

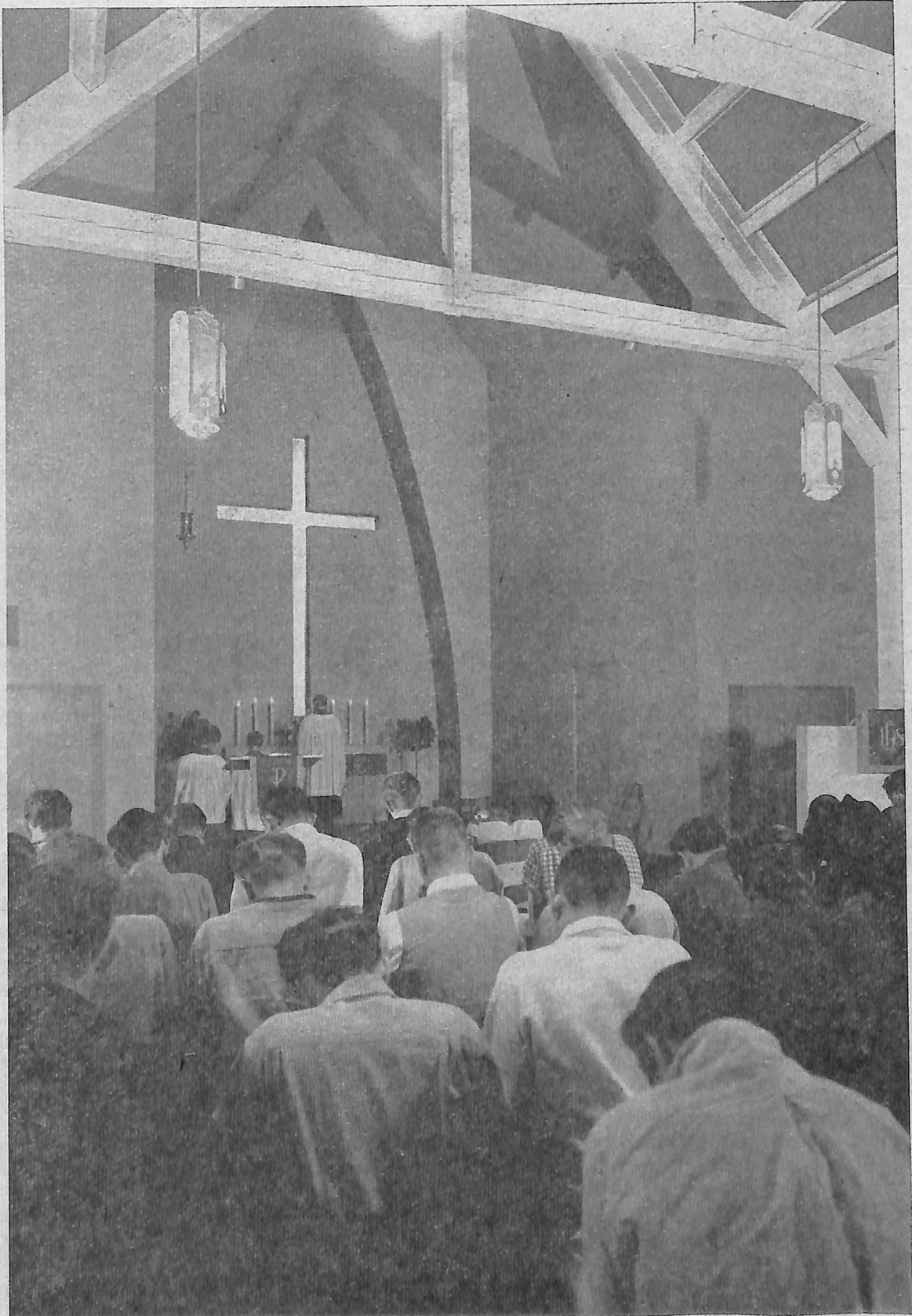
# Lutheran Tidings

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One of a series of articles on the general  
subject of Evangelism . . . . By Dr. Ernest D Nielsen

## The Return To Origins

**T**HE NEW TESTAMENT yields sufficient evidences to show that Jesus' own disciples were not always effective workers. On more than one occasion Jesus rebuked them for their failure to understand and meet the problems they faced. Today, we do face the problem of evangelism. The question is whether we understand what the task involves, and once having defined the task whether we can find or develop an acceptable methodology. In spite of the growth of the Church, the task of carrying the mission of the Church to those who have lapsed or always have been outside the life of the Church, is an ever pressing problem.

The temptation is always present to solve the problem by relying on some panacea rather than by studying the method Jesus used effectively in winning adherents to His movement. What about His growing influence? How does one account for the rapid growth in the number of His followers?

First, Jesus walked where men could not avoid meeting him. In His concern for His mission to man, Jesus did not hesitate to go everywhere. He spoke to people in towns and cities, in the open country, on a mountain side, at a lake, in banquet halls, in homes, and in the synagogues.

Next, Jesus aroused a healthy sense of curiosity in the minds of those who were alert enough to recognize that He was no ordinary man. He did not make any promises, but spoke in such a way that the best of those who listened could not resist the invitation: "Come and see." We need to stress emphatically that Jesus **did** invite men to join His movement.

Finally, Jesus understood human nature. He understood the men, women and children that crossed His path as He hastened from town to town to preach His message. His very frank appraisal of the character of the men that He encountered stood Him in good stead. There was no desire on His part to keep silent about the good qualities of an individual for fear that he might become unduly proud. On the contrary, His insight into the real character of men evoked responses that culminated in deep loyalty to the Master.

I think we recognize that unless the Church undertakes its own mission, it will not be done. The offense of the cross has never been obliterated; the Gospel somehow will not be watered down. Who will take up the Church's mission today if the Church fails to develop leaders? As the late Dr. Albert Beaven said: "We believe that the securing of a whole church group to feel the responsibility of using its fellowship to draw people toward it and thus into discipleship to the Master as its center will accomplish greater

results, and results of a better quality, than any other method. Each church must have within its own life, as a vital part of its life, some workable form of evangelism. Christianity without a spirit and method of winning new followers to Jesus Christ is not Christianity as the New Testament portrays it."

We are fundamentally right in stressing the utmost importance of the Christian nurture of children. Moreover, we are in full agreement in the Church on the importance of young people's work. But the truth, which is not quite as self-evident as these two statements, is that unless we today address ourselves in the most effective manner to the adult, we shall continue to struggle with the problems that tax us without making any noteworthy progress. To the very extent that we really desire to direct children and young people toward their eventual, voluntary participation in the full life of the mature Christian congregation, we cannot close our eyes to the need of a strong body of mature, adult church members.

Jesus' method of reaching and winning men is symbolic of His concern for people and their relation to His message and work. Yes, we may express it even more correctly by saying, that Jesus never invited His followers to join something apart from Himself and His movement. It is probably more important for the Lutheran Church today to cultivate this concern before trying to undertake what may be beyond our present strength or ability. If we become concerned men and women, I believe that we shall become adult learners in the school of Jesus. Surely, the Master has something to teach His Church. As we study and learn we shall be enabled to translate our concern into practical action. There are some very good reasons why the Lutheran Church ought to take seriously its own teaching about the mutual ministry of all believers. Luther insisted that every Christian is a priest of God to all other Christians.

Among the many unchurched, "there are some," as Harry C. Munro reminds us, "who are the peculiar responsibility of **your** church. Their religious background or preference is such that your church has a better chance than any other in the community to find them and open for them the way to Christ."

If we are to pray, hope, and look for a spiritual awakening, it must come as the result of the congregations' awareness of the reality and adequacy of the Word, the Spirit, and the Faith. Somehow I believe that if we learn to articulate the Christian verities and relate them to our total existence, we shall be able to find or develop the method that will make us good missionaries to those whose life is lived outside the life of the Church.



## THE CHURCH and the Rurban Fringe

**F**OR MANY YEARS the little country church has stood beside the road which leads to the big city, quietly serving the surrounding farmland as a center for Christian worship experiences and social activities. Boys who were born on the surrounding farms were baptized, confirmed, and married in the little church, and now their children attend its Sunday school.

But for the past decade or two things have been happening to that little church. Now on both sides of the road, beginning at the city limits and continuing to within the shadow of its steeple there is an assortment of new buildings—modern homes and tarpaper shacks, basement houses, country estates, sprawling industrial buildings.

Almost overnight the church's pastoral setting has been swallowed up, as the resistless tide of population sweeps out from the city. The church finds that it has become a part of the "rurban fringe." Because it is located on a main artery leading to the center of the metropolis, close to the city without being a part of it, it was inevitable that the change should take place.

What is life like in the rurban fringe? Can the Lutheran Church, accustomed to working through rural churches or through urban churches, provide an adequate ministry for this type of area which has both rural and urban characteristics and some characteristics which are uniquely its own?

The automobile, which has made it possible to travel from the outskirts to the industrial centers swiftly, is one of the major reasons for the growth of the fringe. It has released the industrial worker from the necessity of living next door to his job and has opened for him the possibility of country living.

People moving to the fringe come from two directions—from the country and from the city. The farmer who is interested in industrial employment during a part of the year and the urban worker looking for more space in which to rear his children are both drawn to the fringe area.

Industry, too, has found reasons for moving beyond the city limits—away from the city's zoning laws, high taxes, high operating costs, and inadequate space.

Can there be a true "community" in this area which includes family farms, large commercial truck farms, one-acre part-time farms—jerry-built houses and palatial estates—golf courses and roadhouses—airports and industries? Are there any common denominators?

The newcomers may be professional men, skilled workers, unskilled workers—college graduates or illiterate—but they do have some things in common. Population studies reveal that they are usually families with children. There are few old people, few single adults. Most of them are home-owners.

Many of the city-dwellers who move out to the fringe are impelled by a romantic desire to have "one foot on the land." They arrive armed with little but

by

**BETTY  
WESTROM**

**City and country are joining in  
a new kind of community. Will  
one destroy the life of the other?**

a dream. They dream of a little farm where they can raise their own vegetables, give their children space to play, and learn the art of rural neighborliness. Coming without farming experience and with less experience in being a part of a rural community, they expose themselves to the danger of disappointment.

In the fringe area the schools are generally inadequate for a booming population. Stores and other business places are also unable to keep up with the growth.

The cities can't simply reach out and absorb all the agricultural areas. Many of the farmers refuse to be absorbed. Nor can the farmers "wish away" the invasion from the city. To a large extent, it has already happened. The two groups are forced to accept the situation for what it is—an area of varied land uses occupied by a heterogeneous group of people. A fringe area is in "the process of becoming." It can become a genuine community in which people of varying backgrounds learn to live together, or it can become a "rural slum."

The fringe is a natural spot for rural-urban conflict. Services which the newcomer from the city desires make it more expensive for the farmer to maintain his property. Fire control, sewer facilities, street building, school improvements all tend to jack up the taxes and assessments, and it is natural for the farmer to rebel. Because taxes are tied to improvements, the farmer will hesitate to make needed repairs on his buildings.

How can a farmer hope to establish his son on the land when the land near an industrial plant now sells for \$1500 an acre?

The fringe is a haven for the unsatisfied elements of both urban and rural populations. It draws the urban-oriented person who is not quite satisfied with city life and the rural-oriented person who has grown restless on the farm. This makes the establishment of a stable community a very real problem.

Farmers tend to be conservative by nature and may be expected to resist the "reform" efforts of the folks from the city who try to initiate sweeping changes in the schools or the local government.

A church which understands the nature of problems which exist in the rurban fringe and which makes an effort to be an integrating force can win souls for God and serve as a community-building agent at the same time. Because the church has a keen insight into the nature of man as revealed by the Scriptures, she is uniquely qualified to view human conflict with understanding. That little rural church beside the road can be the force which resolves the conflicts so that the people can learn to live together in the fringe. The rurban society can learn to choose the best of the two worlds and amalgamate them.

As there is no set pattern for the character of the population in every fringe area, so there is no magic



formula which will solve the difficulties in every fringe area. A few basic principles can be used as a guide, however.

Christ has commissioned His followers to go, baptize, and teach **all** men, so the question of whether or not the newcomers should be reached by the church is not an optional one. God **expects** His disciples to use every opportunity to advance His Kingdom. The little church beside the road cannot content itself with being an exclusive club for the long-time residents of the area.

Many times a church does not reach certain people because it does not really **want** to reach them. Old customs and ties of nationality or long association may be more important to its members than its mission of evangelizing the unchurched. The rural people resent the city folks for their "superior attitude," and the city folks resent the conservatism and "stand-offishness" which they encounter when they try to join in community activities. There is a natural feeling of social distance between various classes and groups.

**Christian love** is the key to bridging that gap. Christian love is the creative good will which Christians should have for people for whom they have no natural affection. It sees beyond the differences which draw men apart and brings them to the feet of the Master, where they learn that "every man is my neighbor."

Only people motivated by Christian love will reach out the hand of welcome to strangers with whom they seem to have very little in common.

Before a church can serve a changing community, its leaders must know that community. A formal survey is usually a good starting point. A survey will reveal such important data as the number of children in the family and the previous church background. It is not enough to **call** people to worship. You must know something about the specific needs of those you call.

After the area has been surveyed and the results analyzed, how can the new arrivals be drawn into the fellowship of the congregation? A well-organized parish visitation program in which they are invited to attend services may be the answer. In other instances it may be wiser for church members to become acquainted with the new people first, using some natural point of contact.

Some of the earliest contacts occur when people patronize the same business places. New residents, eager to have improved facilities for their children's schooling, are quite apt to join Parent-Teacher groups, and church members will wish to associate themselves with these groups to become better acquainted.

If the survey has revealed that there is a large number of young children in the new group, the church has an excellent opportunity to reach the entire household. In some instances parents are hesitant about enrolling their children in a permanent Sunday School set-up but will be willing to send them to a vacation

Bible School. In an area where the public school is very crowded a parish may wish to consider opening its own Christian Day School, inviting new children to attend. Often a child will form the opening wedge for the church in a household and the others will join later.

Are there many high school youngsters among the newcomers? Perhaps the fringe area has no organized recreation program and the parish will wish to organize an ambitious program of its own.

Church members who become active in 4-H, Boy Scout, or Girl Scout work may have a unique opportunity for becoming better acquainted with their new neighbors. Churches are strong only in healthy communities, generally speaking, and the fringe area church will take very seriously its community-building task.

A church which seeks to minister to a changing population will wish to take a long, careful look at its own program. Is the congregation itself ready to minister effectively to newcomers from an urban environment?

Have the same men served on the church board for a period of many years? Have any really new ideas in study activities, evangelism, stewardship or creative expression been tried within the past decade? Are there any ways in which the physical plant might be improved?

The folks from the city are apt to be looking for a church which is genuinely progressive, so the existing congregation must be conditioned to flexibility. The pastor may be able to stimulate their interest in new ideas by telling them about ideas which other congregations have used successfully.

Provision should be made for a real turnover in leadership, possibly by limiting the number of terms which any man or woman may serve in one office. Those who are new to the congregation are not ready immediately to run the affairs of the church. They should become acquainted with the parish first. They can, however, be given things to do which will make them feel that they have a part in the work of the church. The men may be invited to serve as ushers or assist with repair projects. Women may assist with sewing choir robes, serve as counselors for junior missionary groups, or help to care for the altar linens.

Musicians may be invited to join the choir. Where the new people have a good Lutheran doctrinal background they may be asked to teach in the Sunday School or Bible School. The church may also use the specialized talents of the photographer, the artist, the carpenter, or the accountant.

Often rural church members are accustomed to an extremely simple form of worship while the newcomers prefer a higher liturgical form. A number of congregations in changing communities have, in the interest of uniformity, turned to the common service used by the majority of Lutherans, so that those of various synodical background will feel more at home.

In ministering to a more heterogeneous group, cer-



# GOING BACK

Halvdan V. Knudsen

On Nov. 1st I read my letter of resignation to the congregation at the close of the morning service; enclosed in the letter was the information, that we plan to return to Denmark. Many people have kindly asked since then, why we intend to go back instead of staying in the United States, serving a church here.

In answering this question. I would like to make clear first of all, that it is not a decision that has been made suddenly; it has, in a way, been in the making ever since we arrived, that we had to decide sooner or later whether we wanted to go back or to stay, and if we were to stay to take out citizen papers. We have tried honestly to work with the American language. I for example took a course in English at the University Extension of UCLA during our first months here. Later I registered at USC taking a course in Pastoral Counseling. Our experience of the American way of living was however, mostly through meeting people in their daily life; we participated in meetings, conferences, committees, etc. We tried to understand and to become part of our environment and to be familiar with local and national politics. I found also that the task of serving a city congregation using two languages gave me ample opportunity to meet with people of all walks of life.

We have not suffered from homesickness. There was never really time for that; but slowly has grown a conviction in our hearts about belonging. We have discovered that even if we like it here, even if we have met such friendliness and have been given plenty opportunity for work, we know that we are Denmark-bound. We arrived here comparatively late in life, I was 36 and my wife 30 when we came, which means that we have grown up as part of the Danish people. The experience during the five years of occupation by the Nazi armies made us part of the Danish people in a new way. We realize that our main background is Danish and cannot be changed overnight. There are ties that bind which cannot be severed.

Why did we then come in the first place? My childhood in this country had something to do with it, may-

tain customs may have to be discarded—customs which are of no great importance spiritually but merely the Swedish, Danish, Norwegian, Finnish, or German “way of doing things.”

A parish may decide to begin operating a church bus for Sunday School pupils or to expand its library facilities.

And maybe the newcomers will bring some fresh ideas which will add to the vitality of the program of the church in the rural area. Their coming to the parish may be a powerful shot in the arm for a church which has become too “comfortable.” Give them a chance to prove themselves and to contribute to the life and strength of Christ's Church!

A Denmark-bound pastor tells why he must leave our “America-bound” Synod.

be also an urge to get out in the world after five years of confinement under the Nazi regime,—but mostly because there was a direct call from people in the synod to come and serve here. The shortage of pastors in the synod would indicate that I, despite the fact that I had never preached a sermon in the English language, might be able to serve on account of my knowledge of the English language. Prompted by this need we accepted the call from Emanuel Congregation in 1947.

After six years service in this congregation the time has come for a decision. For the sake of the family unity the decision had to be made now; and as we during the last year or more took the matter up for attention, and began to weigh the factors, we discovered that in order to give our best and not lose our identity we had to go back to Denmark. It was not an easy decision to make, for the shortage of pastors is still acute. This problem will, however, not be solved by our staying here, neither will it be solved by calling more pastors from Denmark. The American (former Danish) Evangelical Lutheran Church is America-bound and has an American future. The history of other Lutheran churches in this country cannot but affirm this conviction. And thus it shall be. If the church shall continue to be a living church in which the children can grow up and find spiritual nourishment, it must be as a church, that is fully part of the people.

Some of the pastors of our synod have been in Denmark recently and discovered how American they are. We have made the same discovery about belonging, and we know that in order to serve fully, it must be where we belong.

So it is going back for us. We are grateful for the many good memories we have. We are happy for the many friends we have found, we are also thankful for experiences, which have helped us to mature and understand life better. We have made our decision as one upon which we fully agree. It is not my wife alone or myself alone; we have reached our decision in full mutuality.

It is our prayer that we shall not have served here in vain.

May God bless you all.

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## A Call to Christian Stewardship

What are the German Lutherans doing about it? What is happening on the American scene? This was the conclusion of the first part of this report of the fourth annual Lutheran Stewardship Conference in Minneapolis.

What are the German Lutherans doing? Pastor Mau reported that Bishop Lilje and other German leaders had been much impressed with American Stewardship and Evangelization program as presented at Hannover. This idea of using devoted laymen to further the cause of the church was a new approach.

But why should a stewardship and evangelization program be necessary in Germany? There the government collects a church tax which pays the pastor's salary and cost of the congregational expenses, and 98 per cent of the people are members of the church. Let us remember the stagnation and indifference to the redemptive fellowship of a church.

Bishop Lilje was quick to see that such a program, if well planned, would result in a deepened spiritual life and uncover talents to meet the needs of a people spiritually impoverished. He has therefore arranged a pastor's retreat. Here every German pastor must come, when called, for two weeks to be enriched and enlightened, so that he in turn can implement this new stewardship and evangelization program at home. The new program has now been tried in a few congregations. The pastor is not always too enthusiastic at first, as he feels some of his prerogatives are perhaps being taken away from him. But the laymen are becoming increasingly enthusiastic and are discovering the rich rewards of sharing their faith in the Every Member Visitation program.

What is happening on the American scene? The present evangelization and stewardship program is not so very many years old. Yet millions of dollars have been spent to promote it. The American situation differs from the German one. We must collect our own money for our church and its causes and no one is socially ostracized for not belonging to a church. All of our Lutheran churches started out as foreign language churches. Most of them have now made the complete transition from a foreign language over the bridge of a bi-lingual program to one language again, the American. But the transition has cost something. It was discovered that the leaders kept abreast fairly well, but the average home floundered helplessly as the one generation seemed unable to transmit spiritual truths to the next and so one and even several generations grew up almost spiritually illiterate. Sunday schools and sermons could not make up for the silence in the home.

The impact of the present stewardship program is felt in many circles and at all age levels. In olden days church members gave to local and benevolent causes as their hearts dictated, but there were then as now many members for whom the church remained, as it had in the old country, a necessary but imper-

sonal institution. Then came the time of at least partial spiritual illiteracy with the resultant spiritual impoverishment. More and more churches turned to the quota system as a spur. This is still widely used in nearly all of the Lutheran churches and on the whole has proved fairly satisfactory as far as getting the necessary funds is concerned. But the primary objectives of stewardship are still not realized. As one pastor said: "It is not fair to limit people to a quota." But on the other hand we have people who "do not care to graduate" from the quota system; who are afraid of having hearts stretched and horizons broadened to a world vision.

Therefore it was heartening at the Minneapolis meeting to hear of groups that had so grown in grace and in wisdom that they now gave as their hearts dictated (grace-giving) with tremendous results. But we must understand that this was the result of much soul searching. Many, many family altars had been raised anew; many laymen had submitted themselves to be trained and used in God's service. A deep spiritual revival had taken place so the internal conviction resulted in an outward expression.

(To be continued)

Marietta Strandskov

## Broadcasting The Word

New York — (NCC) — Sixty-nine thousand, three hundred ninety two placements on radio and television stations were made in 1953 by the Broadcasting and Film Commission of the National Council of the Churches of Christ in the U. S. A., it was announced today by Dr. Ronald Bridges, Executive Director. This means, Dr. Bridges explained, that the Christian message as interpreted by the Protestant and Orthodox churches went on the air in one form or another 69,392 times for a total of 23,309 hours.

"Since there are many people involved in scheduling each placement," Mr. Bridges stated, "the total number of people runs into thousands and we are grateful to all of them for helping to make religion a vital part of our complex civilization."

The National Council produces four weekly network programs on radio, distributes transcriptions to 256 stations weekly, and in 1953 made 77 placements on commercial radio programs for religious special events. Among the weekly network programs, "National Radio Pulpit" with Dr. Ralph W. Stockman is now in its 31st year of continuous broadcasting.

"Advances in programming on television have been made by the Council this past year," continued Mr. Bridges. "A new format on the Protestant segment of the NBC network program 'Frontiers on Faith' of an omnibus-type program has won nation-wide acclaim. In addition, a new series of films for TV, 'The Pastor', were released in November and are now being used on 68 stations.

"As we close another year of religious broadcasting, it is with a sense and assurance that the stabilizing influence of religious radio and television is essential to the highest interests of the church and our nation. We commend the broadcasting stations for their cooperation and their faith in the work of the National Council," Mr. Bridges concluded.



## Heard At The Open Board Meeting Grand View Seminary

Eric Moller: There has been a defeatist note in the whole discussion. . . . The time has come to move into closer fellowship with other groups. With an affiliation we will not lose that which is characteristic. . . . (Pastor, Chicago, Ill.)

Carl Laursen: We haven't had enough students. . . . Will we get more students if we move, or if we stay? Wouldn't we attract more men if we stay within ourselves? If we affiliate, would not students tend to want to stay in the group with their fellow students from the other synod? . . . . (Seminary student)

V. S. Jensen: I believe it is necessary that we have a full four-man faculty, and an adequate library. . . . Students need contact with men—they learn more from men than from books. They could get that here better than elsewhere. . . . What our forefathers started out of their poverty, can we not continue? There is a new surge of life in our synod that we can depend upon. . . . (Synod Ordainer)

George Mellby: Our people don't know how to give. Let the people know what we need, and we will be able to strengthen our seminary. . . . (Pastor, Ringsted, Iowa)

Ernest Nielsen: Some seminaries have moved away from contact with the higher education schools, for example, Augustana. . . . Others have made the seminary a more integral part of the college, i. e. Wittenburg. . . . (President, Grand View College)

Paul Nussel: It was contact with seminary students during my college years that confirmed my decision to enter the seminary. That contact between college and seminary is a strong reason for keeping the seminary on the Grand View College campus. (Seminary student)

Charles Terrell: It was contact with the two seminary students that encouraged my decision to become a minister in our synod. . . . I was an outsider, but despite temptations and offers to leave, I have gained by staying. . . . (Minister, Cozad, Nebraska)

Harry Jensen: Why not postpone a decision until we have made a decision about synod affiliation? Why should we feel forced by circumstances into a precipitate decision before necessary? . . . (Business manager, Grand View College)

Johannes Knudsen: When we talk of raising a large sum in a year or two we are not being realistic. The time element is very important. . . . Also, it is a false inference to say "we should pray" in hopes of finding an answer to how we can keep the seminary in Des Moines. It infers that those who have a different opinion have not prayed. . . . (Dean, Grand View Seminary)

Thorvald Hansen: We need a greater fellowship, which is why I am against moving! . . . We must face the problems involved; by strengthening the synod we can strengthen the seminary. . . . (Social worker, Estherville, Iowa. Former pastor)

Enok Mortensen: This is not a new problem; it is perennial. . . . Over one third of our ministers were not trained at Grand View. It is being realistic to move! The sense of belonging to a greater unit and fellowship is needed! . . . We have a kind of provincialism. (Pastor, Tyler, Minnesota.)

Alfred Jensen: The question is, can we buy a seminary? We might well make an investment in \$50,000 and then soon still have nothing. (President of Synod).

Holger Strandskov: I feel we are not ready to affiliate until we are clear in our minds whether we want to affiliate the whole synod. A danger is the loss of growth that can be ours through the fellowship of loyalty to our own synod. I would favor that our students take one year of training at a larger seminary. (Pastor, Kimballton, Iowa).

Axel Kildegard: A major point is this: where and how will the seminary be of service to the church, to ministers, and to congregations? For example, Pastors' Institute—can that be continued elsewhere and still be our own? What location, if we move, offers opportunity of supply and other services to vacancies? (Professor, Grand View Seminary).

Holger P. Jorgensen: I am against moving because it is the first step toward losing our seminary entirely. Secondly, we will surely lose students to other synods, if we move. Also, we will lose more support from our people than we can hope to gain. (Pastor, Des Moines, Iowa).

Alfred Sorensen: The seminary should stay. We do need the seminary at Grand View College, and we do need men from our own schools. We must look for a new spirit in our people, then there will be no obstacles. (Pastor, Cedar Falls, Iowa).

These are but random samplings of the discussion. Many others spoke. Letters were received and read, from Pastors Ottar Jorgensen, Willard Garred, Clayton Nielsen, and Holger Nielsen.

## Three Things Come Not Back

Remember, three things come not back:  
The arrow sent upon its track—  
It will not swerve, it will not stay  
Its speed; it flies to wound, or slay.  
The spoken word so soon forgot  
By thee — but it has perished not;  
In our hearts 'tis living still,  
And doing work for good or ill.  
And the lost opportunity  
That cometh back no more to thee.  
In vain thou weepest, in vain dost yearn  
Those three will never more return.

From the Arabic.

"Faith shall not just be something that resides in our mind and emotions, but it shall 'function' through our hands. That is the foundation for all Christian realism."

—K. E. Skydsgaard.



# Paging Youth

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

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

## The Meeting At Augsburg

What happens when youth leaders get together? They work hard, they study, they share experiences, and, in moments of relaxation, they even tell stories. The annual All-Lutheran Youth Leaders' Council met at Augsburg College, Minneapolis, Minnesota from January 5-7 as guests of the Luther League Federation of the Lutheran Free Church. Attending from the AELYP were Treasurer Ellen Thomsen, who attended when she was able to find openings in her university class schedule, Advisor Harald A. Petersen and President Clayton Nielsen, both of whom attended all the meetings.

Who were there? The groups they represent would make an alphabet soup, but we could summarize by saying that the youth directors and members of youth boards from all the National Lutheran Council churches, plus three representatives of the Walther League (Synodical Conference youth organization) met for a three day period of sharing.

We began our day at 8:30 with a morning devotional service; the day seldom ended until after ten o'clock; and one evening four youth leaders were answering questions on a radio interview program from eleven o'clock until midnight. One comes away from such a meeting humble, realizing that others have far greater programs. Some speak of youth conventions costing in excess of \$30,000 or of "sixteen union lighting technicians" for convention programs. These same people were interested in our "Operation India" program. We can be proud of our work in service to others. In benevolences, we are ahead of most groups percentage wise; the smaller group usually is. We don't have the materials and helps; yet we can use some of theirs; we share in the "Youth Programs"; our "YULE" need not take a back seat to any other Christmas magazine; our "WORLD OF SONG" is unique. We are the smallest youth group represented at this meeting. Yet I shall not soon forget the leader of one of the largest groups telling us in private conversation, "Our size is a curse, we can't get to the local level."

In our study sessions we heard such distinguished persons as Mr. Whittier Day, Director of Youth Conservation Commission, State of Minnesota; Miss Juanita Lock, Group Work Consultant, Children's Bureau, Washington, D. C., who gave us facts concerning youth based on current research; Prof. G. Konopka, University of Minnesota who continued on the same theme as Miss Lock, telling us some of the current trends in social group work; the Rev. C. Richard Evenson, who shared some useful group techniques; and Dr. C. Gilbert Wren, University of Minnesota, who spoke to us about emotional problems, psychological testing, and personnel work. We discussed Luther League and

Lutheran Student cooperation with the president of the Lutheran Students' Association of America.

We of the AELYP who were privileged to attend the meeting came away happy for the contacts, the friendships, and the ideas. Some of these ideas will probably bear fruit in our conventions, publicity, and materials in the coming months. We came away feeling that in spite of diversity there is an underlying unity. At the same time, we realize that there are some things and ideas which we do not share with others. We are still proud to belong to the AELYP and to be elected as its leaders.

I have asked Harald Petersen to write a paragraph on his impressions; what he has to say follows here: "It was a joy to have the chance to meet with leaders from other Lutheran bodies, to meet a wider circle of neighbors who are specifically engaged in youth work. With a small group of twenty or so people whose interests are alive, a concentrated three-day conference of this nature is enlightening as well as inspiring. We were challenged by our speakers on several points. Mr. Whittier Day pointed out how important it was that the church's outreach should include those youth who are problems to themselves as well as to society. Now is not the time for any part of the church to get into any comfortable rut. That rut should never be comfortable to the concerned Christian. The great objective for us is to help the young person be the best human he is able to be. The ways of reaching that objective are as varied as each individual is."

While I do not have the minutes of the meeting as yet, I should like to pick out some random statements from my notebook, hoping thereby to share some of the key ideas, as well as incidental statements of importance: Give youth a chance to serve voluntarily . . . . From normal families, a child can reasonably expect and get care, love, affection, and a shaping of attitudes. . . . The family is a special group; protect it. . . . Are our church facilities used to their capacity in serving the community? . . . In 1950, one out of every seven people, or about 23 million, were between the ages of 14 and 25. . . . The average age of parents is getting younger. . . . We can expect a one-third increase in young adult population (ages 17-25) in the next ten years. . . . Youth struggles for balance between dependence and independence. . . . Let young people express what they really think. . . . Youth talking ideals aren't just talking. . . . The most difficult transitions come in the years from fourteen to eighteen. . . . Adults must give values to youth. . . . The group is a great force; no delinquent act is committed ALONE. . . . Almost anyone can undertake leadership of some kind at one time or another. . . . Young people need to talk about themselves. . . . Good group work strengthens the individual in his relation to the group. . . . For a group to hang together there must be positive goals, plus a sense of advance toward the goal. . . . There is need for employment services to expand their service in placing young people in "entry jobs." . . . To the extent you contribute to the sense of well-being of another, you become closer to that person. . . . Most behavior should be examined in the line of WHY instead of WHAT. . . . There is a difference in vocational choice between COMMITMENT,



# Our Women's Work

Editor

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

## Danebod Folk School Invites To A Women's Retreat

Definite plans are now under way for a Women's Retreat to be held April 21 to April 25 at Danebod Folk School, Tyler, Minnesota.

While the Mortensens at Tyler are busy getting the speakers lined up let us get busy lining up our own affairs so we can attend. The cost will be ten dollars plus a two dollar registration fee. There will not be any age limit, but there is a limit to accommodations so let us get our reservations in early. Look for the program plan on this page at a later date.

## The United Nations

Ellen Knudsen has asked me to write two articles about the United Nations and I hardly know what to include and what to leave out. Should any of you, however, wish to study the matter more thoroughly I shall be glad to help you get material.

On October 14, 1945, the United Nations came into being. Did you pause that day and rejoice? Many did. World War II had again demonstrated the folly and waste of war and the "one world" idea had begun to be accepted as a political and economic necessity. The League of Nations had failed but lessons had been learned from it and there were those who had never given up the idea of a peaceful world union.

"We, the peoples of the United Nations" are the opening words of the charter. In it are contained stirring words about human rights, and "dignity and worth of the human person," about establishing justice and promoting "better standards of life in larger freedom." Read it. It is a noble and inspiring document. It contains man's best hope for a better world.

In the eight years which have ensued many of these hopes have been dimmed. The UN has proved to be a weak and ineffective instrument in many ways. The conflict between the "east and west" has made it into a battlefield of the "cold war." The veto power, which was to have been a safeguard for peace has been reduced to its main stumbling block to action. Important issues remain unsolved because of the veto. Sixty nations belong to the UN but 19 others have tried for years to become members without success. When Russia proposes a candidate in the Security Council, we say no, and when we seek to gain membership for any nation, they use the veto. Yet, till

which is spiritual and emotional, and DECISION, which is intellectual. Commitment develops as a process into final choice as to place of vocation, which is decision. We can strive for commitment, but it is dangerous to press too early for decision. . .

On Friday, January 8, I had the privilege of representing AELYP at the Committee on the God-Home-Country Award. A detailed report on that meeting and the award will appear in a later issue.

W. Clayton Nielsen.

there is universal membership, we can not truly speak of a world organization.

The main purpose of the United Nations is to secure the peace. A Commission for Disarmament and the Control of Atomic Warfare has long been at work on plans to disarm the world. It must be a frustrating experience, indeed, to serve on this commission and, in the face of the greatest armament race of all times, to strive to find a plan for disarming the world which will find favor with both east and west. The irony of it and the race with time! And yet, if they keep trying, perhaps a way will be found. President Eisenhower's proposal before the UN General Assembly in December on the pooling of atomic material for peaceful uses seems to be a ray of hope.

To safeguard the peace the United Nations must be able to take action against an aggressor. This calls for international armed forces to be put at the disposal of its military staff. So far it has not been possible to establish such an international "police force."

Other instances of the ineffectiveness of the UN can be mentioned. It is imperfect largely because the world is imperfect. Yet it exists and is our only instrument for the peaceful solving of the problems that beset the world. It is the best we have and even the Russians do not dare stay away. We must keep in mind, too, that it is young, has barely begun to tackle the job. Still, it can point to some notable achievements. It has been successful in negotiating peace in several instances. The UN did stop an aggressor in Korea and this action is by many believed to have averted World War III. Nations have been brought to independence by it and armistices negotiated in many trouble spots, armistices which are not resolved, but which are, nevertheless, better than shooting wars. The attack by the Specialized Agencies on the hunger, poverty and illiteracy of the world is one of the greatest achievements of the UN, it seems to me, and I will write more about that in my next article.

One thing emerges more and more clearly, that the problems of the world will not be solved all at once but will take years of patient and unrelenting effort. Mrs. Roosevelt spoke of the trying efforts of negotiating with the Soviets on the Human Rights Commission, of the patience required and the necessity of keeping on trying to reach an agreement. Warren Austin once said, "It is better for aged diplomats to get ulcers than for young men to get shot."

Imperfect or not, the United Nations belongs to us, "we, the peoples," and we must study it and work for its improvement. The charter is up for revision in a couple of years. Perhaps some of the defects can be mended so the organization can serve us better. That some sort of world organization is today a "sheer necessity" is recognized by all thoughtful people. Should the United Nations fail, it might be too late to start over. As Eleanor Roosevelt also said, "The United Nations is our last and best hope for peace."

Nanna Mortensen.



## Progress In Dwight

Some months ago St. Peter's Ev. Lutheran Church of Dwight, Ill., celebrated a joyful occasion. The new addition (of seven Sunday School class rooms, a larger and better kitchen, and a new furnace) was dedicated to the service of the Lord.

It was our privilege to have Dr. Alfred Jensen here to dedicate the new building, and also have the former pastor, the Rev. J. C. Aaberg here, to take part in the service. The church was well filled and the congregation joined whole-heartedly in the singing of the hymns of praise: "Praise to the Lord, the Almighty" and "Beautiful Saviour."

Then our pastor, the Rev. Marvin Nygaard read from Matthew 13:1-9: The Parable of the Sower. The seed is sown, but only that which falls in good ground bears fruit. Pastor Jensen then read Luke 2:41-52: Jesus in the temple at the age of 12. The seed is nurtured in God's house. Our Sunday School Superintendent, Elmer Riber, then read John 21:15-17: Jesus to Simon Peter: "Lovest Thou Me?" Peter: "Lord, Thou knowest all things; Thou knowest that I love Thee." Jesus to Peter: "Feed my sheep." As we commit ourselves to Christ, we long to serve Him.

Finally, Pastor Aaberg read from 2nd Timothy 3:10-17: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: That the man of God, may be complete, furnished completely unto every good work." God supplies our every need. The dedication prayer was offered, and thanks given to God.

Then Dr. Jensen delivered his sermon, reminding us that though we rejoiced over the lovely new building, which had just been dedicated, we must always hold before us the knowledge that only as our church was a building of **living stones** would God be able to bless the service given in that place.

The little children had been accepted into "His" fold, through baptism and the covenant He there made with them. Then it becomes our responsibility to carry out His work, as servants of God—that they may be taught to love Him, and commit themselves to Him.

In the afternoon we again had a message from Dr. Jensen. He spoke of Paul's desire to turn all people to Christ, as manifested in Acts 12:22-29:

"We are God's house of living stones,  
Built for His habitation;  
He the baptismal grace us owns,  
Heirs of His wondrous salvation;  
Were we but **two** His name to tell,  
Yet, He would deign with us to dwell,  
With all His grace and His favor."

Pastor Aaberg spoke to us of the privilege that was ours in serving God as His stewards' not as His servants, in carrying the gospel of Christ to all people, especially to His little ones.

Our church does not place some in authority to

dictate to others, but as faithful stewards we must serve Him each according to his ability, he said.

We are fortunate to have several young men who can take their place in leading us in devotions. It is to be hoped that their example will be followed by others, for it is always an inspiration to have our young people take an active part.

Our fine new kitchen was put to use, as the many willing helpers served a fine dinner. Thanks were extended to the building committee and all who helped to make it a festive day. Thanks should also be extended to our own pastor and his wife as they enter so enthusiastically into all church activities. Our closing hymn at the morning service expressed our sincere desire:

"On my heart imprint Thine image  
Blessed Jesus, King of grace,  
That life's riches, cares, and pleasures,  
Have no pow'r Thee to efface;  
This the superscription be:  
Jesus, crucified for me,  
Is my life, my hope's foundation,  
And my glory and salvation."

One of my friends asked at the close of the day, "Why is this spirit not always with us?" Would it not always be there if "thanksgiving" filled our hearts? God grant that this may come to pass.

Mrs. Theodore Beyer.

## Dibelius Urges Churches To Work For Union Of Europe

Copenhagen, Denmark—(NLC)—Through ecumenical cooperation the churches of the world must create a world-wide public opinion condemning war, it was declared here by Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany.

The German church leader, who is presently visiting Denmark, told Danish clergymen and students that all Christians must now ask themselves the question: How can we prevent war?

The answer, he said, is that there is only one way: To teach the people of the world new ways of thinking.

He stressed that it was the task of the Christian churches to create a new atmosphere in the world, because "the politicians, poor devils, cannot do it, being watched by governments and prevented from saying anything that might hurt the governments or their party interests."

Claiming that the Church has great opportunities to work toward peace, Bishop Dibelius said the churches must work for a United Europe, but added, that "only a union which will also include Russia and Poland can prevent war."

He said it was God's will that not only individuals but also nations "fight down their egoism" and that "what seems an utopia today may be reality tomorrow." The Church of Jesus Christ would be very poor if it ceased striving for utopia, he added.



**The Director of Montana's All-Lutheran Food Appeal  
Tells How The Farmers Gave Tons Of**

## Wheat For The Hungry

by Ove R. Nielsen

Amber fields of wheat shimmered in the early autumn sun when a battered farm truck in Montana's Sheridan County bumped across a shallow ditch and halted a few rods into the stubble. The All-Lutheran Food Appeal was under way!

Droning steadily toward the truck, a combine separated brown kernels from golden straw and hustled them into the machine's grain hopper. Coming abreast of the driver, the combine operator disengaged his clutch, throttled down the motor, and said agreeably: "If you'll wait a few minutes, I'll make another round. Then the hopper will be full." A quarter of an hour later, 40 bushels of glistening kernels tumbled in the truck to help feed starving people in the Old City of Jerusalem.

In Pondera County, 300 miles west as the crow flies, an ELC pastor stood bare-headed beside a railroad car. An intermittent gust of wind swirled dust through the group of Lutherans assembled for the dedication as the pastor humbly announced: "have written a prayer for this occasion. In it I have tried to say what all of us feel. Let us bow our heads and thank God that we were privileged to give of our wheat." They had not wasted their privilege. The members of his parish had given abundantly of the fruit of their fields. The large grain car contained 1815 precious bushels. That would provide nutritious meals for hundreds of famished families in the lacerated Jordan area.

It was this kind of Christian concern for the welfare of their fellowmen that prompted Lutherans of Montana to respond tangibly when called upon by Lutheran World Relief to help supply food for the hungry. These people have known deprivation. Long and sustained years of drought in the 1930's stripped many of them of their material possessions. In later years they have been blessed with relative prosperity and have often given liberally from the mellow depths of gratitude.

Individual counties became natural geographical units for the organized ingathering. Wherever there was Lutheran membership, and wheat to be harvested, a county chairman was elected to direct the appeal. All worked together in the County organization when several synods were represented. Finally, dozens of volunteer trucks visited farmers and ranchers for their gifts of wheat. Donors had learned in advance of the needs abroad from informative articles in their church periodicals and through the secular press. A half-dozen radio stations across the state gave free time so that the story might be told. Best of all, neighbors talked to neighbors from Glendive to Columbus and from Plentywood to Kalispell.

Sometimes vast distances deterred quick and effective organization. In Blaine County, a resourceful pastor of the Lutheran Church Missouri Synod solved this problem by gaining recourse to an aeroplane and flying from one scattered community to the next. Two ELC congregations in a far corner of that county, which have a combined baptized membership of 225 persons, gave more than 1500 bushels. Similar giving was reported from small parishes in other counties.

However, even as the mighty Missouri swells perceptibly in its jagged course from Three Forks to Culbertson by absorbing the waters of the Teton, Sun, and Marias rivers but is fed the greater part by the hundreds of little streams known only to those who watch their modest flow, so it was the smaller gifts of wheat from 3,000 families across the state which swelled the final total.

Occasionally there were people whose minds could visualize the pangs of hunger in India or Korea, but whose hearts were slow to turn. A parish pastor was in a grain elevator during the food appeal when a man came in and scolded him sharply for encouraging a program to feed people who might conceivably in time become our enemies. The pastor talked to him convincingly about the words of our Master in Matthew 25. Soon the man asked "When is someone coming to my farm after wheat?"

In an irrigated valley along the Yellowstone, seven farm renters had not planned to give generously until their landlord passed the word that his gift of wheat would equal their combined contributions. That did it! His gift became one of the largest in that county.

Few affirmations of faith in the program could excel the incident experienced by the pastor who visited an old lady in a hospital who had suffered a fractured hip. Before the accident, she had made her gift to the All-Lutheran Food Appeal. Prior to his arrival at the hospital the pastor had learned that the carload of wheat given by the people of his community would be sent to the Old City of Jerusalem. He was anxious to relate this information to his patient and inquired of her: "Where do you think the carload of wheat will be going?" Without a moment's hesitation, the old lady declared: "It is going to Jerusalem. I have asked God to send it there. Those people are so hungry!"

The president of a flour milling company, who had followed the progress of the food appeal as reported in a daily newspaper, asked a pastor: "How do you account for the fact that your people are willing to give wheat to people in such far-away places as India and Jordan?" The pastor replied: "They do it in gratitude to Him who gave the full measure of His sacrifice."



## God's Word Is Free

By Aage Moller

Continued

God's Word is free from Satan who seemingly has taken possession of it for the purpose of emulating Christ's plan for a realm of joy, peace, and rightness. An allegorical description of this is given in Thomas Costain's book, **The Silver Chalice**. The cup used at the last Supper was kept and guarded by the Christians as a sacred symbol of the new brotherhood, created and maintained by God through the Word and the Spirit, but the Jewish zealots, enemies of the church, robbed it and the Christians were utterly dejected. Luke consoled them by saying that God will preserve the Cup even when it is in the hands of the foes. Among them it will be used as a provocative goad bringing them to a stage of unbearable fear. He predicted that the Cup will be evanescent during a long Christian era but it will be preserved and placed on the mantle in God's chosen hour. The congregation of faith-love obedience will emerge.

It is natural that people, who visualize "a better place to live in," a commonwealth conducted by a small group of university intellectuals, a regime in which only God's holy and selected men take the lead, a new brave atomic world, void of pain and birth pangs, will try to approbate the Word and the Spirit, and the most effective way of doing is that of draining away whatever faith there is left in the hearts of men.

Seemingly the Word is but a supplement to powers, ideologies and majority vote organizations, and seemingly it cannot act as a source power restoring man to a realm of ultimate goodness, but Christ, the Word, always eludes the captors and is upheld by God.

God's Word is free from the innate desire of fallen man to be ruler, to be God, to be the winner, to own and dictate. That appears to be an overstatement, for it is amazing how man can adorn this desire with moral standards, estheticism and piety. In order to use the Word in behalf of his desire he must canonize an assertion that the Word is attached to paper. It is written. What is written can be interpreted and interpretations can be used by rulers. It is possible to erect religious and political powers, which must end in opposition to God, on the basis of interpretations. Meanwhile the Word which is creative is kept intact. While we use a photograph as a substitute for a tree, the creative force brings forth a new tree.

It is absurd to say it, yet it must be said, that the Word is free from the very essence of my being, my own self. I am an individual, it means that there is within me a unit which collective society does not break down, even when violent pressure and subtle psychology is applied. I am a person with capacity for self preservation. The more I try to adjust myself to collectivism the more obstinate does the self become. It is alert like a deer in the forest when the heralds of temporal peace regimes blow their horn.

Is it fiction to say that my individualism is one, my neighbor's is another and that there is nothing more common. The Christian era has promulgated the dignity of the individuals so much that personal self-exertion has become the nature of man. It is so

tenacious that the more we collectivize the less brotherhood there is.

The one thing needful on my part is that this mountain within me be removed. It is not an individualism of eternal joy and goodwill for it consists of both Cain and Abel (to use Steinbeck's terms). There is within the hardened self a conflict which can end only in extermination. I must lose myself. I must be buried with one who can see to it that the duality is left in the grave and a one-person is raised up, one who at all times and to all life can give himself away.

I have in my selfconcentration used my strength in efforts to bind God's Word, but it went away, for it is free. It is like a child who silently withdraws from the person who will enslave him to his brutal ego.

Yet the Word will never forsake me and my own stony self is his workshop. He is bent of making it possible for me to lose myself in a collectivism of truth and love nature, in which the one person responds fully to the very life tone of the other person.

### LWA Appeal Raises \$2,791,330

Atlantic City, N. J. — (NLC) — Lutheran World Action, the annual financial appeal conducted by the National Lutheran Council for emergency activities at home and abroad, raised more than 107 per cent of its 1953 goal of \$2,600,000 with total receipts of \$2,791,330.

Announcement of the successful completion of the 13th special campaign was made at the cooperative agency's 36th annual meeting here by Dr. Paul C. Empie, executive director of the Council.

All eight of the church bodies participating in the Council reached or surpassed their quotas, Dr. Empie reported. **On a percentage basis, the American Evangelical Lutheran Church topped the contributors with \$15.280 or 116.15 per cent of its quota.**

The United Lutheran Church in America, which, as the largest of the bodies, had the task of raising nearly half of last year's goal, exceeded its quota with contributions of \$1,371,920 or 112.49 per cent, the second highest percentage.

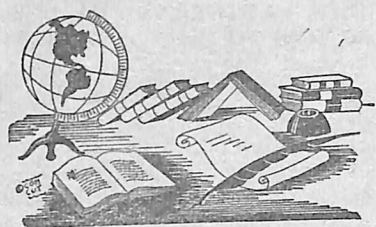
The United Evangelical Lutheran Church raised \$31,696 or 112.01 per cent; the Lutheran Free Church, \$39,484 or 102.84 per cent; the Augustana Lutheran Church, \$299,710 or 100.98 per cent; the Evangelical Lutheran Church, \$533,146 or 100.44 per cent; the Suomi Synod, \$20,270 or 100.26 per cent; and the American Lutheran Church, 100 per cent. Miscellaneous gifts amounted to \$27,102.

During the past 13 years, according to Dr. Empie, the Council's Lutheran World Action appeals have raised nearly \$37 million among the 10,000 local congregations affiliated with its member church groups.

All the funds have been used for emergency activities at home and abroad, the major share to provide spiritual and physical relief in war-ravaged countries throughout the world.

**In addition, he said, more than \$30 million in food, clothing, medicines and other supplies have been shipped overseas by Lutheran World Relief, the material aid agency of the Council. The goods have been distributed to the needy in 26 countries and areas.**





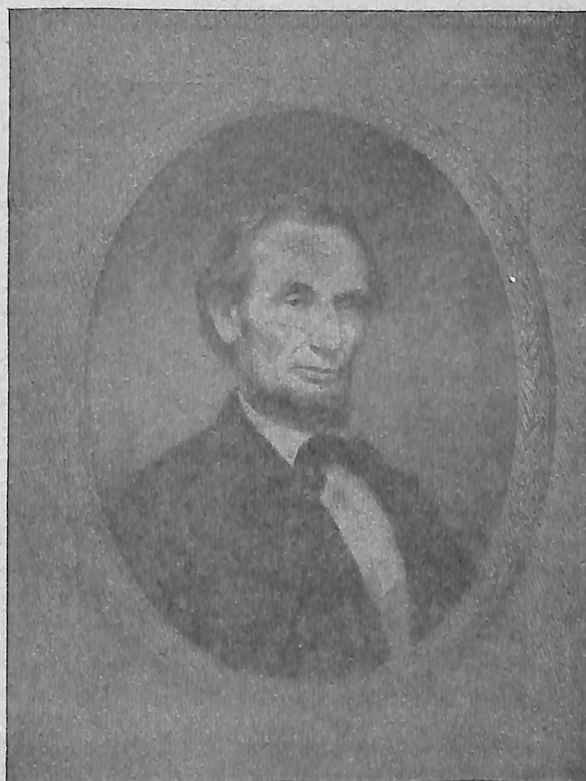
## OPINION AND COMMENT

**ANNOUNCEMENT WAS MADE** in the last issue of LUTHERAN TIDINGS that this year's Pastor's Institute will be held April 27-29. In view of the uncertainty of the future of our Seminary and the possibility that future Institutes might be in doubt, it is urgent that all our pastors seriously consider attending this one. Church Councils and Boards ought to give some thought to sending their pastor. No pastor will be affronted by the suggestion of his Council that it would do him good to attend an Institute of this kind! Dr. Pelikan and Dr. Roth, principal speakers, should provide a variety wide enough for everyone's interests. Our own faculty will share their knowledge of special fields. The feeling of brotherhood among clergy is always deepened at these meetings. And this year, a special opportunity for discussing the important questions confronting the Synod will be most welcome. (We believe room should be made on the schedule for such a discussion. Lay people are continuously voicing the opinion at conventions that this or that problem "is a problem for ministers. Can't they settle that at Pastor's Institute?") The pastors living on the coasts face the special problem of transportation not shared by midwest ministers. Travel pools have been suggested before and we hope some day a workable plan can be put into effect. In the meantime, Church Councils should offer their pastors the time necessary, and if possible the rail fare.

**SOME PEOPLE HAVE NEVER** discovered one of the best ways of making new friends, and that is to read biographies and autobiographies. We may not be able to make friends with the neighbors — maybe they aren't worth the trouble. But spending a couple of evenings reading the life of, for example, Lincoln Steffens, or Tom Jefferson, is one of the most rewarding experiences a man or a family can have. You will be amazed to discover how human these book companions can be. The modern tendency for writers is to knock the halos from the heads of our heroes. But despite that tendency, great men emerge more inspirational and representative of the best things in life when we follow the development of their lives from beginning to end. What handicaps some of them had to overcome! Compared with ours, they loom insurmountable, and ours seem paltry. Beethoven was so deaf he never heard a note of his monumental 9th Symphony. Edison was so deaf he listened to the phonograph he invented by biting his teeth on the edge of the cabinet and getting the vibrations through the bones in his skull. What would imprisonment do to us? It didn't stop O. Henry, Sir Walter Raleigh, Richard Lovelace, John Bunyan, Oscar Wilde, Voltaire, or Cervantes, as we discover when we look into their lives. Have you ever run across the delightful description of Ralph Waldo Emerson and his son trying

to get a calf into the barn? They push and pull, tug and strain, but the calf is as stubborn as they. Along comes the Irish servant girl who giggles shyly, then puts a maternal finger into the calf's mouth and leads it easily into the stall. And while the anecdotes provide the fun, your own mind gives chase to a man's personality, trying to discover the elusive quality which made the man great where we are average. Biographies are stimulating and enjoyable.

**THE FIRST AWARD** of the Church Architectural Guild of America was bestowed recently upon a Lutheran, Dr. Luther D. Reed, president emeritus of the Seminary at Mt. Airy, Pa. Dr. Reed was honored for outstanding contributions toward the advancement of better church design. He is probably the best authority we have on liturgy and church art, and author of the book "Lutheran Liturgy." Congregations who contemplate building new churches these days in the face of high costs must overcome particularly pressing difficulties when design and architecture is considered. Our synod's Trinity Church in Chicago is noted for being one of the best examples in all Chicago of certain Gothic techniques. However, the cost of building in the size and style so popular years ago is prohibitive, and building committees must find new styles, more utilitarian in the modern sense, and still suggestive of the worship-purpose of a church building, and liturgical. Dr. Reed is a quite liberal conservative in his suggestions, and the Guild recognized his influencing in presenting the first Conover Award on the 80 year old clergyman. The Guild also awarded two first prizes to Lutheran churches erected in modern style. In a future issue we plan to devote a lengthy article to discussing church architecture.



**Abraham Lincoln, born Feb. 12**

"My great concern is not whether you have failed, but whether you are content with your failure."



## "The Light From the North"

The present Friendship Meeting in Newark should turn out to be a great attraction, with Dr. Alfred Jensen and Dr. Johannes Knudsen and the neighboring churches invited to participate.

Pastor Kirkegaard-Jensen brought the idea with him from Denmark five years ago and interested Pastors Einar Andersen and Verner Hansen in it. This is to be the 7th meeting in our circle. The first year each of the three churches (Perth Amboy, Newark and Brooklyn) sent invitations with about four months between the meetings, and all of them were well attended. Local ministers and talents were used and a deep sense of fellowship was enjoyed. The following year invitations were repeated by Perth Amboy, and Newark in March, 1951. The last meeting was in Perth Amboy in January, 1952, when more than 200 guests crowded the dining hall. At the morning services there was more room, for the guests divided to attend a Danish or an English service. At these two meetings guest speakers were invited. Pastor Svend Jorgensen was invited to Newark, and Pastor Einar Farstrup to Perth Amboy. Newark has always been enthusiastic about "Venne-møder" but during the one-year vacancy after the pastor's leaving for military service none was held. Later, Pastor Carlo Petersen has worked, and waited for the right date when it would be possible to meet again in Newark.

The afternoons have offered many delightful musicales, with group singing, and with readings and solo singing, for example by an artist like Ellen Carstensen Reenberg. As many as possible of Grundtvig's hymns and other songs have been used, so that the memories of these fellowship meetings stand out with the joyful singing as did those of Denmark on which they are patterned. Why do they still have so much to offer us who live in the troubled world of today? **They contain and hold forth values from which a new and better world could be built!**

Grundtvig died in 1872 when he was 89 years young, and he still towers above all other men in the spiritual leadership of the Danish people. He himself never grew old; **it was when he was 80 years of age that he started the friendship meetings in Copenhagen.**

They have been held every year since. At the last occasion of his lifetime he opened the meeting by speaking from the text: "See, I die, but the Lord shall be with you." But he lived to prepare for another meeting the following year. He was still conducting the renowned Sunday Morning services in Vartov as usual on Sept. 1st and the next morning he was quietly called home. He was buried on the very day the Friendship Meeting was to have been held, in the presence of a vast assembly of people from all parts of Scandinavia. In the

first verse of one of his beloved hymns he says, in translation:

Most wonderful of all things is  
The Kingdom Jesus founded.  
Its glory, treasure, peace and bliss  
No tongue has fully sounded.

His ever active mind gave itself first and foremost to the enlightenment of the people through the spirit-inspired "living word." His wonderful hymns now re-echo not only in churches throughout Scandinavia but in many churches the world over. In them are crystalized the prophetic thinking and the eternal truth of his powerful personality. It is impossible to say in detail the exact extent of the influence exerted. But the surest sign of spring was a revival of the old Lutheran Christianity which had together with all other expressions of spiritual life been well-nigh lost during the age of rationalism. He knew that the spirit works only in freedom, and spiritual liberty was one of his chief aims. Christian principles made Grundtvig democratic to the very core, for only he who believes in God as our Father and in the brotherhood of man, is able to recognize kinship with his fellowmen, however poor and lonely they may be. He wrote: "and be we poor and lowly, yet are we sons of kings; and higher than the eagle; hope may spread out its wings."

His life and work have been taken up for study and edification in many parts of the world in our day. May this outline form new friends who will join in the Friendship Meetings, and who may not before have heard of them or their fascinating background.

E. T. Ø.

## In This Issue. . . . .

**W. Clayton Nielsen**, writing on Paging Youth is pastor in Withee, Wis., and president of the AEYF, the national youth organization of the Synod.

**Betty Westrom**, who wrote the fine article on the Rurban Fringe, is researcher in the Rural Church Program, Division of American Missions, of the National Lutheran Council. Her article was written under the direction of E. W. Mueller, Ass. Executive Secretary.

**Halvdan Knudsen**, author of "Going Back" has been pastor in Los Angeles. He is one of the well-known Knudsen family who have devoted so many years to service among us.

**James E. Rydberg**, who brings us "God Was Their Refuge" is Editor of the National Lutheran, and former secretary of the Dep't of Inter-Church Aid and Service to Refugees of the World Council of Churches in Geneva, Switzerland.

**Ove R. Nielsen**, is a member of the synod's Stewardship Committee and pastor of our parishes in the Dagmar, Montana, area.

"E. T. Ø." is Mrs. Ebba Østergaard, member of the Newark, N. J. congregation; she has been Ladies' Aid secretary there.

## AMERICAN LUTHERANS NAME 22 DELEGATES TO WCC ASSEMBLY

New York — (NLC) — The four Lutheran Churches in America that are members of the World Council of Churches will send 22 delegates to its second Assembly on the campus of Northwestern University at Evanston, Ill., August 15-31, 1954.

The United Lutheran Church in America will be represented by 12 delegates, the American Lutheran Church by five, the Augustana Lutheran Church by four, and the American Evangelical Lutheran Church by one. They will also have a similar number of accredited visitors.

The total delegation will consist of 14 members of the clergy and eight representatives of the laity, including two women from the ULCA.

The clergy group is comprised of three presidents of church bodies, a past president of a church body, four synod or district presidents, a university president, an intersynodical executive, a theological professor, and three pastors serving congregations, one of them from Canada.

The lay group is comprised of two college presidents, two other college officials, a welfare agency executive, an attorney, a housewife, and a representative of a younger church in East Africa.

In the latter case, the Augustana Lutheran Church assigned one of its seats at the Assembly to Solomon Eliufoo, treasurer of the Lutheran Church of Northern Tanganyika, a field administered by the National Lutheran Council's Commission on Younger Churches and Orphaned Missions. Mr. Eliufoo is now studying at Bethany College in Lindsborg, Kansas.

**Delegate from the American Evangelical Lutheran Church is Pastor Holger O. Nielsen, vice president and secretary of the Church, and pastor of Bethlehem Lutheran Church, Cedar Falls, Iowa.**

## ONE-THIRD OF FINLAND'S THEOLOGY STUDENTS ARE WOMEN

Helsinki, Finland — (NLC) — An increasing shortage of pastors in Finland's Lutheran Church is paralleled by an increasing desire among women to study theology, according to the Church's information service.

It reported that almost a hundred of the country's Lutheran parishes are vacant or served by temporary pastors while one-third of the students at the two theological faculties are women, who are studying to become religion teachers in public schools.

Of the 1,487 pastors presently serving in the Church of Finland, less than a thousand are in local parishes. The rest, according to the report, work for church organizations, schools or as army chaplains.



## Grand View College And Our Youth

### We Finish One And Start Two

If you were to step into the Main building or into either of the dorms today, you would probably wonder what had become of the students at G. V. C. We have just finished a round of tough examinations, and many of us have taken advantage of the mid-semester lull, by making tracks for home. From what we hear, all of the tests were hard, and we are all certain of our fate. To hear us tell it, we all expect to either fail in our subjects or to pass by the skin of our teeth!!! Some of our sophomore friends tell us that is the natural reaction, and that believe it or not, we will probably pass with rather creditable grades. (Deep down in our hearts, we believe it ourselves, for we feel that we have learned much from our teachers and our books). This college experience, while it may at times be frightening, is really rather wonderful, too. Of the things not gleaned from books, we might mention the experience of living together and sharing together, and the happiest of us have discovered that it is pretty much a matter of give and take.

With the finals over, we are beginning to look forward to Semester Two. Of course, there will be new students, so we will make new contacts and gain new friends. There are a few students who are leaving, some to go into the service, some have finished their two-year course, and a couple are leaving school to seek employment. So it goes. We will miss them all.

The February Calendar is rather crowded with various activities, but so far, the basketball games take precedence over other forms of activity. In the midst of our games comes a Valentine Dance (Feb. 13), and an event that we are all looking forward to is the State Tournament at Webster City, on Feb. 23-27. Those in the "know" tell us that we just cannot afford to miss that. Whether we play on into the 27th depends on how our winning streak is. Wouldn't it be wonderful if ----- well, here's certainly hoping. You Know What!!!

We have had some very worthwhile convocation speakers just lately. The Iowa Future Teachers Association group had charge of the January 14 convocation, and presented Dr. Hohl of the Des Moines Public Schools. Then on January 21, we were honored to have as our speaker, Rabbi I. Weingart who is rabbi of the largest synagogue in

Iowa, Tifereth Israel Community Synagogue, Des Moines.

It's my job to remind you of a certain important date; no, two of them. Write them down on your calendar, fasten them in your mind, or tie a string around your finger, but above all, don't forget them! May 15 and 16 Studentenfest, Homecoming or whatever you call it. Chart your course in our direction and come. Remember there isn't anyone as important to G. V. C. at Studentenfest as YOU, and I DO mean YOU!

So long until next L. T. makes its appearance.

R. F.

### OUR CHURCH

**Pastor Holger M. Andersen**, who has served the Wilbur congregation in Washington since 1947 has submitted his resignation. He plans to leave Wilbur early in the summer for Seattle where he will attend the University of Washington graduate school.

**Pastor Ronald Jespersen** has resigned his pastorate in Newell, Iowa, to accept a call from our church in Dannevang, Texas.

**Dr. Jens Kjaer** last week was scheduled to lecture at Seattle University on Northern Europe, with special attention to political Denmark. The Seattle congregation, which Dr. Kjaer serves, is planning to break ground and build its new church during the coming year.

The new congregation in the **Cedarloo, Iowa**, (Cedar Falls-Waterloo) area has now been formally organized in ceremonies in which Pastors **Holger Nielsen, C. A. Stub, and Alfred Sorensen** participated. The name of the congregation is St. Paul Evangelical Lutheran Church. Adult baptism, confirmation and communion also took place, and Pastor Sorensen tape recorded the festivities. This is the first congregation to be organized under the American Evangelical Lutheran Church. **Mr. Aksel Holst** is president.

**Pastor George Mellby** was installed in St. John's Church in Ringsted, Iowa, on January 10.

**Pastor Harold Petersen**, of Askov, Minnesota, has been granted a salary increase of \$300 annually.

**Pastor Aage Moller** of Solvang, Calif., will be guest speaker at the Winter Meeting in Junction City, Oregon, Feb. 7. **The Ribers** were in Junction City on the 31st of January and are touring the West Coast during the coming months.

St. Ansgar's Lutheran Church of **Salinas, Calif.**, recently lost three faithful members, Mrs. Carl Brun (Dec. 6), Mr. John Haver (Dec. 7) and Mr. Harold Jonassen (Nov. 25).

Our church in **Junction City, Oregon**, has recently changed its name from the Danish Church to Faith Evangelical Lutheran Church. A former pastor of this church, **C. S. Hasle**, has filed for Justice of the Peace in Junction City. He was pastor there 1919-1922 and again in 1944 until his retirement in 1953. The present pastor, **Harold E. Olsen**, has this year been granted a budget allowance of \$360 annually for automobile expenses.

### Santal Mission

#### Contributions January, 1954

##### For the General Budget:

Mrs. B. M. Stockholm, Portland, Maine -----	\$ 5.00
St. Stephen's Ladies' Aid, Chicago, Ill. -----	20.00
Bethlehem Congregation, Cedar Falls, Iowa -----	33.00
Immanuel's L. Aid, Troy, N. Y. -----	50.00
Fredsville Congregation, Cedar Falls, Iowa -----	82.35
Gardner Danish Ladies' Aid -----	10.00
St. John's Danish L. Aid, Seattle -----	25.00
Andrew Henriksen, Askov, Minn. -----	100.00
Bethlehem Lutheran Sunday School, Davey, Neb. -----	10.00
Immanuel's Sunday School, Kimballton, Iowa -----	25.00
Bethlehem Sunday School, Brush, Colo. -----	10.00
Hope Lutheran Sunday School, Ruthton, Minn. -----	70.05
Mrs. White, Ludington, Mich. -----	25.00
Rev. John Christensen, Ludington, Mich. -----	25.00
Bethlehem Lutheran Sunday School, Askov, Minn. -----	45.29
St. Peter's Congregation, Minneapolis, Minn. -----	110.60
Granly Sunday School, Lucedale, Miss. -----	10.00
First Lutheran Congregation, Montcalm Co., Mich. -----	22.00
Rev. Chr. Stockholms, Portland, Maine -----	25.00
Iowa Bridge Co., Kramme and Hartvig Jensens, Des Moines -----	100.00
Kirsten Poulsen, Chula Vista, Calif. -----	25.00
C. W. Bidstrups, Des Moines, Ia. -----	6.00
Immanuel's Sunday School, Lake Norden, S. D. -----	12.00
Miss Sandra Lehman, Waterloo, Iowa -----	1.00
First Lutheran Sunday School, Alden, Minn. -----	38.44
Rev. A. E. Frosts, Salinas, Calif. -----	5.00
Nazareth Sunday School, Withee, Wis. -----	20.00
Trinity Congregation, Chicago, Ill. -----	25.33
Bethlehem Congregation, Cedar Falls, Iowa -----	51.00
St. Ansgar's Congregation, Parlier, Calif. -----	25.00
Bone Lake Congregation, Luck, Wis. -----	8.94



Pioneer Congregation, White, S. D. -----	12.25
Junction City Congregation, Junction City, Ore. -----	20.00
Pioneer Congregation, Lake Norden, S. D. -----	8.75
Bethlehem Congregation, Cedar Falls, Iowa -----	5.00
St. Ansgar's Congregation, Waterloo, Iowa -----	156.26
St. Paul's Ladies' Aid, Tacoma, Wash. -----	10.00
Our Savior's Ladies' Aid, Bridgeport, Conn. -----	25.00
Trinity Ladies' Aid, Chicago, Ill. -----	35.00
St. Ansgar's Ladies' Aid, Waterloo, Iowa -----	25.00
Bethania Ladies' Aid, Racine, Wis. -----	10.00
St. John's Ladies' Aid, Exira, Iowa -----	10.00
St. Ansgar's Sunday School, Waterloo, Iowa -----	25.00
Bethania Congregation, Racine, Wis. -----	13.00
Pastor Heide -----	5.00
Bethania Guild, Racine, Wis. -----	25.00
Danish Lutheran Sunday School, Denmark, Kans. -----	101.43
Bethany and St. Ansgar's Sunday School, Lindsay, Neb. -----	60.00
Our Savior's Congregation, Hartford, Conn. -----	35.00

In memory of Mrs. J. Fred Petersen, Des Moines, Iowa, by the following from Des Moines: Sarah Jorgensen, Marinus Larsens, Caroline Jensen, Marie Jensen, Anna Svendsen, Hannah Larsen, Kristine Kyhl, Johanne Petersen, Belle Knisely, Claus Taastrup, Carrie Hofer, Katrine Nielsen, C. H. Rasmussen, Søren Andersen, Am-

mentorp, Berg Sr., Flodeen, Hans Clausen, Olga Boesen, Else Petersen, Agnes Jensen, Anna Rasmussen, Ann Eriksen, Martine Hassenfeldt, Minnie Mathisen, Alice Jensen, Jenny Geertsen, Dora Skov, Marie Knudsen, Christiansen, Gerda Damgaard, Dagny Petersen, Alise Silen- iecks, Antonija Kalnins, L. Fenger, Inez Bay, Hannah Lohman, Lund-Christiansen, Clara Robertsen, Elfrida Christensen, Christ. Sondergaard and Caroline Nielsen -- Mrs. Christine Marcussen, Kimballton, Iowa -----	17.00
Walter and Bothilde Holm- gaard, Thornton, Iowa ----	1.00
Harald and Esther Andersen, Fredsville, Iowa -----	1.00
Mrs. H. Nordholm, Søren Hansens, Des Moines, Iowa Hans Farstrups, Exira, Iowa Ernest Madsens, Tyler, Minn.	5.50 1.00 1.00
In memory of Mrs. Molly Mad- sen, Tyler, Minn., Jens Lunds	1.00
In memory of Chr. Kalsgaard Nielsen, Tyler, Minn., Rasmus Hansens -----	5.00
In memory of Mrs. Andrew Beck, Ruthton, Minn., Hope Lutheran Ladies' Aid -----	3.00
In memory of departed friends, Rev. Holger Strandskovs ----	10.00
In memory of Edw. Petersen, Cordova, Neb., Mrs. Chr. Utoft, Tyler, Minn. -----	1.00
In memory of Mrs. Mary Han- sen by Robert Allens, Gowen, Mich. -----	5.00
In memory of Jens Peter Peter- sen, Luck, Wis., Friends, Minneapolis, Minn. -----	6.00
Mrs. Jens Nielsen, Luck, Wis.	5.00
In memory of Mrs. Fred Wes- ton, Enumclaw, Wash., Hope Lutheran Sunday School ---	10.00
In memory of Arthur Petghe	10.00
In memory of Fred Johnsen, Ringsted, Iowa, from Ring- sted Friends -----	10.00
In memory of Paul C. Paulsen, Dwight, Ill., by Carl J. Han- sens, Albert Petersens, Geo. A. Smiths and Clarence H. Smiths -----	10.00
In memory of Mrs. Agerskov- Petersen, Danevang, Texas, by Mr. and Mrs. Axel Brus, Solvang, Calif. -----	5.00
In memory of Mrs. John Beh- rens, Cedar Falls, Iowa, by Vernon Johnsens, A. E. Freder- icksens and Lester Haur- ums -----	5.00

**This and the following sums  
are for the Ribers' work:**

In memory of Mrs. Chr. Jen- sen, Nysted, Neb., Mr. and Mrs. Viggo Skov and Mr. and Mrs. Carl Skov, Des Moines, Iowa -----	5.00
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In memory of Paul C. Paulsen, Dwight, Ill., Mr. and Mrs. Jens Spandet -----	10.00
Clarence Petersen family, Chicago, and Vic. Sonder- gaards -----	10.00
Lilly Berentsen, Chicago, Ill.	5.00
In memory of Charles Potholm, Hartford, Conn., Mrs. Wm. Petersen -----	25.00
In memory of Hans Bladt, Blair, Neb., by Mrs. Rasmus Han- sen, Mrs. Signe Bonnesen, and Hans and Agnes Nielsen, Kimballton, Iowa -----	3.00
Marquette Danish Ladies' Aid, Marquette, Neb. -----	13.25
St. John's Sunday School, Ringsted, Iowa -----	25.00
Juhl Sunday School, Marlette, Mich. -----	10.00
<b>For Children's Support:</b>	
Nain Lutheran Sunday School, Newell, Iowa -----	50.20
Mrs. Catherine Potholm, Hart- ford, Conn. -----	5.00
Juhl Germania Mission Group, Marlette, Mich. -----	25.00
Trinity Congregation, Wilbur, Wash. -----	36.00
Dannevang Congregation ----	67.75
A Friend, South Dakota -----	18.65
Central Lutheran Sunday School, Muskegon, Mich. ---	15.00
Santal Friends, Ludington, Mich. -----	20.00
Juhl Community Congregation, Marlette, Mich. -----	59.00
St. Peter's Congregation, De- troit, Mich. -----	46.30

Total for January ----- \$2,193.34

Acknowledged with sincere thanks.

**Dagmar Miller.**

1517 Guthrie Ave., Des Moines, Iowa

(In the listing of Santal Mission re-  
ceipts for December, a contribution of  
\$7.00 from Johanne Petersen was mis-  
takenly credited to the Omaha congre-  
gation. . . . The Editor)

**NORTHWEST DANISH  
OLD PEOPLE'S HOME**

**For Oregon and Washington**

**After nine years service will  
the position as caretaker and/or  
manager be open March 1, 1954.**

**A Danish couple, not much past  
50 years, and without small chil-  
dren will be preferred. There are  
42-45 old people to serve. We  
have nurses and help.**

**Write about expected salary,  
and information to:**

**I. JENSEN, 1849 King St.,  
Seattle 44, Washington**

**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.**

**February 5, 1954**

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

Name \_\_\_\_\_

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

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