

# Lutheran Tidings

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## "SEE YOU IN CHURCH"

We frequently hear that phrase. It is common when Christians take leave.

It always does our heart good to hear those words. They express an attitude over against the Church that is most commendable. They indicate the assumption, conscious or unconscious, that the place for Christians to meet regularly is the house of God. When they part, be it on a Monday or on a Saturday, if not before, they will surely see each other in church on Sunday.

And so it should be. For God's children regular church attendance does not involve a weekly battle with the flesh. It does not require a summons to arms of all the sanctified elements of the will to combat unholy tendencies to sluggishness and indifference. The Sunday morning hours are God's. That is the Christian's mental attitude. Church attendance has become as natural as breathing. It is the thing to do, the thing that must be done. David's feelings, expressed in the One Hundred and Twenty-Second Psalm, are shared: "I was glad when they said unto me, Let us go into the house of the Lord." One of our own faithful members put the case in these words: "The week is not complete unless I begin it by going to church."

Of course, the devil lets no child of God off without any trouble whatever. There are occasions when an effort of the will is required to drive reluctant feet on the way that leads to church. But with the sincere and devout Christian that situation is not normal. And with the help of God the tempter will be overcome. The rule remains: "See you in church."

May they ever increase, the users of this phrase, and so confess to all men that the church is where they expect to be on a Sunday. Their heavenly Father wants them there. Their souls require the spiritual sustenance offered in the holy place. They need that hour of communion with God to start the week off in the right way.

"See you in church!"

## PROGRESS

By Dr. Johannes Knudsen,

President of Grand View College

From a series of MATINS Given Over Radio Station WOI, Ames, Iowa

In a recent book a doctor writes about his experience and states: In the years that I have practiced, almost everything has changed except human nature. He is, of course, right from his point of view. We have made tremendous advances in the medical field as in all practical fields, but the physical nature of man does not change. The question then comes to us: Has there been any progress in the moral stature of man? This problem has beset mankind for many generations and it is more difficult to answer. Yet it is part of our mental and spiritual makeup that we will always try.

Extreme answers are given by pessimists as well as by optimists. The pessimist will say that there has been no change, at least no change for the better. We are as selfish, as cruel, and as unjust as man has ever been. Our wars and our many crises bear witness to this. On the other hand the optimist will point

to many single situations where improvements have been made, for instance in regard to slavery, witchcraft, etc., and will claim that we have made great strides forward.

Both answers contain a degree of truth. There are many ways in which mankind has progressed morally. We have greater concern for the value of the individual. In the ancient world weak and unwanted children were exposed and killed. In the middle ages people were tortured and persecuted at the whim of a king. In colonial days women were burned for witchcraft. Even in the nineteenth century old people and poor people were left to shift for themselves. Today, although we are still far from desirable goals, we show far greater concern for the unfortunates of life than did earlier ages. The same progress could easily be demonstrated in many other realms. It is true that we stand on the shoulders of our forebears who

have fought many a moral battle to victory for us.

On the other hand there is a great deal of moral laxity today where there was soundness even a few decades or years ago. Our home life, the most important nucleus of social living, is threatened with disintegration. Our sexual morality has changed from one of respect and decency to one of selfishness and indulgence. Our rugged stamina of self-help and independence has given way to a servile whining for government support. Efforts for the common good have been replaced by group pressures and group dictatorships. And where in the long history of mankind have we ever witnessed the horrors of genocide, the mass extinctions of whole peoples, as it has been practiced by the tyrant-dictators of our age?

Our age is a peculiar mixture of progress and retrogression, of compassion and brutality, of moral growth and moral deterioration. The picture is not very clear and it is difficult to have an opinion about our moral stature. There might, however, be a few considerations that can guide our evaluation.

One important thing to remember is that we should not judge an age in relation to the past alone, nor a past age in relation to the present. We must judge every age on its own merits and in relation to its own problems. We can f. inst. take no credit for the fact that we do not keep slaves nor burn witches. The credit for this belongs to our ancestors who fought a battle for us. Conversely, our forefathers should not be praised too loudly for not abandoning their home-life. The factors of modern communication and transportation, which have been so influential in this respect, were non-existent then. The past did not have our problems.

It is a fact that each new generation is beset with new problems many of which did not exist in a previous generation. When changes come about quickly people are unprepared for the problems and adjustments are slower. When material advance is great, moral problems increase enormously. It is a wonderful blessing for us that certain problems were solved by our ancestors, for we have a multitude of problems today about which they did not even dream. The advantage of our youth over preceding ages is fantastic, but the problems that they face are also multiplied. The atomic age offers the greatest blessings which any age ever had, but the perils of atomic destruction are also beyond the dreams of the most visionary of the past.

The moral evaluation of our age is not to be based alone on our problems and our difficulties. It must be made on the basis of what we are doing to solve them; and the final evaluation will be made, not by us but by history. At the present time we have barely caught our breath, but it is important that we are becoming aware of our problems. There is much to make us pessimistic, but I am confident that we not only are in possession of the common sense to solve our problems. I believe that we do have the moral resources and the courage that will carry us through.

We need insight, we need will-power and determination, we need courage, we need confidence, and we need faith. We need them because we have great problems but also because we have great opportunities.

We can lose the battle and go down, but I believe that we shall win. I believe this, because I believe in Him who came to fight our battles, share our problems, and carry through to the greatest victory of all. In His name we can conquer and in His name we shall conquer.

## Spring On The Prairie

"For lo, the winter is past—" Solomon's Song, 2:11.

How pleasant it is to get out into the open land after a long, dreary and cold winter.

I stood on the same spot in the month of February and looked across the land. At the time the ground was frozen and covered with snow. There was no sign of life at all. And today, what a difference, life pulsating all around. If I look up I see the blue sky and a few white drifting clouds. It is the sun and the balmy southwest wind that has wrought this miracle. The fields are in the low places like little lakes. And in these are numerous wild ducks, geese and even swans. White and majestically they sail on across the water.—The black crow is also one of the early newcomers. One may not especially like the noise it makes, as it unceasingly seeks a tree top in which it can build its nest. Better and more friendly are the meadow lark and the robin; the first one trying to sing an encouraging song. There is also the little gopher. How alert it is sitting and eagerly looking to all sides. And the minute I stir, down it goes into its hole in the earth.

Again I look around and notice that the small plants have begun to shoot through the earthen cover; the crocus will soon appear as well as many other flowers.

If I visit the farmer I find that he is looking after his machines in order to be ready to go out seeding as soon as the field is in shape to receive the grain. The housewife is planning her garden as well as her spring housecleaning. She already has some clothing basking in the fresh air on the clothes line. Her home is one of the many that have recently been remodeled.

As cleanliness is essential in our homes as well as out in the farm yard and garden, so are we reminded in the spring time of the need of a renewing of the inner life. "Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our Passover also hath been sacrificed, even Christ: Wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness but with the unleavened bread of sincerity and truth."

As life is pulsating in nature and among men interested in their work, so is it also in the congregation. Especially the ladies here in Dalum are busy with preparations for the district meeting and the annual summer festival. We know that they will do their very best for those who intend to visit us this summer. They have never yet failed.

We hope that many will come to our meeting. It is our prayer that the attendance will be good, and that all may receive a blessing to take with them in days to come.

P. Rasmussen.

## Unalterable Facts

Christianity definitely makes claim to be a revelation, but in contrast to the religions of the Gentile world, which the early Church won for the Christian faith, it is not a mystical religion. There are mystical elements in Christianity as in all religions, but Christianity never succumbs, except when it becomes distorted, to pure mysticism. Christianity is a revelatory religion which uniqueness lies in the fact that we confront it within the context of human experience. Its source is in God only, the God whom Jesus Christ reveals; it is accessible to us in events, which through the power of the Holy Spirit may become communicative and creative. In so far as events, through the illumination of the Spirit, become meaningful for the Christian believer they acquire the quality of unalterable facts. The significance of this emphasis is of special importance when we think of the work of the Church in relation to the ongoing march of the faith.

The secret of the triumph of the early Church over ancient paganism cannot, of course, be compressed into a single statement, however general. Nevertheless, "The Acts of the Apostles" does leave a strong impression upon the reader. It is utterly impossible to fail to observe that something happened in the lives of those who joined "the Way," those to whom "all the words of this Life" literally opened new doors and closed the old. They knew the significance of the unalterable facts of their lives.

It is most instructive to observe how they reiterate the unalterable facts of their experiences. There is a definite line of continuity between their witness and message to the extent that the two often coalesce. That which prompts them to undertake their mission, that which spurs them on to continuous effort, is invariably rooted in some creative event, which furnishes evidence of remarkable spiritual quality, which to ignore would be equivalent to forgetting the charge of Him, who said to them: "Ye shall be my witnesses."

Our decade's almost feverish concern for the ingathering of souls may prove to be a mixed good. If we are moved, even partly, by a desire to bolster the Church—as if it were tottering, or to build a bulwark against the host of enemies that threaten civilization we shall probably suffer a terrible spiritual frustration. If we are moved by the same desire and concern which characterized the Church in its early missionary effort, our concern is laudable. In such a case it reflects an awakened conscience, and is evidence of a new sense of mission that is long overdue. Moreover, it speaks volumes of the emerging new appreciation of the ever existing but neglected Christian truth, that, as Eric Hayman says, "... we are concerned with the basic relationship of the human spirit to God and to humanity."

Yet, this tremendous effort of evangelization, in which we ought to have some part, is not without its grave risk. Geared as we are to applying every modern technique and device for persuasion and organization, labeling them with the names of our respective denominations, and applying the measuring stick

of secular success to the spiritual task of the Church, we do face the danger of deep spiritual frustration if we fail—unless we dare to put our full trust in the Spirit and the Word and be a waiting Church, fully assured that the paradoxical—but also every disturbing—truth is that Christianity offers no guarantee of unmistakable proof of success.

"The Acts of the Apostles" gives us some insight into the type of equipment with which the Apostles were furnished for their mission. Indeed, we see them as men of undaunted faith and courage. Men whose message is inseparable from an authority which distinctive quality is deeply spiritual; a spirituality which discloses the reality and the power of spirit when the spirit of man is mindful of the Spirit of God. Let us admit that: "They were unlearned and ignorant men" (i. e. Peter and John) as compared with the rulers, elders and scribes, but the unalterable fact is that even these men "took knowledge that they (i. e. Peter and John) had been with Jesus," which reminds one that their Master, Jesus Christ, possessed a similar authority which the Jews observed and of which they, in a like manner, marveled, saying, "How knoweth this man letters, having never learned?"

An analysis will reveal that the missionary boldness of Peter and John shows they are men who are possessed by the Spirit, revealing, too, that spirit is a recognizable reality and power on the level of human experience. Yes, to be still more specific, spirit as reality and power is accessible to us. They are men—Peter and John—with that sharpened and sensitive conscience, which made the dissenters whenever men intimidated them to obey the dictates of any power, ecclesiastical or secular, rather than the voice of God. They are men of truth who will not give lie to the truth by silence but openly declare: "This man is made whole . . . in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole." Yes, they are men who reach out beyond themselves to humanity by responding to the need of the unnamed, but well known, invalid at one of the doors leading into the temple, saying to him: "Silver and gold have I none; but what I have, that I give thee. In the name of Jesus Christ of Nazareth, walk."

In this particular instance, to which we have referred, the unalterable fact is the miracle of healing through the power of the name of Jesus Christ—"in him doth this man stand here before you whole." Indeed, it is not all experiences which are equally authentic and valid, but validity of this particular experience is unquestioned by all. "We cannot deny

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it," say those who did not wish this thing to "spread" any "further among the people"

The important question is to know how to relate oneself to the unalterable facts of life and to the source of those unalterable facts which prove to be creative events. Thinking of this in terms of men with a sense of vocation, like the Apostles, rather than in terms of the man who was healed, we are dealing with that which for both thinking and action may prove dynamic because we are inextricably involved in a two-fold way: First, the divine commission of Jesus Christ, which limiting ourselves to the Acts of the Apostles, is succinctly expressed in the words credited to Jesus, "Ye shall be my witnesses"; second to the experiences of creative events, which significance does not lie in any normative character of the creative events themselves but in their reproducible quality under similar given conditions. "We cannot but speak the things which we saw and heard," says Peter. Unostensibly, "The Acts of the Apostles" records that: "... every day, in the temple and at home, they ceased not to

teach and to preach Jesus as the Christ."

We who truly desire to see the advance of the Christian faith must be anointed with that unction which sets the hearts and minds of men and women spiritually aflame. Surely, our people need to confess their lethargy toward faithful participation in the worship services of our churches. Worship is more than church attendance. It is the way of constant spiritual renewal. It is edifying. In its corporate nature it gives meaning to such words as fellowship and community, words that we have tended to distort by misuse. Above all things the divine service links worship and the common life. The great tragedy of our modern life is that we—even we who belong to our respective congregations and often boast of our spiritual heritage—have separated life and worship. Much of the uneasiness, and frustration and despair of modern man is traceable to this divorce of worship and life. Worship and the common life are intended to coalesce into one. It is an unalterable fact that that goal is not beyond realization.

## World Council of Churches

Report From the Conference of USA Churches

By Rev. Verner Hansen,

Pastor of Bethesda Lutheran Church, Newark, N. J.

### I.

By this tardy hour, most of the earth's people are coming to realize that the world is a neighborhood, and it must be made a brotherhood or we shall perish. Not quite as many are coming to see that in addition to such political scaffoldings as the U. N. there must be a permanent structure of goodwill within. Still fewer realize that perhaps the best agency for such building is the Church, and that the disunity among various churches has harmed the great cause of Peace. This disunity likewise has harmed the even greater cause of Truth.

The whole ecumenical movement has had such farflung aims in mind during the brief span of its existence. The great meetings of Laussane, Edinburg, Utrecht and lately in Amsterdam emerged finally in the World Council in which all the great Christian churches of the world\* are striving for the spirit of unity without necessarily uniformity. These 147 denominations left Amsterdam with a deepseated resolution whose very utterance brings stirred emotions: "We intend to stay together."

The USA Member Churches meet from time to time as a group. Last year the meeting was in Evanston and this year in March the meeting was in Buck Hill Falls, Pa. Dr. Fry of the U.L.C. presided with his usual aplomb, and gave the meeting's dignity a tone of good humor. Sudden illness prevented the participation of several of the leaders, but the delegates left the meeting with a feeling of accomplishment. Throughout the Conference, sectarianism was conspicuously absent.

\*Notable exception: Roman Catholic.

### II.

The meeting opened with a keynote address by the Rt. Rev. Angus Dun, Episcopal Bishop of Washington, D. C., after the customary morning devotions. Bishop Dun embraced the ecumenical problem in a well-turned phrase: "How hard it is to commit a whole church . . . to a relationship that will truly engage its whole life." He pointed out that the Federal Council and World Council movements occupy a position of lesser importance at denominational conventions and conferences—they are a "side show" and not the "main event in the main tent." We are all so busily engaged in our diverse individual problems, as well we might be. Yet, continued the Bishop, our greatest opportunities lie not across oceans or continents but across the street. The feeling of brotherhood and neighborliness and unity are in inverse ratio to the proximity of the other group or sect. Bishop Dun was not urging haste; he was urging an awakening of the possibilities for united church effort. Such an awakening, not at the top level, where it now seems no longer asleep, but on the congregational level, where the possibilities and the need are perhaps strongest, is our present problem. He rejoiced in the evidences that the world churches have now moved to carry on "a serious and dynamic conversation with one another about our differences in faith, in message, in order; to move as near to one another as our consciences will permit."

The Delegates and Consultants had divided themselves into three study groups: Section I, on Interchurch Aid; Section II, on Public Relations; and Section III, on Ecumenical Study. The writer met with Section III, which was moderated by Dr. Henry P. Van Dusen, dean of Union Seminary of N. Y.

Section III faced the keynote problem—how can the work of the Council be taken into the main channels of church life; how can it be brought into effective function at the “grass roots level.” After long and careful debate lasting late into the night, the Section presented a report to the plenary meeting the following day. This report stressed the importance of adding to the work of selected specialists the “thought and experience of ordinary Christian people,” and of finding channels so that this contribution might reach the people’s leaders. After considering the report the Conference asked:

That denominations designate a single responsible agency within their national organizations to promote wide denominational use and discussion of study questions.

It should be remembered that the USA members act on study questions under the broad policies of the whole World Council.

Section I dealing with Interchurch Aid reported on the grave questions facing that phase of the Council’s work. Underestimation of post-war problems was responsible for jeopardizing the future of this work at this critical stage. It was pointed out that displaced persons seem naturally to divide themselves into church groups. Iron Curtain policies could not be foreseen, and though economic conditions have improved in Europe and Asia of late, nationalisms have been exaggerated and tensions revived. The bulk of the money for this work comes, of course, from the U. S., and the Conference judged that the minimum needs for the Department for 1950 are \$591,000.00. It was urged:

That each denomination may definitely accept its appropriate proportionate share as soon as possible. (Our Synod’s budget allows \$100 for this cause).

Section II dealing with Public Relations also faced grave problems. Rightist opposition to cooperation even among churches has been increasing, reflecting the mood of our time. The Council has been under attack from time to time by incredibly misinformed sources. One reason for these attacks and hysterical accusations of “communism” is that such renowned Christian leaders as Chao, Homodka and Niemöller are in effect carrying on their efforts behind the Iron Curtain. The Section discussed in detail the activities of Mr. Myron Taylor, former presidential representative to the Vatican, which were described as a “dis-service done to the interests of the Protestant and Orthodox” churches. The Conference resolved:

That the Council’s Central Committee . . . approve a positive statement on the Council’s position on social and religious issues and to ensure the widest possible hearing for these positive declarations.

At the close of the first day, Dr. John Mackay, well-known president of Princeton Seminary, addressed the Conference. He pointed out the dangers of foisting Western patterns of church organization on the Asiatic Churches, basing his opinion on his recent visit to the Orient. Dr. Mackay, who is also

president of the International Missionary Council, pointed out that the older Asiatic religions such as Shintoism, Buddhism and Confucianism have nothing to give for such a revolutionary period as ours.

Before adjournment Dr. Fry reported that several of the large Eastern Universities have presented plans for housing the next World Council meeting, scheduled to be held in the U. S. in 1953. The choice narrowed down to a few, of which Cornell and Northwestern loomed as strongest possibilities.

### III.

The temptation to add an editorial to the foregoing bare facts is too strong to resist. If ever anything comes of the World Council, and we pray it shall, we who are living in our time are privileged to witness movements and conferences whose importance and magnitude are on a par with such historic happenings as the Christianizing of Rome, the Councils of Nicea and Worms, and the modern missionary effort. This will easily be seen centuries from now. It is not so easy to discern it at this early stage. In one of the Section reports it was pointed out that our study should reach “into the thought of pastors and of the more thoughtful lay people!” It has always seemed true that lay persons welcome the ecumenical idea with less difficulty than leaders. We must of course caution ourselves against oversimplification and over-enthusiasm; nevertheless, the World Council, starting with Amsterdam and moving on into the future, is of much greater import than most pastors and lay people realize.

Of course, the ideal of unity is not to be accomplished simply by joining two weak groups in an effort of gaining one strong one. (This has actually been proposed and tried!) Vast, far-reaching implications are involved, including the perplexing one of inter-communion. Inter-communion is, in fact, the subject of a whole separate Study and Commission of the Council. The rifts between sects are not always trivial, though it is quite dismaying for the younger generation to see the abashed but resolute reluctance of the Danish Lutherans in this country to absolve their indifferences. It was a pleasure for the writer to greet the representative of our sister synod and to exchange whimsies on the perversities of fate which permit us to join forces in such a Conference, but which keep us separate locally after a half a century.

It was interesting to note that the word “compromise” was never used at the Conference, as though by pre-arrangement. But the spirit of compromise was never absent. It was a privilege to become acquainted with the foremost leaders of the American church scene. Of course, rubbing elbows with the great is no guarantee that some of the greatness will rub off. But it is entirely possible that great ideas might. Despite this writer’s great love for and trust in Lutheran doctrine at its best, and whatever pride and prejudice are involved in it, he feels humbly that in representing the Synod at this meeting he has seen the ecumenical vision. That vision is succinctly expressed in one of the closing prayers: As we draw closer to Jesus, we will draw closer to one another.

# Re-thinking Lenten Thoughts

By Rev. Holger M. Andersen, Wilbur, Wash.

In the April 5th issue of Lutheran Tidings there appeared an article entitled, "The Cross and the Self," which is so misinformative that I feel compelled to make critical comment. I shall phrase my criticisms as they arise in sequence following the outline of the article. There are at least a dozen points, but we shall confine ourselves to only the more important ones.

The first point has reference to M. K.'s discussion of the place of pain in modern psychiatry. Is it possible that M. K. believes that Jesus was an ascetic; that he looked forward to crucifixion? Psychiatry like medicine seeks to alleviate suffering, AND it helps people for whom pain is UNAVOIDABLE so that physical handicaps may not also become mental handicaps. The question is not: Do you or do you not want pain? The question is: Since you, as mortals, will be subject to pain, will you overcome it, or let it overcome you?

The second point has reference to the difference between Peace of Mind and the Peace of God. I consider it a peculiar anomaly that we can nod our heads in agreement when an M. D. is quoted as having said, "I only administer the medication, God does the healing." And then protest that the healing of the mind by a psychiatrist is not the Peace of God. No doubt if a Pastor-Psychiatrist says, "I only probed his past, God performed the catharsis," we would again agree that here was an instance in which the Peace of God rose to the bait of the psychiatric hook.\*

Third, M. K. states that psychiatry is interested in making us feel "like a little king in our surroundings." Surely this is gross ignorance of the purposes of psychiatry, or a deliberate twisting of facts to prove a point. By what stretch of the imagination can it be said that helping people whose lives are failures due to some basic maladjustment, to attain self-confidence, and become normal persons again—is to make us into little kings? Is it possible that M. K. is totally unaware of the fact that psychiatry is JUST as interested in restoring megalomaniacs to normality as those with inferiority feelings?

Fourth, the question arises in this discussion as to the place of the self in human life. M. K. states that "Our adventure with human life should have taught us long ago that callous selfhood is bound sooner or later to run counter to the forces which regulate the universe, the self included." Here in one breath M. K. reveals a curious conflict when he points out that self will run counter to forces among which self is included. It would seem that he recognizes a conflict between self and self, but his following discourse does not bear it out. For he states that self must be crucified.

Apparently the above quotation was purely coincidental and was not recognized by the writer himself, as a valid statement. The commandment of Jesus to love our neighbors as our SELF reveals to us that there is a legitimate realm within which the self operates. It is, indeed, when so conceived, one of the mainsprings of all types of human activity in every realm. As with the question of pain in human life, so it is with the place of self in human life. It is not a question of whether we should foster it or kill it. The question is: "Since, as mortals, you possess a 'self' as one of the materials of life, are you going to use it as an end in itself, or are you going to regard it as a power house which can be diverted into useful channels?" The conflict of "self" is a conflict of ends. Too many of us try to repress the self rather than sublimating it.

Psychiatry definitely does recognize that there is a point above and below which the self and self seeking becomes a problem—a "sin," and an unhealthy condition. And here is the curious exception to Jesus' command, for there ARE those who DESPISE THEMSELVES. In fact from the psychiatric view, there are far more cases in their files concerning people who have a low opinion of themselves than with high opinions of themselves. The symptoms which we observe in our neighbors which we label as a "high opinion" frequently turn out to be fronts for a definite weakness within. What makes the SELF loom so large on the horizon is that he who hates his self frequently retreats into a world of his own, while he who is egocentric and becomes a megalomaniac often succeeds in convincing others of his delusion and becomes a demagogue.

M. K. makes the statement, "The Peace of the Crucified—brings freedom, joy, new life, salvation. And that is more than even psychosomatic treatments can give." I am unable to see how, or where or when there has ever been the slightest relationship between these qualities and the treatment mentioned. One might as well say that cows milk is more than a bull can give. Psychosomatic treatments are relatively new under the sun, and purport to be the treatment of physical illnesses which originate in the mind.

One last point which should be mentioned. M. K. should be reminded that **psychiatry** does not set itself forth as being a science. It is simply a theoretical structure within which disorders of the mind are classified and dealt with. **Psychology** is today making a bid to be recognized as a science, and it is now possible to get an undergraduate science degree in this field at some universities. Generally speaking, however, none of these pursuits are as yet recognized as sciences.

\* (For a more detailed discussion of this point see a subsequent article to appear in L. T. entitled "Peace of Mind.")

# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## Veiling Of Woman

"But I would have you know, that the head of every man is Christ; and the head of every woman is the man; and the head of Christ is God.—For if the woman be not covered, let her also be shorn: But if it be a shame for a woman to be shorn or shaven, let her be covered." I Cor. v. 3, 6.

St. Paul, the apostle of the gentiles, has been depicted as an enemy of womanhood. This misconception is gradually disappearing. Upon closer scrutiny, we shall eventually proclaim him an emancipator and a protector of womanhood. The misconception has arisen, I presume, because of St. Paul's advice to his former congregations in regard to marriage, the sacredness of home-life, and woman's subordination to man.

It was this teaching of equality of men and women that caused the discontent and trouble at Corinth. One must be cognizant of the fact that subordination is not inferiority. I have known many classroom teachers who are better teachers than their superior administrators, namely, the principals, superintendents, and supervisors. SUBORDINATION TO MAN does not mean WOMAN'S INFERIORITY TO MAN. It should mean EQUALITY with a tinge (and a large one at that) of RESPECT.

St. Paul emphasized the family as the main unit of any society. The family is legalized and propagated through marriage. We speak of the "holy bonds of matrimony." We think of bonds as binding, equalizing two lives, but assuredly not minimizing, subordinating in an inferior sense the one to the other. Our modern society deteriorates only to the extent that the family does.

Then there is the early custom of the veiling of women in public that has likewise caused dissension and misunderstanding. We must remember that this was only a trivial custom of dress, both local and temporary in scope. We have made this custom of dress a principle of subordination, bordering upon a principle of inferiority. We are so prone in all our Christian teaching to retain and exalt the trivial such as the veiling of woman, the quietness that women must assume, so we are told, in public, especially in the church. And while we exalt and emphasize the trivial, we ignore and forget the important, the ultimate—that which is the solution to many of our present misconceptions and "ulcers" in society.

St. Paul has championed womanhood. His thirteen letters are the proof of this statement. In the two epistles to the Corinthians, often referred to as the Hymns of Love, there is passionate evidence thereof. The letter to the Galatians is that of a fugitive in prison in the deepest sense. The next letter, that one to the Ephesians, stresses unity in church, love in the family, and cooperation in the community. Paul's letter to the Philippians is correctly labeled "the letter of joy." One recognizes the essence of Christian faith

in the letter to the Colossians. In the letter to Philemon belief transforms all life, according to St. Paul. The two letters to the Thessalonians emphasize world evangelization. They should become very popular epistles within the next months in our little Synod, at least. The Pastoral epistles are likewise steeped in general instructions concerning relationships between man and woman. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." I Tim. 2:10. Let us not be misled when we continue in that scripture passage and find this "But I suffer not a woman to teach," (V. 12) Note the comma and not the period that follows—then read the rest of Paul's advice to women. Surely St. Paul championed rather than condemned womanhood. "Go thou, and do like wise."

Marie M. Hald.

## News From Mirage Flats, Nebraska

Although we have no Mission Society, perhaps some news of our Ladies' Aid will be of interest to the readers of "Our Women's Work." Our Ladies' Aid Society is thirty years old and yet in some respects is very new because of the rather unusual circumstances here on Mirage Flats. The membership has grown by leaps and bounds during the last couple of years, so we shouldn't be lacking in energy and new ideas. We are very grateful to the older members for keeping the Aid alive during the years when there was no minister here. Now it helps to serve as a meeting place for the women folks of all the new families moving into the community, and helps to acquaint the whole family with the work of the church and its members.

Mission work has not been stressed as it is felt that in a sense this is a mission field in itself. However, we do try to donate from time to time to such groups as the Children's Home in Chicago, Children's Welfare in Omaha and Nebraska Children's Home, to which institution we sent a shipment of canned goods, and we have sent several boxes of clothing to Germany to be distributed by Mrs. Arild Olsen.

Perhaps our biggest responsibility in a practical vein is keeping the church and community hall clean. During the past year the floor in the community hall was sanded, calling for long hours and lots of elbow grease. The basement and kitchen were painted in time for the Young People's convention in August. Rural electrification has benefited the Aid in that we now can cook on an electric stove, donated by one of our members, rather than fussing over the old coal range!

It gave us great pleasure to be able to give \$500 to our church at the end of the year just past. The

congregation has just put asbestos siding on the church and still has some debt, so we were happy to help out.

There are various occasions for the Ladies' Aid to earn money, as many outside groups rent the hall for meetings and often ask the ladies to serve lunch. Also, we had a dinner and bazaar in town which was well attended—who doesn't like a chicken dinner?

During the year the Ladies' Aid sponsored a concert by a young German opera singer, the bride of an American soldier who now lives in our section of the state. It was an inspiring evening, the kind we have too seldom.

Although our members come from all parts and all kinds of churches, we hope in time to become better acquainted with the work and with the members of the other Ladies' Aids and Women's Mission Societies in our Synod.

Mrs. Eileen Smith.

## There Is A Difference

### II.

It ought not be necessary to stress the difference between the congregation of believers and the secret society. It would not be necessary if the congregation had at all times kept this difference clearly in mind, but it has not. On the contrary the congregation has so long kept silent on this subject that even its own members now hardly see the difference, but regard the congregation as a man-made organization, even as the secret society is a man-made organization. I have been present at a meeting of a congregation where a member referred to the congregation as "this society." This, I am afraid, was not a slip of the tongue but rather an expression of the general conception. If anyone differed in this conception, he did not there say so.

But who **did** start the congregation of believers on earth, man or God?

It is necessary to know only the rudiments of Bible history to know also that it was not the disciples who took the initiative on that day of Pentecost in Jerusalem when the congregation of believers came into being. It was God who took the initiative. Indeed, the disciples **did** come out and speak to the people, and after they had spoken 3,000 joined the congregation of 120 which had come out of the house. But something had happened to the 120 in the house before they had come out. They had been baptized with the Holy Spirit as Jesus had promised when he had said: "You shall be baptized with the Holy Spirit not many days hence." Tongues as of fire had shone forth and had sat upon each one of them, and they had been filled with the Holy Spirit. Then it was that they came out and spoke the mighty works of God even as the spirit gave them utterance. That is, they told what God had done and was doing to save fallen man so that he might get back into Paradise and again come to walk with God in the cool of the day.

Who, then, started the church of Jesus Christ on earth, God or man?

Not only has God himself started the congregation of believers on earth, but it is he and none other than he who keeps it alive and going.

How?

By constantly giving forgiveness of sins and life eternal to everyone who comes to the font. In that way he constantly adds members to his church. Can any man-made organization mediate these gifts?

And it is he and he alone who keeps the members alive in the life from heaven.

How?

By nourishing the life from heaven with food from heaven. Does any man-made organization have the food from heaven entrusted to its members by God to give to members? Jesus gives us his life blood and thus he keeps us alive even as by blood transfusion the sick person is kept alive by the life-stream from the person who is well. Do the members of any man-made society stand in such a relationship to him who has eternal life that they can be the intermediaries to implant this life and to nourish it at the proper time?

God started the church on earth and it is he that keeps it alive and going.

Now, I know that almost no one will dispute this statement. It is taken for granted. That, exactly, is the trouble. We take such statements about God for granted **in theory**, but do we live and act upon them? Do we draw the consequences? And what are the consequences? What are and what should be the consequences of this declaration: "We believe in Jesus Christ, our Lord?" Should not the consequence be that we let him govern our lives? If it is God who started the vineyard and keeps it going, if it is he who made us each one different from all others to do each his different work, will not God have the best oversight over the vineyard; will not he know better than we where he wants each worker; what he wants him to do and how he wants the work done? Should we not ask him each morning where he wants us and what he wants us to do? And when we lay our own plans and follow them instead of asking him who knows, are we not following the way of the members of man-made organizations, wiping out the difference between these organizations and the church of the living God?

They **have** to lay their plans themselves; they have to carry out their plans, by own human strength; for their organization is of human making, not of God.

Nor is it possible that God can come to direct them as an **organization**. Their make-up is the opposite of his organism on earth. He says: "In secret have I said nothing," they imprint upon the minds of their members that they may say nothing about the society's secrets except in secret. His disciple says, "This has not been done in a corner," meaning the works of God for the salvation of mankind have not been done in secret; they say that all their work must be done in a corner, secret from the eyes of other men. Will the Spirit of God who speaks openly to the World through the mouth of the church, will he want to be present in the secret chambers of the society? Will

he want to speak there? I mean will he be able to use the mouth of any member to speak there?

On the contrary, Jesus has warned us not to believe that he is there: "So, if they say to you—'Lo, he is in the inner rooms,' do not believe it," Matt. 24:26. What rooms can be more "inner" than the ones that have an outer watch and an inner watch to guard against any ray of public knowledge penetrating into what is happening at the secret doings of the society?

And the members of the secret societies would have us believe that Christ is there with them. They have alters, chaplains, scripture, hymns and prayers. They say to us, as it has been said to me, "The lodge is as good as the church." One church member has said to me, "If I had to choose between the church and the lodge I would choose the lodge." He probably believed that Christ was in the lodge as he is in the church. But let no man be deceived. The lodge's service is only a caricature, can never be anything but a caricature of the service in the church as long as they have neither baptism nor the Lord's Supper, but only imitations of the same.

There is quite a difference.

Next time the initiation in the church and the initiation in the lodge

Valdemar S. Jensen.

## This Business of "Standing Against"

Some time ago the Rev. Marvin Nygaard let it be known through Lutheran Tidings that we of the DELCA are classified as the church group which does not stand against anything. That certainly sounds bad. It seems that there must be something seriously wrong with us. We had better do something about saving our reputation. To begin with, let us take a good look and see what this business of "standing against" is all about.

Is "standing against" a true mark of the sincere Christian? Some religious people insist that we are putting our light under a bushel if we do not "stand against" smoking, movie-going, modern bathing suits, dancing, profanity, drinking, gambling, and all sorts of merry making. Others equally religious, maintain that we must "stand against" the profit motive, free-enterprise, lodgery, socialism, capitalism, rotten politics, militarism, machinations of diplomats, inhumanity to animals, and so on ad infinitum. It seems to me, that if we are to be crusaders against all this and that and everything which is not in absolute alignment with the gospel of Christ, then we would be so exhaustingly busy fighting the battles of the moral bulges that we should have no time for the Christian life. Is that what it means to be the salt of the earth, that we are to lose ourselves in "standing against" all the world's corruption and rottenness? Somehow it just does not seem right.—Let us look around some more in order to become better orientated so that we, too, may "stand against" in the proper manner.

The apostolic church stood against heathenism and all its abominations. It made wonderful progress until it failed to "stand against" worldly powers; after

that it sank back. Its monastic "stand against" worldliness did not work out so well. Then came the crusades, the high water mark of "standing against," and what an awful error it was! On top of that exertion the church fell asleep for a few centuries. It tolerated inner rot, but was dead set against every attempt toward spiritual awakening. In the inquisition it took a militant "stand against" all spiritual-mindedness, heretics and witches. When the light of the renaissance and the reformation spread across Europe, it stood firmly against all enlightenment and religious freedom. Since that time it has stood against itself in particular, and against the world in general. During the last century or so it has taken "stands against" on both sides of several fences. It was for and against slavery, it was for and against imperialism, for and against industrial abuses, for and against socialism, for and against wars, for and against social reform, for and against equal rights for women, for and against scientific investigation, etc., etc.

Where are we at now? It seems that we had better make mighty certain beforehand that we have the right mind to "stand against" with.

What about Jesus? Did He consider "standing against" as a first-line spiritual duty? Well, he did not teach us in His Great Prayer to ask for power to "stand against." There is nothing in the beautitudes about the blessedness of "standing against," and the rest of the Sermon on The Mount is strangely silent about it too. Could it be that He forgot about it! No, not entirely; He did issue a warning in the parable of The Wheat and The Tares, that we had better let them grow together until the harvest though it is terribly aggravating.

It is quite evident that Jesus did not consider Himself a moral reformer sent to wage constant warfare against all the unrighteousness which flourished around Him. He left that business pretty much to his opponents. They were experts at it. The righteousness consisted chiefly in being against everything and everybody who was outside of their own party, and especially against Jesus, since He found faults with their "stands against." Theirs was a spirit of fierce regimentation; His was a spirit of unwavering good will. He was seeking to bring men in under the law of love and spiritual freedom; they were busy bolstering the God-given commandments with hundreds of restrictive regulations of their own against their fellowmen; 660 plus for daily observance. If there ever was a religious group who was determined to "stand against," it was the scribes and the pharisees. Yet the Master warns his disciples: "For I tell you, unless your righteousness exceeds that of the Pharisees you shall never enter the kingdom of heaven." In their religious fervor the Pharisees were concerned about not causing a frown upon the face of God, but their hearts turned cold and their consciences callous against their fellow men. When Jesus noticed the same spirit crop up in his own group, He reprimanded them severely: "You do not know what manner of spirit you are of, for the Son of man came not to destroy men's lives but to save them." The religious rulers were utterly at loss in comprehending why Jesus was so lax toward sinners and all forms of unrighteousness. He quotes

them: "The Son of man has come eating and drinking; and you say Behold a glutton and a drunkard, a friend of tax collectors and sinners! --" That was not enough of a "stand against" to suit them.

Jesus, on his part, accuses them of standing against the wrong things! They were in dead earnest about removing the motes from the eyes of others, but failed to notice the beams in their own.—They were very meticulous in cleaning the outside of the cup, but overlooked the abomination on the inside. They fished out the insect which had drowned in the winecup, but swallowed without wincing the hairy, stinking camel that floated along side of the insect.—No this business of "standing against" seems to be a rather involved affair if it is to be done right. It seems as though it doesn't hurt the devil much, but perhaps it does "clip his fingernails" as Christen Kold said.

Who are the people who identify Christian life with this business of "standing against?" Invariably it is people who hold a theology which drips with blood and seethes with hell. They preach the gospel with gusto, but it seems that the deep, rich, warm, quiet spirit of Jesus has had little chance to register in their minds. It is his words they use, but they have manipulated them until they suit their own little spirit, and they call the product "the infallible Word of God." When they call the Bible that, it is not the Bible in and by itself. It is rather a synthetic product of everything in the Bible processed by their mentality, approved by their interpretation and framed by their theology; that and that only is "the Word of God."—It is not nice to say this, I know, but honestly, sometimes I have a feeling that they stand squarely against the Spirit of Christ.

Didn't Christ ever "stand against"? Certainly, but he stood as a spiritual reformer and not as a mere moral reformer. That makes a world of difference. The former believes in spiritual freedom, the latter believes in moral restrictions.

"Where the Spirit of the Lord is there is freedom." On the surface of it, everybody knows what freedom is. Even the animals know it. But to know spiritual freedom, that seems to be given to comparatively few. And yet spiritual freedom is a paramount factor in all aspects of true Christianity. Only through spiritual freedom do the attitudes of the individual become rightly related to himself, his God and his fellow men. When that happens, you can tell it on him, that he knows what spiritual freedom is. "If the Son of man makes you free, you shall be free indeed."

It follows that there are widely different ways of appreciating freedom. 1) To the animal freedom is looseness, absence of restraint and confinement. 2) To the natural man freedom is the unrestricted chance to follow his own bent and gratify his own desires.—Little does he know that he is a slave to his own selfishness.—"He who would win his life shall lose it." 3) The spiritual-minded knows that freedom is the opportunity to strengthen the bonds by which he wants to be tied. He does not want to be relieved of the

restraints which his chosen loyalties and loves put upon him. He finds his very freedom in living for them. Therefore he wants them strengthened.—"He who loses his life—will win it."

As stated above, spiritual freedom is a paramount factor in all aspects of true Christianity. It makes a decided difference in this business of "standing against." 1) A police force is organized for the specific purpose of "standing against" law breakers and to take their freedom away from them by brutal force. 2) Moral reformers are also organized to "stand against" sinners, breakers of the law of Moses or any of the other innumerable regulations which have been added to the moral code. The reformers may use coercion—they usually do.—In order to force their will and ways upon the sinners, they want more laws and regulations made. 3) The spiritual reformers are but loosely organized to "stand against." They are guided only in a small part by the civil law and the moral code. They seek to live and act chiefly through the laws of the spirit, which can neither be written nor enforced. Love, grace, mercy, good will, wisdom, patience, etc., etc., are unenforceables. Coercion is helpless in spiritual matters. One does not live by the unenforceables except by one's own free assent. The moral reformer is wrong when he tries to force spiritual convictions and loyalties down the throats of sinners. The unenforceables do not "take" that way, nor do they take by fencing the sinners in with more laws and restrictions. That is the reason we find so many sorry contradictions in the lives of "good people":—A leading church woman may "stand against" movies on Sunday, and be the worst gossip in seven counties at the same time. She has not assented to be merciful toward fellow sinners. A prominent pillar of the church may "stand against" new-fangled ideas in religion very firmly, and talk loudly about "the infallible Word of God" and still grind the faces of the poor in the dust. Little does he realize that by failing to assent to live by neighborly love, he is also "standing against" the Spirit of Christ.

Didn't Christ ever "stand against"? Yes. He was deeply and unalterably against sin, but He never sought to force His own conscience upon any one; He sought instead to create a conscience within others that they might live by it. That could not be done by "standing against" them. He never mistook rigid observance of the moral code as a valid substitute for real goodness of heart. No one ever took a stand for spiritual reform like He did: "Truly, truly I say unto you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh, and that which is born of the Spirit is spirit."

In conclusion—in learning to "stand against" we can find no better teacher than Christ. If we learn how from him, we may find ourselves like him "standing against" those who "stand against."

Marius Krog.

Lake Norden, S. D., April 25, 1950.

## Lutheran Commission Evangelism

By Alfred L. Grewe, D. D., Publicity Director

### TO THE END OF TIME

The Lutheran Commission on Evangelism, representing the eight groups which comprise the National Lutheran Council, held a meeting of tremendous importance in Chicago on February 27 and 28. On the second day of this gathering five of the eight presidents either were personally present or else officially represented. After careful and prayerful analysis the recommendation to continue the Lutheran Co-operative Evangelism Program beyond 1950 will be presented this year to all eight groups at their national conventions.

This action was taken because "the present results of the cooperative program of Evangelism recommend its continuation and assure us that the results of the program will be cumulative." The Rev. C. P. Rasmussen, Executive Secretary, reported "we are seeing constantly enriched and spiritually enlarged program results."

Since December, 1948, forty meetings have been held with state planning boards, involving eight hundred Area Directors. Eleven Seminars, two-day training courses for Area Instructors, have been conducted, involving eight hundred Area Instructors. Two hundred and sixty-three Pastors' Conferences were held across the nation, with 80 per cent of all National Lutheran Council clergymen in attendance. Reports on attendance at the institutes for Lay Visitors are being received daily in increasing numbers. The average increase in new members was 38 in the state of Wisconsin. Scattered reports received from various sections of the United States and Canada, coming from 407 congregations, reveal an average increase of 21. If every congregation of the National Lutheran Council could receive that many through visitation evangelism, it would mean 223,672 new members for the Lutheran Church in one year. And there is really no reason why this should and could not be repeated annually.

On the basis of our experiences we can now divide the congregation of the National Lutheran Council into three classifications. First, those which participated actively and had favorable results. We are confident that this group will continue the program permanently. Secondly, churches which participated but experienced limited success. There may have been many valid reasons why the program was only partially successful. Very often not enough time was given to the careful selection and training of lay visitors. There were instances where the church council was rather half-hearted in its support. In some cases the congregation was not alert to its missionary responsibility to the community. Whatever the cause may have been for limited success, may it always be remembered that evangelism is the basic work of the parish. It is never finished. If the program was not very successful the first time, it should be repeated with a more prayerful preparation. Thirdly, those which did not participate. There may have been a special drive for

funds that used all the lay leadership. In some instances the parish was vacant. Unfortunately, however, "in many instances indifference was cause of the lack of participation," according to a statement made at the Chicago meeting. Whatever may have been the reason, the fact remains that there was no participation in accordance with Christ's great command, "ye shall be witnesses unto Me." Fortunately, it is not too late to begin now. The literature was not prepared for a certain year or for a certain time of the year. Its value remains the same in 1950 and thereafter.

Years ago we could build strong congregations by gathering the Lutheran immigrants. Today we must work primarily among the unsaved by witnessing unto Jesus. And this is the real reason why the evangelism program must be continued to the end of time.

## Lincoln, Nebraska, Is Calling

It is encouraging to hear news from Lincoln, Nebraska, from a group of young people who are at the present time living there while they are receiving their college education. But on the other hand it is to me disappointing to think that we have so many there who feel the ties with our synod and are unable to spread that influence in a church group except through the Lutheran Tidings. Lincoln, too, has been my home for nearly twenty years and I, too, felt a longing to be in contact with my church group. But I had to live on memories which fade fast when they are not nourished by the same inspiration which in the beginning kept that spirit alive. In fact, after about ten years I had almost lost complete contact with the Danish synod.

Of course, many of you can say that Davey is not so far from Lincoln and that I could go out there. I could have gone out there and I know I would have received a hearty welcome but I had no way of getting there. I wandered first from Lutheran church to Lutheran church without feeling at home in any of them. Then I wandered to other churches and finally lost interest in most of the churches because everything seemed so different from the church I had grown up in. I wonder how the young people from Grand View College feel now? I know some feel the same way I did and most of these young people are not going to Davey to church for the same reason I didn't.

A little over four years ago when I went to Davey as a minister I suggested to members of the Home Mission board that we had need for a church in Lincoln and that I thought then would have been a good time to do something. However, it was, as I understand, only briefly discussed, and then decided nothing could be done about it until there was a request made by the people there. Now may I ask the Home Mission board if they think most people understand what is necessary to be able to get Home Mission assistance? You must remember most of these people who have moved to Lincoln are dropped as members from their original congregation and most do not receive Lutheran Tidings after that time. How

are they to know what is going on when we drop them so completely?

Another argument handed me against a mission field in Lincoln was that we wouldn't be able to find a location without infringing on other Lutheran territories. I suggested two locations at the time but a long "Ah-h" was sounded, which quickly faded out. (Since then both locations suggested have been taken over by other Lutheran bodies). Of course it was natural that I did not know anything about it — I had only lived in Lincoln for twelve years then and knew every street in the city.

I do know another thing that since I came to Lincoln there have been many people who have moved in from Cordova, Marquette and Davey who no longer have a church home which they can say is like their home church used to be. How many more will move in during the next ten years is a question but I am sure there will be many. If we had only received half of these people in the last ten years we would have had a church in Lincoln which probably would have been as large as many of our city congregations throughout the synod. Lincoln is a church minded city. Besides the ones from our own synod we would have received many others from the towns mentioned that did not belong to our synod because of the fact that their friends from home attended there. Friends will seek friends, especially when they come into a new place.

In the future I believe we can expect many more of our young people to come to the university of Nebraska because it is a good school and still not so large that they feel lost as they do in many of the larger schools. I know we cannot build a church just for students but I wonder if the Home Mission board couldn't contact some church in Lincoln to see whether or not it would be possible for the pastor at Davey to conduct earlier services until something more permanent can be worked out. You who have a son or a daughter at Lincoln would probably be happy to know there was a church for them like the one at home where they could enter and worship as they were used to doing. You, too, are contributing each year to the Home Mission work so why don't you voice your opinion?

It would not take too much of the Home Mission's funds to survey this field and I believe there is a crying need for some worship services there for our people. I know the people are there, all it takes is the interest of the Home Mission board to get it started. If everything works out right Arnold Knudsen will be going to Davey in June and I am sure he would not ask any unreasonable sum to survey the field. I can supply you with many leads should you be interested. I can assure you this will not be as much of a wild goose chase as you have been on before. I know some of your members will be willing to try it, so why not venture out, for a change, on a Home Mission project that can be successful.

**Gudmund Petersen.**

## American Architecture . . . ?

Not even the discourses of the great philosophers have decided for us what Beauty is in such a way that it would include all the instances where we may find it. At best we have only reached agreement on SOME of the things Beauty is. And rightly so. If we could contain it in a set definition it would become static because the creative minds of the future would be denied the right to create new expressions and interpretations of Beauty.

The more we are familiar with the known rules for judging what is beautiful and what is not, the more authority our opinions carry, but even the critics cannot determine what the people will in time come to accept as part of the world's store of Beauty.

No one can say to V. S. J. that he MUST think the new GVC dormitory or the addition to the Old People's Home are beautiful, but neither can he, on the basis of the objections he presents, condemn them as unworthy additions to the originals.

When the original GVC was erected almost every school, hotel, institutional building and wealthy home in the U. S. was a copy of Classic or European architecture . . . and if the latter then it was a castle! America's newly and fabulously wealthy families were not only copying castles, sometimes they even imported whole "chunks" of them to incorporate into their replica.

Why? Because they wanted to impress others with their wealth and at the same time rob it of its "crude" newness. So they built homes copied after the castles by which the Feudal noble displayed his wealth and power in contrast to the huts of his serfs. In those days a castle was also a fortress and as such needed towers for "lookouts" . . . sometimes there were also gargoyles on the roofs or gates to frighten off evil invaders. When the Astors, the Vanderbilts and the Potter Palmers built their colossal mansions they didn't need these towers for defense purposes but they copied the castles right down to the Coats of Arms because they were the new social leaders trying to give themselves the pomp of an old aristocracy. Then the not quite so rich copied these mansions, and so on down the social and economic ladder until every middle class home built about that time boasted at least one "cupola." In fact so persistent were the forms of that time that the Chrysler skyscraper has gargoyles on it . . . to be sure they are very modern ones, chromium plated! I wonder if they'll be useful in scaring off an "H" bomb!

Gradually people's taste outgrew the theory that if one piece of fret-work made a house more beautiful ten would make it ten times more so. This idea reached its ridiculous heights in that aberration, the Ginber-bread house, the ugliness of which proved even to the common folk that ornateness did not mean beauty in architecture.

An American architect, Sullivan, is credited with being the originator of what we call "Modern" or "Functional" architecture. The thought here is that

a building should be designed to accommodate most efficiently the activity for which it is to be used, and that its beauty should lay in perfecting the design of its basic construction rather than by adding ornamentation. Some have called this new concept of beauty in building the reflection of the "Democratic Ideal."

Now L. T. is not the place to publish a discussion of Modern vs. Traditional Architecture. I only gave this very cursory background sketch to show that the forms of the past could and did represent as much of the spirit of material wealth and aggrandizement as does the modern skyscraper. Castles as castles are acceptable as some of the finest or most beautiful, if you wish, of their time, but I cannot agree that to copy one today is to give the youth of a Democracy something to look at which would be an "inspiration to the enrichment of their souls either ethically or esthetically."

Even as much do I disagree with V. S. J.'s statement that we should, in 1950, build an American school in the pattern of an ancient Danish castle because it is our responsibility as descendants of Danes to perpetuate their old forms. Many an immigrant, it seems to me, has enshrined the culture of their land of birth as of the day they left its soil. But the clock did not stop in Denmark that day or any since . . . they too moved into the 20th Century and sometimes faster than the Americans. To decry the new we see about us as peculiarly American is to admit we haven't kept in contact with developments in the "Home" land.

Do they build copies of old castles in Denmark today? Note the travel films and how proud they are of their new functional apartment buildings. Scandinavian countries were alert to the value of this new architecture earlier than America where it originated. Surely their ready adoption of it should be an endorsement to all those who feel we must develop in a way commensurate with our "Danish Heritage." To me that "Pee wee" minaret represents not an insult to the past but a salute to it . . . and as big a one as you will find on a building going up in Denmark itself today.

Margaret Hisey,  
Chicago, Ill.

## Layman Topics

By B. P. Christensen

"PASTORAL INSTITUTE"

You will very likely react to above heading, and ponder what a layman could have to say about a Pastors' Institute. Well, I will tell you if you will keep reading.

Because of other business pertaining to our synod, it was my good fortune to arrange the trip to Des Moines during the week of the institute April 11 to 13. The main thought had been to share the cost of travel with my pastor, Rev. Richard Sorensen, who makes it an annual "must" to take in this inspirational and very highly educational feature of our synod program. I was greatly surprised when Dr. Johs. Knudsen asked me to be sure to attend every meeting I could, which turned out to be all of the scheduled lectures,

as my committee assignment could not take place until the institute had adjourned.

I was indeed amply rewarded for my attendance. Even though a mere layman I received a very enlightening "short course" in Biblical history, interestingly enough given in every day language to be grasped by even me. I shall not here attempt any elaborate news covering, because my object in bringing it up at all is what I should like to propound here. I have said that I considered it an enlightening short course. Well, to the pastors that I later talked to about it, it appeared that they considered it a valuable Post-Ordination Study, which enables them to carry home with them a substantial matter of new material for sermons to be given their congregations throughout the year, until next institute arrives again. Thus our seminary is carrying on a continued broadening program for our pastors, and we at home reap a great benefit from this program indirectly. Our pastors are kept up to date in new developments within the scope of their profession. The discussions that the several lecturers provoked were further testimony to their effectiveness in keeping the pastors alert to debatable questions.

I was happy in the opportunity extended me to be present.

Since arriving home, and getting into the hum-drum of synod statistics it dawned upon me that less than half of our pastors were present at this institute. I have inquired into the reasons for that, and find that in nearly every case of non-attendance, the reason for not so doing was the cost of the trip to Des Moines. Pastors had not been urged to go, as far as their congregations were concerned. They could not undertake the expense entirely on their own. In my humble opinion, every congregation should grasp quickly at the chance to thus send their pastor. He will come home a better preacher, I can assure you.

It also occurs to me, that these Institutes might perhaps be arranged upon a regional basis, say three such within geographic scope covering our entire synod. By so doing, both cost of travel and time involved would be cut by most of those attending. But above all, it would enable EVERY pastor to attend. I realize that it would cost more to have these various speakers give three lectures instead of one, but why not also invite in such laymen workers as would care to come, and thus swell the registration for the purpose of paying the difference in cost to speakers. I should like to see it done. It appears to me it could be a great service worthy of all efforts for the benefit of as many as possible.

To bring the program closer and within reach of all desiring to attend would certainly prove very beneficial.

Perhaps it would be well to give some thought to this suggestion by those who have charge of the Institute, and likely the name of it should be broadened out to give full meaning to its future possibilities.

## Report On Conference Of "Council Of Seamen's Agencies"

Mobile, Alabama, March 7-10, 1950

By Rev. Povl H. Baagoe, Seamen's Mission, New York.

The name of Mobile was not taught in the schools of Denmark. In order to locate myself, when I arrived at Mobile by train, I turned my steps to the library the very first day. It was closed. But after some energetic knocking on the door, it was opened. I found an elderly and very polite lady in the special library for scientific research. To my question about books about Mobile, she answered by placing 16 old

and new, large and smaller, books on the table before me. That satisfied me, and I had plenty to do the first couple of hours.

From these books, I learned that Mobile was the first capital of Louisiana, that it had existed under five or six different flags, and that its name probably means "paddler," which immediately stirs the imagination of anyone connected with the seamen's mission. Even in early Indian times, the rivers, the bay and the sea attracted the inhabitants. Under the French, the Spanish, the English and the American rule, people's eyes have been turned to the surrounding waters which has made Mobile the city it is today.

In the year 1834, an old seaman from Mobile wrote a letter to the American Seamen's Friend Society in New York, asking that seamen's work be taken up in Mobile. In response to the call, a pastor was sent to Mobile with the purpose of conducting services on board ships in the port. The first Seamen's Church was built in 1845. The Seamen's Mission moved in 1919 to a well located mansion on one of the main streets. At that time, it was connected with the Seamen's Church Institute in New York, and changed its name to the "Seamen's Church Institute of Mobile." Thirty years later, in 1949, a new modern building was inaugurated as the "Seamen's Club of Mobile." There are three specific things which might be mentioned about this building. All rooms are air-conditioned, and have their own private bath. All furniture is fireproof, and on the third floor, there are accommodations for seamen's families. The third point to be mentioned is that the building cost a million dollars. Everything about the building has been worked out according to the idea: "Treat the seaman as you would like to be treated yourself."

The first day of the convention, the chapel was dedicated by the Episcopal pastor of Mobile, Rev. E. L. Pennington. The sermon on that occasion was delivered by the director of the Sailors' Institute of Montreal, Rev William McLean. He mentioned that when ships pass, they signal to one another "Where are you bound for?" That is the question for us and is the work we stand for. The lectures and discussions were "framed" by two very important addresses. The first was delivered by Rev. Raymond Hall, director of the Seamen's Church Institute, New York. He emphasized the work of the seamen's agencies started because of the religious need of the seamen. Much may be changed, but that need will never be changed, and it is my hope that this will continue to be the keynote in our work.

Rev. Olav Brandt of the Norwegian Seamen's Church, New Orleans, was one of the last speakers. His subject was: "The Place of Religious Services in our Program." The work of the Scandinavian Seamen's Churches may seem different from the work done in America. Our society at home was first named: "The Society for Propagating the Gospel to Scandinavian Seamen in Foreign Ports." Even if the name has been shortened, the work is the same. We cannot determine how the work shall be done. The line has

been chosen by those who sent us, and they expect us to follow that line. They would be greatly surprised if we were to invite our seamen to play cards or to dance. You may ask how can we get the seamen to come if we do not use that kind of attraction? The answer is that it all depends on the personal work. The most important thing in our work is visitations to ships and hospitals where personal contact is made. We are ambassadors of Christ, and we must bring the message of Christ to the seafaring personnel away from home.

Between these two speakers who both struck the keynote of our work, there were discussions on various subjects: "What do the operators, the unions, and the public expect of us?" "Method of financing the work" "Agency cooperation," "The importance of Women's Auxiliaries" and "New Trends in the Seamen's Work." One of the thoughts which was emphasized several times was Cooperation between the Agencies, which is necessary to make the work uniform and strong.

It was strongly recommended to work with community groups. Among these groups, the most essential of course is the Church. At our meetings in the Seamen's Department of the Lutheran Welfare Council, New York, it has been emphasized several times that seamen's mission in the first place is work for the ACTIVE seamen. But in order to do that well, it is necessary to have an ACTIVE church to support the work, not only nor in the first place financially, but active in spirit and work for the seamen. The seaman's place is naturally not in a place only for seamen. Therefore church members must either go to the seamen's agencies and offer their help, or they must invite seamen to their church. What would be more natural for the church than to sponsor a "Seamen's Day," when all the groups within the church could be active? I am sure seamen's agencies in the town would be glad to cooperate and help to invite the seamen to the church. Once inside, and feeling the love of the church members, they might feel so much at home that they would like to come again, even without a special invitation. But here again, it all depends upon how much the church members will be able to come in personal contact with their friends from the sea. Groups in the church may be apt to enjoy their own group of people, whom they know, but the very minute they do that, the seaman will feel lost and out of touch with the church. The ACTIVE church must forget its self and make it home-like for the friends away from home.



## Grand View College And Our Youth

### Grand View College Choir Tour

Well, of course, it's a lot of work and two-hour practices on Sunday afternoons are certainly very trying, but oh, my, it's worth it. The homework that has to be made up? Hard, yes, but—well, here's how it was:

We left school with great joy, a small suitcase, and rain. The first trip was very short and we spent almost all our time singing "Kongernes Konge" and "I Fjerne Kirke Taarne Hist." We arrived in Cedar Falls hungry and apprehensive, but our fears were allayed, for after our warm up our hosts came to take us home and we were fed such good food that we felt satisfied, happy and gave a pretty good concert. But in spite of the contented feeling, we were all pretty scared about the first concert. We'd given them before, but this was different—this was "on tour." We made quite a few mistakes, but no one must have noticed because they gave us coffee and pastry afterwards anyway.

We left early the next morning, and around mid-morning, we stopped for gas, directions, refreshments and so forth, and we noticed a sign which I cannot resist passing on:

You have two ends

One to sit on,

One to think with.

Your success in life depends on which you use—

Heads you win,

Tails you lose.

After the tiring trip to Dwight, we were all just a little disgusted, because by this time quite a few mishaps had taken place. But after eating and cleaning up, we felt better and by next morning we were all ready to go again, in spite of the rain.

This trip was a long one, too, but most of us spent the time singing, telling jokes and sleeping. We arrived in Greenville tired, but this time it was from laughing and giggling. That's how it went—eat, sleep, sing and ride, but that's just the outside appearance. Actually, it was a great experience to be taken in by someone that we didn't know and who didn't know us and to be treated so wonderfully. It was fun to talk about their days at Grand View and to hear about some of the people they went to school with. I would like to thank all the people who were our hosts. You really made us feel welcome, and we appreciate it.

We also had a chance to see some interesting things. In Manistee we went through a salt mine; at Grayling we

saw the fish hatcheries; in Detroit, we went to different places, some to Canada, others to the Ford plant and many to the museum.

Racine was our last stop. We enjoyed the relaxing afternoon there and gave our best concert that night.

We left for home the next day and even though this was the longest trip, it seemed shortest and it was the most enjoyable. We were sorry to get home in a way, but it was nice to see the other kids again. The hardest part of the whole thing was getting back into the study routine.

We're back to work now though, and just the wonderful memories remain. So all the hard work was well worth it.

Bonny Williams.

### STUDENTERFEST

Remember that Studenterfest is May 13 and 14. All friends are invited! Kindly enroll ahead of time to insure lodging.

### Recreation Camp At Danebod July 23-30

The annual recreation institute at Danebod Folk School, Tyler, Minn., will be held July 23-30. The camp opens Sunday night and closes the following Saturday night.

The camp is designed for leadership training in recreation crafts and group activities. There will be classes in many different kinds of craft, in folk dancing and square dancing, leadership technique, etc.

We invite leaders in Young People's work, ministers and others who are interested in acquiring new skills and experience.

The cost for board and room for the entire week will be \$16.00 (with a reduction for a married couple) plus a \$2.00 registration fee.

Please register as soon as possible, or ask for further information.

Enok Mortensen,  
Tyler, Minn.

### From Saskatchewan

Mrs. Martha Sorensen passed away on Sunday, April 10, after being confined to her sick-bed for more than two years. She was one of our active members of the Clouston congregation, always ready to give a helping hand to others. Having known for some time that the terrible disease, cancer, was incurable, she witnessed to us all of her Faith in God and the eternal life. She was naturally concerned especially for her two daughters, Birthe and Helen, who were with their mother and cared for her to the very last.

She had many friends, and many were in attendance at the funeral service held at the Prince Albert Funeral Home. She was laid to rest on the South Hill cemetery.

We have had a very severe winter.

Prince Albert has on several occasions had the lowest temperature readings recorded in any part of Canada. For this reason our services have had very small gatherings.

In spite of the low temperature readings, often 50 below zero and even at times lower, the general health condition of our people has been very good. Mr. and Mrs. Einar Clausen of Canwood have returned from a fine visit with relatives and friends in Denmark. They came back just in time to have a taste of a few real cold Canadian winter days. Now these last few days we have had some thaw.

Greetings,

Vilhelm Larsen.

Canwood, Sask, April 15, 1950.

### OUR CHURCH

**Waterloo, Iowa**—"The basement walls are coming up every day and in a week or so they will be ready to lay the first floor which is all concrete joists" is the latest report from the new Waterloo church now under construction. Cornerstone laying is planned for Sunday, May 14, and it is hoped that the dedication festival can be held some time this summer. Rev. Arthur E. Frost, pastor of the church, writes further in a letter to the editor: "This hillside is now being built up fast. New homes are being started every day and apparently the neighborhood is very interested in our undertaking."

**Granly, Miss.**—Rev. John Pedersen of Danevang, Texas, served the Granly church on Sunday, April 30. Confirmation service was held for five children who have received instruction regularly from Mrs. K. Knudsen, and from pastors who have visited the Granly congregation. Rev. John Pedersen has planned the instruction and has served the congregation 3-4 times during the past year.

**Pulpit Exchange** was observed in the Michigan District on Sunday, April 30. Rev. Svend Holm conducted the service in the Manistee church, and Rev. Paul Wikman served the Grayling congregation.

**Sunday School Institute** for the Sunday school teachers of the UELC synod and our synod of the Chicago area was held in the Golgatha church, 80th and Michigan, Chicago, on Sunday afternoon and evening, April 30.

**Rev. Alfred Jensen, Synodical president**, visited the congregations of the California District during the latter part of the month of April, and he was also the guest speaker at the District meeting held in Solvang during the week-end, April 28-30.

**The Board of Education** for Grand View College was scheduled to meet May 3-4 at the College.

**A Publicity Workshop** for Lutheran Pastors of the eight Lutheran bodies of the National Lutheran Council will be

held Monday, May 15, at the Hotel Savery in Des Moines, Iowa. Some of the speakers and leaders will be: Dr. Ralph Tabor, Washington, D. C., chairman of Division of Public Relations, National Lutheran Council; Mr. Erik Modean, New York, N. Y., Division of Public Relations, National Lutheran Council; Miss Marjorie Teisberg, New York, Dept. of Public Information, National Lutheran Council; Mr. Kenneth MacDonald, Executive Editor, Des Moines Register; Dr. H. W. Siefkes, Waterloo, Iowa.—All our pastors who can arrange to do so conveniently are urged to attend.

The Synodical Board is scheduled to meet in Des Moines Monday and Tuesday, May 8-9.—The Board of Ministerial Training, Jurisdiction and Ordination will meet on May 10, also in Des Moines.

Mr. August Bang, editor of "Dannevirke" and his wife left last week via Scandinavian Airlines System for Denmark. Mr. Bang plans to return to the U. S. A. again in May, whereas Mrs. Bang will remain in Denmark several months.

The Annual Meeting of the Santal Mission is scheduled to be held May 5-7 in the Roseni Lutheran Church, Beresford, S. D. The opening service will be held Friday evening, May 5.

Rev. Marius Dixon, Secretary for the American branch of the Santal Mission, has recently been ordered by his doctor to take a complete rest and will probably be confined to bed for several weeks.

The New Hospital Cornerstone at Mohulpahari in Santalistan, India, was laid February 1. The Santal Missionary reports that about 1200 people gathered at Mohulpahari to witness or take part in the Cornerstone Laying at the new hospital. Government officials and

a large group of missionaries were present. Dr. Hagen writes: "The building work is going ahead nicely. The workers' houses are nearing completion. The nurses' bungalow has its roof on and plastering is proceeding. The school's foundation is in —."

Rev. Svend Holm has resigned from his pastorate in Grayling, Mich., and has accepted a call from Enumclaw, Wash. According to present plans, Rev. Holm will begin his work in the new field on or about August 1.

Mrs. Enselmann, wife of Rev. John Enselmann, died Friday, April 28, in Copenhagen, according to an AP News release. Rev. and Mrs. Enselmann left Clinton, Iowa, March 13 for Denmark via Scandinavian Airlines System. Mrs. Enselmann suffered an attack of incurable cancer, and it was her wish that she might return to Denmark to see her close relatives before her death. The congregation in Clinton and other friends of the Enselmanns gathered more than \$1200 and presented same as a gift, thus enabling Rev. Enselmann to accompany his wife to Denmark and remain there with her during her sickness. Rev. Enselmann resigned his pastorate in Clinton before his departure for Denmark. His future plans are not known. He has formerly been employed in Denmark.

## NEWS BRIEFS

### "THE LUTHERAN" EARNs AWARDS FOR RELIGIOUS JOURNALISM

Syracuse—"The Lutheran," a weekly news magazine of the United Lutheran Church in America, earned two awards for outstanding accomplishments in religious journalism at the 31st annual meeting here of the Associated Church Press, April 12-14.

"The Lutheran" won first place for excellence in makeup and general effectiveness in which category the "Walther League Messenger," independent monthly of the Lutheran Church—Missouri Synod, took third place. "The Lutheran" also shared first place with "Presbyterian Life" for excellence in choice of material, writing and presentation.

"The Lutheran" is edited by Dr. G. Elson Ruff, and the "Walther League Messenger" by the Rev. Alfred Klausler.

### CHURCH OFFICIALS GO ABROAD TO OBSERVE LWA PROJECTS

New York—Three church officials who are engaged in promotional activities for Lutheran World Action are visiting abroad this spring to obtain first-hand information about the situation of the churches in Europe.

The trio consists of the Rev. T. A. Krueger and the Rev. George S. Schultz, Jr., assistants to the director of Stewardship and Finance of the American Lutheran Church, and the Rev. Frank M. Brown, director of Lutheran World

## SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen, 1232 Pennsylvania Ave., Des Moines 16, Iowa.  
SECRETARY: Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa.  
TREASURER: Charles Lauritzen, 222 Pollard Ave., Dwight, Ill.  
TRUSTEE: Olaf R. Juhl, 5557 Blaisdell Ave., Minneapolis 19, Minn.  
TRUSTEE: Erling V. Jensen, 1901 Easton Blvd., Des Moines 16, Iowa.  
TRUSTEE: August Sorensen, Ringsted, Iowa.  
TRUSTEE: Viggo Nielsen, 190 Jewett Ave., Bridgeport 6, Conn.

Action in the United Lutheran Church in America.

Pastor Krueger left on March 31 and will return on May 2, Pastor Brown left on April 11 and will return on May 16, and Pastor Schultz left on April 21 and will return on June 7. All will observe LWA projects in Germany and elsewhere and will report back to their respective churches to stimulate the current Lutheran World Action appeal for \$3,200,000.

## "Valborgsminde" Furniture Fund

We are very pleased with the response from the Ladies' Aids and friends and hereby acknowledge the receipt of the following contributions:

Miss Thora Strandskov, Chicago, Ill. ....	\$ 25.00
Annex Club, Seattle, Wash. ....	25.00
Friends, Chicago, Ill. ....	100.00
St. Ansgar's Ladies' Aid, Waterloo, Iowa ....	25.00
Good Hope Ladies' Aid, Lake Norden, S. D. ....	10.00
C. P. Tostrup, Des Moines, Iowa	200.00
Mrs. M. F. Miller, Withee, Wis.	5.00
Danish Ladies' Aids—	
Withee, Wis. ....	10.00
Omaha, Nebr. ....	25.00
Clinton, Iowa ....	15.00
Ludington, Mich. ....	25.00
Flaxton, N. D. ....	5.00
Luther Memorial, Des Moines, Iowa ....	200.00
Germania, Mich. ....	10.00
Bridgeport, Conn. ....	10.00
Total .....	\$690.00

With greetings and thanks,  
Theo. J. Ellgaard,  
President of Board.

## WANTED

Matron or middle-aged couple to manage Danish Young People's Home in Des Moines. Position will be open June 1.

Those interested please write:

MRS. ANTON BERG, Jr.  
1253 Pennsylvania Ave.,  
Des Moines 16, Iowa

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, Minn.  
May 5, 1950

I am a member of the congregation at \_\_\_\_\_

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

JENS M.  
MINN.  
RTE. 2