

P. 14. talk meeting

Lutheran Tidings

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(See Convention Report on Page 9)

Wilt Thou?

Fourteenth Sunday After Trinity

By C. A. Stub

Pastor of First Evangelical Lutheran Church, Montcalm County, Mich.

John 5: 1—15.—After these things there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, who had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked. Now it was the Sabbath on that day. So the Jews said unto him that was cured, It is the Sabbath, and it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said unto me. Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up thy bed, and walk? But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and saith unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus who had made him whole.

In this story we have before us several pictures: a helpless person, who has no one to assist him; there is the "house of mercy" Bethesda; we see Jesus calling upon a man's character and will-power; an impotent man is brought back to health; and there is the meeting between this man and Jesus in the temple.

The text gives us a vivid picture of one side of human life. The world is full of helpless people. Multitudes are sick, unable to find relief because of the nature of their disease and for other reasons. Perhaps they cannot afford the medical service needed, or they may be too ignorant even to know how to seek help. Poverty, ignorance, vice and misery are robbing many of their ability to help themselves. Hospitals, insane asylums, institutes for the blind, deaf, cripples, etc., prisons and houses of correction speak their grim testimony to the helplessness of thousands of men and women to cope with life.

But this inability is not merely a question of the lack of physical power and talents and of habits. There is also a spiritual impotence which is very often asso-

ciated with physical disability. If a man has been brought down to ruin because of vice of some kind, having squandered his possessions, contracted disease, wasted his physical strength and vitality in dissipation, and lost the respect and confidence of his friends, this is not the whole story. Such loss is terrible. But the worse loss is that such a man has also ruined his character. He is helpless spiritually. He may well understand his plight; he may desire to mend his ways. But he is helpless to do so. He no longer controls his own will; he may decide that in the future it must be different, but that future never comes. He either sinks down in helpless apathy and indifference, or he dispairs.

Except such impotent folks get help from the outside, there can be no rescue for them. They can not help themselves, they have even given up trying. Our story tells of just such a man. He had been sick for so many years that he hardly expected to be healed. He had tried so often and failed that he no longer tried to get into the healing water when it was time to get in. His sickness was not only bodily, it had spread to his character and soul as well. Therefore nothing could be done to heal him except from the outside. He was sick in body and soul.

Poverty may have a similar effect on human character. Prolonged and unsuccessful struggle against poverty often saps a man's physical and spiritual vitality so that he sinks down into resignation, apathy and indolence, which only aggravate his condition.

The world is full of spiritually helpless people who have been brought low by their own sins and those of others. Perhaps no particular sin can be pointed out as theirs, it may be the general sinfulness of their attitude toward life that has robbed them of the courage and resourcefulness needed to cope with their problems. Perhaps they have been unsuccessful in their attempts to master some fault or vice and have lost courage, given up the struggle, and have finally habituated themselves to get along with their evil companion—what's the use of trying to fight back?—until they have come to the state of the man in the story. Their will-power is gone.

Unless someone will have mercy on him, there is no help for such a person.

Jesus says to this cripple: "Wilt thou be made whole?" Do you really want to be cured? He is appealing to the man's will. Unless he can be aroused out of his apathy, Jesus could not help him. Or any help that He might render would be useless. Every physician is well acquainted with this. Unless he can have the active mental and spiritual support of the patient, there is not much he can do. The patient must want to get well.

Also social workers who try to alleviate poverty, misery and the foul conditions under which people live in the slums of our cities and certain rural districts recognize the same need. They follow the rule: "Help people to help themselves." They know that the causes of poverty are often spiritual in nature. Some poverty is due to disease, misfortune or exploitation, but very often poverty is caused or aggravated by vice, indolence, or lack of character.

Real help in such cases must begin by arousing the

desire to lead a better life and the will to fight for it. It involves an acknowledgement of their own failure and sin and a yearning to overcome them and to be forgiven for a vicious or useless or wasted life.

It is quite easy to see the evils of the world and of other people; to see our own is more difficult, and we have a canny ability to find excuses for ourselves and to discover causes outside of ourselves. But such a course will not do if we are to get the help we need in our helplessness. There may be many reasons why we have sunk down to helplessness in life. But we didn't have to drink, we didn't need to befoul ourselves in vice, we didn't have to be lazy, we didn't have to let ourselves go, we didn't have to lose courage. After all, in the last instance the responsibility rests upon ourselves, and we must ourselves take the consequences and suffer the pain and misery.

Even faith in the love of God and His forgiveness of our sins depend upon our willingness. It is true, we can not take these things by an act of will-power, but it is within our power to assume an attitude of readiness to receive what God will give us. Jesus is trying to arouse this active willingness in the impotent man.

The same applies to prayer. Some say they cannot believe, they cannot pray. But if faith is an absolute necessity for life, if we simply can not do without it, we will seek till we find it. And God is ever calling us by His Word and His Spirit. If we only have the will to seek, we shall also find. We may not be able to pray as well as some, our praying may be feeble attempts, but if we are willing to cry to God in our need, we shall not remain unheard by Him. "Pray, and it shall be given unto you; seek, and you shall find," says Jesus.

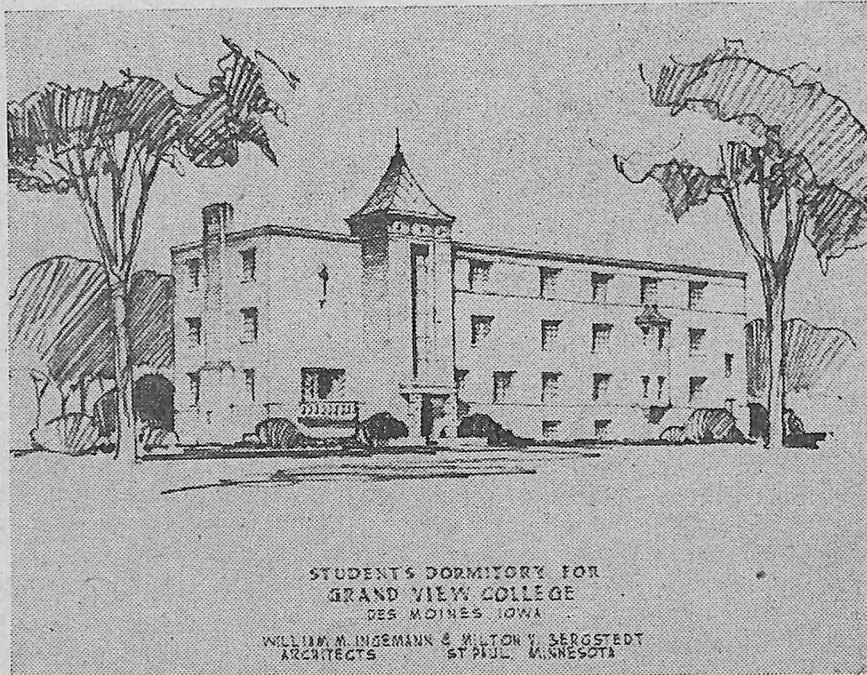
It is noteworthy that after this man was healed, he found Jesus in the temple. That was the place where he first knew that it was Jesus who had healed him. There he heard Jesus' warning against further sin, which indicates that his impotence may have been due to something in himself.

To this day the temple is the place we meet Jesus. In the Church—the fellowship of believers—we learn to know Him. Some think they can know Christ without the Church, but this is only because they do not really know Him. They may know ever so much about Him, but Christ Himself is to be found only there. In this fellowship may be found the help needed in our struggle against evil. There we may find assurance of the forgiveness of sin—in holy Baptism. There we shall find nourishment for our souls—in Holy Communion. There we go to pray and praise and worship God.

Needless to say, the Church is not a building or an organization, which we may effect. The Church is where men assemble to hear the Word of God, to pray, praise and worship, to partake of what God has to impart to men in His holy sacraments; it is the fellowship of them that love God.

They shall not lack faith, or hope, or love, or that healing which they need: courage to meet whatever comes, strength to stand against the temptation of evil, and the peace and joy which come from the assurance that we are children of God.

1896 September 27th 1946



"We laid foundation here, facing defeat and fear." With these words, in S. D. Rodholm's translation, Kristian Østergaard looked back in 1904 upon the first beginning of Grand View College. His song, which immediately became the college hymn, was written for the dedication of the center part of the main structure of the college. It had taken eight years for the completion of the building.

Although dreams and hopes were grand, the actual beginning in 1896 had been small-scale and minds were undoubtedly filled with many misgivings. Standing upon a bleak hilltop in northeast Des Moines where only an occasional house and no trees decorated the open prairie, the small group of ministers and lay people had but little evidence of the hoped for success. The president of the college was actively engaged in the ministry eighty miles away, and no students were enrolled. It was like a ray of sunshine through the clouds when a lone student announced his arrival during the afternoon of the celebration.

"But Thou hast built the house and Thou didst cheer us." Their courage in those days came from a firm conviction that God had blessed their work and would bless it in the future. We need to remember this today. We need rededication in the spirit and the faith of those who laid foundation fifty years ago.

Again we are laying a foundation. Through the trust and generosity of the people of our church we are able to pour cement on steel to lay a strong, modern foundation for a new dormitory. It is, indeed, a day

of rejoicing that we have attained as much. And we are not facing defeat and fear in the same way that the pioneers faced them. We are riding the crest of a great college enrollment wave. More than one hundred fifty students, the greatest number in the history of the college, and a three hundred per cent increase over last fall's enrollment, give us a taste of the success we have so long been hoping and praying for.

It is to be hoped, however, that we are not lulled into a false sense of security. The foundation upon which Grand View College has been built in the deepest sense of the word is not a foundation of mass or material quality. It is a foundation of faith. And it is not a faith in human things. "For no other foundation can any one lay than that which is laid, which is Jesus Christ."

God grant that we may always build on the true foundation even as we bend our best efforts toward the fulfillment of a human task. And may he always be near us in our task. "Whom Thou art near is safe, so be Thou near us."

Johannes Knudsen.

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Our Church and Concordia

By Johannes Knudsen.

At the recent convention in Des Moines our church became engaged, without much preparation, in a discussion of a theological issue. The issue baffled many of the participants. It came as a surprise that a controversy could be raised. We are all sincerely in favor of cooperation with other churches, and we all believe that the Bible is the sacred scripture of all Christians. Why then should the disagreement be so acute? Why should harmony and understanding be disrupted?

The reason for the bewilderment is chiefly lack of information. In order to reach an understanding we therefore need more information. This information is historical and theological by nature. Many church members shake their heads when theology is mentioned, but it has become very necessary that we make an earnest effort to understand the theological questions involved. It is my plea that we make such an effort, and I am offering an article on the subject.

I have attempted to make it as simple as possible, for I have been told that I often write too technically. In return I plead with the readers to use some effort to work with the subject. We cannot discuss intelligently, if we do not have knowledge. My article is not objective and it cannot be. It reflects my personal opinions. But I have tried to base it on historical facts, and I believe that the facts speak for themselves.

That which separates the Protestant and the Catholic churches is not so much a disagreement about the essential content of the Christian faith as it is a disagreement about authority. The Catholic church places complete authority in the hierarchy, that is in the church organization led by ordained priests, bishops, and the pope. With this Protestants disagree. They naturally also disagree with some of the doctrines proclaimed by this authority, and it was disagreement with the doctrine of salvation by good works that led Martin Luther into opposition to the papal authority. He had experienced the complete failure of this doctrine and practice, and he had rediscovered the great power of the gospel, which is the forgiveness of sins and the newness of life through faith. His simple testimony proved to be a powerful bomb that not only blew up the Catholic claim of authority but caused a chain reaction that spread the Reformation through central Europe.

Like atomic power, spiritual power is a great force for good, but also it needs control. Luther discovered this, as did his friends and followers, when the new freedom led to abuses and excesses. He initiated a nominal amount of control of religious life and his followers continued the practice. But they went so far that the matter of control became more important than the power. The effects of this control is with us even today, some of it necessary, some of it far in excess of necessity.

Pitted against the great outward power of the church, Luther had one great weapon. The weapon was the gospel of the salvation of the soul through

faith. Where, it was asked, do we find the testimony, and therefore the authority of this gospel? In the message of the scriptures, was the simple and powerful answer of Luther. With the testimony of the Bible he combatted the authority of Catholicism, and this answer was so right and good that to this day we proudly call ourselves "evangelical." For Luther the Bible was not the gospel (the gospel was the redeeming love of God through Christ), but this gospel and the Bible became so closely identified in the great spiritual battle that one does not wonder that even Luther (who could not foresee all later developments) at times spoke of the Bible as if it were identical with the gospel itself.

In Luther's later years, and especially after his death, his followers were hard pressed on two sides. The one opponent was Catholicism with a great political ally, the German emperor. The other opponent was Calvinism with its intellectualism and its moralism. The pressure of these groups demanded not only a delineation but also a definition of the concepts Luther and his followers held to be right. At times the situation was so delicate that great caution was necessary, and out of such a situation grew the great Lutheran confession made at Augsburg in 1530. The Augsburg Confession, one of our confessional documents, is a careful statement (too careful, Luther thought), but it is nevertheless a sound statement, containing the essentials about which all Lutherans agree.

After Luther's death a new pressure became dangerous. It was the pressure of internal disagreement. Luther's right-hand man, Phillip Melancthon, who was extremely cautious, gave way to both sides, toward the Catholics and toward the Calvinists. Resultantly, fiery advocates of "pure" doctrine opposed him. Other factions developed, and two decades after Luther's death Lutheranism was rent by a series of violent disputes which threatened to blow it apart. It thus became extremely necessary to reach an agreement, and an agreement was reached in 1577 and signed by most of the Lutheran leaders. This agreement was called the Formula of Concord. Three years later it was included with the other confessions in the Book of Concord. This formula is often merely called Concordia.

There is considerable merit in the Formula of Concord, but there also proved to be a great handicap in it. It was so specific and confined, or in other words, it emphasized the control so much, that it became the powerful instruments of Lutheran orthodoxy which has kept the Lutheran church in the confines of exclusiveness, narrowness, self-satisfaction, and archaism in so many and tragic ways. It is of great interest to us that the church of Denmark rejected it, and it has never been included among our confessional statements. As Norway was united with Denmark for two centuries after this time, the same is true there. In Sweden King Charles XI introduced it in 1686 as part of his absolutism.

In many doctrinal statements the Formula of Concord does not abolish the simpler and greater statements of the Augsburg Confession of 1530. But one element is introduced which has great significance for us today. It concerns the view of the Bible. I have previously mentioned that Luther could speak interchangeably about the Bible and the gospel as the Word of God, but that there can be no doubt that he did not actually identify them. And in the Augsburg Confession the only reference to scripture comes in the introduction where it refers to "what manner of doctrine from the Holy Scriptures and the pure Word of God has been up to this time set forth." We notice that it speaks of the scriptures **and** the Word of God.

In the struggles and polemics after Luther's death Melancthon was opposed especially by a fiery conservative and extremist, the noted historian Matthias Flacius. Flacius placed great emphasis on the infallibility of scripture, and he was instrumental in emphasizing the exclusive authority of scripture. And this is the new, disastrously new element in the Formula, compared to the Augsburg Confession, that the scripture and the scripture **alone** was the authority for doctrine. No sane person will deny that scripture is authority for doctrine, but with the Formula of Concord Lutheranism bound itself to the doctrine that scripture **alone** is such authority. Let me quote two passages from the Formula in which this is stated. Incidentally, let us notice the use of the words "rule," "norm," and "source" (or "fountain.")

"We believe, teach and confess that the only rule and norm to which at once all dogmas and teachers should be esteemed and judged are nothing else than the prophetic and apostolic scriptures of the Old and the New Testament."

"We receive and embrace the prophetic and apostolic scriptures of the Old and the New Testament as the clear and pure fountains of Israel, and we believe the sacred scriptures alone to be that one and certain rule from which all doctrine goes out and by which all doctrine and teachers should be judged."

Despite the fact that the Formula was not introduced and accepted in Denmark, the idea of Biblicism naturally penetrated. It is impossible here to describe in detail this development and the emancipation from it, but it should hardly be necessary in our church to call attention to the fact that it was on this very issue that Grundtvig found the way to his great and new contribution. He had been a Biblical literalist, "a lone defender of the Bible," but he discarded his Biblicism in favor of the view that the Word is living, that it is the living Christ, and that we have this living Christ in his church, especially at the sacraments where the Word of Faith is ours. The living Word of God is Christ, or, to reverse it, Christ is the Word of Life. The Bible is the Word of Light. The Rule of Faith is the earliest confession of the church, the Apostolic Creed, by which the covenant with God is established at baptism.

Well over one hundred years ago this essential view was given to the Danish church. It became a great lead which has influenced all of Danish Christendom. In the mean time many other progressive factors, the story of which is beyond our scope here,

established the historical approach to the Bible which is accepted by most leading churchmen today, including the Lutheran. Even Inner Mission in Denmark, which long held on to the doctrine of infallibility and verbal inspiration, has practically given up this doctrine today. I am personally convinced that a very sizable percentage of Lutheran leaders in this country, including those of the other Danish church, share the liberal and progressive views of the Bible.

When the followers of Grundtvig moved to America they were fiercely opposed by many Lutherans. They were, and are still, accused of false doctrine, an accusation which only reveals the ignorance and the limitations of the critics. It was on the matter of the interpretation of the Bible that a number of pastors and congregations left our Synod fifty years ago to join with others in the United Danish Church. I, for one, am sincerely grateful that my Christian life has been lived within the light that was given us by Grundtvig, and that I have not been confined within the limits of the Formula of Concord.

Why do I mention all this? Because we adopted a statement of the Bible at our convention which binds us to the words of the Formula of Concord in regard to the Bible. Three hundred fifty years after its adoption we, who have been blessedly free from the Formula, decide to bind ourselves to it, thus repudiating our own history and changing our views basically. I shall admit that we did the same thing two years ago at Medicine Lake when we adopted the new constitution for the National Lutheran Council, but I, to my own shame, must admit also that I was not aware of this at the time, and I doubt that anyone at the convention, except the synodical president, knew what we were doing.

In this connection I would like to say that I am not at all critical of the laymen who introduced the resolution at the convention. In fact, I appreciate their spirit and their effort. We were in a confused and divided situation, and it warms one's heart to see the loyalty that was expressed. But we need to have a calm and realistic discussion of the factors involved in order to know where we stand. I for one cannot accept the statement that the Bible is the **only** source, norm, and guide of Christian faith and life, and I said this at the convention. The principal source of Christian faith and life is the living Christ who is ours in the sacraments. The principal guide to faith and life is the Holy Spirit, and the principal norm of faith and life is the historical Christ and his teachings, the testimony of which we have in the scriptures.

Our own picture is not very clear, but in order to understand the matter as a whole we must include the situation in the other Danish synod. It is undoubtedly commonly known that the committee members from this synod who brought back the committee resolution to the Blair convention fared no better than ours did. It was felt that they had gone too far in their commitments. We must ask, how this could be, since even Inner Mission in Denmark is abandoning the view of the infallibility of scripture?

I believe that the answer is again found in the Formula of Concord. But, you object, how can this be, when the church of Denmark never adopted the For-

mula? That is true, but since 1930 the United Evangelical Church has belonged to a conference called the American Lutheran Conference. This conference, which has many excellent features, and whose membership, besides the Danish synod, consists of the Augustan Synod, the Norwegian Church (or the Evangelical Lutheran Church as it has now decided to be called), the Norwegian Free Church, and the American Lutheran Church, is characterized doctrinally (at least officially) by conservative, orthodox statements. It can only stay together by holding (at least for the time being) to the doctrines of its most conservative members. This means again: the Formula of Concord.

What happened when the joint resolution was presented at Blair? It was rejected, and the committee was instructed to seek a statement that was more in accord with the doctrines of the American Lutheran Conference.

In the debate which we have had, several have said that our view of the Bible was the cause of our small numbers. It was even said in an unkind and slurring article by the editor of "Luthersk Uge-

blad" (an article which certainly did not help understanding and cooperation between the synods), that we had not grown out of the cradle. This is, of course, arrant nonsense. The reasons for our diminutive size are others and easy to point out, and we certainly would not want to adopt a quantitative evaluation of spiritual problems. As far as the view of the Bible is concerned, I am confident that we are in the position which many Lutheran leaders wished they dared adopt openly and at which the Lutheran churches will some day arrive after they, through painful controversies, have dared throw off the shackles of the Formula of Concord.

We have a statement about the Bible in our constitution, and, incidentally, this has not been changed. If we should need another, I believe that there is none better than the one which the Apostle John makes in his gospel. He states that he writes "so that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." John 20:31.

We Mold Student Thinking!

By Dr. Ruth Wick, Executive Assistant,

Student Service Commission of the National Lutheran Council.

As we mold student thinking today, we help determine the world's future policies.

The Lutheran Church has a large investment in its educational institutions. It looks to them, now as in the past, for future leaders in the church, confidently, expectantly, and hopefully. Yet, the Lutheran Church must also recognize that approximately 85% of its Lutheran young people are students in colleges, universities and professional schools not connected with the church. It also has an investment in these young people and it looks to them for leadership in church and community.

Approximately 4,000 Lutheran students at the University of Minnesota, 2,500 Lutheran students at the University of Wisconsin, 500 Lutheran students at the University of Michigan, 1,000 Lutheran students at Penn State, 2,000 Lutheran students in New York City, 300 Lutheran students at Syracuse University, 150 Lutheran students at the University of Oregon, 50 Lutheran students at Yale University, 900 Lutheran students in Los Angeles, 600 Lutheran students in Boston, compose a part of the picture of Lutheran students studying in institutions not church related.

We have no idea how high enrollments will go in colleges and universities in 1946, but we do know that some institutions have already doubled their 1945 enrollments and many have closed their admissions lists. The increase in students has been rapid and tremendous. Lutheran students are an important part of this educational picture. Before the war, the number of Lutheran students enrolled at two institutions, the University of Wisconsin and the University of Minnesota, were approximately 40% of the

total student population in the Lutheran colleges in our country.

When we consider those facts, we are proud of the attitude the Church has taken in conserving for our Church the youth who do not attend or cannot have the opportunity of attending church colleges. Our attitude today is not "We must do something FOR our students," but "we must BE WITH our students WHEREVER THEY ARE." In a special way the church follows its students from parish to college, university or professional school. We call this special ministry to students Student Service.

Beginning with the acceptance in 1907 of a call by Rev. Howard Gold to serve both a congregation and Lutheran students at the University of Wisconsin, the Lutheran church entered a very special ministry to students. This ministry has grown in scope now to 19 full time campus pastors and women counselors, 14 emergency full time campus pastors and women counselors appointed this year to meet the demands of the increased enrollments at all colleges and universities, 16 part time campus pastors also serving churches in the communities, 5 national officers who supervise the program. Approximately 300 pastors serving congregations in college and university communities find the time to give a part of their busy ministry to the needs of students, advising and counseling with them, encouraging them in their efforts.

Our first efforts in the field of Student Service were necessarily synodical efforts. For many years the work has been supervised by the Board of Education of the United Lutheran Church in America and the Student Service Commission of the American

Lutheran Conference. In a great many areas the two agencies pooled their efforts. Synods recognized their responsibility for the spiritual welfare of their students by giving financial support, by contributing leadership through their pastors and by organizing district and conference committees whose main function has been to inform campus pastors of the names of students from home congregations so that the student workers might contact them immediately and interest them in the work of the Lutheran groups on the campus.

What have been the results? We cannot measure in round numbers the students who were kept for the Lutheran Church because they came in contact with Lutheran student groups and Lutheran campus pastors. We cannot measure in numbers the students who were led into full time service in the Church, or who have made Christian contributions in their work and communities because of their contacts with Lutheran Student Service. But we know from many that there have been such results. What one girl beginning her sophomore year at a large state University writes might have been written by countless sophomores during these years from 1907—1946. She says:

"My first year away at college has been filled with many highlights and new doors have been opened to me, but the **one thing** that stands out especially is my experience in the Lutheran Student group. Working, praying, singing and having fun with a group of like-minded Christian youth is the most priceless experience I have had. As one, in a group which is pursuing high and unselfish purposes, I have come to realize what are the most precious and enduring things in life."

Classes, extra-curricular activities and general campus fellowship all play a part in college life. But the Church recognizes today as never before that it is the work of the campus pastor and his associates among students that links the Christian religion to each of these. Educators and administrators are beginning to recognize this also. The campus pastor's job involves re-establishing for many students religious stability. Student Service is vital for it keeps Christ before the students.

Opportunities for personal counseling, for fellowship with other Christian young people, for study and worship are all a part of the work of Student Service. In university and college communities where there are large numbers of Lutheran students it has been found advisable to establish student centers. Typical centers may be found at Iowa State Teachers College, Ohio University, University of Minnesota, University of Wisconsin, Cornell, Oregon State, University of California. Local foundations composed of members of congregations have been and are being organized to promote the work of establishing such centers—centers which serve as focal points for the work among students, centers which serve as an integrating force for the Lutheran students on the campus.

This is only a brief glimpse of Student Service. There is no set plan, no stereotyped program. The basic purpose is to win and hold students for Jesus Christ, to provide wholesome and creative recreation, to provide personal counseling, to lead students to a Christian point of view and philosophy of life in their new experiences in college life and in their expanding

knowledge. It is done through the campus pastors and his associates, through the devoted efforts of members of our congregations, through the formal organization of the Lutheran Students Association of America, through their regional conferences, through their national student gathering called Ashrams, meaning a "corporate spiritual quest." It is done also through students who meet other students on a campus and invite them to the Lutheran Student meetings or to the Lutheran Student Center. It is done through students who help each other along the way.

Student Service has generally not been for the students a synodical venture. For them the work has opened an inter-synodical vision and they have been conscious through these years of their strength as Lutherans, united. In administration today we begin a new era. Student Service has now become a Commission of the National Lutheran Council. July 1946 marks the date when the United Lutheran Church in America and the American Lutheran Conference relinquish their administration of Student Service to a national Lutheran Council agency, whose Executive Secretary is Dr. Morris Wee. These two groups relinquish their administration, but never their interest for the Lutheran students of today are a powerhouse of strength and the church has a responsibility for and to those students.

The aims of Lutheran Student Service might be stated in terms of student growth. Essentially the service of the church to its students at non-Lutheran colleges and universities is an educational service just as the service of the Lutheran college. Student Service under the National Lutheran Council will continue to keep Christ before the students, to help them toward a living, tested faith, to enlist and educate these students to perform the larger responsibilities which are theirs because of wider educational opportunities.

Today? We need the prayers and wholehearted support of the members of our congregations as we work together to serve Lutheran students, to keep them for Christ and His Church. We need now as never before more student centers, more campus pastors and women counselors, greater funds. We need to remember that we have a tremendous reservoir of potential leaders to help in the building of a Christian world order. We need to remember that as we mold student thinking today, we help determine the world's future policies.

Entirety

From one of the characters in the late Selma Lagerlof's book, "The Coachman," there is this expression: "God let not my soul be harvested before it has reached maturity."

To attend an occasional church service is to nibble at a complete diet. We can only teach and preach in parts each Sunday. But the many parts belong to a harmony. We are here to see life in its entirety, and we are not very mature until we begin to see that the implications in the christian message are such a life. The more one thinks about it the longer one wishes to live for each day holds out to us so many unaccomplished tasks.

L. C. Bundgaard.

To Our Youth

District IV Youth Convention

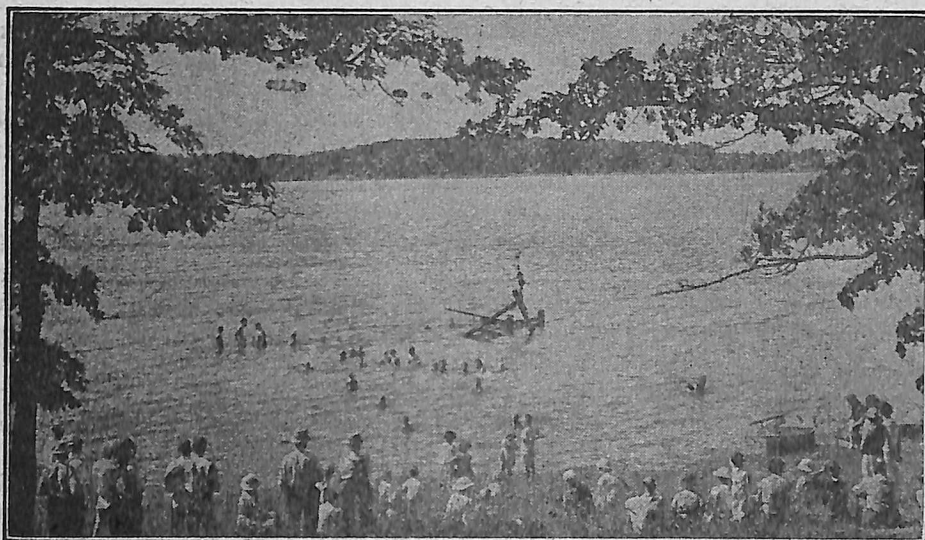
The D.A.Y.P.L. District IV convention was held at the Pleasant Hill Lutheran Camp, Bass Lake, Mich., August 17-18 after a very successful camp through Wednesday, Thursday and Friday of that week.

The convention opened Saturday morning, Rev. Holger P. Jorgensen being in charge of the morning devotions and Bible Hour. He spoke on the topic: "Keeping Holy Things Sacred."

The business session was opened by

operation in our societies. He made us acquainted with a number of the special new features of the National D.A.Y.P.L. constitution recently adopted. He reminded us of the fact, that the new constitution provides for an annual membership fee of 50 cents from each member in the local societies to be paid to the national D.A.Y.P.L. treasurer.—It is the plan of the national board to begin in the near future a "Youth Paper" which will be sent out to all members of the various D.A.Y.P.L. members to be paid for out of the above mentioned membership fee.

The new constitution calls for an



Scene From Pleasant Hill Lutheran Camp
Bass Lake, Mich.

Rev. Richard Sorensen. The following delegates were present: Trinity, Chicago, Miss Edna Jensen; Dwight, Ill., Richard Hansen, Ralph Von Qualen and John Gram; Muskegon, Mich., Miss Bonnie Eklund; Greenville, Mich., Selma Kildegaard, Helen Stub and Freda Nielsen. Pastors with voting privileges were Holger P. Jorgensen, Willard Garred, Holger Strandskov, Richard Sorensen and Rev. Harris Jespersen. The officers having voting privilege were Miss Sylvia Jorgensen, secretary, and Miss Gladys Lauritzen, treasurer.

The secretary's report of the convention held July 19, 1945, was read, corrected and approved. The treasurer's report was read showing a balance on hand July 19, 1945 of \$62.37. Clarence Sorensen and James Sprague were appointed to audit the report.

In his report the president, Rev. Richard Sorensen, discussed the situation in the local societies. He stressed the need of better leadership and closer co-

operation in our societies. This will be held in connection with the annual Church convention, except every third year when a larger meeting will be held.

Our district had appealed to the Church District convention for possible cooperation in securing a permanent site for our Bible Camp. A committee was appointed to investigate different locations for such a camp site.

It was also decided to have camp and convention held independently of each other next year, with the convention possibly earlier in the summer.

As the national constitution provides for a District Advisor, it was decided to change our district constitution to this effect. It was voted to have this change and other possible changes needed in order to coincide with the national constitution made by the board. Said changes are then to be presented to all the societies at least one month before next year's convention for their approval.

It was decided to discontinue the "District News Letter" and instead to write to the proposed Youth paper.

It was voted that the secretary should inform the Church Districts (II and III) of our interest in finding a permanent camp site.

The afternoon business session began with reports from the local societies. Edna Jensen from **Trinity, Chicago**, reported: About 30 members, most of the ex-service men back again; meetings are held the 2nd and 4th Thursday of each month; the society sponsored a "Sunrise Service," Christmas party, basket-social, Progressive Dinner, a trip to Chinatown, and Rev. Knudsen and Rev. R. Sorensen have been guest speakers.

Richard Hansen from **Dwight** reported: Meetings are held twice a month. The one meeting is held upon invitations from the various homes of the members as the monthly business and fellowship meeting. The other meeting is held on the third Sunday evening in the church parlors as a "Fellowship meeting" to which the parents and others interested are invited. Various programs are offered at these meetings, and they are well attended. There are 40 members in the society. The society has given \$25.00 to the Lutheran World Action; a special program was offered at a banquet-lunch in welcoming the newly-confirmed into the youth group; an orchestra of young people of the society was organized; a sight-seeing trip to Chicago was enjoyed last fall.

Laura Boose from **St. Stephen's, Chicago**, although not an official delegate, reported that the society of St. Stephen's has an average attendance of 20-30 at each meeting. A Senior Advisory Council from the congregation gives assistance to the young people in their work.

Bonnie Eklund reported that **Muskegon, Mich.**, has 15 members. Meetings are held the 1st and 3rd Wednesday of each month. Programs of various kinds have been offered, amongst them also a parents night, where the young people introduced their parents to the various forms of entertainment of their society.—Once a month one of the church societies of the city sponsored a Fellowship evening. When the young people of our church sponsored the Fellowship meeting, moving pictures from Texas and the Hawaiian Islands were shown. The society placed flowers on the church altar for Easter and had a party for the newly-confirmed.

Selma Kildegaard reported that the **Greenville** society has meetings once a month with about 30 members. The society is divided into four groups, and these groups in turn take charge of the devotions, the refreshments and the entertainment at each meeting. The young people helped in a recent church census; various programs have been offered and the young people have contributed to various projects, such as the

Lutheran World Action. Thirteen members are going to College this fall, four of them to G.V.C.

Rev. Richard Sorensen reported that although the Juhl society does not yet officially belong to the district a good beginning has been made. A candle light service was arranged during the week before Christmas and several other programs have been sponsored.

It is reported that Grayling has a nucleus of a society from the members of the last two confirmation classes.

After these reports had been given a few other matters were taken care of. One of these was the adoption of a motion changing the name of "Ungdom's Representative" on the District board to "Our Youth Publication's Representative."—It was also decided to divide the Sunday offering equally between the Santal Mission and the Lutheran World Action.

An invitation for next year's convention from the Dwight, Ill., society was accepted by the convention.

The last order of business was the election of officers for the coming year. The following were elected: Gladys Lauritzen, president; Sylvia Jorgensen, secretary; Clarence Sorensen, treasurer; and Rev. Edwin E. Hansen, Racine, was elected as Advisor to the board.

After accepting the treasurer's report which had now been audited, the meeting was adjourned.

Sylvia Jorgensen, Sec.

D.A.Y.P.L. District V Convention

District V held its 1946 convention at Ringsted, Iowa, August 23—25. At the opening meeting Rev. Harold Petersen welcomed all the guests and called our attention to the fact that it this year is 40 years since District V was organized at a meeting also held at Ringsted. The local choir favored us with a selection after which Prof. Alfred C. Nielsen lectured.

Saturday morning Rev. Marvin Nygaard was in charge of the morning devotion. Our business meeting was called to order by the district president, Rev. Harold Petersen, and the roll call of delegates was taken, a total of 18 being present with voting privileges.

Election of convention chairman and secretary was held and Rev. Harold Petersen and Esther Stadtlander were elected. The minutes from last year's meeting was read and was approved. The treasurer reported a balance of \$149.00 on hand, and all but two societies had paid their annual dues. The treasurer's books were audited by Elin Holst, Cedar Falls, and Donald Knudsen, Fredsleville, and were found to be correct.

After our district president had given his report we discussed the possibility of having another leadership course, similar to the one held during the past year at Grand View College. After some discussion, a motion was adopted

asking the new board to arrange for a leadership course for the coming year.

At the meeting in Cedar Falls a year ago, action was taken in favor of a Senior Camp similar to the Junior Camp held at G.V.C. The camp committee reported that they had been unable to find a suitable camp site, and due to the large annual church convention at Des Moines, and the National Youth convention at Tyler, the project was dropped.—However, the Ringsted meeting voted in favor of such a camp during the coming year, and a committee was to be appointed for a Senior Camp.

It was also decided to have a visiting speaker tour the district to lecture in all the societies. The district board was asked to make arrangements for a speaker.

During the past year the Fredsleville, Cedar Falls and Waterloo societies have exchanged programs and found such a plan well worthwhile. The suggestion was made that a similar plan be arranged for throughout the entire district. The district board was instructed to present a possible plan.

It was decided to give the Sunday offering to the Santal Mission. (This offering amounted to \$117.65).

The new National D.A.Y.P.L. constitution designates that each district is to elect a pastor of the district as advisor. Rev. H. O. Nielsen of Cedar Falls was elected to fill this office. The following officers were elected: President, Harold Jensen, Ringsted; secretary, Esther Jensen, Des Moines; treasurer, Marvin Laursen, Oak Hill.

Saturday afternoon was spent playing softball at the city ball park. Much fun was witnessed here.

The Ringsted people had worked long and hard on the preparations of a pageant which was presented Saturday evening. This program will long be remembered by everyone present. The pageant showed in various ways the development through many years in the state of Iowa, and the growth of the various cultural aspects of the local community. The theme centered on: 1) Travel, 2) Work and 3) Recreation. How different to travel in those early days by covered wagon, or even the horse and buggy. We saw also the walking plow with its team of horses and in the home mother washing on the board in tune to the children's quarrelling. In the recreation scenes we witnessed a class of gymnasts, a young people's meeting and get-together in a home where group singing was especially stressed. Not only did we see a group of the elderly men present gymnastics as it was known years ago, but Harold Petersen directed a group of youngsters to show the recreation used now in our summer schools.

As we saw the former "Get-together" in homes, so we also witnessed a present day scene from a camp where a group sang from "World of Song," a reading by Agneta Jensen, closing the scene

with a scripture verse read by Rev. Petersen.

The entire pageant helped us to appreciate the many traditions carried down to us of our generation from those who first lived and worked in our various church communities. May we feel the responsibility to preserve these cultural and spiritual values and pass them on.—Again we wish to thank the Ringsted people for their splendid work in presenting this pageant.

On Sunday morning Rev. Alfred Jensen conducted the Danish church service and Rev. H. O. Nielsen conducted the English service. The choir sang at this service and Rev. Harold Petersen was in charge of the Communion service.

The district choir sang several numbers at the Sunday afternoon meeting after which Mr. Holger Kock from Kimballton spoke. At 4:30 we witnessed a folk dancing exhibition. This was planned as a joint exhibition from the entire district, but only the Ringsted group was represented.

The Ringsted band played Sunday evening after which Rev. A. C. Ammentorp spoke. This concluded our 1946 convention.

I want to take this opportunity to thank the ladies and young people of Ringsted who served us such fine food. Thanks to Rev. and Mrs. Harold Petersen for their work in District V and at this convention.

Esther Stadtlander,
Convention Secretary.

Grand View College Jubilee Fund Thermometer

GOAL

\$100,000.00



Receipts
To
Sept. 15:
\$82,110.63

IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen.

The Price of Security

During the past few years we have been listening to hymns about the glorious successes of free enterprise. One favorite slogan is, "Less government in business and more business in government." The general idea in circulation now is that the less government control the better.

Now, or in the past, people have not liked restrictions; and if people put up with them it is usually because they are not strong enough to throw them off or that they are afraid to do so. But what of the future of government interference?

Right now business is forging ahead with full steam. But it should not be forgotten that our war prosperity was due to government spending. Neither should we forget that business in the whole industrial world was in a slump until grand scale war preparation began. It was government spending that gave business a shot in the arm.

When businessmen rage against government interference it should not be taken too seriously. Most industries want protective tariffs against foreign competition, and it is government that establishes tariffs. It was businessmen who wanted the Reconstruction Finance Corporation to save their tottering houses. It was that apostle of rugged individualism, Herbert Hoover, who signed that bill into law, and Charles Dawes was not so much against government interference that he refused a huge loan from that institution. It was businessmen who wanted the Security Exchange Commission. Business wants the government to see that fair trade practices are observed. All this is done by the government. Who else can do it?

At the present time the farmers are on top of the world, and many of them are cursing O.P.A. and other federal regulation. How short is human memory! To whom did the farmers go in 1930-33 when things crashed down about their heads? They went to the only agency that was strong enough to help them in their distress—the national government. Had it not been for the farm program, weak as it was, nobody knows what would have happened to the farming population of our country. Millions were poured into farm relief, and yet such farm states as North and South Dakota, Nebraska, Kansas and Oklahoma suffered an actual loss in population between 1930 and 1940. Should another farm crisis come, we may be sure that the farmers will flock to Washington for aid once more. They will have to in order to survive. It will be governmental interference, but the independent farmer will suffer that in preference to foreclosure and starvation. Who wouldn't?

Not long ago a national labor leader complained about too much interference by the government. At the present time labor is flying high. But there must be those among them who can remember days of empty larders. A depression in modern society is just too big for friends, relatives and churches to take care of all the needy. Even cities, counties and states can't handle the job. Unemployed labor goes to the only institution big enough and strong enough to help them

in their misery, and that again is the national government. It was the federal government that established such agencies as the CPA, WPA and PWA. It was the federal government that passed and put into effect the Social Security laws. In those days labor did not object to government interference. No, it begged for it and got it. WPA was not much, but it kept millions from starving. At present jobs are plentiful and there is no WPA.

Right now we have more veterans than we have ever had in our history. Veterans naturally belong to small communities all over our land. Local leaders will call out the band to welcome the heroes home, and oratory will flow freely. But if and when the veterans begin to feel the pinch they will not go to the county commissioners or the mayor for help. They will go to Washington. They will do this even if it means red tape of which all governments have so much. It was to Washington that the veterans went in the present housing crisis. Local states may heap glory on the heads of veterans for their valor on the field of battle, but it will be the federal government that will provide them with hospitalization when they are sick. If they are ever to receive pensions, and they have in the past, it will be our Uncle Sam who will foot the bill. All this does not mean less activity by the central government. It means more.

Last spring our member of Congress came home to visit with friends and to look after political fences. He hates governmental interference and is an ardent missionary for free enterprise. After one of his many speeches he was asked what he proposed to do if corn dropped to ten cents a bushel and hogs to three cents a pound. The reply of this man of freedom was, "We still have the Triple A."

There it is. We get governmental interference because enough people want it badly enough. By the time that all such groups as business, farming, labor and veterans get theirs, it amounts to a lot. This trend has been going on for about forty years. Both Republicans, Democrats and the courts have expanded the powers of the federal government. Moreover, it is a world-wide movement.

I suppose that the chief reason for this is that people are afraid. They may not know much about world affairs but they do know that modern life offers little security and stability. In an agricultural society there was stability and much security of a kind. But our society is no longer agricultural. It is estimated that out of 140 million, no more than 25 million live on farms in the United States.

It is to be deplored that the speculative or gambling element is so strong in our people. Their passion is money. The bigger the boom the louder the "bust." If we go into a really serious depression our political and civil liberties will be in mortal danger. Be on the lookout for a Huey Long of national dimensions.

Who can help modern man in his earthly insecurity? He does not look to his community or his church. He looks to his national government. For better or for worse he does just that. As long as he does that, we will have not less interference by the government, but more of it.

Our Women's Work

Prairie Days

The new minister and his young wife were on the last lap of their journey. A journey that had lasted ten months, taken them across the Atlantic and back, and during which both marriage and ordination had been performed.

The minister took his purse from his pocket. He opened it and dumped its contents into his wife's lap. "Let us count our money," he said. They did and found that their entire fortune amounted to four dollars and eight cents. The wife looked slightly disturbed. "You know," she said, "that isn't much to start housekeeping on. The only furniture we have is the sewing machine we ordered from Montgomery's and the rocker my brother and his wife are sending us as a wedding gift."

"Don't worry," said her husband, "we will get \$100 as soon as we arrive, three months salary, paid in advance." They looked at each other and smiled, and I think they kissed, for they had been married only two months and were very much in love.

Two men were waiting for them on the platform, when the train stopped at the little prairie town which was their destination. One was tall and dark-haired and slightly stooped, the other blond with a kindly twinkle in blue eyes. The minister had served them the summer before as student pastor, and they greeted him with a sincere handshake. They informed the young couple that the entire congregation had gathered to greet them at the home of the dark-haired man.

The bride did not relish this. After all, you do not look your best when you have spent the night sitting in a dusty coach. But when, after a buggy ride that lasted an hour, she saw men and women coming out of the house to meet them, she thought it was very sweet of them. She washed her face in the basin of water in the bedroom provided for them, combed her hair and changed into her best dress—black with a high collar, and reaching to the floor—and went out to get acquainted with the people she was to live with for three years.

A long table had been set through the living-room and dining room. Each family had brought something for the dinner. The table was literally groaning under the weight of meat, potatoes, cakes and pies. The talk went on with the eating, about last year's hailstorm, which had wiped out the entire wheat crop, and of the outlook for this year; about the family that had moved away because you had to stick your head into the cupboard when you ate in order to avoid getting your food full of sand—dust storms were well-known in North Dakota in 1908. They talked, too, about the parsonage where the young couple was to live, of the need of a barn—and about many other things.

Finally the president of the board rose, made a short speech of welcome, and presented the pastor and his wife with an envelope containing \$27.00, explaining that this was a wedding gift. The pastor thanked them sincerely and asked them all to come outside so that they might have their pictures taken.

After dinner the men rested in the shade outside, while the women did the dishes and started to make coffee. When the coffee had been served with the remainder of the cakes and cookies, the buggies started out over the prairie to the various homes, some of them seven to nine miles distant.

The pastor and his wife stood there in the yard watching them leave. She was thinking that there were no young couples among them. They were all so much older than she and her husband.

E. P. L.

The above is the first of a series of sketches telling the story of the young wife of one of our ministers in the early nineteen hundreds, as written by herself. I am sure the readers of this page will enjoy the pictures unfolded.

Each Sunday morning for many years, the Salt Lake City Choir has come over the air to all who listen. The announcer on this program, Richard Evans, gives us a jewel of wisdom and truth during a brief pause in the beautiful music. From Richard Evans' book, "Unto the Hills," I quote two short passages:

"A prophet, facing the prospect of an early death, left these words for us to ponder: 'If my life is of no value to my friends, it is of no value to myself.' By this rule a man may judge the usefulness of his life and leadership. No man who lives unto himself, and for himself, to the exclusion of all others, has much that is worth preserving, according to the generally accepted rules of life. If my life is of no value to my friends, it is of no value to me. And by all standards of living, both for things here and for things hereafter, he who serves best his own generation receives unto himself the greatest rewards that life can give."

"We have long glibly quoted: 'The hand that rocks the cradle, rules the world.' In a modern world the hand that rocks the cradle sometimes does not rock it very long. From the moment a child begins to toddle in the neighborhood his outlook on life is partly determined by his home and partly by others. At a very tender age a goodly part of his waking hours is taken over by a school whose policies and influences and teachings and methods are determined by sources quite remote from the home Other elements of community life are also likely to have a sort of steam-roller aspect, powered by forces far removed from 'the hand that rocks the cradle.' Of course we can never really transfer our obligations in the matter of teaching our children, even though we may have talked ourselves into thinking we can. 'Inasmuch as parents have children . . . they shall teach them to pray and to walk uprightly before the Lord.' So much for the duty of the parents. And may it be added that the obligations of those who teach the children of others is one of solemn obligation too."

Joint Sunday School Convention

Cordova, Nebr., August 15—18, 1946.

Working together in a fine spirit of cooperation and harmony, the two St. John's Lutheran Churches at Cordova proved to be A-1 hosts for the joint Nebraska Sunday School Teachers Institute which was held there August 15—18. We who were your guests thank you sincerely for your efforts to make our Institute a success, for the tasty and plentiful food and for the hospitality shown us in your homes.

Although our Institute was not nearly as well attended by Sunday school teachers as we had anticipated, those who were present were attentive and deeply appreciative of the studies and lectures as they were presented by our pastors and instructors.

Rev. Knud Larsen, pastor of the East Church (UELCL) opened our Institute on Thursday morning with a short devotional period, adding words of welcome in behalf of the host congregations.

Rev. Edwin E. Hansen, Racine, Wis., presented a series of studies on the "Effective Use of the Catechism." During his first period, Rev. Hansen built up a case for the catechism, discussing thoroughly and effectively the necessity of giving the children the foundation of their religious training through a thorough knowledge of the religious principles taught therein. During the two subsequent periods, Rev. Hansen instructed us in the presentation and interpretation of the several parts of the Catechism and their relationship to one another and to the "Christian Way of Life."*

Dr. J. M. T. Winther, formerly a missionary in Japan, delivered three scholarly studies in character contrasts. He had chosen a study of "Contrast Among Workers—Peter and Judas" and "Contrasts Among Believers—Lot and Abraham." Dr. Winther made a real contribution to our Institute, not only in delivering his character studies, but through his participation during our discussion periods, through his fine personality, and not least his genuine sense of humor.

On Thursday afternoon Professor Elmer Rasmussen, instructor in education at Dana College, Blair, Nebr., presented an illustrated lecture entitled: "Improve Your Teaching." As the pictures appeared on the screen, Professor Rasmussen pointed out the defects in the methods used by "Miss Smith," a character of the film, and gave constructive ideas for correcting her errors. On the following day Professor Rasmussen gave a very effective talk on "Telling a Story." Since the story-telling method is used by every Sunday school teacher, this period proved to be very beneficial. Mr. Rasmussen pointed out that we should always have a definite purpose in mind when telling a story, and that we should never tell a story which we dislike. He reminded us that children are excellent storytellers and that adults can regain their former adeptness by practice.

"Hymnology—Its Place in the S. S. and Worship," was the topic which was so ably treated by Rev. Adolph Kloth, Fremont, Nebr. He gave a resume of the trends in the use of music in the church, and discussed the various types of hymns, classifying them as having basically intellectual appeal, or emotional appeal.

Rev. John Schultz, Lindsay, Nebr., delivered a chal-

lenging sermon on Friday evening and on Saturday forenoon he gave an instructive lecture on "Teaching the Ten Commandments." Our pupils should be taught that the law was given in love to guide us in the Christian way of life. He made the statement that "You can't break the Commandments, but you can break yourself against the Commandments."

"Tasks Before the Teacher" were presented and discussed by Rev. Howard Christensen, Cozad, Nebr., who never fails to give us valuable practical aid in psychology and methods.

The last period of the day was reserved for discussions. Rev. Ronald Jespersen, Cordova, Nebr., led the first of these periods in which we discussed "The Relationship of the Sunday School and Church." We had good participation by pastors and laymen alike.

On the following day Rev. Erik Moller, Hay Springs, Nebr., gave a fine presentation of the topic: "The Sunday School and the Ecumenical Movement." The discussion which followed was carried on only by the pastors, but the laymen were richly benefitted by receiving a deeper insight into this vital topic of great current interest.

Our third discussion was a "Question Box" period on Saturday afternoon, led by Rev. Erik Moller, who several times acted in the capacity of "steering committee," to use his own term. Many questions were discussed, some briefly and others at length.

On Saturday evening Rev. William Goldbeck, who served as a chaplain in World War II, and is now at the head of the Lutheran Institutional Chaplaincy Service, Department of Lutheran Welfare of the State of Nebraska, presented movies from the Bethphage Mercy Institute.

For a short period previous to the evening meeting, a series of colored slides entitled: "Story of the Bible in Pictures" was presented by Rev. Ole Larsen, Hampton, Nebr., S. S. Director, Nebraska District, (UELCL).

Sunday, August 18, was a festive day at the Institute. A large number of guests arrived to spend the day. At the 9:30 Communion Service, Rev. Erik Moller gave the Confessional Sermon and Rev. R. Jespersen and Rev. K. Larsen served at the altar. A Sunday School service was held simultaneously at the East Church. Rev. Harold C. Jorgensen, Blair, Nebr., delivered the sermon at the services held at the West Church and Rev. P. C. Stockholm delivered the sermon at the East Church.

Our Institute was climaxed at the afternoon meeting when Rev. Erik Moller introduced our guest speakers who presented challenging addresses to an audience which had over-filled the church.

Dr. J. M. T. Winther spoke on "Japan and the Ten Commandments," bringing out forcefully that the power of the Commandments and the Christian religion has resulted in radical social improvements in a heathen land.

The final address of the Institute: "A Challenge to the Sunday School Teacher," was delivered by Rev. Edwin E. Hansen, Racine, Wis. He gave an inspirational message, reminding us that small as our task may sometimes seem, the task of instructing our boys

and girls in religion is the greatest service of all, and in order to be successful teachers we should become obsessed with the desire to render that service to the best of our ability.

Closing remarks in behalf of the Committee were made by Rev. Moller, and by Rev. R. Jespersen and Rev. Knud Larsen, the two local pastors. We were then invited to the dining hall for lunch before leaving for home.

To the pastors and instructors who gave so richly of their knowledge, to the trio, sextette, and soloists who sang and played, to those who supported the Institute by being present, to those who gave us financial support and to our host congregations, their pastors and families, the Committee in charge of the Institute extends their sincere thanks.

Emilie Stockholm,
S. S. Supt. Dist. VII.

*An outline of the material presented in these periods will be mailed to any S. S. teacher or pastor who wishes to have one. Write to Emilie Stockholm, Marquette, Nebr.

VITA

I, Peter Dan Thomsen, was born in Menominee, Michigan, on March 17, 1922—the youngest of four sons born to Axel and Maria (nee Sorensen) Thomsen.

My childhood home was like most other homes in our synod—simple and firm but not overly pious. As a child I was taught reverently to pray "Fadervor."

I was baptized into fellowship with the Master by the Rev. R. J. Kristensen, and in May 1936 I was confirmed by the Rev. A. E. Farstrup whose positive and sincere ministry has had a great influence in my life.

As long as I can remember I've always wanted to become a minister, but my decision to really become one had to wait until after a personal Christian experience.

On January 27, 1945, I married Kirstine Dissing Toft. Together we shall strive ardently to serve God.

Upon completion of my work at the Seminary in January 1945 I went to Los Angeles, California, where for the past year-and-a-half I have served as an assistant to the pastor who confirmed me. At the same time I took the opportunity to complete my college course at the University of Southern California.

To every member of the faculty at Grand View College and Seminary I give my heartfelt thanks. Each one of them has in one way or another inspired me to keep faith.

Most of all I wish to thank my wife and my father and mother, who through the warmth of human love have helped me to believe that God is good.

In March of this year I received and accepted a call to serve as pastor of Our Savior's Danish Evangelical Lutheran Church in Omaha, Nebraska. Therefore, in accordance with the laws of the Danish Church I have applied for ordination. God willing, I shall begin serving in the Omaha Congregation on September 8th of this year.

Respectfully submitted,

Peter Thomsen.

Greetings and Comments From Our Readers

Lines By A Layman

At the recent convention of District II, held in Detroit, Mich., the following resolutions were presented and passed:

1. "Resolved: That in general recognition of the work and support exhibited throughout the year by laymen and women of the various congregations in District II, at least one such layperson shall be accorded a place on the official annual convention program.

2. "Be it further resolved that it shall be the duty of the district officers to induce individuals or groups from any of our District congregations to lend such talent as they may possess, such as choir singing, timely religious plays or other entertainment at conventions, and this so that lay-people as a whole may be made to feel that such annual conventions are truly a convention in which all can participate and thus enhance the bonds of religious friendship and unity in our church life."

In as much as I was the proponent of above, I was requested to speak for it. This I did. What I said I do not now recall and is here immaterial. However, in the discussion that followed, Rev. Alfred Jensen, our Synod president, said in essence, that lay-people should not expect reward or recognition in performing their Christian duty, but should accept them as a matter of course.

I gracefully accepted the reprimand, and did not at the time make any rebuttal statement, but I do so now.

It was, and is now, quite clear to me that the resolutions were misinterpreted, even by Rev. Jensen, because of the one word "recognition" contained in the resolution.

Let me here clarify the resolution. Its object is for the purpose of conveying to our spiritual leaders of the District, our desire and request to serve our church in a greater capacity than heretofore. We can by our participation in the affairs of the church's material aspects, render a genuine Christian service, and by taking upon ourselves a share of such responsibilities relieve the pastors of material duties and thereby allow them more time for spiritual welfare.

There is absolutely no desire to take away any authority from them. You may look at any district convention program, and you will note that lay-people are given no part.

Likewise, through the year, with the exception of the position as treasurer, lay-people have no voice in governing their District. Constitution and by laws provide that only pastors can serve as president, vice president and secretary, and they are charged with the activities (or in-activities) of the District.

I fully recognize the ability of every pastor in his chosen work, that of a pastor. But judging from past performances in our District it is questionable whether they can or should attempt to fill the job of material leadership.

I should like to be informed just what our District did last year, except to plan this year's convention. I have not checked, but perhaps there is something somewhere in our by laws that prohibits any stirring during the time that elapses between conventions. If such should prove to be the case, then an amendment to repeal it would perhaps be in order.

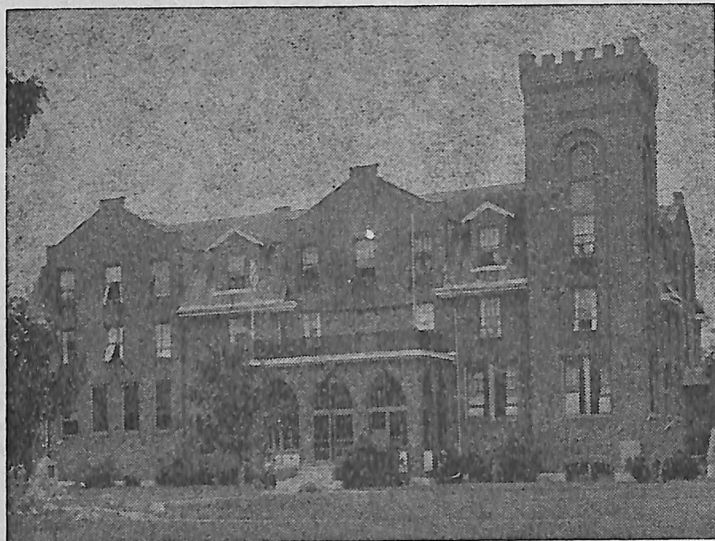
I believe that we lay-people are aware of our Christian responsibilities. The trouble is, that we are denied the privilege of exerting ourselves in places where exertion is most essential.

Pastors continually attempt to instill in us our responsibilities, and in the same breath deny us such, because our material laws prohibit our attaining responsibility.

For the good of our Christian church, it is my deep and clear conviction that lay-people must have more voice on the whole in the material affairs of our church, and not remain mere subjects. Such a program will assure continued Christian growth.

B. P. Christensen,
Marlette, Mich.

Folk Meeting At Danebod



Danebod Folk School.

Danebod is ready to open its doors for the folk meeting October 8—13. The language used at this meeting will be almost entirely in Danish. We have invited the following speakers: Marius Krog of Chicago, S. D. Rodholm of Grand View College, and M. F. Blichfeld of Copenhagen. There will be daily devotions, lectures and discussions. There will be singing and reading (Oplæsning). The local Danish Ladies' Aid will present two Danish plays: "Sagt Op" and "Valbygaasen."

We have room only for about sixty people, but we look forward to having a group of people who will lose themselves in a larger fellowship and find strength and vision to live a richer and fuller life.

Please register early.

Enok Mortensen,
Tyler, Minn.

District I Convention

Troy, N. Y., Sept. 27—29

Program:

FRIDAY, SEPT. 27:

8:00 p. m.—Rev. Ove Nielsen, Perth Amboy and Rev. A. Dorf, Peekskill. Word of welcome by Rev. J. N. Lund.

SATURDAY:

9:00 a. m.—Devotion and Bible hour, Rev. A. C. Kildegard, Jr., Bridgeport.

9:45 a. m.—12:00 M.—Business session.

2:00 p. m.—5:00 p. m.—Business session continues. If time permits a talk by our synodical president, Rev. Alfred Jensen.

8:00 p. m.—Danish Women's Mission and Santal Mission evening. D. W. M. district representative in charge of first part. Rev. J. N. Lund member of Santal Committee speaker for Santal Mission.

SUNDAY:

9:30 a. m.—English service. Sermon by Rev. F. O. Lund, Brooklyn. Holy Communion by Rev. John Pedersen, Portland.

11:00 a. m.—Danish services. Sermon: Rev. A. C. Kildegard, Sr., New York. Holy Communion: Rev. J. N. Lund.

3:00 p. m.—Laymen's meeting. Short talks by one delegate from each congregation on subject: "What My Church Means to Me." (Five to ten minutes suggested for each).

8:00 p. m.—Dansk Aften. (Requested). Højskolelærer Frode Hasseriis og Hustru er bedt om at tale og underholde med danske Sange.

A. C. Kildegard,
District President.

Sunday School Teachers Institute And District Meeting

In Minneapolis, Minnesota, October 3—6. St. Peder's Church, Corner 35th Ave. and 32nd St. So.

Sunday School Teachers Institute.

THURSDAY EVENING:

8:00 p. m.—Rev. P. Rasmussen.

FRIDAY:

9:00 a. m.—Devotion, Rev. Ottar Jorgensen.

10:00 a. m.—Rev. L. C. Bundgaard, Bible Evidence in Excavations.

11:00 a. m.—Rev. Edv. Hansen, Immanuel's Lutheran Church, Minneapolis. The Use of Visual Aid in Sunday School.

12:15

—Dinner.

2:00 p. m.—The telling of the Bible Story, Rev. Harold Petersen.

4:00 p. m.—Question box and a possible talk by Dr. Bernhard Christensen, Augsburg College.

The District Convention.

FRIDAY EVENING:

8:00 p. m.—Opening service, Rev. P. Rasmussen (Danish).

SATURDAY MORNING:

9:00 a. m.—Devotion and Bible hour, Rev. M. Mikkelsen.

10:00 a. m.—Business session.

12:15

—Dinner.

2:00 p. m.—Business session continued.

SATURDAY AFTERNOON:

4:00 p. m.—Ministers conference.

6:00

—Supper.

SATURDAY EVENING:

—Laymen's meeting. If there are laypeople in our district who have a topic they like to discuss, please inform the district president as soon as possible.

SUNDAY MORNING:

—Sunday school, Rev. P. Rasmussen.

—English service, Rev. L. C. Bundgaard, sermon; Rev. Ottar Jorgensen, communion.

12:15

—Dinner.

SUNDAY AFTERNOON:

2:00 p. m.—Address in the Danish language, Rev. P. Rasmussen.

3:00 p. m.—Address or introduction to discussion, Rev. Thorvald Hansen.

4:00 p. m.—Singspiration, led by P. Kirkegaard.

6:00

—Supper.

SUNDAY EVENING:

—Address by Rev. Harold Petersen. Closing, Rev. Ottar Jorgensen.

Please send your enrollment to Rev. Ottar S. Jorgensen, 3149—35th Ave. So., Minneapolis 6, Minn.

District III Convention

Racine, Wis., October 4—6

OCTOBER 4:

8:00 p. m.—Opening service. Rev. Viggo Hansen, Marinette, Wis.

OCTOBER 5:

9:30 a. m.—Bible hour. Rev. Edwin Hansen, Racine.

10:15 a. m.—Discussion. Topic: "The Responsibility of the Congregation in the Post-Confirmation Period." Introduced by Rev. Holger Strandskov, Dwight, Ill.

12:00

—Noon period.

1:30 p. m.—District business session.

5:30 p. m.—Supper.

7:30 p. m.—Women's Mission Society program.

OCTOBER 6:

10:00 a. m.—Worship service. Rev. Harris Jespersen, Clinton, Iowa. Communion service, Rev. Holger Strandskov, Dwight, Ill.

12:00

—Noon

2:30 p. m.—Lecture: "A Venture in Understanding," Rev. Ernest D. Nielsen, Chicago, Ill.
 3:45 p. m.—Address, Rev. Alfred Jensen, Des Moines, Iowa.
 5:30 p. m.—Supper.

—Closing remarks and farewells.

The Bethania Congregation herewith extends a cordial invitation to the pastors, delegates and friends of the con-

gregations in District 3 to participate in the work and fellowship of the annual District Convention.

Reservations should be sent, preferably a week in advance, to Mr. Einer Fischer, 1435 Munroe Ave., Racine, Wis.

Einer Fischer, President.

Edwin E. Hansen, Pastor

and District President.

OUR CHURCH

The Quarterly Sunday School Teacher's Institute of the two Danish Lutheran synods of the Chicago area will be held Sunday, September 29, at the Golgatha Church, 8000 So. Michigan Blvd., Chicago. The sessions will be held at 4:00 and 6:30 p. m. Pastor Regnar Moline of the Augustana Synod Chicago, and Pastor Fred C. M. Hansen of the Golgatha church will be the two speakers.

Portland, Maine—Harvest Festival will be observed on Wednesday, Sept. 25, 7:30 p. m., in the church. A fellowship hour will be observed after the service in the church parlors to which all returned service men are invited.

Grayling, Mich.—Mrs. Rasmus Hansen of Grayling celebrated her 101st birthday in her home on Saturday, Sept. 7. It was a happy occasion for her as she was surrounded by children, grandchildren and great-grandchildren. Throughout the day she received many letters of greeting, flowers and other gifts. Mrs. Hansen is in fairly good health and is loyal to her church in Grayling of which she has been a member for more than 50 years.

Withee, Wis.—Harvest Festival was observed in the Nazareth church on Sunday, Sept. 8, with Rev. V. M. Hansen as the guest speaker.—Rev. Jens A. Holst, former pastor of the church, will be the guest speaker on Sunday, September 22.

Los Angeles, Calif.—The congregation decided at the July quarterly meeting to conduct an English worship service every Sunday morning. Beginning with the first Sunday in October there will be an English worship service every Sunday morning at 10 o'clock and a Danish service at 11 o'clock on the second and fourth Sunday of each month.—The congregation also decided to call Einar Andersen, graduate of the G. V. C. theological seminary, as the assistant of the pastor of the church, the Rev. A. E. Farstrup. According to plans Einar Andersen will begin his work in Los Angeles about October 1.

St. Stephen's, Chicago—The Men's Club met on Thursday evening, Sept. 12, with the Rev. Glen Morrow of the First Presbyterian Church, Woodlawn, as the guest speaker. His topic was to be "Siam," where he had spent a number of years. Rev. Marius Krog will preach his farewell sermon on Sunday, Sept. 29, and expects to begin his work in the Hetland-Badger, S. D.,

church on the first Sunday of October.

Dagmar, Mont.—The 40th anniversary of the Dagmar church will be observed October 5—6. The guest speakers will be two of the former pastors, Svend Jorgensen of Detroit, Mich., and A. E. Frost, Waterloo, Iowa.

Dr. A. C. Olsen, former president of Grand View College, and now serving as Director of The Religious Affairs Branch, American Military Government in Germany, was pictured in a recent issue of "The Lutheran" with Dr. Martin Niemöller, who is expected to this country on a speaking tour some time this year.

Correction: The name of Rev. J. A. Holst has by mistake been dropped from the list of pastors as reported in the Annual Report. The synodical secretary, Rev. H. O. Nielsen, reports this mistake, and wishes to advise everyone to add to the list the name: Rev. J. A. Holst, R. L., Marquette, Nebr.

Rev. and Mrs. O. S. Jorgensen observed their 25th wedding anniversary on Monday, August 5. The Minneapolis congregation arranged for a festive evening in the church parlors on the occasion and at the same time extended greetings of welcome to the new pastor and his wife. Many greetings, gifts, etc., were presented to the honored couple.

Rev. N. P. Hald observed his 50th anniversary in the ministry on August 30. He was ordained in 1896 in the "Danebod Korskirke" in Tyler, Minn. He and his wife have through these latter years lived in Solvang, Calif., retired from active service.

Alden, Minn.—Harvest Festival will be observed Sunday, Sept. 22, in the Alden church with the Rev. L. C. Bundgaard of Withee, Wis., as the guest

speaker.—A new garage has been built at the parsonage and thus has greatly improved the church property.

Santal Mission

In memory of Mrs. Carl Sorensen, Tyler, Minn.:

Kresten Bovbjergs and Dagmar Miller ----- \$ 2.00

Mabel Purdy, Marie Krogh, Margaret Smith, Agnete Nielsen, Lars Beck, Jean Mathering, Alvera Biever, Marion Duus, Arlene Brue, Delores Nielsen, Stella Hansen, Valborg Smith, Dr. A. L. Vadheims, Agnes Fawlds, Mary Nielsen, Martha Holm, Tyler Hospital group ----- 8.00

In memory of Mathias Andersen, Diamond Lake:

Henry Blacks ----- 5.00

Andrew Dahls ----- 2.00

Nis Linnets and Robert ----- 1.00

Hans Krogs and Annie Knudsen ----- 3.00

Carl Tambos ----- 2.00

Henrik Henriksens ----- 2.00

Carl Olsen Family ----- 3.00

Thorvald Knudsens ----- 2.00

Albert Christensens ----- 2.00

George Johansens, Leif Johansen, Marlowe Johansen,

Wayne Whipples, Wesleys,

Alex. Nielsens, Mervil Knud-

sens, Carrol Knudsens, Elmer

Priess and Jan Ray Pries,

Katrine Tambo, Clayton,

Wayne, Ethel and Everett

Nielsen, Audry Jorgensen, J.

B. Jorgensens, Jens Dahls,

Sigurd Nielsens, H. P. Han-

sens and Mrs. Ethel Sonder-

gaard, each \$1.00 ----- 22.00

In memory of Hans Nielsen, St.

John's church, Hampton, Ia.,

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Mrs. L. Terkildsen, Tyler, Minn.	1.00
St. John's Sunday School, Seattle, Wash.	100.00
Rasmus Mitchells, Lake Benton, Minn.	5.00
St. John's Sunday School, Hampton, Iowa	4.74
Chicago Children's Home Santal pennies	4.61
Hope Lutheran Sunday School collection, Ruthton, Minn.	3.84
Mrs. Emma Bair, Flaxton, N. D.	5.00
West Denmark Sunday School, Luck, Wis.	5.00
Rev. and Mrs. P. C. Stockholm, Marquette, Nebr.	50.00
Mrs. Hansine Larsen, Enumclaw, Wash.	2.00

Mrs. Maren Andersen, Kimballton, Iowa	30.00
Mrs. Christine Christensen, Hartford, Conn.	1.00
Miss Anna Jacobsen, Hartford, Conn.	50.00
St. John's Ladies' Aid Mission meeting, Hampton, Iowa	5.25
In memory of P. K. Petersen, Mrs. P. K. Petersen, Tyler ..	1.00
Danebod English Ladies' Aid, Tyler, Minn.	11.00
Total for August	\$ 386.44
Total since Jan. 1	\$5,314.69
Acknowledged with thanks.	

Dagmar Miller.

NEWS BRIEFS

Chicago, Ill.—A long-range plan calling for an appropriation of nearly 2 million to establish Lutheran student service centers on campuses of non-church-related universities and colleges throughout America was proposed here at the Hotel Belmont by the Student Service Commission during annual divisional meetings of the National Lutheran Council.

In urging the greatly expanded work among Lutheran students, commission chairman, Dr. Armin G. Weng of Chicago, declared that the church cannot afford to lose contact with its more than 80,000 Lutheran students who will be enrolled on campuses not identified with

any church body. Establishing of these student centers within and adjacent to the campuses will further implement the splendid work now being done by the Council's student pastors.

If the Church is to be able to count on these young men and women as its future trained leaders, Dr. Weng declared, it must stand beside them during the crucial years of college and university life. He pointed out that crowded campuses, needs of returning veterans and the growing complexity of daily living will tax the best efforts of the Church for years.

The Student Service Commission, of which Dr. Morris Wee, Chicago, is executive secretary, became a branch of the National Lutheran Council's work in July of this year. Formerly, it was the joint endeavor of the United Lutheran Church in America and the American Lutheran Conference. The Commission, as was announced, is proposing a budget of \$147,000 for the next fiscal year to carry on its work in behalf of the eight church bodies participating in the National Lutheran Council.

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