

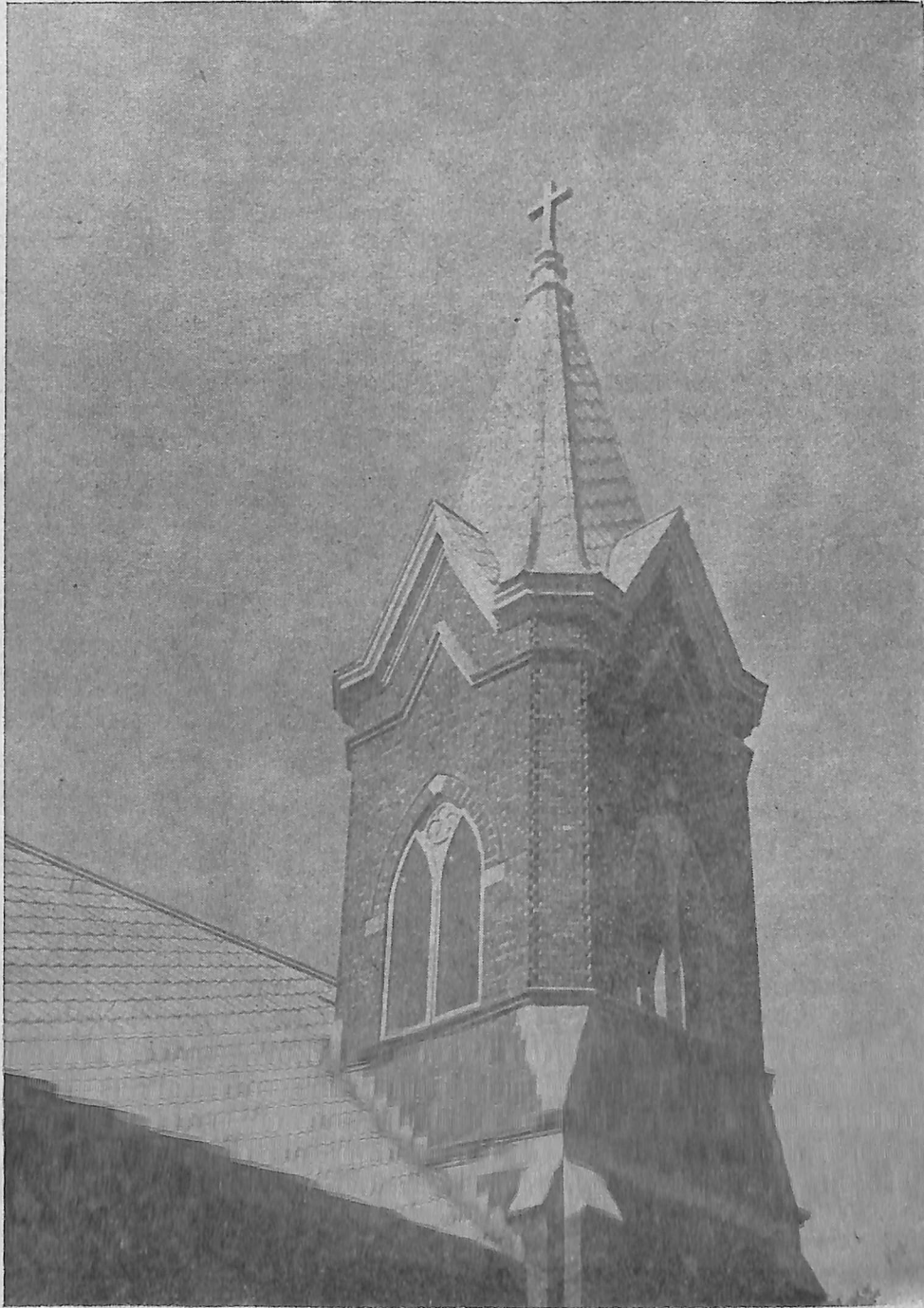
Lutheran Tidings

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No. 15



Let Thy Blessings Rest Upon Us

Let Thy blessing rest upon this church, O Lord,
Out from the by-roads, out of our care-filled days
We come, an earnest throng, to hear Thy word.
To offer Thee our sincere, heartfelt praise.
We come to seek Thy steadfast guiding power,
We come to lay our burdens at Thy feet;
We seek the calming quiet of this hour

Away from the clamoring throng, the crowded street.
Let Thy blessing rest upon this church, we pray,
Upon a people in their vital need;
Be Thou our helper, be our guide and stay,
And be our wine, the bread on which we feed.
Lord God, for every church in every land,
We crave a blessing from Thy mighty hand.

—Grace Noll Crowell.

The Church Depends On Us To Share What We Have, Whether Much Or Little

Our Talents

by Dr. J. C. Kjaer

In the Parable of the Talents, Matthew 25:14-30, Jesus tells us of three bond servants to whom their master entrusted his property before he went away on a journey. He gave to each bond servant "according to his ability." One received five talents, another two talents, and a third but one talent.

A talent was a large sum, the equivalent of about 12,000 denarii. Since the daily wage of a farm laborer was one denarius, even one talent was more than any ordinary worker could hope to own.

The five-talent servant and the two-talent servant went to work at once and invested their master's money. Like most business men, they had to venture, to take risks. But they knew their master would rather have them venture and perhaps suffer some loss than have them bury their talents and let opportunities pass by.

So they risked their master's property and worked hard. They doubled their investment, and the master was pleased when he discovered the results. They had lived up to his expectations and had done their best. He had expected the five-talent man to use the opportunities open to such men; but, while he did not expect the five-talent man to do less than he did, the master was satisfied with the work of the two-talent man also. Like the workers in the vineyard, hired at different hours of the day, these two faithful servants received identical rewards, for the master said to both: "Well done, you good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master."

The one-talent servant must have possessed some ability, or the master would not have given him 12,000 denarii to work with. But he was lethargic and too cautious. He was not the kind of person who crosses an ocean to gain a better living, nor was he the man who permits great opportunities to interfere with his afternoon nap. Furthermore, he was timid, was afraid of venturing. His greatest shortcoming was lack of imagination and of moral courage. He was a forerunner of our friend, Casper Milquetoast.

He buried his talent. He did not realize that his master expected him to use it to the best of his ability. After all, he may have reasoned, who knows what real estate or the market of commodities will do?

Yet, the life of the world and of the Church depends on the work of one-talent men. Few can write like a Shakespeare, play like a Beethoven, or build like a Michelangelo, for not many are five-talented.

But who would read Shakespeare if there were no printers and bookbinders? The conductor of a symphony orchestra may be the greatest of all conductors, yet his success depends on the performance of every man in the orchestra, be he the first violinist or the fellow who hits the bass drum but once during the whole performance. The five-talent architect of

a great cathedral is at the mercy of the one-talent men who dig the foundation and pour the concrete. Without their conscientious efforts, the whole structure may crash.

God does not expect the impossible from anyone, but he requires each man to use the talents entrusted to him—or lose them.

Had the one-talent man gone to work and done his best, he too would have entered into the joy of his master. But he did nothing. For this reason he was ejected from the company of his more industrial and faithful colleagues.

In his loneliness and impotent rage the parting words of his master kept haunting him: "Take the talent from him, and give it to him who has the ten talents. For to every one who has, will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth."

(From the Seattle CHURCH MESSENGER)

Lutheran Facts

Here are a few Lutheran "firsts" that are possibly unknown to many of our readers:

The first clergyman ordained in America was a Lutheran.

The first Protestant pastor buried on American soil was a Danish Lutheran.

The first Protestant missionary to the Indians was a Lutheran.

The first book translated for the Indians was Luther's small catechism.

The first American flag was unfurled by a Lutheran general.

The first American naval flag was made by a group of Lutheran women.

The first Protestant hospital in America was built by Lutherans.

The first president of the Congress of the United States was a Lutheran—

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A Voice From the West Coast Considers The Perplexing Seminary Question And Asks

Can The Preacher Settle It?

In a note urging attendance at the Pastor's Institute in Des Moines (a matter in which I heartily concur) the editor of L. T. points out the importance of a thorough discussion of the future status of our seminary. In this also we can easily agree, though we should perhaps soon come to an end with talk and proceed to action. I disagree, however, when it is estimated—as it also seems to have been at the recent Open Meeting of the G. V. Seminary Board—that the Pastor's Institute will be threatened should it be decided to affiliate our seminary with that of some other synod. As I understand it, there are no plans on foot to discontinue Grand View College. If our seminary is moved we would presumably still be welcome to have Pastor's Institute, and other meetings, in Des Moines as often as we desire. This is no problem as I see it.

There is another matter however, which should be considered a bit more, and as seriously as we can. The editor, in a parenthetical remark in the same article, calls attention to what he evidently considers a rather prevalent attitude on the part of the laymen of our Church. Says he: "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?"

If this attitude is general on the part of our lay people we have come to a state of affairs which is alarming. I have always felt that we were one of the few synods where lay people had a real voice in the solution of problems. If Pastors' Institute has created a sort of "rump convention" at which matters of extreme importance can be ironed out by the pastors, and their findings diplomatically nursed through a convention to give them legal standing, then P. I. has done us a disservice. Personally I do not feel this to be the case. P. I. has served our men well. Let us not think otherwise. Naturally, the pastors talk about the problems before us—wouldn't it be odd if they did not?—but they have no legislative power beyond that given by our synodical constitution and exercised at the annual convention. Let us not permit them to become a "pressure group!" The matter that is of real concern is whether or not laymen really are disposed to let the pastors decide the matters of vital importance to our synod, in this instance the problem of our seminary and its future.

If this question does not bring laymen to their feet at the next convention I don't know what will. Certainly they are the first to feel the effects of, and be critical of, the kind of seminary training given our



Pastor Ejnar Farstrup

future ministers. If he, the minister, is not spiritually sensitive and alert, and able to discern the difference between the truth of the Gospel and the inventions of men, the congregation suffers and degenerates into another organizational structure, or skeleton, with which most communities are already overburdened. If he is trained to do pastoral work according to patterns that are foreign to our people they become strangers in their own church home. If he is not able to do youth work and give educational guidance the local congregation will not win the younger generation for the Kingdom. If he is a total stranger to the needs of the sick and the aged these people will be "left by the wayside." If he is not aware of and able to analyze community needs he will

not be able either to preach or teach effectively.

The above are just a few indications of why the matter of what kind of seminary training we offer is of utmost importance to the Church as a whole. Many others could be mentioned.

From my experience and acquaintance with the laymen of our synod I would not say that they are disinterested, though some of them may be. When they do not speak up at conventions it is probably either because we pastors occupy the floor a great deal of the time or because nothing definite has been set before them early enough before convention to give the congregations time to weigh and consider the various possibilities. Ordinarily the six weeks required for advance publication is sufficient. In this instance, **in re** the seminary, longer time should probably be given.

If the above is true it becomes imperative that the Board of Directors of Grand View College and Seminary set their definite proposals before us as soon as possible. It is my understanding that two committees are at work. The one is to consider the possibility of affiliating with another seminary; the other to study what the future will demand if we are to retain our own seminary. It is evident that such proposals will involve a great deal of prior study and consideration and that they should be delegated. Would it not be wise of these committees to undertake these studies and to issue their report in consultation with our synodical Board of Ministerial Admission, Ordination and Jurisdiction, which according to its rules have to pass on the qualifications for the ministry, of all future pastors?

Let us now have the findings of the committees in L. T. at an early date* and let us not become involved

*Editor's Note: The committees referred to completed their work last fall and reported to the Board, which submitted a lengthy article to these pages in the December 5 issue.

Catholic Editor Protests Ban On "Martin Luther" Film

Action of the Board of Censors of the Province of Quebec in refusing a license for the "Martin Luther" film was a "political decision," motivated by the idea of "paternalistic protection," Murray Ballantyne, literary editor of the Roman Catholic paper, "The Ensign," a teacher at Montreal's Loyal College, historian and writer, declared as the controversy over the ban spread across North America.

Mr. Ballantyne's denunciation of the censors' action came during a public panel discussion of the "Martin Luther" film held at the Catholic Champion Book Shop Library in Montreal last week. Participating in the program were two Anglican clergymen, a Jesuit priest and Mr. Ballantyne, as a Roman Catholic layman.

The film "Martin Luther," was produced in West Germany by Louis de Rochemont and Associates, and was financed by the Lutheran churches of America. De Rochemont is known internationally as a film journalist, who originated "The March of Time."

The decision of the censor board was "probably motivated by the desire to avoid scandal," Mr. Ballantyne said, "but the opposite happened."

"The action of the board has reverberated across the continent and every pulpit in Toronto last Sunday probably echoed with the 'blasts' on the ban," Mr. Ballantyne said. "This decision was a civil action. I personally do not approve of the government controlling my thoughts."

"The great menace of our time," he continued "is not any controversial film, upon which every individual could pass judgment, but the spread of authori-

in a tug-of-war between two committees, each trying to sell an idea. Their task is to study and make proposals. It is our task to decide! The questions before us are, as I see them, the following:

1. What will serve the Lord of the Church, and the mission and life of our congregations best in the light of our present and anticipated community conditions?

2. What will best serve to develop, not only Pastors, but future theological teachers and educational leaders?

3. How can we best make our contribution to the Church at large in the America of today without selling our birthright?

4. What are we willing to pay in terms of dollars and cents to provide an adequate seminary program?

I do not believe the pastors can or should be allowed to decide such questions on their own. Nor do I think they want to! Let us get away from this division into pastors and laymen—we are all priests (or laymen) in the eyes of our Lord. We are His children, with equal opportunity and privilege to serve Him according to the varying gifts with which we have been endowed.

tarian government and the loss of personal liberties."

"The film producers will have a profitable heyday and the rest of the country a bad impression as long as Quebec continues its present censorship policy."

The decision of the board in refusing a license will be appealed, and, in one way or another, the film will be shown in Canada, Henry Endress, an associate producer of the film and executive secretary of Lutheran Church Productions, declared in New York City. "Martin Luther" was listed among the ten best films of 1953 by the National Board of Review of Motion Pictures, the New York Times, the Philadelphia Inquirer, and the Buffalo Courier-Express. Endress estimated that more than ten million persons have seen the film in the U. S. and other Canadian provinces.

Out of the panel discussion in Montreal came a suggestion that the Quebec Board of Censors be enlarged to include representatives of the Protestant and Jewish faiths. The proposal was made by the Rev. Canon Kenneth Naylor, rector of Trinity Memorial Anglican Church. More than 250 persons filled the library to hear the discussion.

In opening his remarks, Mr. Ballantyne said that it was important to remember that the action of the censors was a civil action and not the decision of any religious body.

"Censorship is desirable to ban obscenity, blasphemy and sedition," he said, "but when it tries to ban any ideas it just does not work." "The board has tried to stop argument by banning this film but what has, in fact, happened is that Roman Catholics and Protestants have been arguing ever since." Mr. Ballantyne is a convert from the Presbyterian Church.

Earlier in the controversy, Mr. Ballantyne, in two public statements to the Montreal Gazette, struck hard at the ban against the Luther film.

"As for the Board of Censors," he wrote, "they would do well to realize that neither the Protestants, nor the Jews, nor the Catholics of the Province are in need of paternalistic protection of their alleged sensitivities. If the members of any of these groups might feel wounded by a film, they have but to stay away from it." He suggested that the government, which appoints the censorship board, make it "more representative and more responsible."

In another statement he said: "It is not by championing intolerance that one can promote the cause of tolerance."

While he criticized the judgment of the Board of Censors in banning the film, Mr. Ballantyne said he did not imply that he, himself, approved of it. "On the contrary," he wrote after viewing "Martin Luther" he had found the film to be "inexact and unfair," from the Catholic viewpoint.

(ULC News Bureau)

God be in my head, and in my understanding
God be in my eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at my end, and at my departing.

—Old Sarum Primer (1558)

A Supplicating Church

by

Dr. Ernest D. Nielsen

THE evangelist Luke reports: "And it came to pass in these days, that he went out into the mountains to pray; and he continued all night in prayer to God" (6:12). Thus Jesus prepared Himself for the important task of selecting the twelve apostles by spending the entire night in prayer. The organization of His movement with a nucleus of twelve men was a matter of deep concern. By example He teaches us that there is a definite place and necessity for prayer in preparation of any forward move we hope to make in furthering the work of the church.

The type of prayer which is efficacious here, is that type of corporate prayer by which we seek to find what God wills that we shall do as a Church in the concrete situation which confronts us. Prayer takes on a sacrificial character as we commit ourselves to the performing of those tasks, which we now know, we cannot leave undone. The knowledge of what God wants us to do is not simply the reflection of our own subjective thoughts, but rather the outcome of the creative process of interaction between divine and human truth as we confront both in the experience of life. We are brought face to face with divine truth in the prophets, who unequivocally declare: "the Lord saith," and in Jesus Christ, whose authoritative word comes to us with an inherent mark of truth, heightened by such declaration as "Verily, verily, I say unto you." It is through an apprehending knowledge of what God offers that we come to understand what God wants us to do.

In reality we always face a triangular relationship whenever we undertake to orientate ourselves toward religious living along the pattern of Christianity. For we discover that our total relationship involves God, myself, and my fellowman. Therefore, we need not only to know something about God, but also something about man. There are truths to be learned about man which are indispensable in our attempts to articulate the truth of Christianity in such a way that we actually come to grips with the question of what God wants. "It is an easier matter," says Samuel Angus, "to acquire a wide and sufficient knowledge of the past history and thought of Christianity than to grasp its essence and apply its programme in the baffling difficult issues of our day." There cannot be any real creative process in our religious life, individual and collective, except through a living relationship which touches God, man and society. Prayer does help the individual and the group to find an answer through an attitude of worship, which is essential to prayer, and to which we couple our inmost desires in humble petitions.

Within the limited scope of this series of articles on evangelism, the tremendously important question of what God wants us to do is narrowed down to the more specific question of what God wants us to do as a congregation. Can this question be answered, unless we really espouse the Christian faith and life? Can it be realized without the help of God? In all church life we constantly face God's imperatives, the

Putting the mind to work is an essential activity. But plumbing intellectual resources can not provide all the answers.

aspiration of the individual, and the need of society. Yes, the great Apostle Paul could say, "Brethren, my heart's desire and supplication to God is for them that they may be saved" (Romans 10:1). Leaving the subject of his own fellow Jews and speaking of the Gentiles, he could say, quoting Isaiah, "They shall see, to whom no tidings of him came. And they who have not heard shall understand" (Romans 15:21). To these let us add the vision and prayer of Jesus. He could say, "The harvest indeed is plenteous" (Matthew 9:38), and He prayed: "Thy Kingdom come." Here, we have a significant group of sayings, which emphasize a sense of mission to one's own people, to the larger community, which is the world, and finally, this thought of the coming of the Kingdom of God. These things, however, will not come, apart from God. Nor will they come to us unless we, like Jacob, cling to God with the determination that nothing less will satisfy our deepest need than the blessing of God. Without a growing sense of the universal claim of Christianity, we shall not be in position to do the type of work which the Church must do today if it is to fulfill its mission in our generation. To that end the congregation must be a supplicating Church. There is nothing more detrimental to the life of a congregation than tacitly assume that we can fulfill our mission without recourse to prayer in the performance of our task. Christ's example is something more than a challenge to ask, "What would Jesus do?" The Church is expected to do something more than imitate Jesus. It is challenged to seek the very source of life, namely God. It is challenged to incarnate the Spirit of Christ and to apply it in every area of human life. But Christ drew strength from God through many a vigil of prayer. His example places upon us a moral and spiritual obligation which we cannot escape. In the last analysis, it is our will to believe and our will to accept the Christian way of life that will determine the part which we are to play. Paradoxical as it may seem, the truth is that the Christian faith places a moral question before us, because truth never leaves us with any choice but that of acceptance or rejection. We ignore truth to our detriment. Hence, prayer has a fundamental place in man's inner struggle as he faces the question of truth.

The theological and moral implications of our faith today challenges us as never before. We shall need that prayerful attitude of the mind in which we, as Gandhi says, "Turn the searchlight inward." If the hope of the solution of some of the most distressing problems rests upon the Christian alternative to the "isms" of today, the Church must evangelize. I know how easy it is for people to think that we cannot make any conquest in the way of winning people for the Christian faith, but the fact remains that more than one congregation has demonstrated that it can be done. It will not be done, however, without the Church uniting in corporate prayer for the blessing of God upon such undertakings. It will take persuasion, as when the Apostle Paul pleads with the Christians in

Plans For W. C. C. Meeting Set

Executive Committee Announces Program For Important Evanston Conference

The Executive Committee of the World Council of Churches, meeting in Konigstein, near Frankfurt, Germany, released the official program of the Second Assembly of the World Council of Churches, on which it has been putting the finishing touches during its four-day meeting. The Assembly is scheduled for August 15-31 at Northwestern University, Evanston, Illinois, and will be attended by representatives of the World Council's 161 member churches (denominational bodies) in 48 countries around the world.

The opening session of the Assembly will be a worship service at 10 a. m., **Sunday**, August 15, held in the First Methodist Church, Evanston. The presidents of the World Council who will participate in the service are: Archbishop Athenagoras, of the Greek Orthodox Church; Dr. Marc Boegner, of France; Bishop Eivind Berggrav, of Norway; Dr. Geoffrey Fisher, Archbishop of Canterbury, England; and Bishop G. Bromley Oxnam, of the United States.

Dr. Marc Boegner of France, upon whose motion the World Council of Churches came into official being at Amsterdam, Holland, in 1948, will preside over the opening plenary session Sunday afternoon, at which time the main theme of the Assembly—"Christ—the Hope of the World"—will be presented by Bishop Leslie Newbigin (India), Prof. Edmund Schlink (Germany) and Prof. Robert Calhoun (U. S. A.).

That same evening, a great public worship service will be held at Soldier Field, Chicago. The churches of Chicago and vicinity have taken the responsibility for this service, which will tell the gospel story in scripture, music and pageantry. It is expected that Soldier Field will be filled to its capacity of 100,000.

Bishop G. Bromley Oxnam will preside over the **Monday** (August 16) morning and afternoon business sessions, which will present the reports of the General Secretary Dr. W. A. Visser 't Hooft, and of the Central Committee; also the reports of the Committee on Structure and Functioning (possible organizational changes) and Assembly Arrangements. In the evening, under the chairmanship of Bishop C. K. Jacob (India), Dr. Hans Hoekendijk (Holland) (invited), Mr. D. T. Niles (India) and Canon T. O. Wedel (U. S. A.) (invited) will present reports on Evangelism.

On **Tuesday**, (August 17) the Assembly will get

down to serious discussion of the main theme of the Assembly.

Dr. Franklin Clark Fry (U. S. A.) will preside over the **Wednesday** (August 18) morning business session, when delegates will debate and act upon the important report on Structure and Functioning. The action on this report will largely determine the direction which the World Council will take, organizationally, during the next five years. The Tuesday evening plenary session, over which Archbishop Brilioth (Sweden) will preside, will hear reports on Faith and Order and Unity by Canon Oliver Tomkins (England) and by Bishop A. Nygren (Sweden), Prof. V. E. Devadutt (India) (invited) and Prof. Fred Florovsky (U. S. A.). On Wednesday evening, with Bishop Berggrav (Norway) in the chair, Dr. C. L. Patijn (Holland) (invited) will present the work of the Assembly Study Section on "Responsible Society." Other speakers scheduled for this program are Dr. Charles Malik (Lebanon) and Rev. Peter Dagadu (Gold Coast).

Thursday evening (August 19) will be given over to a program by the Chicago Symphony Orchestra, at Ravinia Park.

On **Friday** evening (August 20) under chairmanship of the Archbishop of Canterbury, Dr. O. F. Nolde (U. S. A.) and Dr. Johannes Leimena (Indonesia) (invited) will present reports of the Commission of the Churches on International Affairs and the related Assembly subtheme.

Saturday morning (August 21) the delegates will hear, with Archbishop Athenagoras presiding, a report of the Study Section on Race, by Dr. Benjamin E. Mays (U. S. A.); also a report of the section on Vocation, by Dr. F. P. Miller (U. S. A.); and a report on the Ecumenical Institute at Celigny, Switzerland, by its director, Dr. Hendrik Kraemer (Holland). There will be a business session in the afternoon, and in the evening a service of preparation for holy communion, led by Dr. E. A. Payne (Britain). Dr. Payne will also be responsible for the worship services with which each day starts.

Sunday evening (August 22) will be given over to reports on the work of the Department of Interchurch Aid and Service to Refugees, with Dr. Robert Mackie (Scotland) and Dr. Elfan Rees (Britain) as the main speakers.

The second week, the day sessions will be devoted largely to discussions of the theme and subthemes of the Assembly, with a number of business sessions also scheduled. The evening sessions will be as follows:

Monday (August 23) Archbishop Athenagoras presiding: Report of the Study Department by Dr. Henry P. Van Dusen (U. S. A.), Report of the Commission on the Life and Work of Women in the Church by Mlle. Madeleine Barot (France), and Report of the Youth Department by Mr. Philip Potter (West Indies).

Tuesday (August 24) Dr. John Mackay (U. S. A.) presiding: Report by the Joint Secretary—with the International Missionary Council—in East Asia, Dr. Rajah Manikam (India). Also a discussion of "World-

Rome saying, "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God—" (Romans 15:30).

It is difficult to erase the vision of Jesus' night long prayer from one's mind. However, this realization of the need of prayer in religious work antedates Christianity. It permeates the religion of the Hebrews as depicted in the Old Testament. It has been a characteristic feature of vital religion at all times. No religious community can exert a continuing spiritual influence unless it draws freely from its deepest fountain. Evangelism necessitates a supplicating Church.

A Call to Christian Stewardship

When The Conscience Ponders

So much of the mail received by a parish pastor is of a routine nature and requires only a practiced reply. Only occasionally the mail carrier leaves a letter which bares the thoughts expressed by a disconcerted soul. Such a letter was received by me today and I take the liberty to quote generously from its content because I believe this friend has expressed frustration that is entirely common but seldom expresses itself in language. It is good for us to talk with our conscience.

The letter reads in part: "It does not seem fair for us to have so much while others have so little. I say to myself, 'How long can this last?' I've learned of God's anger when His people let Him down and am sometimes afraid of what tomorrow will bring us.

"Greediness, selfishness and laziness — are these excused through small, good deeds and generous thoughts? Is it enough to pray for forgiveness and ask for strength? Does this cover everything? So many of us here have so much and give so little. And we are so ungrateful in spite of this!

"I feel so ashamed at times when I remember how trivial things annoy me, how I anger when someone or something interrupts my solace, yet realizing that this so-called 'hard life' as I think of it at times, would be a welcome change to the starving people of Asia whose first problem is survival."

In our churches we do not often preach about God's

wide Evangelism" by Dr. Charles Ranson, of the International Missionary Council, and Dr. Chandu Ray (India).

Wednesday (August 25): Plenary Session on the main theme, Archbishop of Canterbury presiding.

Thursday (August 26): Free evening.

Friday (August 27): Dr. G. K. A. Bell, Bishop of Chichester, presiding: Address "Tensions of the World and Unity in Christ." Speakers, Mrs. Rena Karefa-Smart (Nigeria) (invited), Archbishop Michael (U.S.A.) and Bishop Berggrav.

Saturday (August 28): Plenary business session, Bishop Oxnam presiding.

On **Sunday** afternoon (August 29), Bishop Berggrav, Dr. Reinhold Niebuhr (U. S. A.) (invited) and Bishop Otto Dibelius (Germany) will discuss "The Church's Dependence on God; Its Independence of Men."

The final Monday and Tuesday (August 30 and 31) will be given over almost entirely to business, including the election of officers, and probably the drafting of the message which will go out from the Assembly to the member churches.

The Assembly will use three official languages—French, German and English, and simultaneous translation, similar to that used at the U. N., will be provided. Almost all the major speakers, however, use English fluently and may prefer to speak in that language.

(W. C. of C. Public Relations Office)

wrath. We proclaim His love for the sinner, his hate for the sin. Still, we must bear in mind that there are also sins of omission and that these have provoked the Lord's anger since first He made Himself known to man. In at least a dozen places in the Bible, reference is made to God's wrath. Whereas a wrathful person can not judge clearly, God's wrath is in itself a judgment.

Christ, through His Word and through His Church is certainly pointing the way for us. He points the way for our individual lives as we may live them in our homes and in our communities. He points the way for us in the larger Christian fellowship by inviting us to participate in the vast and effective programs of the Church. We can not plead innocence of knowledge concerning His will unless we have refused to heed each summons. In that event we will need to suffer the consequences. Certainly our Christian lives are inconsistent when we are aware of God's will for us but do nothing to fulfill the requirements of that will. It is bold and confident to assume that we can dally along and then tap the faucet of grace when we think it is time through corporate worship and ritualistic pronouncements.

Small, good deeds and generous thoughts are not enough! God wants us. He wants the total person, humble and dedicated, purposeful and doing. He has given us so much and will certainly not be "let down" without our suffering that which must follow. Those of us who do not employ our talents in His service are certainly doomed to outer darkness.

The letter reads: "So many of us here have so much and give so little." Our correspondent is entirely right. Matthew 25 tells us a good deal about those who have and their responsibility to those who have not. Read with me: "When the Son of man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at His left."

And we read concerning the goats: "Then He will say to those at His left hand, 'Depart from me you cursed into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food. I was thirsty and you gave me no drink. I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?' Then He will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life."

We should not need to be cajoled, or wheedled, or flattered into giving. If our ears are plugged, let us unplug them. If our eyes are closed, we may open them. If our hearts are cold let us be warmed by the Word of God. We have a mandate from the Master. When we follow His mandate we do not tremble before the future like a chattel before his owner. We live in joy, and peace and purpose because we live in Him.

O. R. N.

Our Women's Work

Editor

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

Women's Retreat At Danebod Folk School April 21-24

All Ladies' Aid groups have, by now, received a letter from our WMS board, announcing the coming Women's Retreat to be held at Danebod Folk School. The idea has grown out of a need for more time to discuss WMS and our women's work as a whole than we have at our church convention.

Our WMS groups and Ladies' Aids have done a commendable job through the years. It is important that this work be carried on and that it grows to meet new responsibilities. The war years and the challenges which have grown out of them have brought many new issues to women's groups throughout our country. As mothers, homemakers, wives, and church members, we are called upon to take part. The Women's Retreat at Danebod will give us an opportunity to learn about these issues and to discuss some of them. There will be four days of living and learning together. Mrs. Pearl Cummings, Professor of Child Welfare from the University of Minnesota, will speak and lead discussions. Dean Alfred Nielsen of Grand View College will lecture on world affairs, and Rev. Enok Mortensen, Tyler, and others will speak and lead discussions.

It has been said that women can do anything they make up their minds to do. Let us make up our minds to attend the Women's Retreat at Tyler, April 21-24.

Ellen Knudsen.

Two Rooms

Early in February I visited two rooms in New York which became symbols in my mind of two important activities in which we are involved as citizens and as church members.

The one room was the Trusteeship Council Chamber of the United Nations. I had completed an escorted tour through the Conference Building and had been particularly interested in the three council chambers which had been planned and furnished by the three Scandinavian countries. The Trusteeship Council Chamber was designed by Mr. Finn Juhl of Denmark, and the draperies had been woven in Askov (Denmark). Of even greater interest than the view of the beautiful room was the notice that a council meeting would be held a short time later, and I returned to spend an hour listening to the procedures. The circumstances were, of course, fascinating. We could listen through the ear-phones, either in the original or in four different translations, to the discussion in which the Soviet delegate was heckling a "special representative" with a British accent who was reporting concerning the trusteeship of areas on the Gold Coast of Africa. The argument was rather trivial, but the impact of the situation was tremendous.

Here we were in the nerve center of the world with representatives from the leading and selected nations giving serious concern to the affairs of under-

privileged people in a far corner of the world. This was not empires discussing colonies with their own enrichment in mind. This was a trust given to the powerful by the many for the benefit of the native population. Politics may have been involved, but the basic motive was service and the goal was self-improvement and independence. My thoughts went back to the wicked history of colonial exploitation and its direct contribution to the dangerous tensions in which we live. What if this had been the procedure two centuries or even one century ago? Necessity is a hard task master, and cooperation and service have been slow in their emergence as the honest and practical relationship between peoples. Recognition of the basic rights of all nations has been inherent in the Christian culture but it has been submerged all too long. We are now on the right road. The hour may be late, but pray God it is not too late.

The other room was in one of the office buildings temporarily leased by the National Council of Churches. It was lined with books from floor to ceiling and all of the books had two things in common. They were published by the kind gentleman with whom I talked, and they dealt with the mission work of the church. The publisher was the Friendship Press and the office was that of the Joint Missionary Enterprise of the National Council. Thus the room became a symbol of that other great common effort for the good of the peoples of the world, the Christian obligation to preach the gospel and to teach all nations. I did not happen to be there in an errand connected with the mission work, but it was that phase which impressed me.

The church is tragically realizing today that its missionary effort has been filled with mistakes, many of which have been tragic and near fatal. It has identified itself with a type of culture and civilization which it has tried to impose upon different cultures, and it has too often, although unintentionally and by inference, become identified with politics and exploitation. It is trying hard today to correct the mistakes and remedy the situation, and there are signs that new and important and wholesome emphases are emerging. Again we must say that the hour is late, and we must pray that it is not too late, but we must not slacken our efforts even though our methods must, by necessity, be different.

The purpose in placing these two rooms in juxtaposition is not to point up their difference and make them contradict one another. To the contrary, it is to point out, first of all that both efforts exist, and then to emphasize that they can and must supplement one another and cooperate with one another. The one program is insufficient without the other. We must not preach the gospel and neglect the physical needs of the peoples, nor must we attend to their physical needs and forget the good news called the gospel. We who have been given the means to help and the Word to preach must be responsible to both.

J. K.

Paging Youth

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

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

What Christianity Means to the High School Student by Sylvia Larsen

Editor's Note: The following is a talk prepared by Sylvia and given at the recent Youth Sunday Service in Withee, Wisconsin.

I shall begin with a poem. It depicts a good high school student who is a Christian in that he wants to help others. This point in our lives is like a crossroad. We need someone to point us the way to go. Each one of us can be like Christ by directing and helping others.

"He stood at the crossroads alone
With the sunshine in his face,
He had no fear for the path unknown
For he was set for a manly race,
But the road stretched East,
And the road stretched West,
There was no-one to tell him which way was best
So my chum turned wrong and went down, down
Till he lost the race and the victor's crown
And fell at last in an ugly snare,
Because no-one stood at the crossroads there.

Another chum on another day,
At the self-same crossroads stood;
He paused for a moment to choose the way,
That would lead to the greater good,
But I was there to show him the best.
And he came at last to the mansions fair,
Because I stood at the crossroads there."

Christian friends, going to high school is like going to communion—you, yourself must go. You cannot send someone else in your place. The type of "you" that you are must be a good Christian witness in attitudes, actions and interests.

In school we often get the feeling that our lives are falling apart; our thoughts are scattered and our minds confused. At a time like this just a few words cheerfully given by a true Christian classmate and friend can raise our spirits from their depths and make us pause to thank God for true Christian friends such as this.

You know the likes and dislikes of this type of friend, who may be very close to you. Christ is our greatest friend. To be a Christian is to know and do what Christ would like us to do.

In selecting close friends we often tend to form close circles or cliques with a high wall which others cannot break through. A Christian high school student is interested in others and is interesting. The more interests one has the richer his life becomes.

One makes more friends that way. The people of minority groups will appreciate friendliness and thoughtfulness on your part. I like to remember a little girl's prayer: "Dear God, make all the bad people good, and all the good people nice."

But we must remember, the people who know us judge us by what we say. Some modern young people are often heard using cheap, slovenly language. Sometimes you hear someone use immoral, irreverent language and you wonder if he has ever gone to Sunday School.

Once, when complimented for his wholesome speech, a young fellow said, "I promised myself I would not say anything that I would not say if I were speaking with Christ."

Often high school students evade the chance for reverence when something religious is mentioned. They make a wise-crack or do something similar to cover up. In our own high school, I am proud to say, there are few individuals like this. They all seem to feel that their religion is something precious to them.

In high school, living your Christian life day by day, in both the little things and the big, makes you feel much better. This helps you to hold your convictions regardless of the circumstances.

What is my attitude toward church and religion? Perhaps I'm Joe, who drinks because the gang drinks, or maybe I'm Pete, who has so many extra curricular activities that He is too busy to go to Youth Fellowship.

What are my attitudes toward school? Is it just a pastime; something to be endured until graduation? Many young people lose their Christian attitude and try to get by with as little work as possible. Really, a good Christian witness will work to the best of his ability and capacity.

A common phrase is, "Everyone in school cheats." For a Christian, is this excuse enough? For a Christian is there any excuse? No, fellow youth, there isn't! The small inner voice that God gave us says, "My child, don't lie or steal. Do not break my commandments." It is stealing to take someone else's answers and it is lying as well to give them as your own. It is not truthfully telling what you know.

Most of all, have courage to stand for something definite. Carry on in spite of criticism. Keep dreaming and planning, working and praying, and thus challenge society.

Keep your heart in tune and, as the apostle Paul says in Philippians 1:27, "Only let your manner of life be worthy of Christ."

"Christ in my youth I come to Thee
In these eager and valiant years,
Joyously, and without restraint,
I give myself to Thee."

Youth Sunday at Ruthton and Diamond Lake

We mentioned last time that the young people at Ruthton and Diamond Lake had charge of the service on Youth Sunday. Since then we have received further information concerning these services, both of which were well attended.

(Continued on Page 11)

Meeting Concerning Future Plans for Grand View Seminary

Official Report From Board of Directors On The January 19 Meeting

AN open meeting had been arranged by the Board of Directors for the purpose of discussing the difficult question concerning Grand View Seminary: Should the Seminary be maintained and improved at its present location at Grand View College? Or should it be moved to some other larger seminary in order to take advantage of the greater facilities of such seminary?

The intention was to give all members of our synod the opportunity to express their views on this problem and thereby to give aid to the Board in making its recommendation to the convention next August, as requested by last year's convention.

This meeting was held January 19, 1954, at Luther Memorial Church, at 10 a. m. The attendance was about 60. The meeting was planned so that all who desired it would have a chance to be heard. Those who requested to speak were given the floor in the order of their request. After each speaker, members of the Board asked him questions. Thereafter letters received by the Board were read. Then the meeting was thrown open for general discussion and anyone could participate.

Rev. Erik Moller, who is a member of the Lutheran Church Relations committee, spoke on his own behalf. The inadequacy of our present facilities, our lack of strength to conduct a seminary, a defeatist attitude, and our recent more active cooperation with other synods were given as reasons why he would like to see our seminary affiliated with another. To attract more young men into the ministry we should move into a broader fellowship, where we could make a contribution. He mentioned the seminary at Maywood, Illinois, as such a place.

During the questioning which followed it was brought out that keeping contact between the synod and the seminary would be a challenge to our people. Would moving the seminary be the first step in affiliating with another church body? We would still be an independent synod. Would students be deterred from attending the seminary if we move it away from the college? Better training might attract even more students. Whether we should lose students to other synods would depend on the interest we show toward them.

The unfavorable situation in which students spend two years at G.V.C., two years at some other college, and three years at some other seminary was pointed out. Yet the problem of a four-year college at G.V.C., is not the one facing us now.

It was assumed that, if we affiliate with another seminary, we would have one or perhaps two of our own professors there. Later it was pointed out that, though we might be given that initial privilege, we

could not be sure that we should always be able to have professors appointed at another seminary. When new professors are engaged, this is done without regard to synods. Our students and faculty would have to abide by the rules in force there.

If we should affiliate with Maywood, we should still be Grand View Seminary in name, but we would help support Maywood. If we are serious in our approach in U. L. C., would it not be unrealistic to consider affiliating with some seminary not of the U. L. C.? Both Maywood and Northwestern belong to the U. L. C. But the question is whether our seminary should be moved, not whether we should affiliate with another church.

One of the seminary students, Mr. Carl Laursen, expressed the idea that we cannot expect to get students from other synods. We can draw more students if we stay in Des Moines, show more loyalty to our seminary, and provide it with better facilities. And we should do more about recruitment of students. At another seminary our students would become a part of the larger student body and would tend to disappear.

Recruitment is a vital problem and must be pursued more vigorously. A few years ago Maywood had 17 students; partly because of vigorous recruitment there are now 100 students. In 1948 Augustana had 75 students, there are now 244. This indicated something about what recruitment means.

But our seminary must also have better facilities. We need residence facilities for married students; we need a greatly expanded library.

Rev. V. S. Jensen spoke of the greater enrollment in the seminary in the past. Then there was a decline. The same trend was true of our synod, but we have grown in membership in recent years. This gives us faith that we can recruit more men for the seminary. We must have four professors. We must have a better library and better housing facilities. Rev. Jensen read a letter from Rev. Willard Garred in which he writes:

"I have faith in our synod and its service. I believe we can best serve by being an independent synod. I am against the merger of our synod as I feel it is the first step in its dissolution. I am in favor of expanding our seminary as we could hardly invest our funds in a better manner."

Do we need four full-time professors on the staff, and where could we get them? Maywood got an outstanding professor from Latvia. Perhaps we could get one from Denmark. There are young men in our synod who could be trained. The synod should help them get such training. We have the money to expand the seminary if we want to use it. We must have 12

to 15 students to warrants four full-time professors. Can we get that many?

Dr. Erling Jensen read a letter from Mr. Jens Krabbe favoring affiliation, especially with Augustana. He also read longer letters from Rev. Clayton Nielsen and Rev. Holger O. Nielsen strongly opposing affiliation. Also a letter from the six seminary students as follows:

"We feel that the loss of Dr. Knudsen is a great one. We respect him very highly as a man and as a teacher. We regret his leaving the seminary. We hope that he can be induced to remain in the seminary, at least until the future of the seminary has been determined."

In the open discussion Rev. Thorvald Hansen expressed his opposition to affiliation. He did not think it would strengthen our fellowship. Our work must be strengthened in the field.

Rev. Alfred Jensen: We must be concerned with the life at the grass roots. Perhaps Rev. V. S. Jensen is correct. It is not only a matter of the seminary, but also of the life in the congregations.

Rev. Enok Mortensen mentioned that our synod has always had a shortage of pastors. Not all our pastors have been trained in our own seminary. About one-third of them have come from other schools. His conclusion was that we would benefit and be enriched by reaching out. It would be better to move our seminary to another one.

Rev. Holger Strandkov was in agreement with the letter from Rev. H. O. Nielsen, that we should not affiliate with another seminary until we know about synod affiliation. We should affiliate as a whole, and not in parts. The sharing of the life at G.V.C. is very valuable to the seminary students, and the presence of the seminary here means much in attracting young men to the seminary. This would be lost if we move.

The meeting went into a discussion of the curriculum and teaching staff for the immediate future, which was continued at the afternoon session. Prof. Kildegaard, speaking for the committee, expressed that, since there are no seniors for next year, it has been possible to arrange the curriculum so that, with the help which can be had from Drake University, all necessary courses can be given next year. We shall then have a faculty of one full-time and three part-time teachers. The following year, 1955-56, we should add one full-time professor, which would give us a faculty of two full-time and three part-time members.

Dr. Nielsen mentioned the John Hays Foundation, which might be of help to us in obtaining a suitable man to teach in the seminary. An older person might be able to teach until a younger man could be trained. He also mentioned the importance of beginning recruitment efforts at an early age and of continuing it for a long time. More could be done by awarding scholarships and grants-in-aid to prospective seminary students.

Rev. H. P. Jorgensen felt that moving the seminary would be the first step in losing it. He feared our seminary students would leave us for larger synods with larger opportunities. By moving we would lose

the support of our churches. The support of the college would also be affected.

Rev. A. E. Sorensen believed that the fundamental requirement is that our pastors can preach. Our people will want men from our own seminary. We should be able now to do more mission work. We could have 40 students next year if we really worked hard enough. We must wake up our people to the seriousness of our present situation.

Rev. Alfred Jensen: We have had many valuable contributions today. I would guess that we should spend \$50,000.00 plus about \$10,000.00 a year if we are to proceed on the basis suggested this morning.

Rev. George Mellby informed us that the Lutheran Free Church, of which he has been a member, has 68,000 members. Yet during the past 18 years they have spent about one million dollars for buildings for their seminary and college.

The above is only a brief summary of the great discussion, which began at 10 a. m., and continued until 3 p. m., with only a brief period out for lunch. Many sincere arguments and opinions were put forward on both sides of the question. The whole discussion was carried through in a calm and restrained manner. The preponderance of opinion was plainly for maintaining and improving the seminary where it is, at Grand View College. Of those who expressed themselves on the issue there were three for keeping the seminary in Des Moines for each one against it.

For the Board of Directors this meeting was of great value, not so much for the ideas and arguments brought out, for most of them and some others had already been discussed in the Board, but because the problems have been brought out in the open and we know more about how our people feel and think about the seminary. The next step for the Board will be to work out recommendations and proposals for the annual meeting in August to discuss and decide upon.

Board of Directors of Grand View College And Grand View Seminary.

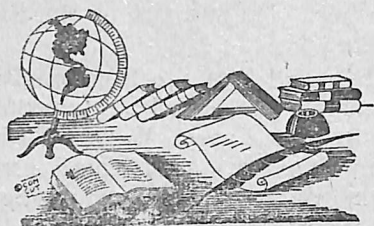
Youth Sunday at Ruthton and Diamond Lake

(Continued from Page 9)

The services were conducted in the usual manner, with various young people participating. However, in place of a sermon, a "Lesson in Symbols" was given. With the aid of an easel and large cardboard illustrations, as well as the actual symbol in the church, the young people explained the symbolic meaning of such things as: the church building, the chancel, the altar, the altar statue, the candles, the I H S, the cross, the Trinity symbol and the open Bible.

The pastor reports that he was not able to be present at either of the services but that youth leaders (Friends of Youth) were very active in assisting and encouraging the YP groups in this activity.

Note to Pastors and local reporters: If your society has a youth service your editor would appreciate very much knowing about it and, particularly knowing what you did.



OPINION AND COMMENT

THE WEEK'S MAIL brings a note saying that in our hymnal there are 53 hymns by Grundtvig and 124 by other Danish authors. This is remarkable in several ways and calls attention also to the fact that three-fifths of our hymns are **not** by Danish poets. It occurs to us to wonder which of our hymns are most used in our worship services. It would be interesting to make some kind of tabulation of this kind, (and might be a worthwhile project for a paper for a seminary student.) The church paper from Tyler carries a listing of hymns in the order of popularity as chosen by a group of people assembled for a Fellowship dinner. The results, in this most Danish of our communities, were revealing. No Danish authors placed in the first ten. Grundtvig had "Built on the Rock" in twelfth place and "We Are in Our Father's Hand" placed fourteenth. Most popular of all turned out to be "Faith of our Fathers," while the favorite "Beautiful Savior" listed in second place. Whittier's somber but deeply moving "Dear Lord and Father of Mankind" was a surprising third. It is tempting to make all sorts of deductions from such a listing, but one might easily fall into logical fallacies in so doing. It might be well to point out, however, that popularity does not denote use. For example, is any hymn more widely sung in our churches than Luther's great symbol of the Reformation "A Mighty Fortress?" Yet this majestic hymn was not even listed in this particular poll.

IT WAS A PRIVILEGE to spend a day recently visiting the so-called Cedarloo home mission area. Our synod is behind the times in home mission work and this experiment is one of our early attempts to catch up. The big problem is getting working capital, since it is almost imperative that a building of some kind be erected on the excellently selected site now owned by the project. The churches of Iowa are engaged in a "drive" to get enough funds to start building. This drive is having good results (\$4,000 collected in Des Moines alone) but it will not result in enough. Why could we not work out some plan whereby individuals might **invest** in our Home Mission as is done in some other synods? Many of our people who have already given generously in donations might also be willing to **lend** generously so that the needed working capital can be found. The E. L. C. issues "Home Mission Trust Certificates" which return 3 per cent to the lender, with the provision that the money loaned will be used only for churches or parsonages. It will be repaid on the maturity date and will be protected by First Mortgages of 50 per cent in excess of the amount loaned as further precaution against loss. Such a plan might conceivably swell our Extension Fund to a size where it would enable us to do great things in the way they ought to be done. People with a thousand dollars in a simple savings account might feel they could

afford **donations** of only, say \$25, but they might be willing to **loan** ten times that amount. Home Mission work is essential to our survival, as almost everyone recognizes. Comparatively few such projects fail; over a period of years, given proper nursing, and followed with patience, almost all eventually become self-supporting and ready to begin making the investment repay. (A nearby Lutheran church here in Des Moines, by relocating, increased in the past dozen years from 137 to 454 members. Other examples from many locations are equally exciting.) It is incredible, to most of us, to see the real mission spirit at work to the extent that a financially-sound "mother" church will mortgage its own property to raise capital to start a mission project somewhere else. Yet that is being done in many church bodies.

THIS MIGHT BE called the Age of Impatience. We have become so accustomed to speed that we call a failure anything that is not completed within our own time. Who of us would seriously propose, as was often done in medieval times, to erect a cathedral that would not be finished for centuries? We prefer to see the results of our own handiwork. We haven't the psalmist's patience who referred to God when he sang "a thousand years in thy sight are as yesterday." Such projects as United Nations, World Council of Churches and ecumenicalism, are disparaged by many because their long-range results are not in evidence at once. We were startled to learn the other day that the Ohio and the Iowa Synods (Lutheran), discussed matters of doctrine and practice for **50 years** before they could merge!

THIS YEAR has been proclaimed the "Marian Year" by the pope. It is another in a long series of veneration of Mary upon which the Catholic Church embarked generations ago. Catholics claim they do not "worship" Mary, but it is hard to find a term that better fits their relationship to the mother of Jesus. Catholic clergy are deprived of the completeness of life and experience which marriage alone can bring, and this exaltation and adoration of the Virgin may be an expression of the lack of development of this facet of their personality. We prefer to find, as **THE CHURCHMAN** points out, the qualities of motherhood in God, the father.

RECENTLY many articles and whole books have appeared on the subject of our public school system and its efficiency or lack of it. The public is largely complacent about this, except in some isolated sections, such as lower California. Fifteen thousand high school students were queried not long ago on various aspects of freedom and democracy, and about half felt that newspapers ought not be allowed to have freedom to print what they liked (military secrets excluded.) One in four were willing to give police the right to break in and search without a warrant. Half believed in free speech, but, in reverse, one third believed **some** people should be prohibited from making public speeches! The poll further indicated that taking a civics course tended to make a student more "prototalitarian" and reactionary. Only half had heard of McCarthy. We will not attempt any comment on these disturbing figures.

Greetings and Comments From Our Readers

A Tribute To Our Pastor's Wife

It was with a feeling of great sorrow that I learned of the passing on February 16 of a dear friend, Mrs. Holger P. Jorgensen. I had seen her briefly just a couple of days before, and though she looked tired, we had all been so happy about the outcome of the serious operation she had undergone two weeks before, and were hopeful for a complete recovery.

My friendship with Mrs. Jorgensen was of long duration. When we moved from Muskegon, Michigan, in 1938, the Jorgensens moved into the parsonage there. It was during subsequent visits to Muskegon that I really got to know her well. We were welcome guests in the Jorgensen home, and were always happy to visit there. It was during one of these visits that Mrs. Jorgensen suggested that we should no longer stand on ceremony as far as the use of our given names was concerned. Somehow the bonds of friendship were strengthened and we no longer were like polite strangers when she became Marie to me, and I was Frances to her. To her many friends she was a very kind, sincere, and helpful person. We all know she will be missed by her husband and her daughter, but she will also be missed by many others who considered her a true friend, a gracious hostess, and a good "minister's wife." Mrs. Jorgensen will be missed by the congregation on Sunday mornings, for she was always in her place for the worship service.

Services were held on Thursday, February 18, in Luther Memorial Church with Rev. V. S. Jensen in charge. The following day funeral services were from the church in Alden, Minnesota. Rev. Vagn Duus preached a beautiful and comforting sermon, and Dr. Alfred Jensen paid tribute to Mrs. Jorgensen as a good wife and mother, and an able and willing helper in matters pertaining to the ministry. About fourteen members of the congregation in Des Moines went to Alden to pay a final tribute to the memory of the wife of their pastor. Mrs. Jorgensen was laid to rest beside her daughter Ruth in the cemetery on the outskirts of the pleasant little town of Alden.

Rev. Duus in his sermon used the selection from John 14. I should like to quote here just a portion of verse from the selection, for me it contains the promise of eternal life.

.... because I live, ye shall live also. Jn. 14:19

A. Frances Nielsen.

Thanks

"The Board of Directors of the Danish Lutheran Children's Home in Chicago wish to thank you for your generous response to our appeal for financial assistance.

"At our last board meeting your gifts totaled \$1,250 which will help toward liquidating our deficit for 1953, but we are still short of our goal. We feel sure we are going to receive the amount we need as many of

you no doubt still have that envelope which you intend to use in forwarding your gift to us — Why not take care of it today?"

Riber Itinerary For Eastern District

The Rev. Harold Riber, returned missionary to India, will visit the following churches during the coming weeks:

Bridgeport and Byram, Conn.	March 13-14
Brooklyn, N. Y.	March 20-21
Newark and Perth Amboy, N. J.	March 27-28
Portland, Maine	April 3-4
Troy, N. Y.	April 10-11
Hartford, Conn.	April 17-18

Pastors Institute

In a general way the program for Pastors Institute is complete. As previously mentioned the principal speakers will be Dr. Paul Roth of Northwestern Lutheran Theological Seminary, Minneapolis, who will speak on the general subject: "Lessons From a First Century Congregation," and Dr. Jaroslav Pelikan of the Divinity School, University of Chicago.

Dr. Roth will speak Tuesday, April 27 at 2 p. m. and Wednesday, April 28 at 10 a. m. and 8 p. m. Dr. Pelikan will speak Thursday, April 29 at 10 a. m. and 2 p. m. There will as usual be a communion service, and the rest of the program will be in the hands of the Seminary faculty.

Again we encourage the pastors to come and the church councils to support them in their plans. Every pastor needs the encouragement and stimulation of "refresher courses," and a congregation is making a good investment when it supports him in such an endeavor.

J. Knudsen.

Regarding Synodical Merger

Permit me a few pertinent remarks relative to any possible merger of our Synod with ANY OTHER Lutheran Synod(s).

1. I do not believe we should attempt any such move until such time as the Clergy can agree upon a doctrine to which all can subscribe.
2. I do not believe ANY Church Convention can dispose of my personal Lutheran Baptism, or anyone else's en masse.
3. I believe that if it is considered that we can no longer survive as an independent Synod, we should DISSOLVE ourselves as a Synod and let each Congregation determine its own future status.
4. I believe that with a concerted and synodically planned program for survival we can remain as we are.
5. No convention or group of people anywhere shall ever tell me where I shall belong. And I further believe that hundreds of our members feel as I do. With cordial greetings,

Respectfully yours,

B. P. Christensen,
Solvang, California.

February 24, 1954.

News From Our Synod And Churches

Cedar Falls Dedicates Addition

On Sunday, February 28, Bethlehem Church of Cedar Falls, Iowa, had dedication services for the newly completed addition to the church. Well-wishers from near and far deluged the church with flowers, letters and telegrams, upwards of 1400 people attended the services or "open house" during the day.

The new facilities are of especial interest to the Synod since it is here that the 77th Annual Convention will be held this summer. Though 7,000 square feet have been added to the original church structure, it is thought that additional room will be needed for the convention in the nearby Junior High School.

However, the expansion project added greatly to the crowded quarters of this congregation numbering over 300 families. The cost of the new rooms was between \$65,000 and \$70,000. Part of the cost was obtained by the sale of the old parish hall which was bought by the American Legion. Cash contributions and a mortgage of about \$35,000 make up the rest of the cost.

Impressive ceremonies were conducted by Dr. Alfred Jensen, while Pastor Ottar Jorgensen, a former minister of Bethlehem congregation, Pastor Alfred Sorensen, Pastor Richard Sorensen, and Pastor Holger Nielsen, present pastor, participated. The theme of the talks given by visiting pastors was "The Church on the March."

The new addition includes a large fellowship hall on the basement level, a new \$11,000 heating plant, a modern and convenient kitchen, large sun-lit Sunday School rooms, a spacious newly furnished study for the pastor, a large meeting room for club activities, an office for the S. S. superintendent, wash rooms, a choir room, and also an expansion on the main sanctuary of the church allowing for the additional seating of about 100 persons in a wing to the left of the pulpit.

School Board Meets

Two important steps were taken by the Board of Directors for Grand View College and Seminary at its recent meeting in Des Moines. The resignation of Dr. Johannes Knudsen a year ago as Dean of the Seminary and the recent resignation of Prof. Alfred C. Nielsen as Dean of the College meant electing replacements for those posts. Prof. Axel Kildegaard was elected Dean of the Seminary, and Prof. Peter Jorgensen was elected to fill the post vacated by Dean Nielsen.

Both Dr. Knudsen and Prof. Nielsen have served the Synod well for many years. Both have been President of the College, and under their leadership

the college grew from a few dozen students (in the middle '30's depression years) to its present enrollment of 200. Dr. Knudsen is leaving the campus



Prof. Peter Jorgensen

for new fields of work with broader horizons. Prof. Nielsen, 65, will remain as a professor at Grand View.

The new Deans must be confirmed in their appointments by Corporation vote in August, of course. Prof. Kildegaard has been with the Seminary since finishing his work for the S. T. M. degree at Yale Divinity School. Prof. Jorgensen has been instructor (psychology) at Grand View for many years. He is the son of one of our pioneer ministers and brothers to three ministers now active among us.

Resume of Work in Manistee

A busy, eventful, and successful year has been brought to a close in Our Saviour's Lutheran Church (Manistee, Michigan).

Many improvements have been completed. A new asphalt tile floor has been laid in the kitchen and dining room of the Parish Hall. A beautiful new ten-burner gas stove has replaced the three relics which were used heretofore. The furnace in the Parish Hall has been converted to oil; this does away with the need for janitor service. Four new banquet tables have been purchased for the dining hall and the chairs have been made resplendent with brightly colored chair backs and seat covers. All this gives our Parish Hall a new look, and there are more plans for improvements under way. The furnace in the parsonage has been replaced by a newer one. All these improvements spell work, cooperation and Christian fellowship. The Ladies' Circle groups, Ladies' Aid, Choir Guild and Altar Guild have all worked together so that

this might be accomplished. The men of the church did most of the manual labor.

The Women's Circle Groups have proved very successful. All the women of the church belong to one of these circles. The circles are under the joint chairmanship of three women. Each circle has its own chairman. Each group plans its own activities. It isn't only the making of money that has made this plan so successful; it has also joined the women together in a closer bond of Christian fellowship. This plan is to be carried on for another year.

During the year, the Choir Guild has sponsored two family fellowship evenings. The families of the church enjoy a potluck supper which is usually followed by some entertainment. Because of the success of this venture they will be continued during this year. We had a Father-and-Son Banquet in February and a Mother-and-Daughter Banquet in May. The Sunday after confirmation a tea and reception was given by the church honoring and welcoming all our new members which total 21. We also had a reception to honor and celebrate Jom Jensens' fiftieth wedding anniversary.

During the summer we had the pleasure of visiting with our former pastor and family, the Rev. Willard Garreds. Mrs. Bertha Favrholt of Denmark, wife of our former pastor, spent several weeks in Manistee renewing acquaintances. Pastor Riber and his family and Dr. Ernest Nielsen, president of Grand View, were also guests of the parish.

The festival service which will long be remembered was Pentecost. On that Sunday four young people robed alike in white were confirmed into membership, and with them four parents of those young people were admitted to membership. It was soul-stirring and heart-warming to witness this part of the service. Six babies have also been baptized.

Our church attendance this year has been the finest that it has been for many years. It is encouraging to the pastor to see the attendance increasing. Because of our excellent attendance we have had to order additional hymnals. The Sunday School was also presented with new hymnals by the Ladies' Aid. The church presented each of the confirmation class with the new revised edition of the New Testament on the day of their confirmation.

We have a fine choir directed by one of the public school music teachers, Miss Virginia Reinecke. The choir sings every Sunday. We also have a Junior Choir comprised of the entire Sunday School. It sings once a month.

Our Sunday School is small but active and an interested group of boys and girls, staffed by five teachers, two of whom are from the confirmed class.

It is good to see these young folks so interested in the Lord's work. Various organizations are working toward getting a slide-film-strip projector for use in the Sunday School and other branches of the church work. There is also a small Grand View Scholarship fund.

In November we celebrated our 85th anniversary of the church, and although we are the oldest church in the Synod we have become more active than ever before. There seems to be a keener interest taken by all the members in God's work. The Anniversary began with a delicious dinner followed by entertainment in the evening. This festive day was sponsored by the Shadow and Sunshine Circles.

Sadness always creeps in when we lose members by death. In June, Mrs. Anton Larsen, our 90-year-old member passed away. Pastor Paulson, former minister of the Norwegian Lutheran Church, passed away in August. And in November we were saddened by the sudden passing of one of our council members, Mr. Clarence Berg. All are missed by family and congregation.

Our Church Council has been increased from 5 to 7 members. At our Annual Meeting last month the congregation voted a \$100 bonus to our pastor as a gesture of our gratitude for his constant inspiration and spiritual guidance. He also received the three festival offerings which heretofore went to the church. There is no doubt that it is due to his leadership that we have accomplished materially and spiritually the work that has been done in our church.

Thora E. Hansen,

Gift To Tyler Old People's Home

A sincere thank you to all.

Thanks to the following of Tyler, Minnesota, who have contributed gifts of food and holiday packages:

Mr. and Mrs. Henry Petersen
Mr. and Mrs. Henry P. Sondergaard
Mr. and Mrs. Harry Bornhoft
Mr. and Mrs. Otto Jacobsen
Miss Martha Holm
D. S. S. Lodge
K and K Co.
Good Neighbor Club
Helping Hand Club
Girl Scouts
Tyler Study Club
Hope Sewing Circle, Ruthton, Minn.
Martin Gronlund, Seattle, Wash. ---\$10.00
Friend of the Home ----- 50.00
St. John's English Ladies' Aid,
Hampton, Iowa ----- 10.00
Nain Lutheran L. Aid, Newell Ia. 10.00
Danish L. Aid, Gayville, S. D. 25.00
Mr. and Mrs. Albert Rockvan,
Tyler, Minn. ----- Gift
Danish L. Aid, Tyler, Minn., Household
furnishings.
English L. Aid, Tyler, Minn., Household
furnishings.

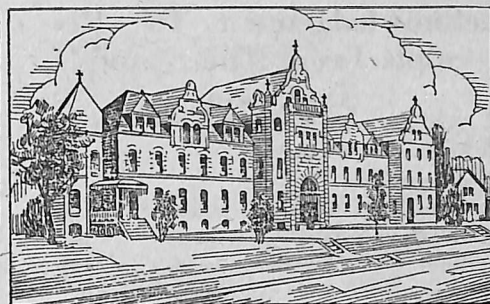
Grand View College And Our Youth

Sometimes The Little Things Count

What's the heading about? That's a good question. Our faces aren't too long, but we did lose our second game in the State Tournament by three points. So goes it. We feel though, that our team made a very excellent showing, and if you live in Iowa you will have read in the newspaper that Egon Ellgaard was named on the all-state team for the second year. Another member of our team, Bob Kramme, was given honorable mention. So that's the basketball story for now.

We always like to mention our convocations in this column, because we feel that we hear so many good talks at these weekly sessions. This past week, Mrs. Harold Riber spoke to the students about the Santal Mission. She and her husband and their three small children spent much of their time in Bananaville. (You can't find it on your map? Well, just a minute. Let's see if we can get this straightened out. Oh, of course, that's my mistake. I'm afraid I was giving you a literal translation of the word, Kaerabani. Anyway, it seems Kaerabani means Banana Village in the Santali language). Mrs. Riber gave us a good and interesting account of the work done in our Santal Mission and did it in such a way that it became alive to us all. Such convocations are a real contribution to our spiritual lives.

Last Saturday night (February 27), the foreign students descended upon us, but we are sorry to say, not in the numbers we had hoped for. The snow-storm which we had during the earlier part of the week was responsible for the fact that many of the foreign students in Iowa colleges were unable to visit Des Moines. We had a very good program (I can say it was good because I didn't take part in it. If I had had a part in it I don't suppose it would be very polite to mention how successful it really was). We entertained two Danish students, one from Simpson, and one from Emmetsburg. Now you are asking yourself how come they did not come to Grand View. I'm asking myself that same question and I don't come up with a good answer, either. There were a couple of Norwegian students, and a married couple from the Netherlands. In addition to these, we also welcomed a Lutheran Minister from Hong Kong. He is Chinese by birth. It was an interesting experience to meet these people. I guess we are all pretty much alike. We all have our



serious moments as well as our gay and carefree ones.

Lest we forget, we must mention our coming events. The first one in point of time, hence also in point of interest, is our Fastelavn Festival. We shall have to remember to report to you next time who the King and Queen are. Up to this moment, we don't know ourselves. These titles are earned! Brother, you should hear what the sophomores are telling us. The King and Queen actually have to knock the bottoms out of two BIG barrels. (You don't suppose they're kidding us, do you? Or do you know they aren't? Well, we shall soon find out, for today is the day). The dance tonight is a masquerade. That should keep us all guessing for a while, at least.

The middle of April (the 19th to be exact), is the day when about fifty or so of us embark on our choir tour. Our first stop is Dwight, and from there we go into Michigan, back again to Illinois to keep that date at Orchestra Hall in Chicago, then into Racine, and on home to G. V. C. again. Sounds exciting and we are sure it will be fun.

"Death Takes A Holiday" will be presented by the students at Studenterfest this year. Mrs. Noyes has already had one session of try-outs, and there are more to come in the near future. The first try-out brought out nineteen students, but since there are fourteen characters in the play, there shall have to be another session or two. As in the past, the play will be one of the highlights of the homecoming week-end. Naturally many other features are planned banquet, dance, etc., so you just must be on hand. The dates to remember are May 15 and 16, and do you realize that it is just two and one-half months away??? It's a bit early to buy that railroad ticket, but not too early to ask the boss for an extra day. Do it now, huh?

Be seein' you.

R. F.

In This Issue

Pastor Ejnar Farstrup is former professor of religion at Grand View and present pastor in Solvang, California.

Dr. J. C. Kjaer is pastor in our Seattle, Washington, church, and is former Army Chaplain, now a Reservist.

"O.R.N." is Pastor Ove R. Nielsen, of Dagmar, Montana, parish.

Thora E. Hansen is a tireless member of the Manistee, Michigan, church and for many years has been organist there.

Acknowledgement Of Receipts From The Synod Treasurer

For the month of February, 1954

Toward the Budget:

Congregations:

St. Stephen's, Chicago, Ill.	\$ 300.00
Ludington, Mich.	140.25
Volmer, Montana	200.00
Seattle, Wash.	75.01
Troy, New York	150.00
Muskegon, Mich.	200.00
Omaha, Neb.	200.00

Pension Fund:

Dagmar Ladies' Aid, Montana	20.00
Congregation: Seattle, Wash.	135.50
Ladies' Aid, Fredsville, Iowa	10.00
In memory of Paul C. Paulsen, Mrs. Agnes Ferguson & son, Dwight, Ill.	3.00
Miks Margaret Branz, Miss Elsie Nelson, Miss Marie Nelson, Dwight, Ill.	3.00

Home Mission:

Mission Meeting of Willing Workers, Dwight, Ill.	45.74
In memory of Mrs. Henry Beyer, Mr. and Mrs. S. A. Lauritzen, Dwight, Ill.	2.00
In memory of Paul C. Paulsen, Danish L. Aid, Dwight, Ill.	10.00
J. Frank Zeigler, Laurie L. Stitzer, George Hager, L. W. Bush, Earl Hager, Dwight, Ill.	25.00
Mr. and Mrs. Oliver Wolf, Dwight, Ill.	5.00
In memory of Lars Grong, Badger, S. D., Lena Dahl, Echo, Minn.	1.00

Lutheran Tidings:

Gifts and Subscriptions	70.25
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Grand View College:

Alfred W. Johnson, St. Stephen's, Chicago, Ill.	1.00
In memory of Paul C. Paulsen,	

Mr. and Mrs. Alvin Sondergaard, Dwight, Ill.	5.00
Mr. and Mrs. Chris Riber, Mrs. Mary Andersen, Dwight, Ill.	10.00

Pastor's Dues:

Rev. Peter Thomsen, for 1953	23.02
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Chicago Children's Home:

In memory of Mrs. Lena Bak, Mr. and Mrs. Joe Tissiere, Odell, Ill., Dr. and Mrs. O. D. Gingrich, Princeville, Ill., Mr. and Mrs. Art Christiansen, Dwight, Ill., Mr. and Mrs. Peter Reimer, Dwight, Ill.	4.00
In memory of Sally Lynn Pedersen, Mr. and Mrs. S. A. Lauritzen, Dwight, Ill.	2.00
Congregation: Alden, Minn.	26.27

In memory of Paul C. Paulsen, Danish Ladies' Aid, Dwight, Ill.	5.00
Mr. and Mrs. Frank Sondergaard, Dwight, Ill.	3.00
Mr. and Mrs. Kay Drechsel, Dwight, Ill.	3.00
Mr. and Mrs. Russell Burgwald, Dr. and Mrs. Elroy Burgwald, Mr. and Mrs. Peter Burgwald, Dwight, Ill.	10.00

In memory of Svend Aagaard, Congregation at Ringsted, Iowa	38.00
In memory of Mrs. Henry Beyer, Mr. and Mrs. Charles Lauritzen, Dwight, Ill.	3.00
Andrew and Lena Eisen, Tucson, Ariz.	2.00

In memory of Paul C. Paulsen, Mr. and Mrs. Martin Jepsen, Dwight, Ill.	2.00
Mr. and Mrs. Martin Jensen, Dwight, Ill.	3.00

Seamen's Mission:	
Ladies' Aid, Roscommon, Mich.	5.00
Ladies' Aid, Lake Norden, S. D.	5.00
Ladies' Aid, Brush, Colo.	15.00

In memory of Paul C. Paulsen, Mr. and Mrs. Charles Burkhardt, Dwight, Ill.	5.00
Previously acknowledged	\$1,668.23
Total to date	\$3,434.27

Received for Items Outside of Budget:

For Old People's Home, Des Moines, Iowa:	
In memory of Mrs. Lena Bak, Mr. and Mrs. Earlen Von Qualen & family, Dwight, Ill.	5.00

Eben-Ezer Mercy Institute:	
Congregation: Seattle, Wash.	5.00

For Women's Mission Society:	
In memory of Rep. Wm. Holm, Tyler, Minn., from friends	19.50

Church Extension:

For Cedarloo—In memory of Mrs. Alfred Jensen, Des Moines, Iowa, Rev. and Mrs. Calvin Rossman, Hay Springs, Neb.	10.00
In memory of Paul C. Paulsen, Mr. and Mrs. Walter Skonetski, Mr. and Mrs. Robert	

Skonetski, Mrs. Wm. Skonetski, Dwight, Ill.	5.00
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Lutheran World Action & Relief:

In memory of Rep. Wm. Holm, Tyler, Minn., from friends	18.00
Alfred W. Johnson, St. Stephen's, Chicago, Ill.	10.00

Congregations:

Seattle, Wash.	37.00
Racine, Wis.	5.00
St. Stephen's, Chicago, Ill.	36.00
Previously acknowledged	148.29

Total to date	\$ 254.29
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Respectfully submitted,
American Evangelical Lutheran Church
Charles Lauritzen, Treas.

OUR CHURCH

Dr. Arild Olsen is reported to have had a severe setback in his recovery from a recent back ailment and operation.

Pastor and Mrs. Harry Andersen, of Marlette, Michigan, have recently received a new-born son into the family.

Pastors Enok Mortensen, Tyler, Minnesota, Viggo Hansen, of Bridgeport, and Byram, Conn., Kaj Kirkegaard-Jensen, of Perth Amboy, N. J., Verner Hansen, Oak Hill-Exira, Iowa, and Edwin Hansen, Muskegon, Mich., have all recently received generous salary increases.

Our church at White, S. D., celebrates its 70th Anniversary this summer and the Ruth-ton, Minn., will commemorate its 65th also this year.

The annual congregational meeting of the Perth Amboy, N. J. church decided to expand its facilities in Raritan Township. A building fund has been established, with a goal of about \$7,000.

The Nebraska District has planned a "Folk Meeting" to be held March 14-17. Pastors of the district will speak, as well as outside speakers. The meeting will begin Sunday evening, March 14, at Nysted, Nebraska.

The District Newsletter from Michigan suggests a "Summer Camp for Older People." An investigation as to the popularity of this plan is being conducted, with no age restrictions on participants.

Pastor John Enselman has assisted in the construction of a log chapel in Hartwick Pines, Michigan. He is pastor in Grayling.

The post office in Denmark, Kansas, has now been closed. Pastor Willard Garred's address is now: Vesper, Kansas.

The church in Bridgeport, Conn., is making plans for celebrating its 60th Anniversary this year.

The Harold Ribers have just returned from the West Coast and now are on the way East, as reported elsewhere in this issue.

Mr. Olaf Juhl, member of the Synod Board, has recently moved. His new address is: 5101 Park Avenue, Minneapolis 17, Minn.

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.

March 5, 1954

I am a member of the congregation at _____

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN
WITHEE, WIS.
5-1