

Lutheran Tidings

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Giving Thanks

Many scenes from Scripture recall the essence of this holiday. Harvest scenes run through the Old and New Testament pages. One thinks of Cain working in the grain acres, Ruth gleaning the fields of Boaz, the nature parables of Jesus—all illustrating God's generosity and providence through harvest. Other memorable events from ancient history indicate that sometimes not even the labor of man's hands is needed—God finds ways of providing for the needs of His own. And so the followers of Moses gathered manna in the wilderness, and discovered water in the rock. And Elijah was fed by birds on the banks of the Cherith.

Our reaction to this bountifulness is curious. We are proud men, conscious of the work that has gone into plowing, planting and reaping. Shall we thank God for all that we have? Is it not the product of our own muscle, we ask. And harvest does not take in simply the farmer's grain, but includes the craftsman's carving, the musician's harmonies, the doctor's healing, the preacher's message. If it occurs to us to give thanks, all too seldom is it God to whom we direct our gratitude; rather, we "thank our lucky stars" or we use a capital "P" and call Him "Providence."

Tradition in our country has led us to think of Thanksgiving as a time of celebration over the abundance we have. The custom, in actuality, did not start that way at all. The Pilgrims did not have an

over-supply—they had few of life's necessities and none of its luxuries. Their recent hardships reminded them to be grateful for what they did have. Sometimes it takes a sickness or a sadness in our lives to teach us to be thankful.

It was in the autumn of 1621 that those American forefathers paused in their struggle for existence to humble themselves before God. They were only half as many then as they had been when they started out. The weather and the Indians had taken a tragic toll. But, prejudice and sorrow forgotten, they invited the "colored" natives to share the celebration! Then these pilgrims who were accustomed to fasting, feasted instead. A century and a half later our first president proclaimed the first Thanksgiving, asking the people to thank God for "... the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors which He has been pleased to confer upon us."

When we consider, then, the traditions involved in this celebration: abundance, humility, lack of prejudice, courage, family and freedom—we have much to think deeply upon. We should lift our eyes higher than the laden dinner-table; we should see all that God has given. In return, all we can give is Thanks.

Thanksgiving Meditation

(Luke 12:15-21)

Pastor Ronald Jespersen
Newell, Iowa



In the story "January Thaw" there is a scene in which a modern family finds the power and light cut off by a winter storm. They find themselves eating breakfast in a cold room. The menu is corn flakes and molasses. Before the family begins to eat there is an awkward pause. The mother thinks table grace is in order, but the surly father says, "What? Say grace for corn flakes and molasses?"

Living in our time and place of abundance, which is **more** than milk and honey, one must be on guard against developing an indignant attitude which asks, "What? Is that all?" Instead of speaking with wry and mildly satirical humor as did Oliver Wendell Holmes concerning contentment, we can instead become dead serious in the lines:

"Little I ask; my wants are few;
... I care not much for gold or land;—
Give me a mortgage here and there,—
Some good bank-stock, some note of hand,
Or trifling railroad share,—
I only ask that Fortune send
A little more than I spend."

We may forget that we have more than our share already. We who live in this great and wondrous land may not always be aware of the prosperity and luxury which is ours. Much of the rest of the world has to live on our luxury! The fact that we will use and pay so much for many luxury items keeps many areas of the world in bare necessities. The marginal, low producing tin mines found in some areas of South America can continue because of our great demand for tin. The workers on the rubber plantations in Malaya eke out a simple living because we need and use vast quantities of rubber. Because our society and shop girls in many cities can and will buy orchids, orchid growers in Hawaii can ship the lovely blossoms to us by air freight. And so the list can be continued on and on, including wool growers in Australia, miners in Africa, and many more.

Eventually there will have to be a

balance in the flow of luxury and necessities. —Will Americans feel cheated when others live on a par with us? After we have used and abused and lost many of our natural resources, and may have to live more simply, will we be satisfied? Will there then be a discontent over a God who "doesn't give enough?"

We point with pride to our many kinds of communication, to our productive farms and factories, to our comfortable and warm homes, to our modern schools, to our beautiful churches. We sometimes recite impressive statistics that give great credit to our systems, our ingenuity, our technology, our inventiveness, our management. We sometimes love the praise of men more than that of God. That which we do not always remember is that we enjoy a gift of location and situation and circumstance. Our place in geography and history is enviable. From Whom do we receive all this favor? Who gave us the resources? The ability?

Happily, there is some humility and some growing awareness of man's **minor** role in his many blessings. When man **does** count his many blessings, score by score, he finds that his part in it all is really quite a small part.

Some lines by T. L. Paine speak of the more important parts of our total blessings. He speaks of qualities without which we are not able to reach a really good life.

"God's mercy spread the sheltering roof;
Let faith make firm the floor.
May friend and stranger, all who come,
Find love within the door.
May peace enfold each sleeping place,
And health surround the board;
From all the lamps that light the halls
Be radiant joy outpoured.
Let kindness keep the hearth aglow,
And through the windows shine;
Be Christlike living, on the walls,
The pattern and design."

These are some of the "unspeakable gifts" without which homes are not truly warm, or factory or farm truly productive, or churches really beautiful. The style and the material are quite secondary to peace, health, radiant



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THE CHURCHES AND WORLD ORDER

The conference on the Churches and World Order which met at Cleveland, Ohio, October 27-30 under the auspices of the National Council of Churches was not merely a gathering of those interested in the "Social Gospel."

During the twenties and thirties there were legitimate reasons for an awakening social consciousness. The church had often concerned itself only with the souls of men and neglected the physical aspects of man's life. The church was "other-worldly" to such an extent that it failed to recognize and deal with the social responsibilities and implementations of Christian love. The "Social Gospel" had something to say in this area, but it has now largely been abandoned because often it was shallow and too optimistic and because it tended to identify Christianity with specific political and economic panaceas. The Christian church, then, no longer makes a gospel out of certain movements and programs. It recognizes and gives witness to only one Gospel.

But let no one conclude that this changed emphasis means a neglect of, and lack of interest in, social, political, and economic problems. We are still our "brother's keeper." We do not live alone, or for ourselves. We are members of one another. We must "bear one another's burdens."

This deep concern is the motivating force back of establishing within the National Council of Churches a unit called Department of International Justice and Goodwill, and it was this same Christian concern for the problems of the world in which we live that guided our deliberations at the Cleveland conference.

Our times are not unique in facing problems, but there are unique problems confronting our times. The message prepared for the churches by almost 400 delegates and consultants at Cleveland emphasized that "two massive and disturbing realities dominate the world situation within which our country is compelled to shape its foreign policy. One is the revolutionary upheaval among multitudes of peoples in major areas of the world. The other is the conflict between the Soviet world and the free world."

These major problems were constantly in our minds but they were faced not with the arrogance of a rich and powerful nation but with deep Christian humility. We found no easy solutions. We affirmed that even our Christian faith "does not provide us with clear-cut blueprints of easy answers for the tragic problems of the world's disorder." And we acknowledge that "as Christians, we belong to a community of faith, knit together by the grace of our Lord Jesus Christ and our common loyalty to Him." We recognized that we are more than Christians. We are also Americans. We live in communities which have problems of their own. But over and above that, we are members of the community of mankind, "created in God's image and all held within the embrace of His loving purpose."

The following four specific areas were explored:

1. The United States and the United Nations.
2. The United States and Foreign Economic Policy.
3. The United States and the Underdeveloped Areas.
4. The United States and Collective Security.

Dean Alfred C. Nielsen and I were assigned to the second group. Neither he nor I consider ourselves economists, but it was a relief to hear others in the same section acknowledge the complexities of economic issues. We did not presume to speak as economists; we were Christian leaders recognizing that many of the problems burdening mankind are basically economic; and we saw it as our right as well as our duty to "consider the overall policy alternatives facing our country in the light of the Christian faith, to express our convictions about the goals of U. S. foreign policy, and to work for their realization."

As a consequence we faced the following issues:

1. The maintenance of a high level of income and employment in the U. S. — To put it in extremely simple words: we are called on today to assist other nations. From the end of World War II to the end of 1952 we provided a total of 37.6 billion in foreign aid. But we cannot help others unless we put our own house in order and maintain prosperity and increasing productivity. A depression in our country would have serious consequences in many other lands. We must work for a "stable, productive and full employment economy without which our nation will be unable to fulfill its moral responsibility to its own people and to the world community."

2. The fostering of world trade and the elimination or reduction of trade barriers.—Rich as we are in America, we are not self-sufficient. We need to import as well as to export. There are many products we do not have. Moreover, we cannot go on selling without buying from others—unless we are willing to assist others with outright donations. Through high tariffs, embargoes, quotas, and other trade restrictions, we have made it most difficult for others. On my mission to Denmark last year I met again and again people who told me that they would rather be allowed to sell their products to us than receive economic aid. But our high tariffs have made it virtually impossible for the Danes to sell cheese and butter to us.

Here are some of the suggestions adopted in the hope of helping others to help themselves:

- a. Continuation of the Reciprocal Trade Agreements.
- b. New legislation permitting the U. S. to lead the way toward trade liberalization by means of unilateral tariff reductions.
- c. Simplifying import procedures.
- d. Repeal of "Buy American" legislation.
- e. Study of agricultural protectionism.
- f. Encouragement of foreign traveling by our

citizens thus helping countries depending on tourists.

- g. Reconsideration of the requirements that 50 per cent of foreign aid cargo be carried on American ships.

3. The expansion of long-term American investments abroad. — Investments abroad used to be a source of war and a tone of imperialism, but if handled right, such investments could help not only our own economy but also world economy. We have most of the world's capital. Underdeveloped countries need capital, and if our money is invested through the governments directly or through international agencies, it may help immeasurably toward raising the standard of living in other lands.

4. Technical assistance and foreign aid. — We have for a long time assisted others with military aid and we have also furnished economic and technical assistance. Even when there is no war we need to continue and expand our foreign aid. The Point Four program has been severely criticized, yet it has been of great help in waging war on poverty, ignorance, and disease. Our best medium for helping others is possibly to work through the U. N. which plans to establish a Special United Nations Fund on Economic Development (SUNFED).

I have tried to summarize some of the conclusions reached in the section of the conference which dealt with foreign economic aid. There were economists and other specialists there to guide our thinking. It was not merely a meeting of blue-eyed optimists who wishfully hoped that the world might mend its ways. Problems were dealt with in a realistic fashion and all difficulties were faced. Our sessions lasted from nine in the morning till ten o'clock at night. It was a study conference which seriously tried to solve the world's economic ills.

But undergirding all discussions and resolutions was a deep Christian commitment. "As Christians we believe that every person is of equal worth in the eyes of a loving God." On many questions we lacked either the information or the competence to express ourselves, but we did assert that "—as Christians we should continue our study of these crucial issues which affect so vitally hundreds of millions of persons for whom Christ also died. We should work for those policies we believe to be right and discharge our responsibilities as citizens through the political channels available to us in a free society. We should draw upon the resources of our faith to clarify our vision and strengthen our purposes."

Enok Mortensen.
Tyler Minn.

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A Call to Christian Stewardship

To Live Is Christ

The Apostle Paul more than any person in the history of Christianity was a "good steward of the mysteries of God." The fact that this man, slight of stature and poor in health, was able to "cross swords" with all the power of the Roman Empire and to stand triumphant even as he died a martyr's death in Rome, was one of the greatest conquests of all time. We do not have to look far in Paul's writings to discover the secret of his power. It was that he let Christ live in him. On the road to Damascus he gave himself over to Christ to be an earthen vessel for carrying Christ's gospel to the humble and the high, to the slave and to the free, to the Jew and to the non-Jew.

Christ was his **meaning** for life. He had sought and found in the Jewish law a code of ethics for his life, but it had not given him the ultimate answers to life's questions. It had not explained Stephen's sublime death at the hands of an angry mob. In Christ Paul found the purpose of God from the beginning of time. Christ explained Abraham, David, the Law and the Prophets. Finally, Christ gave meaning to Paul's own personal life and calling as a missionary.

Christ became Paul's **example**. He was daring enough to state, "Be ye imitators of me, even as also I am an imitator of Christ Jesus." Paul looked to the historic Jesus and to the Christ within his own consciousness as his guide in action.

Christ was the power of Paul's life. The Jewish Law with all of its great ethical teaching had brought him to an impasse so that while it told him what to do it gave him no power to fulfill its demands. Just so the fulfilling of the law is love, so also Christ dwelling in Paul's heart, was the grace gift whereby he was able to perform the acts of love which characterized his life. Apart from the indwelling of Christ, he was powerless. With Christ, he could do all things—even revolutionize the Roman Empire.

Finally, Paul's secret was not that in Christ he had discovered a new philosophy, a new code of living, or a new ethical impulse. It was that he discovered Christ himself. The Spirit of Christ actually lived within Paul.

The Apostle Paul never knew Jesus the Christ in the flesh. In this all of us are in the same position as the great apostle. The Risen Christ dwelt within him. This is our possibility also.

By T. K. Thompson.

THE FOUNDATIONS OF LIFE

I have been given an impossible task, the task of voicing the appreciation of nine children on this memorable day. Some may wonder that I am speaking for the children, a stranger almost in your midst. It was not my own choice but I consider it to be a rare privilege to be permitted to attempt to voice, in some slight measure, our appreciation of our parents. It may be that the fact of being most distant from home for the longest time has provided a testing of those foundations that were laid in home, a testing that is not found so acutely and critically when the close association with the home is continued. Also it provides an objective viewpoint devoid of the smaller things that we sometimes see too clearly when we are close by. It is like looking at the mountains from a distance where the landmarks, the prominent features stand out. When we get too close we see the detail that sometimes obscure the magnificence and strength of the structure.

Twenty-five years ago we met in a somewhat similar setting to celebrate another Anniversary, a Silver Wedding. Little could any of us foresee and much less have reason to believe, that all the members of the family would be able to be gathered together here today. Surely despite the difficulties, hardships and disappointments that have been experienced since that time, we must, deep in our hearts, if not openly, thank God for the blessings that he has bestowed on us as a family.

Twenty-five years ago at the other Anniversary, I spoke but as a youth. Today I speak as a man. It is necessary in a case such as this to speak in a rather personal manner. It is necessary to draw on my own experiences and apply my own interpretations but I feel that in doing this I will be using experiences that reflect those of other members of the family and I can best express the essential factors that we all want to express.

When I was young my parents were not very wise. **But the older I get the wiser my parents become in their youth.** As life develops and we come face to face with its problems, away from the shelter of home and parents, it becomes increasingly plain that the things we were taught, the way of life that was laid out for us at home was full of strength and wisdom.

Each of us sees different things when we look into the mirror of memories. Some things long forgotten and unimportant at the time take on new significance and we know that they have left a lasting mark. I see a little girl and a small boy going to school for the first time from the sheltered life of home to the bewildering contact with life outside. A father driving the trusty old horse, making the first long journey with them, though it was not long in actual distance. The frightening experience of being left alone with a group of strangers but softened by brief glimpses of father keeping watch in restless pacing in the hall. There was a sense of security in the knowledge that despite all the strangeness, the many new faces and experiences, father was available in case of need. The ties of home were being

broken and at the same time they were being made stronger than ever.

I see a mother in her first Canadian home, a granary in a strange land, friendships and ties not yet established. Father is away on a tour of duty and mother keeps her lonely vigil with a very sick baby, strengthening and encouraging the older children, but at the same time drawing strength from some secret source,—it was secret as far as we were concerned but no secret to her,—strength and courage for times of stress were being developed in the children.

Once more I look in the mirror and see a boy of fifteen in the new experience of Western Canada, plowing the furrows in the new land on a rainy, wet, cold day; coming in at noon and trying to persuade father that it was too tough a day to go out again. But father said no. The boy thought this unfair, was not happy with the apparent harshness, but out of this began to grow a realization that it is not possible to live and develop by running away from the disagreeable things of life. They had to be faced.

I look again and see the planning, the work, and dimly the worry of a mother with an ever growing brood in the new life on the Canadian prairies. The wrenching away from the familiar surroundings to the unknown, the undeveloped country. The building of a new home, the hard years when every day brought its questions of how to feed and clothe the ever-developing bodies and nurture the minds. The questions that crept into the minds of the children, "How will it be done?" but at the same time the never deviating faith that somehow it would be done, and always there was time for morning devotions, for singing, for reading at night, for helping others that needed help. This often was a puzzling thing to the children. Why should we, the family, be concerned with these strangers who only meant added work, added expense and in many cases seemed to get in the way? It was most improvident but again as we look back we see the fundamental faith that was so consistent. It was part of the life we had to learn to live, that the helping hand gave pleasures and rewards that could not be obtained in any other way.

I see again a boy, now older, at College in entirely new surroundings, facing new situations, new temptations, but always with a background of Christian living and the strength of the family prayer to guide him. The return each summer to the family fold for renewed strength, and finally the day when he announced that a new member was to be added to the family. He knew there would be disappointment that she was not Danish, but the only question asked was, "Is she a good girl?" The ready acceptance of the stranger within the gates, consistent again with the broader concept of a universal fellowship.

And then the critical testing time for this same boy. Polio, death with its cold, clammy hand reaching out for one of his sons, our parents had faced this test several times, faced it and conquered it, but now

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WANTED: A FRESH APPROACH

By Dr. Ernest D. Nielsen

I.

The Church at the parish level is always in need of a fresh approach to its work, whenever its method of transmitting its values lacks the effectiveness of an earlier day. Hence, a fresh approach is not so much a new method, although that may be a concomitant result, as it is a determined effort to meet a changing situation, a new day, with the same success as that which characterized, perhaps, the work of an earlier day. However, we are deeply concerned about a fresh approach for reasons which are weightier than that of success. In many places real congregational life is threatened by procedures which are inimical to the nature of the Church. One pastor speaking to a group of pastors of the same denomination, said, "The easiest way for me to succeed with a program is for me to be enabled to declare, 'This is what our denomination wants us to do.' Once I can speak thus, I have no trouble with the program for my church." The stultifying result of such a method ought to be perfectly clear to all, but, unfortunately, it often is obscured by people's appetite for quick results. Another reason for a fresh approach is the well-intentioned, but erroneous conception that it is souls and not congregations that matter most. Without minimizing the importance of souls, the truth is, nevertheless, that congregations do matter. It is eternally true that we enter into life one by one. The universal Gospel is particularized precisely at those points where the individual confronts God as a solitary person. However, our individual entrance into that spiritual realm, which the Christian religion opens for us, leads us not into an isolated life, but, on the contrary, into the corporate life of that beloved community we call the Church or congregation. These scattered Christian communities, the churches or congregations, are the centers of the Christian life in a way in which not one single agency, be it office or institution, can ever separate itself from these congregations, constituting a collective body — the Church—, and still be a part of the Church. Indeed, the much desired Christian awakening requires a fresh approach to this whole question of the real nature of the congregational life of the Church. Finally, we need a new orientation because there are so many people whose aloofness from the Church is much like the attitude of Ezekiel's contemporaries. Like them they say, "Our bones are dried, and our hope is lost" (37:11). What is the use?

In spite of these rather negative influences there is one hopeful sign. In many parts of Christendom there are signs of an awakening sense of responsibility on the part of laity and clergy. The old distinction between so-called Christian and non-Christian nations has broken down completely. The Church must address itself not so much to lost pagans in heathen countries as to a world which is experiencing a lostness that knows no geographical boundaries. The Church must not lose sight of the fact that it has a mission. There are non-Christians and unchurched

people everywhere. In the last century the Church reached thousands of people that lived outside the life of the Church. It reached them largely through a type of mass meetings which is not effective today.

We need to give far more serious attention to the constructive work which may be done from week to week through a well rounded program. The edification of a congregation is a most important undertaking. When we fail it is not simply because of inefficient leadership, often the laity fails to attend the various activities with that regularity without which there cannot be the growth in Christian maturity, which we have a right to look for in any congregation that is not afraid to utilize the educational method in the execution of its broad tasks. Yet, the Church must not stop here. There must be a confrontation between the Church and the world in which the Church takes the initiative. Even as God's divine outreach is an ever spiritual reality, so the Church's concern for human society must be felt in the life of every congregation. We recall the words of the late Danish preacher and theologian, who said, in effect, the work of evangelism within the congregation is a double task: the reviving of the spiritual life of those who seem to be spiritually dead, and the spiritual growth of those who are spiritually awake.

II.

The concern for a type of congregational life sufficiently vigorous in its spiritual outlook to meet the challenge of the day must begin with God's own people. It is quite useless to look away from the Church for a renewal of the Christian life. It is the repeated experience of the Christian Church that the way to a Christian awakening is ever by way of the path that leads to a more profound understanding of the nature of the Church. The Church experiences periods of revitalization because it is not a religious society conceived by man, but a spiritual fellowship. It is created and preserved by Him whom we call Master and Lord, even Jesus. There is no better way in which to instill a lively hope in the unfailing reality of the realm of the Spirit than to impress indelibly upon the minds and hearts of people the fact, that whenever God is enabled to release the power of the Spirit within us the effect is revolutionary. Then the apparently impossible does happen. The answer to the question: "Son of man, can these bones live?" is seen to be a strong affirmative. We must learn the lesson to depend upon Him who has the answer, the will, and the power.

"With might of ours we cannot win,
Soon were our loss effected."

There is direction which comes from God to every man of God. It comes to Ezekiel, and who can count the number to whom such direction has been given? We who are Protestants know what impulse such divine encounter has been to Christian thinking. Yes, we can speak, in all seriousness, about a theology of the Word. "Prophecy upon these bones,—hear the

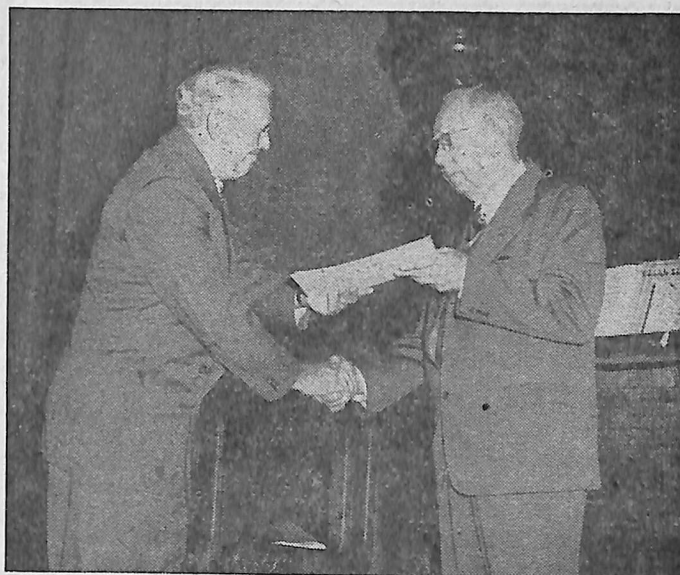
word of the Lord." The centrality of the Word, both proclaimed and **heard** is indisputable in our Protestant tradition. Whether we fully understand the implications of this, especially in terms of **hearing** is quite another question.

Nevertheless, the way to a renewal of congregational life cannot ignore the divine injunction: "Hear the word of the Lord." Jesus significantly says, "They that hear shall live." Parenthetically, we may point out that these words of Jesus have a bearing upon the very problem that evangelism seeks to solve. "Can these bones live?" Yes, we read: "They lived, and stood upon their feet, an exceeding great army." (Ezekiel 37:10).

III.

Whenever the quickening power of the Holy Spirit touches the minds and hearts of men through the prophetic word, the door is opened for an effectual advance in congregational life. One often marvels at the bold faith of the Apostle Paul. He speaks in such, visionary language, that the uninformed might almost think that he had at least a cathedral as the center of his work in the city of Ephesus. The fact is that he had neither a cathedral nor a church building. Unlike his modern successors in the apostolate of preaching, the Apostle Paul was not in a position to speak about his church plant. He did not even possess what most congregations do possess, namely, the good will of their respective communities. On the contrary, the Apostle Paul speaks about "many adversaries" in the same breath that he tells us: "I will tarry at Ephesus until Pentecost; **for a great and effectual door is opened unto me, . . .**" (1Cor. 16:9).

Christian friends: That is precisely the way in which we ought to look upon our work at this present time. We cannot launch a program directed toward the edification of the congregation and the extension of our work without experiencing concomitant blessings. The challenge which the Church faces today is that of being spiritually alert to the possibilities which lie at the very door of our congregations. "Can these bones live?" The platitude that God can do all things does not suffice. Broad generalizations serve many good purposes, but when we deal with congregational life we are dealing with something particular, not an abstraction. Hence, the question we need to contemplate is whether we think that it is within God's active purpose of making our congregations, yours and mine, a **living Church**. The answer, we believe, lies in the affirmative. Our reasons are these: It is in the Church or congregation that God reveals His redemptive love for all mankind; it is here that religion becomes life and not simply an opinion; it is here that God's divine outreach becomes dramatically concrete at the baptismal font, at the Lord's table; and at the interplay of proclamation and hearing between the pulpit and the pew; it is here that our solitary religious life is rescued from isolation, as it coalesces with that of others, and becomes a life of fellowship in spiritual community; it is here that the oneness of our faith finds its concretion in every step in the whole order of service. Yes, truly, here, as we already have said, is the very center of the Christian life. The life of the individual Christian springs from the Church, and the flowering of the



Last month, citations were presented to twenty-five mid-west rural lay leaders "as examples of those who serve the Church." Five Lutherans were included in the group. Shown above is Mr. Hjalmar Petersen, of Askov, Minnesota, receiving his citation from Mr. Wendell Kellogg, of the Midwest Office of the National Council of Churches of Christ.

The Foundations of Life

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a son faced it and the foundations laid down at home were being tested as never before. Then only was there developed a full understanding of many of the things that had been lived in the old home. Not till then did the full meaning of prayer become real; and death beat a retreat.

And now, as the children in midsummer of life look to you two in the glory of your autumn, we can only hope that the promise of harvest that you may see in us will be fulfilled and the full reward for all of the heartaches and tribulations that we have caused. So father and mother, speakin'g now for the children of your flesh and blood, for their families both present and absent, I say "Thank you and God bless you."

Karl Rasmussen.

(This moving address was delivered at the Golden Anniversary of Pastor and Mrs. Peder Rasmussen, Dalum, Canada, and its publication is at the request of many who were present that day.—The Editor.)

In Appreciation

I shall not be able at the present time to write a letter to each one who so kindly remembered us at our Golden Wedding with greetings and wonderful gifts; but we do want to thank you with all our hearts and pray that God will reward you all by his grace and heavenly blessing. It was a wonderful day from early in the morning, when people came to sing, until late at night when I left by plane from Calgary to attend the folk meeting at Tyler, Minnesota. Even nature with its golden panorama seemed to congratulate us on our day.

Kathrine and P. Rasmussen.

Christian life of the individual does not find its culmination in isolation in a Kierkegaardian fashion, but it finds its rightful place in the Christian community which is the Church or congregation.

Paging Youth

ESPECIALLY OF OUR A. E. L. Y. F.

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

The Business Meeting

By Erling N. Jensen

Editor's note: This is the third in a series of articles on the Young People's Meeting.

All organizations requiring a business meeting of any kind must necessarily have a set of rules according to which the meeting is conducted. The reasons for this are very simple. First, it affords the organization a method of handling the business at hand in the most effective and efficient manner. Secondly, it insures that the rights of the minority will be protected. Majority rule of course requires that the minority will abide by the decision of the majority. This in turn is based on the willingness of the majority to allow the minority to express their viewpoint before the final decision is made.

Every organization should adopt some set of rules according to which it will conduct its business. The generally accepted set of rules is Robert's Rules of Order Revised. Any organization may wish to have special rules which are particularly well adapted to that organization, and they may well differ from those found in Robert's Rules of Order Revised. The organization should then state these special rules in its Constitution or By-Laws. The By-Laws should then contain a paragraph stating that Robert's Rules of Order Revised are the accepted rules for conducting the business of the organization in all cases not covered by its own Constitution and By-Laws.

It is a great benefit to an organization if it can conduct its business meetings in an efficient and orderly manner. The meetings will be more interesting and the business will be handled in a more satisfactory manner for everyone concerned. This does not mean that the chairman and all members of the organization must be acquainted with all of the many technicalities of Robert's Rules of Order Revised. It would be highly ridiculous, and very confusing, to try to conduct a Young People's meeting in this manner. It is just as ridiculous to try to conduct a meeting with no rules of order and in such a manner that the net results is that the individual members of the meeting are talking back and forth to one another and there is practically nothing but utter confusion. It is also very disturbing when a chairman has practically no knowledge of rules of order and makes one erroneous decision after another. There is a happy medium, and this does not involve more than a few common sense rules.

Let me give an example of a decision at a business meeting that resulted in an injustice to one of its members. I am told that this happened at a congregational meeting. Two members of the congregation were to be elected to some particular committee or delegation. The chairman asked for nominations. Three people were nominated. The chairman then had the congregation vote on the nominations in the order in which they were nominated. He asked those members in favor of the first one nominated to raise their hands. He then asked for a raising of hands of those that were opposed to the first one nominated. The first one nominated was elected since, of course, no one voted against the nominee. The chairman handled the second one nominated in the same manner. This one was also elected. He then declared that since only two could be elected there was no use voting on the third one nominated. This was obviously very unfair, particularly to the third person nominated since he had practically no chance at all being elected. Further-

more, this method of handling the election puts one in the position of being asked to vote **against** someone, which is very difficult in a small group. It would have been just as easy, and very fair to all, to ask the congregational members to nominate and vote for one position at a time. In voting the members would be asked to vote **for** their choice. The one receiving the majority of the votes cast would be elected.

The chairman of a meeting has the main responsibility for getting the business transacted in an orderly manner. He should be acquainted with the more important rules of order. For example, that a main motion must be seconded before it can be discussed and that only one main motion can be entertained by the meeting at any one time. The chairman should make it very clear to the meeting what it is that is being discussed and that the discussion is directed to that end. In order to keep the individual members from carrying on discussions among themselves the chairman should insist that members be recognized by the chairman before they are allowed to talk and further that they not be allowed to talk unless they arise.

Instead of going into details about Robert's Rules of Order Revised may I suggest a small book which gives an excellent condensation of these rules. The rules of order can be referred to very quickly in this manual. The book is **Parliamentary Procedure at a Glance** by O. Garfield Jones (D. Appleton-Century Company). Anyone who must act as a chairman of a meeting would profit by spending an hour or two studying this book.

Another important part of a business meeting is the minutes. It is important to have good minutes. All of the transacted business should be recorded in such a manner as to give a complete picture of the meeting. Generally the name of the person making a main motion should be recorded. It is not necessary to include the name of the person seconding the motion. When there is a long discussion of an important matter the main thread of the discussion on both sides of the question should be recorded. This can generally be done very briefly. It is very worthwhile to put some effort into having a complete and accurate set of minutes of all meetings. The order of business at a meeting may have the following general pattern: 1) Reading the minutes of the previous meeting, 2) reports of standing committees, 3) reports of special committees, 4) old or unfinished business, and 5) new business.

Let me emphasize again that I do not think it worthwhile to try to conduct a Young People's business meeting according to all the very fine and technical points of the rules of order. I do think that any meeting should be conducted according to the fundamental rules of order. This is really just the common sense way of doing it.

Now It's AELYF

The recent convention at Tyler, Minnesota was highlighted by a decision to empower the board of DAYPL to go forward with arrangements to bring two Santal students to Grand View College. The original plan had been to bring only one student but when it was learned that the Operations India Fund already contains more than is needed for one student, it was decided to try to bring two. The delegates were confident that the additional funds needed could be secured without any undue difficulty.

Pastor Harold Riber, who was present at the convention, spoke very highly of the Operations India project saying that bringing students to the U. S. is one of the greatest contributions that can be made toward the progress of the work in India.

In another major decision the name Danish Ameri-

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Our Women's Work

Editor

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

District IV WMS Meeting, Kimballton, Iowa

The Women's Mission Society met on Saturday evening, September 26 in the Immanuel church at 7 o'clock. Mrs. Richard Jessen of Des Moines opened the meeting. The hymn "Lord I wish to be Thy Servant" was sung. The secretary's report of last year's meeting was read by Mrs. Leo Sorensen of Ringsted.

It was reported that the women of District IV had donated approximately \$187.00 towards furnishing of rooms at the Solvang Lutheran Home during their special drive last spring. Announcement was also made that the WMS special project for this year is again Home Missions.

Mrs. Sorensen read a letter of greeting from Mrs. Egede our national president.

The chairman then called for brief reports from local women's groups. These reports often lead to a profitable exchange of ideas in projects, activities, programs, etc. Mrs. Holger Strandkov, Kimballton, informed us their group was invited to a noon luncheon and program as guests of the Omaha, Nebr., women. Kimballton, similarly, was hostess to the women of the Omaha and Des Moines congregations last spring. Mrs. Skipsted of Newell told of the new kitchen their group is enjoying which was paid for in part by an eating stand at their county fair. At Ringsted there are several women's organizations, according to Mrs. Lund. One is unusual in that it consists of the women from the three local churches, two Lutheran and one Presbyterian. It is called the Women's Missionary Group and donations are made to mission projects of each of the three churches. The Ladies' Aid and Guiding Circle of Ringsted have been active with bazaars, guest day, chicken dinners, etc., for the purpose of raising money. In August the Danish Ladies' Aid celebrated their 65th anniversary, complete with appropriate program and festivity. From Cedar Falls, Mrs. Mortensen reported on their novel plan which takes all the women of the congregation into membership of the Aid. It seems to be meeting with great success in that particular community. The women of Fredsville have purchased new drapes for the auditorium and a new parsonage kitchen sink. They too, have been invited to share a day with a neighboring group, Waterloo. Hampton has two Aids. Their church has been beautified by their efforts during the past year to the extent of new carpet and velvet. A Hammond organ has also been installed. Mrs. Anton Berg reported from Des Moines that they, too, have a remodeled kitchen. They served a dinner to the Ladies of the Legislature during the last Iowa legislative session. It was a Danish meal, complete with costumed waitresses and very Danish decorations. Waterloo, Oak Hill and Exira are our other congregations. All have active women's organizations but had nothing unusual to report.

Miss Dagmar Miller reported that seven additional rooms have been furnished at the Old People's Home in Des Moines.

The business meeting was adjourned and we met again at 8 o'clock for our evening service. Mrs. Jessen opened the meeting with scripture reading. A quartette and a trio of Kimballton women sang two fine musical selections. Rev. Paul Boe of Des Moines, Executive Director of the Iowa Lutheran Welfare gave an address on the work of that organization, describing the various areas in which Lutheran Welfare serves as well as citing some actual case histories.

An offering was taken of approximately \$135.00 to be divided equally between Iowa Lutheran Welfare and the Cedarloo project.

Rev. C. A. Stub, district president closed the meeting with the benediction and the Lord's Prayer.

Mrs. Leo Sorensen,
Secretary, Pro Tem.

WMS Meeting At District VII Convention

The annual meeting of WMS of District VII was held at Kronborg, Nebraska, Saturday evening October 10, 1953.

A short business meeting preceded the service program and was called to order at 7 o'clock. After the opening hymn: "Take my life and let it be consecrated, Lord, to Thee," the district representative extended a hearty welcome to the large group attending the meeting and expressed her sincere appreciation to all for the fine cooperation and response during the past year.

The financial report was read showing an increase in contributions to the various projects sponsored by WMS. Minutes from the previous annual meeting were read and commented on. A letter of appreciation from the treasurer of the Solvang Lutheran Home was on hand expressing thanks to our groups for their contribution toward the furnishing of a room in the Home.

There was also a letter to the meeting from Mrs. Ida Egede, national president, in which she stressed the importance of our Home Mission which again will be the special project of WMS this year; she also asked us to remember our contribution to the General Fund.

On motion it was decided to share alike the collection to be received later in the evening between the Ribers' work and the Nysted, Nebraska project.

There are 16 Women's groups in District VII. Each group was asked to bring a greeting and share comments on local activities.

Adjourning the business meeting we assembled in the spacious parish hall which was festively decorated with autumn flowers. The service there opened by singing, "O, Zion Haste," after which there were scripture reading and prayer, followed by a word of welcome to all and especially to our guests, the Missionaries, Rev. and Mrs. Harold Ribers, who spoke and illustrated their lectures with some very fine pictures from their field of work.

A vocal solo by Mrs. Joy Jacobsen was deeply appreciated.

The collection received totaled \$119.28.

All in all it was a wonderful evening sharing with one another the fellowship of the church at home and abroad on the Mission field. The service closed with prayer and song, "Softly now the day is ending."

Elna Mikkelsen, District Rep.

A New Venture

The women of District V assembled at Alden, Minnesota, at the district convention are embarking on a new venture—maybe. It was decided at the meeting to award a scholarship of \$100 to some girl from the district to attend Grand View College—maybe. The "maybe" depends on the women's groups within the district, for the group gathered at the district meeting could, of course, not make a decision of that kind except with the consent of the various Ladies' Aids. Gerda Duus, our district representative, was requested to make the necessary contacts. It is to be hoped that each Aid at its meeting will react favorably on the matter, for student recruiting is one of the best ways we can help our synod's school. And often the possibility of getting a scholarship may be the deciding factor in choosing the school to attend.

In opening the meeting Mrs. Duus spoke briefly about the work of WMS and stated that through it we may give gifts of money. But, she said, that is not enough. We must understand it with our love. "Whatsoever ye have done unto the least of these my brethren ye have done it unto me."

A very interesting part of these meetings is always the reports from each local group. The time allotted at district

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75th Anniversary Celebration

Evangelical Lutheran Community Church

Denmark, Kansas, November 1, 1953

The number of people who attended this celebration grew during the day. There were 374 people in the community hall in the evening for the historical pageant. This part of the program was of more interest to the community as such, since the history of the church and of the community is of one piece.

Among those attending the celebration were former members and friends who are now residents of other parts of Kansas or of other states. The day began with worship service in the church, the original building which the pioneers erected in 1878. After church, there was dinner in the hall, and at 2 p. m. there was a program with musical numbers and with Dr. Ira O. Scott of the State Teachers' College at Hays, Kansas, as speaker. Dr. Scott is an active and consecrated layman of the Methodist Church, and gave an inspiring talk about the need for evangelism. Mr. Conrad Greenquist, who was student pastor of the church January-September 1953, opened that meeting with scripture and prayer.

The pageant was written 25 years ago, for the 50th anniversary, by Lionel C. Holm and Jens B. Nygaard, and was brought up to date by the latter. There were 60 participants in the pageant and a great amount of work and practice went into making it a fine experience, of value as entertainment, as history, and as commemoration.

The scenes, from the Indian scene, to the scene about the coming of the railroad, were made very real, with colorful costumes for the Indians, and plain garments for the pioneers and homesteaders. A local young man, Donald Andersen, painted background scenes of a pioneer dugout home.

The hall was appropriately decorated, and many flowers were given by members and friends, both for the altar and the hall. A number of greetings from

far away friends were read during the afternoon program.

The anniversary committee consisted of Jens B. Nygaard, chairman, Mrs. Clarence Lessor and John Errebo. A number of subcommittees were active and helped to make the entire celebration a success.

The historical account (abbreviated) which follows was begun by members who have now passed on, principally C. C. Nielsen, and was put into its present form by Jens B. Nygaard.

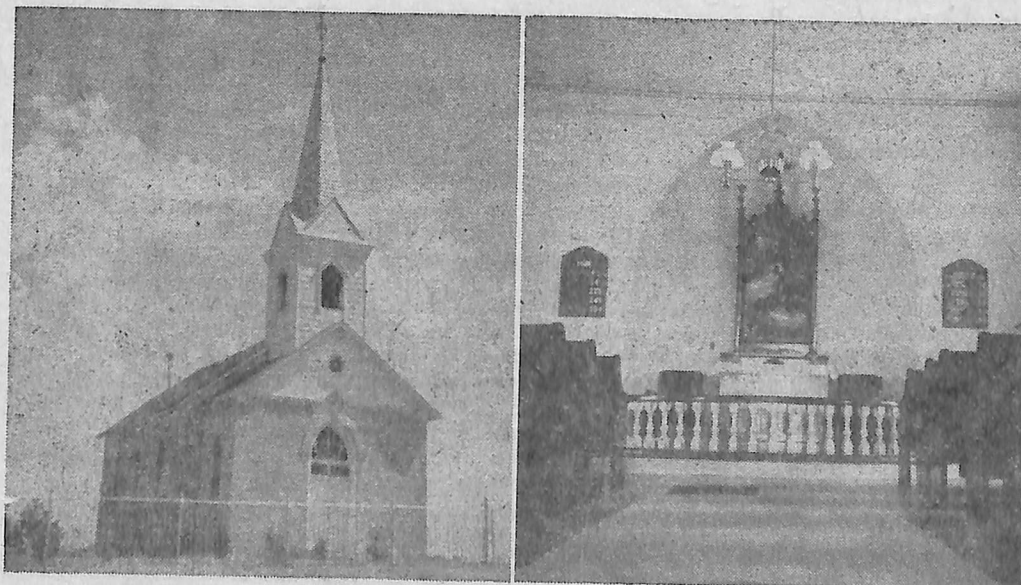
Surviving The Frontier

The region known as Denmark, Kansas is located in the north central part of Lincoln County. The topography can be described as being gently rolling. The Spillman Creek is the principal watercourse, flowing in a southeasterly direction. The land is about equally divided between cultivated land and native grass pasture. Many of these pastures have the wires supported on "stone posts" quarried from deposits of a limestone stratum six to nine inches thick that form an almost indestructible building material and is equally permanent as fence posts. The principal disadvantage to their use is their great weight. This variety of limestone is peculiar to Lincoln and parts of adjoining counties.

The first settlers came to this locality in February 1869. They were the Christiansen brothers, Peter and Lorens and their families, Eskild Lauritzen, wife and son and Otto Petersen. A month later they were joined by George Veichelle and wife and Fred Meigerhoff, who were Swiss.

On Sunday, May 30th, of the same year a band of about 60 Sioux Indian Warriors, led by Tall Bull, invaded the valley. Mr. and Mrs. Lauritzen, Otto Petersen, Meigerhoff and Veichelle were slain. Mrs. Veichelle was carried away as a captive. She was later rescued by U. S. soldiers from the tent of Tall Bull on the South Platte River in Colorado. She returned to the east and later remarried. The Christiansen's fought off the Indians with one of the newly invented repeating rifles of large caliber. In the night they fled to the Schemerhorn stockade, some 25 miles away, from there to Fort Harker, now Kanopolis; from there they went to Junction City.

During the succeeding 6 or 7 years, there were several alarms of hostile Indians in the



vicinity but the bands were too small and the settlers too watchful for any serious molestations to take place.

The Christiansen's returned on January 2nd, 1871. With them were Jorgen Larsen, Niels Nielsen, and A. Rasmussen, all with their families. During 1871 and '72 many settlers arrived and most of the desirable land preempted.

In 1871 the Denmark Post-office was established with P. L. Jensen as postmaster. Along with his farming operations Mr. Jensen carried a small stock of goods and as such became the first merchant in the colony. He also became the first secretary of the Church. A few years later his log cabin burned and the early records of the Post-office and the Church were destroyed.

Most of the early settlers along the creeks, where timber existed, built their homestead homes of logs with dirt roofs. Others, less fortunate in the way of building materials, lived in dugouts or sod houses, these also with roofs of dirt.

The homesteaders, after selecting their claims, must of necessity return to the Land Office in Junction City, 100 miles away, to "file" on their claim. The prevailing mode of travel was on "shank horses."

Then began the long hard trek of making a living and improving the homestead. Nearly all were without money, equipment, or work stock. No local employment was to be had, and capital, if it could be borrowed at all, commanded 24 to 36 per cent interest per annum. The nearest markets for the meager supply of products, when there were any, were at Beloit or Ellsworth each some 35 miles away—over unbroken prairies, without roads and without bridges. The prices received were not too remunerative. This condition was largely remedied in 1886 when the "Kansas Pacific" built a railroad through the County.

In the fall of 1874 came the historic invasion of the Rocky Mountain locusts. They came in such numbers that the sun was obscured for hours at a time. Everything in the line of vegetation was devoured—grass, weeds, tree leaves and the pitifully small fields of corn—and still the hoppers came. Not until there was no vestige of food left did the locusts again spread their wings and go in search of new feeding grounds; and then, it was to return two years later but fortunately in slightly reduced numbers.

When grass did grow, there was the continual danger of prairie fires. If a fire got started during the season when the grass was dry it could sweep for literally hundreds of miles, until it came to a watercourse broad enough so that fire brands, usually carried by strong winds, could not cross. Many settlers lost their winter grazing for their few head of stock, and perhaps their entire harvest, and even their homes fell victims to this perennial enemy. One such victim was Peter Andersen, who lost his harvest, his home, and the small herd of livestock he had accumulated, and was himself nearly burned to death. Because of the scars he carried, he was generally known as "Burned Andersen."

In the fall of 1874 it was managed to construct a log building to be used as a schoolhouse. That winter two months of school was offered to the children of the community. The school facilities have gradually improved and in 1917 a building of native stone was built, which houses a two room school.

Rev. H. C. Bradbury, a dearly beloved Presbyterian circuit rider, often visited the settlers and it was he who conducted the earlier worship services, either out-of-doors or in one of the meagerly furnished homes of a settler. In the fall of 1875 it was decided to build a church; the building was to be of native stone 46½x26 feet with a shingle roof. Accordingly work was begun at quarrying and hauling the stone. One member of this band of workmen still survives. He is Ernest Andreson of Long Beach, California. He recalls hauling stone on a government wagon drawn by a yolk of oxen. The site selected was on the summit of a gentle rise of ground on the homestead of Lars P. Nielsen. There the original building still stands, and each Sabbath morning the bell peals forth its invitation to all to come and worship and adore their Divine Creator.

The corner stone was laid in December 1875. But many difficulties arose, some unavoidable, some that might have been ameliorated if more tact and consideration had been

used. Practically all the settlers were Lutheran by faith. All were agreed that they wanted a Lutheran Church. But the settlement was composed of Danes, Swedes, Norwegians and a sprinkling of other nationalities. The Danes were in the majority, and when they voted to adhere to the Church of Denmark and ignored all others, all the others withdrew their support.

Progress was slow. Not until 1880 was the building completed. In the meantime a working organization had been effected with J. L. Nygaard as President; P. L. Jensen, Secretary; Lorenz Christiansen, Treasurer; Peter Andersen, Hans Hansen and Niels Nielsen as Trustees. A state charter had been secured. Services were reasonably regular being conducted by itinerant ministers, and always there was Rev. Bradbury in reserve. The first regularly called Pastor was Rev. Becker who came in 1879 and stayed till 1883.

In 1880 an English Sunday school was organized with J. L. Nygaard as Supt. The records, which are still extant, show S. H. Bogh, J. T. Broadwater, Clara Broadwater and J. L. Nygaard as teachers. Later we find Hans Sorensen and Minnie Christiansen serving as teachers. Here also the records show the unselfish help of Rev. Bradbury, with advice and frequent attendance.

In the autumn of 1884 Rev. F. M. Christensen replaced Rev. Becker. With his coming strong emphasis was placed on the exclusive use of the Danish language and unadulterated homage paid to Danish traditions. So the Sunday School was dropped, and with the English speaking people, who had been united with the Church, withdrew their membership. We find the Broadwaters affiliating with the Presbyterian Church, where he was later ordained as a minister.

The Sunday School was revived in 1892, this time in the Danish language, which was used till 1920 when English was reinstated. The Sunday school, though often discouraged, has functioned continuously whether or not the Church had a Pastor.

The Danish language was used exclusively in the Church till about the middle 1920's when occasional services in the English was introduced. In a matter of 10 years or so English replaced Danish entirely.

An unfortunate schism occurred in 1895 when about ten members withdrew and former the nucleus of the Free Mission Church, which functioned for many years. The two Church buildings were just one mile apart.

The Congregation and the community has dutifully carried its share of the load, both in men and material, in the national crises of our country.

In the 1930's the depression fell as hard here as any place. The hard times were further aggravated by an unprecedented lack of rainfall. Dust storms, such as had never been seen here before became common. Time and again dust was so thick in the air that even in mid day visibility was reduced to a few feet. Dust pneumonia became common and cattle from the "dust area" were heavily discounted at the various markets. An added disaster came in these years with a recurrence of the grasshopper plague, such as had not been seen since 1876. The scanty harvests were devoured and as before trees were defoliated. Many of the native grasses died—Bluestem and several of the Gramma varieties became all but extinct. However, the Buffalo grass "could take it." Russian thistles cut for hay had a tryout as a cattle ration. "They were weighed in the balance and found wanting."

The women of the community have assiduously worked to do their share of the drudgery in the home and in all the various enterprises necessary where culture, education, and worship are integral parts of the every day life. Particular mention should be made of their "Aid" Society organized in 1898 which is always ready to help with any good enterprise, whether it be school, church, mission, or Red Cross. Seldom, if ever, does an appeal for help go unanswered.

In 1911 a community hall was built and is used for social functions, dramatics, lectures and so forth. It is chartered as a "Charitable, benevolent, and educational" institution. Like the Ladies' Aid Society, it is independent of the Church, works with it, and for it, not under it.

As in all rural communities this one has gone far from the

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District II Annual Convention

Ludington, Michigan

September 18-20, 1953

"The Church Proclaims The World's Greatest Truths" was the theme for the Michigan District Convention held at Bethany Lutheran Church in Ludington this fall. The opening sermon was preached by Rev. Peter Thomsen of Greenville, whose topic was: "The Greatest Theological Truth" based upon John 4:24. Many guests had arrived for the opening service and many more were at hand for the devotional service Saturday morning when Rev. John Enselmann of Grayling presented the second sermon from Matt. 22:37-39 on the topic: "The Greatest Practical Truth."

The business session was called to order by Rev. Edwin Hansen, the District President. Almost a hundred visiting guests were enrolled. Of these fifty-two were authorized delegates, five were members of the district board and six were pastors. Mrs. Delford Henderson of Sandusky was chosen convention secretary.

After the agenda had been accepted and the minutes read and approved, the customary reports were given. Each congregation also gave a report of its activities.

In order to expedite the elections set for 1:30 p. m., the president and the secretary were authorized to appoint a nominating committee. The following delegates were appointed: Holger Rasmussen, Marlette; Ernest Jensen, Greenville; Laura McLeod, Grayling.

The following are the main decisions of the convention:

1. That the District Newsletter be continued.
2. That a "Pulpit Exchange Sunday" be scheduled again in the spring of 1954. (If a congregation wishes to have a series of meetings with the visiting pastor, this may be arranged.) The cost of the "Pulpit Exchange" is to be covered by an additional 20 cents per contributing member over the regular district dues and paid to the district treasurer.
3. That the District Board and the Committee of Religious Education make arrangements for the annual Church Workers' Conference to be held November 6-7. (Invitation for this conference extended by Muskegon.)
4. That the district cooperate in supporting the Church Workers' Conference to be held at Des Moines, November 13-15 by sending two delegates, allowing \$50.00 toward travelling expenses.
5. That each congregation accept full responsibility, not only for its proportional share of the synod budget, but also for Lutheran World Action. (Cooperation was urged to give full support to Lutheran World Relief also.)
6. That all congregations take a special offering for the Church Extension Fund in October or as notified.
7. That all congregations in the district try out the newly proposed Order of Worship submitted by the Committee On Liturgy between Easter and Pentecost, 1954.
8. That every congregation avail themselves of the opportunity to hear Rev. Harold Riber and to

give the best publicity and support to his visit to Michigan in November.

9. That each congregation mail to the district president a copy of its annual congregational report, including the pastor's report of activities and statistics.
10. That the congregational reports of activities to the convention be sent to the district president in advance of the convention to be included in the Convention Newsletter, with the district president's report.
11. That we extend an invitation to the Grand View College Choir to visit our Michigan congregations after Easter 1954.
12. That the convention offering be divided equally between the Church Extension Fund and the Santal Mission.

From other reports the following recommendations were acted upon and passed:

13. That the name of the "Committee on Religious Education" be changed to "The Board of Parish Education of District II."
14. That each congregation consider the possibility of sponsoring its own Sunday School Teachers' Institute, assisted by the synod Board of Parish Education.
15. That the district discontinue scholarships to the Michigan District Gun Lake Camp (U.L.C.) and allow scholarships to our own District Young People's Camp Program instead.

After lunch, served by the ladies of Bethany congregation, convention guests formed a caravan and drove out to the new Victory Town Hall, near our Victory Church, for the afternoon sessions.

The nominating committee reported the slate of officers and elections began. The results were as follows: District president, Rev. Edwin Hansen, Muskegon, re-elected for two years; district secretary, Mrs. Delford Henderson, Sandusky, re-elected for two years; finance committee, Mr. J. M. Jeppesen, Ludington, elected for two years; Board of Parish Education, Miss Reeta Petersen, Gowen, re-elected for three years.

The business sessions ended, the floor was given to Rev. Harry Andersen, Marlette, who gave an interesting talk, followed by discussion, on the topic, "The Greatest Sociological Truth," basing his remarks on Matt. 7:12.

The ladies of the Victory church served a delicious chicken supper after the lecture. On the way back to Ludington, many of the convention guests took the opportunity to see the Victory church.

At 7 o'clock the District WMS held its meeting in the Bethany church. This was followed by an address: "Something about the United Lutheran Church," given by Dr. Frank Madsen, president of the Michigan District ULCA. This was a very practical presentation of the ULC and our people took a lively interest in the discussion which ensued. Dr. Madsen is a son of our Ludington church and came to Grand View College as a student from there.

The Sunday services began with a communion

service conducted by Rev. John Christensen, at 9:30 a. m. The regular worship service in Ludington was in charge of Pastors Peter Thomsen, liturgist and Edwin Hansen, who delivered the sermon from Eph. 3:14-21. The service in Victory was conducted by Rev. John Enselmann, who took the place of Rev. Svend Jorgensen, Detroit, absent from the convention.

At the closing meeting on Sunday afternoon, the Rev. James Lund from Manistee presented to us a message entitled: "The Greatest Evangelical Truth" from John 3:16.

Words of appreciation and farewell were spoken at the close of the session to our hosts. It was a good and enjoyable convention with superb Christian fellowship. The ladies of Bethany Lutheran church served coffee to all visiting guests before they departed for their homes.

Mrs. Delford Henderson.

Convention Secretary.

Now It's AELYF

(Continued from Page 8)

can Young People's League was dropped in favor of **American Evangelical Lutheran Youth Fellowship.**

We hope to be able to print a complete report of the Tyler convention in the near future. For the present, suffice it to say that it was an inspiring and heartening meeting. If the interest and enthusiasm exhibited at Tyler are any indication of the spirit of AELYF then, surely, the AELC has a youth group that is moving into the future with faith and hope.

Yule! Yule!

It's Yule time again!! Let's make this year's Yule campaign the biggest ever.

Yule orders are coming in every day and our editor assures me that Yule will be out earlier this year.

I hope you are making plans for your campaign so you will be able to start right in as soon as your order of Yule arrives.

Remember, Yule is your Christmas magazine. Your editors have done their job, and they've done a good job as in the past. It's up to you now. We don't care how you sell them, just so you get them sold. It's the result that counts.

Gerda Duus, Bus. Mgr.

Thanksgiving Meditation

(Continued from Page 2)

joy. Christlike living must be the pattern and design if there is to be true beauty.

As we pause in thanks giving we must almost be more apologetic than elated in our great and good fortune. But whether we live in the midst of abundance or not, we can not ignore the many blessings which may come to rich and poor alike. These are the blessings of the spirit we shall discover one day they are an integral part of God's world. We work for many of our material blessings but we often receive the spiritual blessings even when we make no special effort.

Yes, do not be deceived! If we do nothing about the blessings of the spirit we shall discover one day that we no longer have them. We will simply become too dull to make use of them.

We must lay hold of and use, in deep thanks giving, all the gifts of God. We become a sorry people and a decaying nation when we fail to appreciate, when we fail to give humble thanks for all our blessings.

Proper use of our material goods is a kind of thanks giving. But this proper use of our tangible gifts comes only and continues only when there is a proper use of the gifts of the spirit. Until we spiritualize the material our expressions of gratitude are only empty sounds. Until we inject compassion and love and kindness into our bounty and our blessings they are no more than cold facts and hard statistics.

Thanksgiving then is not simply an obligation, something that we should do or something that we ought to do. Thanksgiving is a necessity. Without it we become as nothing.

A New Church In Seattle

St. John's Congregation in Seattle will build its new church next year at 5500 Phinney Avenue. The old church has been sold, but services and meetings will continue there until the new edifice is ready for dedication.

The planning committees are now at work and will make their preliminary recommendations by the end of November.

The congregation has not decided as yet upon the exterior of the new church, but there is general agreement that the exterior must be as churchly and attractive as possible. In addition to the sanctuary, in which the present altar will be erected, the building will contain modern facilities for all aspects of the congregation's educational and social-cultural program.

The complete project will require a large sum, but many members and friends of the congregation have made substantial gifts or pledges. At this time about \$50,000 has been pledged.

We believe that friends throughout the country may wish to share in this worthy undertaking. The ingathering of funds will therefore continue, and contributions will be gratefully accepted by the undersigned.

The local response to our request for contributions is very encouraging and gratifying. We take this opportunity to invite all friends of St. John's, Seattle, to participate.

Kristen Jorgensen, President

13642 Military Rd., Seattle 88, Wash.

Jens C. Kjaer, Pastor

5225 12th Ave. N. E., Seattle 5, Wash.

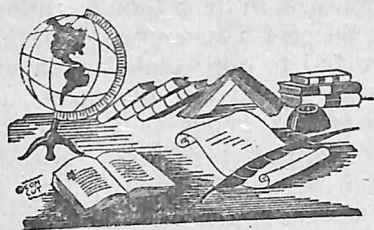
75th Anniversary

(Continued from Page 11)

home molded tallow candle, through the kerosene lamp and gas mantle stages, and is now in the electric stage.

The experiences of this community are little different from those of any other Kansas community, and its present prosperity comparable with others.

It should be emphasized that with all the numerous and various enterprises, the Church always has been and still is in the center of community life. And speaking in the present tense, Rev. Willard Garred has very recently entered upon his duties as Pastor. It is believed and hoped his service will be long and fruitful.



OPINION AND COMMENT

Today sentence was passed on two who had committed one of the most heinous and reprehensible crimes of our time. It took eleven of the jurors only an hour to convince the twelfth that not only the man involved should receive the supreme penalty, to which the juror was agreeable all along, but also the woman. The controversy over the justification for capital punishment may possibly never be dissolved. God clearly commands us not to kill. But the tradition of the command has always been that it was a command to the individual, and that the state from time to time may deem it necessary to take life, as in war, in self-defense. Society must protect itself, and our laws have taken the position that one way of attaining such self-protection is by putting to death the worst offenders against decency, peace and justice. We do not necessarily want to raise the issue here, but it would seem that in this case the supporters of the use of capital punishment have quite an argument. If it is ever justified, (and it still is a big if) then it would seem to be so in this instance. However, it may be that we are making a mistake in speaking of it as capital "punishment." If protection is its purpose, then punishment, which seems to be becoming an outmoded procedure (at least among prison psychologists) has no place in our terminology. History has shown that it is not severity of punishment which deters crime, but certainty of discovery. An FBI man speaking in Des Moines the other day pointed out an amazing fact: of 459 kidnappings in the past twenty years or so, only two remained unsolved.

A recent survey conducted by the Church Extension Board of the Methodist Church shows that 42 per cent of Methodist ministers move every year! One third of them move at least every other year, while only two per cent remain in one congregation as long as six years. Such short tenure would seem to make it impossible for a pastor to carry out any community-related program with any kind of continuity. In our Synod the average length of stay is somewhat longer, which we think is healthier. However, we ministers should carefully examine our positions from time to time, to make sure we are not overstaying our welcome. If our congregation were to call a pastor this week, would it call us? Such self-examination sometimes hurts, but it seems a fair proceeding since we pastors do not come up for reelection periodically.

Protestants do not function as Protestants very often, writes Dr. F. Ernest Johnson in THE NATION (July 25, 1953). Also in our Synod is Protestant opinion usually formed by the socio-economic group to which the church members happen to belong. Moreover, where there is a democratic, wide lay participa-

tion in a church, there usually is little social crusading. We have always been interested in the "social gospel" to this extent: churches should help people form their opinions. The dreamy neutrality of so many church leaders (and sermons) is numbing. But recent history, in its horrifying confutation of the easy-going optimism of the religion of the early part of our century, has chastened the liberals, and given their outlook a more orthodox theological foundation. Lutheranism has been comparatively untouched by the "social gospel" debate because Lutheranism has seemed more clearly to recognize the inadequacy of the human being to rid himself of all ills no matter how hard he tried. Our tradition has emphasized that we should readjust our relationship with God (Seek ye first His Kingdom . . . and His righteousness . . . then shall all these things be added unto you) and that then our social tensions and maladjustments will slowly correct themselves. But this does not mean blinding ourselves; this does not mean that we should be satisfied to have our status as quo. The fact seems to remain that Protestants are not as concerned as they ought to be. Many lay people do not know the standing of their denomination on certain vital, current affairs. They should feel free to disagree with those positions, but they ought at least to know what they are disagreeing with!

Contributors to this paper ought to remember the dates we go to press. Materials for publication in specified issues should be in Des Moines by the 14th day or the last day of each month.

Recently, steps have been taken to form a World Committee for Christian Broadcasting. This sounds like a good idea. Our experience with television has been quite limited, but from what we have seen of it, someone ought to do something to improve it. Henry Van Dyke, when radio first appeared, is said to have been so disgusted with it that he forbade his writings being broadcast! This ostrich attitude is short-sighted, and we have been dismayed to hear almost the same attitude expressed about T. V. Fifty-five nations are now developing it, and it provides an opportunity for proclaiming the Christian message almost unequalled by any other modern invention. Can you imagine Calvin or Luther frowning on the printing press, which appeared in their century? The Saturday Evening Post not long ago carried an article describing the program produced by the Missouri Synod called "This is the Life" and called it "by far the most widely telecast program in the world." One hundred twenty-five stations carry this little fiction drama, which emphasizes faith in Christ as a possible solution for life's difficulties. Likewise, the Roman Catholics have been making history with their program, carrying a very similar title, "Life is Worth Living." We cannot escape the fact that television is going to have an effect on us and our families, and reclusion is to be unrealistic.

We never observe Thanksgiving without remembering the polite little boy who said goodbye to the nice lady who was his hostess in this way: "Thank you very much, ma'm. I got much more than I expected."

Johanne Agerskov Petersen

Danevang, Texas

Although she had her plans all made up for new planting and rearrangement of the flower garden Mrs. Petersen will not be seen puttering around in the flower beds among trees and bushes any more as she used to in the early morning hours. Her footsteps have been halted; her days have come to an end. Many are they who will truly miss her and realize how much she has meant to them.

She was never done, never through; yet, always ready. It was for that reason we wanted to use Grundtvig's hymn, "O Day full of grace which we behold, now gently to view ascending," on the day of her funeral, because it is characteristic of the faith and hope as we have seen it from day to day expressed in her way of living and loving, always reaching out far beyond herself, always thinking of others.

There is today an empty chair where she used to sit and rest in the shade of the myrtle by the west door when the sun grew hot and she could no longer manage the hoe. It was out of that door we carried her body reverently to the strain of solemn anthems on the way to her last resting place in hallowed ground; for unto dust we shall all return as grains of wheat buried in the good earth to bear much fruit. "The hour has come for the Son of man to be glorified."

Stillness has settled over the old home where everything reminds us of our loss; her spirit is still lingering in kitchen and pantry and library; books and magazines speak of her literary interest; many other things tell of the joy of doing and living for others.

She was never really unhappy, even in sorrow and pain there was a smile in her heart. I have sometimes wondered about the strength and depth of a daughter's love for her mother, now I begin to understand.

Much could be written about what Mrs. Petersen as a true Christian mother and grandmother has meant to us and our children, but that is not the purpose of these remarks. More could be written about her untiring effort throughout the years to serve as a co-laborer and builder with other pioneers together with God in the community where her entire married life has been lived; others may do that, for they can do it much better.

But we wanted her many friends to know that she has passed on, and therefore this should be considered merely as a greeting from one who remembered and appreciated your friendship, because of that friendship her life was always so rich and meaningful. Mrs. Petersen was not the type of person

who had enough in herself, only in fellowship with others did life have meaning; but distance and space (and even time) did not prevent cultivation of that fellowship, whether far away or near she lived in daily contact with a host of friends and rejoiced because she knew they were one in faith and one in hope.

At the hospital one day while sitting with her I was reminded of the frailty of human life, and I remembered what Luke said about Zacchaeus, that he was small of stature, but also what Jesus said: I must stay at your house today. It does not matter too much what man may say about us as long as Jesus comes to stay with us. Frail and helpless, others may pass us by, "but the Good Samaritan, as he journeyed, came to where he was." (Luke 10).

Michael.

Herdis Marie Jensen

This young woman was buried from our church here in Des Moines last month.

She was born February 29, 1916, and was baptized and confirmed in this congregation. Her father was J. L. Jensen, who built the first gymnasium here and then became instructor in gymnastics at Grand View College. He loved the Danish Lutheran Church, and when our synod decided to erect a church building here, he took the job for \$20,000. He knew his bid was too low, but he wanted to build that church. When he had finished it, he was in debt, and six years later he died.

Herdis was then only seven years old, but as she grew up she realized, together with her brothers and sisters, her mother's struggle to maintain the home and pay off the debt. Thus it was in her heart to help her mother. She did make high school, but then she went to work to earn money. She has helped her mother in every way ever since.

Nineteen years ago, she came in the service of the U. S. government here. Her superiors found that they could make use of her in administrative work and eleven years ago she was transferred to an office in Chicago. There she worked till she, in the latter part of August, was stricken with polio. She lingered on for ten days but died September 3rd, and was buried here on the 5th.

Though working in Chicago, Herdis often came home to visit with her mother. On the 7th of August this year her father and mother could have celebrated their Golden Wedding; Herdis came home to be with her mother for the day. She was a loving daughter.

V. S. J.

Grand View College And Our Youth

In The Center Of Things

Grand View College is, as far as I am able to figure out, in the very center of a lot of important activities that

take place in Des Moines. Last week when "Prospective Teacher Day" was observed in Des Moines, Drake and Grand View College, with the cooperation of the Des Moines Public School system, presented An Invitation to Teaching to the high school students of Polk county and surrounding territory who are interested in teaching as a profession. A panel discussion introducing the subject, was held first. Then there was opportunity for students to visit both high schools and

elementary schools. Small discussion groups were gathered under the guidance of the professors of both Drake and Grand View, and well qualified teachers spoke of the opportunities in teaching physical education, art, music, and secondary education. Dean Nielsen and Mrs. Knehr were discussion leaders and Dr. Nielsen gave the welcoming address.

For four days, several leaders of the A. E. L. C., were in the immediate neighborhood of GVC, but we saw very

little of them, except at meal time. They were a hard-working group of people, and even their sons and daughters wondered where they were hibernating. The other group of church workers to come to our "home" were the Church Council members who enjoyed a workshop at Luther Memorial church. This too, was a busy group, but we did see them often, and even put on a U. K. program which most of them said was "tops." The U. K. Committee with the help of Mrs. R. certainly found the very best talent we have, and the program featured such a variety of numbers that one might say it covered everything! In my books, the chorus line was the funniest, and the Negro spirituals were the most beautifully done. There were solos, duets, quartets, interpretive dances, and a lot of funny, really funny "small talk." The Chinese couple was simply darling! The entire audience was invited down for coffee after the program and we were further entertained by Pegasus. It's hard to find good, original jokes for Pegasus (have you ever tried?), but Ted Nielsen and Joe (good old Joe Brown), had us in stitches. So much for that.

From now on, you'll hear about studentfest! That's right; It doesn't come until next spring, May 15 and 16, 1954 to be exact, but we hope by giving you the dates early, and regularly you will get the notion that we DO want you to come, and that you will save these days for us. You won't be sorry, that much we can promise you, and how can homecoming be complete without YOU? (We'll let you answer that one yourself.)

To come back to the present or the not-too-distant-future, we don't expect to have very many students staying here for the Thanksgiving holiday. A number of invitations have already been

given and accepted. I just had a happy thought! Do you realize that by the time Thanksgiving is here we have less than one month until Christmas?

Now, let's see! What is there to tell before we sign off? Well, for one thing, our summer weather has continued even to the present. That was nice for our visitors. They enjoyed it to the full.

I must not forget to mention that Luther Memorial church is having an evening of fellowship—sandwich supper and program—for the students of GVC on Sunday, November 22. From all accounts, these annual affairs are much enjoyed and appreciated by the students. (Would it be all right if I say in passing that we students are really very regular in our attendance at the Sunday worship services at Luther Memorial? Sometimes you parents like to know about these things.)

Now I must sign off. See you in December. **R. F**

Acknowledgement Of Receipts From The Synod Treasurer

FOR THE MONTH OF OCTOBER, 1953

Toward the Budget:

Congregations:	
Withee, Wis.	\$ 413.00
Askov, Minn.	26.50
Des Moines, Iowa	279.95
Montcalm County, Mich.	200.00
Tacoma, Wash.	36.00
Ludington, Mich.	86.75
Menominee, Mich.	34.24
Wilbur, Wash.	128.40
Bridgeport, Conn.	60.00
Newell, Iowa	400.00
Bridgeport, Conn.	60.00
Omaha, Nebr.	100.00
Clinton, Iowa	100.00
Bone Lake, Wis.	195.00
Juhl, Mich.	302.00
Seattle, Wash.	101.72

Home Mission:

Nathanael Sunday school, Dagmar, Mont.	28.25
In memory of Mrs. Estella Stock, Fairmont, Minn., Her- luf Utoft, Tyler, Minn.	2.00

Congregations:	
Montcalm County, Mich.	3.00
Tyler, Minn.	139.66
Annual Reports:	81.50

Lutheran Tidings:	
Subscription and gifts	71.00
Congr. Montcalm Co., Mich.	3.00

Kirke og Folk:	
Subscriptions and gifts	121.85

Pension Fund:	
Congregations:	
Montcalm County, Mich.	4.00
Canwood, Sask., Canada	31.40

Pastor's Dues:	
Rev. Erik Moller	18.43
Rev. V. Larsen	15.00
Rev. H. P. Jorgensen	59.16
Rev. R. Sorensen	51.50

Grand View College:	
Mrs. Sophie Nyholm, St. Ste- phen's, Chicago, Ill.	1.00
Paul E. Sloth, St. Stephen's, Chicago, Ill.	4.00

Chicago Children's Home:

In memory of Nels Krog, Ne- well, Iowa, friends in Ne- well, Iowa	9.00
Congr. Ruthton, Minn.	14.50

Tyler Old People's Home:

Congr. Ruthton, Minn.	14.50
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Seamen's Mission:

Congr. Ruthton, Minn.	14.50
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President's Travel:

Congregations:	
Withee, Wis.	38.00
Dwight, Ill.	80.25
Previously acknowledged	\$32,884.68

Total to date\$36,213.74

Received for items outside of budget:

For Stewardship film fund --\$ 20.91

Eben-Ezer:

Mr. and Mrs. Victor Jensen, Tyler, Minn.	1.50
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Congregations:	
Grayling, Mich.	1.00
Enumclaw, Wash.	14.80
Newell, Iowa	1.00
Askov, Minn.	25.00
Ruthton, Minn.	14.50
Seattle, Wash.	32.10

Lutheran World Action and Relief:

Ladies' Aid, Granly, Miss., "Be Their Milkman"	10.00
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Mr. and Mrs. Valdmarr Dehm, St. Stephen's, Chicago, Ill.	5.00
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Congregations:	
Askov, Minn.	175.00
Montcalm County, Mich.	3.00
Menominee, Mich.	8.92
White, S. D.	10.00
Tyler, Minn.	770.00
Clinton, Iowa	263.00
Bone Lake, Wis.	58.00
Juhl, Mich.	68.00
Victory, Mich.	54.00
Seattle, Wash.	22.00
Previously acknowledged	\$ 7,126.23

Total to date\$ 8,573.15

Church Extension Fund:

Women's Mission Society	307.17
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In memory of Rev. L. C. Bundgaard, Anna M. Bund- gaard, Ladysmith, Wis.	5.00
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Respectfully submitted,
American Evangelical Lutheran Church
Charles Lauritzen, Treas.

A New Venture

(Continued from Page 9)

and national conventions is really too short for much of a discussion of our common joys and problems so the reports were of necessity very brief and limited, in scope. Several groups reported mission meetings held jointly with several women's organizations taking part. Two made a personal canvass of all women for contributions to WMS. And one mentioned supporting a Santal child in school and sending a gift for tools and plows to Korea.

The offering taken at the evening meeting where Rev. Verner Hansen spoke very interestingly about Korea, was divided between the general fund of WMS and the special home mission fund and amounted to \$56.40.

Ardis N. Petersen.

REV. CLAYTON NIELSEN 5-1
WITHEE, WIS.

I am a member of _____ the congregation at _____

Name _____

City _____ State _____

New Address _____

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.

November 20, 1953