

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Vol. XX

June 5, 1954

No. 21



At U. N. Headquarters

Be Silent Unto Him

Let us then labour for an inward stillness,
An inward stillness and an inward healing;
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His Will, and in the silence of our spirit,
That we may do His Will and do that only.

Longfellow.

MEDITATION

One of the significant sights at the New York headquarters of the United Nations is the room reserved for purposes of meditation by delegates and members at the U. N. This room can hardly be called a chapel, but it serves a chapel purpose nevertheless. Its location at U. N. headquarters is significant because all the world will surely maintain that delegates to the U. N. need to meditate, and in quiet to search out the fellowship of their God. Spiritual guidance from above is as vital as political guidance from policy makers back home. On a recent visit there we did as countless thousand other visitors no doubt have done — we breathed a silent prayer in behalf of those at work on all sides in their tremendously important tasks of building a better life for man and an enduring peace. The simplicity of the room is accounted for by the fact that it must be served the needs of many kinds of religious beliefs and faiths. The Hindu and the Moslem and the Hebrew and the Christian can avail themselves of the chamber and not be disconcerted by the presence of religious symbols or fetishes or art foreign to their ways of belief. The above picture was supplied by the Department of Public Information of the U. N.

One of the verses of that most majestic Psalm 46 says: "Be still, and know that I am God." They are some of the profoundest words in the Old Testament, and some of the best advice to our modern world. One might spend a life-time in searching for their meaning. Modern life continuously interferes with our sincerest efforts to "be still."

"Christ in You The Hope of Glory"

Pastor George Mellby

IN the first chapter of Colossians we read these marvelous words, "Christ in you, the hope of glory." And what a stupendous thought, far beyond our ability to understand. The Christ of God, in Whom dwelleth all the fullness of the Godhead bodily, condescends to live within the redeemed spirit of man. We can conceive of Him as God the incarnate, born in a manger and living as a man among men; we can think of Him filling the whole universe with His majesty and glory; we can conceive of Him occupying the heavens with all the celestial creation in unquestioning subjection to Him; but to think that He actually condescends to come down and dwell within man, a worm of the dust, is truly beyond human understanding. In fact, it can only be appreciated, and realized to any degree, by Divine revelation. It is the Holy Spirit Who causes the indwelling Savior to become a blessed and living reality. Christ said: "At that day ye shall know that I am in My Father, and ye in Me, and I in you."

It is a wonderful truth that the Lord Jesus still lives in the world; for, wherever a soul comes to the Fountain open for sin, finding peace and life eternal, there is an earthly manifestation of the very life of Christ. For, to every heart open for Him, He says: "I will come in." The body of every believer becomes then a temple of the Holy Spirit and a vehicle of Divine Life.

Now let us consider the great implications of this wonderful truth. If Christ dwells within us, we are His. Jesus Who claims us by the right of creation and redemption, has been given possession. A boy made a boat one day from a rough piece of wood with his penknife. Having made it, he lost it. But some time afterwards, to his surprise, he saw this very boat in a shop-window. He went in and asked for it, but the shop-keeper claimed it his own property, and said that it could not be surrendered without payment. Putting down the price, the boy walked out with his precious boat once again his possession, and looking down upon it he said, "I made you, I lost you, I found you, I bought you; you are mine."

So our Lord Jesus redeems His property from Satan. Of every sinner saved by grace, He says, "I created you, I lost you through sin, I found you in your need, I bought you with My Blood; you are mine." Yes, we are not our own. All that we have and are belong to Christ. Our body with all its members, our faculties, our talents, our time, our possessions, our hearts and our will, all are Christ's.



Our very face becomes His to show forth His beauty and glory. Do you remember how the face of Moses shone with the glow of heaven after he had ascended into the mount with God? This should ever be the manifestation of a true Christian life. A "long-faced" Christian is a slander on the joy of Christ. Victory and joy always go together. Our eyes become His to exhibit His sympathy and tenderness. He wants to look on the world's need through our eyes. A Christian should realize this and never lend his eyes to the devil.

Our lips become His to speak the message of salvation. This means that the harsh and unkind words remain unspoken. "Never man speak like this man," was the testimony of His enemies, and this is the man Who lives within us. It is not what we say for Christ that counts, but what He says through us.

Our ears become His. They will be sensitive to every cry of spiritual need. We must refuse to hear the voice of the tempter or give our sanction to the spread of false reports and idle rumors concerning others.

Our mind becomes His to think His thoughts. It becomes the very mind of Christ. "Let this mind be in you which was in Christ Jesus."

Our hands will become His to act on His impulse. He will work through us. Again, it is not what we do for Him that counts, but what He does through us.

Our feet become His to walk in His way. The Christian's walk is the very walk of Christ. It is a walk in love. The feet of the Christian must tread the narrow path the Savior trod, and keep in step with Him throughout the earthly pilgrimage. In other words we must allow Christ to take full possession of us and all that we have and possess. We must give Him complete right of way through the whole territory of our being, without reserve, without regret, and without retreat. We must say from our heart, "Lord, I surrender all." "Take my life and let it be consecrated, Lord, to Thee." Then He becomes our life, and we can then say with Paul, "Christ liveth in me," and "To me to live is Christ."

We cannot live this life in our own strength, but when He is permitted to come in then He lives His life in and through us, and places His power at our disposal. When we put our hands into His pierced Hand then He will lift us up into His heavenly chariot, there to share His vision and zeal, there to abide moment by moment. This will mean a progressive translation into His image, from glory to glory, and such a development into His blessed likeness that we may have confidence, and not be ashamed before Him at His coming. Even so may it be. Amen.

Recommendations of the Board of Directors of GVC and GVS Concerning the Future Plans for Grand View

The following is the proposal of the Board of Directors of G. V. C. and G. V. S. concerning the future plans for Grand View Seminary. These recommendations are a part of the Board Report to the Annual Meeting of the Corporation, but are being published at this time in order that there be sufficient time for them to be discussed before the annual meeting.

According to a mandate by the 1953 annual meeting of the Grand View college and Grand View Seminary corporation the Board of Directors of these institutions to the best of its ability and with the highest degree of seriousness has applied itself to making a study of future plans for Grand View Seminary. The result of these investigations and studies as undertaken by two sub-committees can be found published as a report in the December 5th issue of Lutheran Tidings. Those desiring to acquaint themselves with the entire problem should read also pages 132-137 of the Annual Report of the Synod for 1953.

The next step was the opportunity presented to the membership of the Synod, when the Board invited any member of the Synod who had the desire and who could be present to attend an open meeting of the Board held January 19 in Des Moines. Some 50-60 people, ministers as well as lay people, were present and voiced their views on the subject of the future location of the seminary. These views were given due attention by the Board at its February 22-23 meeting. A summary report will be found in the March 5 issue of Lutheran Tidings. At its February meeting the Board formulated alternate plans to be presented to the annual meeting this summer. The following constitutes the basic reasons for the Board's dealing with the seminary problem and detailed discussions of the alternate plans for the future of Grand View Seminary.

The Need of a Seminary

Throughout the study made by the Board and the deliberations following about these plans and the related details the Board has taken for granted that the Synod never for a moment doubted its high and holy obligation to provide an institution for the training of its ministry, a place which it could call its seminary, regardless of whether this was entirely under its own control and ownership or this was shared with one or more church bodies. Practical considerations alone would seem to indicate such a policy that the bonds of loyalty and fellowship might be created, nourished and grow strong among the ministers trained there to unite hearts and minds as well as efforts toward common synodical endeavors.

Furthermore, it was taken for granted by the Board that our synod like any other church body worthy of its calling would want to propagate the views and beliefs it especially holds sacred and true. With that in mind it would seek to make its witness as a part of the Christian Church in order to clarify and express the experience of Christianity as it is lived within the circumstances of its particular spiritual fellowship.

The Calling of the Ministry is of such a nature that its promotion cannot be ignored by any church body, large or small, or by any congregation, or member of same. Christ's exhortation: "You, therefore, must be perfect, as your heavenly Father is perfect" is one which never quite leaves a Christian conscience at rest, however unattainable such a goal would seem to be. To call and train men for the ministry is one way in which churches approach the unattainable. It remains for the seminary to attempt to bring as close to the goal as possible imperfect, sinful, mortal men. A seminary thus becomes the attempt of its sponsoring body to respond to the impact of the Holy Spirit through the Means of Grace upon the life of the individual as well as upon the congregational fellowship. This attempt is a corporate one, shared in by the entire membership of the synod. The glory, or shortcoming or failure of this attempt — its seminary venture — must be accepted by the synod as its own, for the relationship between synod and seminary is of a most intimate and delicate kind, so subtle that it usually is hidden deep beneath the surface. The relationship is also of a vicarious nature, no matter whether the outcome is one of suffering or rejoicing.

The Synod's Seminary Experience

In our synod it might be said we have suffered more than rejoiced on behalf of our seminary, although this by no means should be taken to mean that we love the seminary any the less. While yet in its infancy, the synod suffered deep wounds due to conflicts arising from attempts to establish and maintain a certain theological tradition. At no time during the lifetime of the synod has the seminary been able to train a sufficient number of ministers to supply adequately the need. To have a shortage of ministers seems to be a habit all but too firmly established in our synod, in spite of the fact that at least 20 per cent of our ministers have their seminary training from some other seminary than our own. At the same time it must be admitted that a goodly number have left to serve in other synods or other vocations. As an illustration let this serve: Since 1941 and until and with the additions expected to the ranks of the ministry this year a total of 38 ministers have been added, while 29 have died, retired or left the ministry of our synod to serve in other synods or in other vocations. Of the 38 added since 1941 eleven were trained in other seminaries than ours. This does mean that a greater number of ministers are serving in our synod at this time than in 1941, although not enough to fill all the vacancies or to take care of all the new home mission opportunities. In justice to the seminary it must be said it has been possible for it to send out, by the grace of God and the faithfulness of its consecrated leaders and professors, scores of able and conscientious ministers, whose work has been a blessing to the life of our people. For this we thank and praise the Lord.

Re-examination of the Synod's Seminary Position

It is not too much to say that our seminary is the inner core of our synodical fellowship. Yet, today, we find ourselves seriously considering whether the usefulness of the seminary would be enhanced or decreased if it was moved to some other location and its operation united or affiliated with that of some other Lutheran seminary. The explanation for this would seem to be due to changing conditions. During the first fifty years of the existence of our synod the barrier of the Danish language and culture effectively insulated and isolated our synod from that of other churches. For all practical purposes that barrier is now down. Our synod has become a part of the American church community. There are contacts of various kinds as well as cooperation, especially with Lutheran Church bodies. The ways of worship, Sunday School and any other phase of the work of our congregations as well as the ministry are constantly being compared and scrutinized by our own members in the light of what they observe other churches are doing. Such comparison as well as competition of various sorts often serves larger churches with greater resources and means as well as men to the detriment of smaller churches, such as ours usually are.

This does not mean that our seminary does not know how to instruct and to train the men that attend its classes. The plan of teaching and the courses offered are comparable to most other seminaries. The ministers that have been sent out are as a whole doing splendid work in the congregations. We need more of them than we get. We need larger classes for the benefit of both professors and students. We need the assurance that the increased number of students will materialize, so that we also will be able to find ministers in our midst who will have enough faith in the future of the seminary to train themselves for teaching positions in this seminary. It is with this in mind that the Board has been trying to find an answer to the question where the best location, the best faculty, the best facilities and circumstances for our seminary will be found in the future.

Plan No. I: The Seminary Remains in Des Moines

Are we to go it alone? Shall we rely on the best available persons from our own ranks as professors in the seminary, improve the facilities in order to provide up-to-date library, classroom and dormitory space, present the young men of our congregations with the challenge to come to Grand View College and Seminary and there obtain the necessary training with the purpose in mind to serve as ministers in our synod? If so, we realize, and so will these young men, that it will not be possible for them to attend large classes of students, nor will it be possible to have as large a faculty as desirable and as required by the American Association of Theological Schools. Yet, with four years of preparation at Grand View College and some other college and with three years of training in the seminary adequate training will be furnished for the ministry in the congregations of our synod even though no theological degree can be granted.

Next year without a senior class in the seminary

it will be possible to carry on instruction by the help of Dean Axel Kildegaard, Dr. Ernest Nielsen, Rev. Howard Christensen in Religious Education, and an instructor from Drake Bible School in Old Testament. The school year of 1955-56 will require the addition to the faculty of a professor in the Biblical field. By 1957 an additional professor in the field of Church History and Practical Theology must be found. The difficulty in doing this arises chiefly from the relatively short time available before such professors with the required academic training and with experience in service to one of our congregations can be found among our ministers. It is a question if there is any merit in engaging strangers to the synod, its traditions, insights and emphasis as professors in our seminary. Neither is there any likelihood that such strangers can be found. The challenge would not seem sufficiently real to them.

Some will hold that to obtain a desirable number of students is an even greater challenge than to get enough professors. The Board decided after some discussion that a certain goal should be set to be reached in a given number of years. It is hoped that the increase would start in 1955 and that by 1959 there would be 12 students in the seminary. If this level can be reached and maintained, it is felt that the number of ministers in the synod also can be increased over the years to take care not only of replacements due to retirement and death but also to develop new congregations.

In order to attempt to reach all the young men of the synod that might be interested in the ministry, the leadership of the seminary has been asked to organize a recruitment program by the systematic contact work, literature and church relations. It is hoped that all ministers and congregations will cooperate in presenting the Call of the Ministry. The Board fully realizes that such a Call, when an individual is concerned, is a matter between God and this young man. All that the parents, pastors, congregations and seminary faculty members can do is to bear witness that God needs men for the ministry of His church. However, the seed bearing fruit in the ministry is usually planted in early childhood or youth. It needs to grow in the fertile, consecrated soil of Christian Faith and Fellowship.

What improvements in facilities should be expected? The Board proposes remodeling part of the second floor of the east wing of the main building to provide a library, two classrooms and two offices. The library can be arranged for on one side of the corridor. Two of the present rooms can be used for offices. The two rooms now used for library and classroom will provide the space for the two classrooms. Naturally additional books and equipment will be needed for the library as well as for the classroom and offices. The Board also has discussed the possibility of obtaining a separate residence for students and student families.

The cost of remodeling the second floor plus equipment for the seminary has been estimated to be \$6,500.00, while remodeling of a possible student resi-

dence is estimated to be \$5,000.00. This makes a total of \$11,500.00 in estimated capital expense.

The annual cost of operating the seminary when three full time staff members have been appointed is estimated to be \$14,000.00 for salaries and \$2,000.00 for operating expenses. The Board plans to furnish a scholarship of \$300.00 annually for each of the twelve students. The estimated annual budget for the seminary would thus be seen to be \$19,600.00. The cost will naturally be less until the goal of faculty members and number of students have been reached.

Summary of Plan No. I—Maintaining the Seminary at its present location

A. Ultimate Goals

- (1) Academic Staff—three full time staff members and part time or equivalent — cost \$14,000.00. One to be added in 1955 and one in 1957.
- (2) Enrollment—12 students minimum by 1959.
- (3) Facilities
 - (a) Library and books
 - (b) 2 classrooms
 - (c) 2 offices
 - (d) Equipment
 - (e) Housing for students, \$5,000.00

B. Recruitment

- (1) Literature
- (2) Church Relationship
- (3) Seminary Extension
- (4) Scholarships—\$300.00 for 12, \$3,600.00

- C. Annual cost—\$14,000.00 plus \$2,000.00 expense plus scholarships—Total: \$19,600.00.
Capital Investment—about \$11,500.00.

Plan No. II: The Seminary is Affiliated with another Seminary

The basis for the following plan for affiliating Grand View Seminary with either Northwestern Seminary, Minneapolis, Minnesota, or Chicago Lutheran Theological Seminary, Maywood, Illinois, is to be found in the report of the subcommittee referred to above. Various features and advantages of such a plan have been set out in that report.

Some of these are: Students and professors alike are challenged and stimulated to do better work when a larger number of students are enrolled in the classes; more well trained professors can be provided in a seminary with access to a larger pool of adequately trained men in the various branches of seminary instruction; a larger and better library; a real interne program with opportunity to become familiar with the operation of larger churches in the urban as well as in the rural field; enlarged outlook and increase in contacts broadening the students' views and rounding out their personalities by eliminating the threat of becoming socially and theologically isolated; and the granting of a Bachelor of Divinity degree, which will underscore the quality of the instruction provided and give the person obtaining it opportunity to pursue graduate theological studies preparatory to being able to instruct in a seminary.

The Board does not claim to be able to assess properly the value of the education or training future min-

isters would obtain at either of the institutions mentioned. If this is to be done effectively the entire synodical situation with respect to the possibilities and opportunities prevailing in our congregations as these are constituted at the present time would have to be known and understood. Even if it was possible for the Board to possess this knowledge and understanding it would still have to estimate what changing demands would be placed on these and possible new congregations in the future. The Board does realize that continually increased demands for better educated and trained ministers are being made and it feels it as its duty to emphasize the need of the best obtainable educational opportunities for the future ministers of the Synod. While theological competence does not seem the most urgent need for the ministers of our synod in the eyes of many of our members, it must be recognized that great thoroughness of the basic three year seminary course assures advantages throughout the lifetime of the minister, no matter where his field of work is to be, rural, urban or perhaps as seminary instructor.

According to the assurance made at both of the seminaries under consideration it can be assumed that our synod will be able to have placed on the faculty of either of these a professor from our synod or one approved by our synod. Naturally, such professor must meet the standards set by the particular seminary involved, since he is to teach not only the students from our synod but also the classes of the seminary in general.

The students from our synod although enrolled regularly in the sponsoring seminary would still be subject to the supervision of our Board of Ministerial Training, Ordination and Jurisdiction and would have to meet whatever requirements that board might adopt as well as the requirements in force in the seminary involved. Graduation would be from that seminary. Courses taught by a professor from our synod or approved by our synod for our students should be required whenever such courses are designed to meet the demands we recognize as important.

It would be entirely possible that our synod could arrange for housing the students from our synod on a separate basis, but this would necessitate added investment of capital funds or added annual rental cost of housing.

It can be assumed that both Northwestern and Maywood would be willing to admit our synod if we desire to become a constituent synod with representation on their boards. This would be proper in view of the financial support expected on our part and the vital interest our synod would have in the kind of theological education furnished our future ministers, also with respect to the facilities provided. This support has been estimated at \$10,000.00 annually. It would perhaps be a somewhat fairer way to base the support on the number of confirmed members of the synod and equalize this amount with those of other supporting synods. If any agreement was to be entered into as envisioned in this paragraph our synod would approve the constitution of the seminary involved.

Should the seminary be moved the Board would be equally concerned about the number of students attending either of the two seminaries involved as if the seminary stays. The fact that ministers trained at our present seminary are satisfied and thankful for their training does not have too much bearing upon how much our future students would favor attending and graduating from one of the institutions mentioned. Conditions have a way of changing that make almost any predictions worthless. It should not be forgotten that our synod does have a number of ministers that have graduated from Maywood. These are undoubtedly also satisfied that they attended and were graduated from there.

That Board assumes that the same kind of recruitment program as was outlined for obtaining students should the seminary stay in Des Moines will be found necessary should it be moved to either Northwestern or Maywood. The faculty member our synod presumably would have at whichever institution was involved would naturally cooperate with both the authorities involved of ours as well as with those in charge of the recruitment program of that institution. Since an efficient recruitment is now in force at either Northwestern or Maywood it would not seem to be a major problem to organize our own recruitment program and integrate it with either of these.

Sufficient housing for our students seems to be available at either Northwestern or Maywood, although it would be entirely possible to arrange for this separately according to the desire of our synod. Additional capital funds would be needed for this. It is not possible to state how much at this time. If our synod should want to rent quarters for our students this cost would be added to the annual cost of operating the seminary. It must not be excluded entirely from consideration that at some future time — should our synod choose to become a constituent synod of one of the two institutions mentioned it could be asked to join the other constituent synods in the raising of capital funds for expansion purposes.

The Board is ready to assume that by 1959 our goal of twelve students should be enrolled in either Northwestern or Maywood, if we affiliate. The same scholarship of \$300.00 for each would total \$3,600.00. Together with the \$10,000.00 already mentioned as the possible annual support from our synod, it would total \$13,600.00. This would be the estimated cost of operation on our part. Arrangement for special housing would require additional financial outlay or support as already stated.

Summary of Plan No. II—Moving the Seminary

- A. Affiliation with Northwestern or Maywood
- B. Date of affiliation—Fall of 1956
- C. Conditions of affiliation
 - (1) One of our professors at the institution
 - (2) Support of the Seminary—\$10,000.00
 - (3) Representation on the board
 - (4) Adoption of Northwestern or Maywood constitution
- D. Enrollment: 12 students by 1959

E. Recruitment

- (1) Literature
- (2) Church relationship
- (3) Seminary extension
- (4) Scholarship, \$300.00 for 12, \$3,600.00

F. Annual cost—\$13,600.00 (estimate)

Comparing the cost of the two plans it will be seen that staying in Des Moines is estimated to cost about \$19,600.00 annually while moving to either Northwestern or Maywood would cost \$13,600.00. The estimated cost of the improvements deemed necessary if we stay in Des Moines is \$11,500.00. The Board wishes to state emphatically that these figures as presented are estimates only.

What is more important, the financial cost involved should not be the deciding factor. In the end the most economical plan will be the one which when materialized will furnish the greatest number of the most sincere, faithful and best trained ministers and servants of the Church and its Lord. The synod should prepare itself to meet the cost involved in providing the best possible seminary training for its ministry. That is a duty of first rank resting on any synod. If we have been found wanting in this respect in the past may we resolve intelligently and prayerfully to do better in the future. We can be assured of God's blessing on our undertaking.

* * * * *

At the May 29th meeting of the Board of Directors for G. V. C. and G. V. S., the above report was revised. A vote was then taken with the following results:
(Plan No. 1: Maintaining the Seminary at its present location. Plan No. 2: Moving the Seminary)

C. A. Stub—Plan No. 1

Ronald Jespersen—Plan No. 2

Alfred Jensen—Plan No. 1

Jens Thuesen—Plan No. 1

Harald A. Petersen—Plan No. 2

C. Arild Olsen—Plan No. 2 (Mail ballot)

The three appointive board members, Joseph Chamberlain, Lavern Hamborg and John Bemis did not vote on this issue. Since the vote was a tie, Chairman Erling Jensen cast a ballot. He voted in favor of Plan No. 2. Thus the vote stands 4 to 3 in favor of Plan No. 2.

In case the Annual Meeting votes to keep the Seminary in Des Moines the Board of Directors of G. V. C. and G. V. S. recommends that the Annual Meeting of the Corporation request permission from the American Evangelical Lutheran Church for the Board of Directors of G. V. C. and G. V. S. to raise \$15,000.00 which, together with \$5,000.00 expected to be raised by the G. V. C. Development Program, will constitute the \$20,000.00 needed for the building remodelling for the Seminary and the Junior College. It is estimated that \$5,000.00 of this amount will be required to provide a large classroom for the Junior College in the east wing of the second floor of the main building.

Board of Directors of G. V. C. and G. V. S.
Harald A. Petersen, Secretary.

A Call to Christian Stewardship

On the Other Foot

The shoe frequently feels different on the other foot. Yet how few of us ever try it!

But it is one of the true Christian graces — looking at the situation from the standpoint of the other fellow — above all, looking at it from the standpoint of God.

Recently we ran across a suggestion made by Dr. Earle Jewell of St. Andrews Episcopal Church before a local men's group. He said—"Suppose tomorrow every wage earner in America was notified that his income for 1953 would be ten times what he gave to the Lord and his work in 1952. What would your income be?"

The Scriptures Speak

Scripture teaches that one-tenth of our income belongs to God. The tithe was mandatory in Old Testament times. Jesus never abrogated the law of the tithe. What he plead for was a generosity beyond the mere tithe.

We look at giving, and at the tithe, from the standpoint of man. "Can I afford it?" "What will I have to sacrifice if I give the tithe?" And we feel, most of us, that we can't afford the tithe.

Suppose, in the process of Divine bookkeeping, God took our gifts and multiplied them by ten in order to measure out our blessings? How high would you rate in the scale of God's beneficences?

Does God do this? Apparently not! If he did, the wicked would never prosper nor the righteous suffer. The poor widow who left her two mites on the altar would be wealthy, while Dives would be begging alms on the street corner.

No, the answer to man's generosity is not in terms of immediate dollars and cents. Though God may keep books on you, you cannot keep books on God. "How unsearchable are His judgments, His ways past finding out"—so exclaimed Paul in his letter to the Romans.

But the simple word of Jesus still stands—"Give, and it shall be given unto you: good measure, pressed down, shaken together and running over, shall they give into your bosom. For with what measure ye mete, it shall be measured unto you." The Revised Standard Version points up the last verse—"For the measure you give will be the measure you get back."

Perhaps the suggestion of Dr. Jewell is not so far out of line with our faith, after all. God does continually force us to put the shoe on the other foot, whether we like it or not. It may not be in dollars and cents, and that is the only language some of us seem to understand.

They Are All Happy

But if not there, then it is in the satisfaction of living. I have never known an unhappy tither. Some tithers believe they profit materially through giving a tenth to the church. Others do not use this as a

test of their tithing. But whether they measure it by material gain or not, all the tithers I have ever known are happy in their giving and for two reasons:

1. Because they know they are being honest with God on at least one level of their lives. They have clear consciences. And the clear conscience always bring a happy heart. The unhappy are those who are troubled and disturbed within. Why not get rid of at least this one source of trouble — the uneasy conscience that knows it has withheld from God?

2. Tithers are happy because they have a sense of partnership with God. Let us illustrate. Two men form a business. They are partners. The one gives and receives, share and share alike. But the other is fitful in his contribution of time, talent and money to the partnership. He does his part when he feels like it. He invests his share in the enterprise when it doesn't interfere with his family needs or his personal wants. Such a partnership is destined to go on the rocks.

It Is A Two-Way Street

Partnership between man and man is a two-way street. So is partnership between man and God. We can't cheat God, our partner, and expect to remain on the same terms as though we had done our part.

And all of this — that we receive in measure as we have given — was said so long ago by Malachi when he wrote, under the dictation of God — "Bring ye the whole tithe into the storehouse and prove me now, herewith, said the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Multiply your gift by ten and ask—"Is this all I can expect of God? And have I any right to expect more?"

Warren Grafton.

Thank You

To the many friends who for our Golden Wedding sent us telegrams, greetings, flowers and gifts, we say a hearty THANK YOU! You helped make a joyous day still more joyous. Friendship among those who live their lives in the Faith of Jesus Christ is the expression of a fellowship which shall last from time into eternity.

It will not be possible for us to write directly to each of the more than 200 persons who on this day sent us greetings; please accept these few words as a token of our gratitude.

Elline and Valdemar S. Jensen.

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

Office of Publication: Lutheran Tidings, Askov, Minnesota.

POSTMASTER: Send Forms 3579 to ASKOV, MINN.

Editor: Rev. Verner Hansen, 1336 Morton Ave., Des Moines 16, Iowa

Circulation Manager: Svend Petersen, Askov, Minnesota.

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

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

Paging Youth

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

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

Contest . . . Yule Cover Design

The editor and staff of our Christmas magazine YULE has decided to conduct a contest on the drawing of the cover design for the 1954 number of the magazine.

We invite qualified persons from among our young people to participate in this contest. Following are the rules by which contestants should be guided. Further questions regarding the contest may be addressed to the editor, Pastor Harris A. Jespersen, Marquette, Nebraska.

Theme: "Christmas is a Song." This may be interpreted rather liberally.

Age limits of participants: Fifteen to twenty-five years.

Time limit: Drawings to be on the editor's desk on or before September 10, 1954.

Colors: Limit — three colors including base color. (Base color: color of stock used for cover)

Prize: Twenty-five dollars first prize. Ten dollars second prize. The second prize picture to be printed in black and white as part of contents of YULE.

Judges: Editorial and business staff of YULE.

Good quality drawing paper should be used. Drawings may be larger than YULE format which is 9 by 12 inches — but should be in proportion to these measurements.

Contestants must be members of AELC.

Santal Student Coming

Word has been received that plans have been completed for the first of the Santal students, sponsored by the AELYF, to come to Grand View College this fall. The young man's name is **Anil Kumar Jha** and he will arrive in New York on July 7.

As this is written we do not have much more information than that concerning Anil Kumar Jha and we do not have any information about the second student, though according to the "Santal Missionary" another student is being selected and may even be chosen by this time. We hope to be able to present more detailed information about both of these students in the very near future.

Meanwhile, on the home front, Operations India continues to call forth interest and effort in many of

the societies. We have recently learned of how two groups have helped to swell the O. I. fund.

The group at St. Stephen's in Chicago had a fair. Booths were set up in the church basement. There was a fish pond, a baseball booth, a place to knock down porcelain, a refreshment stand and other booths. Tickets were sold in a separate booth to eliminate making change in the various booths. These tickets were numbered and used in the drawing for the door prize.

At Newell, Iowa each of the society members takes a turn at baking a cake and bringing it to the meeting. At lunch time, each member pays a dime for a piece of cake. The catch is that a dime has been baked into the cake and the person who gets the piece of cake with the dime in it is responsible for supplying the cake for the next meeting. Quite a sum of money has been collected in this way.

In connection with Operations India it should be noted that, now that school is out at Grand View, Rigmor Nussle's address will be 7105 Woodlawn Avenue, Chicago 19, Illinois. She will be happy to receive contributions to O. I. at that address.

AELYFlashes

Speaking of fund raising reminds us that the **Ringsied Car Wash Day** which we mentioned on this page a while ago was a great success. By washing cars at \$1.00 each and by selling coffee and cake to those waiting while their cars were being washed the group earned \$87. The earnings will be used to make some improvements in the parish hall.

Time is short if you plan to register for and attend the **Northern Lights District Camp and Convention** at Grantsburg, Wisconsin. The camp is to be held June 19-26. The theme of the camp is "This is My Father's World." All young people of confirmation age and older in the Northern Lights District are urged to attend. Cost for the full week will be \$17.00 including insurance. Cost for the week-end is \$4.00.

Sins Come Home to Roost

Our sins have a way of overtaking us. Dr. W. E. Sangster once told an unusual story in this connection. He said a woman in England found a basket on her doorstep. When she opened the basket she found a pigeon with a note tied on its leg. The note demanded that money be fastened to the pigeon's leg, otherwise her house would be burned that evening. She immediately notified the police who came, tied streaming ribbons on the bird, loosed it and followed it by plane through the air. After considerable flight the pigeon alighted on the barn where its owners were waiting. It was an easy matter for the police to make the arrest. Our sins, like pigeons, have a way of coming home to roost.

Gaston Foote in
LIVING IN FOUR DIMENSIONS.
(Fleming H. Revell Company)

Our Women's Work

Editor

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

Women's Retreat at Danebod

(Continued)

The program for the Women's Retreat was planned to point up women's place and influence in the home, the community, and the world today. The Bible hours, led by Rev. Ottar Jorgensen and Rev. Enok Mortensen, emphasized this by discussing the problems of women on the basis of New Testament passages. Rev. Mortensen lectured to us on "Great Churches of America." "An effective church touches the lives of its people from the minute they are born until they die." "Any great church must have leaders who understand the importance of people — the dignity of men. Human first and then a Christian." You are working with people — who must be served. You must use the people in your congregation and make them feel they are doing something worthwhile." (Quotations from "P. K. Newsletter").

Mrs. Ida Egede reviewed interestingly the history of WMS and told us what WMS funds had been used for. She called on Mrs. Gertrude Sorensen to tell us about the work at Cedarloo. Here, we were told, everyone joins in setting up and dismantling the altar on Sunday morning. And there is 100 per cent attendance at Communion services.

To many of us who are absorbed in the task of raising our children, Mrs. Pearl Cummings, Assistant Professor of Child Welfare at the University of Minnesota, gave wonderful counsel and comfort through her talks. The fact that she had been left a widow at a time when her children were small and that she now is a grandmother gave weight and added meaning to her words. We all felt it was experience and not book-learning from which Mrs. Cummings spoke. Here are some striking sentences from her lectures as related in the "P. K. Newsletter:"

"Often we are so intent on striving to give our children **things** that we forget to give them qualities that can never be taken away." "The true home of the child is in the attitude of the parents. Children are far more influenced by what we do than by what we say."

"We can't bring up twentieth century children with nineteenth century methods."

"A child is not the property of the parents. He belongs to himself."

"Which is the most important in a teen-ager's training — dish-washing or fellowship with others."

"The things you do for your children are not sacrifices. They are free choices."

"When we cease to look on human betterment as the private concern of a few and set it up as the common concern of many, progress will be certain and our attainment secure."

On Friday evening Dean A. C. Nielsen gave us an air view of American history. As we listened we saw our country develop and grow. The hour was

much too short, however. It was like eating fresh bread with strawberry jam. You licked your fingers and wished the plate would come around many times. The next day "A. C." introduced a discussion of world affairs and here are some of his quotable sentences, taken from the "P. K. Newsletter":

"We need constantly to re-examine our beliefs to be certain they are not merely prejudices."

"There is a correlation between ignorance and intolerance."

"Many people of the Far East fear Japan more than Russia."

"The average annual income in the undeveloped area of the primarily Moslem world is \$30 compared to \$1,500 in U. S."

"Communism makes no real headway in countries where the standard of living is high. Undeveloped countries are interested in bread, not freedom."

It was just a taste of "World Affairs" but enough to set us thinking and to make us aware that it is very important that women know and take a stand in matters of "The Wide, Wide World."

We discussed the future of the Women's Retreat, and that you will hear more about. This is certain: the group was strongly in favor of having a "Retreat" in '55, and each member pledged to bring a new participant.

All this may sound as if there was not a minute to relax. But there was. Every afternoon and evening the two Ladies' Aids of Tyler took turns at serving coffee. The lines were always long, diet or no diet. No one wanted to miss coffee.

The coffee period was followed by a craft hour for those who were interested. Plates were printed, Christmas bells were made, and corsages of all description were taken home.

Carl Nielsen from Des Moines showed slides he had taken during his stay in Europe. This is a wonderful way to share experiences and we thoroughly enjoyed Carl's running comments.

Rev. Enok Mortensen read "The Recovery of Family Life" by Elton Trueblood to us. Dr. Trueblood was recently appointed chief of religious information for the U. S. Information Agency. If you haven't read this book, get it and read it.

Six of the women read a short play, "One in Christ Jesus," and every evening we closed with an evening ceremony.

Saturday evening the dining room became a banquet hall with candles, flowers and a super delicious dinner. (All the meals were so good it is necessary to use a trump and say "super" here.) Miss Orena Cooper, librarian from Brookings, S. D., was our speaker. I hope we will have a chance to hear her again.

The program was full and varied, and looking back

(Continued on Page 13)

77th Annual Convention of the American Evangelical Lutheran Church Cedar Falls, Iowa August 10-15, 1954

Bethlehem Lutheran Church, Cedar Falls, Iowa, has invited the American Evangelical Lutheran Church to gather for its 77th annual convention at Cedar Falls, and has made plans for being host to the convention. As authorized by the Des Moines convention the synodical board has accepted this invitation.

The convention will open with a worship service to be conducted at the Bethlehem Lutheran Church, 1410 Main Street, Cedar Falls at 8 P. M., August 10. The convention business sessions will commence at 9 A. M. August 11 and will take place at the Cedar Falls Junior High School, located one block north of the Bethlehem Church. All business sessions of the convention will take place there as well as most of the church services and larger meetings, including those on Sunday, August 15. An exception will be an all-Lutheran rally to be held at the Iowa State Teachers' College auditorium on its campus about one mile distant, August 11 at 8 P. M. Dr. Paul C. Empie will be the speaker.

It is expected that all congregations of the synod will be represented at the convention with one delegate for each 50 voting members or fraction thereof. The congregations in district one, eight and nine as well as the congregations in Dalum, Canwood, Danevang and Granly, may elect delegates according to the provisions of Synod By-Laws Art. VI 7 a-c, page 13. The names of delegates must be submitted in writing by the officers of the congregations to the credentials committee of the convention in time to be in the hands of this committee by July 25. In order for the delegates to be acceptable to the credentials committee they must be certified to in writing by the secretaries of the respective congregations. (Name and address of chairman of credentials committee is given below.) All ministers of the synod have voting rights at the convention and are expected to attend.

Friends and members of the Synod are welcome to attend the meetings and services of the convention. The business sessions for the convention usually lasts from 10 A. M. till 5:30 P. M., with recess for lunch and coffee. Devotional services are held each morning at 9 and the evening meetings are conducted in the interest of the missions, institutions, educational activities and auxiliaries of the Synod. Sunday will offer services in the English and the Danish languages with celebration of Holy Communion. It is also expected that there will be ordination Sunday morning.

Attention is called to the following provision in the Synod constitution: "Every member shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the Synod, who shall publish them at least six weeks prior to the convention." Such topics must be at my address at least by July 1st in order that they may be published in the July 5th issue of Lutheran Tidings.

It is expected that all the reports from institutions, district presidents, missions, committees and auxiliaries of the Synod that are to come before the convention will be at my address by May 20. These reports will be published and forwarded to all ministers and congregations of the Synod for distribution.

The annual convention of the Synod is its largest single undertaking carried out by the united efforts of the entire synod. Its influence for the good of the Synod can hardly be overestimated. In order to deal intelligently and as Christian men and women with the important issues to come before the convention may we prepare ourselves by studying the various aspects and implications of these under the guidance of God's Word and Holy Spirit.

Alfred Jensen.

Des Moines, Iowa, April 24, 1954.

Invitation

April 26, 1954

In accord with the announcement above the Bethlehem Lutheran Church of Cedar Falls, Iowa, extends a cordial invitation to the pastors, delegates and members of all congregations in the American Evangelical Lutheran Church and to the friends of the work of this Synod to be its guests during the annual convention of the Synod, August 10-15, 1954.

The members of the congregation are ready to do all within their power to furnish suitable accommodations to those

Thomas L. Bode, Chairman of the Church Council.

Holger O. Nielsen, Pastor of the Congregation.

TOPICS FOR DISCUSSION

District VIII herewith submits the following proposition for discussion at the 1954 Synodical Convention at Cedar Falls, Iowa, "that the Synod Constitution be changed to specify that the East and West Coast be each represented with one member on the Synodical Board."

Anton Nielsen, Secretary, District VIII.

Luther Memorial Congregation of Des Moines, Iowa, submits the following topic for discussion at the 1954 Synodical Convention at Cedar Falls, Iowa: That the congregation proposes to purchase the Luther Memorial Church Property providing the synod is willing to sell it for \$25,000.00.

Arthur Marek, Committee Chairman.

Light on the Des Moines Proposal

WHEREAS, Luther Memorial Congregation for some time has had a growing desire to own its own building, the congregation at its annual meeting of January 14, 1954, voted to offer to buy Luther Memorial Church building, including lots 3 and 4 and East 10 feet of Lot 5, Block 8, Grand View Addition in Des Moines. Provided the synod will sell this property, Luther Memorial Congregation offers the sum of \$25,000, terms to be arranged.

At the annual meeting of the Luther Memorial Congregation, a motion was passed to present the above proposal to the National Convention at Cedar Falls this summer. This article is being written at this time to inform the members of our synod more fully of our present arrangement and our reasoning behind the proposal.

HISTORY

In reviewing the early minutes of Luther Memorial Church, the question of building a church was first officially recorded in the minutes of April, 1914. From this time until 1917, there is considerable mention in the minutes of a desire to build a church in Des Moines. Two lots had been purchased in 1909 with this in mind; however, the problem faced by the congregation was that of having too small a congregation to finance the type of structure they desired. It was felt expedient by both congregation members and the synod board to build a church large enough to serve Grand View College and the Old People's Home, as well as the congregation.

In April 1917, a meeting was held with the Synod Board and the Church Building Committee with the outcome being that the board was willing to make a motion to the convention concerning the building of a Luther memorial church, with a recommendation the title be retained by the Synod. At a May meeting of the congregation, a vote was taken as to whether

the Synod or the congregation should hold title to the church. The result of the vote was 25 for the congregation and 16 for the Synod.

At the Annular Convention in Ashland, Michigan, in 1917, President Gravengaard suggested building a Luther memorial church in Des Moines in commemoration of the 400th Anniversary of the Reformation. The suggestion was made at the request of the Des Moines Church Board. The Convention recommended that they build a Luther memorial church on the grounds of the Old People's Home and that it belong to the Synod.

A Synod-wide drive was held from 1917-1919 for the purpose of raising money for the Luther Church in Des Moines. A sum of \$22,650.37 was collected. Of this amount, \$3,014.97 plus a lot (approximately 15 per cent of the total) was contributed by the Des Moines Congregation. Total expenditure on the church amounted to \$24,050.00, or about \$1,400 more than the sum gathered. The deficit was made up in gifts during 1920, but the yearly report does not record where these came from.

PRESENT WORKING CONDITIONS

The present working conditions between the synod and Luther Memorial Church as decided upon at the 1949 Convention are as follows: "Luther Memorial Congregation hereby agrees to defray the expenses of the upkeep of the building, such as heat, light janitor service, and all ordinary repairs, except major structural repairs.

"That the other basic agreements and rights between the synod and the congregation remain unaltered."

REASONS FOR DESIRE TO PURCHASE

There has been a growing desire on the part of many in the congregation to own our own church. This desire is based on the feeling that to own one's own church will create more active interest. There is also a feeling by some that raising funds for major improvements is not accomplished as easily when the church is not our own.

At this time it is felt there is a need to expand the present church facilities to include more Sunday school rooms, office, rest rooms and enlarge the kitchen. This would be difficult to accomplish with the Synod holding the title. Originally the congregation was too small to handle a large debt. It is felt by many now that the congregation is in position to assume this obligation.

At the time the church was built, one of the major reasons for the Synod participation was to insure a place of worship for Grand View College. In connection with this it should be noted here that it is the expressed feeling of the congregation that the past relationship with the college and its use of the church facilities not only be continued, but improved through the use of student membership and a closer coordination of activities.

It is difficult to consider what a fair price for the church property might be at this time. From the standpoint of the congregation, there are certain considerations that must be kept in mind. We do not feel that \$25,000 would be a reasonable one if we came as a strange congregation to purchase the church

property. The position we were in was one of deciding how much it is worth to our congregation to say we own the property which we have been virtually using as our own. The \$25,000 represents what we feel we can afford to give to the Synod in exchange for a free reign in planning for our congregation. It is only fair to note here that the wish to purchase the church building is held by a small majority of the congregation. This does not mean that the offer is not made in good faith, but rather an indication that this is the amount the congregation feels it should pay in addition to its present equity.

Communion Service is Planned for Lutherans at WCC Assembly

Chicago—(NLC)—A service of Holy Communion for Lutheran delegates to the Second Assembly of the World Council of Churches will be held at Immanuel Lutheran church here on Tuesday, August 24, at 8 a. m. The church is located at Elmdale and Greenview Avenues.

Delegates who wish to attend the service will be brought by bus from and to the campus of Northwestern University at Evanston, about a 15-minute ride from Immanuel, a congregation of the Augustana Lutheran Church.

Dr. C. O. Bengtson, retiring president of the Illinois Conference of Augustana, will preach the communion sermon, with Dr. O. V. Anderson of LaGrange, Illinois, president-elect of the Conference, as celebrant.

Assisting will be the Rev. Eric J. Gustavson, pastor of Immanuel; **Dr. Alfred Jensen of Des Moines, Iowa**, president of the American Evangelical Lutheran Church; Dr. August W. Engelbrecht of Mendota, Ill., president of the Illinois District of the American Lutheran Church; and Dr. Harmon J. McGuire of Chicago, president of the Illinois Synod of the United Lutheran Church.

A greeting will be brought to the delegates by Dr. Oscar A. Benson, president of Augustana, who is also president of the National Lutheran Council.

895,000 Germans See Martin Luther Film

Hamburg, Germany — (NLC) — A total of 895,000 Germans have seen "Martin Luther" in the first ten weeks of the film's run in West Germany, the Europa-Film Company, distributor of the motion picture announced here.

According to the commercial distributors, "hardly any other feature film ever drew audiences from so widely different groups of all ages, all professions, and last but not least, all different denominations" in Germany.

The first ten-week run of the film also proved that on the average each available print of "Martin Luther" drew more spectators into theaters than almost any other feature film. On the whole, acceptance of the film was even better in rural areas than in large cities, the distributors said.

Part Two Of A Talk
From The Pastors' Institute

Preaching and Eschatology

by Prof. Axel Kildegaard

Dean, Grand View Seminary

IN a little book written for the layman in science by Lincoln Barnett entitled, **The Universe and Dr. Einstein**, the reader is helped to understand how that eminent scientist has discarded concepts such as absolute space and absolute time. In space itself there are neither directions nor boundaries. As with time also, there is only an order of relations of things and events. Space is not a definite area which, given the adequate mechanical means, one might cross to its outer borders. That does not mean that space is infinite but rather that all points in space are equidistant from its finite limits. If that is a difficult concept, it is nonetheless more easily dealt with than one of infinity. Does one speak of heaven? Then this is not a place within the concept of space as the scientist considers this term. Does one speak of the end of time? But neither is time simply the steady, unvarying flow reaching from a beginning in the distant past to some final end in the unforeseeable future. Time is a form of perception by which we order a series of events. Time flies and time drags depending largely upon our subjective estimate of those events that are being so ordered. By clocks and calendars we try to make time an objective concept but we are really simply applying a measurement of space to a sequence of events. An hour is an arc of 15 degrees in the apparent daily rotation of the celestial sphere. A year is a measure of the earth's progress in its orbit around the sun. If the frame of reference in which the scientist thinks and operates says there is no such thing as a fixed interval of time independent of the system to which it is referred we recognize here different concepts from those which we ordinarily hold. The time which my watch measures is earth time — on the planets Mars or Venus which have different orbits, the earth watch would only be a curiosity. The objective concept of absolute time becomes lost by means of such considerations. If this is the way scientific language deals with this, then the language of the New Testament is relevant only in another frame of reference.

The point of this whole discussion is that two different languages are being used and although the same words are found in each, confusion enters whenever man speaks to fellow man without understanding him. Preaching is communication of the Gospel. That means communication not necessarily in the language of our own choice but in the language that our auditors will understand. It is not enough for us to understand and be gripped by the Gospel — we must allow this to find words to which man today will respond. Insofar as his understanding of life or his language is influenced by the scientist, we must also understand and speak that language.

If the modern educated man is alienated from the church, two conclusions are to be drawn:

- 1) His contact with the church has been contact with those who do not speak his language and the only impression he can have therefor is one of people speaking gibberish.
- 2) His education, much as he may pride himself in it, it is nonetheless partial and limited. He has not learned the rich language that speaks of another dimension of life — that of eternity.

Early in this paper I suggested that the "second coming" has little meaning outside the context of faith. I have tried to indicate how irrelevant the literalist is when he speaks of Heaven as a place in space or of the "second coming" as an event of time. The authors of the New Testament were more free to speak in these terms, as have been the divines of all history prior to the day of the modern scientist. We

must recognize that language as non-scientific or rather, pre-scientific, and search the meaning in order to translate the realities involved into defensible concepts.

This necessity is of course not confined to discussions of eschatology or of the "second coming" but is characteristic of theological inquiry throughout. Aulen in **The Faith of the Christian Church** says simply that "all affirmations of faith are, without exception, of a symbolic character." (p.96 f.) When we speak of God's love or His wrath, God as Father, or God as Judge, we are using human figures of speech. These are all that we have and are both rich and serviceable. But although they may help us to insights and concretions, we must never consider them as definitions and thereby worship not God but a concept of God. God is not a creation of the theologian. On the contrary, the theologian in his search for meaning simply must use those concepts of human life which illuminate and communicate. But when that language or those symbols are invested with different meanings they may lose their values. To a child whose only knowledge of a male parent is that of a tyrannical and morally degenerate scoundrel, the phrase "God the Father" will have far less wealth and meaning than to those of us whose childhood security existed in our parent's love.

In view of such concepts of time that we have discussed, the meaning of the anticipation of New Testament Christians should be sought without slavish devotion to the symbols and language in which the early Christians couched their hope. On the other hand, the definition of time as a form of perception by which we order a series of events is a suggestive perspective through which to consider the New Testament account of the Christian Hope. There is one event in that concept which as a matter of faith orders all other events. That is the event of Christ. Christian chronology of time is contained in three phrases:

- 1) The longing of man for his deliverance.
- 2) The new time of Christ which marks the end of an age and the initiation of the kingdom.
- 3) The fulfillment of that kingdom in judgment and promise which is the Christian Hope.

No matter how fearfully the literalists make their dire predictions about the impending end of the world, this has no meaning outside the context of faith. By this we are merely saying that Christ, the one event of time, alone gives the context in which the Christian anticipation has meaning. Christ is the ordering of time. The phrase "second coming" has meaning as a religious concept for the Christian. As we discussed this earlier, it is neither a philosophical nor scientific theory concerning the future. Insofar as it is a religious truth, it is a truth which has relevance for the Christian to this very moment.

Let us say further that here must be the true relationship between preaching and eschatology. Our Christianity does not consist of our believing certain explanations or holding certain theories in regard to intellectual or speculative questions. Preaching in like manner does not consist of convincing people of these theories. Even the devil knows the theories — in one sense he knows that God is the origin of reality as well as the purpose and goal of reality. But he does not truly know these things in a religious sense; if he did he would not be the devil! Our Christianity consists rather in the fact that we are related to our God and Father through His Son. Preaching is that word which witnesses to that relationship and helps it become articulate in our lives today. It is not too bold to speak of preaching as the means

by which God's Son becomes incarnate for us. Where this is achieved we can justly point to the living word.

Both the Literalist and the Liberal who differ so widely in their treatment of the "second coming" make the same basic mistake. Although the one becomes so obsessed with the idea of a visible return of Christ that he makes the event which is beyond time an event of time, and the other finds this so ridiculous that he rejects the concept entirely — both are considering the concept as an intellectual idea. It is thus an idea which one either accepts or rejects. The preaching of neither camp is true preaching but rather a summarizing of arguments and a defense of an intellectual point of view. If in reality the "second coming" is a religious truth, then a third viewpoint is thereby described. To state it otherwise: there are Christians to be found in the liberal camp as well as among the literalists. The opinion that a man happens to hold on this is really quite irrelevant. The fact, however, of whether or not his life is open to God's visitation in Christ is not irrelevant. Preaching is not argumentation but presentation. Debating societies may be interesting diversions and have a sporting appeal. Philosophy may intrigue us at times and there may be quite an impression abroad on the part of the lay people that preachers are those who have chosen one particular philosophy and then closed their minds to all others. It is sad that this is also often true. But the issue of life or death which confronts man is too crucial to call such pursuits and diversions the Gospel. Here also the Word of God "like sword and arrow cuts through the sinful world's disguise. The Gospel is fundamentally not a structure of ideas but a leaven, a ferment, and a dynamic. In our attempt to understand the Gospel, we naturally and necessarily enter the realm of ideas, but understanding and apprehension are not the same and the old, old idolatry of worshipping a theology rather than the God with which the theology is concerned has also here been manifest.

If the language of the literalist is unintelligible as it considers the Christian Hope in terms of the fulfillment of history in God and the discarding of that Hope by the liberal is unacceptable, what alternative remains to the proclamation from the pulpit? I believe the same alternative that prevailed in the early church. Let us summarize some of the characteristics of this view.

It is interesting that the term "second coming" is not to be found in the New Testament. There do occur phrases referring to the return of Christ — sometimes in terms of judgment, sometimes of promise, at times in grace, always in power. But there is no reason to be satisfied with the limitation of the word "second." Rather, are there not many returns of Christ? Those which speak of judgment are often also referrals to the destruction of Jerusalem — as symbol of the collapse of an era, a world if you please. Do not worlds come to their ends for all men, constantly? Is not God to be present in that "end" in judgment and grace as it comes for me? There was a day when my own life consisted of a security of a home with a mother and a father. But that security, as any and all human securities, passed. Our securities, our worlds end often with a shattering suddenness; the world collapses, perhaps when we think we are most sure of it. Tragedy, insecurity, death stalks man at every moment of his fleeting life — what greater good news can be preached than this, that in the collapse of a world a loving and a triumphant God can be present?

Those New Testament passages which speak of Christ's returns in terms of promise or of grace speak also of events that the early church knew personally and decisively. The experience of Pentecost, the appearance to Paul on the road to Damascus; the words of the risen Lord to Peter; "Tend my sheep"; the vision of strength in the midst of the most dire tribulations as seen by John in exile on the island of Patmos — all these and many more objective events witness the second, third, fourth, etc., returns of Christ. What greater promise of the good news needs to be proclaimed from the pulpit than this — that we too might be so gripped by a living Christ that we might be of service to God and fellowman.

All passages that concern Christ's return speak in power.

This is the most graphic way of affirming God as sovereign source and goal and authority over life itself. As He is the author, redeemer, and sustainer of all life, His reality can only be referred to in terms of absolute holiness and absolute power. The wonder of it all is that this, the only eternally self-sufficient reality, manifests itself also as absolute love. This insight into the reality that determines all other reality can only be conveyed by use of the symbol of power. This is the irresistible and undeniable fact with which man must come to terms. God is that fact, so says the Gospel, by which man is either destroyed in judgment or redeemed in love. God is never to be avoided or evaded. His very reality is the end of the age — the end of reality, as no further word needs or can be said. The end of time here is not a point of time but impinges upon all points of time. We have already referred to the author of the letter to the Hebrews who wrote of Christ's appearance "once for all at the end of the age." The first letter of Peter has a similar witness, "He was destined before the foundation of the world but was made manifest at the end of the times for your sake." (I Peter 1:20) Paul writes also that the end of the ages has come (I Cor. 10:11). Power is a symbol of the absolute and unqualified significance of the event of Christ. This too is the point at which preaching concerning such allied topics as the "Christian Hope," "Eschatology" and the "Second Coming" needs to be heard from the pulpit.

The book that I referred to earlier by Paul Minear, *Christian Hope and the Second Coming*, is not the basis of this present discussion, but I would sincerely recommend it for its inspiration and insight. Minear makes a comment in the last chapter of the book which I would also like to use in the conclusion of this discussion. He observes that "Christian hope is a continent of the spirit which grows larger in the very effort to explore it. The more we travel its valleys and mountain ranges, the less easily can it be mapped. Its roads are open only to pilgrims seeking their homeland." (p. 201) At the conclusion of this paper I am most impressed by the vastness of unexplored implications, yet how universally shared and simply described when our hope is pictured in terms of pilgrims seeking a homeland which is both our promise and our call.

Women's Retreat at Danebod

(Continued from Page 9)

it seems amazing that so much was covered in so short a time.

We are grateful to all the good Tyler people, because "they would have us." We are grateful to Nanna and Enok Mortensen for "a Retreat which was a treat." And we shall surely come again!

P. S. Upon the requests of several, the outline of the introduction to the discussion: "How Can We Make Our Ladies' Aid and Mission Groups More Effective?" will follow in the next issue.

"He Lives"

Luther was once found at a moment of peril and fear, when he had need to grasp unseen strength, sitting in an abstracted mood tracing on the table with his finger the words "Vivit! vivit!" ("He lives! He lives!") It is our hope for ourselves, and for his truth, and for mankind. Men come and go; leaders, teachers, thinkers speak and work for a season, and then fall silent and impotent. He abides. They die, but he lives. They are lights kindled, and therefore, sooner or later quenched; but he is the true light from which they draw all their brightness, and he shines forevermore.

Alexander Maclaren.

Danes to Spend \$155,000 on New Churches in Greenland

Copenhagen, Denmark—(NLC)—The government of Denmark has earmarked 1.1 million crowns or about \$155,000 to build new churches in Greenland during the next five years.

The sum was included in a 120 million crown budget of a five-year plan for general development of Greenland, announced here by the government.

Of the 120 million crowns set aside for the five-year plan, 23.5 million were earmarked for construction of hospitals, 21.5 million for new schools, and 1.1 million for church construction.

Greenland was a colony until last summer when it was officially recognized as an integral part of Denmark. Most parts of the huge northern island are constantly covered by ice and snow, but along its western and southwestern fringes approximately 21,000 Eskimos live in a string of 161 settlements and outposts.

Practically all the Eskimos are today members of the (Lutheran) Church of Denmark, which maintains the missionary work started in 1721 by the Norwegian missionary Hans Egede.

Church headquarters, under a Danish dean, is the capital of Greenland, Godthaab. A northern branch is centered at Godhavn.

According to 1952 statistics, there were seven Danish and fifteen native Lutheran pastors in Greenland.

Lutherans of India Bid Danish King to Anniversary

Geneva, Switzerland — (NLC) — Arrangements for the celebration of the 250th anniversary of Lutheran mission work in South India has been started by the Tamil Evangelical Lutheran Church, it was announced here by the Rev. Fridtjov Birkeli, new director of the Lutheran World Federation's Department of World Missions.

He said that the veteran Swedish mission bishop Dr. Johannes Sandegren, head of the Tamil Church, has arrived in Europe to present formal invitation from the Lutheran churches in India for the January 1956 celebration.

Among those invited are members of the Danish royal family as well as Lutheran church leaders from all over the world, Mr. Birkeli said.

He added that the Lutheran World Federation will mark the event by holding an executive committee meeting at Tranquebar, center of the celebrations, in January, 1956. It will be the first session of the LWF executive committee in Asia.

The invitation to the Danish King and his family has been extended because it was under the sponsorship of the then Danish-Norwegian king that the first Lutheran mission to South India was started in 1706, Mr. Birkeli explained. Tranquebar was at that time under the rule of the king.

The mission started in 1706 by two German missionaries, Ziegenbalg and Plutschau, was, according to Mr. Birkeli, the first Protestant mission outside the Western world and laid the ground for "what later became known as the modern missionary movement."

"Faithful work through 250 years has resulted in an autonomous Tamil Evangelical Lutheran Church, now joining with Scandinavian and German missionaries in extending invitations to the 250th anniversary," Mr. Birkeli said.

He added that "in today's world the anniversary will obviously be celebrated in the context of political tensions," particularly since "the ideology of marxist materialism is contending for the soul of India."

Nevertheless, he expressed confidence that the celebration will "guide the thinking of religious India" toward a more thorough evaluation of the blessings the Spirit of Christ holds for "all those throughout Asia who are seeking security and peace in this restless age."

Mr. Birkeli said that responsibilities of the state may prevent the king of Denmark from accepting the invitation, but added that "whoever may be appointed to represent the royal family will remind us all that the Christian Mission is a royal service in the truest sense of the word."

Bishop Berggrav to Appear on CBS "Church of the Air"

New York—(NLC)—Bishop Eivind Berggrav, former Primate of the Church of Norway, will be featured on the Columbia Broadcasting System's "Church of the Air" program on Independence Day.

Bishop Berggrav will appear on the network broadcast on Sunday, July 4, at 10 a. m. (EDST) from St. John's Evangelical Lutheran church in Allentown, Pa., and special music will be furnished by the choirs of that congregation.

Bishop Berggrav, who is scheduled to arrive in New York on June 7, was the spiritual leader of the resistance movement to the Nazi occupation of Norway during World War II. A president of the World Council of Churches and an active figure in the Lutheran World Federation, he is recognized as one of the world's authorities on the subject of Church-State relations.

During his stay of four months in the U. S., Bishop Berggrav is scheduled to attend the biennial convention of the Evangelical Lutheran Church in Minneapolis, June 9-13, after which he will spend the rest of June and July at Princeton University, where he will lecture and receive a doctorate.

Bishop Berggrav will also serve as a lecturer at the Chicago Ecumenical Institutes, which will be held the two weeks prior to the Second Assembly of the World Council at Evanston, Ill., August 15-31. After the Assembly he will travel in the midwest, returning to New York about October 1 for his return to Norway.

Bishop Berggrav's appearance on the "Church of the Air" was arranged after Dr. Bernhard Christiansen, president of Augsburg College, Minneapolis, canceled his assignment for the radio program on July 4.

Grand View College And Our Youth

So Long! It's Been Good To Know You!

Yes, it's just about that time of the year when we realize that "school's out" and we each go on our own way. The dozens of cartons that have been filled and stored, or packed to be taken home are mute evidence that all good things finally come to an end.

This week is crammed with exams, and finally comes Recognition Day, and Commencement. We happen to know that even though the sophomores are justly proud of the fact that they will receive diplomas and degrees, they are not too happy about leaving these halls of learning forever. No matter how many times they return to visit the campus, the feeling just will never be the same. We like to think, though, that their leaving will be a true commencement for them, for they all have some goal which they want to reach; some accomplishment that comes only at the expense of a lot of good hard work or study. So to our friends and fellow students who are leaving Grand View to seek new worlds to conquer, we wish to add our very best wishes for a bright and useful future. We will see you at next year's studenterfest, if not before.

We suddenly realize that we haven't said one word in this column about our Homecoming or Studenterfest. The weather was perfect, and many came in response to our repeated invitations. We know you were happy to be with us, and we also know that you enjoyed the many events that were planned with you in mind. You did tell us that the choir gave a fine concert, and that you enjoyed the banquet. And the 25-year breakfast at Dr. and Mrs. Johannes Knudsen's home, as well as the 10-year breakfast at the home of the Arthur Marcks were well attended, we heard. We weren't to either one, so must take someone else's word for that. The church service on Sunday morning was another important part of our homecoming program. Our play "Death Takes a Holiday" was put on both afternoon and evening to a full house each time. Much as I'd like to, I don't dare to evaluate the Thespian efforts of our cast. However, I must say that the various committees at work to cast the play had done a wonderful job getting the stage-setting just right, the lighting effect (which was very, very important for that particular play), and the costumes and make-up just about perfect. The whole thing added up to a great climax to a good studenterfest,

with the credit for it going to Mrs. Noyes for her fine directing, and Mrs. R. who gave much help in the "sewing" department. After the play we all had coffee, and bade our guests adieu.

Monday morning found us worn out, but the faculty and administration had decided that "the day after the weekend before" would be just the time to have our spring picnic. As far as I'm concerned, it couldn't have been better. We found rest and relaxation by indulging in sports, strenuous ones at that. Yes, people ARE FUNNY!

Last week Pres. and Mrs. Ernest Nielsen invited the entire student body to their home for open house on Tuesday, Wednesday and Thursday from 2:30-4:30 p. m. The nurses were given a twenty-minute break between exams and so were able to participate, also. Wonder how many students responded to the invitations? There were times when we literally saw droves of students making their way toward the white house on the corner. The refreshments? Ice cream, strawberries, cookies, cake, and mints. Yummy!!!

Guess it's time to say so long. With good luck in my exams, and a nice passing grade in each course, I should be entitled to the coveted title of a sophomore, then if I come back to G. V. C. next fall (try to keep me from it!!!), I should be able to give a new set of initials to this column, for I shall then no longer be your reporting freshman, but your reporting sophomore. Still, I like the sound of the R. F., so will just continue to sign myself so. Thanks for putting up with me for a year.

See you in the fall, I hope.

R. F.

P. S. Private and very personal to X. Y. Z. (All others please skip this). Thanks an awful lot for your compliments around G. V. C. Now, how would you like to do me a favor? You will have to search through your old copies of L. T., and when you find the one where I promised to tell all you will notice that the date is May, '55. I accept your apology honey, and who knows? Maybe you are on the right track.

R. F.

A Dollar I Gave To God

Three thousand for my brand new car,
Five thousand for a piece of sod,
Ten thousand I paid to begin a house—
A dollar I gave to God.
A tidy sum to entertain
My friends in pointless chatter,
And when the world goes crazy mad
I ask: "Lord, what's the matter?"
— Yet there is one big question,
For the answer I still search:
"With things so bad in this old world
What's holding back my church?"

Rev. Russell Deitch.

OUR CHURCH

Cozad, Nebraska. Pastor Charles Terrell has resigned his position as minister here to accept a call from our church in Newell, Iowa.

Des Moines, Iowa. Four groups in Des Moines joined in an evening program in honor of the **Dr. Johannes Knudsen** family who this month will be leaving this community. Friends filled the Luther Memorial Church basement to overflowing to wish the Knudsens well in their new fields of work and to thank them heartily for their many contributions to the life and work of our church here and to the culture of the community in general. The Seminary, the College, the Congregation and the Ladies' Aid joined in spreading a beautiful table and presenting talks and music for the occasion. Dr. Erling Jensen (Ames) acted as toastmaster, while Drs. Jensen and Nielsen, and numerous others gave addresses. The School Board presented a set of valuable theological volumes to Dr. Knudsen, and Mrs. Knudsen was given a gift of culinary ware.

Des Moines, Iowa. Friends and family from near and far gathered also in Luther Memorial Church parlors to celebrate the Golden Wedding of **Pastor and Mrs. V. S. Jensen** on May 25, 1954. Highlighting the program were speeches by the sons of the Jensens, and by many others, as well as musical numbers and group singing. Gifts were presented, including a generous purse, and the festival was a memorable day for the family.

Newell, Iowa. Pastor Ronald Jespersen and family are now in Danevang, Texas, and the pulpit in Newell is being supplied by **Pastor Thorvald Hansen** and **Pastor Howard Christensen** June 6 and June 13. The congregation has arranged for the showing of inspirational films on Sundays when no minister is available to lead the worship.

Newark, N. J. A new electric organ will be dedicated here June 13, at 2:30 during regular Sunday services which have been moved from the morning hour to the afternoon so that visitors from nearby congregations may attend. A major portion of the cost of the organ was the gift of the congregation of Bronx, New York. Supper will be served and an organ recital will be presented by the church organist, **Miss Meta Michaelsen**. **Carlo Petersen** is the pastor.

Brooklyn N. Y. The annual young people's convention was held here May 29, 30, 31. The pulpit is being served

during the vacancy by local visiting pastors.

Waterloo, Iowa. The Ladies' Aid is sponsoring a trip to Des Moines, mainly to visit the aged at Valborgsminde Old People's Home. Such a trip was undertaken last year and proved successful. Dinner is to be served at Grand View College for the group. **Richard Sorensen** is pastor.

Des Moines, Iowa. A young adult group has been organized in this congregation, with about 30 people attending the first meeting.

Omaha, Nebraska. The outside of the church has been painted by volunteer workers of the congregation recently, saving an estimated expense of \$450.

Grantsburg, Wisconsin. The district young people camp is to be held near here on beautiful Wood Lake, June 19 to Saturday, June 26.

Tyler, Minnesota. The Men's Club at a recent meeting decided to establish an annual scholarship of \$100.00 to be awarded by Grand View Seminary to needy students. It is hoped that other groups will be inspired by this action to adopt similar plans. Minimum schooling for ministers is 7 years beyond high school, and financial aid for the long pull is greatly appreciated by seminary scholars.

Los Angeles, California. Pastor Aage Moller will serve temporarily as pastor here during the pulpit vacancy caused by the return to Denmark of Pastor Halvdan Knudsen. **Dr. Alfred Jensen** preached twice and spoke informally at a Mother's Day program here last month.

Acknowledgement of Receipts for the Synod Treasurer

Toward the Budget:

Congregations:	
Seattle, Wash.	\$ 61.45
Manistee, Mich.	50.00
Menominee, Mich.	38.73
Askov, Minn.	121.30
Kimballton, Iowa	200.00
Bridgeport, Conn.	120.00
Perth Amboy, N. J.	200.00
Gayville, S. D.	432.50
Wolters Corner, Wis.	64.00
Waterloo, Iowa	787.50
Tacoma, Wash.	25.00
Manistee, Mich.	50.00
Cozad, Nebr.	277.84
Wilbur, Wash.	200.00
Omaha, Nebr.	100.00

Home Mission:

Congregation: White, S. D. ..	25.00
Annual Reports75

Lutheran Tidings:

Gifts, subscriptions, adv.	51.00
Congregation:	
Perth Amboy, N. J.	5.00

Pension Fund:

Congregations:	
Seattle, Wash.	3.00
Oak Hill, Iowa	80.65
Des Moines, Iowa	137.73
Perth Amboy, N. J.	20.00
Reserve, Mont.	10.10
Omaha, Nebr.	15.00

Pastor's Dues:

Rev. Erik Moeller	44.73
Rev. Richard Sorensen	59.00
Rev. Harold Olson	40.60
Rev. John Enselmann	33.00
Rev. Niels Nielsen	20.00
Rev. Ronald Jespersen	50.00
Rev. Ottar Jorgensen	59.27
Rev. Alfred Jensen	58.40
Rev. H. O. Nielsen	60.00
Rev. Johannes Knudsen	76.32
Rev. Jens C. Kjaer	55.10

Chicago Children's Home:

Congregations:	
Racine, Wis.	221.47
Menominee, Mich.	24.00
Los Angeles, Calif.	20.00
White, S. D.	20.00
Diamond Lake, Minn.	10.00
Ruthton, Minn.	10.00
Solvang, Calif.	24.37
Previously acknowledged	13,935.57

Total to date\$17,898.38

Received for Items Outside of Budget:

For Solvang Lutheran Home:	
Congregation: Racine, Wis. ..	100.00

For Eben-Ezer Mercy Institute

Congregations:	
Ludington, Mich.	81.11
Racine, Wis.	100.00

Lutheran World Action and Relief:

Congregations:	
Seattle, Wash.	85.50
Menominee, Mich.	9.34

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen,
1232 Pennsylvania Ave.,
Des Moines 16, Iowa.

SECRETARY: Rev. Holger O. Nielsen,
1410 Main St., Cedar Falls, Iowa.

TREASURER: Charles Lauritzen,
222 Pollard Ave., Dwight, Ill.

TRUSTEE: Olaf R. Juhl,
30 W. Minnehaha Parkway
Minneapolis 19, Minn.

TRUSTEE: Erling V. Jensen,
1104 Boyd Street
Des Moines 16, Iowa.

TRUSTEE: August Sorensen,
Ringsted, Iowa.

TRUSTEE: Holger Rasmussen,
Marlette, Mich.

Manistee, Mich.	25.00
Gayville, S. D.	107.00
Pasadena, Calif.	11.50
Wilbur, Wash.	71.00
Dagmar, Mont.	363.50
Pastor Heide, Racine, Wis. ..	5.00
Mrs. Sara Madsen, Palo Alto, Calif.	10.00
Previously acknowledged	1,747.55

Total to date\$ 2,435.39

Church Extension Fund:

In memory of Andrew J. and Abelone Smith from their family	50.00
Mr. and Mrs. Harry W. Gjell- steen, Menominee, Mich. ..	50.00

Congregations:	
Kimballton, Iowa	162.48
Hay Springs, Neb.	25.00

Respectfully submitted,
American Evangelical Lutheran Church
Charles Lauritzen, Treas.

Wanted

Matron or Couple
Danish Old People's Home
In Beautiful Norwood Park, Chicago

Write or Phone:

Anna Sorensen
House Committee Chairman
5433 West Ohio Street
Chicago 44, Illinois

Phone M-A. 6-8402

Director Wanted

**"Opening for Music Director, or
Choir Director and Organist, full or
part time, effective August 1. Loca-
tion—Twin Cities (ELC)."**

Gratefully,
Robert L. Carlson
Executive Secretary.

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minn.

I am a member of
the congregation at _____

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN 5-1
WITHEE, WIS.

June 5, 1954