

# Lutheran Tidings

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## The Nurture of the Christian Spirit

Throughout the nation, this week is marked by the re-opening of educational institutions of every type whose class-rooms and corridors have lain dormant for some time. Of particular interest to church people are the Christian Colleges, among which we are proud to number Grand View. Educators, psychiatrists, as well as ministers have become increasingly aware of the special contribution which a church-related college can make to the youth of today. In this issue of LUTHERAN TIDINGS, by picture and by word, we acquaint our readers, with some of the men and some of the ideas that make Grand View what it is. The opening of the school year is one of the major events that transpire in our work as a Synod. Each issue of LUTHERAN TIDINGS will report the happenings of the College in a column written for that purpose. The opportunities for enriching one's spiritual life are present at a Christian College to an extent not nearly as possible in a non-church-related school. The Rt. Rev. Henry Sherrill wrote some time ago: "The crisis of our time is not simply that we are opposed by political forces which espouse materialism and atheism but that we have all too often divorced religion and life and are attempting to build national life and a world order upon insecure foundations. The great danger is not from without but within. There are many who are recognizing this fact. But often the main issue is ignored. As I write this, the nation has been shocked by the scandals in the collegiate athletic world. A group of educators have emphasized the need of moral and spiritual foundations. But again morality rests upon religion. Religion must be more than a vague generality. It cannot exist in a vacuum. Here we come straight to the Churches, for it is certain that the Church is the Body which makes possible the continued life of the Spirit. Central to the task of the Church is the teaching function, all too often underestimated, even neglected."

Grand View College, as the years pass, endears itself in the memories of increasing numbers of Christian young people. The school is rapidly accumulating a tradition of service to youth, to nation, and to God. Whether in the science laboratory, or the psychology classroom, or the music hall, the Old Testament message is central: "In the beginning, God."



Grand View College Laboratory Scene  
Prof. Hurley and Students

## Clement's Hymn To Youth

Shepherd of tender youth,  
Guiding in love and truth,  
Through devious ways;  
Christ, our triumphant King,  
We come Thy name to sing,  
And here our children bring  
To shout Thy praise.

Ever be near our side,  
Our Shepherd and our Guide,  
Our Staff and Song.  
Jesus, Thou Christ of God,  
By Thine enduring word,  
Lead us where Thou hast trod,  
Make our faith strong.

# He Appeared To Me Also

(I. Cor. 15 1-10)

(Ed.'s Note: Sermon By Pastor Enok Mortensen, Tyler, Minnesota, preached at the annual convention, Des Moines.)

It is impossible to understand Paul without remembering that he was a Jew before he became a Christian and that, in a certain sense, he remained a Jew even after his conversion. He felt a strong kinship with his people. His preaching of the Christian



Pastor Enok Mortensen

Gospel had deep roots in the Hebrew religion of his ancestors. His worship of God came to him "from his forefathers." The Christ he proclaimed was one whose life and death and resurrection were "in accordance with the scriptures" of the Hebrews. His message was substantiated by historical evidence: Christ had been seen by Cephas, by the twelve, by more than 500 brethren at one time, by James, and by all the apostles. All this had made Paul what he was. But over and above this stands his confident claim that he himself had seen the risen Lord.

"Last of all, as to one untimely born, he appeared also to me." That statement is not a casual afterthought or a half-forgotten appendage to his message. It is the essence of his message. It is the climax of his argument. He, too, has seen the Lord. He believes not merely because the Messiah whose coming was visualized by the prophets revealed himself to others; but "he appeared to me also."

Those words might well serve as a motto for Paul's life. It was the most astounding thing that had ever happened to him. He was on the road to Damascus with a warrant for the arrest of those who believed in Jesus. He was "breathing threats and murder against the disciples of the Lord" when a blinding light flashed and a voice spoke to him. "Saul, Saul, why do you persecute me?"

We shall never be able psychologically to unravel the mystery of Paul's Damascus experience, or to understand it by scientific enquiry and analysis; but no one can read the New Testament without being aware how Paul himself felt about the incident. What

happened was nothing less than a confrontation with the living Lord Jesus Christ whom he was persecuting.

Paul never tired of telling what happened. You have undoubtedly heard people describe what to them was a significant experience: a trip abroad, an unusual event, or even only an operation. Most of us welcome a chance to talk, and each time we repeat the story we add new and thrilling details all of which might well be within the realm of what actually happened. So also with Paul. Three times in the Book of Acts he paints a vivid picture of his Damascus experience; some of his letters echo the great transforming event; and always the emphasis with absolute certainty rests on his conviction that Christ, whom he had never seen in the flesh, had revealed himself to him also. He, too, had seen the Lord.

Standing on the steps of the barracks at Jerusalem, he related the story of his conversion to conciliate the angry Jews; at Caesarea he told the story with such conviction that King Agrippa was moved by it. Still later, when his opponents questioned his right to apostleship he repeated his claim. The Christian church was beginning to be established. The apostles who had lived close to the Lord were highly esteemed. There were those who resented the new-comer, Paul, and questioned his right to preach. Why, he was not one of the 12. He had not even seen Christ!

It is in answer to those charges that Paul flings out his faith. Surely, others had seen the Lord and walked with Him. But he, too, had seen the Lord. Certainly, there were other apostles; but he, too, was one; for "Christ appeared to me also."

That fact is central in Paul's life. It completely changed his life. "Behold, all things are become new:" his goals, his friends, his name; and in the face of an often repeated assertion that you can't change human nature, I claim that even his character was transformed.

One of the traits of Paul's character was his pride. He was proud of his race, as many Jews are. He was proud of the tribe of Benjamin to which he belonged. He was proud of his religion and his God-fearing parents; proud of his city and of his Roman citizenship. He retained his pride even after becoming a Christian. It crops out again and again in his comparison of himself with the other apostles. His foes were quick to point out his inferiority. He lacked their authority. He was an upstart. He did not speak as well as they did, and he was goaded into bragging. Had he not worked harder than any of them, and without pay? How could they say he was not an apostle? For he, too, had seen the Lord! But in the midst of his pride he remembers that the Lord who raised him to be an apostle was also the one who struck him down outside Damascus; and if he has worked hard it was because of Christ in him. He is an apostle; but he is the least of them and really to be called an apostle.

Now, what does all this mean to us? Where do we come in? Let me say first of all that Paul's Damascus

experience touches the lives of all of us in a most practical way. It was his vision which resulted in him becoming a missionary of the Christian Gospel. Who knows how soon our Western world had become Christian except for the faith and zeal of Paul? It was he who converted what might have been a Jewish sect into a World religion. It was he who placed the cross of Jesus at the center of the universe and of human history. It was he who saw Jesus not simply as a Jewish Messiah, but as the Savior of all mankind. Every time you open the New Testament you meet not only Christ but the Christ that Paul believed in and proclaimed.

But I am thinking also of another phase of that influence. Paul's vision is meaningful to us also because of its overpowering emphasis of the fact that it is possible for man to meet God though he is no longer walking the roads of Galilee in the person of Jesus Christ. Some of you are familiar with the hymn of Grundtvig: "Blessed Were the Eyes That Truly Here on Earth Beheld the Lord." The sentiment in the first stanza borders almost on the sentimental, and it doesn't sound at all like Grundtvig. I have met that pious yearning, that sentimental longing, in many good Christians and I understand it so well: oh, to have lived when Jesus walked by the shores of Galilee! To have seen his face and to have listened to his voice! Perhaps even to have touched the hem of his garment! Those were the days kings and prophets looked forward to and we look back upon with longing and yearning.

But the hymn is not at all nostalgic and sentimental. It is far from a sigh for the good old days. On the contrary, it is a firm and vibrant faith in the contemporaneousness of God and his Spirit. The point of the hymn is that this Jesus "is with life and light now present." The last verse reads:

Blessed are the eyes that truly  
Here on earth behold the Lord.

Paul has helped us to this insight and awareness. There is so much in the New Testament which is remembering. John's writings have been called "an old man's memories." Other people whose lives were touched by Jesus wrote down their memories. But Paul's experience breaks down all boundaries. It is personal, intimate, and contemporaneous. He, too, has seen the Lord.

And finally, and above all, let me say that it is precisely in that way that we meet God so that he becomes meaningful to us. Like Paul, our religious experiences are deeply rooted in the past. We sing of the "Faith of Our Fathers." We thank God for our mothers who taught us to fold our hands and lift up our voices in prayer. We revere gratefully those who have preached the Word and administered the Sacraments. We stand not alone, but as heirs to rich, religious treasurers of the past. Abraham and the Hebrew prophets belong to us. Paul and Luther and Grundtvig, and a host of others are ours and have made us what we are. Each one of us will remember and value men and women whose visions and experiences have enriched our lives.

But over and above all this stands the urgency of a personal confrontation with God. No book, or

argument, or second-hand evidence can satisfy us, or save us. Only as we ourselves see the living Lord and tremble before him in fear and reverence shall we be able to say with Paul: "Lord, What wilt Thou have me do!"

The Christian Church is built on the faith in a living Christ. If Christianity is merely a remembrance of things past, the sweet and glorious glimpses of a unique and lovable character who lived in the remote past, the church will become nothing more than a gigantic tombstone: impressive, beautiful, and dead; but only a monument.

Each generation, each individual needs to recapture Paul's conviction, nay, Paul's experience, and hence also his firm faith: God is not dead. He is living. He is living, now. I, too, have seen the Lord. "He appeared to me also."

## The Danebod Harp

### Greetings To Dr. A. L. Vadheim

Forty-three years ago, on August 10, 1910, Tyler was an ordinary country town, though somewhat recognized by the existence of the Danebod Folk School. From 1910 began the hopeful planning for a hospital, which appeared in 10 years, (and a new addition in 1939). The modern clinic was started by Dr. Vadheim and soon grew to a little Rochester center in western Minnesota. Dr. Vadheim's life has been woven into community life, through his skill, friendliness, and Christian fellowship.

How well I remember one evening at Danebod when a few of us were in Rev. Knudsen's office and the "new doctor" was discussed. Dr. Vadheim had made a call at Tyler. Said Rev. Knudsen, "Well, Dr. Vadheim is a nice man to meet—But, of course, he is **Norwegian** instead of Danish. But I believe he will make a success anyway."

The Tyler hospital is largely a memorial to Dr. Vadheim for his services through the many years, mingled with friendship and fellowship. Roads were so bad that teams could not get through. Dr. Vadheim made trips on horseback.

Weavers are we all,  
Both large and small;  
Let's weave in peace or strife;  
The golden cords of life.

Such golden cords of service and friendship are woven into the life and pattern of Dr. Vadheim. Now, after forty-three years of service, he is harvesting friendship and fellowship from thousands of friends—warm handshakes, kind words, smiling faces and good wishes.

How beautiful are the clouds of rose near the setting sun, and the leaves of gold in the autumn days. From the thousands of friends comes to you, Dr. Vadheim, the wish:

A setting sun in clouds of rose,  
An autumn tree in leaves of gold.  
May you wear loveliness like these,  
When **you** grow old.

Sigurd Pedersen.

# Grand View College and Men for the Ministry

By Dr. Ernest D. Nielsen

President of Grand View College

At the very outset of this address let me stress in as unequivocal language as possible, that over the years few questions have received more thoughtful and prayerful attention in the Danish Evangelical Lutheran Church of America than the question of the education of men for the ministry. Although it lies outside the subject assigned to me to elaborate upon this point I think that it is very important not



Dr. Ernest D. Nielsen

to overlook this fact. Whether we have recognized that growth takes place through change I do not know. At times I doubt it. However, there is no doubt as to the fact that the Church today must articulate its witness in a changing world. It is the functional analysis of today's mission of the Church and task of the ministry that keeps this question of the education of men for the ministry **alive**. Personally, I doubt we shall make any great strides in securing an adequate supply of well-trained men for the ministry unless we give more serious attention, first, to the character of the call experience, which is nothing less than a divine-human relationship, second, to the educational problem involved today, and, third, to the nurture of the spiritual life.

## I

The Christian college as we know it within historical Protestantism is the child of the Church. Ideally speaking, the spirit of the college is definitely

Christian. Here, lies, I think, a primary basic element in the recruitment and development of future pastors from the ranks of the college students. However, the ideal must be realized in each new generation of students. The words of John R. Mott, spoken in 1924, are not only as applicable now as then, but they, furthermore, help us to see that one task which constantly faces us is that of challenging students to lifetime service in the cause of the gospel of Jesus Christ. Knowing that he had the right to look with confidence "right here at home" for the great number of needed workers, John R. Mott said,

"I wish to share one of the heaviest burdens which, in common with some of you, I have, and this is a burden of solicitude with reference to the coming leadership of the Christian forces. Expressed more concretely, How can we secure for the Christian ministry . . . a larger number of the very strongest young men and boys of the oncoming generation? You will agree with me that this is a problem of pressing concern. It involves the very life and spread of the Christian religion and the establishment of the Kingdom of God." (Confronting Young Men with the Living Christ, page 185)

In this matter of the future of the Church one often wishes that we might have that Christian conviction about the outcome of things we cannot see which has characterized so many of those whose deep spirituality has left its influence upon the Church, even to this day. Their confidence in the power and promise of God grew out of their faith in the relevancy of the Word in every human crisis. Essentially, their theology was a theology of the Word. Through the Word they heard not the voice of man but of God. Please do not misunderstand me, and think that I am minimizing the importance of counseling and guiding students in their choice of a vocation. Quite the contrary. I know the importance of such a program regardless of whether it is done through the home, church, or school. But to speak about the ministry in terms of men who are "ministers of Christ and stewards of the mysteries (or truths) of God" is simply impossible apart from reference to the Word which reveals that which otherwise must remain hidden to us. We need to point out to students that the God with whom we deal is an initiating God. Somehow we cannot take the kingdom by storm, however much we might desire to do it. Here, lies the very religious significance of the call experience. Whether we think of the Apostles Peter, Paul and John or men like Luther, Calvin, Knox and Perkins of the sixteenth century, or think of the leaders of the churchly revival in England and Denmark, or move to our century and think of men like James M. Gray, James Moffatt, William Temple, John Oman, John Timothy Stone, Joseph Fort Newton, Henry Coffin and Paul E. Scherer to mention only a few—their greatness as preachers,

despite their personal and intellectual qualities, cannot be fully explained apart from the impact of the Word upon their hearts and minds. Each of them would have understood what a young fellow once said as he stood before the ministerium and was asked, why he wanted to become a minister. This is what he answered: "Because all other ambitions went down before the revelation of life in Christ."

I vigorously maintain that we must differentiate between the functions of the Church and the school. A college is not the same as a church or congregation. But a Lutheran college ought to be orientated to the Word in such a manner that the students are helped to grasp that the Word is relevant to their intellectual vocation as students, to their question of life vocation, and to the sovereign claim of God upon the larger life of each of them, embracing the widest human and social relations and for some of them issuing in the service of the ministry.

The Church prays: "... we most heartily thank Thee that Thou hast granted us to live in this accepted time, when we may hear Thy holy Gospel, know Thy fatherly will, and behold Thy Son, Jesus Christ! We pray Thee, ... let the light of Thy holy Word remain with us, ..." And the Church also prays: "... send us now and ever pious pastors who faithfully preach Thy Word ..." The hard fact of life today is that many who hear the call and know and see the need are reluctant to the call of becoming pastors. To what extent the college can help to solve this problem is a question to which we shall return toward the close of this address.

## II

Some years ago one thousand six hundred and eighty-eight seminary students were asked this question: "At what age did you decide to enter the ministry?" Briefly, 22.1 per cent decided before the age of sixteen, 39.6 per cent between the ages of seventeen and twenty, and 25.1 per cent between the ages of twenty-one and twenty-four. This apparent trend to decide somewhat earlier for the ministry is also in evidence in our own Church where we no longer require a minimum age of twenty-five for ordination.

These figures are important since we do not have a four year college. On the basis of these figures we cannot expect to guide the educational program of more than approximately 50 per cent of the young men who eventually enter the ministry of our Church. Very few of those who are twenty-one or over before they make their decision will ever attend our College.

One basic factor, therefore, is to follow carefully the whole educational career of the pre-seminary student until he is ready to be admitted to the theological seminary. For both practical, military and educational reasons the pre-seminary student should be urged to confirm his vocational decision by applying for acceptance as a candidate for the ministry at the earliest time possible. The freshman who knows he is a pre-seminary student should take this step during the first year in college. Time does not permit a discussion of this point, but I consider it a very legitimate function of the College to guide the student, who plans to enter the ministry, to take those steps which will bring him into relation with the theological seminary and the Church in such a way that both of these may

have a voice in determining his educational program, and give him the assurance, encouragement and support which he may need. I look upon this early focusing of the pre-seminary student's course of studies and ultimate goal as a basic need.

I shall not tire you by entering into a discussion of what a pre-seminary student ought to study in our College, nor shall I begin to define educational concepts. The statement that the educational need is for more ministers with an excellent general education must suffice. However, in the light of this generalization, I am convinced that we should direct all pre-seminary students to follow the program which leads to the degree of Associate in Arts. Ample data are available to show that the place at which to insure a general education for the minister is during his first two years of college and not in the senior college. We have at Grand View College a plan which will enable the prospective ministers in our Church to obtain a general education before entering the seminary, regardless of where they may take their last two years of college.

One other basic factor in the educational development of all students is the present day concern for interrelations between various disciplines, for observations and stimulating questions. We who teach in a church-related college ought to ask questions such as these: "What is the relation of the subject I teach to the subjects my colleagues teach?" "How can I make my subject matter relevant to the spiritual understanding of my students?" "What meaning has my subject for the Christian and the Christian Church?" I assume, of course, that none of the members of the college faculty will deny that his particular field of teaching witnesses to "what the human spirit can accomplish." If students and teachers are sincere, if they stimulate one another to high intellectual activity, two questions are bound to arise in a Christian college: first, "What is man?", second, "What is man, that Thou art mindful of him?" If by the grace of God we exercise our intellectual vocation as Christian teachers and students, I believe that we can trust God for the fruits of our labors, also those fruits that issue in the calling men to the ministry of the gospel.

## III

I have purposely left the question of the nurture of the spiritual life to the last. The nurture of the spiritual life of all students, but more especially of those destined to become pastors, is both a problem and an opportunity. Dr. E. A. Gilmore, Dean of the Law School of the State University of Iowa before he became president of the university was widely known for his religious views. One time he said,

"It has been said, not infrequently by anxious mothers, that college or university is especially a place of great temptations. It certainly is. But there are more temptations upward than downward, more opportunities to respond to the finest and noblest things of life, more temptations to embrace the best things in science, art, literature and in all fields of learning. There are always more able and sympathetic teachers to tempt the student along the high ways rather than along the low. It all depends upon the student and his atti-

tudes, attitudes formed before he comes to the university and which in many instances he brings directly from his home environment."

Students at Grand View College are not free from these temptations. Many students away from home and finding themselves in a new environment different from the home community are not unlike Jacob in his limited understanding of the presence and availability of God. We believe that the cultivation of the spiritual life has significance for personal, moral and religious living.

Somehow the two years in which we have the pre-seminary students with us before they transfer to another institution of higher education ought to contribute to the laying of the foundation of a fairly established practice in the matter of worship. The need for this emphasis is perhaps greater today than yesterday. Greater because of two things; the greater urgency of the mission of the Church, and the greater difficulties which face the pastor in proclaiming and interpreting the message of the Church. Here, I am reminded of what the well known Scotch pastor and professor, Marcus Dods said in 1906. He said, "I do not envy those who have to fight the battle of Christianity in the twentieth century. Yes, perhaps I do, but it will be a stiff fight."

The pre-seminary student's cultivation of the spiritual life ought to include participation in the corporate services of worship and prayer in church and college, and his private devotions. Joyful and voluntary participation in worship stem, in part, from an awareness of need. We cannot take this awareness for granted on the part of all students, but I think that you will agree with me that we have a pastoral responsibility, even as teachers to those men who have decided to enter the ministry. The English people are fond of speaking of an individual's influence upon others in terms of "personal weight." We know what they mean. We cannot tell what the pre-seminary student's eventual influence as a pastor will be, but we can teach him at an early stage in the course of his education that he must find time for the contemplative life if he wants to become the kind of pastor whose "personal weight" makes him a true shepherd of souls.

Basic to this is the lesson which I have learned from Grundtvig. It is this that the spiritual resources which we need for our pastoral ministry are within our reach wherever we are. To this I bear witness not as an academician, but out of my last pastoral experience.

However, to meet these conditions and make them open avenues for the maturing of pre-theological students we, at the College, must cease to look upon traditions as sacrosanct. We must be willing to re-examine the corporate life in all of its phases. We must ask: does this corporate life issue in the kind of Christian college community which will furnish the Church with the needed manpower to fill the ranks of the ministry? If necessary, we must also be imaginative and courageous enough to change our patterns.

Having done all, let us not forget the charge of Jesus to His disciples: "Pray ye therefore the Lord of

### *The Hidden World*

There is a world that is hidden from men,  
Like the iceberg in yonder ocean;  
So sad and lonely, forgotten by friend,  
Silent, yet always in motion.  
There the battles are fought and won,  
While the guard is vigil keeping.  
For goodness that costs is seen by none  
Till harvest time, and the reaping.

There is a world with no windows for light  
Where no man can judge or enter;  
Peaceful oft like the calm of night,  
Troubled and stormy, yet tender.  
But the angels go silently out and in  
With message and light from heaven  
They know that a struggling soul will win,  
Though the wings may be bruised and riven.  
**Mrs. C. C. Nielsen.**

### **Two New Bulletins From Drew University**

Six million television sets, it has been estimated, will be sold in 1953. This is compared to only six thousand in 1946. The number of radios in use now is over a hundred and ten million, or two radios for every three people in the United States. At the same time, the motion picture industry is asking for special favorable tax legislation in order to keep going.

Recreation is rapidly moving back into the home, all of which should make the family ties stronger. According to Drew Seminary, "we don't quit playing because we grow old, but we grow old because we quit playing." The fifth edition of a bulletin on "home-grown recreation" is available for thirty cents handling charges, and contains one hundred games.

The rural department also reports a new survey which shows that men hold nearly three times as many church offices as the women, but the women do nearly twice as much church work as the men. The same study shows that if the men are guided in their work they do better than the women. Of 341 town and country churches located in 44 states and belonging to 23 different denominations it was found that the men of these churches contributed 40 different kinds of labor gifts to their churches. The study is called "Men Working" and is sent to any church for cost, thirty cents.

Both of the above bulletins can be ordered from the Rural Department, Drew Seminary, Madison, N. J.

the harvest, that he send forth laborers into his harvest."

(Editor's note: The above address was delivered at the Annual Convention.)

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# Our Women's Work

Editor

Mrs. Ellen Knudsen, 907 Morton St., Des Moines 16, Iowa

## Make-Up

(for the mind)

Do you want to look younger, feel younger, stay younger—no matter what your age? Well, if your answer is yes, you will have to start your face-lifting from within.

Any glamorous make-up has to have a good basic foundation. If your thoughts are depressing and your body tense, you can lather on cold cream by the ton, pat your chin until your arm drops off, but you can't get rid of the scowl and sagging jowl. You will be wasting your cosmetics unless you lay your foundation with make-up for the mind.

Prove it yourself! First, see what happens when you fill yourself with negative thoughts. Sit in front of your mirror. Now close your eyes and deliberately think the following thoughts: 1) I hate Mrs. X. 2) I feel my husband doesn't appreciate me. 3) I'm sure my son picked the wrong girl. 4) I think the world is a mess. 5) I'm worried about money. 6) I don't want to grow old.

You've done pretty well so far; hate, envy, fear, self-pity—quite a nice assortment of negatives.

Now open your eyes and look in the mirror—your face probably looks like an old steamer rug. What good would the finest make-up do over a foundation like that?

Close your eyes and imagine the corners of your mouth hooked up to the top of your ears—this will bring all the lines up instead of down. Now, with the corners still hooked up, think these thoughts, or ones similar that fit your situation: 1) Hating Mrs. X isn't going to do her any harm. But next time I see her, she may notice how it's aged me. 2) Do I appreciate my husband? Have I told him how much I love him lately? 3) As a new mother-in-law, where's my sense of humor? What did my mother-in-law think about me at first? 4) Christ found the world a mess 2,000 years ago, too, but His teachings changed history. The Disciples, Paul—they accepted trouble as a challenge. They cared enough to do something. What can I do about my own neighborhood, my own family and friends. 5) If I'm worried about money, what am I doing about it? Fanny Farmer sold candy; Elizabeth Arden created a new face cream; Grandma Moses painted a picture. 6) I can't stop time in its tracks—but I can plan to mature gracefully and keep on having fun. Lynn Fontanne isn't exactly 20, but she's retained the appearance of youth and her charm grows every year.

You've given yourself the mental treatment; how about some spiritual make-up? Think of the most beautiful Bible verse you know. Say it softly and imagine yourself at the scene.

Now think of one of your favorite prayers. Let your mind run through the words—and think of the words as enveloping all your negative ideas.

Open your eyes and take another look in the mirror. Make-up for the mind and soul has laid the best foundation for make-up for your face.

**Constance De Haven.**

Author, flyer and concert pianist.

(From Newsletter No. 11 of Bethlehem Church Women, Cedar Falls, Iowa.)

## Who Must Suffer

We were discussing the problems of the aged in a group one day, the difficulties of having an aged parent living with the family, and the problems that arise in such situations. We wondered if it were not better that such person were in an institution. One woman, herself far from the declining years, expressed the belief that she would much sooner go to such a place than ever be a burden to her children. We were surprised that so many old people are apparently loath to enter our homes and institutions. Examples were given where old people had created years of sacrifice and hardship for their children. Then a story was told of an old lady who had lived with her daughter's family for many years. She had interfered with the grandchildren's upbringing, had created problems on vacations and when there was entertaining to do, had been a source of a great deal of irritation. To make matters worse, she had now reached the age where she was no longer rational and would disturb the whole family with her nocturnal prowling. So they went to their pastor and he advised them to have her committed to an institution. He said to them, "It is better that one person is unhappy, than that a whole family suffers." We all agreed at the moment. In the middle of the night I woke to the monstrosity of his statement. What he said was true but his application of the truth was terrible. He was giving the blessings of the church to an act of selfishness. Quite aside from this family's problems, his statement can only be true, if it is the person who will be unhappy who makes it. The truth would sound like this: "It is better that I am unhappy than that all these others suffer." And that is the only way in which such a statement can be made. If we are followers of Christ, that is.

**Nanna Mortensen.**

# Paging Youth

ESPECIALLY OF OUR D. A. Y. P. L.

Editor: Thorvald Hansen, 22 South 13th Street,  
Estherville, Iowa

## Camp Impression

Editor's Note: Your editor has not received any formal report on the District Four (Iowa) Camp but he has heard some fine comments on it. The following article, written by **Reverend Gudmund Petersen** for his Hampton, Iowa, church bulletin gives a good indication of the spirit that is said to have prevailed at the Camp which was held on the Hampton Church grounds, August 18-23.

During the last month my wife and I have worked hard in planning and getting things ready for the young people's camp here at the church. Today we are tired but only in body. Our spirits have been refreshed and we feel the effort which we put into the camp planning has been well paid. We are both agreed that we have never experienced a richer week of Christian fellowship during the time I have served in the ministry than we did these days. I would like to mention a few of the things which especially impressed us.

During the week the campers worked as a unit. Never did we feel any discord between them. Everyone joined in to do the same thing whether it was always just the way they thought it should be or not. Everyone put forth all the effort which he possessed and many things were accomplished. It was a perfect demonstration of what can be done when all unite their talents in the church work. Some did not like to play ball and some did not like folk dancing but still it was a part of the program so each took his place. No one ever likes to wash dishes but since that too was part of the program each took his place and actually made it so enjoyable that when camp was over some of the campers said it was the first time they had ever enjoyed doing dishes.

The devotions were well attended and, the way those young people came as soon as the bell sounded, and the way they sang, one did not have to ask if they found it an important part of the camp. The talks and discussions also proved that young people can be interested in affairs in the world. Social problems and the religious thoughts were tackled. I believe everyone of the campers remarked about how much they enjoyed these discussion periods. It was interesting to watch the eagerness to participate in the discussion. Most of them would be working with craft, just like when the ladies used to crochet or knit during meetings, but all of a sudden the work would stop so they could contribute a few thoughts to the discussion.

When it came to the recreation period you could see the bright spirit of youth beaming from their

faces. Very few knew the games when they started the first evening but by the last night each could do as well as the next. When it came to the evening refreshment time on Saturday they began singing little ditties and so inspired were these young people that they couldn't stop singing. After the campfire they made a human chain and marched over the lawns and down the road singing. Could there be any better expression for what they had lived during the days of camp?

There could only be one disappointment to anyone and that was that more young people were not present. Words cannot express to any of those who stayed at home what they missed because here was something which had to be lived in order to be appreciated.

## Notes On Operations India

As has been stated previously, Solveig Egede, (now Mrs. Robert Hedlund) is no longer O. I., treasurer. Rigmor Nussle, whose home is in Chicago, but who will be at Grand View College this year, has taken Solveig's place. All funds for O. I., can be sent to her or to Ruth Jacobsen, but must be made payable to "Operations India."

## Rich Fields of Love

I'd rather own rich fields of love,  
And have sweet peace within my soul,  
And live in touch with God above,  
And hear the bells of heaven toll,  
Than own the diamond fields of earth,  
Or all the pearls of all the seas;  
For nothing is of greater worth  
Than heav'nly riches such as these.

Give me, Lord, rich fields of love  
That I may live in heav'nly bliss,  
And be as harmless as a dove,  
Whatever else of earth I miss,  
That men may labor here to own,  
Including fame and great renown,  
Or splendors of an earthly throne,  
With gems and jewels of a crown!

Rich fields of love within my heart  
Will bless my fellowmen I know  
Far more than lit'rature and art,  
Or other things I might bestow,  
If I should have no love to give,  
No grace to bring them unto God,  
Or nothing that would help them live  
And go the way that saints have trod.

O do not ask, dear Lord, for fame,  
Nor for the kingdoms of this world,  
That I may bear a rich man's name,  
Or sail 'neath splendor's flag unfurled;  
But hear my humble prayer today  
And fill my heart with love divine.  
Yes, give me fields of love I pray  
That make one's spirit great like Thine.

Walter E. Isenhour.

Taylorsville, N. C.

## LWR Tops List of Agencies Aiding Arab Refugees

New York—(NLC)—Lutheran World Relief heads the list of American voluntary agencies aiding Arab refugees in the Middle East with used clothing shipments, it was announced here by the Advisory Committee on Voluntary Foreign Aid, U. S. Foreign Operations Administration.

During a 33-month period from November 1950 through August 15, 1953, the report said, American voluntary agencies shipped a total of 2,400 tons of clothing for distribution among about 800,000 refugees in the Middle East, including Jordan, Syria, Lebanon, and the Gaza Strip under a program outlined by the United Nations Relief and Works Agency.

Lutheran World Relief, the National Lutheran Council's material aid arm, sent 1,543,092 pounds of clothing, War Relief Services-National Catholic Welfare Conference, the second largest contributor to the program, 1,465,517 pounds, the report said.

Other contributors listed in the report were Church World Service — 1,170,162 pounds; American Middle East Relief — 333,972 pounds; Mennonite Central Committee — 255,491 pounds; American Friends Service

Committee — 68,640 pounds; and the National Association of Evangelicals — 22,518 pounds.

It was pointed out here that the Advisory Committee's report is limited to agencies and shipments connected with the UN Relief and Works Agency's program only and therefore may not include all shipments to Arab refugees from American voluntary agencies.

The Lutheran World Relief shipments, it was explained by Bernard A. Confer, administrative secretary of LWR, are distributed in Jordan, including Arab Palestine and Syria on the basis of need.

Dr. Edwin Moll, director of the Near East Branch, Lutheran World Federation, has been in charge of distribution of relief goods in Jordan since the Arab-Israeli War in 1948. Mr. Christian Christiansen, LWF worker in Syria, began a clothing distribution program there in the latter part of 1952.

Mr. Confer added that according to the Advisory Committee's report, more clothing has been sent to needy Arab refugees during the last year than in any previous time.

This, he said, "is indicative of the deep concern awareness of the urgency of the need in this sore spot of our world today."

felt for the suffering people and of an increasing

## LWA Receipts at \$1,658,309—63.8 Per Cent of Goal

New York—(NLC)—Lutheran World Action's campaign for \$2,600,000 is running well ahead of last years with receipts near the three-quarter mark for the first eight months of 1953, it was reported here by the Rev. Rollon G. Shaffer, promotion secretary of the appeal.

Cash receipts for LWA, through August 31, totaled \$1,658,309 or 63.8 per cent of the goal, according to Mr. Shaffer. He said that all eight church bodies participating in the National Lutheran Council surpassed their efforts for the same period last year. At that time, contributions amounted to 52.7 per cent on a goal of \$2,900,000.

The Augustana Lutheran Church has raised 88 per cent of its goal or \$261,237, the United Lutheran Church 68.1 per cent or \$831,146, and the American Lutheran Church 55.5 per cent or \$251,181. Nearly all the other bodies are near the halfway mark.

Among the thirty synods of the ULCA, which is responsible for nearly half the total LWA goal, the Wartburg Synod has raised 95 per cent of its quota, the Florida Synod 90.7 per cent, and the Ohio Synod 83.5 per cent.

The complete financial report on LWA as of August 31 follows:

Church Body	Goal	Cash Received	Percent	Percent Goal Aug. 31, 1952
United Lutheran Church	\$1,219,627.56	\$831,146.97	68.1	59.8
Evangelical Lutheran Church	530,800.85	250,213.00	47.1	34.9
American Lutheran Church	452,719.59	251,181.18	55.5	50.4
Augustana Lutheran Church	296,788.97	261,237.20	88.0	65.2
Lutheran Free Church	38,392.44	17,916.91	46.7	20.5
United Evangelical Lutheran Church	28,298.59	11,676.89	41.3	22.6
Suomi Synod	20,216.93	8,000.00	39.6	37.6
American Evangelical Lutheran Church	13,155.07	5,637.55	42.9	29.3
Undesignated		21,299.33		
	\$2,600,000.00	\$1,658,309.03	63.8	52.7

## Going Back

By Robert C. Schmidt

My experience is, no doubt, different than most ministers in the Synod. Having been born and baptized in the Danish Synod, I was educated and ordained in the Illinois Synod (ULCA). After serving as a pastor in the Illinois Synod, I returned to the Danish Synod. Now I am going back to the ULCA. In view of these circumstances, the editor of LUTHERAN TIDINGS invited me to report any observations I would like to make. The following remarks are made neither to condemn nor with malice. They are an honest expression of the attitude which should make for a happier pastor-people relationship.

In Dr. Alfred Jensen's report to the 74th Annual Convention there are three paragraphs on page 16 which deserve the serious consideration of everyone interested in the welfare of his congregation as well as of his Synod. Here Dr. Jensen points to some possible reasons why pastors leave for another synod. I quote one sentence from his first paragraph, "But how many regard him (the pastor) as worthy of being a guide in solving personal and spiritual problems and in matters of concern to the community in which he lives or to have authority to direct the attitude and conduct of the congregation in various community relations." This statement makes a fair criticism, but it represents, in my experience, only part of the problem.

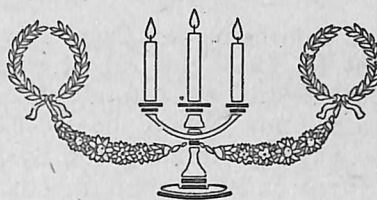
My complaint is in connection with the restraints placed on the pastor in regard to the various programs and suggestions he may wish to promote within his congregation. His authority and powers are too restricted. After all, the pastor has a divine call to be the shepherd of a flock. If he has not this call, he will not last long in the ministry. An ordained minister will have spent seven years to prepare himself for that calling. With such a background, he should be allowed the key position in the congregation. Although the sheep have one of their own as a leader, the shepherd is in charge of, and is above, their leader in all matters pertaining to the care and the well being of the whole flock.

Dr. Jensen goes on to say in his second paragraph, "I am aware, certainly, that pastors are not always able to render such service without faults and flaws." This is very true. A minister can make many mistakes. However, he has studied. He has had the benefit and wisdom of professors, many of whom have served in parishes. The minister can profit from many books written to help him. And he has had some experience of his own either as a pastor or as a layman. Even though there may be some cases of mistaken judgment, he will not be consistently in error. Therefore, his ideas and recommendations ought not be defeated, either by vote or by discouraging conversation, without a fair trial.

Mr. Jensen asks this question in his third paragraph, "... how many ... people are willing to examine the faults of the congregation and publicly admit them?" I have heard members admit their faults. But the tragic part of it is, they were not ashamed of those faults. They were proud of them. The re-

sponsibility of a pastor, who is true to his calling, is heavy enough without the added burden caused by those who regard his every move with suspicion.

Perhaps this line of thought sounds strange to lay people who have been members of the synod for many years. Nevertheless, these are my reactions to the experiences I have had while serving among you as a pastor.



### Kristian Kolsgaard Nielsen

One of our elderly men at the Danebod Old People's Home died at the Tyler hospital August 8 at the age of 73. Kristian Nielsen will long be remembered in the Tyler community for his quiet ways and winning smile. He was a painter from Denmark, and he transformed the old Children's Home to a home of beauty for the old people by painting and decorating all the rooms, both upstairs and down, and also varnished all the furniture. When asked to do a job he went at it at once, never tomorrow or next day, but immediately. The last line of Grundtvig's "Kirke Klokke" is so fitting for him: "Han sov hen som sol i høst gaar ned."

Contributed.

### From Grayling, Michigan

Friends of the Grayling, Michigan congregation will mourn with the members the passing some time ago of Mrs. Ane Marie Nielsen, who was 88 years old. During late years Mrs. Nielsen was paralyzed, but was cared for by her children, Anthony, Anne, Margrethe and Olga. She was born in Langeland, Denmark. In her memory the children have presented to the Grayling church a beautiful new altar cloth and a mimeograph machine. Mrs. Elvera Skagerberg of the Roscommon church, also has passed away. For many years a member of our church, she was also organist there. In memory of Mr. John Ostling the Roscommon church received a gift of \$45, and from Mr. and Mrs. Marshall Joy, a three-armed candlestick for the altar.

### Danish Meeting at Danebod

The annual Danish folk meeting at Danebod Folk School will be held October 8-13. The meeting begins Thursday night and closes the following Tuesday night. The speakers are Rev. P. Rasmussen of Canada, Mr. Arne Sorensen, author and lecturer of Denmark, Rev. Harold Petersen of Askov, Minn., and the undersigned. Please bring sheets, pillowcases, towels and blankets. Register with:

**Enok Mortensen,**  
Tyler, Minn.

### District I Convention

District I will hold its annual convention at Our Savior's Evangelical Lutheran Church, Hartford, Conn., Friday, September 25-Sunday, September 27, 1953.

Congregations are asked to be represented by delegates in accordance with our constitution.

**Viggo M. Hansen,**  
District President.

In accordance with the above announcement Our Savior's Congregation invites members and friends of our church work to be guests for the convention. Please send registrations at least one week in advance of the meeting to Rev. Willard Garred, 170 Russ St., Hartford 6, Conn.

**Willard Garred, Pastor.**  
**Arthur H. Jeppesen, President.**

### District III Convention

Bethania Evangelical Lutheran Church of Racine, Wisconsin, invites all delegates, pastors and visitors to the annual convention of District III to be held September 25, 26, and 27. The address of Bethania is 4100 Wright Avenue. The church is located on the corner of Orchard Street and Wright Avenue. The easiest way to locate the church is to come into Racine on highway number 20. Upon arriving at the city limits, count five blocks to Orchard Street. Turn south and travel two blocks. The doors will be open to welcome you.

**Robert Schmidt, Pastor.**

### District IV Convention

In accordance with the accompanying invitation, District IV of our synod will meet in annual convention at Kimballton, Iowa, September 25-27. The meetings will begin Friday, 2:30 p. m., and close Sunday evening.

All congregations are urged to send as many delegates as they are entitled to send. All pastors in the District are urged to come; and we hope there will be many guests and friends of our church.

May I also remind all committees functioning in the District to be ready to report on their activity for the past year.

With sincere good wishes for a good convention.

**C. A. Stub, District President.**

The Immanuel Danish Evangelical Lutheran Church of Kimballton, Iowa, hereby extends a hearty invitation to all members, pastors and friends of our church to be our guests during the District convention to be held during the week-end, September 25-27.

Registrations should be in the hand of one of the undersigned by September 20th.

Respectfully,

**Holger Strandskov, Pastor.**  
Kimballton, Iowa.

**Herald Jensen, President.**  
Route 1, Exira, Iowa.

### District V Convention

District V will meet for its annual meeting in Alden, Minnesota, on October 2-4, 1953. The meeting will open with a short devotional period at 2 o'clock on October 2. This will be followed by a discussion of the work of the district, so all delegates are urged to be present at that time. Remember that each congregation is allowed one delegate for every 25 voting members. Let us make this meeting three days of strong fellowship with one another by a large representation from all our congregations.

**Harold Petersen,**  
District President.

The First Lutheran Church of Alden, Minnesota, hereby invites all the pastors, delegates, members and friends of the Congregations in District V to the District Convention. Furthermore, we extend this invitation to friends of District IV and VI to spend Sunday with us.

Will all of you please send us your registration by Sept. 26 or as soon thereafter as possible to: Mr. P. C. Petersen, Alden, Minnesota.

We hope that each congregation will be well represented. Come even though you are not a delegate to help share the fellowship of work and song.

**Mr. Axel Skov, President**  
**Vagn Duus, Pastor.**

### Program, District V Convention

#### Friday

- 2 P. M.—Devotional period and message by Vagn Duus, pastor of the host congregation.
- 2:30 P. M.—Discussion of the work of our district.
- 8 P. M.—Message by Harald Petersen, pastor of West Denmark church.

#### Saturday

- 9 A. M.—Morning devotions and message from Jens P. Andreasen, former pastor of West Denmark church, now living in Luck.
- 10 A. M.—Discussion of the work of our district.
- 12 noon—Dinner.
- 2 P. M.—Election of district officers, and unfinished business.
- 3 P. M.—Group discussion. Topic: The Co-operation between the Church and School for a better Community. Topic will be introduced by Edwin S. Pedersen who belongs with our church in West Denmark and is now teaching in the public school of nearby Frederic.
- 7 P. M.—Women's Mission Society invites the women of the district to a special meeting for discussion of its work.
- 8 P. M.—Message by Verner Hansen, former Army Chaplain, and now editor of Lutheran Tidings. Offering to the Women's Mission Society.

#### Sunday

- 9:30 A. M.—Communion service. Clayton Nielsen, pastor of the Withee Church, will conduct the service.

10:45 A. M.—Morning worship service. Ottar Jorgensen, pastor of the Minneapolis Church, will bring the morning message. Offering to the work of District V.

2 P. M.—Messages by Alfred Jensen, president of our Synod, and by Harold Petersen, pastor of the Askov Church.

8 P. M.—Closing service. Message by Clayton Nielsen, pastor of the Withee Church.

### District VII Convention

District VII annual convention will be held on the days of October 9-10-11, 1953 at Kronborg, Nebraska.

We will begin on Friday afternoon October 9, at about 2:30 p. m., with a discussion dealing with some aspect of our church work. It is expected that the pastors and representatives from each local church council will participate in this discussion. We also invite all others who are interested in our church to be present and take part. Probably it would serve a very good purpose, if we spent at least part of the time looking at our proposed new rituals and services.

The meeting will continue throughout Friday evening, Saturday and Sunday, with the business meeting on Saturday and Sunday given over to worship and inspiration. The Ribers will speak on Saturday evening.

Each congregation is admonished to send delegates according to the rules of the District Constitution. (One delegate for each ten contributing members, or fraction thereof.)

**Harris A. Jespersen**, District President.

In accordance with the above, St. John's Evangelical Lutheran Congregation at Kronborg, Nebraska cordially invites delegates and guests from the churches of District VII to three days of sharing in the spirit of our God and Father at the Kronborg Church.

Please send registrations to Mr. Aage Andersen, Marquette, Nebraska or to pastor Harris A. Jespersen.

**Aage Andersen**, President.

**Harris A. Jespersen**, Pastor.

### Program For District VIII Fall Meeting SOLVANG, CALIFORNIA

October 1, 2, 3, 4, 1953

Thursday, October 1

8:00 P. M.—Opening service in the Church, A. E. Farstrup preaching.

Friday, October 2

9:30 A. M.—Bible hour, Rev. Arthur Frost, Salinas.

11:00 A. M.—Annual meeting of Solvang Lutheran Home.

2:00 P. M.—Lecture by Rev. Aage Møller.

4:00 P. M.—Lecture by Rev. Halvdan Knudsen, Los Angeles.

8:00 P. M.—Illustrated lecture by Mr. Albert Petersen, United Nations' employee in Iraq.

Saturday, October 3

9:00 A. M.—Bible hour, Rev. S. Marckmann, Pasadena, California.

10:30 A. M.—Lecture by Rev. N. Nielsen, Fresno, California.

2:00 P. M.—Lecture by Dr. Frank Meissner, University of California. "Agriculture Behind The Iron Curtain."

4:00 P. M.—Lecture by Rev. Aage Møller.

### Special Sunday School Teachers Meetings

2:00 P. M.—Rev. A. E. Frost, "What The Church Expects of The Sunday School."

3:00 P. M.—Rev. A. E. Farstrup, "The Teacher Prepares the Lesson."

4:30 P. M.—Miss Marie Hald, "The Teacher Faces The Class."

8:00 P. M.—Musical program, local talent.

Sunday, October 4

9:45 A. M.—Sunday School.

10:00 A. M.—Church services, English. Rev. Halvdan Knudsen, preaching.

11:00 A. M.—Church services, Danish. Rev. N. Nielsen and Rev. A. E. Farstrup, with communion.

Members and friends of District VIII of The Danish Evangelical Lutheran Church are invited to share these days at Solvang. Lodging will be furnished in local homes. Rooms may be rented at Atterdag College for those who prefer. Please let us know by September 30 if you are coming and what type of lodging you prefer. Cost of meals for the meeting will be \$6.00. Enroll either to Mrs. Arne Iversen, Atterdag College, Solvang or to the undersigned.

**A. E. Farstrup**.

Box 936

Solvang, California.

### Lutheran Tracts For Servicemen Distributed By 133 USO Units

Washington—(NLC)—A dozen different Lutheran tracts written specifically for servicemen have been approved by the United Service Organizations for distribution in 133 U. S. O. units around the world, it was announced here by the Lutheran Service Commission.

Packets containing the 12 tracts have been sent to the U. S. O. facilities, including six published by the National Lutheran Council and six by the Lutheran Church-Missouri Synod.

NLC tract titles accepted are: How to Take "If" Out of Life; The Chaplain Speaks; Arrow Prayers; How Big Is Your God?; Release From Worry; and How Shall I Read My Bible?—distributed by the Bureau of Service to Military Personnel.

Missouri Synod tracts prepared by the Armed Services Commission included: On Using Profanity; You're On Your Own; Purity of Thought; Basic Teachings of Christianity; Attention, Please! and The Lutheran Faith.

The Lutheran tracts were submitted to U. S. O. literature committee officials in New York recently by the associate secretaries of the Lutheran Service Commission: Dr. Carl F. Yaeger (NLC) and the Rev. Walter E. Kraemer (MoSy).

The LSC office here reports that it has received letters of appreciation for the Lutheran tracts from U. S. O. units as far away as Casablanca, Morocco.

## Christians and the U. N.

Christian people have a duty to support the United Nations, and make full use of its great possibilities as an instrument for creating a just and durable peace and collective security.

This is the essence of a message "Christians Look at the United Nations," which is going out today to constituent churches of the World Council of Churches in 46 countries. It was adopted last week in the closing hours of the Executive Committee of the Commission of the Churches on International Affairs, meeting at Celigny (near Geneva) Switzerland, August 9-12. The Commission of the Churches on International Affairs was created by the World Council of Churches and the International Missionary Council and serves the two international church organizations jointly, in their relationships with governmental and intergovernmental agencies.

Twenty-one national commissions in North America, Europe and the Far East cooperate with the C.C.I.A. In the United States the cooperating organization is the Department of International Justice and Goodwill of the National Council of Churches.

The "message" describes the United Nations as "in many respects directed toward goals which Christians believe to be in accordance with God's will for justice among his children," although it admittedly "reflects the disorder of this interdependent world." The message also cites the value of the U. N. as a "world forum," as "the best means for co-ordinating the activities of the nations for human welfare," and in combating "ignorance, want and disease especially in underdeveloped territories."

There is a warning, however, that "The tremendous task of developing effective international machinery cannot be performed within a few years, but only by the patient and cumulative effort of generations. "To aid in this task," it says, "is a Christian duty."

The Executive Committee also adopted the following resolution on international covenants on human rights and alternative procedures for the United Nations Commission on Human Rights:

"The CCIA Executive Committee

"WHILE RECOGNIZING that certain conditions must be met in order to prepare adequate drafts of the international covenants and measures of implementation and to secure their adoption by the UN and their ratification by member Governments,

"REAFFIRMS its position that every effort should be made to complete as rapidly as possible adequate drafts of the covenants and measures for effective implementation; and,

"AUTHORIZES CCIA representatives to press the Commission on Human Rights to continue its work on the International Covenants and to proceed with other measures within its terms of reference whereby the observance of human rights may be advanced through international and national action, and, further, to encourage all organs of the United Nations to take appropriate initiative and action, whether national or international, to secure human rights for all. It also,

"CONCURS in the proposal of CCIA officers, in

## Flood Victims In Japan To Get LWR Clothing

New York—(NLC)—Lutheran World Relief, the material aid agency of the National Lutheran Council, is sending 405 bales of used clothing, layettes and bedding to flood-stricken areas in Japan, it was announced here by Carl Lorey, assistant administrative secretary of the agency.

The 37,735-pound shipment, valued at nearly \$36,000, is to be distributed in Kyushu Island, hit by the worst flood disaster Japan has seen in many years.

Relief agencies in Japan have estimated that more than a million people were made homeless by the waters that left over 16,000 dead in their wake.

Predictions that the flood damage may exceed the havoc of the 1923 earthquake have been followed by warnings that the danger of epidemics is acute.

Mr. Lorey pointed out that as needs in Japan diminished, Lutheran World Relief discontinued regular relief shipments to that country about a year ago, but quickly decided to send help for the victims of the present flood disaster.

The tremendous damage done by the floods in Kyushu Island was also verified by missionaries of the United Lutheran Church in America, the only church body cooperating in the National Lutheran Council which has mission stations in the flood area, he added.

Dr. Earl S. Erb, executive secretary of the ULCA's board of foreign missions, said here that, according to reports from the field, none of the mission properties have been destroyed by the floods, but several schools and homes of missionaries had been flooded and were probably seriously damaged.

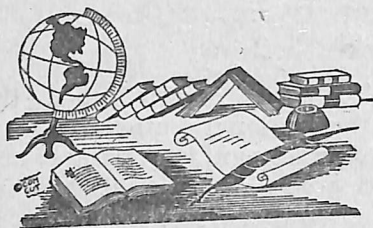
For instance, he said, it was reported that the ULCA mission school for boys and girls as well as the kindergarten in Kumamoto had been under water, and that some thirty people had been saved on the second story of the Rev. Andrew B. Ellis's house, while the water on the first floor was "up to a man's breast."

According to the same reports, the home of the Rev. and Mrs. Lloyd Neve, UELC missionaries working at the ULCA mission station in Kurume, also had been completely flooded.

Dr. Erb said the ULCA board of foreign missions is still awaiting more detailed reports on the situation and the needs arising from the disaster, but has meanwhile sent 50 Care packages, 600 pounds of powdered milk, and 20,000 units of vitamins, part by air and part by ship, for initial help. Decisions on the need of further help, he said, will be made after the expected reports on the situation will have shown exactly what kind of help is most wanted.

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response to the request of the Economic and Social Council to Non-Governmental Organizations to secure from national CCIA's and other contacts comments on the proposals for an action programme now under consideration by the United Nations Commission on Human Rights."



## OPINION AND COMMENT

We are interested about the remarks about our name change that we ran across in "The Ansgar Lutheran" in an editorial by Pastor John Jensen. The editorial, in the official paper of our sister "Danish" Synod, was entitled "What Kind of a New Church Do We Want?" and was not primarily aimed at commenting on our action in changing names. Thus the small quotation here will be out of context; however, it is quite interesting nevertheless:

"Which remarks are occasioned by the fact that another of the general bodies has dropped its distinctive name and has joined the ranks of the unidentifiable. The Danish Evangelical Lutheran church, membership about 20,000, is the D.E.L.C. no more. It is now, believe it or not, the American Evangelical Lutheran Church. Thus it combines the two best features of what are possibly the two most presumptuous names already in existence: The Evangelical Lutheran Church and the American Lutheran Church. No criticism intended or implied, dear brothers and sisters of the American Evangelical Lutheran Church. We heartily welcome you to the ranks of all the bodies which have seen the necessity of dropping national or geographic connotations and, failing to find a name distinctive and unique, have taken a name which, as the late President Franklin Delano Roosevelt might have said, includes 'everything except the kitchen sink.' You are in excellent company, dear American Evangelical Lutherans, even though you are no more American and no more Evangelical than the Evangelical Lutherans are evangelical; the American Lutherans, American; or the Missouri Lutherans, Missourian. It's a great fraternity, but our names leave not a little to be desired."

The present issue of LUTHERAN TIDINGS calls attention once again to Grand View, upon which this week converged students from all over the nation to begin one of the most happy and fruitful years of their lives. We must, of course, also remind readers of the re-opening of the Seminary, whose students will likewise be spending probably the most profitable year of education they have so far had. In the coming months it is our hope to have an intelligent and yielding discussion carried on about the future of our Seminary. It will be our aim that this discussion can be carried on without bitterness and without rancor. Surely the subject is worth all the space we can give to it. We hope to begin the discussion at the very top with a statement of the viewpoint of the Dean of the Seminary, Dr. Knudsen, but ideas from other sources, if they are fresh and throw new light, and are not simply re-statements of opinions already well known, will be acceptable. The Seminaries of the

country must, of course, keep up with other educational institutions; ministers will find their work suffering if their standards of training are not on par with other professional people and laymen. The question before our Synod is: How can we give the kind of training to our candidates for ordination that will fit them best for service in our Synod? One difficulty with affiliating with another Seminary that no-one seems to have mentioned is that such a move would make it almost impossible for a ministerial student to take courses in Danish language and literature. The assumption is fair that if most of the training our ministers get will be in an outside Seminary, which seems inevitable if affiliation is decided upon, then stress will be laid at the College level on those students meeting the pre-theological requirements and standards as those set by, for example, the American Association of Theological Schools. In the current catalogue for the College, the pre-seminary curriculum does not include Danish, although it includes the possibility of several other foreign languages. We have talked with pre-seminary students who never considered enrolling in Danish, although they intended to serve in our Synod.

In this connection, two matters of interest have come to our attention recently. The first is the ordination of a Negro Lutheran pastor by, we believe, the ULCA. In large cities where Negroes have multiplied into a majority in a neighborhood, most churches have simply sold out. In this case, however, large numbers of Negroes were admitted into membership and finally a Negro pastor was called. The church, so far as we know, still is a member of the mother Synod. Cases such as this are difficult to report without sounding patronizing and "tolerant" which is far from our intention. We are happy to hear of such instances, and we think such action is wholly within the spirit of the Kingdom of God. The other interesting development is the ordination of Pastor Modris Gulbis, who came to the U. S. in 1950 as a Latvian displaced person. Again, it was the ULCA which took an unusual step. There have, perhaps, been other displaced persons ordained since coming to America, but this is the first instance we know of. Mr. Gulbis is the son of a Latvian pastor; he decided upon the ministry while under the Communist regime in his mother country. As a D. P. he studied in the University of Muenster, and when he arrived in this country the Midwest Synod of the ULCA allowed him funds so that he could study at Central Seminary in Fremont, Nebraska. He and his wife, also a D. P., will serve the congregation at Lindy, Nebraska, a mission parish of the Niobrara Evangelical Lutheran Church. These two examples of the progress of the Christian gospel are heart-warming. Wide areas of our nation need to be stimulated and inspired by hearing of how difficulties have been met and overcome elsewhere. In seventeen southern states, polls taken recently show that of 454 Negro pastors, fifteen never attended school. Almost half never got beyond 8th grade. Three out of five never got beyond high school. The reason,

(Continued on Page 16)

## Grand View College And Our Youth

### Registration Week

Registration week is one of the most interesting weeks at any college. Everything is still new to the men and women who enter college for the first time. Everywhere there are signs that the college is alive. Students enter and leave the buildings, youthful laughter is heard from the dormitories, the office staff is uncommonly busy, faculty people are seen everywhere, and here and there small clusters of students are busily engaged in greeting one another. These are all signs that another school year is in the process of beginning.

It is a genuine pleasure to see a number of parents at the time of registration. We appreciate their apparent concern for the education of their young people. We find the parents very sympathetic and understanding of the problems that face young people today. Let us not forget that most young men do face military service. Common to both young men and women is the fact that many are not ready to choose a vocation. This is perfectly natural, but it also places upon the college the responsibility of providing the best possible guidance to help students in planning their academic program. I personally believe that the parents who see their young people through registration gain an insight into the seriousness with which the members of the faculty go about counselling the students in the choice of courses.

"To be an American," says Santayana, "is of itself almost a moral condition, an education, and a career." These are momentous times in which many issues

confront humanity. As the students study in various fields they cannot but be confronted with inquiries into and a re-examination of our total heritage.

High School seniors who will graduate at the end of the first semester are apt to ask, "What shall I do now?" "Can I go to college now?" "What courses can I take if I start the second semester?" We like to remind the readers of Lutheran Tidings that Grand View College accepts high school graduates at the beginning of the second semester. Last year a sizeable group entered the second semester. Write for information.

Ernest D. Nielsen.

### Santal Mission

#### Contributions for August, 1953

##### General Budget:

Settlement, Trufant Mission Group, Greenville, Mich. ---\$	25.00
White Congregation, White, S. D. -----	9.41
Dagmar L. Aid, Dagmar, Mont. -----	15.00
Annual D. E. L. C. Convention, Des Moines, Iowa -----	338.25
Our Savior's Church, Manistee, Mich. -----	38.00
Trinity Sunday School, Greenville, Mich. -----	30.00
Bethany Church, Ludington, Mich. -----	12.00
Chris. Hansen and Jens A. Jensen, Brookings, S. D. ----	2.00
Einer Knudsen and Walter Knudsen, Bruce, S. D. -----	2.00
J. P. Jensen, White, S. D. -----	1.00
In memory of Fred Petersen, Ringsted, Iowa, Friends -----	10.00
In memory of Leonard Heardt, Ringsted Iowa, Friends -----	21.50
In memory of Mrs. Robert Newton, Lake Benton, Minn., Geo. Johansens -----	1.00
In memory of Mrs. Chris. Hansen, Ruthton, Minn., Hope L. Aid, and Friends -----	3.00
In memory of Fredericksen, -----	

Sen., Moorhead, Iowa -----	5.00
Irwin Hansens, Merle Shaffers, Lena and Olga Andersen --	8.00
In memory of Jens Petersen, Luck, Wis., W. Denmark L. Aid -----	3.00
In memory of Kirstine Jensen, Kimballton, Iowa, Herald Jensen and C. A. Jensen, Des Moines, Iowa -----	7.28
In memory of Rev. C. M. Paulsen, Manistee, Mich., Relatives and Friends -----	25.00
St. John's L. Aid Mission Meeting, Hampton, Iowa -----	6.25
Olav Pedersen, Lindsay, Neb. ---	100.00
Rev. John Christensen, Ludington, Mich. -----	10.00
Mrs. Anna White, Ludington, Mich. -----	10.00
For Children in School:	
Mrs. Joseph De Weese, Seattle, Wash. -----	25.00
D. Evangeline Mac Rae, Saginaw, Mich. -----	12.55

Total for August ----- 718.24  
Total since January 1 ----- \$5,423.40

Acknowledged with thanks.

Dagmar Miller,  
1517 Guthrie Ave., Des Moines, Iowa

### Acknowledgement Of Receipts From The Synod Treasurer

#### For the month of August, 1953

##### Toward the Budget:

Congregations:	
Waterloo, Iowa -----	\$ 200.00
Salinas, Calif. -----	200.00
Askov, Minn. -----	38.00
Menominee, Mich. -----	34.24
Roscommon, Mich. -----	75.00
Tacoma, Wash. -----	32.00
Omaha, Neb. -----	100.00
St. Stephen's, Chicago, Ill. ---	100.00
Annual Reports -----	30.50

##### Pension Fund:

In memory of Anton Fredericksen, Ingemann's Ladies' Aid, Moorhead, Iowa -----	10.00
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##### Congregations:

Perth Amboy, N. J. -----	145.50
Wayne, Alberta, Canada ----	25.00

##### Pastor's Dues:

Rev. Harold E. Olsen -----	35.32
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##### Grand View College:

Mrs. Sophie Nyholm, St. Stephen's, Chicago, Ill. ----	1.00
Paul E. Sloth, St. Stephen's, Chicago, Ill. -----	5.00

##### Chicago Children's Home:

In memory of Mrs. Louise Hansen, Ingemann's Lutheran Ladies' Aid, Moorhead, Iowa -----	10.00
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##### Tyler Old People's Home:

In memory of Anton Fredericksen, Ingemann's Lutheran Ladies' Aid, Moorhead, Iowa -----	10.00
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##### President's Travel:

Congregation: Davey, Neb. ---	20.00
Previously acknowledged ----	27,137.12

Total to date ----- \$28,208.68



Alfred C. Nielsen  
Dean



Harry C. Jensen  
Business Manager

**Received for Items Outside of Budget:****Lutheran World Action and Relief:**

For Korea: Ladies' Aid, Ruth-ton, Minn. ....	\$ 10.00
In memory of Mrs. Robert Newton, Mr. and Mrs. Hans Meyer, Everett Nielsen, Dia-mond Lake, Minn. ....	2.00
Ladies' Aid, Diamond Lake, Minn. ....	50.00
Friends, Ruth-ton, Minn. ....	25.00
Congregations:	
Salinas, Calif. ....	60.00
Dagmar, Montana ....	304.00
Menominee, Mich. ....	8.92
Tacoma, Wash. ....	12.00
Exira, Iowa ....	37.20
Previously acknowledged ....	5,637.55

Total to date .....\$ 6,146.67

**For Rev. A. C. Ammentorp:**

Ladies' Aid, Bronx, N. Y. ....	10.00
Convention Sunday Offering	372.40
Convention Registration ....	214.50

Respectfully submitted,

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

**Attention All Pastors**

Will you please return all unsold copies of "Report to the 76th Annual Convention" to the synodical secretary.

Holger O. Nielsen  
1410 Main Street,  
Cedar Falls, Iowa.

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**OUR CHURCH**

Mr. Bert Nielsen, a layman from Detroit, Michigan, vacationing at Higgins Lake, conducted the service on Sunday, August 16th, in Messiah Lutheran Church, Roscommon, Michigan, while Pastor John Enselmann was attending the Annual Convention. Reports are that the service was fine and the sermon excellent.

Pastor Willard Garred and family will soon begin work in our church in Denmark, Kansas. This summer a farewell party was held, and the Garreds received a generous purse from the grateful congregation in Hartford, Connecticut, which they will be leaving.

Pastor A. R. Petersen, of the Lutheran Bible Institute, Minneapolis, Minnesota, is conducting a Bible Conference at St. Peter's Church, Dwight, Illinois, Sept. 20-24. Pastor Marvin Nygaard is pastor.

In Tacoma, Washington, one of our mission fields, improvement continues. The Young Peoples Society recently donated a pair of new doors, and new hymn boards have been added. Pastor John Pedersen resumed the work there after the death of Pastor L. C. Bundgaard.

Central Lutheran Church, of Muskegon, Michigan, was 80 years old Sept. 14. Congratulations! The celebration of this event has been postponed, due to conflicting dates, and will be held Oct. 4. Pastor Peter Thomsen will be guest speaker; Pastor Edwin Hansen is the present pastor.

Newark, New Jersey, where Pastor Carlo Petersen is minister, reports steady progress. Membership in this mission field is now up to 70 families. This year about \$2,000 is being spent on building improvements. Two of the young people of this congregation are at present attending Grand View, the first in many, many years to come directly from Bethesda Church. A gift of \$1,500 from the congregation in Bronx, N.Y., is an excellent help for the organ fund, which was started years ago by Mrs. Carla Ravnsborg, recently deceased.

Pastor and Mrs. Harold Riber were guests at the annual Harvest Festival in First Lutheran Church, Alden Minnesota, held Sept. 13. The Ribers have brought films and slides back from India, and an evening session of the Festival was devoted to the pictorial presentation of our mission work there.

Dr. J. C. Kjaer, 1225 12th St. N. E., Seattle, Washington, has been appointed by Pastor Holger O. Nielsen, synodical director of Evangelism, to represent our Synod at the large Evangelism Conference of the Seattle-Tacoma area. Dr. Kjaer has also been asked to represent the AELC at Portland, Oregon.

**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, 30 W. Minnehaha Parkway Minneapolis 19, Minn.
TRUSTEE: Erling V. Jensen, 1104 Boyd Street Des Moines 16, Iowa.
TRUSTEE: August Sorensen, Ringsted, Iowa.
TRUSTEE: Holger Rasmussen, Marlette, Mich.

**Opinion And Comment**

(Continued from Page 14)

of course, is the lack of public school facilities. It is encouraging to note that three Presbyterian seminaries in the South now admit Negroes. Three Baptist seminaries in Fort Worth, Louisville, and New Orleans also train Negroes with whites, while Southern Methodist, Loyola in New Orleans, and other Catholic schools also make their facilities available to Negroes. Most of the schools mentioned above do so for the first time this year.

**NEWS BRIEFS****NEXT LWF ASSEMBLY TO BE HELD IN UNITED STATES**

Trondheim, Norway—(NLC)—The next Lutheran World Federation Assembly, in 1957, will take place in the United States, it was voted here by the annual meeting of the federation's executive committee July 27-August 2.

The U. S. A. National Committee for LWF extended an invitation to hold the next Assembly in the United States, to the 1952 Assembly at Hannover, Germany. The Assembly authorized the executive committee to vote on the invitation.

In accepting the American invitation the executive committee also instructed the federation's officers and the Commission on Theology to prepare plans for the 1957 event and to report these plans to the next annual meeting of the executive committee.

The plenary assemblies of the LWF, bringing together representatives from all churches cooperating in the federation, are held once every five years.

The annual meeting here also elected Bishop Gerhard May of Vienna, Austria, third vice president of the LWF.

The election of a third vice president and of four new members of the executive committee was required by an amendment in the federation's constitution adopted at the Hannover Assembly last summer.

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.

September 20, 1953

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

Name \_\_\_\_\_

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

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

REV. CLAYTON NIELSEN 5-1  
WITHEE, WIS.