

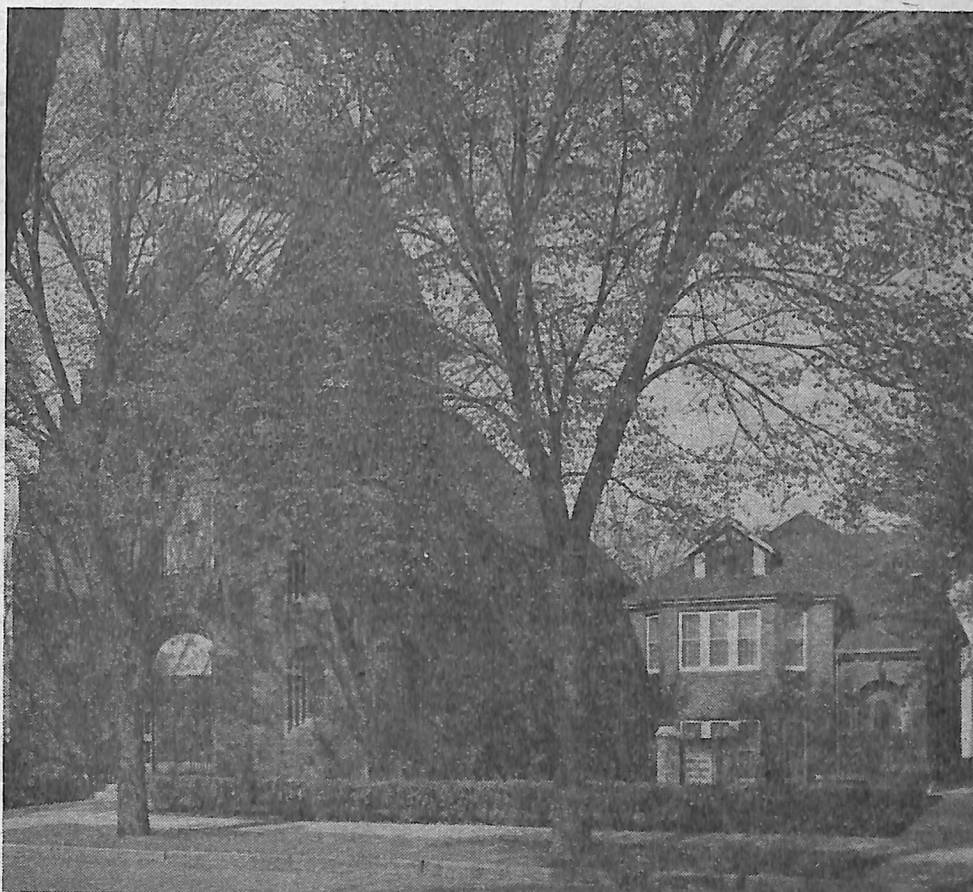
Lutheran

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The American Evangelical Lutheran Church

Tidings

**St. Stephen's,
Chicago**



A Changing Church in a Changing Community

Volume XXVII
Number 22
June 20, 1961

84th Annual Convention of the American Evangelical Lutheran Church

August 15-20, 1961

The 84th Annual Convention of the American Evangelical Lutheran Church will be held at Danebod Lutheran Church, Tyler, Minnesota, beginning with a Worship Service at 8 p. m., on August 15, and ending Sunday evening, August 20.

The congregations of the AELC are hereby asked to elect and register delegates no later than July 15. Registrations are to be sent, for all pastors and lay delegates, to the Credentials Committee, c/o Mr. Harald Petersen, Tyler, Minnesota, by the above date. The election of all delegates is governed by the Synod Constitution, Articles VIII and IX and by the By-Laws, Article VII, 7a, b, c and d.

Attention is called to Article VIII, Paragraph 5 of the Synod Constitution entitling all members of the Church to submit topics for consideration by the convention. These must be in the hands of the Synod President by July 1 in order to be published for the first time in the July 5 issue of LUTHERAN TIDINGS.

Reports from District Presidents, institutions, council and committees will go to press June 1, and should be in the hands of pastors and delegates in time for study and review prior to the convention. Members are urged to acquaint themselves thoroughly with these reports.

Pastors and delegates should bear in mind that the question of our Church merging with the Augustana Lutheran Church, the United Lutheran Church in America and the Suomi Lutheran Church will come before the convention for final consideration and action. (Cfr. Minutes of 83rd Annual Convention, page 20, column 1). The four merger documents distributed last year, prior to the 83rd Convention, are still valid and should be studied further by pastors and delegates and discussed in the congregations.

The Annual Meeting of the Grand View College and Seminary corporation will convene on Friday morning of the convention meeting. The attention of the churches is called to the decision of last year's meeting to the effect that the Board of Directors might enter into merger negotiations on behalf of our Seminary with representatives of the boards for the Chicago Theological Seminary, the Augustana Theological Seminary and the Suomi Theological Seminary. Merger documents have now been worked out and will be mailed to all pastors and delegates during the first weeks in June — action to be taken at the Annual Meeting.

We are grateful to Danebod Lutheran congregation for hosting this 84th Annual Convention and I urge all pastors and delegates to give them all possible assistance by registering early and giving full details

about time of arrival, etc., as may be requested on the registration blanks. While the host congregation is obliged only to the extent of meals and lodging for delegates and pastors, friends will certainly be welcome and accommodated so far as possible if they register in advance, and in the order of their registration.

It has been with gratitude to God for all His gifts that we in the past have gathered in His name to discuss the work and welfare of that branch of His Church into which we have been placed. It is with confidence in His continued blessing upon His people that this call to meet in Tyler in August is issued.

A. E. Farstrup.

Des Moines, Iowa
May 12, 1961.

Welcome to Danebod !

Danebod Lutheran Church at Tyler, Minnesota, which this year observes its 75th anniversary, hereby extends a cordial invitation to delegates, pastors and other guests who plan to attend the 84th Annual Convention of our Synod here August 15-20, 1961.

Registration cards and information on transportation and housing will be sent soon to all congregations. Public transportation to Tyler is most inadequate and we hope that most people will come by automobile. However, more detailed information on bus, train and air schedules is provided below.

Please mail all registrations and inquiries to Mr. Harald A. Petersen, chairman of the committee on registration and housing.

Carl Whingelby, President of the Congregation.
A. N. Utoft, Chairman of the Convention Committee.
Enok Mortensen, Pastor.

Public Transportation to Tyler

There are no trains, buses or planes arriving at Tyler. If informed of time of arrival we shall, however, call for guests either in Brookings, South Dakota; Marshall, Tracy or Lake Benton, Minnesota.

BROOKINGS, S. D.—Planes arrive
from Fargo, N. D., at 9:25 a. m.
from Omaha, Nebr., at 11:23 a. m.
from Minneapolis, Minn., at 3:23 p. m.
from Omaha, Nebr., at 8:03 p. m.

MARSHALL, MINN.—Buses (Greyhound) arrive
from Minneapolis, Minn., at 10 p. m.

TRACY, MINN.—Buses (Greyhound) arrive
from Minneapolis, Minn., at 10:11 p. m.
from Minneapolis, Minn., at 12 Noon.

LAKE BENTON, MINN.—Buses (Jack Rabbit) arrive
from Fargo, N. D., at 1:15 p. m.
from Sioux Falls, S. D., at 4:45 p. m.

Please remember that Minnesota has Daylight Saving Time.

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*A letter from St. Stephen's, Chicago**"As Love Casts Out Fear"*

DEAR CHRISTIAN FRIENDS:

Having been asked frequently by pastors and lay people in our synod concerning the work at St. Stephen's, I have chosen to write a letter as pastor of St. Stephen's in Chicago to the congregation of the AELC.

As you know, St. Stephen's Lutheran Church, 8500 S. Maryland Avenue, Chicago, Illinois, is located in a neighborhood which has undergone rapid racial change. In less than 18 months, an all white neighborhood has become 80 per cent Negro. Prejudice, real estate hucksters, housing shortage, panic and fear among whites, desire for better housing by Negroes and a host of compounding problems have contributed to this upheaval of a community once thought "safe" for St. Stephen's Church. "Safety" for our congregation as for many other congregations in Chicago has meant finding a new location which would not likely present the so-called "colored problem." Consequently the history of churches in Chicago as in many other urban centers would include that pursuit for safety beyond the Negro Ghetto. The result has been that the "established" denominational congregations have been jumping to the periphery of urban centers and leaving these areas in many instances, to sect groups. We cannot stand in judgment of the decisions made by the founding members of our congregations. In many instances, worshipping in their native language meant for Danes, Swedes and Germans and others the warmth of home in a strange land.

But this pattern is not adequate for the Church today. We are awakening to the fact that this day of our Lord is not offering any church a "safe" place to be. The call to the Church is to stand in any and every place without regard for "safety" but ready and willing to lose herself for the sake of Jesus Christ. This day for the Christian Church may well be the gamble of the Cross. Local congregations whether in the inner city or suburbs or open country are called to an urgent obedience to the head of the Church, Jesus Christ. It is our hope and desire at St. Stephen's that we may give ourselves in love to this call.

We wish we could report that we are courageous and heroic — that our membership has determined with an almost prophetic zeal to be enthusiastic about

our calling. This we cannot. At times we speak with an awesome courage which is recognized as proceeding from God inspired insights. Again we are indifferent, self-pitying, suffering persecution complexes, at best resigned to a foreboding fate. From moments of high resolve to moments of despairing fatalism and futility ebbs and flows our commitment.

Nevertheless, our Synod would be proud of our members as time and again many have spoken courageously and supported their words with deeds that have made possible our becoming an inclusive fellowship. In vacation Bible school, in Sunday school, in Lutheran Youth Fellowship, in Church Women, in choirs, in worship, and now in church membership many of our members deserve the praise of our AELC as they have stepped forth to welcome and befriend in a spirit of Christian love and neighborliness. They have worked hard and diligently for their Church in reaching out and extending the hand of friendship.

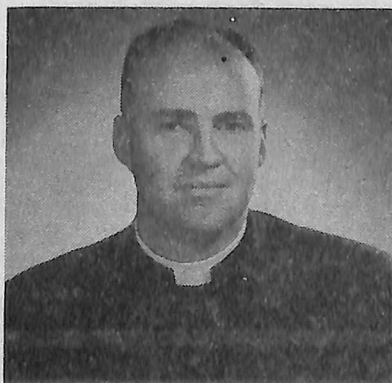
We are not being presumptuous in saying that we are treading in waters where yet there have been few experiences. There are not many peers to tell us what to do. From our own Synod has come little experience that it can share pertaining to the Oneness in Christ across historically deep seated racial and cultural cleavages. To be sure we have integrated a few Swedes and Germans and Yankees with our Danish Americans but Christian fellowship in congregational life that embraces Caucasian, Negro, Oriental, Indian is of very recent occurrence.

The letters and good wishes from fellow pastors and fellow Christians in our Synod have imparted to us their prayerful interest and concern in our behalf. These expressions have given reassuring evidence of the mutual concerns Christians have for one another and it has helped us to avoid assuming that our work here has any peculiar significance. Rather this has helped us envision the total scope of the Church as she looks to each congregation to be faithful to the gospel at the point of encounter be it the inner city, the suburbs, the open country, the home mission, the mission in other lands.

Indeed our task here is made easier than that of many congregations, for our mission, our work and calling is very clearly defined. We too pray that you whose congregational life is not accentuated by crisis may yet serve and not be subdued by the subtleties of the "unspectacular," the opportunities which slip by quietly and unnoticed. For us the issues have risen up about us and have grabbed us by our lapels and are shouting into our ears, "Will you face-up?" "Will you venture in Faith?" "Will you declare the brotherhood of all men in Christ in a clear voice?" We have answered "Yes." "By God's grace and strength we shall."

Prompted by your interest we want to tell you of the joy that is ours as we behold the mighty works of God with each new experience. We are discovering afresh that "Love casts out Fear." One Sunday, one

This report from St. Stephen's, written in the form of a letter, comes from Pastor Harry Andersen. Harry Andersen has been pastor at St. Stephen's since August 1959. He is also chairman of the Board of Publication of the AELC.



of the recent new-comers to our Sunday school came only part way. Her two friends accompanying her came into the church. The door to the Sunday school stood open wide. Children were entering as the bell sounded. The pastor stood at the entrance and saw the hesitating new-comer half a block away dart behind a tree and then run home again. Securing her name from her friends he called at her home the following week to reassure her of the congregation's friendliness. She came the next Sunday and has been in regular attendance since. One day she said, "Pastor, I am not afraid anymore." She had found friendly teachers and classmates. "There is no fear in love, but perfect love casts out fear." I John 4:18.

But loving, we discover, casts out also our fears. We become brotherly by being brotherly. A sizable number of our membership has participated in our "Friendship Calls" inviting our neighbors to worship with us. As our visitors become known to us the fearsome barriers give way to friendship and mutual understanding. Sunday, April 23, was a momentous day for St. Stephen's. On that day we took another step toward the inclusive fellowship of the Church as on that day eight adults were confirmed, seven of whom are Negroes. Two Negro children were baptized. It is our hope that another class may soon develop.

We are discovering anew the Easter experience "In Christ shall all be made alive." One of our members made the comment, "It seems like Easter every Sunday at St. Stephen's." She said this because of the encouraging attendance we are experiencing at worship. But, perhaps behind the surface of a growing attendance she had caught a glimpse of a congregation's faith being resurrected to a new life, a new dimension of faith which ventures beyond the known, of a congregation being reborn through a developing dedication and commitment to God's call to be the Church. As Abraham so long ago left the confines and securities that were his familiar surroundings of a homeland and went forth in faith, so St. Stephen's is leaving the familiar surroundings of social, cultural and racial similarities. And we are moving into a land full of promise. God called Abraham to follow Him in Faith. So also He calls us. As many of our members have already attested to their adventuresome spirit by leaving a homeland across the sea, that country of Denmark, so it might well be expected that their courage to venture has not dimmed, as now new horizons and experiences present themselves.

In Faith we know that what God has called us to be, namely, His Church, irrespective of racial, cultural, social and economic background, is ultimately and finally to the good of all. Therefore, as love casts out fear, God's love casts out our fear, our love towards one another casts out fear of one another. As Christ rose from the dead being obedient even to death so we too shall experience the joy of being made alive in Christ. We are coming alive as His Church, being fired with a new vitality of urgent purpose. As men in every age have been called to walk and venture in faith, so now we too shall walk in faith.

The opportunities to serve are beyond our ability to comprehend. Each Sunday new visitors join us in worship. But let no one be filled with regret over what is happening at St. Stephen's. Our present and our future is not tragic and deplorable but thrillingly

promising and redemptive. That God should choose us to serve Him at this time in such an area of great moment, holds us in a sense of great purpose while at the same time prompting us to search our own hearts and souls and thereby come to Him for His strength available even through our own weakness. St. Stephen's is not running away. She will not ignore the call to share God's grace in Christ with all people. She is finding the strength of God made perfect in Her weakness. Her members are discovering a modern interpretation of the priesthood of all believers. Her steps are faltering to be sure but the steady hand of our Lord as He guides Her is inspiring us to become optimistic about our work. Her challenge is becoming her blessing. Her trials her rebirth, Her readjustment Her renewed purpose. Her embracing of all people is a living experience of brotherhood that sees all as God's children. St. Stephen's is celebrating Easter every Sunday.

Sincerely,

Harry Andersen, Pastor.

Wedding Prayer

Melody: O LORD OF HEAVEN

No. 355 in Hymnbook for Church and Home
O Lord of life, our God of love,
Who with thy Son and Holy Dove
Bestowest blessings from above,
O hear our prayer.

In holy wedlock join us, Lord,
Till death to live in love's accord,
And guide us by thy holy word
In church and home.

When fade the flames of flush romance
May truer love our lives enhance,
And oneness of our souls advance
As days go by.

Grant us, O Father, grace to be
In matrimony bound, yet free,
And may our hearts grow rich in thee
For evermore.

We ask thy help a home to found
Where happiness is deep and sound
And Christian fellowship abound
And peace prevail.

O Sanctify our union now
As we before thee humbly bow,
And our commingled lives endow
With blessed fruit.

Give us thy help, O God, that we
May good and faithful stewards be,
And, trusting thee, may live to see
Our prayers come true.

Marius Krog.

Editor's Note: This wedding hymn, written by Pastor Marius Krog, was entered in a contest for new hymns on "Marriage and Family Life" sponsored by the Hymn Society of America. Pastor Krog writes that though his hymn was not among those chosen there is "just a little comfort" in the fact that less than three per cent of the 450 hymns submitted were chosen. The Society is now soliciting hymns on the theme "The Churches and Social Welfare." Deadline for entries is September 1. For further information write: The Hymn Society of America, 475 Riverside Drive, New York 27, New York.

That they might be the men that God ordains them to be

Greatness in the Kingdom

by: Pastor Harold E. Olsen

Editor's Note: This sermon was preached by Pastor Olsen at the ordination and communion service of the Iowa Synod (ULC) which was held in Des Moines recently. Harold Olsen is pastor of St. Paul's Lutheran in Cedar Falls and is president of District Four of the AELC.

Greatness in the Kingdom is a goal to which all children of God aspire and especially is this true for those of us who are gathered here for this worship service this evening. We are among the most interested within the Church and I believe I can say without pride the most dedicated in God's Kingdom on earth. Within my brief experience as a leader within the Church, I have discovered that it is a very limited number who are interested enough to be about the Father's business, especially when it comes to going through reports, statistics, budgets and the like.

Yet even as we gather, the Devil is at work. He was not beyond quoting scripture to our Lord in the Temptation in the wilderness. Neither is he beyond employing some of the subtlest schemes in dealing with us.

This evening we are about to ordain two men into the ministry — and we say, perhaps rightly, the highest calling in the kingdom. But even as we do so there is the danger that we give to these men a false sense of their calling. Theirs is a calling to lead men to the Lord.

A few months ago among the books on the best seller list was a book entitled: "For 2c Plain," by Harry Golden. It is a book of little essays (perhaps cynical essays) on life in the U. S. today as seen by a reflective newspaper editor in the Carolinas. One of these little essays deals with the matter of leadership and what Golden says about this may well have some application as we are mindful of our task this evening.

"There is very little leadership in our country today," says Harry Golden. "Rather we have samplings. The men who hold high positions in our society today are not real pace setters; to the contrary they are where they are today because they have been able to read the population samplings which are made regularly by the pollsters throughout the land. They are at the helm of things because they have somehow learned to know what people are thinking except for the 14 per cent who are undecided in every poll.

"Where would St. Paul, the great Christian missionary, have gotten, if he had listened to the samplings?"

Gordon Gammack of the Des Moines Register and Tribune, has also spoken significantly, as we consider our responsibility this evening, in a recent column in the newspaper when he tells the story of a farmer who came up to a pastor and said:

"I see that at your recent convention you spent a good deal of time discussing 'how to get people to come to church.' At our convention we never spend

any time discussing how to get the cattle to the feed lot. We spend our time discussing better feeds."

Both of these little items speak to us rather significantly about what we sometimes do in the kingdom of God when we give heed to the ministry. And I should hasten to point out that very rarely are the men who are entering the ministry as far astray as we are until they have been sent out to us.

We are then suddenly concerned about how these men read the popularity polls or how well they employ the gimmicks of crowding the churches. These young men have been diligently trained in the fields of Biblical, practical, systematic and historical theology. Without a doubt there is in them a good deal of native ability or they would not have gotten as far as they have. In addition they are loaded with a good deal of youthful enthusiasm. And yet, I say, these things with which we are concerned do not make them great in the kingdom of God.

Greatness in the Kingdom, the greatness with which we are concerned, is not attained by success, by bigness, or by efficiency as such. Greatness in the Kingdom is not determined nor accomplished by samplings or by methods of feeding. But the devil would after us to lead us to believe that even as these men aspire to these aspects of their calling the Greatness of the Kingdom has been arrived at.

It pleases me greatly that we should have in connection with this ordination a service of Holy Communion, for even as the Feast is prepared for use we are drawn back to the original occasion of that Supper. In the 13th chapter of St. John we are introduced to a touching scene as Christ meets with His disciples in the upper room. Our Lord is bended low at the feet of the disciples — because He would wash their feet. It is a tremendously humble task for the Lord of the universe. Could He not have spoken some especially profound words or given last minute instructions to those with whom He was going to entrust His church? Yes, I suppose that He could and as a matter of fact He did that too. But the success of the church was of no major concern for the Lord. He knew that it would be successful, but He was concerned that the disciples who were going to lead that church might fail to be the men that God had ordained them to be and so He gave them an example. And the words that impress me most from this little incident are:

"Jesus, knowing that the Father had given all things into His hands and that He had come from God and was going to God, rose from supper, laid aside His garment and girded Himself with a towel."

Knowing that He had come from God and was going to God, He took a towel! How plain and humble can one be? And yet here is the Head of the Church, our Lord, the King of Kings taking a towel! Greatness comes from being the least (last) of all.

Secondly, greatness comes from service. One of

(Continued on Page 16)

Under Dictatorship

by: Pastor Aage Moller

A Danish writer stated recently that Stalin, Hitler and their colleagues were amateurs in comparison with the genuine dictators, the teenagers. They can do the job without using propaganda, slogans and bloodshed. Here they come with crewcut hair, leather jackets, spiked heels and purchasing power in their pockets, telling the seniors that they are no longer kids and belonging to a gigantic assemblage, the youth of the world. They had better be respected.

Teenagers are now as they have been before a reflection of their day. They sense instinctively what is the nature and core of modern history and in a very brief time they assimilate it and adjust themselves to it. What the writer is saying is, therefore, that we live in an age of dictatorship. Conditions have made it necessary just like a fire in the theatre, a mob violence on the street, and a leaking ship makes dictatorship a necessity. The transition from imperialism to the socialistic welfare state is so fraught with fear and hatred that orders from a center must be ruthlessly enforced.

Many modern writers can see only meaninglessness in this era of ours and it would be presumptuous on my part to say that I understand it, but I do make the guess that the dictatorial age is to be used as long as it lasts in putting a heavy line under the word obedience. During the passing age we have been told that the one individual is as valuable as the next individual regardless of lineage and title. We have learned that society cannot and must not use slave methods and psychology. Must we now learn that a flexible and creative relationship between the person and community requires obedience? I am not referring to slavish servitude and military obeisance but to the obedience of an artist to what is truly art.

There can be no dignity of the person and no free society where people in disobedience serve demoralized mammon instead of the laws of life; where they sequester truth by means of propaganda; where the court room becomes a basement where lawyers can slug it out instead of a forum for justice; where military business forces people to see only devils in a so-called enemy country and righteous people in ourselves; where people in ignorance separate religion and education from freedom; where nature has become only a commodity; where so-called intelligent people can find only funny spectres in the Congo and India worthy of whisky guffaws. What has a right to be called democracy requires obedience to the laws of life.

This has bearing on our faith in Christ as the Lord. The annals aver concisely that He never sinned. What can it mean? He was a boy like other boys, He ate, slept and worked. He spoke warm and healing words but He also spoke hard and blistering words addressed to the good people of His time. He clashed with the people in authority, was branded a lunatic and a

traitor and He was sentenced to the most debasing death at hand. With and through all that He was obedient to laws of life. In whatever He did and said the prestige and advantage of His own self was not a motive factor. A sinner is one who is unable to obey and love the laws of life because he is not released from the dictation of his own self. A person may blunder and err a hundred times during the day and yet be sinless for he is free to obey and love both friend and foe, both Jew and Gentile, both white and dark.

The word obedience designated the life of Jesus more than did any other word. He refused to comply with the Sabbath Law and the decorum of religious society. He stabbed the religion-bank association in the center, but such action was a part of His obedience and before He died He could truthfully say that He had finished a life of unmitigated love and obedience. That is why He became the basic power in the world who can issue the commandment, you shall believe in me obediently regardless of your position and infirmity. I give you the commandment to love the person who is next to you, be he friend or foe, a drunkard or a nice man. His commandment can not be abrogated yet it is in the nature of an invitation waiting for your voluntary acceptance.

We, to whom freedom has become mostly an institutionalized slogan, do not like to associate the word obedience with the Christ for we have an inherent distaste for hierarchies and overbearing rulers, but His commandment is like the one we encounter in the simplicity of the child, the integrity of a living word, the beauty of a poem, the effectiveness of a good deed.

The teenagers must realize that the gangleaders, the violent dictators and the Sadducee oligarchies are impotent. The Christ who is still the rejected cornerstone is power and can say, you shall believe me. Only He is worthy of your obedience.

SHOW ME MYSELF, O LORD!

A lot of Christians are like wheelbarrows — not good unless pushed.

Some are like canoes — they need to be paddled.

Some are like kites — if you don't keep a string on them they fly away.

Some are like kittens — they are more contented when petted.

Some are like footballs — you can't tell which way they will bounce next.

Some are like balloons — full of wind and ready to blow up.

Some are like trailers — they have to be pulled.

Some are like neon lights — they keep going on and off.

Others are letting the Holy Spirit lead them.

And we would like to add — some are like a good watch: open face, pure gold, quietly busy and full of good works.

—Augustana Churchman.

The second of two parts of an article on the subject

"What Is a Good Hymn?"

by: Pastor J. C. Aaberg

Editor's Note: The first part of this article appeared in the June 5 issue of LUTHERAN TIDINGS. Pastor Aaberg, who is now retired and living in Des Moines, has been active in the field of hymnology for years.

The question still remains, what is a good hymn?

The word hymn is a literal translation of the Greek word "ymnos," whose primary meaning is a song of praise and adoration. In Scandinavian versions of the Bible the word is translated as "Lovsang" and in German versions as "Lobesang," which in both cases means a song of praise, and thus gives the primary meaning of the Greek word. In English, however, the word has now a secondary meaning and is commonly applied to many kinds of religious songs, so that the content of English and American hymnbooks is by no means confined to songs of praise but includes a rich variety of other types of hymns. And the same is true of Scandinavian "Salmeboger" and German "Gesang — or Liederbuchs," all of which likewise contain many kinds of hymns.

In this, as in various other respects, the new Lutheran hymnbook, however, presents a notable break, not only with Lutheran but with Protestant usage in general. In a foreword to this book it is stated that "the commission for the hymnal has followed these basic principles: the common Hymnal must be a new work, not simply a conflation (sic) of existing hymnals; it must provide only good hymns providing, as a companion to the liturgy, for the full round of the Christian year and the Christian life; the hymns should be devotional rather than didactic or homiletical, and their direction Godward not manward; the hymnal must be ecumenical, expressing the continuity and catholicity of the life of the church."

These principles undoubtedly — as the commission itself states that they were intended to do — constitutes a number of new aims for the composition of a Lutheran and other Protestant hymnals. The "basic principal" of the commission to select only good hymns has been, I suppose, the more or less successfully accomplished aim of every committee entrusted with the important task of compiling a book of song for a Christian congregation, but the basic principles, which the commission states should be followed in judging what is a good hymn, are certainly new as far as the Lutheran church and most other Protestant churches are concerned.

Only a very few — if any — Protestant hymnals are compiled with the special purpose of serving mainly as companions to the widely different liturgies used by the various Protestant churches. Nor do they show any particular preference for devotional rather than didactic and homiletical hymns, or — as the commission also puts it — for Godward rather than manward directed hymns. And I most sincerely hope that they never shall; for the adoption of the commission's "basic principles" as measuring rods for what is or is not a good hymn would certainly elimi-

nate a great many of the finest and most favored hymns from our hymnals, the hymns that, speaking to us in their own language but in the spirit and manner of so much of the Bible itself, are directed toward ourselves, admonishing and comforting us in our weakness and temptations, our troubles and anxieties, our longings and hopes. As a pastor I know from experience that countless Christians in moments of joy or sorrow very often find as much comfort and release for the burden of their hearts in a verse or line from a good hymn as in a direct word from the Bible, and perhaps more so. And I can see nothing wrong in that. If we may properly express our joy and thankfulness to God in song, why may we not in the same manner receive inspiration and encouragement, guidance and strength, comfort and hope in a hymn expressing his word of admonition and comfort to us?

It may be that some churches, our own included, had gone too far in emasculating and underemphasizing the importance of the liturgy. I for one thought we had, and I did my share in having it enriched by the readoption of several parts that had been dropped from it during the period of Rationalism. But are we not now in danger of going to another extreme by adding more and more parts to the liturgy and even holding that our hymnals should contain only hymns suitable to serve as companions to it. And this, while there is a steady demand for shorter and ever shorter sermons and a tendency to eliminate all free prayers in favor of liturgical prayers. Considering this development, one can hardly help wondering if we are being drawn or pushed on to follow the example of the Roman Catholic Church from the services of which free prayers have been eliminated and the sermon nearly so.

There are many fine things in our liturgies, things that need to be voiced and reiterated again and again at our church services. But the church is a living organism constantly faced by new problems of a fast changing world, problems that are not always expressed in a liturgy that was composed hundreds of years before many of these problems were even dreamed of. And do we not then need to have space at our church services to voice these problems before God and His congregations in prayers, sermons, yes, and even in new hymns. One of my objections to the new hymnal is that it contains very few hymns, original or translated, that are much less than a hundred years old.

But to return to the question, what is a good hymn? I believe that a good hymn must first of all be Scriptural. It may present its theme in its own words and phrases, it may use its own imagery, illustrations and allusions, it may like the Bible itself be directed Godward or manward, but it must present the spirit and import of the revealed Word and not merely the subjective feelings and experiences of its author. Even

so, a good hymn should not be a doctrinal treatise. While it must be based on the fundamentals of our faith, it should express these in the spirit of devotion, admonition and comfort.

There have been many disputes concerning whether or not a hymn to be good must have poetical merit. Isaac Watts, the father of English hymnody, held that it should not, but that it should simply and plainly present its theme in verses that could be sung. And he is said deliberately to have reduced the poetical quality of his hymns in order to conform with this conception, an effort which, because of the ever changing ideas about what constitutes good poetry; peculiarly enough invests some of his hymns with a high lyrical quality according to the poetical standards of today.

For about a century and a half, English hymn-writers were in the main dominated by the ideas and example of Watts. Strongly influenced by the hymnody of the Moravian pietists, a group of whom they had met on a voyage to America, the Wesleys introduced a new type of song and tune into English hymnody, but they did not consciously attempt to improve the lyrical quality of English hymns. An effort to increase the literary merit of English hymnody was started in the first half of the nineteenth century by the Oxford Movement under the leadership of John Keble, John Newman, Reginald Heber and others. The movement has since its inception had a great influence on English hymnwriting, especially within the Episcopal Church, and produced a great number of hymns of high literary quality such as Heber's, "Holy, Holy Holy," John Newman's, "Lead Kindly Light," Francis Lyte's, "Abide With Me," and a great many other outstanding songs. It has also enriched hymnody with a large number of fine translations from Greek and Latin sources.

There can be no doubt that a gifted poet with a poet's ability to see and express his ideas and feelings poetically can add both richness and beauty to his work. Yet only a few of the writers who wrote the great bulk of our hymns have been outstanding poets. To this fact, however, Danish hymnwriters present a notable exception. Kingo, Brorson, Grundtvig and Ingeman, the men who wrote the largest number of our Danish hymns, were all recognized as outstanding poets of their day. And while working with the American Lutheran Hymnal Committee, I heard members of the committee time and again comment on the richness of the imagery and poetry of their hymns.

But there is something intangible about a good hymn, something that cannot be measured merely by its content, phrasing or poetical merit. There are hymns which seem to fulfill every precept about what a good hymn should be, and yet never take; while others of no discernable outward merit in some way grip our hearts and make us love them. I myself once had the experience of submitting a good song in what I thought was a fairly good translation to the committee, with which I was working. But the committee rejected it. Yet that song has since been adopted in almost innumerable hymn and song books and become nationally and even internationally known. The only way in which I can explain this is that a hymn besides content and phrasing must have

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Offices to be Filled by Election at the 1961 Convention

As of this date the following offices are to be filled by election at the 1961 convention of the American Evangelical Lutheran Church:

- Synod Vice President, minister, 4 year term.
- One Synod Trustee, layman, 3 year term.
- Grand View College and Seminary Board, one member, 6 year term.
- Board of Ordination, one pastor, 4 year term.
- Church Relations Committee (a part of the Commission on Lutheran Unity), one pastor, one layman, 2 year terms.
- Ministers Pension Fund Board, one member, usually a layman, 3 year term.
- Board of Parish Education, one member, pastor, 4 year term.
- Board of Publications, one member, layman, 4 year term.
- Board of Welfare, one member, 3 year term.
- Synod Santal Mission Committee, 2 members, ministers or laymen (the incumbents are laymen), 3 year term.
- Synod Auditor, usually a layman, 3 year term.
- AELYF Synod Representative, layman or minister (the incumbent is a minister), 2 year term.
- The four convention officers are elected annually.
- "Valborgsminde" Board, 2 members, 3 year term.
- "Eben-Ezer" Home Board, 1 member, 5 year term, (incumbent is a minister).
- Tyler Lutheran Home Board, 7 members elected by AELC, ministers or laymen, 2 for 3 years, 2 for 2 years, 3 for 1 year.
- Pioneer Memorial Home Board (Askov), 7 members elected by AELC, ministers or laymen, 2 for 3 years, 2 for 2 years, 3 for 1 year.

NOTE TO INCUMBENTS IN OFFICE: Synod By-Law V:21: "If the incumbent does not wish to be re-elected he must present a written notice to that effect to the secretary of the synod before the opening of the convention."

A Synod By-Law added in 1958 (V:18c) says: "As an aid to the nomination committee the president and the pastor of each congregation may submit names of qualified candidates in advance of the convention to the synodical secretary" (who transmits these to the nomination committee, after its election at the convention).

This opportunity to submit the names of qualified candidates has so far been made use of once. Those who are not either a pastor or a president of a congregation, but who have candidates in mind, could give such candidates' names to their pastor or congregational president for transmittal to the synod secretary and the nomination committee.

W. R. Garred, Secretary,
Route 2, Hampton, Iowa.

June 8, 1961.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Fellowship Luncheon

The members of the Bethania Guild here in Solvang were hostesses to a Lutheran Fellowship luncheon on May 18. Invited as guests were all the ladies of our Bethania Lutheran Church, as well as the ladies of Grace Lutheran and Resurrection Lutheran Churches of Santa Barbara and Gloria Dei Lutheran Church of Santa Maria.

The luncheon was held starting at 12:30 in our new parish hall where each person gathered at a gaily decorated table depicting her birthday month. After eating a delicious lunch of open-faced sandwiches, a choice of several varieties of salads, coffee and Danish apple cake, we listened to a flute solo by Miss Rikke Hansen, accompanied by Miss Ruth Nielson, and heard a very enlightening speech given by Mrs. Eugene K. Nelson of Los Angeles, a national leader of Augustana Lutheran Women. She spoke on the forthcoming merger. Having worked with the organizational plans for the Lutheran Church in America, Mrs. Nelson had a great deal to offer in telling some specific facts and statistics regarding the merger, as well as a few problems they have encountered. She encouraged the women's groups to be as active as ever with their various projects, guidance and leadership in their particular congregations. Mrs. Nelson also pointed out that in lieu of the fact that the various Lutheran churches have different ethnic backgrounds, each synod would have valuable traditions and cultural values to share with each other and benefit from when we are merged.

Besides sharing our Danish delicacies, the "World of Song" was introduced as one of our contributions to the merger. Before going home, several women toured the Solvang Lutheran Home, just one block from the church. We experienced a great feeling of fellowship that day with our sister churches and many of us were surprised to find how much we had in common with each other.

Karen Bell.

President's Report, 1961

Activities of WMS during the past year have been influenced by merger plans. Members of our group have represented WMS on merger panels, attended district and conference meetings of our sister groups, and in turn our women have shared their retreats with visitors from ALCW, ULCW and Lutheran Guild, Suomi Synod.

We are also using other means of acquainting ourselves with these three women's organizations. The joint interim magazine, LUTHERAN WOMEN, geared to serve the women of the four churches, is being

read in nearly all of our local groups. This magazine brings the latest reports on the women's merger activities and many informative articles that acquaint us with subjects of mutual interest.

Recommendation I. That each local organization make renewed efforts to increase the circulation of LUTHERAN WOMEN.

Programs planned and prepared by the Joint Education Committee of the four groups have been introduced to our membership and used by many local groups.

Recommendation II. That all local groups who have not yet done so, be encouraged to acquaint themselves with these program materials.

As the merger rapidly approaches, our interest is drawn toward the activities of our women's merger committee known as the Blue Print Committee. This has recently been reconstituted under a directive of JCLU. Each group now has three representatives. A subcommittee appointed by JCLU, consisting of one woman from each church and two members of JCLU, is to serve as consultants to the Blue Print Committee, now re-named to be the Joint Planning Committee. The first meeting will be held in June at Chicago, Ill. Our representatives will present a progress report at our convention.

While a good foundation for merger plans has already been laid through our contacts and Blue Print meetings of the past two years, there is much work before us in setting up the new organization, which will consist of approximately 280,000 members. It is our hope that we will be successful in building an organization which can serve the Church and the individual church woman to the fullest extent.

The local organizations of the Women's Mission Society have been encouraged to appoint functional committees — Education, Membership and Service — to carry on the program of the organization. This pattern is used by the three organizations with whom we are planning merger. The Unified Plan has been successfully adopted by about 10 per cent of our organizations. This plan is best adapted to the larger congregations.

Recommendation III. That local groups, through leadership of the District Boards, be guided in the introduction of Functional Committees in their organization, following the directives set up by the national committees which were distributed this past year.

Several WMS districts held retreats in 1960 and are planning similar meetings for 1961. Members of our sister groups are invited to attend. District IX joined the merging groups in planning a retreat for the Northwest. The annual Spring Fellowship Day of

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"Paging Youth" material for this issue of LUTHERAN TIDINGS was not received from the editor of that page, Everett Nielsen, of Bridgeport, Conn. Material that ordinarily would be used in "Lutheran News From Around the World" therefore is being used in filling up the space.

CHURCH AND FAMILY LIFE CONFERENCE HELD

Green Lake, Wisconsin — In an atmosphere of unparalleled candor, 600 scientists, educators and clergymen discussed and weighed problems of sex and marriage in a historic first-time conference here.

Family life specialists in the churches — delegates from 28 Protestant denominations in the United States and Canada — met with nationally known authorities on marriage, psychology, medicine, the law and related fields to seek out ways whereby the churches can help people involved in sex and marriage difficulties.

As a consequence, conferees predicted, this hitherto neglected subject that has largely been "off limits" in church-sponsored discussions will now constitute an open challenge to churches and ministers to seek trail-blazing policies and programs of counselling and referral.

Convened as the North American Conference on Church and Family, April 30-May 5, delegates and authorities talked frankly about such once-taboo social problems as illegitimacy, teen-aged pregnancies, homosexuality, infidelity, abortion and others which, as one conference leader put it, "for years have been relegated to a kind of underground in our national life."

The conference was sponsored by the Canadian Council of Churches and the National Council of the Churches of Christ in the U.S.A.

With most delegates agreeing that the most remarkable feature was the fact the conference was held at all, the churchmen concluded the week by adopting a body of findings and recommendations for churches to consider. In the statement — an expression solely of the conference — delegates urged that churches:

1. "Be willing to deal frankly with people of all ages about the intimate details of their existence as sexual beings....."

2. "Re-evaluate attitudes toward marriage and sex in the light of biblical theology and scientific findings (and) develop a positive Christian ethic on sexual behavior which will be relevant to our culture."

It was further urged that the church, when confronted with those who have committed sexual "sins," know itself to be "a redemptive fellowship — friendly, non-judgmental, forgiving." The Church should extend compassion rather than condemnation.

The conference further felt that the churches should:

1. "Strengthen homes and families in Christian faith, aid them in teaching a positive and realistic sex code, and sustain them amid pressures of conflicting standards." Include sex education in Christian education programs.

2. Affirm all of life, "including sex. The Christian ethic on specific sex issues should be proclaimed in a context of modern scientific discoveries, and the mes-

sage of reconciliation (including repentance and forgiveness) should also be proclaimed, even to those who themselves are not ready to receive it."

Welcoming the National Council of Churches' recently adopted pronouncement on responsible parenthood which sanctioned scientific birth control methods under certain conditions, the conference urged church implementation of the statement. It further recommended that Protestant chaplains in hospitals help assure that "non-Roman Catholic patients have information and services regarding responsible parenthood available to them....and that Roman Catholic patients have information regarding the rhythm method (of birth control) when desired."

In calling for re-examination of church "attitudes, policies and practices" in the light of their theology and available scientific facts, the conference statement singled out such specific issues as early marriage, inter-faith marriage, divorce and remarriage, pre-marital sex behavior, extra-marital behavior, family planning, homosexuality, abortion and artificial insemination.

LWA PATIENTS IN SYRIA PASS 1,000,000 MARK

Damascus, United Arab Republic — (LWF) — Arab refugees in Syria given medical treatment by the Lutheran World Federation passed the one-millionth mark in May.

The federation has provided medical and child welfare services here since the beginning of 1953, as part of its Near East refugee work of which the main center is in Jordan. With an annual budget of over \$38,000 six clinics are now operated in Syria, which has become a region of the United Arab Republic.

Dr. Anghelos Keusseoglou, chief physician here of the LWF Department of World Service, said in his monthly report that the cumulative total of patients had reached 998,378 by the end of April.

NEHRU ASKS FAIR TREATMENT OF RELIGIOUS MINORITIES

(Bhopal, India) — Prime Minister Jawaharal Nehru has appealed to Hindus for fair treatment of Christians, Moslems and other minority religious groups in India.

"Christians are as much Indians as anyone else," he told a recent public meeting in this city. "They must have full opportunity. It is the Hindus' responsibility to look after them and to create a climate of confidence among them. It is their duty, national and moral,.... to assure minorities equal treatment. The minorities are our own people."

It was seven years ago in this capital city of Madhya Pradesh that a committee was appointed by the state government to investigate a charge that Christian missionaries were carrying on anti-Indian activities. The committee issued a report in 1956 which recommended that the "large influx" of foreign missionaries be checked as "undesirable" and that properties of foreign mission bodies be turned over to national churches or holding bodies, or to an international holding body. The report was ignored, apparently on the advice of the national government, but from time to time charges continue to be made in the area against Christians.

OPINION AND COMMENT



STATES RIGHTS is a theme that is played upon whenever there is a possibility that the federal government may step into situations such as obtain in the South at present. It is also preached loud and long by those, both north and south, who have some vested interest to guard. The doctrine of states rights is an old and important one. Under the constitution, certain areas of responsibility are left to the states. The difficulty arises when these areas must be defined. In essence this was the cause of the bitter struggle we now call the Civil War. The question that touched off the war was whether a state might secede from the Union if it so desired. That question was answered though it cost an untold amount of blood. We do not believe it will ever seriously be raised again. But the problem of just where states rights end is still with us. We do not have any ready answer to a question the courts have had to pass on many times. But it does appear to us to be more than a coincidence that the cry of "states rights" is most often raised by those who would ignore or ride roughshod over their fellow citizens. This is, as far as we are concerned, a corruption of a constitutional principle. States rights must never be allowed to stand in the way of human rights.

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THE AUGUSTANA Lutheran Church is meeting in convention in Seattle as this is being written. From that convention has now come word of the final ratification by that church of the merger plans. Also approved has been the ultimate merger of the Augustana Seminary at Rock Island with the Chicago Lutheran Theological Seminary, where Suomi and AELC students have already found their place. We have no doubt that our convention in Tyler will also give final approval to these mergers. In short, though it may seem to have been a long time coming and though it will still take a while to get the machinery set up, oiled and in motion, the new Lutheran Church in America is very close to being a reality. It is at this juncture that we would sound a note of caution. We become a bit perturbed by those who look forward so eagerly to merger. This is not to say that we are opposed to merger or to suggest that any other course would be wiser or even possible. But it is to suggest that merger of the churches and of the seminaries is not going to automatically solve all our problems. Indeed, it may very well be that only then will some of our problems more clearly emerge. There is no

virtue in smallness, to be sure, but the fact that the new Lutheran Church in America will be the largest Lutheran body in the land is as fraught with dangers as it is opportunities. In our enthusiasm for the latter let us never forget to be alert to the former.

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WE SALUTE St. Stephen's congregation in Chicago. (See the article beginning on page 3). Here is a congregation that has dared to attempt a new approach to a changing community. Here is a congregation striving to do what most of us only talk about doing. Some will deplore the changes that are taking place at St. Stephen's. Others will sit back in their arm chairs and wonder why it takes so long to integrate a church. But what really matters is that the congregation is facing up to its responsibility in and to the community. We confess to yawning a bit when at conventions and other gatherings where the merger question is discussed someone inevitably drags out John 17:11 ("that they may all be one, even as we are one"). But that passage comes alive and is much more meaningful for us in this context of an integrating church and community. The road ahead will be long and hard for St. Stephen's but the members will not be alone on that road. There will be many who will be with them in thought and prayer. There is One who will always be with them. May this knowledge strengthen them in the courage to carry to completion the work they have begun.

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A THOUGHT on funerals: If we can speak of compensations in death one of them would surely be that, as friends and neighbors file by, the deceased cannot hear that crowning insult, "he looks so natural."

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FROM TIME to time we receive announcements and other items intended for immediate publication after LUTHERAN TIDINGS is on its way to the printer and sometimes even after it is set up. We would, therefore, remind all who might have such announcements to send that the **absolute** deadline for such things is the 14th and the 29th of each month. If they are in the editor's hand by that time he will make every effort to see that they are included.

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SVEN AND OLE, who were quite inexperienced, went fishing and strangely enough, caught a good mess of fish.

"Das ban a fine place," said Ole. "Let's mark das place and come tomorrow."

As they neared the shore he asked, "Sven, did you mark das place vare we caught all dos fish?"

"You bet," replied Sven, "Ay poot mark on side of de boat."

"Ah you lunkhead," said Ole, "How do you know ve'll get das same boat tomorrow."

With the decline of the religious life, neurosis grows more frequent.

— Jung.

It Happened in Our Time

by: Alfred C. Nielsen

Some pertinent comments on a significant book

THE RISE AND FALL OF THE THIRD REICH —
A History of Nazi Germany by William Shirer.
Simon and Schuster Co., 1245 pp. \$10.00.

Chancellor Conrad Adenauer of West Germany has remarked that just as the world was forgetting the conduct of the Nazis, a number of things have happened to bring all the ghastly stories back. Adenauer's Secretary of State in the Chancellery is in trouble for his past anti-Semitic activities. Very recently a man who had a prominent part in a television program in Cologne was recognized as one who while a German prisoner after the fall of Stalingrad had apparently sought to gain favor with the Russians by denouncing his fellow prisoners. Then comes the trial of Adolf Eichmann and all over the world the gruesome stories in newspapers and radio are read and heard. To top it comes this book, a best seller, by William Shirer. Here is told in a manner never to be forgotten the whole sordid and unspeakably cruel story of Nazi Germany. German leaders know that these brutal reminders of a gory past will not help to bring about good will toward the new Germany.

I am sure that many readers of these words will recall vividly Shirer's radio broadcasts from Germany. Who can ever forget his voice when he said, "This is Berlin." He followed the rise of the Nazis. He warned the world. He wrote his *BERLIN DIARY*. It too was a best seller. In 1951 he wrote *MID CENTURY JOURNEY* which told about the new Germany. Shortly after the publication of this book, I heard Shirer tell about the new Germany. He was still afraid of Germany. He reminded his listeners that Germany and Russia made an alliance against the West in 1939. This could happen again.

In a chapter entitled, "The Mind of Hitler and the Roots of the Third Reich" the author tells us how this awful movement originated and took over in Germany. I would certainly suggest that this chapter be read carefully. I have done this and it seems to me that Shirer makes this story too complex.

It will be recalled that while such nations as France, England and Spain in the late Middle Ages were becoming unified under a strong king, Germany remained a geographical expression; a country with many semi-independent states. The cause of this was the century old struggle between German kings and the Roman popes. German kings had tried to unite Germany and Italy. All they succeeded in doing was to keep both Germany and Italy disunited and weak, and soon the stronger neighbors were fighting many of their wars on German soil.

Then came the Protestant Revolution and here again Germany had misfortunes. While England be-

came largely Protestant and France largely Catholic, poor Germany was roughly divided between Catholics and Protestants. Once again Germany became a battleground — the Thirty Years War. In France, Cardinal Richelieu was the strong man, and he feared a united Germany. He saw to it that Germany was devastated. This was done thoroughly.

From the days of Richelieu (1640) till the end of the wars of the French Revolution (1815), Germany, most of the time, was at the mercy of France. (An exception would be in the days of Frederick the Great of Prussia, and this was an exception.) During this long period the Germans were not taken seriously by practical statesmen, and the Germans suffered from a deep feeling of inferiority. To Napoleon I has been ascribed this remark, "The French control the land, the British the sea and the Germans the air." The Germans were good musicians and philosophers and these usually don't win wars. It was the same Napoleon who is said to have remarked that God was on the side of the nations that had the biggest cannons.

Well, the day came when Germany was united and had the big cannons. This was in the days of Bismarck, Moltke and Roon. The Germans licked their neighbors and Germany was respected. Now they were considered practical among the men of this world. Now the German would beat his breast and shout proudly, "I am a German."

Power corrupts! The Germans had been stepped on for so long. Now they would do the stepping! This is pretty much the story of power in our world. If you have doubts ask the North American Indians, the Irish, the Poles, the Danes, the Koreans and other little nations.

Mr. Shirer says that the English, H. S. Chamberlain, taught the Germans the theory of racial supremacy and anti-Semitism. I wonder. There is plenty of anti-Semitism in this land and that by people who have never heard of or read Chamberlain. Did the hillbillies of the South learn their hatred of the Negroes from Chamberlain? I doubt it. The white man has run the world for so long that he now thinks that God is on his side.

The cruelty of the German Nazis was incredible. That is true. But may I add that the cruelty of the modern mass-man is incredible. The horrors of Belsen, Buchenwald and Auschwitz can be matched by mob lynchings on a smaller scale in this and in other lands. Modern man, when his economic status is threatened, will resort to cruelties worse than beasts. What made the Nazi horrors more wide-spread than usual was that these sadists had government approval.

William Shirer has told the story of the German Nazis with great thoroughness. He examined tons of documents to do it. It is not a pleasant record. It is true and it happened in our civilized times.

Alfred Nielsen is Dean-Emeritus of Grand View College. He is also a past president of the college and has taught history and sociology there for many years.

Church News From Around the World

AUGUSTANA RATIFIES MERGER

Seattle, Washington — The Augustana Lutheran Church today (Tuesday, June 13) committed itself irrevocably to a four-way merger next year that will establish a new denomination of 3,250,000 members to be known as the Lutheran Church in America.

Final and formal ratification of union negotiations which have been in progress since 1956 took place at Augustana's 102nd annual synod here. The proposal carried by 495 to 21, or 151 votes more than the two-thirds majority required.

By their action, delegates provided the same overwhelming endorsement which was given the merger at last year's synod and which was ratified this spring by each of the 13 territorial conferences of the Augustana Church in the U. S. and Canada.

Involved in the impending union with Augustana are the United Lutheran Church in America, the Finnish Evangelical Lutheran Church (Suomi Synod) and the American Evangelical Lutheran Church. The ULCA has already completed action on the merger, the Suomi Synod will act later in June and the AELC in August.

Closing conventions of the separate bodies are scheduled in Detroit, June 25-27, 1962, to be followed by the constituting convention of the new LCA, June 28-July 1. The Church will begin functioning officially the following January 1 with national headquarters in New York City.

When results of the written ballot were announced, Dr. Malvin H. Lundeen of Minneapolis, president of Augustana, declared that the vote "indicates our desire to lose our life in the larger life of the Lutheran Church in America."

The convention also gave formal approval yesterday (Tuesday) to a plan to consolidate its theological seminary at Rock Island, Ill., with three other Lutheran theological schools.

By a unanimous vote, a proposal was adopted which will result in the merger of Augustana Seminary, Chicago Lutheran Seminary of Maywood, Ill., Suomi Lutheran Seminary and Grand View Lutheran Seminary. The latter two institutions are already affiliated with Chicago Lutheran Seminary.

A site near the University of Chicago has been suggested for the new school. Factors involved in the decision to move to Chicago include the appeal of a university orientation, the possibility of a graduate school and a school of missions.

Dr. Karl E. Mattson of Rock Island, Ill., reported that the consolidation will take place late in 1962, with each institution remaining at its present location until the Board of Directors is ready to operate at the new site.

CHRISTIAN AND STATE COLLEGE DIFFERENCES CITED

There are differences between a Christian college and a state-supported college, even if externally they may appear identical, a Lutheran educator said here.

Dr. Robert Mortvedt, Chicago, executive director,

Board of Christian Higher Education of the Augustana Lutheran Church, speaking at a pastor's and layman's conference, told the delegates to the 102nd annual Synod of that Church body that the main difference between the two institutions is that on the campus of a Christian college religion is openly declared to be supremely important: "not just the religion of the president or the religion represented in the Christian courses."

He made it crystal clear however that "the Church does not maintain colleges because it distrusts the state or because it wants to provide a sheltered community for indoctrinating a hot-house variety of Youth."

"Christians, including Christian students, must not isolate themselves from the world," he warned. "The Church is involved in higher education," he said, "because it is trying to do something which the state neither can do nor desires to do."

"Professed Christianity," he told the delegates, provides the framework with which all the college policies and decisions are made." He added that, "no one in his right mind would declare that such an attitude can officially be proclaimed at a state-supported institution, regardless of the Christian integrity of many people associated with it." It does mean, however, "that on a Christian campus the sovereignty of God's grace is prayed for and gladly acknowledged — and that responsible administrators and scholars are purposefully trying to obey the Lord of the Church....."

FOUR LUTHERAN CLERGYMEN ON NBC TELEVISION SERIES

New York — (NLC) — Four Lutheran clergymen will participate in the July programs of a special series on "The Press and the Clergy" being presented over the National Broadcasting Company television network.

The series, eight weekly half-hour programs in which current issues are explored through questioning of clergymen by newsmen and women, is part of NBC's regular "Frontiers of Faith" presentation.

The public affairs program, produced in cooperation with the National Council of Churches, is scheduled Sundays at 1:30 p. m., EDT.

The Rev. Otto A. Bremer, assistant executive secretary of the National Lutheran Council's Division of College and University Work, will take part in the July 2 session. With Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., he will be questioned on the topic, "Is the Church Competent to Make Business Its Business?"

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, will appear on the July 9 program to discuss the question: "Is Christianity Standing Up to Communism?"

Appearing with Dr. Fry, who is president of the Lutheran World Federation and chairman of the Central Committee of the World Council of Churches, will be Dr. James E. Wagner, co-president of the United Church of Christ. One of the newsmen ques-

tioning them will be Willmar Thorkelson of the Minneapolis Star, a member of the American Lutheran Church.

Dr. William Lazareth, professor of systematic theology at the Lutheran Theological Seminary in Philadelphia (ULCA), and Dr. John C. Van Dyk, dean of St. Paul's Episcopal Cathedral in Oklahoma City, Okla., and also a chemist, will appear on the July 16 program. They will be questioned on the topic: "Does Science Threaten Belief in God?"

Dr. Jaroslav Pelikan, Jr., a member of the Theological Faculty at the University of Chicago and a pastor of the Lutheran Church - Missouri Synod, will be a participant on the July 23 program. He and Father John A. Hardon, S. J. professor of fundamental and dogmatic theology at West Baden College, West Baden, Ind., will discuss the question: "What is the Protestant-Roman Catholic Dialogue Trying to Accomplish?"

ADDITIONS TO LONG RANGE STAFF

Two Augustana Lutheran Church pastors will assume positions this summer in the "Long Range Program of Parish Education" of four merging Lutheran Church bodies it was announced today by the Rev. Dr. Lael H. Westberg, executive director of Parish Education of Augustana.

The Rev. James P. Claypool, pastor of Salem Lutheran Church, Chicago, Ill., will on June 15 become Field Secretary of this cooperative venture and the Rev. Arvid E. Anderson, pastor of Christ Lutheran Church, Waterford, Mich., will late this summer assume the duties of Enlistment Secretary.

The Long Range Program of Parish Education is a cooperative venture of the boards of parish education of Augustana, the American Evangelical Lutheran Church, the Finnish Evangelical Lutheran Church of America and the United Lutheran Church in America. These four Church bodies plan to merge January 1, 1963, into the Lutheran Church in America.

The staffs of the Long Range Program for the past two years have been preparing curriculum material for the four bodies and making plans for the parish education program of the new church.

CHURCH'S ECONOMIC PRACTICES EXPLORED

New York, N. Y. — Sixty church administrators, probing the economic practices of America's churches, emerged from an intensive three-day consultation with the recommendation that it is time for the churches to "practice what they preach" and submit to a searching self-examination of their own house-keeping.

In the first and pioneering meeting of its kind, convened at Warwick, N. Y., by the Department of the Church and Economic Life of the National Council of Churches, representative of 16 member church bodies in the Council and lay consultants from other organizations explored pastors' salaries, pensions and insurance, personnel policies, money raising methods, and investments.

They found many ministers underpaid, inadequate provisions for pensions and insurance, and the need to improve personnel practices for secretaries, janitors and other employees. They noted that the day of the church bazaar is almost gone as money raising

methods increasingly exclude commercial activities, and they recommend investments "which promote the social concerns of the church."

The consensus of the meeting was published in a report which has been referred to the denominations for further discussion and consideration.

An introduction to the report urged that "the church look at the church and ask how the economic practices of the church measure up to the Christian ethic which we have been recommending for the economics of the world outside the church."

GROUND BROKEN FOR NEW HEADQUARTERS FOR WCC

A ground-breaking ceremony for the new headquarters building of the World Council of Churches will be held Wednesday, June 21, in Geneva, Switzerland.

The 250-office building will be constructed at a site on the northwest side of Lake Geneva, a short distance from the Palais des Nations and headquarters of various other international organizations. Construction will begin immediately. The building is expected to be ready for occupancy by mid-1963.

It will cost \$2,500,000.

Dr. Franklin Clark Fry, New York, president of the United Lutheran Church in America, and chairman of the WCC's policy-making Central Committee, will preside at the ceremony.

The Rt. Rev. Henry Knox Sherrill, Boxford, Massachusetts, a World Council president, will make the main speech and will turn over the first symbolic spadeful of earth. Bishop Sherrill, former presiding bishop of the Protestant Episcopal Church, is chairman of the international committee which has raised funds for the new building.

The new building will house the WCC's present staff of 180 persons and also about 100 persons on the staffs of the Lutheran World Federation, the World Presbyterian Alliance, the Brethren Service Commission and other WCC-related bodies.

World Council headquarters at present are situated on the opposite side of Lake Geneva in recon-verted chalets with overflow offices in four wooden barracks on two separated sites.

FINNISH COMMITTEE FAVORS ORDINATION OF WOMEN

Helsinki — (LWF) — Removal of legal bars to the ordination of women in the Finnish Lutheran Church will be recommended to the next Church Assembly by a special committee that has been studying the question.

This was revealed here by the semi-weekly Christian paper Kotimaa, which said the full report of the five-member committee will be published before the end of this year. The quinquennial meeting of the Church's supreme legislative body is scheduled to take place early in 1963.

The last Church Assembly in 1958 failed to give a required three-fourths favorable vote for a previous committee's proposal that women theological graduates be given a special office in the Church, with most but not all the privileges of ordained clergy. Instead, the body deferred action and named another committee.

A Tribute

May 21st has come and gone! This was the day chosen to pay tribute in communion, worship and song to three men who have reached the ripe, old age of ninety or more.

Jens Andersen; 95 years old.

Christian Petersen; 90 years old.

Martinus Fensholt; 90 years old.

These three men and their families have through the years been faithful members of St. Stephen's Lutheran Church, 8500 Maryland Avenue.

Pastor Marius Krog came from Lake Norden, South Dakota, to conduct the service in the Danish language. It is not always the number of people present that counts, but it surely does help in the singing. The church was full, and there was a tear in the eye and heart of many as Thyra Nussle played and we sang the Danish hymns we love.

After the church service we joined the guests of honor and their families in the church parlors for a sandwich supper, birthday cake and homemade cookies. After the supper Thyra Nussle had planned a fine program interspersed with Danish songs.

Many a fine tribute was given by relatives and friends, which I shall try to summarize for you.

Christian Petersen, the liberal, who, figuratively speaking, had been wound up at Vestbirk Folkschool in Denmark, and had never become unwound again.

Martinus Fensholt, who was compared to the disciple Nathaniel, "Here is truly a man without deceit." In his life and in his home was a high ceiling, where good reading and good discussion were a way of life.

Jens Andersen, the elder of the three, has been blessed with a wonderful sense of humor, and deep thought. Through the years much good has been sent into orbit by him and his family.

The three gentlemen represent an era of a by-gone time. It was good for us to look back and to re-evaluate our heritage,

even as we now look forward. St. Stephen's church is on the threshold of a great adventure in living and in giving of itself to America. Pastor Adam Dan said it very well in 1887 in a song, "Thou Free and Rich and Noble Land," translated by S. D. Rodholm.

Our fathers landed on thy shore,
From homes beyond the seas,
They brought not gold, but something more,

An ancient heritage, a store
Of wisdom, songs and melodies,
Traditions, memories,

This heritage is now our own,
But not to be possessed
As relics of an age outgrown
But something to be lived and thrown
Into our common treasure chest
That all may own the best.

America! God prosper thee!
May here the race be won
For culture, peace and liberty,
For justice and equality:
Enough for all, too much for none,
Good will to everyone!

Valborg Eve

What Is a Good Hymn ?

(Continued from Page 8)

something in the nature of the Word and God, it must have spirit and life.

It should not be forgotten, however, that the effect of a hymn depends very much on its tune, the manner in which it is sung and on its fitness for the occasion at which it is used. An unsuitable tune can ruin the beauty and spirit of almost any hymn, and so can listless singing.

In American hymnals most hymns are printed with their own tunes so that they are, so to speak, wedded to these, whereas Danish hymnbooks are printed only in word editions, which makes it possible for individual congregations to select any tune to which its meter permits the hymn to be sung. And the result has been a confusion by which one congregation sang a hymn with a tune unknown to another and, what was even worse, that it was frequently sung to tunes unsuitable to its content and spirit. One of the more difficult problems which the committee for Church and Home had to contend with

was to select and have a hymn printed with one of the many tunes to which it had formerly been sung.

Another hindrance to deriving the full benefit of a fine hymn is the indifferent and spiritless manner in which it is often sung. Hymn singing can be one of the most inspiring parts of any church service. It is also the one part to which the congregation itself can render its greatest contribution and most heartedly express its own spiritual fellowship with God. Every member of the congregation, as John Wesley once said, should, therefore, "sing lustily, sing with the heart, sing as though every word of the song was sung right before God." Such singing may both inspire and condition hearts and minds to receive a richer benefit from other parts of the service.

Finally, hymns should be carefully and even prayerfully chosen to fit in with the occasion and the part of the service for which they are to be used. It may take some time to do this, but pastors should never forget that people may forget every word that they preached, but that they seldom forget the hymns which they sang.

President's Report, 1961

(Continued from Page 9)

District IV was held on April 20 at Cedar Falls, Iowa. A successful meeting was reported. District V held a similar meeting at Circle Pines, Minnesota, which was well attended. District VII followed tradition in holding a WMS meeting at their Fellowship Weekend at Nysted, Nebraska.

Recommendation IV. That the Districts be commended for their successful Retreats and Fellowship meetings and encouraged to sponsor similar events in 1962, the final opportunity before the merger.

An attempt has been made to secure an accurate count of WMS membership. We have arrived at the figure of 3,974. Loss of membership was due to the fact that several congregations have merged with congregations of other churches.

WMS continues its participation in the activities of the Lutheran Women's Coordinating Committee and the United Church Women of America.

We have one more year of fellowship as the Women's Mission Society of AELC. Let us make the most of it so we can more fully enjoy the new fellowship of the Lutheran Church Women in America.

In closing my final report to the WMS, I extend sincere thanks and appreciation to my co-workers for their fellowship and cooperation through the years I had the pleasure and privilege of serving as president of WMS.

Emilie Stockholm.

Danebod Leisure Time Workshop

A leisure time workshop will be held again this year at Danebod, in Tyler, Minnesota. This workshop, held since 1948 provides an opportunity for people of all ages to share together in a week of delightful and meaningful activity. Informal discussion, crafts of various kinds, recreation, special interest groups and plenty of leisure time are prominent features of the workshop. There are dormitory facilities for families as well as individuals.

The dates for the workshop this year are July 23-29. Registrations should be sent as early as possible to: **Danebod Leisure Time Workshop**, Tyler, Minnesota. If further information is desired write to the same address and ask for the brochure which outlines the workshop in further detail.

JUNIOR CAMP

CAMP NYSTED, NEAR DANNEBROG, NEBRASKA

Junior Camp will be held at Camp Nysted, near Dannebrog, Nebr. from the afternoon of July 9 through noon, July 14.

Campers must be at least 9 years old and may not have reached their 15th birthday.

The cost is \$12.50 for the five day period — \$10 for any extra campers from the same family. Campers furnish their own bedding and pillows. Permission to swim is also required.

For further information write to Pastor Folmer H. Farstrup, Cordova, Nebraska.

WANTED

The Tyler Lutheran Home needs a couple to act as Managers, beginning September 1. Anyone interested please contact Rev. Calvin Rossman, Ruthlon, Minnesota, chairman of the board of directors.

The couple would live at the Home.

Acknowledgment of Receipts by the Synod Treasurer

For the Month of May, 1961

For the Synod Budget:

Unassigned Receipts:

(by Congregation)

West Denmark, Luck, Wis.	\$ 300.00
Circle Pines, Minn.	91.00
Wilbur, Wash.	100.00
Byram, Conn.	150.00
Detroit, Mich.	167.50
Ludington, Mich.	500.00
Hartford, Conn.	165.00
Muskegon, Mich.	450.00
Minneapolis, Minn.	250.00
Racine, Wis.	380.25
Clinton, Iowa	225.00
Fresno, Calif.	256.20
Grayling, Mich.	120.00
Salinas, Calif.	600.00
Badger, S. D.	395.78
Omaha, Nebr.	190.00
Manistee, Mich.	50.00
Brown City, Mich.	64.00
Cozad, Nebr.	112.60
For the Pastors' Pension Fund:	
Omaha, Nebr.	68.07
Trinity Church Women, Chicago, Ill.	50.00
For Home Missions:	
St. John's Memorial Fund, Ring-	
sted, Iowa	16.00
Seamen's Mission:	
Hartford, Conn.	25.00
Santal Mission:	
Waterloo, Iowa	250.00
Tyler, Minn.	108.20
Junction City, Ore.	15.25
St. John's Memorial Fund, Ring-	
sted, Iowa	10.00
Ladies' Aid, Lindsay, Nebr.	20.00
Watsonville, Calif.	35.00
For an Indian Child	30.00
Racine, Wis.	5.00
Salinas, Calif.	44.07
West Denmark, Luck, Wis.	60.00

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 _____

June 20, 1961

Name _____

New Address _____

City _____ State _____

Sunday School, Circle Pines, Minn.	13.01
Dagmar Miller, Des Moines, Iowa	5.00

Total Budget Receipts from Congregations\$5,321.93
Previously acknowledged26,007.38

Total to date\$31,329.31

Pastor's Pension Contributions:

Rev. Gudmund Petersen	\$ 18.00
Rev. Howard Christensen	36.25
Rev. Niels Nielsen	9.00
Rev. Paul Nussle	32.00
Rev. Don Holm	20.00
Rev. Alfred Sorensen	50.00

Total for the month\$ 165.25

Previously acknowledged1,550.74

Total\$1,715.99

Total Budget Receipts to date\$33,045.30

Received for Items Outside of the Budget:

Lutheran World Action:

Circle Pines, Minn.	\$ 15.75
Junction City, Ore.	296.40
Muskegon, Mich.	541.00
Bone Lake, Luck, Wis., in memory of Oscar Holm from friends	6.00
Minneapolis, Minn.	38.00
Racine, Wis.	440.00
Clinton, Iowa	25.00
Salinas, Calif.	100.00
Lutheran World Relief	5.00
Omaha, Nebr.90
Denmark, Kansas	82.00
Cozad, Nebr.	12.72

Total for month\$1,562.77

Previously acknowledged3,295.15

Total to date\$4,857.92

Faith and Life Advance:

Racine, Wis. 1.00

Wisconsin Lutheran Student Foundation:

Racine, Wis., from the S. S. 50.00

Wisconsin Lutheran Welfare Society:

Racine, Wis., from the S. S. 50.00

For District IV Home Mission, received from the District Treas. 275.00

M. C. Miller, Treasurer

Greatness in the Kingdom

(Continued from Page 5)

the greatest Oriental Christians ever to live was Sadhu Sundar Singh. The story is told that one day he and a close friend were caught in a severe snow storm on one of their journeys. When they had not come more than half way home they fell upon one of their countrymen who had fallen prey to the storm and was nearly frozen to death. Upon Singh's suggestion to pick up the man to carry him to safety, his friend carefully explained that to do this would be suicide in such a storm. In spite of Singh's protest the friend went on and Singh decided himself to carry the man to warmth and shelter. Singh and his burden were nearly to refuge when they came upon Singh's friend — dead from the severe storm. At the same time Singh's countryman was coming to life again. The very stress of having to carry the extra burden had caused sufficient extra body heat to spare Singh's life and to bring restoration to the man whose life was nearly gone.

OUR CHURCH

Chicago (Trinity) Illinois: Miss Joanne Chadwick has accepted a call to become a full-time parish work at the congregation here. She will begin her work about September 1. Miss Chadwick is presently serving as a parish worker at the First Augustana Lutheran Church in Minneapolis, Minnesota.

Tyler, Minnesota: Mr. Jerome Nilssen has accepted the call to serve Danebod Lutheran here. Mr. Nilssen, a member of the ULCA and a graduate of the Chicago Lutheran Theological Seminary, will come to Tyler and serve with Pastor Mortensen during the months of July and August. When Pastor Mortensen leaves in September he will take over the work. It is expected that Mr. Nilssen will be ordained at the convention in Tyler.

Cedar Falls (Bethlehem) Iowa: The congregation here gathered for a short program and coffee in honor of Pastor and Mrs. Ronald Jespersen's 20th wedding anniversary on June 7. A gift from the membership was presented to the Jespersens.

Tacoma, Washington: Gordon Pedersen, who is well known in our church as the son of the late Pastor Johannes Pedersen, was united in marriage on June 10 with Joan Leigh Boyd, also of Tacoma.

Detroit, Michigan: Mr. Leland Molgaard, a graduate of Augustana College at Sioux Falls, South Dakota, will assist Pastor Howard Christensen with the church work here during the summer months. Mr. Molgaard plans to enter the seminary in the fall. Last winter he did supply preaching at Viborg and Gayville, South Dakota, when those congregations were vacant.

Seattle, Washington: St. John's congregation here recently recognized Pastor and Mrs. Jens C. Kjaer for "ten years of faithful and continuous service." At a surprise reception the couple was granted an extra two weeks vacation and was given a generous check for "vacation money."

Badger, South Dakota: Bethany Lutheran here, of which George Mellby is pastor, has recently purchased the new "Service Book and Hymnal." The books were put into use on June 18.

Greatness, yea our very life, is brought to us by service to God's children.

Tonight as we meet we must ask that God's spirit will come upon us to guide us in our thinking about the task to which we set these men who will be ordained, by traditional church form, in our service this evening. And I can think of no better way to ask God's spirit than by this little verse which appeared in Christianity Today, a year ago last January.

In this our time of trial, come
And speak again Thy saving Word,
Let everywhere Thy truth be heard
To strike our empty boasting dumb.
Arise upon our blind confusion,
For Thou art worthy, Thou alone,
To take the seat of highest power;
Raise us to worship at Thy throne.

—James Wesley Ingles.

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