

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Vol. XVII

October 5, 1950

No. 5

LWF Resolution On War

The Executive Committee of the Lutheran World Federation, which comprises the majority of the Lutheran churches of the world, regards it as its duty, in view of the threatening world situation, to raise its voice, requesting all responsible authorities in the world, including all churches and congregations, to do their utmost to the end that a just and enduring peace may be preserved.

The Lutheran World Federation unites with all other Christian churches and ecumenical organizations, supporting their urgent appeals to the governments of the nations to do all in their power to prevent the outbreak of a new war.

Mankind is an indivisible family of nations; a new war can only produce new violence and new oppression, and would be a disaster for all peoples.

As a part of the Church of Christ, which embraces nations both West and East, the Lutheran World Federation is in conscience bound to call upon all those who have political responsibilities to overcome national antagonisms by acting in the spirit of Justice and Forgiveness.

Forgiveness in Jesus Christ is stronger than all the powers of the World, and alone is able to heal the wounds inflicted upon one another by the nations.

We appeal to all Christians throughout the world to unite in common prayer for peace. Every follower of Christ shares our conviction that God, even now, is able to save us from disaster.

Follow Me

SEVENTEENTH SUNDAY AFTER TRINITY

By Rev. J. L. J. Dixen, Editor of "Kirkelig Samler"

"And as he passed by, he saw Levi the son of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. And it came to pass that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners. And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. And man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins.

—Mark 2:14-22.

As a son of Israel, Levi, or Matthew as he is more often called, has heard the law and the prophets explained and interpreted in the synagogues and at home during childhood and early youth. Through that he has heard the voice of God calling: Follow me! live a righteous and Godly life as Abraham,

David, Elijah, and the other prophets and great men of God did. To what extent he heeded the appeal, we do not know.

Later in life he heard other voices calling, either in plain words or implied: Follow me! One of them was from the Roman government saying in substance: Forget all the old stories about your forefathers, Abraham, Isaac, and the rest of them, forget about your God, Jehovah, and what He is supposed to have done for your people in the years of long ago, and forget the phantastic dreams about what He will do for them in the unknown future; ignore the commandments and regulations telling you what you are to do and what you are not allowed to do. Break the inhibitions of your childhood; take advantage of your opportunities and better your position in life; become an active part of the great Roman empire, and forget the old stories of Israel's bygone greatness and the idle dreams of some future blessings. Reckon with the present situation.

Levi listened to the call and he followed. He got a well paying position with the Roman government. But at the same time he lost contact with the best among his own people. And no more could he live according to the teachings in which he had been brought up.

For how long he followed the voice of the world as expressed through the Roman government is un-

certain. It is evident, however, that his new position did not give him the satisfaction he had anticipated. He had plenty to live on, but not enough to live for. His life had no real objective about animal existence.

But Levi lived in a great age: First John The Baptist preached his forceful sermons on the theme: Repent for the kingdom of heaven is near at hand; and shortly after Jesus began His work. Whether or not Levi heard John The Baptist, we don't know; nor are we told when he first heard Jesus, or how often he heard Him, before the incident described in our text. However, he must have heard Him preach the Sermon of the Mount, and according to Matthew's own account, that took place before he became a disciple of Jesus. And it is evident that Levi knew who Jesus was and what His teachings were when He passed by and said: Follow me! Levi knew that the life Jesus was calling him into was very different from the one he had led as a publican.

In many respects the teachings of Jesus were like the instruction Levi received as a child. He acknowledged the authority of the law and the prophets: "Think not that I have come to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." (Mt. 5:17-18). But He carried their teachings further, spiritualized them, and made them more applicable to the problems of the common man.

Through the words of Jesus Christ, Levi had been led to see that he had made a grievous mistake when he followed the voice of the world that said: Become rich and independent, forget the teachings in which you have been brought up. However, that fact in itself would not have helped him any—the Pharisees could tell him that, and very likely had told him more than once.—But Jesus had a much better message for him: He told him, he could still become a partaker in the kingdom of heaven. Jesus was not condemning him for the mistake he had made and the sins he had committed; but He called him out of the life he was living and into a new and better life. When Levi understood that, he was ready to sever all his earthly ties and follow his Savior.

But Levi also thought of his friends and co-workers who were men much like himself. They had undoubtedly had noble aspirations as children and youth, but had later made the mistake of choosing the wrong path. Now, being disillusioned, they were groping for something better, but had not succeeded in finding it. Therefore, before leaving his home in order to follow Jesus on His journeys, Levi invited his friends together with Jesus and His followers to a meal in his home, hoping that by being face to face with Jesus some would be helped back on the right track as he had been. How much that meal meant to the people taking part in it, we are not told. But it has meant a great deal to many disillusioned sinners of succeeding generations, because it gave Jesus the opportunity of expressing one of the fundamental principles of His life and work on earth: **"I came not to call the righteous, but sinners."**

The world is full of people who, like Levi and his

friends, have followed the wrong voice, thereby becoming social outcasts. And there are plenty of so-called "good fellows" that will condone their mistakes, lulling them to sleep while they are gradually sinking deeper and deeper into the quagmire of sin. There is no scarcity of self-styled righteous people abhorring and condemning those that chose the wrong path in life, thereby making it so much more difficult for them to ever again come back on the right track.

Jesus neither condones nor condemns them; but as the good physician will go into the worst pest house in order to help and heal the sick, so He comes to all those who see their mistakes and yearn to be helped out of their present situation saying: I am not condemning you for your past; but you must not remain as you are, you must get out of your present condition. Follow me, I will lead you into a better and nobler life—I am the good shepherd.

As human knowledge increases in many fields and more and more paths are open for the individual to choose, the voices calling: Follow me, multiply. Some of the voices are loud and boisterous, others are "sounds of gentle stillness." Which to follow and which to renounce may not always be easy to decide.

But there is one voice we should always listen to and always follow: The voice of Jesus. And through the noise and clatter of other voices and many world events, His voice is still calling to every human being, no matter what his present condition is: Follow me! That is the one call we should give first consideration to, and the one we should follow more than any other. In order to follow it, we have to renounce certain things and say no to many other calls; we may even have to change our occupation as Levi had to do; and our lives may not always be pleasant in an external sense. But the "Follow me" of Jesus is a call that leads out of human degradation, unto higher ground, into a nobler life. It is an "Excelsior," a voice leading ever upward, still higher, until we are gathered in the heavenly home.

Drs. Ruff And Walker Elected

Minneapolis—(NLC)—An editor and a publisher of the United Lutheran Church in America were elected to head the National Lutheran Editors' and Managers' Association at its 38th annual meeting here, Sept. 13-14.

Dr. G. Elson Ruff of Philadelphia, editor of The Lutheran, weekly news magazine of the ULCA, was re-elected president of the editors' section, while Dr. H. Torrey Walker of Philadelphia, manager of the Muhlenberg Press, was named to succeed Dr. Randolph E. Haugan of Minneapolis, manager of the Augsburg Publishing House, as president of the managers' section.

The editors elected Dr. Edward W. Schramm of Columbus, Ohio, editor of the Lutheran Standard (ALC), as vice president and the Rev. John M. Jensen of Blair, Nebr., editor of the Ansgar Lutheran (UELCL), as secretary. The latter succeeds the late Dr. W. G. Polack of St. Louis, Mo., one of the editors of the Lutheran Witness of the Missouri Synod.

Next year's convention will be held in Philadelphia with the Muhlenberg Press as host.

Success And Failure Of Home Missions

By Rev. Ronald Jespersen

Pastor of Nain Lutheran Church, Newell, Iowa

The Division of American Missions, one department of the National Lutheran Council of which we are a member, sponsored a Lutheran Home Mission Conference in Chicago in mid-September of the mid-century year, 1950. Holger Nielsen of Cedar Falls and Ronald Jespersen of Newell represented DELC, and were two of the fifty or so representatives present from the eight synods within the National Lutheran Council. Holger Nielsen, as secretary of our synod, was somewhat more familiar with the peculiarities of Chicago than was the writer. He was also more conversant with the "boys" from the other synods. Both of us were at times a bit awed by the learning and knowledge of some of the good doctors present.

The scope of the meeting was nearly as vast as the meeting place, the Atlantic Hotel in the heart of the big city. Neither the thought of the meeting nor the total picture of Chicago can be assimilated in a glance, or, for that matter, in this account. The big city has always been bewildering to me. I find it secular and sooty. It makes me tips and traffic conscious to the extent that "country boy" must can be read on my expression. When Holger Nielsen and I ascended to the Board of Trade Building Observatory, "The Highest Point in Chicago," and looked down into the grand canyons of the city, we were amazed even more at the hurried activity of the city. We wondered what would happen to all this mass of concrete and steel in case war came to America. We understood the need for the two helicopters we saw take-off and land on the large flat roofs. We hurried back to the meeting which was to continue fifteen minutes later.

The meeting was organized into four workshops which discussed and tried to define 1) aims, 2) program, 3) resources and 4) cooperative activities in Lutheran Home Missions. These four groups then tried to pool their findings in joint sessions. The group discussing the aims of home missions had three or four pages in writing when they had finished their first session. After a joint workshop committee meeting the material was reduced to just a few lines. These proved to be so concise and full of meaning that a nearly word for word account of them is here included.

"The distinctive aim of Lutheran home missions is the planting, or revitalizing and nurturing of congregations until self-supporting, in order that in and through them lives may be redeemed for our Lord Jesus Christ, and be integrated into the life of the congregation and the Church.

"Home mission aims (like that of the whole church) include: a) ministering to everyone regardless of race, nationality, economic circumstance or social status; b) reaching out into new communities or neglected population areas; c) bearing witness to our Lord in the midst of rural, suburban and urban society; d) making the Church's witness felt constructively in the economic and social life of the community; and e) serving migrant and other groups who can not readily be organized into congregations.

"A home mission congregation, in the generally accepted sense, is a congregation that in some way is receiving aid from the general church through official home mission channels."

In short, it could be said that every church has a mission but not every church is a mission.

There was some awareness of the fact that the Lutheran church in the United States was a middle class church which did not minister "to everyone regardless of race, nationality, economic circumstance or social status," especially not to the latter two. Pointed mention was made of the fact that ninety per cent of the Lutheran churches begun in the last few years were built in suburban areas. Are we to be a church of junior executives, or can we serve and build everywhere? The Lutheran church is not at ease with the upper classes and with the wealthy, and it is not quite reconciled to the thought of having the poor always with us.

The program of home missions was outlined to be carried through by evangelism, extension, expansion and education. Evangelism has been carried on more enthusiastically in most of the other synods than it has been in ours. We in DELC somehow don't have the notion that the work of the church is carried on fully as much by the lay person as by the clergy. We need to get rid of the thought that the pastor is the only one who can bring others into the life of the church.

Within the National Lutheran Council four of the church bodies are large and four of them are small. In the past five years the four large groups have established 379 new congregations and the four small groups have established 12 new congregations. It must be remembered, however, that the four large synods have a baptized membership of nearly four million and the four small synods have a baptized membership of just a little more than one hundred fifty thousand. In the next five years a goal was set of 130 to 150 new congregations a year for all the synods of NLC. Ten per cent of these should be outposts in new areas.

Expansion activities were urged for established congregations as well as new mission congregations. There could be a follow-up of old members who moved away; an all-Lutheran directory might be made; there could be a division of multiple parishes; steps could be taken to prevent overlapping. It was suggested and generally accepted that it was better to have a congregation of five to six hundred members with a pastor than to have a congregation of two thousand with a pastor and one or two special workers.

A need was expressed for special education for students in the seminaries who were going out to mission fields, both at home and abroad. Pastors and members of congregations also should learn more of their responsibilities.

Above all our resources, and yet a resource in itself, is the grace of God—Divine mercy and assistance.

N. F. S. Grundtvig

By Dean Alfred C. Nielsen
Grand View College, Des Moines, Iowa

I

CHILDHOOD AND YOUTH

N. F. S. Grundtvig was born the year that the infant republic, The United States, signed the Treaty of Peace with Great Britain. He was born six years before the beginning of the French Revolution. In fact it was on Sept. 8, 1783. He was born into a world that was to be strongly influenced by the ideas of Rousseau and the French Revolution. He lived in a world which with Condorcet believed in progress. To a very large extent he was a child of that age.

He was born in a country parsonage, Udby, in South Sjælland. Among his ancestors on both sides was a long line of clergy and scholars. His mother was a member of the Bang family which has given Denmark many distinguished men.

It seems very clear that Grundtvig was very strong-

ly influenced by the home of this country parson. If his father was too busy to devote much time to the education of his youngest child, the same was not true of his mother. He spent much time with her. She wanted him to have the advantage of a college education. She made that decision before he was born. She told him stories of the great heroes of Denmark's past. She taught him to read. She had a deep understanding of history and poetry. When in later life he stressed the importance of home education, history and poetry, he was surely recalling these charming childhood days.

In 1815 he wrote to her, "Through thee I have my root in the hero days of old and with thy noble blood thou gavest me the sense of song and saga."

He was a precocious child. By the time he was eight he was reading huge books taken from the

With this and about this the meeting could do very little in a direct sense. But the meeting could concern itself directly about manpower and finances. Important as the finances are, the more important reason that we have vacant and unstarted parishes is this: "The men whom God wanted and wants are still in the pew." Some who read this will be among those men. All of us can have something to do with getting them out of the pew into the pulpit. There must be prayer on our part but there must also be more. We need to encourage them directly by word and by deed. Merely providing, as an example, seminary scholarships won't put men into the pulpits that need to be filled, **but it will help**. When we speak of manpower we must not, however, limit it to the pulpit men. Lay persons are important manpower. They can provide many needed services by being parish workers of many kinds, by doing visitation for the church, by doing some of the many chores often left to the pastor.

One may often feel that the American success philosophy has invaded and is in our churches.—If you are or you appear rich then you are a success! Or, negatively stated, "if you're so smart why aren't you rich?" We build large, imposing local churches and give scant attention to missions. We "remunerate home mission pastors commensurate with results obtained." Yet, we need to be careful lest we use this as excuse to give no more than formerly, or even less. In the late 1920's the people of the United States gave a little over one per cent of their total income to organized religion. In 1946 it was nearer one-half per cent! In 1947 the American people spent more for jewelry than they contributed to the churches; we would rather sparkle here than in the hereafter! We simply can not speak with pride about our donations when they are no longer than at present.

Cooperative activities is a rather recent discovery in the Lutheran churches. The National Lutheran Council has done much in bringing its members to-

gether to share various helpful information. But we are not, as a whole, anxious to join in organic union. We have cooperated rather well in chaplaincy service, help to service men, in some Negro missions work, and in some service to migratory workers. Real rock-bottom cooperation is not yet. We fear that our various doctrines may be defiled or that some other good may be violated. Nevertheless, we must be thankful for the progress made and the continuing efforts.

The meeting heard two outstanding men whom we needed to hear. They were non-Lutheran in their church affiliation, and hence more objective in their appraisal of us. Only the briefest summary of what they said is here possible.

Dr. E. G. Homrighausen of the Princeton Theological Seminary spoke on the necessity of, the nature of and the techniques of evangelism. Evangelism, he concluded, was "intercessory prayer in action." He made a plea that the church recover humanness; "the church is the place where each one is a human being." Religion makes us inhuman at times; we become stuffy, stiff, narrow and cold; we take in only our own kind. If we are proud we must get rid of it. We who believe in justification by faith—well, what have we to be proud of?

Dr. Samuel C. Kincheloe of the Chicago Theological Seminary discussed "The Protestant Church in the Changing City." He emphasized a ministry to the whole man, not just to the spiritual man. "Faith in God is related to our faith in man." He was mainly concerned in pointing out how often Protestants have completely neglected certain areas of the city, either by moving out of these areas or by never bothering with them. He made much of the fact that we can make a frame for evil or a frame for good. The churches help to make a frame for good. Mission churches are needed very much in some areas, and these churches must be a part of the community. The challenge was strong. Our obligation is great.

shelves of his father's library. They were so large that he could hardly carry them. When he had read something of very special interest he loved to talk this over with his mother; who was the more enthusiastic of the two is not easy to determine. But what a wonderful place for a gifted child to spend his tender years. A mother with love of knowledge and with enough imagination to understand a child, and add to that her great ability as a story teller. Surely the young Grundtvig could never have doubted that his mother really loved him. With such a mother near him, he had the further advantage of a beautiful garden to play in. Not only a beautiful garden, but the whole countryside in South Sjælland is touchingly beautiful. Here among beech forests, lakes and the ocean not too far away, this sensitive and gifted child spent the tenderest years of his life.

Another home influence should be mentioned. In this household was a sickly old maid by the name of Malene. Perhaps she was sickly in body, but surely not in spirit. She loved the boy and he loved her. He would run up to her and ask her to tell him stories. She did this very well, and always in the local dialect. She knew countless legends, stories, proverbs and songs. As his mother, Malene seemed to have a deep sense of history. It was not the dry-as-dust history of mouldy documents, but the history as it came down from generation to generation. She told the stories of the heroes of yesterday and the boy would not have been surprised if one of them had walked right into the room where he and Malene were sitting. The people of the past became his and through Malene the people of the community became his. She was one of them. She talked their language, and through her he learned to speak their language and to appreciate them. His love for the common people of Denmark, as expressed in later life, was surely strengthened by this experience.

But alas, their idyllic life with song, love, poetry, history, flowers, lakes and beech forest was to end entirely too soon. If the boy was to be a student, he had to be prepared for the Latin school. Since his father could not afford to send him to a preparatory school near at hand, he sent him to a colleague, Pastor Feld, near Vejle in Jutland. On the day that the nine year old boy took leave of his mother, father and Malene, tears flowed. It was to be many years till he was truly happy again. In a way he said farewell to both home and happiness.

Pastor Feld was a good teacher and the boy studied Latin and Greek diligently. During this period he continued to read widely. Among other things he read the radical tract "Jesus and Reason" by Horrebowe and a rejoinder, "The Bible Defends Itself" by Bishop Balle.

But he did more than read in his new home. He had learned to love nature and he found time to take long walks. Here it was not the forest that impressed him, but the open country with its heath toward the west. While roaming over heath and moor, he became very much interested in it. He learned to love its vastness and its stillness. He talked with the peasants, learned their dialect and saw how they lived. He learned to like them as he came to understand them.

When young Grundtvig was confirmed in the spring of 1798, he had mastered Latin and Greek sufficiently to be admitted to the Aarhus Latin School.

He was sixteen years old when he entered the Aarhus school and remained there for two years. He did his school work without much enthusiasm. Later on he called it the "black school" or "bewitched school." The fact seems to be that he was not enthusiastic about anything great during this period. The world was being shaken by the tremendous events of the French Revolution and the Napoleonic wars. It was while Grundtvig was at Aarhus that Napoleon became Master of France and in a few short years was to dominate most of Europe. But like most students then and since, the great events were lost in the trivialities of school life. To prove that he was a young man of the world he spent much time at cards, loafing and in a haze of tobacco smoke. The fact is probably that he was about as bored as the other lifeless students. Poetry, religion and higher life in general did not mean much to him during this period, but many an eighteen year old youth manages to get on without these nobler sentiments even in our day.

In the year 1800 he passed the entrance examinations to the University of Copenhagen. He appeared in the capital and at the house of his uncle, Professor Bang in his coarse country clothes and heavy boots. He was bashful and awkward. He was the butt of jokes among these sophisticated and cultured university people. Concerning this he wrote to a friend, "I am the most stupid, dumb and boring creature, and at the same moment my heart laughed within me, for I was not what I seemed to be, and I gladly returned to my solitude." This is surely an interesting and significant statement of his condition at that time. He was deeply aware of his awkwardness, but he was even more aware of his latent powers. There would come a day when they would not laugh at him!

Since his parents wished it, he took up the study of theology. He did it without enthusiasm, and he had no definite aims. He did have moments when he dreamed of becoming a great poet or scientist, but that was so uncertain. After all, the ministry had its advantages. It was a respected profession and offered a certain amount of leisure.

He did not have the rare but good fortune of coming under the influence of a great teacher at the University. His studies meant but little to him. There was no connection between his study of theology and his young spiritual life. He did not go to church. He did not pray and he lost the faith of his childhood.

His professors prided themselves upon their "modernism." They had come under the influence of rationalism and were very rational in an irrational

Lutheran Tidings - PUBLISHED BY THE DANISH
EVANGELICAL LUTHERAN CHURCH OF AMERICA

Office of Publication: Lutheran Tidings, Askov, Minnesota.

Editor: Rev. Holger Strandskov, Kimballton, Iowa.

Circulation Manager: Svend Petersen, Askov, Minnesota.

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minn., under the act of March 3, 1879.

world. They attempted to explain everything and thought they could. Of course, Jesus was a great man, but it was an ancient or a medieval superstition that had made him the son of God.

Grundtvig too became a rationalist, and a cold one at that. He was freezing spiritually. He was unhappy among all of these reasonable creatures at the University. Later on he exclaimed, "Light without warmth is the torture of hell." He needed warmth, enthusiasm, something great to love. These university professors were just as cold as he was, but apparently did not know it.

Then something happened. His cousin, Henrik Steffens, had just returned from Germany where he had been deeply stirred by the Romantic movement. He had met Goethe, Schiller and Fichte. He had made the acquaintance of Schelling. He shared their deep feeling for nature, their enthusiasm for symbolism and their love for legend, history and saga of their people.

Henrik Steffens delivered a series of lectures at the University between 1802 and 1804. With great enthusiasm he expounded the poetry of Goethe and the ideas of the new philosophy in Germany. Grundtvig listened eagerly to Steffens and became quite enthusiastic.

There has been much debate as to the influence of Steffens and the Romantic Movement upon Grundtvig. There can be no doubt that it influenced Danish literature through such writers as Oehlenschläger and Ingemann. However, Grundtvig did not become a romanticist permanently. The romanticists started him. They helped him break with rationalism. They helped him to appreciate history and awakened in him his poetic ability. His love of the poetic-historic may be traced to romanticism. But during a later spiritual crisis he chose Christ and broke with romanticism.

While Steffens did arouse him to such an extent that he read some of the German poets and some Danish history and literature, the effects did not seem lasting. When he graduated from the University, he spoke of himself as a narrow, dry pedant. How easily he could have become a petty, country parson, never to have been heard from. But fate had other things in store for him.

On Housing Your Minister

By Helen Harriet Holt

We provide the White House for our President, and elaborate mansions for our governors; our political leaders are amply cared for with homes. But what of our spiritual leaders—our ministers? What housing do we provide for them?

Only about forty percent of the churches of this country have residences for their pastors. The rest are left to shift the best they can for themselves. Worry over high rents, landlords who do not want children, unsatisfactory living conditions, and fear of possible eviction, must surely affect any man's work, regardless of his profession. Thus you are robbing God and your own congregation, when you force your

preacher to expend energy in anxiety over housing problems.

A preacher's greatest sermon must be his own life, and if he is compelled by our neglect to live in cramped, unpleasant quarters, the caliber of his work can be so affected that the whole community may suffer.

Congregations pride themselves on the beauty of their religious buildings, which throughout the ages have attracted the talents of the world's most gifted architects. Yet they fail to realize that the parsonage is also a religious building and should be considered an integral part of the whole, receiving the same care and pride that is devoted to the church, Sunday school, and social rooms.

When no parsonage is provided for them, many preachers find it impossible to live respectably, faced with prevailing high rents and low incomes. Today's crowded housing conditions, however, did not create this situation. It dates back as far as human greed, itself.

More than a century ago, a courageous Presbyterian preacher, the Rev. William Raymond Weeks, attacked the same problem in a sermon, whose message was: "Withholding a suitable support from the ministers of religion, is robbing God." In this forceful sermon delivered September 26, 1813, to his congregation at Plattsburg, N. Y., Dr. Weeks traced back to the Old Testament the command of God that ministers should live not as well, but better, than other men. He proved it by quoting Biblical passages that God had ordained His representatives to live respectably, and to receive four times the salary of the ordinary man, plus living quarters to be supplied by the congregation.

He based his sermon on the following: First, God commanded His people to tithe (Leviticus 27:30, 32). Then God revealed that He was giving this tithe to the children of Levi, who had been set aside as ministers of that day, in payment for their services to Him (Numbers 18:2). Since the Levites numbered only one-fortieth of the entire population, this meant that they received by God's commandment, **four times the income of the average man**. Besides this stated salary, the Levites were also to be furnished with parsonages, or "cities to dwell in" and to keep their cattle in, as revealed in Numbers 35:1-3,7. Land set aside for them amounted to forty-eight "cities" in a country which was less in extent than one-seventh part of the state of New York.

"Ministers are entitled to their support, and that not as a **gift** from their people—as some would have it—for which they ought to feel under very great obligations, but as **wages**, or properly speaking, as **hire** for the services they render," continued Dr. Weeks.

"When our Lord sent forth His disciples to preach, He said to them, 'Provide neither gold, nor silver, nor brass, in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.' (Matthew 10:9). In Luke 10:7, it is 'For the laborer is worthy of his hire.' Here, our Lord taught that they were entitled to receive a sufficient supply of all the comforts of life, as **hire** for the service they rendered, in the same sense that other workmen are entitled to receive wages

(Continued on page 8)

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Coming Back To Askov

When it was decided that the 1950 convention was to be in Askov, we felt that we must once again go back to the place that had been our home for seven years.

There is something sad about going back to a place that was once your home. It brings up so many memories, and so much has changed. We noted first that the trees are much bigger. The beautiful white birches and dark evergreens were only small trees when we lived there. Many black burnt-over trees and tree stumps dotted the landscape then. All that is gone or invisible. Around the church and parsonage the trees especially seem to have grown tall.

The church is almost the same. Here we had shared many joyful events with the Askov people, such as weddings, baptisms, etc., but we also shared many sad hours with them. We find that many of them have been laid to rest out in the cemetery, where two of our small sons also sleep.

At this convention we shared two very festive occasions—the beautiful ceremony when Muriel Nielsen was commissioned as our missionary to India, and the impressive service Sunday morning where Harold Olsen was ordained to the ministry.

During the church service, I looked towards the altar picture. The sunrise is beautiful, but I don't like the wolf. If I were to choose an altar picture, it would represent a sunrise over the most beautiful landscape—no animals, no people, but a large golden cross in the foreground. So I look only at the sunrise. Then I look around and see so many familiar faces from our congregations in every part of the country and I feel at home.

Once again the Askov people have shown how expertly they can handle a large and difficult project. We were shown the same hospitality, the same friendliness, the same smiling faces. Thanks to our hosts and many old friends.

With thankful memories,

Marie Rodholm.

Greetings From Nysted, Nebr.

As spring rolled into summer we saw the planted seed grow into maturity. Likewise, here in Nysted we are beginning to share in a fellowship created by the efforts of many. We are very grateful to the Synod for the assistance given us, so we might have our own minister. As a result of this Nysted has become a community in which the church is the center of activity.

Being privileged to have our own minister, we had to share the responsibility of building him a home. Last fall a parsonage was built across the street, south of the church, with many in the community donating labor and gifts. It seems so good having Eleanor and Howard (Rev. Christensens) and

their family living amongst us. They are continually trying to make Nysted an active community.

During the past few years the membership of the Ladies' Aid, Young People's Society, and Sunday school has gradually increased, as has also the general interest and activity. There were 45 youngsters in summer school under the direction of Rev. Christensens and Dagny Jessen of Cozad. The night of the summer school program the children shared with all of us a small part of that which they had gained during those two weeks as they sang, acted and folk danced. You should have seen little four and five year-olds folk dancing! The children were happy because they had shared in the fellowship and the fun.

Twice a month we have craft class in the basement of the parsonage. Young and old are busy creating something . . . Farmers who have worked in the fields all day and women who have been busy with their household duties, have proven that they can certainly also tool leather into beautiful items. And then there are those evenings when young and old folk dance together.

This spring the church rented 30 acres which the members of the congregation are farming. Again, the work and benefits are shared.

Nysted is a rural community typical of many others in our synod. Just as the most wonderful thing about a seed is its growth, so great results in spiritual life spring from sources apparently most insignificant. Yes, it's a community where joys and sorrows are shared, where the whole family plays and works together, where a handclasp is a bond of friendship, and where the vision of the Kingdom of God is preserved by sharing it.

Best wishes to all.

Sincerely,

Mrs. Mildred Sorensen.

District II W.M.S.

Greenville, Mich.

The W.M.S. of District II met on Saturday evening, August 5, in Greenville for its annual meeting. Mrs. Wm. Kester, District II representative, opened the meeting and we sang the hymn, "Hark, the Voice of Jesus Calling." Mrs. Edwin Hansen read Scripture from Acts 16:13-15 and led in prayer. Roll call followed. There were reports from Grant, Muskegon, Victory, Juhl-Germania, Ludington and First Lutheran Congregation of Montcalm County.

Among the activities reported by the various groups were such as making quilts for the Bethphage Mission in Axtell, Nebr.; and the Rescue Mission in Muskegon, making layettes, making sick visits, provide folders and Evangelism material for church, collecting money for the projects for Harold Riber's school in India, contributing to the Santal Mission and Mohul-

pahari hospital, assisting migrant workers and Lutheran Settlement House.

The various means for raising money were such as sale of greeting cards, baked goods sale, silver teas and voluntary contributions. All groups reported voluntary contributions.

A greeting from the W.M.S. president, Mrs. Egede, was read and the financial report of W. M. S. was read.

A greeting was received from Mrs. Seeley Knudstrup, who was unable to be with us. It was voted to send a greeting to her.

Discussion of the District project followed. It was reported that District II had contributed the money necessary to purchase the projector for Harold Riber's school. The money has been sent to Rev. M. C. Dixon.

It was decided to continue our efforts to aid Mohulpahari hospital and to assist in the procurement of films for the newly-purchased projector.

It was voted to use the evening collection, after expenses were deducted, to accompany the projector to be used for film rental or purchase.

The total collection was \$31.45, leaving a balance of \$21.00 for the film. This money has also been sent to Rev. Dixon.

The group remembered Miss Muriel Nielsen, and we wish her Godspeed in her new field.

Mrs. Delford Henderson was elected secretary to succeed Mrs. Laura McLeod of Grayling.

After the closing hymn a film, "The Heart of India," was shown.

District II Mission Society extends greetings to the National W.M.S. in session in Askov, Minn.

Reeta Petersen,
Acting Secretary.

On Housing Your Minister

(Continued from page 6)

for their labor; that it was as much a debt due to them, as the wages of other workmen are a debt due to them.

"When we employ a man to reap our fields, and keep back his wages, it is defrauding him of his right; it is robbery. So, when a people keep back the wages of a minister of religion, it is defrauding him of his right; it is robbery. But Christ considers what is done to His ministers, as done to Him. Withholding a suitable support from the ministers of religion, is robbing God, because it robs God of their service.

"How amply God provided for His ministers under the old dispensation!" observed Dr. Weeks. "Shall we say that this provision was too much? Shall we say, as many do, that far from having more than other men, ministers ought to have less? That a bare subsistence is enough for them, while those around them possess abundance? It appears that God has thought otherwise.

"He knew well the selfish dispositions of men, and that if it were left to them to determine what should be given to His ministers, many would be left to starve. He, therefore, did not leave anything to the people's discretion, or their generosity, but pointed out in the minutest manner, everything that He required to be done.

"Are not the duties enjoined in the Old Testament

as binding now as ever unless they have been expressly abolished, or were in their own nature temporary? But the duty of making suitable provision for the ministers of religion, was not temporary, nor has it been abolished. Nor is it anywhere hinted in the New Testament that the proportion the clergymen formerly received was too great, or that they ought to receive a lesser proportion now."

Thus the good Dr. Weeks in 1813. And the clergymen's position, his needs and requirements have not changed by one iota since.

People visit the preacher at all hours for private interviews, and he must be able to receive them with pride in his home. He should have a private study, one with a separate entrance. Many would be discouraged if forced to enter through the main part of the house. Adequate office facilities and library should be part of the study equipment to facilitate the pastor's work.

Church groups often meet at the parsonage; there should be adequate facilities for accommodating these groups. This does not mean that the congregation should feel free to come and go in the parsonage at will. Rules should be posted making members understand that a preacher's home in his own, and it should be approached with the respect that would be accorded any other private dwelling.

A minister's never-ending responsibilities of calling on members, conducting marriage and funeral services, and participating in community activities—in addition to his numerous other duties—require that his life be highly systematized. And this cannot be so unless his home is planned to meet his needs. His wife, also, often helps with the church activities, and she should have adequate labor-saving devices to speed her housekeeping in order that she may contribute her share to the spiritual work of the parsonage.

If his own home be an example of the peace and happiness found in the ideal Christian home, it will help the preacher in carrying on his work for it will serve as an inspiration to the young people of the congregation who come from unhappy homes.

A house speaks for itself and the type of house you provide for your preacher speaks for your church members. What does your preacher's house tell you about you and your congregation? How does it compare with your own? Do you dare continue to ask God's representative to make his home in a house in which you would not care to live?

If your church owns a parsonage which is in need of improvements, launch a campaign to raise funds for needed work. Or, if your church has no parsonage of its own, then start a movement to build or buy one.

One Ohio church some years ago met this need by collecting from members of sufficient income the initial sum for a down-payment on a parsonage, then borrowed the remainder from a building-and-loan association. The church carried the taxes, and the money the preacher would ordinarily have paid toward rent, went to repay the loan. In a sense, he "rented" the parsonage from the church, until it was paid for. The church now owns its own parsonage.

—Reprint by permission from the author and the "CHRISTIAN HERALD."



By BUNDY

THE VOICE FROM WORMS—The longer I live, and by force of circumstances look over the history of the past, I become more conscious of what Protestantism really means, I become more certain that the world will never go Roman Catholic. In the first place because Roman Catholicism is in part a compromise with paganism, and secondly because it lacks one thing, namely: Salvation through faith in Jesus Christ, only.

But when the priest raises the host (the communion wafer) above the altar and chants: "Come O Sanctifier almighty, eternal God and bless this sacrifice, prepared to Thy Holy Name," does he not imply that it is an act of grace? Yes and no. No, because it is an act as we have seen, if we read their ritual closely, that depends upon the work of the priest; he is the one who has prepared it "to thy holy name." A sacrament is an act of God for us. But Roman Catholics have made grace dependent upon the consecrated priesthood. We Protestants depend upon the direct promise of Christ: "Take and eat—drink—this is the New Testament in my blood, do this in remembrance of Me." Wherever this is done, in the presence of two or three in "my name" there is the Christian fellowship—there is Christ among his people, as he was among his first disciples, with or without Roman Ecclesiasticism. This is Protestantism and that is early Christian practice.

WHAT KIND?—With the best of intention I cannot understand those people who would rather see the church of their forefathers perish on the day the Danish language is not spoken any longer. Will these same people who take this stand not admit that the church is to minister to all people? How can we do this unless we do it in the language of the people that happens to be our constituency? And it so happens that the people who make up the Danish Lutheran Church in America are not all born in Denmark; their language is therefore the language of America—the English language.

It is true that it is not very "Christian" that parents have been so neglectful in passing on to their children "their language"; but that is not the children's fault. They would have had a greater cultural and spiritual heritage could they have read the great literature, sung the majestic hymns of their parents. But since that is not the case, is it not logical that they should be able to attend the church of their forefathers and take part in its services in the language that is theirs?

After all one language is no more sacred than another—it is the use to which we put the language

that is important and we must admit that all languages have conveyed things to us that are sacred. If we use a language only for the narrow "professional" transactions of business, or "livelihood" conversations, then a language is not worth much and its vocabulary soon dwindles down to a surprising minimum.

Too many Danes have insisted that their children should talk Danish just for the sake of the words and not for what the words might convey to us in ideas and ideals.

But is our church problem a language problem? Decidedly: NO! Is it not rather that we are without a spiritual language? What is the burden of most of our conversations? Are our conversations not about material things? Are not the invisible realities a strange land to most of us? There is a silent disdain for the potentialities of inherent human qualities, and why not admit that most of us are too mentally lazy to permit a discovery of them in any language. It is not a question of lack of ability with most of us. In ideas and possibilities most of us are living far below our capacity of expressional possibilities, hidden in words. How many people, for instance, are willing to read one of the many thought provoking books available to us in our time. The greatest literature of all time, if we touch it at all, must be pre-digested for us first by means of the moving picture industry! Perhaps the great literature of the Bible will soon suffer the same fate under the dominant influence of the cinema.

And when it comes to listening we do not fare much better. We are filling our ears with the sentimentalities of the radio and are gradually losing the ability to listen and to distinguish. If I did not have the testimony of serious and independent college research to base this contention on, I should perhaps begin to think of myself as both a fanatic and a fool, who still believes and feels that the best there is to learn is not in the present nor in the dim unknown future but in the sages of the past.

What do we have in the world today that has not always been? We see only new expressions of very old things in the realm of science. Most of us are content to reap the results of scientific discovery in the physical world and then leave the nature of man undiscovered. Why he lives, eats, talks and sings we do not bother much to think about; we leave the nature of man pretty much undiscovered and hence undeveloped except for a certain amount of development in the skill of earning dollars in a world that is about to kill itself with its own inventions.

Wise men are telling us that most of us have potential talents that we are unwilling to develop. We point with pride to the present and say: See to what glorious heights man has climbed! And it is true that we can make a tremendous display of the inherent possibilities in our natural resources. The "cavalcade of colors," "radio city," "general motors" and the fireworks of the New York World's Fair testify to that. But scratch underneath the surface of any of these things and very few have thought of the meaning of expression found in these our inventions.

"God Told Me To Stay"

(The story of the Bataks in Indonesia by Dr. Andrew S. Burgess, professor of missions at Luther Theological Seminary, St. Paul, Minnesota).

A young couple with a small child entered the gallery of Central Lutheran Church during an Evangelism Conference in Minneapolis. The child looked around as children do, spied a dark-skinned gentleman in the same church pew, cautiously edged his way over to the stranger and looked up into his face. The brown man smiled re-assuringly, lifted the child up on his knee, and placed his arm around him. The child nestled there contentedly.

The foreigner was Pastor Paido Tua Sarumpaet from Sumatra, a large island in the new Republic of Indonesia, south of the Malay peninsula. Within four days he had traveled from one hundred degree temperatures along the equator to Newfoundland, where he saw his first ice and snow. He arrived in St. Paul just before the Evangelism Conference in January.

Pastor Sarumpaet is the president of the Theological Seminary of the Batak Evangelical Church, which numbers over 550,000 members, and he is also the president of one of the ten districts of that church. He is in America on a scholarship from the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council. He plans to do a year's graduate study at Luther Theological Seminary in St. Paul, Minn.

The incident of the child looking trustingly into the face of Pastor Sarumpaet is symbolic of a new day in that pastor's homeland, Batakland in Sumatra. The changes wrought by Christianity among the Bataks during the last century is unparalleled in modern mission history. A hundred years ago no Batak would have dared venture beyond his own green isle. His ancestral spirits hovered over Batakland and there he had to abide although he feared these spirits, too.

And should some unhappy foreigner land on their shores, he would have been looked upon as an enemy to be killed and eaten. Cannibalism was common practice not only because human flesh, particularly that of white men, was highly relished, but because the Batak animist believed that by eating human flesh he would come into possession of the enemies' soul power or "mana."

The first Protestant missionaries, Pastors Burt and Watt, were sent out from England about 1830. Unfortunately in their first approach to the Bataks, the emphasis was on the necessity to become "as little children" if one was to become a member of the Kingdom of God. The Bataks found such a message unpalatable, for they were ambitious and dreamt of leadership and becoming a great people. And so Burt and Watt were driven out from the borders of Batakland.

Soon after this incident, an Arab band of maruders invaded the valley where the Bataks lived, pillaging and killing. Somehow, the Bataks associated this invasion with their treatment of missionaries Burt and Watt. That disposed their thinking against white men and missionaries.

The next Evangelical missionaries to reach the

Batak country in Sumatra were Henry Lyman and Samuel Munson, who sailed from America under the auspices of the Congregational Church of America. Being zealous to bring the Gospel to the Bataks, they hastened from the coast, climbed over mountain passes and through jungle swamps to the remote north central plateau where Batak tribes still kept their tribal ways intact (1834). Convinced that the foreigners were enemies, the natives attacked them with spears and knives and ate them in a cannibal feast.

Almost thirty years passed before another attempt was made to bring the Gospel to the land of the Bataks. Then the German Rhenish Mission made the next venture into this hazardous area. The Bataks had remained savage as before. The "welcome sign" to any foreigner was still the open kettle. The man whom God used to uproot paganism among the Bataks was Missionary Ludwig Nommensen, a Dane, sent out by the Rhenish Mission in 1861.

Nommensen had not been long in Sumatra before he realized that the mission should develop work in the interior. He made several efforts to do so, but was thwarted on every turn. Finally, in November, 1863, he penetrated the interior and came to a rich valley at the foot of cliffs, about forty miles from Lake Toba. As he gazed upon the glorious landscape before him, a territory containing hundreds of villages, he exclaimed, "Alive or dead, among these people for whom redemption has been purchased by the precious blood of Christ, I shall remain, O God, and establish your Word and Kingdom."

The situation in which Nommensen found himself the first months in this new field was frightening, but Nommensen was not frightened. Filled with the assurance that the God who had led him thus far would continue to protect and guide him in the face of torture and death, he set about calmly and patiently to win the confidence of the natives.

The young missionary had already somewhat mastered the language and, what was equally important, he had acquired as many Batak customs as were compatible with his own religious beliefs. The preoccupation with the customs of the people became one of his strongest human means of winning them for the Gospel.

However, friendly though the white man might be, the natives first resented his presence among them. They ordered him to leave the country.

"But my God told me to stay," he replied genially.

"The natives from up north will come, cut off your head, and devour you," said they. Nommensen only smiled.

"He is not afraid, he must have an evil spirit," they remarked to one another, and to him they said:

"Really now, when do you plan to leave?"

The missionary smiled again, took down his violin, and played until his arms ached. Then he showed them his compass, his watch, and related stories to them about Europe until they forgot their displeasure and left him.

Later he wanted to build a small house to live in,

and he sent two Batak boys, whom he had brought from the coast, into the woods to seek timber. But the chiefs refused to permit the boys to gather logs. It was several years before he could really construct a home in which to dwell.

They continued to plague him. On one occasion five or six chiefs came to his house early one morning to provoke him to anger. All day long the missionary had to entertain them with stories and the violin. The visitors spat red betel juice on the walls of the hut and proved offensive in every way. But the Lord gave Nommensen grace to bear it all.

Toward midnight he finally explained that he must now go to sleep. But the tormentors replied that they wished to sleep where they were. They lay down on the floor and went to sleep. At early dawn, when the air became a bit chilly one of the fellows awoke and was surprised to find himself covered with a blanket. His companions were likewise covered. Embarrassed beyond words, the visitors folded up the blankets, placed them on a table and slipped quietly away. Never again would they try to offend such a noble person.

In September, 1864, Nommensen had a premonition of impending evil, yet he showed no fear. In the first place, there was great unrest among the people because of the political situation. Also, the festival of one of the major spirits was going to be celebrated. The rumor spread that the spirit was demanding the life of Nommensen.

On the morning of September 23, the missionary explained to his worried friends that he would attend the celebration. In spite of their earnest protests, he went to the festival. He first tried to persuade the chiefs to order the laying down of all weapons and he finally succeeded. The time came for the sacrifice of a buffalo. During the violent beating of drums, the animal was slaughtered. The spirit then spoke through its medium, who fell into a trance and cried out, "Your offering is indeed good but I cannot accept it unless it is accompanied by one of your midst."

Everyone knew that the spirit meant Nommensen and all eyes were turned on him. But the missionary stepped forward to the central scene and spoke out in a loud voice, "It is impossible that the spirit which spoke to you is one of your own ancestors because it has never been known that any parent has wished to have one of his own children offered to him. It is therefore most certainly the devil who is speaking. He is the father of lies and a murderer from the beginning. It is his desire that people kill one another." Then Nommensen continued by describing God's love and His will that no one should be lost but be eternally saved. These words completely nullified the words of the spirit. Fear fell upon the audience and the people dispersed.

The following day, however, other enemies from the mountain region arrived and stirred up the mob again. Agitation increased until a scuffle between natives occurred and one of Nommensen's bitterest enemies was wounded. In the tense moments that followed, a storm suddenly rose in the sky and swept through the village with such violent thunderings and lightnings that the Bataks knew the God of the

The House Of God

The Reverend Halvdan Helweg from Copenhagen, Denmark, who at present is on a tour in the United States said that for more than 15 years he has held a short devotional service in his church every afternoon at 3 o'clock. Usually thirty to one hundred and fifty people will attend this service. There has never been a day in all those years when the church was empty for this short service. Many who come there do not belong to his congregation. They who come do so because it is one place in busy Copenhagen where God might speak to them.

I never used to like the phrase "The House of God." To me it sounded too much like we were trying to put God into manmade structures. Then when I was in New York a few years ago I visited the large St. Patrick's Cathedral and there in the very heart of the busy metropolis men and women could kneel in prayer. I walked quietly. This place suddenly seemed holy. It was no longer just a great Catholic cathedral; it was the house of God. Since then I have felt that man does need such places that are holy, places where the noise and the associations with a world of sin are left outside so that God's world can break through and God's word can reach the hungry soul.

I am confident that if we felt that it was God's house and God's presence which we were seeking as we go to church, much more would happen to us at our services. It is quite possible that a large number of those who seek Rev. Helweg's church on a week day afternoon and those who kneel at any hour in St.

white man was against them. They hastened home and the festival ended. Nommensen died in 1918 at the age of eighty-four and was buried in the presence of 40,000 Christian Bataks.

The mission to the Bataks had its beginnings under many hardships and heartaches, yet its growth was phenomenal. In 1911, when the Rhenish Mission celebrated its golden jubilee in Sumatra, it praised God for a membership of 180,000 Christians won in the dark interior of the cannibal island. Today the membership of this church is approximately 550,000.

From this background came our guest, Pastor Sarumpaet. He was born on November 28, 1912. His parents were Christians and his grandfather became a Christian during the latter years of his life. He received his fine education in the mission schools in Sumatra and Java. In 1932 he graduated from the high school at Tarutung; in 1935 from the Christian Teacher's College at Surakarta, Java; and in September, 1940, from the Evangelical Theological Seminary in Djakarta. In October of the same year he was ordained a pastor in the Batak church, which became self-governing in July, 1940. That same year he was installed as pastor for sixteen congregations in the Pearadjarutung district. He still holds this position at Sipoholon. Pastor Sarumpaet is married and has five children, two sons and three daughters.

We pray that God may bless our brown brother's sojourn in America so that he may return refreshed and strengthened to his Batak church.

Patrick's cathedral have entered there feeling that this is God's house. They had to come there. They did not come to see a pastor or a beautiful church or to witness a show; they came there because they believed that God was present.

While going to church may be a good habit, it is quite meaningless if that which we come there for isn't God. If the church is to be the house of God it cannot also become associated with things which forbid His presence. It can be His house only if we so will it.

In many Lutheran churches we open our services with the prayer, "Lord, we are assembled in this Thy house to hear what Thou our Father, Thou Jesus Christ our Savior, Thou Holy Spirit our Comforter in life and in death will speak unto us." I feel that this should be the real feeling of all as they gather in the church. With this the church could become what it was originally intended to be, a place where God can speak to men.

Our Lord rebelled against the misuse of the Jewish house of God. The clergy had discovered that it could derive extra profits on church holidays by entering into the livestock business and sell the animals used for the traditional offerings. "My house shall be a house of prayer," He said, "You have made it a den of robbers."

If our church is to be honored as the House of God it must be treated with reverence at all times. If we enter there wanting God to speak to us and if we have now and then felt His presence as we have met there, it must surely follow that we feel a deep reverence when we enter it—even when it is empty.

In order for the church to occupy its historical sacredness in the minds of people it is quite important that God and not man shall be the central focus at all times as we gather there. "Lord, we are assembled in Thy house"—not ours, not the pastor's, not the choir's and not the house of those who furnished the funds to build it. I like stillness and I know people who come early to be still before services begin. If the church is the house of God we should feel that we are entering into something sacred and holy the minute we enter the place of worship.

If the pastor, the choir, the organist, the undertaker, the young bride, or anyone else occupies the center of attention, the church becomes a mere building with four walls. Attempts in our day to draw large crowds to church have all too often spoiled the meaning of the church as the house of God. Good programs can be heard anywhere, better and more eloquent sermons than the local pastor's can often be had by turning on the radio but for the distressed soul there is a seeking for more than a sermon, a show, a bit of religious emotionalism—it seeks a place where man and his world becomes secondary to what God wills for His children. Even though we may not feel any need for God, we must still not forget that a large number of those who come to church come there because they do feel that need. It is just too bad then if they find that the church has been turned into a den of robbers, or a museum for old relics and dogmas, or a theater for weddings and funerals.

Funerals, weddings and other gatherings have their

rightful place in the church as long as God is not chased out by our acts. If we can be permitted to see beyond the casket, the flowers and body of the deceased, a funeral can be an hour of deep sacred significance. And it is a great moment when you see a young couple march to the altar knowing that they want to hear the benediction as the seal of God's love which can bind the love which they have for each other. But the modern wedding hardly has time for this thought. So much attention is given to all the outer details—that by the time of the wedding the church has been turned into a theater and God has been left out. If we do not want God to be present at weddings, we should seek some other place than the church for the ceremony. For the church is, after all, the house of God.

I single out the modern church wedding because of all our church gatherings, it appears to me that it has become the one glaring example of our failure today to regard the church with the reverence which belongs to it as the house of God.

Harold Petersen.

From Askov Church Messenger.



Across the Editor's Desk

ELC Growth Attributed to Unique Financing Plan—

By starting a new congregation every 18 days for the past five years, the 800,000-member Evangelical Lutheran Church, with headquarters here, has become one of the nation's fastest growing denominations.

In 1944 the ELC home missions board decided on a radical plan to finance new churches, particularly radical for a board with a dollar shortage.

Their idea called for the ELC to finance all building programs for new ELC churches in this country through a single loan to the new congregation.

Instead of sending a pastor into a new community and expecting him to scour investment sources to borrow enough funds to build a church, a parsonage and buy a site, the ELC itself, the board decided, ought to make all that money available.

Then the minister could concentrate on his parish duties, worry-free, and greet any banker members of his congregation with the same smile he reserved for other parishioners.

The conventional method of founding a new church in a community was a hodge-podge combination of local and church financing. (Typical was a requirement that the home mission congregation provide 10 per cent of the cost of a new church structure, that it borrow 30 per cent from local sources and that the denomination lend the other 60 per cent).

Under the new plan, the congregation borrows the whole sum from the ELC and pays it back on a low-

cost monthly payment plan at 3 per cent interest, lower than rates they had paid before.

To spur congregations to become self-sufficient, Dr. Dybvig added an incentive clause in his dealings with a church in North Hollywood, California.

"If you become self-sufficient in five years," he told them, "the Church (the ELC) will pay the interest on your loan for 10 years. For each year you cut off on your end, we'll add an interest-free year on your loan."

The North Hollywood church was paying its pastor in six months and their loan was interest-free for 15 years.

Other new churches have matched that record and now the offer is this: The ELC pays the pastor's whole salary for six months. If at the end of that time, the new congregation takes that obligation, the ELC will pay the interest on their loan for 15 years. But for every month of time the new congregation has to have the pastor's salary paid by the ELC, they lose two months of interest aid.

To date there isn't one new church delinquent in its loan payment.

All of this financing of 113 new churches in just over five years' time has taken more money than the original \$400,000 the board had to work with.

A "united missions advance" in the ELC in 1947 brought in about \$850,000 to the church extension fund for capital investment funds. Other sources produced enough to bring the working capital to \$2,080,000, and the ELC board of trustees lent \$1,300,000 more.

There are other advantages to the new plan, Dr. Dybvig believes:

(1) For the first six months the home mission board pays the pastor's salary. They set it high and get the best men possible. The new congregation gets adjusted to paying their pastor a good salary.

(2) Members of a new congregation aren't hit for one large sum of money for a building project. They are willing to raise their weekly pledge to the church. They are encouraged in good stewardship habits long after they normally would have fallen back into the nickel-and-quarter habit.

(3) Old established churches now are mortgaging their buildings to help finance new home mission churches.

The new congregations established under the plan have had an annual growth of 97 members per year. This is partly the result of the fact that the minister is not harried by meeting credit payments to one or more banks and the denomination—he can concentrate on his parish work.

Support for the United States Proposal that the United Nations establish a system of International Observers to combat the possibility of aggression wherever it may develop in the world, came recently from the Federal Council of the Churches of Christ in America. Establishment of the observer system "as an important instrument of peace" was commended by the Federal Council—federation of 27 Protestant and Eastern Orthodox communions in the United

States—in a letter to Warren Austin and other members of the U. S. Mission to the United Nations.

The letter, made public by the Federal Council at its offices at 297 Fourth Avenue, was signed by Dr. Walter W. Van Kirk, secretary of the Federal Council's Commission on International Justice and Goodwill. The letter was approved by the Executive Committee of the Federal Council at its bi-monthly meeting last week. It outlined those items of the Provisional Agenda of the General Assembly which are of concern to the churches.

The Federal Council urged that teams of observers provided for all areas that constitute an international responsibility and be made available upon request of any government "which fears aggression of any kind."

Dr. Van Kirk said the churches commended the United Nations' police action to halt aggression in Korea but urged that the UN promptly define the requirements for a durable peace.

"The determination of the United Nations," the letter added, "to work for the sovereign independence and freedom of the entire Korean people should be reaffirmed. Action should be taken by the General Assembly looking toward relief of refugees and the economic rehabilitation of the country."

Making clear that the opening of the Fifth Session of the General Assembly had prompted the letter, Dr. Van Kirk asserted that "Decisions will be made that will be of crucial importance to the welfare of mankind. Human resources and human wisdom will not wholly suffice to meet the needs of our own and other peoples in their search for a just and durable peace. May God's guidance be yours as you discharge the responsibilities laid upon you. We want you to know that the people of our churches will follow your deliberations with great interest, with hope, not despair, and with a sympathetic understanding of the many difficulties with which you will be confronted. On World Order Day, October 22, in many thousands of churches throughout the land, Christians will be assembled to pray for you and for the General Assembly."

Violence

I respect the person who declares that he cannot be honest with himself if he does not shoot or strike when he, his family, or friends are attacked by a brute. I respect the people who say that they must obey the government's call to arms even if it could be proved that war is but a business. I am not forgetting that we stem from Vikings and that we adore the "he-man." I am sure that our unbelief in spiritual means does not abrogate God's love for man.

What I cannot respect is the attempt to put Christ in uniform and give him a machine gun in hand. That is not fair. He did not use violence and He said clearly that peace cannot be violently attained. A man who kills can be a Christian but his murder act cannot be called a Christian act. May we become so reverent that we do not smear our Lord's name.

Rev. Aage Moller.

In Church Bulletin.

Grand View College And Our Youth

Grand View Gets Under Way

The 1950-51 school year started September 11 with the registration of freshmen and continued during the week with sophomore registration. It has continued ever since, and October 1, the tabulation was 95 sophomores and 134 freshmen (including the nurses). This gives a total of 229 of which 35 are nurses. Later on we shall break this figure down, but at present the total must suffice.

Changes in the faculty are few. Mrs. Lillian Darnell has joined us to direct the Teachers Training Course (in which there are 27 students enrolled), and Harry Mortensen has replaced Harald Knudsen in the field of physical education. Mrs. Westerhof, who taught psychology last year, is now Registrar and Student Counselor in charge of our testing and guidance program.

Important improvements have been made in the college, the most important being the redecoration of the auditorium which has been supplied with a new stage and has been painted in new and striking colors. All the rooms in the boys' dormitory have been sanded and refinished (as has the floor in the auditorium and the gym) and the job of painting the rooms, which was started last year, has been completed. The new furniture for the boys' rooms was late in arriving, and for two weeks the rooms were like Mother Hubbard's cupboard. Now they look like something from the Waldorf Astoria.

The first weeks of school are always a shake-down period and need not be an indication of what is to come, but it appears that the 1950-51 group will be alert and cooperative. The choir has already gotten a fine start, singing for the opening assembly after three days. It will sing for an event during the U.L.C.A. convention this week. The baseball team has lost a couple of games to Ellsworth Junior College, a traditional baseball nemesis. U. K. has sponsored several very good programs, and it will now start to function under the new constitution adopted last year. It will be run by a student-faculty council, the members of which have been determined by an election. They are: Ray Johnson, Fredsville, president; Anne Marie Jensen, Pasadena, Carl Petersen, Albion, Nebr., Paul Petersen, Tyler, Virginia Anderson, Des Moines, and Richard Wolfe, Des Moines, plus the faculty members: Herbert Hurley, Wilbur Williamsen and Harry Mortensen.

The assembly periods have featured talks by myself and Dean Nielsen and varied musical numbers. This week the

student service pastor from Boston, Rev. Edmund Steimle, will speak. Sunday evening, October 1, Grand View College was host to the Lutheran students of greater Des Moines for a metropolitan rally of the Lutheran Student Association. It was a well-attended and successful evening for which Rev. Farstrup gets the credit. The final social event was a student faculty mixer which so crowded the gym hall that the singing games almost became a hilarious parody.

All in all, Grand View is off to a good start of what is expected to be a good and worthwhile school year.

The Seminary has settled down to a quiet routine of work. Five students are enrolled: Vincent Ligouri, Des Moines, Harold Petersen, Marquette, Theo. Kjaer, Salinas, Calif., Carlo Petersen, Des Moines, and Calvin Rossman, Crestline, Ohio. Walter Brown is studying under our directions at Maywood, and upon the satisfactory completion of this year he will be graduated by our Seminary.

J. Knudsen.

Grand View College
October 1, 1950.

Marinette-Menominee, Mich., Churches

Rev. Harold E. Olsen, who was recently ordained at the synodical convention, has accepted the call from Bethany Lutheran Church in Menominee, Mich., and Memorial Lutheran Church in Marinette.

The Marinette congregation at its quarterly meeting in July decided to change their name from The Danish Evangelical Lutheran Trinity Church to Memorial Lutheran Church.

Bethany Lutheran Church and Memorial Lutheran Church have become the proud owners of two new bulletin boards which will soon be placed on the church buildings. In addition to this acquisition the churches purchased new record books and a new filing cabinet for the church office.

Three new members have been added to the membership roles of the Bethany Lutheran Church in Menominee during the past month. They are Einar Johnson and Mr. and Mrs. Ellsworth Jensen. The congregations are happy to receive these new members.

The parsonage of the Bethany Lutheran and Memorial Lutheran congregations is now receiving a new paint job.

It was badly in need of paint and this is certainly a great improvement.

Miss Muriel Nielsen was a guest speaker at an evening meeting on the 10th of September. A large group was in attendance and each one enjoyed very much the message of Miss Nielsen.

The Menominee congregation recently painted its Sunday school room. The work was done by volunteer labor and the paint was donated by the Bethany Women's League. New curtains were also purchased by the Women's League. The Sunday school room has been brightened a great deal by this operation.

—Contributed.

Itinerary, Pastor Halvdan Helweg

The following congregations at the cities or places named have extended invitation to Pastor Helweg of Denmark, to speak.

Should there be any further invitations we shall be pleased to arrange for the "blank dates."

Pastor Helweg speaks in Danish or English as desired.

October 9-18—West Denmark, Wis.

October 20-21-22—St. Stephen's, Chicago, Ill.

October 29, Sunday—Trinity, Chicago, Ill.

November 2—Pastor Helweg leaves for Denmark.

Address communications to:

Alfred E. Sorensen,
8500 Maryland Ave., Chicago 19, Ill.

OUR CHURCH

The DAYPL National Workshop will be held at Grand View College during the week-end, Nov. 3-4.

The U.L.C.A. National Convention is held in Des Moines, during this week, Oct. 4-12. Dr. Franklin Clark Fry, president of the U.L.C.A., gave the opening sermon on Wednesday evening, October 4. This service was held in St. John's Lutheran church. All business meetings will be held in the KRNT Radio Theater. On Sunday afternoon a mass meeting will be held in the KRNT Radio Theater, where Dr. Walter H. Traub will speak on the topic: "Men For The Ministry." Visitors are invited.

Rev. Peter Thomsen, who has served

WINTER FOLK SCHOOL

GRAND VIEW COLLEGE INVITES YOUNG MEN AND
WOMEN TO PARTICIPATE IN A WINTER FOLK SCHOOL
COURSE FROM NOVEMBER 27 TO MARCH 2. WRITE
FOR INFORMATION.

J. KNUDSEN.

Our Savior's Lutheran Church, Omaha, Nebr., the past four years, has tendered his resignation, effective January 1, 1951, and has accepted a call from The First Lutheran Church of Montcalm County, Greenville, Mich.

Rev. Paul Wikman, Manistee, Mich., has accepted a call from the St. John's Lutheran Church, Ringsted, Iowa. He and his family plan to move to the new field of work in the middle of January.

Arnold Knudsen, Cand. of Theology from the Grand View Seminary, was ordained into the ministry on Sunday, Sept. 24, at the District meeting held at Rosenborg, Nebr. Rev. S. D. Rodholm, Synod Ordainer, officiated. He was assisted by the four pastors, Alfred Jensen, Johannes Knudsen, Peter Thomsen and Vagn Duus.—The young pastor has accepted a call from the congregation in Davey, Nebr., and had served the church there a few weeks when he suddenly was taken ill and hospitalized and therefore not able to be ordained at the synodical convention. He is now well improved in health and expects to be able to give full time service to his congregation.

Dr. Johannes Knudsen, president of Grand View College, has been invited by the Lutheran Pastor's Association of Seattle, Wash., to be the speaker at a city-wide Reformation Festival in Seattle on Sunday, October 29.

A District V Sunday School Teacher's Institute will be held Saturday, November 11, in Minneapolis, Minn., at the St. Peter's Lutheran Church.

Waterloo, Iowa—The new church being built by our congregation in Waterloo is now so far advanced in construction that the congregation has been able to begin services in the new building. Announcements will be made later on for the definite date of dedication.

Rev. Eilert C. Nielsen, Ruthton, Minn., has accepted a call from the St. Stephen's Lutheran Church in Clinton, Iowa, and has resigned from the Ruthton-Diamond Lake, Minn., and White, S. D., churches effective November 30. He has served these three congregations since March 1, 1943.

Mrs. Betty Laursen, the widow of the late L. C. Laursen, formerly of Hay Springs, Nebr., and Enumclaw, Wash., has been a patient for some time at the Firland Sanitarium, 1704 East 150th Street, Seattle, Wash. She will probably be at this hospital for quite a long time. As she is not seriously ill, she would undoubtedly be happy to hear from friends and acquaintances.

"Open House" will be held at the Children's Home, 3320 Evergreen Ave., Chicago, Sunday, October 8, from 4 to 8 o'clock. The Ladies' Auxiliary of the Trinity Church are planning a buffet supper. A program of music will be presented. The "Open House" is sponsored by the Auxiliary in order to create interest in the Home for those who possibly can come on that day for a visit. You are cordially invited!

Miss Muriel Nielsen, who at the recent synodical convention was commissioned as missionary to the Santal Mission in India, will sail from New York on October 27 for the India field of work.

Dwight, Ill.—Rev. J. O. Gisselquist, Evangelist for the Lutheran Evangelistic Movement, was guest speaker at the St. Peter's Ev. Lutheran church in Dwight on Wednesday afternoon, Sept. 27. Pastor Gisselquist spoke for the Women's Mission group consisting of the three Ladies' Aid societies of St. Peter's church.

Rev. Marvin E. Nygaard of Dwight was recently guest speaker at the rally of the E.L.C. Ill. Circuit Luther League held on the banks of the Fox river in Big Chief park near Plano, Ill. Rev. Nygaard spoke at the afternoon service and also in the evening at the Galilean service attended by 300 Luther Leaguers.

Rev. Nygaard was guest speaker at the banquet of the Lutheran Evangelistic Movement of the Chicago area held at the West Lisbon Church, Newark, Ill., on Sept. 22. The country church in which the banquet was held has a seating capacity of 750 and is nearly filled every Sunday.

From Synod Treasurer

Dear Members:

Several inquiries have come to my office since I sent statements of the 1950 quotas and amounts due from the congregations, regarding the raise of five cents per confirmed member.

The convention accepted the obligation of our share of the purchase of the National Lutheran Council headquarters at 50 Madison Avenue, New York, and voted to raise the congregations quotas from \$1.25 to \$1.30 per

confirmed member, for the 1950 Lutheran World Action.

See minutes of the business session of Friday, August 18, 1950, bottom of page 6 and continued to page 7.

Convention at Askov, Minn.

Sincerely yours,

Charles Lauritzen.

Books Wanted

A number of text books are needed at Grand View College due to a large enrollment in a class in **Danish Language** and a class in **Physical Education**.

We would like to buy (or borrow) a number of copies of the book, **INTRODUCTION TO THE DANISH LANGUAGE** by J. Knudsen. This book is out of print and will be reprinted next year, but a number are needed now at the school.—Then we need a number of copies of **FUNDAMENTAL GYMNASTICS** by Niels Bukh, published by E. P. Dutton Co., 1938 edition.

Anyone who may have a copy or more of either of these books and who would be glad to help us, please send books to us and let us know if you wish to sell the book or loan it to us.

Helvine Mailand,

Grand View College,
Des Moines 16, Iowa.

MANAGERS WANTED

Tyler Old People's Home has a position open for a man and wife, to manage the Home and the farm in connection therewith. For more details, apply to Rev. Enok Mortensen, Tyler, Minn.

Sincerely yours,

Enok Mortensen.

BUY THESE BOOKS

HYMNS AND HYMNWRITERS OF DENMARK

By Rev. J. C. Aaberg

Tells the story of the greatest Hymnwriters of Denmark with translations by the author of their best hymns.

Price \$2.00

DANISH LIFE AND LETTERS, A BIBLIOGRAPHY

By Rev. Enok Mortensen

A Bibliography of what the Danish-American has written, and what has been written about him. It includes not only historical material but also fiction, poetry, belles lettres, biography and religious works.

Price \$1.25

YOUR CHURCH

A convenient pamphlet which tells what every member should know about our church. Ideal for the use of pastors in helping prospective members or new members understand our church.

Price Five Cents

Send your orders to:

GRAND VIEW COLLEGE BOOKSTORE

Grand View College

Des Moines 16, Iowa

NEWS BRIEFS

THREE-WAY MERGER SEEN SPUR TO UNION OF ALL LUTHERANS

Seattle, Wash.—(NLC)—Organic union of the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church will strengthen the cause of confessional Lutheranism and hasten the realization of one Lutheran Church in America.

That was the conclusion reached at a joint conference of ALC and ELC pastors here Sept. 18 to 20. The UELC was not represented because it has no congregations in the immediate area. Representatives of other synods were present. About 60 pastors attended the conference.

The theme for the meetings was "The Church." The three-way union was given attention in a panel discussion of "Problems, Adjustments, and Advantages of the Proposed Merger." Panel members were Pastors Roy Olson and H. O. Haavik, ELC, and F. H. Theuer and E. C. Knorr, ALC. The Rev. C. E. Fisher was moderator.

BISHOP BERGGRAV ELECTED PRESIDENT OF WORLD COUNCIL OF CHURCHES

The Central Committee of the World Council of Churches has unanimously elected the Rt. Rev. Eivind Berggrav, Bishop of Oslo and Primate of the Church of Norway, to succeed Archbishop Erling Eidem as one of the presidents of the Council. Bishop Berggrav will serve the rest of the five years' term of which Archbishop Eidem has only been able to serve two.

RETIRED ELC PASTOR HAS FLAGS OF 114 NATIONS

Milwaukee — (NLC) — Dr. Gustav Stearns, a retired pastor of the Evangelical Lutheran Church, living here, will have completed a collection of 114 national flags when he receives a Tibetan flag which is being sent him from Lhasa, Tibet.

Dr. Stearns reports that he is making a 16 mm. movie, featuring the flags, which he hopes to show in schools and churches. Every flag in his collection has been mailed or brought from the nation it represents. Some were the gifts of rulers; others have been purchased through American consuls. Letters and wrappings which carry foreign stamps and cancellations have been kept with the banners.

The collection, which has been assembled over the past 14 years, includes flags of all new nations that have come into being up to 1950.

NLC WELCOMES DP FAMILY WITH 10 CHILDREN TO AMERICA

New York—(NLC)—Father, mother and 10 of the 12 children of the Akerfelds family were welcomed by the National Lutheran Council's resettlement workers when they arrived on a displaced persons transport in New York recently. The large family was brought to the railroad station to proceed to their destination in Berthoud, Colo.

The Akerfelds family is only part of a larger family group, totaling 21 individuals, all of them related to each other, for whom Henry Zimmerman of Berthoud sent nominated assurances through the National Lutheran Council.

The first part of the family group, already resettled on Mr. Zimmermann's farm, are the Ziverts with their seven children. Mr. Ziverts is a brother of Mrs. Akerfelds, Mrs. Zivert a sister of Mr. Akerfelds. All of them once were farmers in their native Latvia, then were displaced by World War II.

The Akerfelds speak only a few words of English. But their sponsor has told them in letters not to worry much about that. Mr. Zimmermann himself is a naturalized American of German descent. He still speaks his former language and he still remembers what Communists did to him after World War I and therefore is glad to help other victims of the same regime.

At the pier Mr. Akerfelds, keeping his flock of children in remarkable discipline, which had won him fame among other passengers of the USAT General H. Taylor, was confident about the future.

"My sponsor wrote me," he said, "that all he wants from us is a good job on his farm. My brother and sister-in-law wrote me they are very satisfied with work and life on Mr. Zimmermann's farm, so why shouldn't we, too, be happy. We are used to work and we will work—all of us, as much as each of us can."

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.

DR. KRUMBHOLZ HITS "TRAGIC" SLOW-DOWN IN DP RESETTLEMENT

New York—(NLC)—A "tragic" slow-down of the displaced persons resettlement process must be overcome if the resettlement program provided by the liberalized United States DP Law is to be fully carried out, in the opinion of Dr. C. E. Krumbholz, executive secretary of the Division of Welfare of the National Lutheran Council.

Representing the NLC's Lutheran Resettlement Service, Dr. Krumbholz spent 19 days in Europe during July and August as a member of a group that included representatives of other voluntary agencies engaged in the resettlement of DP's and representatives of five state commissions for resettlement. The trip was sponsored by the International Refugee Organization (IRO).

Dr. Krumbholz said that the group has prepared a series of recommendations to remedy the situation, and expressed the hope that obstacles to the successful continuation of the resettlement program will be overcome soon.

He said the resettlement process has slowed to a "mere trickle" after reaching a peak last fall. The number of visas issued to immigrants for the United States has dropped to a "tragic low," he asserted, with only about half the number available, 2,800 to 3,000 visas per week, being used. He pointed out that in June chartered ships were canceled by IRO because a sufficient number of DPs had not been cleared for emigration.

The group of which Dr. Krumbholz was a member visited resettlement centers, rehabilitation centers for handicapped displaced persons, children centers and static camps in Germany and Austria. Resettlement problems were discussed with officials of the IRO, the U. S. Displaced Persons Commission, the Immigration and Naturalization Service, Counter Intelligence, and the U. S. High Commissioner's Office in Germany.

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.

October 5, 1950

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M. RTE. 2, TYLER, MINN.