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The President's Corner

AN EASTER GREETING

We live in the age of the so-called cold war. Everyone identifies this as referring to the conflict between two world powers. There are many other conflicts in which the man of today is involved. In fact, it has been observed that conflict is the normal state of affairs. They may be right! To say, "it's in our blood" is literally true since one of the functions of the blood is to transport food to the cells which otherwise would die. It would also be true to say "it's in our mind" for the lack of intellectual stimulation and ferment leads to stagnation which is the beginning of death. We could also say "it's in the soul" for there also lurks an enemy whom Jesus warned His disciples, and us, against. For, said He, this enemy can destroy both soul and body. Death then, in all its varied expression, is man's real enemy. An enemy that will not disappear merely because we say, "I don't believe it exists," "I won't think about it," or "it really isn't so bad!" Some would have us meet it in this manner we know.

The true glory of the gospel lies in the fact that we hear in it the story of one who did not ignore or gloss over the bitter fact of sin and death. Of one who, being one of us, met the enemy in "all-out" battle. If we remove Gethsemane, the judgment hall, the angry mob, the vacillations of Pilate, the jeers of Herod, the Cross on the hill and the grave in Joseph's garden we would have very little left of importance. And whatever is left would help us very little in our struggle with the inescapable fact of death. A struggle which we, by ourselves, are always fated to lose. It is literally true that, so far as every human being is concerned, as N. F. S. Grundtvig wrote in one of his hymns (trans. given by L. N. Field in "Journey to Easter").

Here all life's pathways blending,
We reach the grave's steep side,
Life's pomp and glory ending,
Its pleasures and its pride!
Here man's ambition waneth,
So restless from his birth;
Its final goal attaineth —
The bosom of the earth!

Our Lord took this path — sharing fully our mortality! But He took it in obedience to His heavenly Father, and though torn to avoid the bitter cup, in Faith. "Father into Thy hands I commit my spirit!" The consequence of His act becomes the very touchstone by which His whole ministry is born out. His grave was transformed from a place of despair and mourning to one of jubilation — fantastic as it seems.

For "Christ was raised up from the dead by the glory of God the Father!" (Rom. 6:4).

Because of our Lord's resurrection we wish each other a happy Easter. When we do so we are really expressing the wish that we will be given faith to believe and trust in this victory of our Lord. Yes, even more, to trust and believe that His victory was and is also our victory. Then, although we cannot avoid the descent into the miry pit, and perhaps be torn by fears and doubts as we contemplate it, we can still sing in the words of the hymn quoted above,

But He whose love us follows,
From cradle to the grave,
And all life's journey hallows,
With mighty power to save,
Forbids us now to sorrow,
As those of hope forlorn;
But points to God's tomorrow,
The resurrection morn.

A blessed and happy Easter to all in the American Evangelical Lutheran Church who may read this greeting!

A. E. Farstrup.

Jesus of the Scars

The other gods were strong, but Thou wast weak;
They rode, but Thou didst stumble to a throne;
But to our wounds, God's wounds alone can speak,
And not a god has wounds, but Thou alone.

— Edward Shillito.

The Winter Is Past

The spring returns — the wintry clouds are gone;
The sunlight sifts through all the tremulous air,
O'er vale and forests wide — on mountains bare;
An emerald robe o'er all the fields is drawn:
Here are cowslips, there the violets appear;
The rill's low laughter, children's joyous words,
The ploughman's chorus, with the song of birds
In mingled cadences, are heard afar and near;
The heavens above and all that dwell beneath
Are keeping festival. How good art Thou,
O God, Thy hand in blessing on the brow
Of Thine own child, the earth, to lay each year!
How good to man, with spring's reviving breath,
To bid him hope, and trust, and triumph over fear of death!

— Josiah Rice Taylor.

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The final article in a series of Lenten-Easter meditations on

This Life and the Next[©]

by: Pastor Marius Krog

I Life — life

"I am the resurrection and the Life, He who believes in me, though he die, yet shall he live; and whoever lives and believes in me shall never die."

The words of the superscription for these meditations may easily be taken to mean that in the universal plan of things, this life and the next are placed end to end and that therefore it is not out of line to live "one life at a time." While it is true that one follows the other, it is not true that the two are detached by death and that therefore they have little or nothing to do with each other.

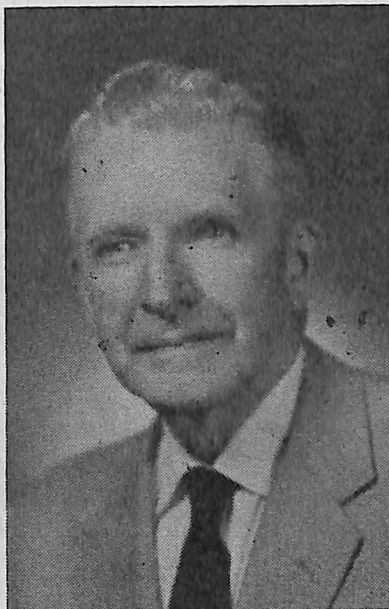
Evil is spiritual malignancy and is always at work. Mere decency is too flimsy a guard to be of any account against it. It is like a flynet put up against a pestilence. The work of salvation can never start too soon. "How shall we escape if we neglect so great a salvation; which at the first began to be spoken of by the Lord." It was through him that this world and the next began the interactive work of redemption. It is when the redemptive Spirit which convicts the souls of "sin, righteousness and judgment" that interaction between this life and the next became meaningful for eternity. Work and pray. Lay the soul open to the grace of God, the sooner the better. "Now is the time of salvation." "Call ye upon him while he is near." The interaction between this life and the next can begin none too soon. That is what the time of grace is for.

Life here is a preparatory period and probationary as well with a judgment looming. Much of what we are to do about this may seem to be entirely rudimentary and not especially urgent; but if the rudimentary is not made, life will cancel out automatically. — How far can a college student get if he neglects the three Rs. There will be no degrees coming his way. Redemption is higher than any academic degree. The state of being to which the Apostle Paul referred in his words: "To me to live is Christ," and "...it is not I who live, but Christ who lives in me," is not learned through a merely rudimentary degree of decency. "It may not take much of a man to live as a Christian, but it takes all that is in him, and he has to go far before he reaches the state where his self becomes so highly favored that it is being **lived** by Christ." Such an experience comes when a soul lays itself so open to the Lord that he can give it "**life** abundant," for that is so great and glorious that it seems as though Christ is **living** the believer's life, to no regret for the believer; he is "a new creature;"

II Life Forfeited

III Life Redeemed

IV Life Eternal



to him the old has "passed away behold, all things have become new;" meaning he is born anew.

Any Christian may have experiences which are definitely prophetic: in the peace that passes all understanding; in the truth that makes free; in the assurance that "... goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." Such experiences are prophetic in the sense that they do certain things to time which give it "foretaste of glory divine." The double version of life — **life** can be experienced so deeply and so richly that it seems to change the element of time to make it become evanescent. Eternity is timeless, presumably because of its inherent greatness. Time evanesces completely;

for it is really not an integral part of life, any more than a stream is a part of the one who sails it. "A thousand years in the sight of the Lord is like one day, and one day is like a thousand years, and as a watch in the night." In other words time counts for least in eternity where life counts for most. For that reason it is misleading to emphasize the "lastingness" of it. To say that eternal life is everlasting is to belittle it. It narrows the emphasis down to the least important and neglects to include the glory and wonder, newness and fulness of immortality itself. It is gratifying to note that later translations of the Bible are doing away with the word everlasting and are using the word eternal instead.* (It is time to have it changed in the Confession of Faith also.)

What of Judgment day? The following ten words are perhaps the shortest short sermon which was ever delivered, (— at the funeral of a militant atheist): "There is life; there is death; there is judgment. Amen." Not one of the words was forgotten by those who heard them, — presumably on account of the punchline.

It has been asked, "Are we really to believe that the humble, and forgiving Jesus will appear on doomsday as the sternest of all judges to condemn billions of lost persons ("Many are called, but few are

* The original Greek word translated to mean everlasting is *aionios*: eon, or age, in English; the term, age, is an indefinite period, like the ice age or stone age, not an everlasting period. The Greek word for everlasting, *aediois*, is used once, but as irony would have it, the word as it is used has the everlastingness restricted thus: "...everlasting until the judgment of the great day." (Jude 6).

chosen.") to everlasting, excruciating torture in the undying flames of hell?"**

John, the beloved disciple, who knew the Master more intimately than anyone on earth, spoke of Christ as "the Light was coming into the world;" "the Light came to his own and his own received him not; but to as many as received him, who believed in his name, he gave power to become the children of God." With this wonderful assurance, I feel justified in not picturing the glorious Christ suddenly turned into a terrible judge, condemning the lost into an eternal hell of indescribable torture, 10,000 times worse than any Nazi gas chamber, which after all was a temporary affair. Yet I do think of Christ, the unchanging, as Savior and Judge in one. When he does come "to judge the quick and the dead," he will be as mild as springtime and as unyielding. For every spring is in a sense a judgment day. The irresistible forces of spring come as a blessing to all that in nature which has in it the willingness to respond to the call to new life; but on the other hand they, the sun, the rain, the moisture, and all the laboring forces in the soil, which make for life and growth, will have just the opposite effect on all that is unresponsive, (see Meditation I). — "For as many as receive the Light to them he gives power to become the children of God."

The same principle which holds in the responsive aliveness of nature also holds in the work of salvation. The interaction between the friendly forces and the live soul delivers not only from death, it also bestows upon the responsive life all the new power of life which the growing soul can absorb.

There is an aspect in the process of weaving which may well serve as an analogy to the process of winning eternal life in this life. When on a loom a special design is being woven, there will appear two versions, an upper and a lower. It is the upper which reveals the true design; the lower is merely incidental to the upper, though it may show some little resemblance to the upper version. In the relations of this life and the next there are also two versions, the earthly and the sanctified. When Jesus spoke of life he clearly accented that there are the two versions. (Med. I) In his own humble human form he was also "the brightness of God's glory and the express image of his person." In him was revealed the design of the original human-divine which God created in his own image. He is the only being in whom the two versions have blended perfectly.

** As the word everlasting has been put to wrong usage so has the word hell. And to carry the wrongs still further the usage has often combined the two into "everlasting hell." To give just one sample of what an imagination with more of a materialistic than spiritual bent can produce: "In the everlasting flames of hell the accursed will boil; their blood will boil in their veins and their brains will boil in their heads forever and ever!"

This is of course an extreme, and in prophecy it is as far away from the Christ Spirit as it can get. But it is also a sample of what "bibliolatry" can lead to: a certain word is found in "the Word of God," and for that reason it is accepted as inspired and true. A "Bible worshipper" may then isolate it from the general context and essence of the whole gospel as well as from the Spirit of love and truth and cram "the inspired word into his own conception so that it becomes endorsed by "the Word of God."

**"The Church that cares is
the Church that shares."**



SHE NEEDS YOUR HELP!

**Lutheran World Action Sunday
May 13th, 1962**

"The Word (that is, the essence of God's being) became flesh and dwelt among us, full of grace and truth, and we saw his glory, glory as of the only Son of the Father." This gave him the right to point to himself and say "I am the Way, the Truth, and the Life." If any might like to have a fairly clear view of the two versions of life — life for the sake of comparison, let him look at Christ and then at himself. The contrast will be unmistakable.

As we can work only on the lower pattern, we had better let Christ the Master-weaver be in complete control of the shuttle. He can be trusted to do right better than ourselves. First he must draw out of us all the sins and sorrows and selfishness; then shall we begin to know better the triumphant life; for in the warp and the woof of our being shall appear the glow of wonder, worth and wisdom. We shall come to know love and fellowship, peace and joy as we have never known them before. The Lord of life shall bestow upon us his gift of gifts and we shall become immortal as God himself. And our hearts shall overflow with praise.

Finish then Thy new creation,
Pure and spotless let us be;
Let us see Thy great salvation
Perfectly restored in Thee.
Changed from glory into glory
Till in heaven we take our place,
Till we cast our crowns before Thee
Lost in wonder, love and praise.

There are regrets, rejoicing and discovery

When a Pastor Moves

by: Pastor Richard H. Sorensen

Seventeen years to the day after being installed in my first parish I preached my final sermon in the only other parish in which I had served. The following day I left for this metropolitan area in which I am now serving after having served seven years in a rural parish in Michigan and then ten years in a relocated congregation in a mid-western city of 70,000 people. I do not believe that I can qualify as an expert on the basis of these limited experiences with moving, but I have made some recent observations and the editor has suggested that I should share them with you.

When a pastor moves, many questions are asked. The most important one, and the one most frequently asked, is "Why?" That, of course, is the basic question that the pastor himself asks when a call is received from a congregation that desires his services in a new location. At such a time he very often finds himself working with a group of congenial people who would like to retain his services. They are often people who believe they are showing gratitude to him, who believe they are cooperating with him and assisting him as well as they are able, and also believe that they are paying him a reasonable and adequate salary. But at the same time he must respond to a call from another congregation of people who would certainly be grateful to have a new pastor because they are now without a leader, who would undoubtedly cooperate with and give assistance to the new pastor with fresh determination, and who are offering a salary equal to or even better than the one the called pastor is now receiving. Under these circumstances he asks himself, "Why should I move?" knowing that he must justify his answer in his own mind, to all the people affected, and to the Lord of the Church.

The answer that he gives to that question, the response that he gives to the call, can only come after much thought and prayer. He seeks to learn the will of his Lord, as that will is revealed in the Word and is clarified and applied by the Holy Spirit for this particular situation. He knows that the will of the Lord bears upon all aspects of the call, bears upon all the individuals involved, including those of two parishes as well as those in the pastor's family. He must therefore consider the Lord's will in relationship to all the persons involved, as it relates to the spiritual welfare of people in two parishes and also relates to the spiritual, emotional and physical welfare of the wife and children who are the pastor's responsibility. For as Paul reminded Timothy, "If a man does not know how to manage his own household, can he care for God's church?" If the ramifications of his decision were not so far-reaching, touching upon

the lives of so many individuals, the decisions regarding moving would not be so difficult to make and to accept as the will of the Lord. But it soon becomes obvious that when the pastor moves, the people in the church he has been serving, the people in the church he may be serving, and the members of the parsonage family are all affected.

When the pastor moves, the people in the church he has been serving may react in any of several ways. There will be those who regret the move because intimate pastoral relationships have woven a strong tie. The pastor who has shared their sorrows around the sick bed, at the funeral service, or in times of trouble cannot leave without taking with him some measure of the comfort and security he brought as a servant of the Lord. The pastor who officiated at the wedding which established the home, baptized and confirmed the children who were God's gift to the home, and regularly conducted the worship and administered the sacrament which gave spiritual strength to the members of the household, cannot leave without bringing to an end an era that is filled with pleasant memories for many.

But at the same time there will also be those members of the congregation who rejoice in the move because no one servant is able to meet the needs of all who ought to be served. The same pastor who said and did the right things at the right time and in the right way for some will be the same pastor who never seemed to say or do the right things at the right time and in the right way in the opinion of others. This the mature pastor recognizes and regrets but accepts as evidence of the human limitations which beset us all.

But there are not only some regrets and some rejoicing; there are also some discoveries suddenly made. One of these may be the discovery that it was the failure of a goodly number of people, including the discoverer, to respond to the voice of the shepherd of the flock that was undoubtedly a factor in his resigning in favor of another shepherd through whom the Lord might speak more clearly, more effectively. Coupled with this realization may also come the discovery that membership in the whole church has new meaning because it is to the church-at-large, represented by the synod and district officials, to whom the congregation must now turn for help in the calling of a new pastor. This discovery, in the form of a new appreciation, may come with the realization that the new pastor represents a new opportunity, an undeserved opportunity, to hear and respond to the good news which is still proclaimed but by a new voice declaring that old message of God's truth and grace as offered to men in Christ Jesus. When the day of moving comes, the pastor-people personal relationship may be severed, but the relationship to the church as the body of the gracious

Richard Sorensen has recently moved to Seattle, Washington, where he is pastor of St. John's Lutheran Church.

SELF-INTEREST AND GREATNESS

Education stimulates self interest. It puts before the student as an ideal the person who does not permit infatuations, economic worries, kinships and comforts to retard him in his pursuit of truth, in nature, in the soul, in history, in order that he may

Christ may well be strengthened. If this be true, then the gain is greater than the loss.

When the pastor does move into a congregation that has issued him a call, he often finds that he has entered into a fellowship that has also benefitted from some new experiences related to the pastor's moving. Amongst these may well be the realization that it was necessary to rely on the good counsel of the synod officials and the guidance of God's Holy Spirit during the process of calling and awaiting a new pastor. It is well to learn that it takes more than human ingenuity, and skillful maneuvering, and strong desires to obtain the services of a specific pastor, to obtain any pastor as a servant in the congregation. God must also call as they call, if the right pastor is to hear and respond.

During the first weeks and months after the new pastor arrives, the congregation may also benefit from the discovery that the extra efforts they exert at this time to be friendly and considerate, the special efforts they make to be helpful in all ways possible, go a long way to lift the spirits of the new pastor and make it possible for him to serve effectively because he has the hearts and the hands and the prayers of his people strengthening him. What is happening one year or five years later may depend on the extent to which such support is still being received.

In conclusion, I must also mention that when the pastor moves, something also happens in his heart and in his home. He also has regrets that intimate personal relationships established through the years with people of one community must be broken and some time elapse before the same intimate relationships can possibly be established with people in a new community. The children and the parents alike find themselves wondering why this needs to be part of the will of the Lord to which they are expected to yield. But they yield and trust in keeping with their faith that "God works all things well for them that love him." And when the long journey to the new field of work has been made safely, the children have been well received by teachers and friends in their new schools, and the warmth of the people in the new church and the new community is felt on the day of installation, the pastor is ready to begin a new chapter in the work he has found challenging and satisfying, the work of the Christian ministry. In this work, more than in any other, the friendships that are made on earth can continue in heaven. In this work the personal relationships that may be broken temporarily when the pastor moves continue to be most precious because they are part of our eternal heritage with our Lord and our God in heaven.

St. John's Lutheran Church

Seattle, Washington

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in the true sense become a scientist. The religious person goes through a discipline with the result that the higher nature becomes the master of the lower. The leader in government, holds a straight line regardless of parties and allurements. In the midst of all great events and movements in history I always find one person who rated himself to be more than the common denominator in society and because of that he could break away from the religion of Ur, the slave trade of Europe, the corroded tsardom of Russia, etc. He could talk and write people out of their lethargy.

The New Testament presents us with a great preacher in the Judean hills. Jesus said about him that among men born of women no one greater than John had ever appeared. He had fulfilled the requirements of life ideals more than anyone. His concept of righteousness was so far above the status quo that only a very few people dared to go along with him. His words were darts that went through the hide of theologians and lawyers. It is no wonder that men who could awaken people when the so-called intelligentsia and ecclesiasticism had put them to sleep, were called by the name John the Baptist.

This man was honest and sincere enough to know that the very motivation in his life was self interest. He was so clear sighted that he detected something essentially new and different when he met Jesus. He realized that if he was to become identical with the man from Nazareth he would have to recede, more than that he would have to so through a death. I know of no one who has given more credit to self interest than Jesus did in calling John the greatest. Did He not thereby say that John saw the reality of spirit and the infinite? Did He not say that to be a human in time-history one must love the very core of himself and his neighbor, the ego? The more he does that the more intense will his yearning for the deathless life be. Sooner or later he learns that the greatness in time ends in the tragedy, in the total defeat.

I am unable to portray the new timeless life revealed to man in Christ. The only thing I can do is to use the allegories which he used. Unless you become children you cannot enter the kingdom of heaven. He was referring to children as they are before they become self-conscious. You must be like the waiter who in his day got no credit of any kind. Your one hand must not know what the other hand is giving away. In short the new life is a life in which there is no self interest. The self has been fully integrated in the oneness of life, and then all the hidden aptitudes will bloom without being stung by death. There will be no Achilles heel, as there always is in self interest, no matter how exquisite it is.

The people who executed Christ had seen self interest as the acme of life and therefore they condemned Jesus because he could not help himself. They had to have new eyes before they could see the new man who lived in and out of a love communion.

Pastor Aage Moller.

"Come to the wedding treat, there will be flying feet."*

A Church Wedding in 1901

by: Alfred C. Nielsen

This story is one from a book which Alfred C. Nielsen plans to publish this summer. "A. C." as he is known to many, has been a professor at Grand View for many years and is now retired.

One of the important events of my childhood was the wedding of my oldest sister, Anna. She married a young man, Julius Jensen, who had worked for father in 1893. He had bought an eighty acre farm about a half mile from our home. Weddings in those days were big affairs. Father and mother together with the betrothed made the plans, and father consulted with Pastor Thorvald Knudsen about every detail. It was important to have his approval. When the number of guests had been reduced to the absolute minimum, it was found that there would be about two hundred people present. Obviously, such an affair could not be held at home. It would have to be at Nysted where there was a hall large enough to accommodate the crowd. For some weeks, our house was a bee-hive of activity. A woman was brought in to help with the sewing. Mother and the girls were busy with a hundred things such as planning the food for the celebration. Father arranged for the dance orchestra, and Julius Jensen made arrangements to have the local band there. He had played the drum for some time.

Throughout the community, the coming wedding was the chief topic of conversation and planning. In order that each family should not bring some little gift, it was the practice for some interested party to canvass all invited guests and ask them how much each wished to contribute to the "present fund." When the money had been collected, a committee went to town and bought what it thought best. Furniture, hardware and silverware were among the things bought.

The great day came and everything was ready. Shortly after noon we all drove to Nysted, where all the relatives and Pastor Knudsen gathered at the home of the groom's parents, Mr. and Mrs. Kristian Jensen. Before three o'clock the members of the band also came, tuned their instruments and lined up in march formation. Immediately following the band in the march formation came Pastor Knudsen and his wife, followed by the bridal couple, my parents, the groom's parents, bridesmaids, best men and other relatives. We children brought up the rear. The band struck the first notes of a march and slowly



and majestically the procession moved toward the church, which was already filled. It had been decorated beautifully for the festival. Seats were reserved for the bridal retinue. We children found room where we could. Pastor Knudsen now took charge. First the congregation sang a couple of hymns, after which the pastor stepped to the altar and beckoned the couple to come forward. There was my sister, the center of attraction. She was beautiful as she stood there in her light grey dress, with a spray of myrtle in her hair and the bridal veil extending from her head to the floor. The groom too was handsome in his dark suit. I liked him especially because he had given me so many rides on his

fine bicycle, and had even let me try to ride it by myself.

The ceremony was simple. There was no giving the bride away and no ring ceremony. The pastor gave a short talk which today would be called a sermon. After the mutual promise had been made, the congregation sang another hymn or two, the people left the church led by the bride and groom.

While the people stood about visiting, father saw to it that cigars were passed around and the band played several numbers. I was enjoying all this and I was hoping that my brother, Chris, would not see me. However, he did and very soon came with the depressing information that it was time for us to go home and do the chores.

We walked home. I was in bad spirits. But cows and pigs do not celebrate human marriages and must eat regardless of human institutions. How we rushed through the chores. Even the pigs were surprised. Rural tradition holds that the last milk that a cow gives contains the cream. If that is true, I am sure that we got little cream that afternoon. We were back in Nysted before the big dinner. Other young people were also flocking to the village and there was a large crowd by now.

At the appointed hour, the master of ceremonies shouted that dinner was served, and asked the older people to take their places first. Of course, the children had to wait. But this was one time when we children did not have to wait. At this wedding, we were important. It was our sister who was the bride. What was more we were given places of honor at the table, not so far from the bridal couple. I could hardly believe the bride was my sister. She looked

* See the song "Kathryn's Wedding Day." WORLD OF SONG, page 368.

so distinguished. I was wondering if she knew me any more.

Pastor Knudsen was the toastmaster and took charge. He said grace and told the guests that it was now time to be happy and to enjoy the food. The eating began and it was plainly seen that appetites were good, but this was not an ordinary farm meal. It was much more formal. Everyone used his best manners, which in an uncouth age were not any too good. When the meal was well advanced, Pastor Knudsen rose and proposed a toast to the newly wedded. The people raised their wine glasses and there was many a Skoal, Skoal. There were speeches and more skoals. A song had been written, by one of the local poets, for the occasion and this was sung with high spirits.

When all the adults had been served, the children had their meal. While they were eating the band played and cigars were passed around — to the men. Women did not smoke. It takes time to feed a couple of hundred people, and it was hard work for the waiters and the women who worked in the kitchen.

Once the dinner was over, the young men began to clear the floor of tables and benches, and make ready for the dance. The floor was swept and wax was applied freely.

In the meantime, the orchestra, consisting of three members, had arrived. There was the fiddler, the flute player and the organist. After a protracted period, of what seemed to me useless tuning, they were ready and a nod was given to the master of ceremonies,

He took his place and announced that the first dance would be a waltz for the bridal couple. The orchestra struck the note and sweet music filled the hall, and my sister and her husband stepped forward and began to dance. They danced well, for they had spent many a pleasant hour doing that. While they danced round and round the hall all alone, the people stood back in awed silence.

The announcer now said that the next dance would be a waltz for the bridal couple, the bridesmaids and best men. These couples now danced. It was a progressive affair. In the next waltz, the parents of the bridal couple were included, and in the following the young men and women who had waited tables took their turn on the floor.

Finally, the announcer cried, "Everybody waltz!", and waltz they did; old people and young people together and children mingled among them in one grand harmony of old fashioned swing. In an atmosphere of sweat, cigar smoke and dust they danced. They danced with vigor and joy, laughing and talking. There was no cold war nor a threat of a hot one. They knew nothing of atom and hydrogen bombs. They danced waltzes, polkas and fast whirls. There were also Danish group dances.

Between dances the men would go outside for a whiff of fresh air and the women used their fans diligently. While the floor was clear, the children came forward in swarms to slide. The floor was so slick that it was not easy to maintain a balance, and many of them rolled and caused others to fall.

The dancing went on till about midnight when

tables and benches were set up again. This time for lunch. Everybody had coffee, cake and sandwiches. It was almost a second dinner. Their play had been hard and appetites were good.

When the benches and tables had been cleared again, the dancing continued. The oldest and the youngest, by this time, were showing signs of fatigue. The former went home and the latter fell asleep. They lay on tables, chairs and in corners. The platform where the orchestra sat, was littered with sleeping bits of humanity. That they could sleep in all the noise and dust was surely a sign of excellent nerves.

At about 2 a. m., the master of ceremonies announced that there would be a pause for coffee punch and some drinking songs. There was talk that Pastor Knudsen did not like these drinking songs. At any rate, he and his wife had left before this. Coffee punch was a mixture of coffee and rum. It was not very strong and large bowls of the beverage were set forth and each adult filled his cup. With the bridal couple in the center, the people drank and sang. There was a Danish drinking song which was always used for this happy occasion. With many a skoal, skoal, and long live the bride and the groom, they drank and sang.

After this pause the dancing was resumed. My sister had not missed a dance all night. Everybody, who could, must dance with her. How proud I was as I waltzed with the bride.

One of the crowning events at these weddings was a solo dance by a farmer. He was an odd person, who during the daily grind on the farm was inclined to be morose. But at a wedding, with a liberal supply of coffee punch to cheer body and soul, he was surely not morose. It usually took some coaxing on the part of the master of ceremonies, but he always came forward finally. Following the announcement that Mads Rasmussen would now do the "Syv Spring," he stepped forward to the middle of the floor modestly. There was a strong applause and he began his labor of love. It was a complicated dance, but as he danced he became more and more graceful. Back and forth he moved with the greatest of ease. He tip-toed. He whirled and whirled! It made me dizzy just to look at him. The dance ended with a low bow to the very floor. Amidst a storm of applause he rose and retired.

In the meantime dawn was beginning to touch the eastern skies and in the stillness of the night one could hear the rattle of wagons and buggies carrying tired but happy people home from the wedding dance. When we came home, it was almost morn. After we had unhitched the horses from the buggy, father said we would do the morning chores before retiring. We children did them half asleep....and then to bed.

Justice without power is inefficient; power without justice is tyranny.....Justice and power must therefore be brought together so that whatever is just may be powerful and whatever is powerful may be just.


— Pascal.

Paging Youth

**American Evangelical Luth.
Youth Fellowship**

Editor: KAREN KNUDSEN

**Grand View College
Des Moines 16, Iowa**



Youths Rally in Des Moines

March 16, was the date upon which was held the first inter-synodical youth rally for the three merging synods in Des Moines. It was held at Luther Memorial Church and was sponsored and organized by AELYF through its representative, Bert Bodaski.

The evening's activities commenced with a mixer led by Nancy Johnson. A potluck supper and greetings from Pastor Enok Mortensen, host pastor, and Keith Davis, vice president of AELYF, followed.

The young people of the other synods were introduced to "A World of Song" in a singing session led by Eilif Jespersen.

The high point of the evening came when Pastor Flemming Helleskov of Copenhagen, Denmark, spoke to the group about the problems of working with youth in Denmark and illustrated his talk with slides.

The rally was completed with devotions, and then coffee was served at Grand View College across the street.

Nancy Johnson.

Pastor Helleskov's other activities during his stay in Des Moines March 12-17 were visits to the Des Moines YMCA and the Iowa Lutheran Welfare Society building. He participated in meetings of the Lutheran Student Association of Iowa State University at Ames. Talks by Pastor Helleskov were given at the Student Christian Fellowship meeting at Grand View College, at Grand View's Convocation, at Luther Memorial Church after mid-week Lenten services, at evening devotions at Grand View, at Valborgsminde (Old People's Home), and at the Des Moines Kiwanis Club meeting.

What Is It?

What is it? Operations International — that is the AELYF theme for April. We hope that in April (and the first part of May, if necessary) that your LYF will plan a program with Operations International as your theme. There will be more coming on this soon; LYF leaders watch the mail!

Operations International was first known as Operation India. Through Operation India several students from India were brought to this country to study. Today the Operations International Committee is a committee serving under the AELYF National Board concerning itself with the international side of AELYF's functions, operating on funds independent of the AELYF National Treasury.

Recently your Operations International Committee

has been active in the area of foreign exchange programs. The International Christian Youth Exchange (ICYE) program is promoted and handled by Operations International. In the past Operations International has given \$100 to each AELYF district sponsoring an ICYE student. Recently OIC helped the Great Plains District bring Christa Bacher to this country through the ICYE program. This year Great Plains will again sponsor an ICYE student.

AELYF-OIC with Suomi Synod Luther League helped finance and plan Pastor Helleskov's visit. Last year AELYF-OIC gave \$500 to roof a school in India. AELYF-OIC has also contributed toward a fund to aid youth work in East Germany (East German Project).

Bert Bodaski.

A Letter From the Judge to all Young People

Dear Friends,

The plaintive cry of the teenager is all too familiar to parents and all adults: "What can we do? Where can we go?" My answer can be summed up in two words, "GO HOME!" Hang the storm windows, paint the woodwork, rake the leaves, mow the lawn, shovel the snow, wash the car, learn to cook, scrub some floors, repair the sink, build a boat, get a job. Help the minister, priest or rabbi, the Red Cross, the Salvation Army. Visit the sick, assist the poor, study your lesson. And when you are through — and not too tired — read a book.

Your parents do not owe you entertainment. Your city or village does not owe you recreational facilities. The world does not owe you a living. You owe the world something. You owe it your time and energy and your talents so that no one will be at war, in poverty, or sick, or lonely again.

In plain, simple words — grow up; quit being a crybaby. Get out of your dream world and develop a backbone, not a wishbone, and start acting like a man or a woman.

You're supposed to be mature enough to accept some of the responsibilities your parents have carried for years. They have nursed, protected, helped, appealed, begged, excused, tolerated and denied themselves so that you could have every benefit. You have no right to expect them to bow to every whim and fancy just because your selfish ego, instead of common sense, dominates your life, personality, thinking, requests, demands.

In heaven's name — grow up and GO HOME!

Judge Phillip B. Billiam,
Juvenile Court, Denver, Colo.

From St. Ansgar's (Waterloo, Iowa) "Church News"

AELYF Treasury

Youth Sunday offerings and national donations are long overdue from many LYF groups. Please send them to the National AELYF Treasurer, Janet Mortensen, Grand View College, Des Moines, Iowa. AELYF needs **your** support in order to carry on the many programs which serve you.

Our Women's Work

MRS. AAGE PAULSEN, Editor

CORDOVA, NEBRASKA



The following is the devotional led by Mrs. A. W. Johnson, Cedar Falls, Iowa, at the National Board meeting of WMS held at the home of Dr. and Mrs. Johannes Knudsen, Chicago, Illinois, March 24:

"I am the Vine — Ye are the Branches"

John 15:5

The Vine bears the branches and the branches bear the fruit.

We as women of WMS are living branches receiving into our lives power from Christ and letting this power grow within us, we bear fruit for Jesus. This is as it should be. We are looking ahead toward the merger. We hope and pray to continue to grow and become more mature and open our lives still more to the fullness of redemptive power which at all times flows from the Vine to the branches. It is so comforting to know that it is not a question of how large or how small the branch. Neither is it important how high up or how low down. Only one thing matters — Are we living branches in our place where our Savior wants us? In Vineyards the finest clusters of grapes are often found in the lowest branches. So we must not be anxious if our place is a humble one. We must not be afraid of fruit bearing. The word implies work but God thinks of other things too. "The fruit of the Spirit is love, peace, long suffering, kindness, goodness, faithfulness, meekness and self control." — Galatians 5:22.

Christianity holds that God is the sole owner of all that man is and has. We are his stewards. God is the sole owner of our time, abilities, health, means and, in short, all that we have. Each one in our place try to make good use of our time, possessions and talents. As teachers, lawyers, doctors, housewives, farmers, factory workers, or whatever occupation it might be, we do have opportunities to use His gifts in some way revealing that we recognize God as the owner. How much and how willing are we to give returns to God? Do we do our tasks and render our services without complaining? Do we lack Faith at times and become discouraged? The answer is definitely in the affirmative. This busy whirl of life, in which we live, tends to make us a complaining lot. The more gadgets and luxuries we have only makes for less time and patience and greater demands are placed on us.

There is a legend which tells of two Angels who came to earth. The one with a large basket to gather man's thanks. The other one with a small basket to gather man's wants and complaints. The basket of wants and complaints was soon filled to overflowing while the basket of thanks had very little in it. If

these Angels were to come to earth today what would they get? Perhaps we lack a little faith and need to be reminded of the beautiful story in the Bible of the Cananite woman whose daughter was vexed with the devil. This mother had a persistent faith in Jesus and won a great victory as Jesus recognized her faith. We are all sinners but God does not want us to be complaining and discouraged. He wants us to come to Him with all our problems. The door to His heart is never closed as He has said, "He that cometh to me I will in no wise case out."

"I am the Vine — Ye are the branches." Let us be thankful for the abundant blessings bestowed upon us and ask for continual living power that will grow within us and mature into fruit for Him. Let us pray!

Heavenly Father, Thou who are the Giver of every good and perfect gift — We thank Thee for this day. We ask Thy help and strength as we take up our tasks today so that our decisions will be to serve Thee and please Thee. Help us to find joy in serving Thee and forgive us all our complaining whims. Help us to accomplish those things that Thou would'st have us do. We thank Thee for rich fellowship and friendship and for the privilege of sharing our thoughts with one another. Be near to all people here and abroad who are less fortunate than we. We thank Thee for Thy love and care which is around us always. Unite and strengthen our fellowship in love through Jesus Christ our Lord, Amen.

O God: Keep us pure;
Keep us true;
Keep us faithful;
Keep us loving;
Keep us kind;
Keep us brave;
Keep us diligent;
Keep us generous;
Keep us humble;
Keep us near.

In Jesus name we pray. Amen.

Taken from ADULTS AT WORSHIP,
— Wallace Friday.

We've a Story to Tell to the Nations

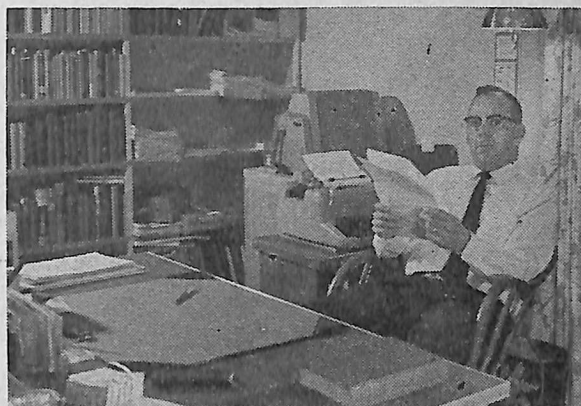
We've a story to tell to the nations
That shall turn their hearts to the right
A story of truth and sweetness
A story of peace and light,
A story of peace and light.
For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great Kingdom shall come on earth
The Kingdom of love and light.

Colin Sterne — H. Earnest Nichol.

opinion

and

comment



"WE HAD HOPED...." What a pathetic ring there is to those words. They are words that are often freighted with emotion; words that may well signal disillusionment, dejection and despair. "We had hoped....," said the two men on the Emmaus road as they were telling their traveling companion of the great things they had expected of Christ who had been crucified and who they now believed was dead and buried. But then they learned who their traveling companion was; then they learned that Christ, far from being dead, was not only living but present among them. Little wonder that their dismal journey to Emmaus ended in an enthusiastic race back to Jerusalem. Now they knew they need not speak of Jesus in the past tense; now they knew that instead of sadly saying, "we had hoped....," they could joyfully exclaim, "we have hope." Of all that Easter means and implies there is no fact of greater significance than this that Christ lives and through Him there is ultimate hope for men and His world. Though there is much to discourage and dishearten and though life may falter and fade and fail, still we can look to Christ and rejoice because we too have hope.

—o—o—o—

"MULTIPLE HUMAN errors rather than an act of God were blamed...." This sentence was gleaned from a news story concerning the conclusion of an investigation into the Texas tower disaster of early last year. This phrase, "an act of God" is one that is very common. It is one that often finds its way into legal documents. It is also one that has long troubled us. Of course, we know well enough that it is used in most cases simply as an expression denoting that the cause of a loss, a tragedy, or a disaster is not readily determinable. The implications of the phrase are not often examined. But we know also that there are many instances where God is given the blame, though that word is not used, when tragedy strikes. It is true that the church holds God to be almighty. However, it does not follow from this that all that cannot be readily explained is attributable to God. If this were the case, we would be little more than automatons, living in a push button world, with God at the controls. Such a concept would do violence to the Christian understanding of God who is seen not only as a creator but as a heavenly father. Certainly God does have a hand in more than we know but one sometimes wonders if we are as quick to give Him credit as we are to give Him blame.

IN OUR DAY so many who should know better are clamoring for repeal of the 16th amendment. By some obscure reasoning they have come to the conclusion that the income tax is socialistic. From that point it is but a short step, for that type of mentality, to communism. Nothing in our opinion, could be farther from the truth. Indeed, it would not be difficult to show that no other single piece of legislation has done so much to keep communism from our country as has the income tax amendment. Of course we grumble at this time of year as does everyone else. Few are enthused about paying taxes. Taxes and tax collectors have always been the butt of complaints, abuses and bad jokes. It will probably always be so. Fortunately, it appears the grumbling, the complaining and the jokes do not reflect the true attitude of the vast majority of taxpayers toward government. Also, apparently most know better than to think we should abolish the income tax. TIME reports that the U. S. taxpayer files his return with "uncommon honesty." Mortimer Caplin, Commissioner of the Internal Revenue Service says the American taxpayer is 97% pure. A Chicago public accountant, who has had considerable experience with taxpayers, sums up the general attitude in these words: "Most people now have a much more sober attitude toward their income taxes than they used to have. They seem to want to support the government. The nation is growing up to realize that we have a good thing here in the U. S. and people want to keep it going." It is more than a mark of "uncommon honesty" when such an attitude is prevalent. It is a mark of maturity. And it is not too much to say that it is a mark of Christian responsibility. For it is, after all, incumbent upon us to "render to Caesar." This is not a responsibility to be assumed lightly or reluctantly in a land like ours where "Caesar" is a government "of the people, by the people and for the people."

I am not sure that I want to encourage people to read books. They put ideas in one's head, which is often uncomfortable. You can watch TV four hours an evening and not be disturbed by a new idea. But books are dangerous. They may undermine your favorite opinions and put you to all the trouble of forming different ones.

Dr. Elson Ruff,
in THE LUTHERAN.

Notice of the Annual Convention of the

American Evangelical Lutheran Church

The congregations and pastors of the American Evangelical Lutheran Church are hereby notified that the 84th Annual Convention of the Church, a recessed meeting, will reconvene on June 24, 1962, at 8 p. m. The opening service will be held at St. Peter's Danish Lutheran Church, 19900 Greenfield Road, Detroit, Michigan. All other sessions will be held at Cobo Hall, Detroit, beginning at 9:30 a. m., on June 25 and concluding on June 27. Notice is also given herewith of the Annual Meeting of the Grand View College and Grand View Seminary Corporation Annual Meeting, a recessed meeting, which will reconvene at 2 p. m., on June 26. A Special Meeting of the GVC and GVS corporation will convene immediately upon the adjournment of the recessed meeting for the purpose of taking action upon the revision of the Articles of Incorporation and the By-Laws.

St. Peter's Danish Lutheran Church of Detroit has agreed to help with arrangements for the meeting and the housing of the pastors and delegates attending this convention, as well as the Constituting Convention of the Lutheran Church in America. Visitors will also be housed as far as possible. Meals will not be served by St. Peter's congregation but can be obtained at Cobo Hall, or nearby, for moderate prices. All arrangements will be coordinated with the Detroit General Committee for the LCA Constituting Convention.

All registrations should be sent to REGISTRATION COMMITTEE, AELC CONVENTION, 19900 Greenfield Road, Detroit 35, Michigan, by April 25. Further information on costs, program, etc., will appear in Lutheran Tidings from time to time.

The delegates elected by the congregations last year to the Tyler Convention will be the delegates to the meeting in Detroit, but all of them must re-register as must all pastors. Should a delegate not be able to attend the congregation should elect a substitute. If a congregation was not represented at Tyler by the full number of delegates it is allowed according to Art. IX of the AELC constitution, additional delegates up to the allowed number may be elected. Statistics for 1960 as printed in the 1961 Bulletin of Reports will govern the number of delegates from each congregation. Congregations in Districts I, VIII and IX as well as those in Danevang, Texas and Dalum, Canada are referred to Art. V, Sec. 6, a, b and d of the By-Laws of the AELC governing convention representation.

Each person registering for the convention will be charged a registration fee of \$1.00 plus a 50c incidental fee. Convention committee appointments made last year are still in force but committees will not need to meet prior to the convention. Should a member be unable to attend, the convention chairman will appoint substitutes as needed.

All delegates and pastors, as well as visitors are

urged to remain after our convention to participate in the Constituting Convention of the Lutheran Church in America on June 28 to July 1. Aside from official delegates from the AELC to this convention all delegates and pastors to the AELC concluding convention will be classified as "Official Visitors" to the LCA convention. All others may attend as "Visitors."

May I urge as many as possible of our people to attend these two historic meetings. May the Lord of the Church bless us as we assemble to complete our business as the AELC and grant wisdom, vision and trust as we merge with our sister churches into the Lutheran Church in America.

A. E. Farstrup, President,
American Evangelical Lutheran Church.

Invitation

While St. Peter's Danish Evangelical Lutheran Church of Detroit, Michigan is not the official host to the American Evangelical Lutheran Church Synod Convention, June 24, 25, 26 and 27, it never-the-less wishes to extend an invitation to all delegates and guests to the convention at Cobo Hall.

The congregation will try to house all delegates and guests who attend the conventions. We hope there will be a large delegation for these historic meetings.

Cobo Hall, the site of the conventions, is located on the Detroit River in the downtown area. It is one of the largest convention buildings in the country. Parking areas and restaurants are located right in the building.

Please send registrations to:

Registration Committee, AELC Convention
St. Peter's Danish Evangelical Lutheran Church
19900 Greenfield
Detroit 35, Michigan

Registration will begin at St. Peter's Church on Saturday afternoon, June 23, and continue there throughout Sunday the 24th after which the registration desk will be moved to Cobo Hall. The church is located on the northwest side of the city. Further directions will be forthcoming as to how to get to the church and Cobo Hall.

St. Peter's Danish Evangelical Lutheran Church,

Paul Hansen, President.
Howard Christensen, Pastor.

LAST CALL FOR P. I.

Grand View Seminary invites all pastors of the American Evangelical Lutheran Church to attend the final AELC Pastors' Institute at Des Moines, Iowa, April 24 and 25.

The subject of the Institute is our church and its time. Details of the program have appeared in previous issues of TIDINGS.

Register now with Mr. Harry Jensen, Business Manager, Grand View College, and be with us in Des Moines, April 24 and 25.

Church News From Around the World

LUTHERANS SHARE CHRISTIAN WITNESS AT SEATTLE'S FAIR

Seattle, Wash. — (NLC) — Six Lutheran church bodies are among the 22 denominations and 17 Christian-related agencies providing a religious emphasis at the "Century 21" World's Fair to open here April 21.

The group of churches and organizations are participants in "Christian Witness in Century 21, Inc.," which has constructed a Christian Pavilion at the heart of the fairgrounds, adjacent to the \$10 million U. S. Science Pavilion and near the widely-publicized Space Needle.

Among the churches supporting the Christian Witness program are the ALC, the United, Augustana, American Evangelical and Lutheran Free Churches and the Lutheran Church — Missouri Synod. One of the sponsoring agencies is the Lutheran Council of Seattle — King County.

Dr. Rieke estimated that 10 million people will view the Christian Pavilion this year. The structure's design conforms to the futuristic theme of the exposition, with a cross-tipped spire reaching upwards from laminated arches of native Douglas fir which are arranged in open umbrella effect.

The three part purpose of the pavilion is to "proclaim the Gospel to the world, apply the Christian faith and inspire through art and worship."

Special features include a children's center — which has been designated the official child care program of the fair — a sacred sound and light presentation which proclaims the Christian message with photography and sound effects, an exhibition hall, a stained glass panel on the front facade, and meditation chapel.

A staff of trained teachers will serve in the children's center, where two-hour programs are scheduled for 3-7 year olds. The theme of the non-sectarian educational attraction is "God Cares for You," stressing the wonders of creation. Evening demonstrations with church school children and a special presentation of work with handicapped youngsters also are planned.

DR. BERGENDOFF ANNOUNCES RETIREMENT FROM AUGUSTANA

Rock Island, Ill. — (NLC) — Dr. Conrad Bergendoff, noted educator and one of Lutheranism's outstanding theologians, has announced he will retire at the end of this school year after serving 27 years as president of Augustana College here.

Members of the Augustana Lutheran Church institution's board of directors received the 66-year-old educator's announcement "with deep regret that his long term of service is to come to a close."

A letter from Dr. Bergendoff to the officials noted that he had expressed a desire to retire nearly two years ago and that now, "after 31 years of service, four as a dean of the seminary and 27 years as president, I am convinced that a younger man is needed if Augustana is to meet the challenge of opportunities placed before it."

No announcement as to his successor has been made.

Dr. Bergendoff told the board he would continue to make his service available to the college when possible and said he would "like to attempt to write the history of the college — a task for which I have not had time in these busy years."

The churchman will be the only Lutheran in a group of 13 Protestant leaders who will visit the Soviet Union this summer as guests of the Russian Orthodox Church. The trip, to start August 25, will be made under the auspices of the National Council of Churches.

THREE PUBLICATION HOUSES TO BECOME ONE IN MERGER

Rock Island, Ill., (APRT) — In submitting to the board of directors his final report as general manager of Augustana Book Concern, Dr. Birger Swenson revealed that plans for the merger this summer of four Lutheran church bodies into the Lutheran Church in America will involve the consolidation of three publication houses into a single institution.

The new publication house will have assets in excess of \$6,000,000 and will employ more than 600 persons. Dr. H. Torrey Walker, general manager of the United Lutheran Publication House in Philadelphia, has been designated by the Joint Commission on Lutheran Unity as the chief executive of the merged publication enterprise.

In addition to the United Lutheran Publication House and Augustana Book Concern, the combined institution will include the Finnish Lutheran Book Concern at Hancock, Mich., the publishing house of the Suomi Synod. The American Evangelical Lutheran Church, the fourth church body participating in the formation of the 3,200,000-member Lutheran Church in America, has not engaged in publication work.

Besides the three manufacturing plants, all of which will continue to be operated, the merged publication house will have retail branches in sixteen cities throughout the country.

The chief function of the publication house will be to supply the more than 6,000 congregations of the new church with worship materials. It will also print the instruction books of a new parish education program now in preparation, the first run of which will reach an estimated cost in excess of \$3,000,000.

NOVEL BASED ON FILM "QUESTION 7" PUBLISHED

New York — (PRT) — A novel based on the award-winning motion picture, "Question 7," is being published in April by Wm. B. Eerdmans Publishing Co., of Grand Rapids, Mich. The author is Robert E. A. Lee, who adapted the story from the screenplay by Allan E. Sloane.

"Question 7" describes the plight of Christians in Communist-dominated East Germany.

LUTHERANS VOTE TO MERGE TWO NEBRASKA COLLEGES

Osceola, Nebr. (APRT)—The Nebraska Conference of the Augustana Lutheran Church, meeting here for its 76th and final convention, voted to consolidate its educational institution, Luther College at Wahoo, Nebr., with Midland College at Fremont, Nebr., an institution of the Central State Synod of the United Lutheran Church.

The new institution, which will be known as Midland Lutheran College, will be owned and controlled by the Nebraska Synod of the Lutheran Church in America.

The Nebraska Synod will itself come into being at a constituting convention in Fremont, September 19 and 20, when the Nebraska Conference, the Central States Synod, and District Seven of the American Evangelical Lutheran Church will unite.

Pending approval of the college merger plan by representatives of the Midland College board, the new institution will begin to function on September 18. Operations on the Wahoo campus of Luther College will cease at the close of the current school year.

A new board to govern Midland Lutheran College will be chosen at the constituting convention of the Nebraska Synod. The consolidation plan calls for the preservation of the alumni, traditions and heritage of both schools. Emphasis will be given to a strong Christian educational program.

THE RIGHTIST CRISIS IN OUR CHURCHES SURVEYED BY MAGAZINE

New York — Congregations disrupted, church unity threatened, ministers cowed — these are some of the effects of attacks made by rightist extremists on the American clergy.

These conclusions are drawn by Louis Cassels, noted writer on religious affairs, in an article in the current LOOK MAGAZINE.

Calling members of the clergy Communists or Communist sympathizers are some of the principal weapons used by the radical Right. However, some extremists have even made threatening phone calls and dropped obscene notes in the collection plate. In the Look article Mr. Cassels reports on the people waging the anti-clergy campaign, describes their tactics — and documents the inaccuracy and unfairness of their charges.

J. Irwin Miller, president of the National Council of Churches, defends the clergy's right to speak out on social and political issues without being attacked by the radical Right as "Communist."

"If voicing such a concern brings the Church under attack, that is to be expected," Mr. Miller states in the Look article. "Jesus was sent to the cross because He persisted in saying things that offended the custodians of the status quo."

NIEMOELLER SAYS GOSPEL MORE THAN PRINCIPLES

The German president of the World Council of Churches attributed the "deplorable state" of church life today to the replacement of the true Gospel message by a collection of Christian principles.

Dr. Martin Niemoeller, Wiesbaden, Germany, one of the six presidents of the World Council of Churches, discussed the challenge to the church in this decade at a luncheon at Riverside Church in New York City.

He said that there are in Germany today "thousands of church member atheists" who understand Christianity as a system of ethical or moral principles but feel no incentive to participate in any service or listen to the Gospel message. Fewer attend church now than in the days of Hitler.

Dr. Niemoeller said such people accept some "practical" Christian principles. Others such as "love thy enemy" they reject as "excessive and idealistic" and therefore put them aside.

"You can easily be an atheist with Christian principles and you can vote for a party with the word Christian in its name and still you can remain apart from the Church and yet support it with your taxes because after all this instrument is promoting the same principles you embrace and cherish."

Dr. Niemoeller stressed that "the Gospel we preach" cannot be understood merely as an ethical program. The Gospel is basically a personal relationship between "the living Lord" and faithful disciple.

The division of the Church in the present day is one of the challenges confronting it, he said. The idea of Christianity as the white man's religion is another.

Dr. Niemoeller said that the churches which do not allow colored Christians to become members "are a severe challenge to the whole Christian Church." He said, "we must not leave these churches to their error but try hard to help them to the truth. Otherwise many colored Christians may turn from their faith in despair."

An articulate and sometimes controversial spokesman for peace, Dr. Niemoeller said the Church should speak up for conscientious objectors. With the coming of universal conscription in East Germany, the current silence of West German churches on the subject is to be deplored.

Since the days of the Roman emperors the Church has been making distinction between "the just and the unjust war" and after that "the Church has never known an unjust war but has justified always the war of her own sovereign and state...."

The threat of over-population and the growth of millions of "poor people underfed" is another great challenge to the churches. He cited the fact that by the year 2,000 the earth's population would double and said the billions of dollars being spent on the "disastrous" arms race should be used to feed hungry people.

Obedience to the Lord continues to be the greatest challenge to the churches, he said.

Contributions to Solvang Lutheran Home

Period Jan. 1, 1962 to March 31, 1962

MEMORIAL GIFTS:

In memory of Andy Sorensen, Salinas, by Mr. and Mrs. Ole Beck, Salinas	\$ 3.50
Mr. and Mrs. Peter Juhl, Salinas	5.00
Pors and Schultz family, Salinas ..	10.00
Mr. and Mrs. Miller Rosendale, Soledad	5.00
In memory of Mrs. Marie Johansen, by Mr. and Mrs. Einar Hansen, Salinas	5.00
In memory of Mrs. M. Bondesen, Salinas, by Mr. and Mrs. Albert Nielsen, Salinas	5.00
In memory of Jim Axelsen, S.L.H., by Freja No. Six of Dania, Salinas	10.00
In memory of Sophus S. Hansen, by Mr. and Mrs. Fred Holm, Selma ..	3.00
Mr. and Mrs. Ed. Jepsen, Parlier	3.00
Mr. and Mrs. Chester Thomsen, Del Rey	2.50
Mr. and Mrs. Niels Thygesen	2.50
Miss Mathilde Thomsen	2.50
In memory of Signe Henriksen, Pasadena, by Pastor and Mrs. J. K. Jensen, Pasadena	5.00
Mr. and Mrs. King E. Johns, Covina	25.00
In memory of Elizabeth Hauschulz, Mt. Clemons, Mich., by Mr. and Mrs. Hollis Oren, Salinas	5.00
In memory of George Hartline, Gardena, by Mr. and Mrs. C. V. Nielsen, Solvang	3.00
In memory of Mrs. Grace Lathrop, by Mr. and Mrs. Herbert Daily, Buellton	3.00
In memory of Mrs. Anna Bertel Nielsen, by Mrs. Bertha Jensen	3.00
Mrs. Katrina Hansen	3.00
In memory of Anders Moller, Solvang, by Knudt and Oline Christensen, Solvang	5.00
Mrs. Esther Berggreen	5.00
Mr. and Mrs. Alfred Jorgensen ..	2.00
In memory of James Martensen, Watsonville, by Anna and Peter Juhl, Salinas	5.00
Miller and Mildred Rosendale, Soledad	3.50

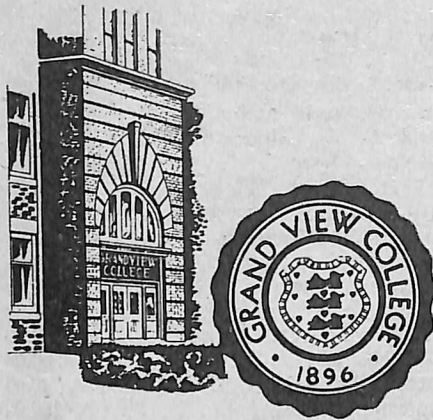
TO BUILDING FUND

St. Ansgar's Luth. Church, Salinas..	\$100.00
Mr. and Mrs. Jorgen Rasmussen, Freedom	50.00
St. John's Luth. Church, Fresno	100.00
From Marie Howley Estate	489.00
Crown Princess Ingrid Lodge, Santa Barbara	10.00
Mr. and Mrs. George Nielsen, Hollister	10.00
First Ev. Luth. Church, Watsonville	50.00
Supporting membership (1962)	2,150.00

SPECIAL DONATIONS

Mr. and Mrs. Louis C. Folst, Van Nuys	\$ 10.00
Mrs. Christine Jensen, Solvang	10.00
Every gift thrills us and makes us happy indeed, our gratitude goes out to everyone who is thinking of us in such a kind way. We all extend warmest greetings.	

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



Students to Vie for Trip to Denmark

Grand View, which is one of two American colleges whose student bodies are predominately of Danish descent, has been asked to invite qualified students to compete for two trips to the land of their ancestors at the end of the school year. The invitation has been extended to all students of second or third generation Danish ancestry at Grand View College in Des Moines, Iowa, by the Rebuild National Park Board, Inc. Students will compete for these trips by writing an essay on the subject: "How Today's Youth Can Encourage International Understanding." The contest closes on April 30. Winners will be announced on May 21. They will be flown to New York and return by United Air Lines and from New York to Denmark and return via SAS (Scandinavian Airlines System) on one of their new luxurious DC-8 jetliners. A similar invitation was extended to students at Dana College, at Blair, Nebraska.

While in Denmark, the two winning college students will make an extensive tour of the world's oldest kingdom, attend the Rebuild July 4 celebrations, and visit with relatives and family friends who still live there. They are scheduled to leave the United States via SAS on June 20 and return on July 10.

World's Fair Housing

The Seattle World's Fair, "Century 21," opens on April 21. Guests at the fair, of whom many will undoubtedly be from the AELC, will find housing in short supply. In consideration of this fact the council of St. John's Lutheran in Seattle has obtained names of some members who are willing to rent out nice rooms at reasonable rates. The following may be contacted for housing in Seattle:

Mrs. C. G. MacMillan
322 N. 71st, Seattle, Wash.

Mrs. Minnie Kilgren
6011 Greenwood N., Seattle, Wash.

Mrs. Jens C. Briggs,
8701 Palatine N., Seattle, Wash.

Each of these homes is very near to the bus line that goes within five blocks of the fairgrounds.

A Retired Pastor Looks at Grand View

II

Most people are greatly moved when they read, or hear read Longfellow's "Evangeline" — passages like the description of

"Men whose lives glided on like rivers that water the woodlands, Darkened by shadows of earth, but reflecting an image of heaven."

or

"Loud from its rocky caverns the deep-voiced neighboring ocean speaks, And in accents disconsolate answers the wail of the forest."

or when they read or hear read Lincoln's Gettysburg speech:

"Four score and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal."

Or when they hear about Nathaniel Greene's retreat with his little army from south to north, across three different rivers, passable till Greene was across with his army; swollen, impassable, when the pursuing enemy came up. And the exploits of his helpers: Wm. Washington, Henry Lee ("Light Horse Harry") Daniel Morgan, etc. "Breathes there a man with soul so dead Who never to himself has said: 'This is my own, my native land?'"

Not merely to teach literature for the sake of proficiency in English; not merely to impress the facts of history upon the students' brains, but to move mightily the minds and hearts of the students into the world of goodness, beauty, will to sacrifice because of love of home, of land, of country, of fellow man — this I know to be the goal of some of the instructors at Grand View College.

As long as I have known Grand View; that is, from the beginning, an hour has there been set aside for lecture every week. In times past these lecture hours have been used for the above purpose. The aim was not especially to inform; the aim was to set forth beauty, goodness, will to sacrifice for what was dear to the heart. It struck resounding chords in the hearts of the students. Example: On a certain Thursday, Pastor R. R. Vestergaard spoke on Moses' death. We saw Moses walk up Mt. Nebo, even to the top of Pisgah: "it is as if he ascended higher and higher before our very eyes." Behind him, down on the plains of Moab, Israel is watching. Moses has said "Good by!" They will see him no more, this man who has stood between them and their Maker — this man who had said to God: "If you reject this people, then let not me live."

If a student who had heard Vestergaard on that day happened later to miss one of Vestergaard's lectures and wanted to know, whether it had struck home, he would ask: "Was he up on the top of Pisgah today?"

Or Vestergaard would lecture on the Apostle Paul, and he would say: "He made the portals of history turn upon their hinges."

We who heard, have these memories in common. They unite us. In these we be-

OUR CHURCH

Rosenborg, Nebraska: Mr. John Johansen, senior at Grand View Seminary, has accepted the call to become pastor of St. Ansgar's Lutheran Church here. He will also serve the Salem Lutheran Church, north of St. Edward, a congregation of the Augustana Synod. Mr. Johansen, who will be ordained in Des Moines next month, will conduct Easter services at both churches.

Montcalm County, Michigan: Pastor Lavern Larkowski, who presently serves St. Peter's congregation at Hay Springs, Nebraska, has accepted a call to become pastor of the Sidney-Gowen congregations here. Dr. Alfred Jensen will conduct Easter services in the two churches.

Des Moines, Iowa: Ordination services for the seminary graduates will be held at Luther Memorial church here on Sunday afternoon, May 20, at 3 o'clock.

Seattle, Washington: Pastor Richard Sorensen, who has recently assumed the pastorate of St. John's Lutheran here now lives about two blocks west of the church here. The Sorensens purchased their own home and moved in early in April. The address is: 5406 1st Avenue, N.W.

Salinas, California: Pastor Paul Nussle, of St. Ansgar's Lutheran here, has been named "Outstanding Young Man of 1961" by the Salinas Junior Chamber of Commerce. Pastor Nussle has been active in a number of church and merger matters as well as taking an active part in community affairs. Congratulations!

long together — bound together by the strongest bonds.

But such effect can hardly be attained in the classroom. It can be attained only where the student body is in rapport to a speaker who is moved by the spirit — cannot be attained where the lecture-hour is made use of for information as such — can be attained only by the speaker whose own life has been touched by the lives and words of men and women, who have given their lives to the full, and thus have made the portals of history turn upon their hinges — speakers who themselves have been on the top of Pisgah, "where the wanderer sees afar, and the light lingers long after the sun is down."

To lead the student to the top of Pisgah where vision comes to the viewer, that should be the aim of the one lecture-hour a week, to which the whole student body is invited. Plenty soon they will be down again on the common plain; but the vision that came to them when they were up on the heights will then direct their lives and make their lives worthwhile.

Valdemar S. Jensen.

P.S.—In my article on Grand View College in the previous issue I should also have mentioned Peter Jorgensen, who came to Grand View in 1924. He has thus served there for 38 years. That is longer than any other instructor. In 1924-25 our sons attended Grand View. They said at that time: "Peter Jorgensen is a born teacher."

Valdemar S. Jensen.

Acknowledgment of Receipts by the Synod Treasurer

FOR THE MONTH OF MARCH, 1962

For The Synod Budget:

Unassigned Receipts (by congregation)	
Danevang, Texas	\$ 510.75
Ludington, Mich., Victory	114.75
Racine, Wis.	280.30
Seattle, Wash.	277.50
Clinton, Iowa	225.00
Brush, Colo.	182.43
Muskegon, Mich.	400.00
Watsonville, Calif.	260.00
Detroit, Mich.	980.00
Cozad, Nebr.	82.30
Denmark, Vesper, Kans.	400.00
Marquette, Nebr.	500.00
Wilbur, Wash.	200.00
Edison Township, New Jersey	200.00
Hampton, Iowa	463.50
Des Moines, Iowa	626.00
Viborg, S. D.	454.50
Askov, Minn.	360.00

Pension Fund

Wilbur, Wash.	25.00
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Seamen's Mission

Hampton, Iowa, Ladies' Aid	6.85
Wilbur, Wash.	10.00

Santal Mission:

Ringsted, Iowa, in memory of Mrs. Gilbert Nelson	3.00
Withee, Wis., Nazareth Sunday School	53.00
Des Moines, Iowa, Valborgsminde in memory of Mrs. Marie Nielsen and Mrs. M. Hassenfeldt, Askov, Minn.; Ingeborg Bollesen, Tyler, Minn.; Mrs. Sine Rasmussen, Hampton, Iowa; Anna Olesen,	

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 _____ April 20, 1962

Name _____

New Address _____

City _____ State _____

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

Synod Officers

President:

Pastor A. E. Farstrup
3112 Lawnview Drive
Des Moines 10, Iowa.

Vice President:

Pastor Holger O. Nielsen
42 West Hartford Road
Newington 11, Connecticut.

Secretary:

Pastor Willard Garred
Route No. 2
Hampton, Iowa.

Treasurer:

Mr. M. C. Miller
79 West Road
Circle Pines, Minnesota.

Cedar Falls, Iowa; Jens Thuesen, Cedar Falls, Iowa from Dagmar Miller	10.00
Grayling, Mich., Ladies' Aid in memory of Mrs. Svend Holm ..	10.00
Manistee, Mich., Sunday School ..	5.00
In memory of Mrs. Niels C. Rasmussen from friends in Coulter, Hampton and Latimer	9.50
Racine, Wis.	5.00
Hampton, Iowa, in memory of Mr. J. G. Thuesen from Hans and Ida Egede	2.00
Clinton, Iowa	3.00
Luck, Wis., from a friend for the addition to the Mohulpahari Hospital	5.00
Badger, S. D.	29.67
Cozad, Nebr., Sunday School	20.00
Des Moines, Iowa, from Mr. L. P. Lund	10.00
Junction City, Ore.	12.55
Wilbur, Wash.	25.00
Hampton, Iowa (\$57.29 from the Sunday School)	76.04
Wayne, Alberta, Canada, Sunday School	64.49
Lake Norden, S. D., an Easter gift from Emma Nielsen	10.00
Hampton, Nebr., from Otto and Elsie Nissen	30.00

Total budget receipts from congregations\$6,942.16
Previously acknowledged12,717.24

Total to date\$19,659.40

Other Budget Items:

Pastor's Pension Contributions

John Christensen	\$19.03
Donald Holm	21.00
K. Kirkegaard-Jensen	24.00
Harry Andersen	29.00
John Christensen	5.80
Harold Ibsen	25.00
Carlo Petersen	30.50
Axel Kildegaard	31.75
Willard Garred	18.00
Thorvald Hansen	16.80
Harald Petersen (Luck) ..	7.50
Harold Petersen (Askov) ..	20.00

Total for month\$248.38
Previously acknowledged.. 320.78

Annual Reports\$ 569.16
..... 9.50

Total budget receipts to date..\$20,239.06

Lutheran World Action

Residents of Valborgsminde, Des Moines, Iowa	\$ 69.76
Ludington, Mich., Victory	21.25
Pastor Ronald Jespersen in memory of Jens Thuesen	5.00
Racine, Wis.	5.00
Kimballton, Iowa	100.00
Clinton, Iowa	25.00
Brush, Colo.	69.50
Waterloo, Iowa	300.00
Watsonville, Calif.	40.00
Danevang, Texas	158.00
Detroit, Mich.	105.00
Cozad, Nebr.	10.42
Marquette, Nebr., from G. G. Hansen, Aurora	3.00
Hampton, Iowa, Sunday School ..	42.50
Hampton, Iowa	30.00
Viborg, S. D.	72.50
Askov, Minn.	50.00

Total for the month\$1,106.93
Previously acknowledged1,073.53

Total to date\$2,180.46

Grand View Seminary Thank Offering

Juhl, Marlette, Mich.	\$ 20.00
Withee, Wis.	32.00
Ludington, Mich., Victory	15.00
Brown City, Mich.	3.00
Lake Norden, S. D.	15.00
Clinton, Iowa	78.00
Badger, S. D.	41.00
Manistee, Mich.	39.00
Askov, Minn.	2.00

Total for the month\$ 245.00
Previously acknowledged3,291.77

Total to date\$3,536.77

Respectfully submitted,

Michael C. Miller, Treasurer
79 West Road
Circle Pines, Minn.

Fellowship Weekend in Nebraska

Fellowship Weekend at Camp Nysted will be held on the weekend of April 27-29. It will begin at 2:30 on Friday afternoon and close with coffee at 3:30 on Sunday afternoon.

Pastor A. E. Farstrup, AELC President, will give two lectures, one on Saturday evening and one on Sunday afternoon. Other lectures, discussions and talks are also being planned.

This meeting is open to any who wish to attend. Though it is sponsored by District Seven, attendance is not limited to that district.

The cost for the entire weekend is only \$8.00. This covers board, room, lectures, etc.

For further details and for registration contact:

Pastor Lavern Larkowski,
Hay Springs, Nebraska.