren Church	64.40
34. Evangelical Lutheran Synod	64.22
35. American Evangelical Lutheran Church	63.83
36. Wisconsin Evangelical Lutheran Synod	63.05
37. Protestant Episcopal Church	61.36
38. Lutheran Free Church	61.20
39. Disciples of Christ	60.93
40. Southern Baptist Convention	53.88
41. Unity of the Brethren	52.45
42. The Methodist Church	52.18
43. American Baptist Convention ..	48.52
44. Seventh Day Baptist General Conference	47.86
45. Associate Reformed Presbyterian Church	47.32
46. Cumberland Presbyterian Church	46.70

OUR CHURCH

Newington, Connecticut: Mr. Herluf Jensen spoke at a Reformation Service in Hartford on Sunday evening, October 30. He also spoke at the morning worship service in Newington on that day.

Victory, Michigan: Trinity Lutheran Church here will celebrate its Golden anniversary on Sunday, November 6th. Services will be held at 1:30 followed by a reception and a program in the Victory Community Hall. Trinity Church is served by Pastor John Christensen of Ludington, Michigan.

News From Newington

On September 29, 1960, Our Savior's Lutheran congregation of Newington, Connecticut, held a Surprise Open House for Pastor Holger O. Nielsen in honor of the 30th anniversary of his ordination. There were about 95 people present. Four Pastors from neighboring Augustana and ULC churches were present, as well as Rabbi Brownstein from the new synagogue directly across the way from our church. Rev. Everett Nielsen and his wife and four others from Bridgeport also came up, and Rev. Don Baron from New Haven. Pastor Nielsen was presented with a set of stoles and a traveling bag. Hymns were sung, speeches made by all the visiting clergy and others, and sandwiches, coffee and an anniversary cake was enjoyed by all. As far as the congregation went, perhaps the best part was that until the very last minute we managed to keep the party a secret from Pastor Nielsen, not a small feat!

On October 16, at 3:30 p. m., the congregation honored its Golden Age members with a social hour at the church. There were fifteen honored guests, and several more who were unable to attend sent greetings. The room was decorated in gold and white, with fall flowers. Each lady received a corsage and each gentleman a boutonniere. The songs were especially chosen to be old favorites of the guests, and each was asked to say a few words, and most of them responded. A beautiful cake was donated by one of the guests, and sandwiches were brought by the ladies of the congregation. This is the second year we have had this Golden Age Party and it has been such a success that it is now considered to be an annual event.

Vera Jespersen, Sec.

MISSIONARIES' SUCCESS LINKED TO U. S. IMAGE

The success of the church's foreign missionaries depends to a large extent on the manner in which the missionary's country and denomination conduct themselves, the president of the board of foreign missions, the Rev. Dr. Ralph W. Loew, pastor of Holy Trinity Lutheran Church, Buffalo, N. Y., declared.

"In a very real sense," he said, "we no longer 'send out' missionaries; we send out ourselves with the message and the messengers."

"They Shall Beat Their Swords Into Plowshares"

(Continued from Page 12)

Assembly's seven main committees. This involves long hours of speeches, right of reply and explanation of votes. UN delegates can be as long-winded and repetitious as the evangelist preacher in my home town, only in the good old days there were no compulsive half-hour-off-the-press reports (printed in the three working languages of English, French and Spanish) to be tackled. "The art of brevity must be a lost one," I remarked, to which Pastor Johnson replied: "The speakers aren't thinking so much about this audience as they are about press reports to their people back home." But at times it did seem as though the delegates were just making speeches to each other. At one session four hours of debate were consumed in determining a simple point of procedure. Earlier, Premier Fidel Castro's four and one-half hours' harangue and those of others put the Assembly off schedule (already two weeks behind). This may happen again when the United States presents its 10,000 word rebuttal to the Cuban's allegations of US aggression.

Soviet Premier Khrushchev, however, was the chief offender in slowing up the proceedings, with his alternating arm-waving, desk-thumping, laughing or threatening moods. I did not trust my eyes when he stooped to remove one of his shoes (they are brown) in a pretense of throwing it at the Chair. His explosive, ranting, flamboyant talks, often extemporaneous and positive, always vociferous and sometimes frightening, seemed to bespeak disturbing burdens of his own which

activate his behavior. In an almost defensive manner, he demanded an apology from the United States, "for its aggressive action and falsehoods in the espionage flight" without which apology "the most grim consequences can follow." "If you want war," he thundered at one time, "then keep on provoking me and you will get war.... We have the most powerful instruments of destruction."

We who disapprove of his every word and move are not without fault. We have frequently overlooked the amenities due an UN delegate. We did this, for instance, when the Soviet leader in his closing remarks stated that he was leaving for home in a few hours. This was met by derisive applause from the Visitors' section of the Assembly. Ignoring the discourtesy he turned to the Secretary-General and jovially reminded him of the three-day sail on the Black Sea, on the occasion of the Secretary-General's visit. "I did not fare as well here," he commented. Countered Dag Hammarskjöld: "I was happy to be with you on the Black Sea, and I hope the day will come when I can take you for a sail. You will see that I can row, following only my own compass." Thereupon the Secretary-General left the podium and went down the aisle for a few quiet words with the Premier before his departure.

Ambassador James J. Wadsworth, chief of the US delegation, after a frank and clear reply to the Russian's accusations, bid him Godspeed on the homeward journey, and expressed the wish that he would return, — but with a better attitude. Then the Ambassador added: "Perhaps the thunder will now go away. Perhaps the General Assembly can get back to work."

Tyler Old People's Home Report

BUILDING FUND

In memory of Lauritz Muller, Minneapolis, from Mr. and Mrs. Holger Hansen, Minneapolis\$ 5.00
from friends 15.00
In memory of Niels Sorensen, Arco, from Mr. and Mrs. Carl Tambo, Lake Benton 1.00
In memory of Mrs. Fred Scott, Mar-

shall, from friends 55.00
from Mr. and Mrs. Harald Petersen, Tyler 25.00
from Harold Gronz, Marshall 10.00
In memory of Mr. and Mrs. Mads A. Holm from Ellen Holm, Denver, Colorado 10.00
In memory of Henry Petersen's children from Hope Afternoon Club, Tyler 20.00
from Mr. and Mrs. Erick Johansen and Holger 10.00
from friends and relatives 533.50
In memory of Howard Petersen from Mr. and Mrs. Norman Powell and Michael 5.50
In memory of Ronald L. Johnson, formerly of Arco, from friends.. 7.00
In memory of Bodel Christensen from Mrs. Roy Lucas 25.00
From C. A. Jorgensen, Des Moines, Iowa 25.00
From Danebod Ladies' Aid, Bake Sale 204.62
From Gertie Hansen, Omaha, Nebr. 10.00
From a friend, in memory of Rev. S. D. Rodholm 10.00
In memory of Mr. Niels Sorensen, Arco, from family and friends 50.00
from Henry Folden, Minneapolis.. 5.00
From Mr. and Mrs. N. Peter Duus, Solvang, Calif. 25.00
In memory of Mrs. Jens Jaspersen, from Mr. and Mrs. Roy Jacobsen and family, Mr. and Mrs. Holger Nielsen and family, Minneapolis .. 5.00
In memory of Mr. Alfred Andersen, Lake Benton, from friends and family 25.00
District VI Convention offering 42.82
Mathilda Koustrup, Tyler 5.00
In memory of Niels Sorensen, Arco, from Mrs. Ed Mitchell, Minneapolis 2.00
In memory of Anna K. Jensen 40.00

Correction to contribution list:

in the July 5 issue:

Harold and Olga Ostergaard, St. Paul, Minnesota, \$100.00 in memory of Mrs. Andrew Jensen and Mrs. K. Ostergaard.

Thank you for these donations.

Mrs. C. C. Sorensen, Tyler,
Treasurer.

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 _____


November 5, 1960

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.
RTF.2,
6-3



Precious in His sight

clothe them —

**LUTHERAN
WORLD
RELIEF**

15th and Elm Streets Easton, Pa.