

# Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Vol. XX

December 5, 1953

No. 9



St. Stephen's Church, Clinton, Iowa  
"Strength and Beauty are in His Sanctuary"

## Psalm 96

Sing to the Lord a new song;  
Sing to the Lord, all the earth;  
Sing to the Lord, bless his name;  
Publish his deliverance abroad from day to day.  
Tell among the nations his glory,  
Among all the peoples, his wonders.  
For great is the Lord and greatly to be praised;  
Fearful is he above all gods.  
For all the gods of the peoples are nonentities,  
While the Lord made the heavens.  
Honor and majesty are before Him.

Strength and beauty are in his sanctuary.  
Ascribe to the Lord, O families of people,  
Ascribe to the Lord glory and strength,  
Ascribe to the Lord the glory of His Name;  
Bring an offering and come into his courts.  
Worship the Lord in holy array;  
Tremble before him all the earth.  
Tell among the nations that the Lord is king,  
The world also is established that it cannot be moved.  
He judges the peoples in equity.

(J. M. Powis Smith.)



## Advent

**"And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him." Luke 2:25.**

In the midst of a people, who almost completely had lost sight of the promises given through the prophets of old, a small remnant still clung with all their heart to these gifts of God. One of these was Simeon. He looked forward with an expectancy which the worldliness and the dead ceremonies, even though religious, were unable to put to death in his soul. God had promised much, and so Simeon expected much. His faith and confidence in the Word God had spoken to his people led to even greater things: "the Holy Spirit was upon him;" he received the greatest gift man can receive on earth as the Spirit of God dwelt in him, took possession of him. And because he had the courage to expect much of God he received even more, as God through the Spirit assured him that he should see Christ before he departed from this life.

We are in the season of Advent and we have much to learn from Simeon as to what this season should mean to us. To many it is simply a period in which we prepare for Christmas. As Christmas draws nearer the business of preparing accelerates until it reaches a feverish pitch in which the meaning of Christmas is almost, if not entirely, lost.

There is an old legend which tells of the Wise Men losing the star as they journeyed from the East. Selfish thoughts of rich gain and fame for themselves as a reward for seeking and finding the King little by little had replaced their original desire to pay homage to Him. In this fog of greed and envy the radiant star was lost to their sight, and it was not until they had emptied their water bags into an almost dry well to keep it alive so that other travelers might be saved from death on the desert, that they found it again. They saw the reflections of the star in the water of the well.

Weeks before Christmas the streets of our cities are decorated, and so are the windows and the stores. People are hurrying and rushing, afraid that they will not be ready in time for the great festival. Commercial interests are encouraging young and old to join the crowd in its rush by their enticing advertisements constantly reminding them of what they owe to their family and friends, not because they are seriously interested in their customers, but because of the gain they derive from selling their merchandise.

This fever and excitement creeps in everywhere, both homes and churches are marked by it to some extent. And it is impossible for man to live in all this without his very soul suffering from the effects of it. Instead of the expectancy, which should fill our hearts, we are almost lost in gifts to be given and gifts we in our innermost hearts, are looking forward

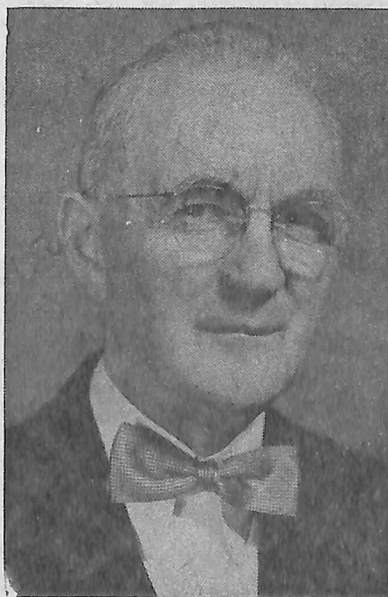
to receive. Or we are lost in the hundreds of other things which must be done to prepare the observance of Christmas rightly and properly. Kindness, consideration and love, the great Christian virtues, are forgotten in the rush to get ahead of the next one to be prepared for a magnificent display of love when Christmas comes.

What a difference between most modern people and Simeon. In his expectancy he was righteous and devout. His heart could therefore become the dwelling place for the Holy Spirit. In an ever closer communion with God he was being prepared for the meeting with Christ, and at the same time he was experiencing the joy which always is the fruit of fellowship with God even in a period of hope and expectancy. When the fulness of time came for him and he stood face to face with the Son of God his joy could be made complete. His heart was ready for it. His hope had been centered completely in Christ through a living faith in the promise given by God, and when it was fulfilled, he could see what so many others were unable to see, and exclaim, "Mine eyes have seen Thy salvation." Salvation from the sins, the burdens, sufferings and sorrow of his people.

Here we stand before the real meaning of the coming of Christ. He came to bring salvation, the one fact which so often seems to be forgotten in our busy world. For these many other things, we are in danger of forgetting the real source for our joy; we are satisfied with poor substitutes, superficial and misleading. Many are mentally and physically so exhausted that they are wholly incapable of receiving the great joy that came to earth with the birth of the Savior.

The joy for the Christian is not something he hopes to receive Christmas Eve or Christmas Day. It is a joy that has its source in every word our God has spoken to us, and especially in the Living Word Itself, Christ. We observe Advent because we desire to live more completely in the word God has spoken into our hearts, so that when Christmas comes we also can say that we see the salvation of God, and our hearts may be filled with the joy that springs from the assurance that God's salvation is ours. It is not a new joy, it is our joy which is made full in the light of the love of God, the love which we constantly live under, the love which made Him send His Son, that all who believe in Him shall not perish, but have everlasting life. Then we will be able to sing:

"Christmas is here with joy untold;  
Now young and old are rejoicing.  
What angels made known to man of old  
The lips of all babes are voicing."



Pastor Viggo M. Hansen

(Ingemann.)



# Rededication of St. Stephen's Church

Clinton, Iowa

Sunday, November 1st was a memorable day for members and friends of St. Stephen's Lutheran Church of Clinton, Iowa. The sanctuary was filled to capacity for our rededication service. The skies were overcast as the congregation assembled at 10:30 a. m. Just as the words of rededication were read, the sun shone forth in all its glory through the stained glass windows and remained through the day.

The chancel choir sang "Bless Thy House," adapted from Taylor-Brahe to fit this occasion. Pastor Eilert C. Nielsen used as his theme, "Building With Christ," Galatians 2:16-21. A special choral benediction, "From This House" composed by Henrietta Pearson, the organist of St. Stephen's, closed our worship service.

In addition to the funds contributed by members and friends of the congregation for the complete remodeling project, the following special gifts were received:

Linen altar cloths for both the Sunday School and the sanctuary altars, made by hand by one of our members.

A Thorwaldsen statue of the Christus, imported from Copenhagen.

Candelabra with candles, flame followers and combination lighter and snuffer.

Brass altar cross.

Pulpit Bible, pulpit light, pulpit antependia.

Baptismal Font cover with brass cross.

Four crystal altar vases.

Red mohair dossal and matching reupholstering for the chancel chairs.

Ventilating louvers.

Resilvering of communion ware.

New sidewalk.

Carpeting and padding for chancel, pulpit and sacristy.

Electronic tower system.

Four gift pews and 15 memorial pews.

Open house for members and friends was held from 3 to 5 p. m., with approximately 400 friends attending. There was special organ music during the afternoon. Refreshments were served in the church parlors.

As we faced our task last spring the words of William Carey came to mind: "Expect great things from God." I like the expression "attempt" for none of us can do more than our best. I feel we have done this, making possible the realization of our high hopes.

Our sanctuary, now completely remodeled and refurnished, creates the spiritual atmosphere for prayer and worship. Attendance is very good and increasing steadily. Many visitors attend our services. We have a growing list of prospective members.

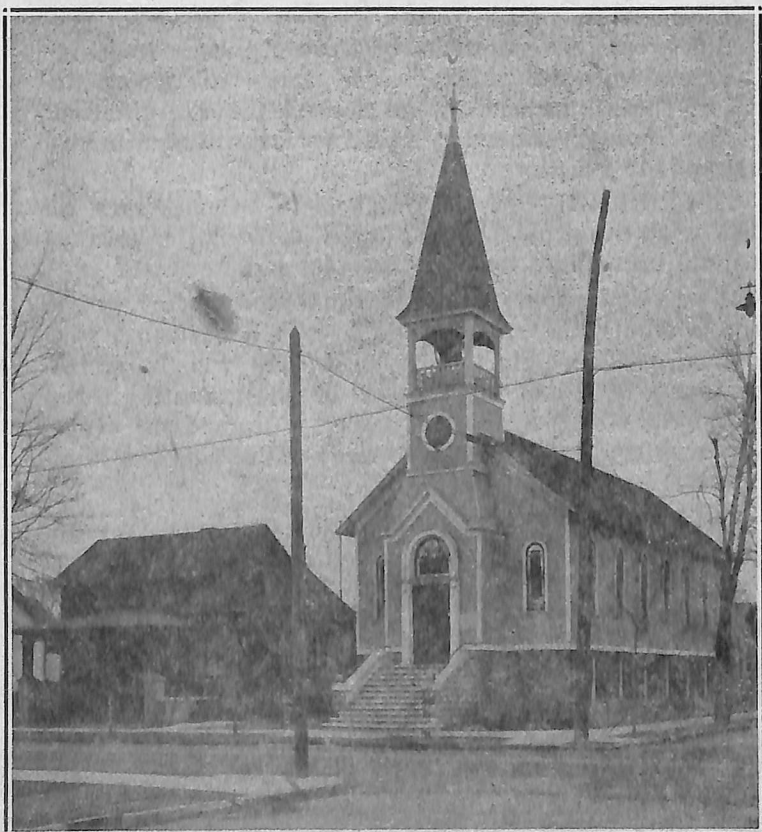
We are thankful, also, to the D. F. S. for presenting the D. F. S. hall to the congregation, with a repair fund of \$1,000.00 to be used as needed to make it a usable parish hall of St. Stephen's church. The added space is much needed for our growing Sunday school and other activities.

**Minna (Mrs. Alfred) Holgaard, Reporter.**

## Danish Folk School Discussed At Rural Life Conference

At a Rural Life conference held at Los Altos, Calif., last summer, the Danish Folk School was discussed as a possible answer to our present needs. Bob Luitweiler, international secretary of Servas, the Work-Study Travel System, which recently held its second annual conference at the Askov Folk School in Denmark, described in detail from personal experience the Danish Folk School as possible answer to our needs. He said that through its influence peasants have been transformed into enlightened progressive farmers who take active part in political economic life. They attend school (boarding) during 5 winter months, discuss technical problems, learn history in terms of responsibility for others, respect for family and land, live cooperatively instead of learning about it. They operate book stores, lecture halls and gymnastic clubs. There are no grades, exams, records and no absences. Financing is subsidized by government up to 50 per cent. Decentralization is encouraged. Nationalism is rationalized with "to be a good world citizen, I must first be a good Dane." Kristen Kold, co-founder of the Folk School, said: "It is in us humans that the divine and the forces of life meet. Here takes place the decisive battle between spirit and matter, between God and the beast. Upon the outcome of that fight depends the progress of the World."

(Taken from the report of Rural Life Conference in the June issue of "Interdependence.")





## Open Meeting Of The Board Of Directors Of Grand View College and Grand View Seminary

JANUARY 19, 1954

At the annual meeting of the Grand View College and Grand View Seminary Corporation held in Des Moines, Iowa last August there was considerable discussion concerning the future plans of Grand View Seminary. The annual meeting instructed the Board of Directors ".....to study future plans for the Grand View Seminary and report its findings, with specific recommendations, to the 1954 annual meeting of the Grand View College and Grand View Seminary Corporation." As explained in some detail in another article in this issue of Lutheran Tidings the Board of Directors has spent considerable time studying the future plans for Grand View Seminary. The results of this investigation will be discussed by the entire Board of Directors at a meeting to be held at Grand View College on January 18 and 19, 1954. This is a matter of great importance to the American Evangelical Lutheran Church.

The board meeting on January 19, beginning at 9 a. m., will be open to any member of the AELC. This is for the express purpose of giving any member of the AELC, who so desires, an opportunity to express his opinion or make suggestions on this important matter to the Board of Directors before it makes a decision on its recommendation to the annual meeting of the corporation in August 1954.

Any member of the AELC who desires to appear before the Board of Directors on January 19, for the purpose of discussing the future plans of Grand View Seminary, is requested to inform the undersigned, (1209 Marston Ave., Ames, Iowa.) of such intentions before said Board Meeting. This is not a requirement for appearing before the Board of Directors. However, it is desirable to know beforehand how many wish to express their opinion in order that appropriate plans can be made for the meeting. Anyone may of course attend the open Board Meeting even though he does not wish to express an opinion on the subject under discussion.

I suggest that the article in this issue of Lutheran Tidings on the Future Plans for Grand View Seminary be read very carefully. I would also suggest that the report on this matter to the last Annual Meeting be read in connection with the above mentioned article.

**Erling N. Jensen, Chairman**  
Board of Directors of Grand View  
College and Grand View Seminary.

**Lutheran Tidings** - PUBLISHED BY THE AMERICAN  
EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.  
POSTMASTER: Send Forms 3579 to ASKOV, MINN.  
Editor: Rev. Verner Hansen, 1336 Morton Ave., Des Moines 16, Iowa  
Circulation Manager: Svend Petersen, Askov, Minnesota.

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

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

## Future Plans For Grand View Seminary

Much concern for the future of Grand View Seminary was in evidence among the pastors and delegates attending the synod convention this summer. The findings committee report as well as the report by the secretary of the Seminary Board was the subject of conversation everywhere. It seemed to be an accepted fact by most everyone that the future life and character of our synod was dependent upon a stronger and larger seminary.

The discussion was quickly centered around the alternatives presented to the convention: 1. To develop Grand View Seminary in its present location. 2. Arrange with some other Lutheran Seminary to locate on its campus and merge its operation with such seminary.

The Board of the Seminary, conscious of the significance of the seminary issue, appointed two committees. One, consisting of C. A. Stub, Chairman, Axel C. Kildegard and Dean Knudsen, was to study and investigate the possibility of maintaining the seminary in its present location. The other, consisting of Erling N. Jensen, Chairman, Alfred Jensen and Dean Knudsen, was to study the possibilities of affiliating with other Lutheran Seminaries.

The following is a summary digest of the reports made to the Seminary Committee of the Board of Directors by these two committees following completion of their investigations.

First, the report of the committee dealing with the possibility of maintaining the seminary in its present location:

The entire problem was broken down into five major areas. The decision of Dean Knudsen to leave the seminary naturally loomed large in discussing all of these. Indeed, it has forced the examination of the seminary situation by all serious minded members of the synod.

1. CURRICULUM—It was felt to be necessary to deal with the problems, as a whole and singly, both as a more immediate task and as a long range plan.

The curriculum which was adopted a few years ago in line with that adopted by the American Association of Theological Schools (AATS) was found to be adequate. Since there would be no graduating class in the 1954-1955 scholastic year, the immediate problem was somewhat easier to deal with than the long range.

II. FACILITIES—The present facilities were deemed adequate for the number of students now in the seminary. Over the long term, expansion of classroom and library facilities could take place in either the second or third floor of the Boys' Dorm East or the 1929 wing.

It was also suggested that it would be a definite advantage to house the seminary in a special building either nearby or on the campus. The Young Peoples Home was mentioned as an example of a building that could serve excellently with some remodeling.



It could serve as classroom, library and dormitory, especially for married students. If the number of students in the seminary should expand to several times its present size, a new wing might be erected and attached to the present main building.

It was felt by the committee that increased facilities for housing married students should definitely be considered and also some way found by which to provide a program of extra curricular life for the seminary students.

**III. ADMINISTRATION**—It was felt by the committee that there should be sought and maintained a common life and interest of the junior college and seminary students. Plans could be developed which would foster a high level of Christian youth fellowship. It was recognized that the appearance of married seminary students of necessity living mostly off the campus under present conditions has meant a loss of spiritual influence among junior college students. At the same time, seminary students have lost an opportunity to share their experiences with the more youthful junior college students. The aim should be to create a community of student life and interest beneficial to both groups.

**IV. FACULTY**—The problem of how to secure adequate instructors for the seminary was found to be the most serious of all problems.

Upon consultation with Dean McCaw of Drake Bible School, it appeared that part time help from the Bible School faculty could be secured for the immediate future, if this was decided upon by the Seminary Board.

The long range plans are more difficult to arrange for. A goal of three full time professors or two full time and two part time professors should be set. If a lower goal than that is set, part time help from the junior college faculty should be secured as at present.

When planning for additional seminary faculty members, these major fields should be considered in order: (1) New Testament, (2) Historical, and (3) Practical. It was felt that under no circumstances could there be any change of location by the seminary in 1954, and permanent plans for the future ought therefore to take shape by the fall of 1955.

It was recognized that there are not theologically trained men available in the synod at the present time to meet the goal mentioned above. It would therefore be necessary to establish scholarships in order to release ministers from the duties of the congregational ministry in order that they might obtain adequate graduate theological training by September 1955. In the opinion of the committee, several of the younger ministers might beneficially be encouraged to pursue graduate theological studies with the help of synod scholarship for the purpose of serving the synod as instructors in the seminary.

(To the above should be added that the seminary committee, as well as the Board of the Seminary, has unsuccessfully tried to persuade Dean Knudsen to retract his resignation effective May 31, 1954. This was done in accordance with instruction voted by the convention of the Grand View College and Grand View Seminary this summer.)

**V. STUDENTS**—A more active, determined and concentrated program of seminary student recruitment should be inaugurated. A closer contact between the homes and congregations with the seminary would keep ministers as well as laymen more keenly aware of the need of more ministers.

Students in Grand View College as well as other institutions of higher learning should be visited, and opportunities of ministers to give vocational guidance and counseling to high school students should be utilized. The aid of printed folders giving encouragement to young people to consider the ministry as a calling may also aid recruitment of men for the ministry. Individual congregations as well as districts should give financial encouragement. The size of the present student body should be doubled within a few years, if a concentrated effort by homes, congregations, ministers, districts and the seminary faculty was made. It has been stated that the best recruiting agency for the recruitment of students for the seminary are other seminary students.

It will be recalled that upon resigning his position as dean of the seminary Dr. Knudsen stated it as his opinion that better instruction could be had for our seminary students where a greater number of students shared in the instruction and fellowship. Dr. Knudsen also mentioned the inspiration that a greater number of students would furnish for the benefit of the professor or instructor. Small numbers are not to be considered sinful or shameful, but it should be held an advantage if larger numbers shared in the same experience and worked toward a common goal of spiritual service for Christ in His church.

In order to discover what opportunities, if any, existed for Grand View Seminary to affiliate with a larger Lutheran Seminary, the committee members, whose names were mentioned above, visited Augustana Seminary at Rock Island, Illinois, Chicago Lutheran Theological Seminary, Maywood, Illinois and two members of the committee visited Northwestern Lutheran Seminary, Minneapolis, Minnesota.

The general purpose was of an exploratory character. The aim was to find what, if any, possibilities existed for our seminary to affiliate with any one of these three larger seminaries. Naturally no commitments were made, since any decision concerning changes in the future plans for the Seminary rests with the convention. The committee was met by the respective administrative leaders of these three institutions in the spirit of frankness, friendliness and cooperation. The situation was discussed with Dr. Karl Mattson, President of the Augustana Seminary, the only seminary of the Augustana Church, having nearly a half million baptized members. Similarly at Maywood, Dr. A. G. Weng, President of the Seminary, Dr. Lyman Grimes, Chairman of the Board, and Dr. Joseph Sittler, Jr., Dean of Students, received the committee in a fine spirit of cordiality. Erling N. Jensen and Dean Knudsen spent a day at Northwestern Seminary, Minneapolis, acquainting themselves with this institution with the help of President Jonas Dressler, Dean James Raun and George McCreary, Field Secretary.

The Augustana Seminary has an actual attendance



of over 200 students, while Maywood Seminary has 100 students, in addition to graduate students. Northwestern Seminary has a total of 76 students.

The Augustana Seminary gave the impression of being extremely well organized and secure financially. It has rather strict entrance requirements as well as a complete student testing program. Scholarship is emphasized and individual fitness for the ministry is closely watched and developed. (This was equally true of Maywood and Northwestern.) It would be possible for students from our seminary to enroll, study and graduate without coming under the jurisdiction of the Matriculation Board, which in the Augustana Church corresponds to our Board of Ministerial Training, Ordination and Jurisdiction. In other words, academically speaking our students would be under the same discipline and rules, would be examined and would graduate in the same manner as the Augustana students do. Our students would, however, be able to remain under the guidance and jurisdiction of our Board of Ministerial Training, Ordination and Jurisdiction in order to relate them organizationally and practically to our congregations and synod conditions. The excellent facilities of the Augustana Seminary, as well as a faculty of nine well qualified professors, bear witness to the care with which the Church prepares its ministers. One year of full internship, in addition to three years of study in the Seminary, is required. An intense recruitment program has helped raise the number of seminary students from 75 in 1948 to the present 244 including internes. The salary of a full time professor is \$6,000.00. A new library is under construction. The Seminary provides dormitory facilities only for unmarried students. The campus adjoins that of the Augustana College, but the two institutions are operated separately in all respects.

The Chicago Lutheran Theological Seminary is located on a fifteen acre campus in Maywood, Illinois, about fifteen miles straight west of Chicago's loop. The buildings, such as the new library, administration and classroom building, the commons, dormitory for unmarried students, as well as faculty residences and homes for married students are located on the campus with a large lawn in the center. The library is the only recently erected building. All buildings are of brick construction. A new chapel is being planned.

Maywood Seminary derives its support from several synods of the U. L. C. A., such as Wartburg, Illinois, Michigan, Indiana and Pittsburgh. Its Board of Directors is elected by these synods. It appears that our synod could join with these in supporting and directing the seminary without any change in the seminary's constitution. Also it was asserted that should we wish to place a seminary professor of our own choosing, he would undoubtedly be accepted by vote of the Board of Directors, if qualified according to the academic standards of the seminary.

Six full time professors share the teaching load. There are in addition to the 100 undergraduate students a number of graduate students. Entrance requirement is a B. A. or B. S., although Maywood, as well as the other two seminaries under observation, has students that do not meet these requirements.

They complete their studies without being candidates for a B. D. degree and are eligible for calls. A full time seminary professor at Maywood receives a salary of \$4,800.00, plus house, heat and pension premiums paid. There are six full time professors, plus instructors.

In comparing Augustana and Maywood, it was found that they had many important points in common. The rules governing selection of students, academically speaking, seemed more rigid and strict at Augustana, while both seminaries keep close watch over the development of their students. At Maywood, the interne period, which must be served, runs simultaneously with the second year of study, or by arrangement the last year.

A very intensive recruitment program has helped also at Maywood to increase the number of students. It has come up from a low of 17 five or six years ago to 100 at present.

The nearness to Chicago enables students to obtain opportunities to preach, teach, canvass communities for membership, or do pastoral clinical work in hospitals.

Students at Maywood come from many synods of the U. L. C. A. and from outside the U. L. C. A. Apparently greater individual freedom is allowed than at Augustana, and students are being solicited to accept calls, instead of being assigned their first calls by the Matriculation Board as at Augustana.

In general the courses follow the approved curriculum of the AATS. Financial support is also being furnished by the U. L. C. A. Board of Higher Education.

Erling N. Jensen and Dean Knudsen visited the Northwestern Lutheran Seminary located at 100 East 22nd Street, Minneapolis. It is supported generously by the Synod of the Northwest (U. L. C. A.), under whose sponsorship it was founded thirty years ago. It is right now in a process of expansion, which may very well give it greater potential capacity for accommodating students than Maywood has.

Stress is laid on conservative Lutheran teachings as well as missions, evangelism and stewardship. Academically speaking, it probably does not rank with either Maywood or Augustana, although it is on the approved list of AATS, as are Maywood and Augustana. It also appeared possible for us, should we so wish, to place a professor there and become a supporting synod, although a change in the constitution of the Seminary might have to be made.

Many of the features of the training program required for the students are similar to those of the two former institutions. Internship at Northwestern, however, seems to be carried out during summer vacations. The salary of a full time professor is \$6,240.

The above details concerning these three seminaries seem lengthy, yet are far from exhaustive. Much can be added. It must be admitted that if the instruction and training these seminaries provide is necessary in order to insure an adequately trained and competent ministry for Lutheran churches of this country, we have much to learn and we would have to expend large sums of money in order to approach even remotely the standards set by these, both as to



facilities and academically qualified instructors in all the five major fields recognized in theological training.

In closing, the following quotation from the secretary of the committee, Dean Knudsen:

"The discussions were exploratory for the purpose of gathering information and investigating possibilities for affiliation. Consideration was given to the possibility of maintaining the name and organization of Grand View Seminary, of appointing and salarizing one or more professors, of teaching special courses of our choice, of participating in the government of the host seminary, of maintaining a group life within the host seminary, and of sharing in the budget. Several possibilities were open and no commitments were made. It was obvious in all instances, however, that Grand View Seminary would make a financial contribution to the host seminary and that it would be subject to the academic rules and standards of that seminary. It was also clear that the Board of Ministerial Training of the AELC could maintain its present program of candidacy for the ministry.

"At Augustana the complete administrative control would be held by the Augustana Church. At Chicago the AELC could become a constituent synod of the incorporation with membership on the Board. At Northwestern the constitution could possibly be changed to allow the AELC representation on the Board.

"Each seminary requires an affirmation of faith and loyalty of their professors. The statement at Augustana is quite general. The statements of Chicago and Northwestern are included in their constitutions."

**The Board of Directors of  
Grand View College and  
Grand View Seminary.**

### Radio Talks On The Bible

The Mutual Broadcasting Company has invited Dr. Francis Carr Stifler, Secretary for Public Relations of the American Bible Society, for the seventh successive season to speak on the Bible over the facilities of its coast to coast network. On Mutual's popular program entitled "Faith In Our Time," heard every day, Monday through Friday, at 10:15 to 10:25 a. m., EST, Dr. Stifler will be heard on Mondays beginning December 7 through January 5.

His themes will be:

- December 7—Christmas is Coming.
- December 14—A Time for Remembering.
- December 21—"O Little Town of Bethlehem."
- December 28—The Year that you've been waiting for.
- January 4—Bible Hungry Europe.
- January 11—The Ten Commandments.
- January 18—The Psalms.
- January 25—The Sermon on the Mount.

## Social Security For Ministers

Under the present social security law, ministers are excluded from Old Age and Survivors Insurance (OASI) coverage, unless they are doing secular work which is covered under another category. At first, some ministers engaged in administrative work and teaching in church institutions were accepted on an optional basis. But this caused so much confusion that a later ruling withdrew that privilege, on the basis that these activities are part of the "work of the ministry."

The Social Security Administration has been under pressure from church sources and elsewhere to devise a framework within which optional coverage could be offered to all ministers, including those in parish work. This has set off a major controversy in church circles over the desirability and wisdom of such a course.

The next session of Congress will have before it a report by Mrs. Oveta Culp Hobby, Secretary of Health, Education and Welfare, based on a survey by a group of consultants, which proposes the broadening of OASI coverage by inclusion of several categories. These would include ministers, self-employed professional people (doctors, lawyers, etc.), all farmers and farm workers, all domestic workers, and several other groups.

The proposal in regard to ministers is a compromise between compulsory coverage (which applies to all other categories) and voluntary coverage on an individual basis (which is said to be actuarially unsound.) The provision is that coverage is optional, and must be chosen jointly by the employing agency and two-thirds of its ministerial employees. Since the congregation is the normal employing unit and since there is usually only one pastor, this would in most cases amount to voluntary individual coverage.

At first glance, the system seems to be simple and direct. The complications would arise when a covered pastor moved to a non-participating church, or a non-covered pastor moved to a participating church. The report indicates that there are two schools of thought as to how this problem should be handled.

One group holds that when a non-covered minister comes to a participating church, coverage for the new pastor should be mandatory. The other view is that this might violate the conscience of individual pastors, and that a minister should be permitted to stay out of the system even though his church elected under a former pastor to go into the system. The corollary would be that a covered minister moving to a non-participating congregation would lose his coverage unless he could persuade the church to enter the system.

The complex nature of the problem is obvious. Underlying all the intricacies of the mechanics of coverage is the more basic problem: Should ministers seek to enter the government's old-age insurance system? Would it violate the principle of separation of church and state? That issue must be settled within the church and not in the halls of Congress.

**—National Lutheran Council.**



# Seminary Education

by Dr. Johannes Knudsen

It has been suggested to me that I write something about our seminary in view of the fact that its future is under discussion. This I am glad to do, but I do not intend to enter into the pros and cons of moving the seminary, at least not in the present article. In my report to the Board of the seminary and in the convention discussion I made it clear that I favored affiliation with another seminary. The decision to do this, or the decision to stay at Grand View, should now be made on the basis of the information which is currently being gathered by the Board, and I do not feel that I should engage in public polemics before the Board has made its recommendations. I shall therefore make some general comments about seminary education, including some of the ideas I had intended to present to the convention last summer when the lateness of the hour made it advisable that I did not speak.

While sharing the academic requirements of other schools, a seminary is nevertheless different. Its very name indicates this, for the word "seminary" means a "seed-plot." This infers that a seed has been sown which should be allowed to grow and, through nurture and guidance, be allowed to bear fruit. The task of the seminary is not, and this is important, to sow the seed. This is the task of the church, for the seed is the word of God which in this case, calls into a special service in the church. The call may be experienced in many different ways, it may even express itself as a slow growth or a sense of responsibility or urgency, but it must be there in some form or other before the student enters the seminary. We therefore assume that the seminary does not have for its purpose the giving of a faith. It always presupposes that its students have a faith and a call to service.

A seminary must also presuppose and require that its students enter with a good, general education. By this is not necessarily meant a formal education, for a good education can be gotten in other ways, but the avowed purpose of an education leading to a bachelor's degree is that of a broad, general education. The candidate for the ministry must have all the information, insight and judgment which he can muster in order to be able to do justice to the seminary studies and in order to be well-informed as a minister. With only three years for its instruction the seminary can not take time for general education, and without a general education as a background its work will fall short of the desired goal.

The instruction in the seminary must accomplish three things. First of all, it must teach a minimum amount of knowledge and give a minimum amount of skill. Secondly, it must teach the students to make evaluations and, on the basis of these evaluations, decisions and choices. Finally, it must inculcate within the students a sense of privilege and responsibility. Facts, methods and spirit! The first of these categories

must be maintained very strictly and the requirements must not be relaxed, but the latter requires an atmosphere of freedom, for only in freedom can choices be made and responsibilities grow. It is, in other words, not the task of the seminary to indoctrinate or to force acceptance of any tenet of the faith, no matter how important this tenet may be. Only when a doctrine is accepted and assimilated in freedom can it become personally significant.

This raises an important question: What guarantee does the church then have for the soundness of the faith and conviction of the student or the seminary graduate? The answer is: None whatever, save the confidence it has in a man who confesses his faith. The faculty of a seminary can vouch for the amount of information the student has gained, for this can be tested. It can give a well-founded opinion about his abilities and skills. But it can only express itself about the soundness of his faith and conviction on the basis of voluntary evidence given through confession and example. It is, of course, important that the faculty be competent and experienced in the evaluation of personalities, but it must never use coercion in order to achieve personal results. It can counsel and guide, but it must be an inviolable privilege of the student, during his years of study, that he has the right to question and to choose in freedom.

It can hardly be overemphasized that the student must acquire basic knowledge and basic skills. He is not going to remember all the details of the instruction or training, but he must have a sound general body of knowledge to which he can relate himself, so that he does not become captivated by any and all ideas he may meet. And he must be so trained in basic methods that he will be able to plan and execute under his own initiative and responsibility. In other words, he must be independent. It is a pitiful thing when a seminary graduate proves to be an exact image of his favorite teacher. The best loyalty to a teacher requires that a student stand on his own feet.

In order to grow and to become independent the student must also have opportunity to exchange ideas with a representative group of fellow students. It is an essential part of his education that he can argue and discuss outside the formalities and restrictions of the class room. This requires again that the student body is sufficiently large and that there are facilities for such personal relations. A seminary must not fail to provide opportunities for normal social relations as well as opportunities for study, especially when a high percentage of the students are married.

The teacher also must be allowed freedom of inquiry and expression, but if he is worthy of appointment by a church he must also assume the responsibility of confessing his faith. There is an essential difference here from the theological faculty of a university where a professor can assume a neutral attitude toward convictions. He is only responsible for knowledge and skill, and it cannot be required of him that he confess his faith. But the seminary professor is remiss in his duties who does not make it clear to the students, in all situations where clarity can be reached or a choice can be made, that he has

(Continued on Page 15)



# Our Women's Work

Editor

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

## World Community Day

### THEME: BUILDING LASTING PEACE

Perhaps it would have seemed a musical "monstrosity" to the trained musician's ear, but to anyone inside the Central Christian Church in Des Moines, the group-singing of the LORD'S PRAYER, to the setting of Albert Hay Malotte could be nothing but beautiful under the direction of Rosa Page Welch.

Here in Des Moines the Council of Church Women observed World Community Day, November 10 with the noted Negro singer from Chicago as speaker. Rosa Page Welch recently returned from a world tour for the Disciples of Christ. She is a member of the Commission on World Order for this group.

Not only did Mrs. Welch speak to us of her observation of mission stations, churches, the work of the United Nations, and overseas technical assistance programs, but she sang Spirituals for us. With all her recent travels and experiences it seemed that she was convinced as she, unaccompanied, soared into "He's got the whole wide world in His hands—."

In every country Mrs. Welch sang at least one benefit concert for raising funds for some good cause. She told us that the one that thrilled her the most and for which opportunity she was most grateful, was the one to raise funds for plastic surgery for the victims of the atomic bombing of Hiroshima. Grateful, not only for her own part, but for the part of every American.

As I listened to Mrs. Welch, I couldn't help but feel that we in our church should be happy that our concentrated Mission efforts are located in India. She told us that she spent two months there and only wished it could have been four. Nowhere in the world are the needs greater than in India, and the Missionaries, in spite of their long hours of hard work never do any complaining—rather, they all seemed to want only one thing and that was the capacity for **more** work and the abilities to be ready to meet any and all situations as they come along. It is not enough that they must be talented in a special field—they must "be ready to do anything that happens to come along." She was impressed by the fact that all the countries she visited want to raise their standard of living, and want help in learning HOW to help themselves. At this point she praised the work of the United Nations under the Point Four program. In this same reference to the U. N. she reminded us that even the most backward people of the world have pride and they do not want this taken from them.

In conclusion, Mrs. Welch brought out the fact that here in America we have more of everything than in any other country in the world. Why then, she asks, are we the most worried, frustrated and fearful nation

of all? Is it because we lack faith in God? We should consider the thought that perhaps God would like to use Americans as his instruments and channels to help others all over the world. She firmly believes that America has a conscience as never before.

We were five hundred women who attend this meeting. The special project of the group was the bringing of packages containing wash cloths, towels, pillow cases, sheets, blankets, quilts, curtains, drapes and table cloths. The items will be gifts to refugees, sheltered in camps, reception centers, orphanages and children's homes, etc. It was quite an impressive collection when all those packages were put together.

Yes, if anyone had told me that a group of five hundred women could join as one in the singing of THE LORD'S PRAYER, I wouldn't have believed it—but under Rosa Page Welch's leadership and other such inspired leadership, I believe many seemingly impossible things such as "Building Lasting Peace" can be accomplished!

Mrs. Howard Christensen.

Des Moines, Iowa.

## District VI WMS Meeting at Viborg, S. D.

The Women's Mission Society met at Our Savior's Lutheran Church, September 19. We opened the meeting by singing "From Greenland's Icy Mountains." The chairman, Mrs. Ibsen, introduced Rev. Walter Brown. For our meditation he read Mark 16:15; John 15:2; James 5:19; I Cor. 1:22; and Matthew 28:20. The scripture reading was followed by prayer.

Mrs. Ibsen read a letter from Mrs. Egede. Then the report from the annual meeting was read. The subject of a woman's retreat was brought up by Mrs. Ibsen. This seemed to be of great interest to all in attendance. A number of comments were made and all were much in favor of such a retreat.

Next came the report from the different Ladies' Aids. Tyler and Viborg were the only two to have a Danish Aid. These churches have a very active group in both their Danish and English Ladies' Aids. The Danish Ladies' Aid at Danebod celebrated its fiftieth anniversary this summer. It was of special interest to hear the report from this celebration. Many interesting things were brought up from years ago. It was quite a surprise to all of us, when the secretary's record from the early meetings showed that no lunch or coffee was served at their meetings for the first four years. We would have liked to hear more, but an hour slips by very fast. As the reports were given we noticed again and again how we do need to get suggestions and to learn from each other.

A vote was taken to send the collection to Home Missions.

(Continued on Page 13)



# Paging Youth

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

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

## Recreation

By Pastor Howard Christensen

Editor's Note: This is the final article in a series on the Young People's meeting.

Recreation at a Young People's Society meeting is almost taken for granted. It is no longer a point of contention whether or not recreation is part of a YPS program. This article will not attempt to make a brief for recreation but assumes that societies make use of it.

Then the question becomes: What kind of recreation do we use in our societies and does it serve its purpose. All too

often we forget that recreation has a purpose. All too often we use it for advertising to get the young people to the meeting so we can give them something else which we think doesn't taste so well. That is, we sugar coat the pill of YPS with recreation.

This is an illusion for if the societies use games they have a value in themselves. Recreation isn't on the program just to get members but it serves a real purpose. It should help the young people to develop the capacity to play together, to develop skills, appreciations and interests.

Yet it seems to this writer that so often in our societies we give the least amount of time in preparation to the recreational part of a YPS program. So often nothing is planned or we leave it up to the pastor to decide what should be done. At other times we find one field of recreational endeavor and then we "ride it to death."

If recreation at our meetings is to be worthwhile, some time and effort must be put into it. "The good things in life are free" is not the whole truth. Much of the good things and good times we have must be earned. John Ruskin, the English author, critic and reformer who lived in the latter part of the last century put it thusly: "The law of nature is that a certain amount of work is necessary to produce a certain quality of good. If you want knowledge you must toil for it; if food, you must toil for it; if pleasure, you must toil for it."

What I have been trying to say is that if you want a recreational program for your society that is worth while, some effort must be put into it. As E. O. Harbin says, "Good recreation does not come by happenstance or wishful thinking. It requires time, patience, planning and effort."

Let us assume then that the members of the society are willing to give some time, effort and planning to the recreational part of any YPS program. Then, where do we go from here?

First a committee or person must be put in charge for the recreational part of any meeting. This should be done well in advance of the meeting so that those in charge will have a chance to plan ahead. Often when we see someone using and teaching games well, it seems simple and easy to do. But success doesn't "just happen." The best recreation is



well-planned. It is also well for those in charge to know at what time or place the recreational part of the program will be. To know what the whole program will be so that the recreation may fit into the whole program. At times it would be best to have the "fun" the first part of the evening as people are gathering, to provide something for the first comers. At other times it might come after the business and educational phase of the program.

In further planning, the recreational committee must plan for everybody. It should not be planned for just a few who have exceptional abilities in a field of recreation. It should be something in which the whole group can partake.

Perhaps it goes without saying, and yet it must be said to those who are planning the program—by all means **know what you are going to do**. When in charge of games, write the series on a piece of paper or card to tuck in your belt or pocket. A brief glance at the series from time to time will enable the leader to keep the games going, one after another.

Also, have whatever equipment that is needed ready. Vary the games and avoid playing "the same old thing." Know directions and give them clearly. Nothing discourages a group faster than to have the leader hesitant and uncertain. Get into the games yourself and change the game before you wear it out. Further, don't try to lead a game with your nose buried in a book of directions.

These are just a few hints for those in charge of the recreational part of any meeting. Many more hints could be given in this article but there are other ways of finding out how to do this. May I point out that during the summer there is a recreational laboratory at Tyler where much can be learned. In the early spring there is a similar laboratory at Nysted, Nebraska. It would be very worthwhile for any society to send one of its members to either one of these places.

Besides that, there is an abundance of material available. E. O. Harbin's book "Fun Encyclopedia" is almost a must for every society. The National Recreation Association has much material and if you are in a rural community the Extension Department has much to offer in that line. Then too your library usually has books which will give aids and hints to leaders plus many games, crafts, songs, etc. Of course in your recreation program you will have singing so do not forget "The World of Song" and its supplement on Scandinavian Singing Games and Folk Dances.

In closing may I remind you again that a good recreational program takes time, patience and work!

## DAYPL Becomes AELYP

A record number of young people attended the sixth annual workshop and convention of DAYPL at Tyler, Minnesota the week-end of October 30- November 1. Representatives from every district attended the convention and workshop.

All the national officers and a number of unsuspecting league members were put on trial by the "people's court" to determine "what is DAYPL." The decision rendered by the judge, Pastor Clayton Nielsen, was that "DAYPL" is every officer and member of the youth of the American Evangelical Lutheran Church.

The evening program on Friday was highlighted by a report by Donald Holm of Omaha on the General Council meeting of the United Christian Youth Movement in August. This was followed by a filmstrip preview session where "Gallery of Witnesses," "We Have This Fellowship," and "Big Enough To Tackle," were shown. As a result of this showing the complete Audio-Visual Kit of seven sound filmstrips on youth work was ordered, and these filmstrips will soon be available from June Westergaard, 2921 North 56th, Omaha, Nebraska, who replaces Ellen Thompson as filmstrip distributor.

"A World of Song" will be re-issued within a year in a bound book with music for every song indicated Mrs. Christence Jespersen, a member of the committee working with the revision. The committee was encouraged to go ahead as fast as possible.

**YULE**, Our Christmas magazine, was given a hearty endorsement, and we got an insight into the 1953 edition which is due off the presses any day now.

Pastor Thorvald Hansen had submitted his resignation as

(Continued on Page 15)



# Points For Self-Examination

By Dr. Ernest D. Nielsen

## I

A number of years ago, a very active layman told me about the beginning of his participation in church life. It began with a simple invitation extended to him by a former pastor of his church. There was a genuine naturalness in his voice as he spoke, and his face reflected an inward joy. "As long as I live," he said, "I shall never forget what this pastor did for me by inviting me to share in the life of this congregation."

How many people are there not whose testimony would reveal something similar? There are, literally, boys and girls in Sunday Schools today whose presence is due to the naturalness with which some boy or girl in the same block or in the same school invited them to come along. There are young people today in our churches whose homes never were an incentive to church attendance of any kind, but who, nevertheless, have become attached to the Church in a degree which often puts others to shame—all because someone invited them into a Christian youth fellowship. Indeed, the saying, "A word in due season, how good is it!" or as Moffatt puts it: "what a help it is!" (Prov. 15:23), is repeatedly verified in the lives of those who enter into the widening fellowship of the Church. In retrospective reflection, the words of the Book of Daniel remind us that to turn people to the true religion has eternal significance. We can never repay what we, religiously speaking, owe to others, but in the plan of God there is a provision. "They that turn many to righteousness (shall shine) as the stars for ever and ever" (12:3).

Is there a sense of mission? Is there a conviction of being driven to the task of evangelization for the sake of the **evangel**? It is the evangel that matters. At this very point, the Church needs to undertake serious self-examination. Think of the Apostle Paul! His untiring efforts to reach all classes of men stand as an outstanding example of evangelical zeal for the kingdom of God. "I am become all things to all men," he says, "that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof" (I Cor. 9:22,23. Cf. Rom. 11:14). Such passion is not a strange or isolated phenomenon in the Christian tradition. We find something of the same concern in the case of Jesus Christ. In the parable of the "Lost Sheep", we meet a shepherd whose concern for the flock is so great that he spares no effort, but goes "after that which is lost, until he find it" (Luke 15:4).

There is an abiding satisfaction, indeed, in reaching and winning the unchurched for the Church and the Christian message. This task belongs to the whole congregation. Yet, the whole congregation neither can nor will respond, unless the Church's particular mission in this field is explained. There is a divine compulsion in this matter. It is not the evangelist, whoever he be, that is the prime mover, but rather the

evangel, the good news, the revelation at the very heart of which is Jesus Christ.

Some years ago, the pastor of the historic Marble Collegiate Church of New York, Daniel A. Poling, said, "We discuss the new world, and we do well; but there can be no new world without new-world builders, and men become new only in and through Jesus Christ. Evangelism is not all; evangelism is not enough; but evangelism, with all that it represents is the beginning. Here the church faces her unique opportunity; here she has no competition; here, whatever the adaption of the Message to meet new occasions, she goes forward in harmony with the spiritual plan of the ages. Again and again I find this program vindicated in the returns realized on evangelistic investment under the most extreme of modern social conditions." It is well to point out, too, that it is not clergymen only who speak about these things. Also Christian laymen understand religious matters. In fact, let us not underestimate the ability of laymen to think about the meaning of the Christian faith for our times. The well known John Oman tells about one of his friends, a working man, who said to him: "First and last, I have been in everything I thought might help the working man. But now I know that you can't have a better world till you have better people; and that you can't have better people till they are right with God as well as man." And John Oman comments: "If you were really convinced that this is not merely edifying but true, fussy activities would at once fall away from you, . . . Perhaps no one has any right to be in the ministry at all unless he is quite convinced, not only of the value of this way, but that there is no other. Perhaps no one is quite a Christian who is not."

It is right that we look to the men in the ministry for the general leadership of the churches. Nevertheless, we need to stress that the individual member's Christian vocation, as a member, is to exercise his churchmanship. The ranks of the pastors need to be supplemented by a host of volunteer workers. The enlisting of volunteer workers is a necessity in the life of the modern congregation. However, such enlistment must rest upon the right motive. Our zeal must not exhaust itself in mere activism. There must be a general religious devotion and commitment. Volunteer workers ought to possess some understanding of the aims of the Church in order to avoid the pitfalls of mere activity.

## II

The Church is not a hierarchy; it is a body of believers. In other words, it is essentially a faith society (*societas fidei*). No one has championed this truly classical Protestant view better in modern times than N. F. S. Grundtvig. Both clergy and laity belong to the body of believers. They both have an equal right to appropriate the words: "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood to offer up spiritual sacrifices, accept-

(Continued on Page 14)





## OPINION AND COMMENT

### Christmas Reading

**DANSK NYTAAR**, mentioned earlier in LUTHERAN TIDINGS, is already in its second edition. This volume will be absorbing reading for many hours for those who have even the sketchiest grasp of the Danish language. There are almost 100 pictures throughout its 180 pages, illustrating personalities and churches of the two Danish synods, as well as presenting scenes from Denmark and others of purely artistic interest. We liked the interviews with Melchoir and Aksel Nielsen, the little article on hobbies, and the gem from J. Christian Bay—unusual pieces, all of them. August Bang's hymn of praise is beautifully conceived. And the writings of leaders in the two synods give opportunity for Danes everywhere better to acquaint themselves with men whose names are known but whose work may be unfamiliar. **DANSK NYTAAR** makes a fine "extra" gift at Christmas time, especially to that young Danish immigrant you have recently met, or that old pioneer now retired with time on his hands. Order from Grand View Bookstore, Des Moines, Iowa, at \$1.00 or six copies for \$5.00.

**JUL I VESTERHEIMEN**, edited by Herman E. Jorgensen, is, it seems, the Norwegian counterpart to the better-known annual **CHRISTMAS**. Norwegian and other Scandinavian readers will find it a lovely, big book, full of good stories. They may be disappointed to find the cover showing an English scene instead of a Norwegian, but since the cover and also some of the interior art work is identical with that of **CHRISTMAS** it is apparant that it was done from the same plates. Nevertheless, in its own right it is worth its price, \$1.25. (Augsburg Publishing House, 425 Fourth Street, Minneapolis, Minnesota.)

**CHRISTMAS**, also published by the Augsburg Publishing House, again is a pleasure to page through. From its opening pages, with the lovingly illustrated story of the Birth of Christ as told by Luke to the final article on "Christmas Greens and Flowers" **CHRISTMAS** is an inspiring and notable work of art. The Dolci "Madonna" happens to be our favorite of all the "Madonnas" by Italian artists which may prejudice our opinion somewhat. Danes will be especially intrigued by the article on Danish Christmas Plates, including a complete list, from 1895 to 1953, and the many illustrations. Christmas touches from Ukraine and Ethiopia add international interest, while the piece on Christmas Carols revives some quaint and little-known hymns and songs from the past. Music lovers

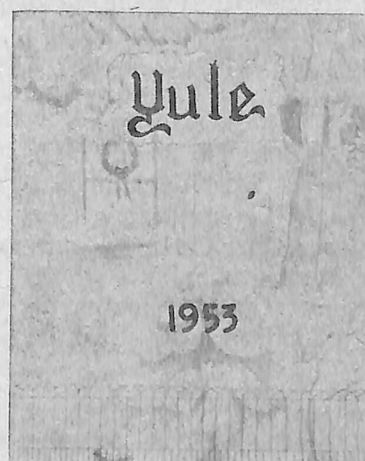
will enjoy the music printed in a section by itself, and the fine article on Christmas Bells. We can hardly recommend this beautiful volume too highly. (Augsburg Publishing House, 425 Fourth Street, Minneapolis, Minnesota, \$1.25.)

**CHILD'S CHRISTMAS CHIMES** (Lutheran Publishing House, Blair, Nebraska, at fifty cents). Mrs. Helena Ludvigsen has proved herself a very capable editor of this children's Christmas magazine, which appears this year in the 12th annual volume. The little booklet contains a fine selection of Christmas stories, legends and brief children's meditations. It is beautifully illustrated by I. Wilson Ruid, many of the pictures being a story by itself. The content of the booklet varies enough to satisfy little folk to whom mother has to read or tell the story, and many of the stories, etc., will appeal to the child who can read it alone or with and for others. We heartily recommend **CHILD'S CHRISTMAS CHIMES** to all homes with children. (Reviewed by Pastor Holger Strandskov.)

**CHRISTMAS CHIMES** (published by the Luther League of the UELC, Blair, Nebraska) is the most unusual of the various new annuals. Its cover, blending symbolically the mysteries of the cosmos and the revelations of God, may not appeal to very many. The opening pages are, however, strikingly done, and the rest of the issue, though entirely in black and white, manages to be quite colorful. An article by one of our own men, Pastor James Lund, bearing the enigmatic and paradoxical title "Confusions of a Married Bachelor" reveal a whimsical side of the author not many of us are familiar with. Other articles accent the inspirational. Our copy included a water-color of the chapel, Eben-Ezer in the Pines, loosely inserted and suitable for framing.

**YULE**, published by our own young people, can probably be ordered or bought outright from the youth of your church. The present edition is one of the finest in the series, with widely varied content.

An interesting viewpoint on Christmas is presented by the Dean of Grand View Seminary, Dr. Johannes Knudsen, in the opening article, "Christmas is Man-Made," while reliable authors such as Dagmar Potholm Petersen, Ronald Jespersen, and Nanna Mortensen contribute excellently. The photographs with one or two exceptions are unusually good, especially if you like mountain scenes. The whole is done on the highest quality paper, and attractively made. Pastor Harris Jespersen is continuing a tradition in giving us again an annual of which we as a synod can be proud. Only seventy-five cents.





# Views From Our Readers

## Watsonville, California

First Lutheran congregation has recovered from its thrilling experience of being hosts to the District VIII convention, May 15-17. They even surprised themselves to find, that they really could make so many improvements on their church property and still have strength to be host to such a group. We hope our guests enjoyed their stay as much as we enjoyed being their host.

June 14th our people were in festive mood again. This day was to mark the beginning of a Summer when we were to have our church workers residing among us. We welcomed Mr. and Mrs. Beryl M. Knudsen into our midst at the morning worship, where Mr. Knudsen preached the message for that day. In the evening we gathered around the supper tables, heard words of welcome, and sang as we shared this joyous fellowship. From our place of observation the Knudsens were most heartily received in First Lutheran here. In more than one way they had their arms full when they departed for home following a generous food shower or old time pound party.

This welcome to the Knudsens seemed to increase as the months passed and they served the congregation, visiting in all the homes and contacting more than 600 homes in and around Watsonville. It was quite evident at the farewell supper in their honor, August 30th, that they had endeared themselves to the hearts of our people and not least the younger families. Needless to say, we wished they might have remained with us.

However, we are grateful to the Knudsens for their good work and to our Synod for the support granted to First Lutheran for this attempt to find out what steps should be taken in the near future.

Lily L. Petersen, Sec.

## Trinity—Chicago

A revised constitution of the Danish Evangelical Lutheran Church has just been made available in booklet form, and is being mailed to all members of the congregation.

The original constitution was adopted February 7, 1876. The present constitution was adopted at the 1953 annual meeting and was the 5th revision. Adoption of previous revisions took place January, 1891, July 1907, January 1929, and January 1942. Up until the 1942 revision, the constitution was written in the Danish language.

The two most significant points incorporated into the 1953 revision of the Trinity constitution are: 1) church council members, officers, and delegates to convention are slated by a nominating committee, 2) Church council members can succeed themselves in office **only once**. Since council members are elected to a 3 year term, the new constitution automatically limits to six years the time anyone can serve **continuously** on the church council.

Church officers must be, as was the case before, selected from the members of the council. While the

officers are elected annually, and can succeed themselves 5 times, their total term in **continuous** office is limited to a period of six years.

It can be surmised that these more radical departures from the old have been born in high hopes, and in a firm belief, that they will help vitalize our church work, and help it to grow. It is reasoned that the gates to the church council must be amply open so that new blood can steadily find its way in. **Opportunity to share responsibility** ought to be a cardinal point in any purposeful working arrangement, and so it seems rather obvious that we should provide for this important workable factor in our church constitutions.

Correspondent.

## Salinas, California

Last Spring St. Ansgar's Lutheran Church congregation decided to enlarge the Parish Hall by adding three Sunday School class rooms and enlarging the kitchen. We are looking forward to the completion of this project by November. We will then have individual class rooms for the three lower grades and semi-private rooms for the other grades. Our teachers await the completion of these rooms with much anticipation.

The drive for funds was started on May 13 with a so-called "Kick-Off" dinner, which proved very profitable. The good turnout for this dinner also assured Dr. Johannes Knudsen of a good attendance for his fine lecture.

On July 31 our church women staged a Scandinavian Tea with a grand exhibition of Scandinavian things. Their beautiful dolls, dressed in various national costumes of Scandinavia, sold like hotcakes. Many dolls were ordered when their big supply was sold out. The proceeds from this successful event was a generous aid for our building fund. To be sure, it has not been all vacationing for our church women in Salinas this summer.

Correspondent.

## District VI WMS Meeting at Viborg, S. D.

(Continued from Page 9)

Mrs. Ibsen announced that it was time to elect a new president. Rev. Brown took charge of the election which went in a hurry. All were of one mind and Mrs. Ibsen was asked to continue.

After singing "O Zion, Hasten, Thy Mission High Fulfilling," we joined in the Lord's Prayer, and Rev. Brown gave the benediction.

It was now time for our evening meeting to begin. It was opened by a beautiful solo, "Come Ye Blessed," sung by Robert Ellingson and accompanied by Mrs. Ibsen at the organ. The church was filled with attentive listeners as Rev. Enok Mortensen told about his trip to Denmark. The evening was brought to a close with lunch and a good cup of coffee.

This remained in our thought from the meeting of the WMS: Thanks for the year that has gone! If we have not done too well this year, next year we will try to do better!

Marie Olsen.



## An Urgent Call And A "Thank You" From Porto Novo, India

An urgent call again comes from Mary Chekko, the native Christian woman who now carries the heavy responsibility of leadership at the Porto Novo Mission, for a married couple or a single woman, dedicated for service in the mission field, to come out and help her. The rapidly expanding mission is exacting more of her energy than her physical strength can long endure. It can truly be said at Porto Novo that the field is ready for harvest but the workers are few. Let us hope that soon the right person will be moved to answer the call.

Miss Chekko's only Danish helper, Sister Vibeke, who takes care of the dispensary, administering aid to the sick and to the undernourished children, has had little time for the extra service she has carried to the surrounding villages, since the beginning of the new school year, as many of the children at Seva Mandir have been afflicted with mumps, boils and other ill that have demanded most of her time.

Miss Chekko writes that there are 151 children in the Basic School and 78 young girls in the Teacher's Seminary; that including the staff there are now about 250 persons in the daily household. And there is scarcely adequate room for half that many. But the new building for which most of the funds are now available, and which had been promised them before the opening of the new school year, exists thus far on blueprint only. The tempo in India seems to be extremely slow and the promises of well-meaning persons can not always be depended upon. But Miss Chekko lives in the hope that the new addition will soon be forthcoming.

Johannes Jepsen, who submits the following list of contributions to the Porto Novo Mission, writes that he sent \$100.00 to Seva Mandir on June 1st, five dollars of which was earmarked for use in the purchase of the much needed sewing machine referred to in a letter from Miss Chekko. Sister Vibeke has gratefully acknowledged receipt of the draft. He also writes that as a result of his request for used books in English about the Danish Folk Schools, two have been received and forwarded to Mary Chekko, who implies that she can make good use of several more. She is constantly seeking new ideas to help her make Seva Mandir (temple of service) not only a good school but also a real home for the many children and young people for whose welfare she is in a large measure responsible. She believes that the ideals of the Danish Folk School has much to offer and is basically in harmony with Gandhi's ideas.

There is another matter which must be mentioned here. Johannes Jepsen, who has been accepting gifts for the Porto Novo Mission, writes that he plans to leave for a visit to Denmark in early December and will probably be gone two or three months. He would like if someone would volunteer to take over this service, either permanently or until his return. However, until such a person is found, gifts for the mission may be sent to undersigned.

**Nanna Goodhope, Viborg, S. D.**

The following contributions to the Porto Novo Mission are herewith acknowledged with thanks.

**Johannes Jepsen, Route 1, Pulaski, N. Y.**

Mrs. Aage Larsen, Missoula, Mont. ....	\$ 4.00
Danish Ladies' Aid, Askov, Minn. ....	10.00
Mrs. Mari Stottrup, Askov, Minn. ....	2.00
Alice Jensen, Minneapolis, Minn. ....	2.00
Johannes Pedersen, Council Bluffs, Iowa ....	10.00
Andreas Christensen, New Hartford, Iowa ....	2.00
Mrs. Niels Bennedsen, Kimballton, Iowa ....	1.00
Missionskredsen, Kimballton, Iowa ....	10.00
Hans J. Dixon, Ellenburg, Wash. ....	2.00
Christine Nielsen, Racine, Wis. ....	1.00
Mrs. A. P. Andersen, Withee, Wis. ....	1.00
En Ven .....	.50

Mrs. H. J. Nissen, Marquette, Nebr. ....	1.00
Olav Pederson, Lindsay, Nebr. ....	25.00
Mrs. Wm. Due, Exeter, Nebr. ....	1.00
Mrs. Nanna Goodhope, Viborg, S. D. ....	3.00
St. Stephens Mission Guild, Chicago, Ill. ....	15.00
Hans Folmer, Oroville, Calif. ....	4.00
Mrs. Peter Rasmussen, Marquette, Nebr. ....	1.00
Total .....	\$95.50

## Points For Self-Examination

(Continued from Page 11)

able to God through Jesus Christ. . . . ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellency of him who called you out of darkness into his marvelous light" (1 Pet. 2:5,9). Thus, the service of the one does not exclude the service of the other. The fact is, that the modern congregation would not be able to perform many of the functions which characterize the program of the churches today, without a host of volunteer workers. In spite of many caricatures to the contrary, the services that lay workers render is far from insignificant. Yet, are we always mobilizing the lay forces for tasks commensurate to their personal abilities and spiritual maturity? Are we enlisting men and women for the really big tasks that face the Church in the modern world?

The secular world recognizes that we face a moral crisis today. The church concurs in that judgment, but discerns a difference in the moral crises of today as compared with an earlier century or generation. Moral and spiritual crises are not new, but to an earlier generation words like God, devil, and hell meant something real to saints and sinners alike. One cannot take that for granted today. Therefore, the lostness of modern man is like that of a ship adrift on the high sea without rudder, chart, compass, and power of propulsion. Modern man needs direction. It becomes part of our vocation as Christians to help to give direction to our generation. Our willingness and ability to speak a word in season may prove to be a very important kind of action. It is words like God, Christ, faith, hope, love, etc., that give meaning to such other terms as the ministry, the Church, Christian fellowship, etc.

When William Jennings Bryan delivered the James Sprunt Lectures at Union Theological Seminary in Virginia, he concluded the series of lectures with a lecture on "The Spoken Word" which closed with this paragraph: "I beg you to prepare yourselves to proclaim the Word of God by voice as well as with pen. You have a mighty message for a waiting world—a message worthy of all your powers of heart and mind and tongue." Somehow we must all learn to communicate this message to others.

(This article is one of a series on the general subject of "Evangelism" written by the president of Grand View College.—The Editor.)



## A Call to Christian Stewardship

### What More Are You Doing ?

"What more are you doing than others?" I sometimes wonder—this may seem to you an outrageous thing to suggest—whether even here the Communists are not wrenching the initiative from us. In London I asked a high-ranking official of the Church of England about Communism in Britain. "It's a very small party," he told me. "Its members gesticulate at obscure street corners. They are without funds and without influence." Then his whole demeanor changed. "But," he said, "they have a tremendous sense of mission. There is only a handful of them but they are aflame with faith, regardless of men's good opinion, bent on turning the world upside down, and they are giving everything they have to the Party." Later turning over what he had said, I fell to thinking about Communists and Christians. Communists are active, resourceful, daring, dedicated. Are we producing Christians to match them? I fell to thinking also about the contributions of the average church to the work of Christ's cause overseas, contributions going to the very areas where Communism not only faces but threatens Christianity. Are they the contributions of people aflame with faith, generous to the point of extravagance, given with devotion and abandon? I wish I could say they were. Here is how a French Protestant minister points the contract. "It is a matter for great regret that in the churches the members almost always feel more bound to their nation than to the Church of Christ. They will accept for the country and the state sacrifices, such as taxation and war, that they will not make for Christ. Who would agree to pay the church a subscription equal to what he pays in taxes? Who would agree to devote a year, or two years, or three years of his life to the service of Christ, as he does to his term in the army?" It is with a question every bit as disturbing that the Master faces us. "What are you doing more than others?"

**Robert J. McCracken.**

### Seminary Education

(Continued from Page 8)

a conviction and what it is. He must also make clear, if at all possible, what the doctrines and viewpoints and emphases are of the church which he represents. These must not be shoved down the throat of the student, but they must never be concealed or left ambiguous where they are clear.

The seminary professor should be a good teacher, and he must be well versed in the subject that he teaches. This does not only mean that he has sound personal convictions but also that he has, to a minimum degree, mastered the scholarship of the subject. He must have gone far beyond the body of material which he has to convey to his students. Practically this means, that he has pursued a course of study on a higher level, or, in other words, that he has done graduate work in his field. It is practically impossible

for one man to be competent in the scholarship of all the fields of theology or even of half the subjects of a seminary. Generally speaking, therefore, it is held necessary that a seminary has a minimum of four fulltime professors who can teach each one of the four basic fields.

It is very important for a church to understand the significance of seminary training. This understanding must be qualitative as well as quantitative. Out of understanding grows appreciation and out of appreciation will grow plans and implementation. Our church has been well advanced in some of its understanding but it has been remiss in other respects. For our shortcomings we must all share the blame, the seminary which has failed to make demands upon the church and the church which has failed to challenge the seminary. What our shortcomings are, I shall not attempt to say here and now, but shortcomings can be overcome, and we must take steps to overcome them. It is my hope that this article may help us in our understanding of the problem.

### DAYPL Becomes AELYF

(Continued from Page 10)

**Paging Youth** editor to the Board, but was later persuaded by them to continue.

"Youth Programs" came in for constructive criticism. It was agreed that they are excellent source material, but that they should not be used as "sugar-coated pills" or "crutches."

Special guests on Saturday morning were **Mr. and Mrs. Fred Knutsen**, Diamond Lake, who told of their work as "**Friends of Youth**." They encouraged every congregation and league to have such a youth committee of at least three couples to encourage and assist the leagues in their work.

**Problems, rural and urban**, was the theme of a round-table and group discussions on Saturday afternoon. There was a sharing of ideas and a realization that both groups face problems, but there is also some kind of solution in each case.

One of the important results of the **business session** was changing of our name from the Danish-American Youth People's League to the "**American Evangelical Lutheran Youth Fellowship**," a name which automatically identifies us as a part of our parent organization.

The highlight of our convention was the enthusiasm which arose in favor of a plan to bring two students from the Santal Mission to Grand View College in place of the previous decision to bring only one student. We realized that such a decision will take a little more effort for us to gain our financial goal of around \$3,000, but when it was found that we already had \$2,200 on hand there was no stopping of enthusiasm to double our efforts. Grand View College has agreed to aid the support of the first student by its grant of a full-tuition scholarship for one year, for which gratitude was expressed.

Since both Ronald Jespersen and Dorene Andersen felt that they could not continue in their respective offices, two new officers were elected to the board. **Pastor Harry Andersen** of Marlette, Michigan was elected vice-president, and **Miss Ardythe Hansen**, Muskegon, Michigan, a student at Grand View College, was elected secretary.

About ninety guests were inspired at the "**Indian Banquet**" by the address of **Missionary Harold Riber**. We caught a glimpse of the importance of mission work in all areas in our own day. It was a rare privilege to have the Ribers with us.

The **Sunday morning worship** service at which **Pastor Ronald Jespersen** spoke was the finale of our meeting. A delicious Sunday dinner at Danebod was the "dessert" of a fine week-end. By Monday morning, Danebod had returned to normal once more.

I am sure everyone had as wonderful a week-end as I did!  
**Sylvia Larsen, Withee, Wis.**



## Grand View College And Our Youth

### GVC Mosaic

It's really amazing how much can be crowded into a little time! Since we last wrote for Lutheran Tidings, we have played a couple of basketball games (one, a very exciting game which we won, and the other, just a game). (Well, yes, we *did* lose.) We have had a good many tests, too. We are already past the half-way mark in the semester, and that brings its rewards, and the little D cards. The rewards are, quite naturally, the good grades, and the D cards are those necessary evils which some of us get, but no one wants. They help, we are told, to stimulate us into doing better work.

Just before we went home for Thanksgiving, we had our fall dance. As usual the decorations were beautiful, and the girls' gowns were luscious. Mrs. R. presided at the refreshment table, where punch was served and we were chaperoned by Prof. and Mrs. Peter Jorgensen. A "live" band furnished the music, and we all had a wonderful evening!

Our Thanksgiving vacation started on Wednesday, and what a mad scramble we had to get our suitcases into the cars that took us all, either home or to the home of one of our friends. Did I say all? Well, not quite all. The cute little trailer that stands next to the gym hall was occupied all dur-

ing the holiday, but I don't believe the Maaskes minded staying "at home." The other students, we are told got out of Des Moines in record time!

The floor in the lounge got tired after twenty-five years, of being "stepped on," by everyone, and finally gave up. The rubber tiling is being relaid over a layer of plywood. We all hope it can stand up under the strain of another quarter century of hard usage.

Four couples of folk dancers from G. V. C. entertained the Drake Faculty members and their wives just before Thanksgiving. We understand that the feeling of pleasurable enjoyment was mutual.

In order to get the record straight, I must refer once again to the "Showboat" program of November 14. The students of G. V. C. vote Mrs. E. Kramme the most cooperative mother of the year. Not every mother would take it as easy and be as understanding as she was. Lowell Kramme was the graceful Rita Hayworth who did the Dance of the Seven Veils with such grace that many in the audience thought they were "seeing things" when they read their programs. **But**, what most of our audience *didn't* know was that the fetching costume was Mrs. Kamme's "gossamer" curtains, and from the living room, no less. The hitch came when Mrs. Kramme returned unexpectedly from out-of-town, and happened in on the Showboat program. (I love my mother, and believe she is understanding, too, but I don't think she would like to have me use her best curtains for a "Salome" costume. Would you, Mom?). Mrs. Kramme, we salute you!!

The '53-54 Viking is beginning to take shape, and our editorial staff is hard at work. Byron Olsen is the editor, and his able assistants are Bob Ryan, Ed. Andersen, Agnes Bollesen, Edna Ostrup, Roger Kasa, and Everett Nielsen. The Viking is one of the really big endeavor of Grand View.

Now, to finish this up for another issue of L. T., and before we say "thirty" for now, I just must remind you once more of those very important dates we want you all to remember—MAY 15 and 16, 1954. That's Studentfest, and we will be hanging out the "Welcome" signs and raising the two most beautiful flags in the world for YOU.

Be seeing you.

R. F.

### Danish Radio Service

There will be a Danish radio service Christmas day, 9-9:30 a. m. on WCAL, St. Olaf College Station, Northfield, 770 on the dial. Pastor Enok Mortensen, Tyler, Minn., will conduct this service.

## 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.

## OUR CHURCH

The Parlier and Easton Congregations presented **Pastor Niels Nielsen** with a money gift of over \$500 to help defray hospital and surgery expenses in his recent illness. Mrs. Nielsen writes that this gift "and the kind thoughts of friends from near and far, have been deeply appreciated." Pastor Nielsen has resumed his ministerial duties once more.

**Chris Johansen and Henry Jorgensen**, members of Nathaniel congregation at Dagmar, Montana, conducted worship services in Rural Lutheran Church, Flaxton, North Dakota, one Sunday last month.

**Dagmar Jensen**, daughter of our synod president, is reported slowly recovering from the auto accident mentioned in an earlier issue of LUTHERAN TIDINGS.

## Prayer

Our Father, teach us to pray. Forgive our faltering speech, our wandering thoughts, the coldness of our desire. Refresh us with Thy presence and Thy power. Thou art the light of the minds that seek Thee, the joy of the hearts that love Thee, the strength of the wills that serve Thee. Grant us so to know Thee that we may truly love Thee, so to love Thee that we may freely serve Thee, to the honor and glory of Thy great name.

Receive our grateful thanks for all the blessings Thou hast bestowed upon us—for health of body and mind; for work to do and zest in the doing of it; for the love of home and the laughter of children; for the joys of friendship and the trust and confidence of our friends; for Thy gifts to us in the Church.

—Robert James McCracken.

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.

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

Name \_\_\_\_\_

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

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

December 5, 1953

REV. CLAYTON NIELSEN 5-1  
WITHE, WIS.