

Lutheran Tidings

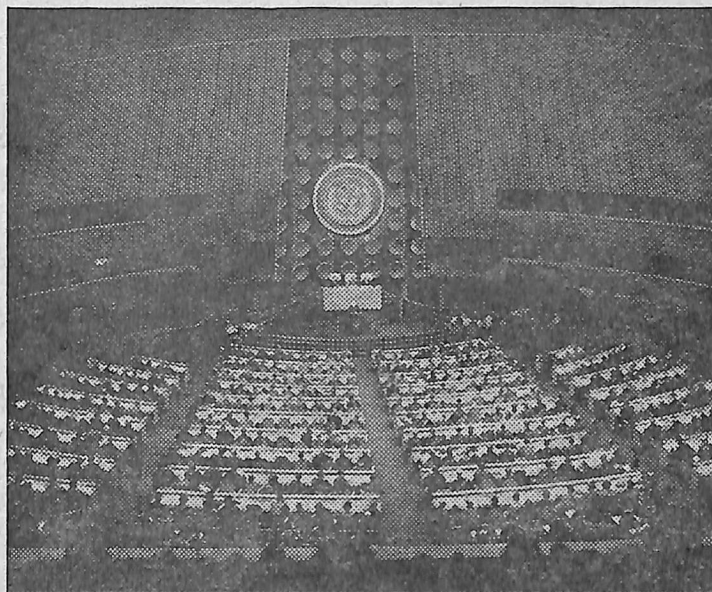
PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Vol. XX

June 20, 1954

No. 22

The Future of Mankind May Be Learned Here



The Representatives of 60 nations meeting here at the U.N. General Assembly discuss questions of vital importance which bear on the lives of millions all over the world.

Visit The United Nations Headquarters

IT'S better that diplomats get ulcers than that young men get shot." So spoke a United Nations diplomat not long ago when someone asked him why there was always so much talk going on at the U. N. and so little action was taken. The processes of negotiation are tedious and at times heartbreaking; the temptation is strong to throw up one's hands in disgust and despair.

Many readers of LUTHERAN TIDINGS will soon be embarking on vacations, and no doubt a number will visit the city of New York. A visit to the headquarters of the United Nations is a "must" on any schedule of activities, and ought to be several notches above Ebbets Field in the order of importance. This editorial feature is presented in the hopes of awakening an interest among vacationers who soon will be in the metropolitan area. Last winter on the "Our Women's Work" page there appeared a series of articles about the U. N. written by Mrs. Enok Mortensen. This article will not overlap her splendid and informative series, but will stress instead some of the more interesting aspects of the physical property owned by the world organization. (Pictures have been furnished without cost by the Department of Public Information of the U. N.)

It was our privilege, together with over 100 other church editors, to visit these awesome buildings a few weeks ago. We were cordially treated by the authori-

ties and guides who all exhibited a genuine interest in the success of the project, now nine years old. If all visitors are as well-received, vacationers will have a most enjoyable and interesting day. And so regardless of how you may feel toward this situation, it will be worth your while to drive over to the East River at about 44th Street and pay a visit.

You may be fortunate enough to get a visitor's ticket to a meeting of the Assembly, or a pass to see the Security Council in action. We were so lucky as to sit in on a session of the Security Council when Russia's chief delegate, Vishinsky, was presiding as chairman. Denmark's chief delegate had the floor. It was exceedingly interesting, even though the subject under debate was nothing more dramatic than agreement on an Agenda. (This debate had gone on for many weeks!) The chamber in which this Council meets was designed by Norway's Arnstein Arneberg, and was furnished as a gift by the government of Norway. Marble, inlaid doors, railings, blue and gold tapestry for the walls, curtains, and the chairs all were provided for by Norway. The most striking feature is the huge mural, symbolically portraying the slaying of evil—a dragon—by a soldier who lays down his weapon and enters the United Nations.

The other two main chambers which make up the Assembly building were donated by Denmark and

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Intimation Address

Dr. Johannes Knudsen

MY purpose on the pulpit is not to give a sermon but an intimation address. This means that I am to introduce to the congregation the candidates for ordination. I shall do this in part by reading their Vitas and in part by introductory remarks. The latter, which will be given first, are not intended to be personal remarks about the candidates. Their purpose is to lay upon our hearts and minds the basic considerations which are involved in the important matter of ordination into the ministry. I should like to do this in four parts.

1. As I spoke about it a year ago at the ordination service, the act of ordination is an act of the church by which it, through the laying on of hands, sets men apart for a special service. It is of great importance for us to remember that this is an act of the church, i. e. an act of you, who are the congregation. All who take part in this service function by the authority of the church which is the living fellowship of the faith, the body of Christ. It is a fundamental Lutheran understanding that no ministry or priesthood is self-perpetuating. Every individual in the ministry and every official in the church has his mandate directly from the congregation, and the mandate must be renewed for each individual. Therefore our service today is a function of the congregation with you, who sit in the pews, as the main authorities for what is done. By the grace of God and by the mandate of His church we are today setting these men apart.

2. We set them apart by the authority of the church for a function and not for an office. We can speak of offices in the human phase of our church organization, but it is again important in our Lutheran understanding of the ministry that we do not have ecclesiastical offices. Christ called men to serve, and the church has from the beginning given them a function. Christ did not establish an office, as our brethren of the Catholic faith claim. In the letter to the Corinthians the Apostle Paul speaks of apostles, prophets, teachers, workers of miracles, healers, helpers, administrators, and speakers in various kinds of tongues, making it clear that all these were special services. In the letter to the Romans he speaks in the same connection of "gifts that differ according to the grace given to us." In the letter to the Ephesians, the text mentioned above, we first hear the name of pastors, which shows that the service as pastor developed out of the needs of the church and the abilities of its members. It is for this service that we even today set these men apart.

3. The power which these men will possess will come to them, not by the authority of an office nor even by the strength of their personalities and abilities, but by the grace of God and the power of His Holy Spirit. Also this it is important to know and recognize. A pastor is the servant of the Word of God, and this word is living and life-giving power. We must not claim that every word spoken and every

This address was delivered on the occasion of the Ordination Service for Ivan Nielsen, Owen Gramps, and Beryl Knudsen on May 20, 1954. The text is Ephesians 4:7, 11-16.

act performed by a pastor is infallibly guided by the Holy Spirit, but we have been given a promise and a guide. John tells us that Jesus, meeting with the disciples after the resurrection, "breathed on them and said to them, 'Receive the Holy Spirit.'" We believe that this happens today, not in arrogance or self-praise but in a humble confidence that we are in the service of one greater than ourselves. When Jesus told His disciples to go unto the world and make disciples of all nations, He did not leave them to their own resources but said to them, "Lo, I am with you always!"

4. Finally, we believe that in the service where a man is set apart he needs all the aids and resources that can be given to him through human knowledge, human resources, and human experience. The church does not pick a man out and then leave him to fend for himself with inadequate means. It believes that it must provide for him the opportunity for study and growth, for development of his skills, and for utilization of all the resources that are available in our modern world. Seminary training is not intended to be and must not be of an inferior quality. The church owes to itself and to the men who serve it the very best quality of scholarship and guidance in order that its men may meet the problems of men and women who live in the world with as adequate a training as is required for any other profession. It is my happy conviction that the church has tried its best under its circumstances to guide and train the three young men whom we present today for a service of great challenge and great responsibility.

Be they then herewith presented to you for ordination, and may God bless them and you in His common service in the future!

A Strong Congregation

"Is it a strong congregation?"

"Yes," was the reply.

"How many members are there?"

"Thirty."

"Thirty! Are they so wealthy?"

"No, many of them are poor."

"How then can you say it is a strong church?"

"Because they are earnest, devoted, at peace, loving each other, following the Word of God in all things, instant in prayer, and striving together to do the Lord's work. Such a congregation is strong, whether composed of thirty or three hundred members."

In Evangelical Visitor (Lutheran Annual)

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.

Member of Associated Church Press

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.

A discussion of the Recommendation of the Board of Directors of the Seminary from the point of view of the new Dean.

The Vote Was Four to Three

THE vote of the Grand View Seminary Board recorded in the last issue of LUTHERAN TIDINGS was not easily made. I attended a number of the meetings at which the Board thoroughly discussed the future of the Seminary. We discussed the future of our Church, the need for consecrated and well trained leadership, the intangibles of loyalties, and how all these may best be served. The recognition that something positive must be done and the accompanying realization that the cost in effort and money would be great was constantly before us.

I did not hear a word of complacency at these meetings or a suggestion of the sentiment that what was good enough in grandpa's day is good enough today. Those who voted to stay did not vote in favor of a small, understaffed seminary as it has often been in the past. Our Seminary, whether it moves or stays, will continue to change. It is not the same institution that it was when I attended over a dozen years ago. From the descriptions I have heard, our schooling then was also quite radically different from that of the twenties.

A discussion is always simplified if one can argue against a caricature rather than a reality. Those who oppose moving the Seminary must not assume that all ministers trained at another seminary would have no knowledge of or sympathy for our particular background, insights, and emphases. Our personality under a merger of seminaries would perhaps be more difficult to keep, but this is simply another indication that concerted effort will be called for no matter which alternative is chosen. Those who favor moving have likewise no right to assume that we will become more and more isolated, clannish and sectarian in our world and faith view if we stay in Des Moines. Our sense of belonging in the stream and remaining alive would perhaps be more difficult to maintain—and special effort would be called for to overcome this danger.

It was clear that several of the votes as recorded were cast reluctantly. In arriving at a decision, these men had to do as our convention will do when it deals with their recommendations in August. They had to weigh not only the advantages of both plans, but the effort necessary to each and the possibility of bringing forth that effort. A responsible discussion like this is desired throughout our churches during the next several weeks. Both alternatives should be considered positively as the advantages of either plan should be recognized. Whichever decision is reached, it should be done in such a manner that the whole church can throw its resources into the effort necessary for success. Move or stay, it will cost us time, effort, money, concern,—and prayer.

In my opinion it was a good vote. It was close, thus pointing dramatically to the fact that there are two sides to this question, both very much alive. The vote narrowly favored moving, and under the

circumstances, even if one favors staying, that was a good vote. The Seminary can reasonably stay only if there is a concerted effort to enlist and attract young men to its classrooms: it can stay only at considerable expense for improving of facilities and faculty. When the Board voted as it did, it recognized the seriousness of those conditions. It is in effect expressing by this vote: The Seminary can stay at Grand View only if the whole church is willing to assume its obligation in this decision. The decision to stay cannot be made by the Board of Directors—it has to be made in the congregations and the homes of our church.

Do we have the desire and the purpose and the strength to stay? No Board can decide that for us; if they did, the crucial test and pinpointing of the responsibility would be presented to us. If the Synod through its votes by pastors and delegates from congregations vote to stay, it will also then be accepting this central responsibility right where it belongs—in the congregations!

The vote of recommendation on Plan I to maintain the Seminary at Grand View or Plan II to merge the Seminary with a seminary of the ULC was a necessary vote. There were rumors before the Board meeting, even as there will be the temptation this August, that the vote could be postponed for a year. In 1955 we will at our Convention consider again the question of becoming a constituent member of the ULC. That question would seem to be closely related to the question of whether or not our ministers should be trained at a ULC seminary. But the easy way—postponing decisions this year—is deceptive. It practically denies the possibility of keeping our Seminary in Des Moines.

The big and burning question which arises if the Seminary is to stay here is where shall the faculty come from? Were it not for the fact that we are uniquely given a year of grace, there would be no possibility of finding a professor to recoup our present loss. But there is such a year if the decision is made **this** August. We have no seniors for this coming year, and it is possible very adequately to use our present resources for this year. But the search for a qualified man to teach in a small seminary will be extremely difficult. The only possibility of its being successful lies in these two facts: 1. There is a future to anticipate, prepare for, and build. 2. There is a year during which the search can be made. If the church either refuses to commit itself to such a future or removes the year by postponing the decision until 1955, the difficulty looms into an impossibility. This would certainly be an unreasonable responsibility to place on the shoulders of a dean.

It was a necessary vote also because in some situations it is imperative to face conditions and be decisive. No institution, any more than a person, can avoid issues long without danger to its life and soul.

Dr. C. Arild Olsen Elected

Dr. C. Arild Olsen of the American Evangelical Lutheran Church was elected Executive Secretary of the Division of Christian Life and Work by the General Board of The National Council of the Churches of Christ in the U. S. A. at its meeting in Evanston, Illinois, May 19.

Prior to the formation of The National Council of Churches the units now in the Division of Christian Life and Work constituted a large part of the former Federal Council of Churches. In the Division of Christian Life and Work, in which Dr. Olsen assumes responsibility as Executive Secretary, are the departments of International Justice and Goodwill, Pastoral Services, Racial and Cultural Relations, Social Welfare, Church and Economic Life, Worship and the Arts, Religious Liberty, and administratively related to the Division are the Joint Department of Evangelism and the Joint Department of Stewardship and Benevolence.

A layman with experience in positions of leadership in many fields of activity, Dr. Olsen assumes, as a layman, a high staff position in the cooperative work of the American churches. Previously he has served his own denomination, a member of the National Council of Churches, as professor, Dean of Men, and, from 1932 to 1938, president of Grand View College, Des Moines, Iowa. During these years he was also active in new experiments in the field of adult education, worked as a labor arbitrator, and was adviser to regional and national cooperatives on educational programs.

From 1939 to 1945 Dr. Olsen filled various posts in the U. S. Department of Agriculture. He was engaged as Supervisor of Community Services and Education in the Farm Security Administration's region covering the states of North and South Dakota, Nebraska, and Kansas. Subsequently he was appointed national

chief of the Education and Organization Section, CO Division of the FSA, with headquarters in Washington, D. C., and with responsibility for programs throughout the country. During this period he also served as consultant on adult education to U. S. and foreign agencies and exchange programs, and as adviser to Negro schools and organizations on adult education and community organization.

On the recommendation of representatives of various religious agencies Dr. Olsen was appointed to service in Germany in 1945 with the Office of Military Government U. S. and with the U. S. Department of State. As chief of the Religious Affairs Branch, with



Dr. C. Arild Olsen

responsibilities regarding Protestant, Catholic, and Jewish religious affairs, he prepared policies and programs for quadripartite consideration and served as a member of the Allied Religious Affairs Committee, assisted German churches and Religious leaders in their work of reconstruction, and developed national and international contacts and programs in religious and allied fields.

Dr. Olsen was born in Omaha, Nebraska. His father, O. C. Olsen, was active as a lay leader in youth and church work in the AELC. Dr. Olsen holds degrees from several institutions of higher learning and has studied at various schools in Europe. He and his wife, the former Elise H. Hermansen, have two children, Lois Marie and Erik.

The Unknown Teacher

I sing the praises of the unknown teacher. Great generals win campaigns, but it is the unknown soldier who wins the war. It is the unknown teacher who delivers and guides the young. She lives in obscurity and contends with hardship. For her no trumpets blare, no chariots wait, no golden decorations are decreed. She keeps the watch along the borders of darkness and makes the attack on the trenches of ignorance and folly. She awakens sleeping spirits. She quickens the indolent, encourages the eager, and steadies the unstable. She communicates her own joy in learning, and shares with boys and girls the very best treasures of her mind. She lights many candles which in later years will shine back to cheer her. This is her reward.

Henry Van Dyke

Peer Gynt always tried to go around issues, and in the last analysis, the question arose as to whether or not he really existed! It has perhaps been healthy for us to search deeply into the meanings and purpose of our communal faith in order to determine what to do. But we must not shrink from what we see there. To procrastinate may be to kill our future both for staying or for moving. It is a decision which must be made.

May I say that whichever decision our synodical convention makes, it will have my complete and full support. Let there be neither recrimination nor regrets in this matter. If I did not believe that there were values and possibilities in Plan I which calls for the Seminary to stay at Grand View, I could not in good conscience have accepted the honor and responsibility of the deanship. But as the decision is not mine to make, neither is it mine to judge after the making. May it be the purpose of all of us to accept the decision enthusiastically and to assert all our resources so that whatever choice is made, it may prove to be the better choice.

Axel C. Kildegaard.

A Call to Christian Stewardship

Stewardship The Keystone of Christian Life

Why the Arch is Strong

When stone-masons build an arch without structural steel or beams of wood to support it they nearly always put a keystone at the top of the arch. The keystone is wedge-shaped and, when fitted into place, it **locks** the two sides of the arch so it will stand weight, shock and stress. In Rome arches of stones without mortar, built five centuries before Christ, are still solid. The Cathedral of St. John the Divine in New York rests on a great arch of masonry 85 feet high, with an outside span of 114 feet. It is no wonder that people, observing the importance of the keystone in building, have asked: "What is the keystone of Christian life?"

Stewardship is First

What is first in Christian living? Beliefs, faithfulness at public worship and in private devotions are all necessary for the loyal follower of Christ. Yet none of these are what Jesus had in mind when he said, "But seek first his kingdom and his righteousness and all these things shall be yours as well" (Matt. 6:33). The Savior was talking about stewardship, the consecration of life and its possibilities and possessions to the effort to transform this earthly human society into a society of heaven; that in the giving of self and substance in support of him and his ministries, we help redeem the evil world to God and enjoy the fruits of redemption for ourselves. Stewardship is the keystone of the Christian life. That is why in the New Testament there are more references to stewardship than to prayer or doctrines or church attendance or Bible reading.

How the Gospel Grows

Stewardship is the only means by which the gospel of Jesus Christ has any chance to succeed. The only really creative forces in the universe are the forces which display love and sacrifice in their operation. Every other force at work in the universe is either destructive or incompetent. Did not Jesus choose love and sacrifice as the only way to accomplish his work? The Fourth Gospel informs us that Jesus, "having loved his own who were in the world, he loved them to the end" (John 13:1). In this demonstration of his endless love on Calvary Jesus was living up to his own great rule that the only way to renovate and redeem the world is to give self and substance.

In India a missionary came upon a Mohammedan landlord beating one of his tenants who was a Christian. The missionary stepped between them and the landlord's club cut a deep gash in his head. The landlord snarled: "I know you will say you took this blow because you love the tenant." The missionary replied: "That is true; but I came between you and took the blow because I love you, too."

The Clue to Church Achievement

Stewardship is the only means by which the church can do what Christ commanded: "Go therefore and make disciples of all nations. . . teaching them to observe all that I have commanded you." Ancient Judaism required the giving of one seventh of time (the sabbath), one twelfth of its men (the tribe of Levi), and one tenth of its income (the tithe) to the direct service of God. Christians claim a superior religion, yet fall short of all three obligations of the Mosaic code. If Christians in America had poured their money and their missionaries into Japan in floods instead of in dribbles the United States might have been spared the frightful cost of the Pacific War. If church members had made the Christian institutions stronger by putting more money into them our nation would not now be paying ten to fifteen billion dollars a year in crime costs.

The Way to Happiness

Stewardship is the only way to happiness. The worried people are those who are **afraid to give**. The only happy people are those who trust God more than they trust possessions, and hence give away their possessions in the assurance that God will provide. Jesus often mentioned the relation of anxiety to covetousness. He saw that a hand grasping to hold money and a heart quivering with anxiety always go together. The happy Christian is the Christian who gives.

Warner Muir.

Prominent Guest Speakers From Denmark

By Dr. Paul C. Nyholm

Among the delegates to the World Council Assembly in Evanston will be several prominent Danish church leaders. Six of these men have kindly consented to preach on Sunday, August the 22nd, in congregations of the two synods with Danish background.

Bishop Dr. theol. **H. Fuglsang-Damgaard** will go to Racine and Bishop Dr. theol. **Skat Hoffmeyer** to Kenosha. Congregations in Chicago will have the following guest preachers: Atonement: Pastor **C. Rendtorff**, Executive secretary Danish Mission Society; Golgotha: Professor Dr. theol. **N. H. Sørensen**, Copenhagen; St. Stephen: Bishop **H. Høgsbro** and Trinity: Professor Dr. theol. **R. Prenter**, Aarhus.

It is a special joy to add that one of these delegates, Bishop **Skat Hoffmeyer** of Aarhus, (the second largest city in Denmark) has very graciously promised to give about two months of his time to visit congregations of the two synods.

The bishop has never before been in America but he has for many years eagerly followed the development in American theological literature and church life. He has also often showed interest in the daughter churches of Denmark. He is looking forward with great anticipation to visit congregations and meet people.

Bishop Hoffmeyer is a very congenial and democratic person and a wide awake man of many interests. One of his hobbies is study of butterflies, and he is to give a lecture at the American Museum of Natural

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N. F. S. Grundtvig

What is Christianity?

Part Three

THE previous article in this series raised the question of why Grundtvig's tenets have been opposed from the day they were set forth until now. If that question were put to one of Grundtvig's opponents, he probably would say something to the effect that Grundtvig did not hold the Bible to be the Word of God. Although in a certain sense this statement is not true, it has been set forth again and again. At the time of the schism in the Danish-Lutheran Church in America a lay-missionary in our church came to the door of a certain preacher. The preacher immediately confronted the missionary with the question: "Is the Bible the Word of God?" The missionary said, "That depends upon what you mean 'by the Word of God'." The preacher: "I ask you, is the Bible the Word of God?" The missionary: "Since you want it that way, I will say 'In the sense in which you take it, it is not'." Then the two were finished with each other.

The question: "What is Christianity as Grundtvig understood it" is intimately connected with this other question: "What is the Word of God?" No understanding of the former can be gained without an understanding of the latter. Let us therefore endeavor to trace that development through which Grundtvig came to his understanding of the Word of God, and out of which understanding so many of his hymns are sung in such power of the Spirit that verily we may say: a new song was sung to the Lord in the Danish congregation of believers.

In Grundtvig's day laymen and learned took for granted that the only Word of God given among men was the Bible. When in 1860 Grundtvig gave his first sermon to the public, he shared that view. His topic was, "Why Has the Word of the Lord Disappeared From His House?" but he there made no attempt to define what to his mind was the Word of the Lord. It must be the Bible; what else? But in the same year he began really to read the Bible with the question in mind: What is necessary for salvation? The rationalistic preachers of that day drove him to this. In their preaching they explained away the Word of the Lord as found in the Bible. They gladly would have accepted the explaining away of the miracle in the feeding of the 5,000 with five loaves and two fishes which goes the rounds among us today.

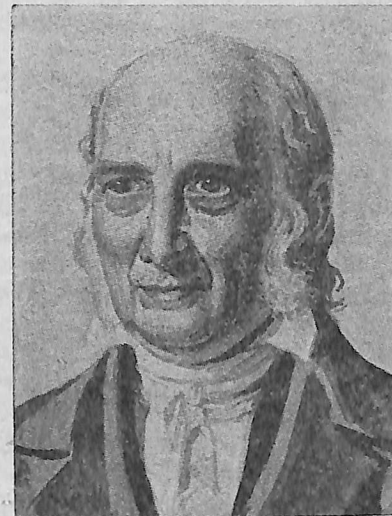
So, for the sake of the laity Grundtvig must find that Word of God in the Bible which is necessary for salvation, and which therefore cannot be explained away. He begins by distinguishing between the different books of the Bible. His first standpoint is that only the writings of the prophets and apostles can claim divine authority; he says, "The writings of the prophets and apostles are the firm and only foundation for the faith of the Christians." He holds that

The first article in this series appeared in LUTHERAN TIDINGS in the Jan. 5 issue, and the second in the issue of March 20. The long search by Grundtvig for his "revelation" is an interesting footnote to theological history.

the whole presentation from Moses to Nehemiah is **true**; which, of course, is not the same as to say it is the Word of God.

But he is far from having arrived at certainty, and in 1814 he writes (in preface to **History of the Word**): "What made one uneasy was the consideration that when the problem was to give a reason for my own faith then I was unable to prove from the words of Jesus and his apostles that **my** faith was the truth."

The question, then, is about the true faith, i. e. the objective Word of Faith. But, he believes, this



N. F. S. Grundtvig

(Fresco painting by Constantin Hansen, 1847)

must be found in the Bible. So he keeps on searching the scriptures, endeavoring to narrow down the search to a definite statement as to what is necessary for salvation, and says: "The five books of Moses are always cited by Jesus and his apostles as scripture proofs and as the Word of God; but as to the Prophets and Psalms we are to understand only what those words straight-forwardly mean; namely, the Book of Psalms and the sayings of the sixteen prophets. These books are to be taken literally; the others that have been made use of by Jesus and His apostles, are to be believed **as to the thing in question**; all the others are to be considered as merely human books."

But the continued study of the scriptures again makes him uncertain. This is now 1817. Earlier he had classified I Kings as a book not born witness to by Jesus or his apostles. Now he has come upon Rom. 11:2, "do you not know what the scripture says of Elijah. . . ?" and he must correct his previous classification.

Since he believes that the Words of Life which Peter said that Jesus (John 6:68) had must be found

in the Bible, and since it for the sake of the babes in Christ must be a short and clear concept, he fastens upon John 3:16. Identifying what Jesus there says with the words of the song of the angels to the shepherds in the fields at Bethlehem, he says: "Nothing in the wide world and nothing in ourselves can awaken us from death; nothing can enliven us except a Word, a wonderful almighty Word, which proceeds from the mouth of God and regenerates the life in our hearts . . . that Word and gospel which the Savior Himself has explained when he says, **God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish, but have eternal life.** This, my beloved, this is the Word of Life which can awaken the dead. And if we feel the growing embryo of the spiritual life in our hearts, O! then we know also that it was the blessed gospel of forgiveness of sins for the sake of Jesus, and the hope of eternal life because of faith in Him—that it was this Word of God which implanted the life in our souls."

He sees that the Word of God to fallen man must give forgiveness of sins, that it must give eternal life; and he sees that to work these miracles it must be implanted; but he does not yet see where that Word is implanted in man's soul, and therefore he does not yet see what that Word of God is which can work such wonders in man.

So, he must for the present hold fast to John 3:16. "Lo, this, my friends, this is the great, wonderful word of grace and gospel of peace which the apostles were called to proclaim on earth in Jesus' name. This Word had been the soul and life in all the teachings of the Master—and as we see from the Acts of the Apostles and especially from their epistles, that was what it was also for them."

In this sermon Grundtvig even goes so far as to call John 3:16 "this Word of Faith."

The search goes on, but as he says later: "It often happens that we last of all seek where we, all things considered, should have sought first. Nevertheless, we never find anything until we get to where it is, and thus it may for a time appear as if we were seeking in vain."

When we consider that Grundtvig's search began in 1810 and did not end before 1825 we cannot wonder that he at times may have felt as if he were searching in vain. In 1823 he stopped at one more station before he arrived. He had come to pondering Jesus' words that the Holy Spirit should bear witness. Now how can the Holy Spirit have born witness? Yes, indeed, He must have guided the pens of the four gospel writers when they wrote down the sayings of Jesus. Therefore, the words of Jesus written down verbatim are the Word of God in the New Testament.

He is still searching in the Church's book for the living and abiding Word of God; he had to come to the Church herself to find it.

V. S. Jensen.

(Holger Begstrup's presentation: "N. F. S. Grundtvig Som Bibelkristen" has been followed in this article.—V. S. J.)

Georgia Harkness Wins New Hymn Contest

Miss Georgia Harkness, professor of applied theology at the Pacific School of Religion, Berkeley, Calif., was announced the winner of the "invitation by the Hymn Society of America to write a new hymn in recognition of the coming (August 1954) Second Assembly of the World Council of Churches in Evanston, Ill." Announcement of the contest winner and of ten other hymns given honorable mention and approval was made by the Rev. Deane Edwards, president of the Hymn Society of America. He said that five hundred texts had been received in the contest; and that Dr. Harkness' hymn has been translated into French by the Rev. John A. Maynard of the Eglise du Saint Esprit, New York, and into German by Dr. Leopold W. Bernhard of Zion Lutheran Church, Baltimore.

The eleven hymns with music have been published in a leaflet "Eleven Ecumenical Hymns" by the Hymn Society of America, 297 Fourth Ave., New York 10, N. Y. The texts are now suggested to be sung to "well-known meters to be found in standard church hymnals," but it is hoped that musicians will later submit new tunes. Two well-known tunes, "Ancient of Days" and "Donne Secours," are suggested for Miss Harkness' text, which follows:

Hope of the world, Thou Christ of great Compassion,
Speak to our fearful hearts by conflict rent.

Save us, Thy people, from consuming passion,
Who by our own false hopes and aims are spent.

Hope of the world, God's gift from highest heaven,
Bringing to hungry souls the bread of life,
Still let Thy spirit unto us be given

To heal earth's wounds and end her bitter strife.

Hope of the world, afoot on dusty highways,
Showing to wandering souls the path of light;

Walk Thou beside us lest the tempting byways
Lure us away from Thee to endless night.

Hope of the world, who by Thy cross didst save us
From death and dark despair, from sin and guilt;
We render back the love Thy mercy gave us;

Take Thou our lives and use them as Thou wilt.

Hope of the world, O Christ, o'er death victorious,

Who by this sign didst conquer grief and pain,
We would be faithful to Thy gospel glorious:

Thou art our Lord! Thou dost forever reign!

(Released by Board of Missions, Methodist Church)

Prominent Guest Speakers From Denmark

(Continued from Page 5)

History in New York. For a number of years he has been church editor of *Aarhus Stiftstidende*, the largest Danish daily outside Copenhagen. He has written several books: *From Geneva to Stockholm; The Meaning of Life, illustrated from British Thought, and Why Be Industrious?*

The bishop has often lectured and preached in England, e. g., in St. Paul's, the largest Protestant church in the world. A daughter is married to a Scotchman, and on his way to Evanston the Bishop will baptize her third child. In America he expects to meet a son at Harvard University.

(From Ansgar Lutheran).

Paging Youth

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

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

Are You Considering The Ministry?

When we talk about the future supply of ministers in our church a note of urgency enters into the discussion. It can be heard in the congregations that have been without a pastor for months and even for years. It is present in the voice of those who look concernedly at our church in the perspective of years, and it is, of course, strong in the counsel of those who are administratively responsible for our synod and our congregations. At times the note rises to a pitch of desperation, and it may lead to a pressure which fails to take into consideration the necessary weighing of qualifications which should be present in the consideration of a spiritual calling. The note of urgency and the pressure is understandable, however. We have a serious shortage of ministers, and we have seen so many young men, who are qualified and who could have helped build our church, by-pass the ministry for other fields of service. We are afraid that we have not given enough encouragement in the past and that our religious life has not been strong enough, and we wish desperately to make up for this shortcoming.

Despite this grave concern, which I share with others, I nevertheless advise that the call to the ministry be given quiet, although serious, consideration. It is not a choice that should be rushed nor made under circumstances of tension and crisis. Not the storm but the still small voice should speak to you, and it is in the quietness of your prayers and your private thoughts that you should try to listen to the call of a life of service and responsibility. For the call of the ministry is a call from God, and it should not be treated lightly or hastily, even in an affirmative response.

In one way the call to the ministry is no different from the call to service that comes to all young men, whatever vocation they choose to follow. Or, to put it in another way, all young people are called to serve God whatever their vocation may be. We believe in the priesthood of all believers, and this means that we can all serve God. In God's church, however, there has, from the days of the New Testament, been a call for men and women to serve in special capacities. Even in the first generation of Christians church members were given functions according to the needs of the church and the abilities of the people. Out of this service has grown, historically, the position of pastors who, by the mandate of the church, are set aside to proclaim the gospel, administer the sacraments and guide the people. This pastorate is necessary today and the life of the church requires the setting-apart of young men who can thus serve.

The call to the ministry is a call from God through the church. As a member of the Christian fellowship through your baptism you are thus called, every one of you. But the call is also an individual call. It has something to do with the God-given abilities which you possess. You may have been favored with intelligence, good health, compassion, imagination, humor, and a sense of responsibility. A call may come to you as a sudden insight or it may grow upon you as an irresistible desire to serve which is satisfied with nothing less than a direct service of God in His church. When this sense of being wanted and needed comes to you, do not put it aside for other considerations. You may destroy something important for yourself. Let not prestige, income, comfort, or self-indulgence drown out the voice within you which drives you toward this goal. Particularly, do not let ridicule or derision deter you. You have to live with yourself and your God for many years.

You may think that you are unworthy, and this is in one sense laudable. In another sense it may be pure selfishness, however. It may be an excuse, and it may be a lack of confidence in God. Let those who are trained in the art of counseling advise you whether you are suited or not. The direct training for the ministry is entered upon only after several college years of pre-Seminary training, and during this period you may have all the counseling you need and desire. Even if you have not considered the Seminary before you are through college, the screening of the Seminary will call your attention to any great or insuperable difficulties.

The ministry needs men of broad experience, of wide interest, of thorough learning, and of profound compassion. You must like people. You must be able to enter into their world and share with them in their great moments as well as in their little concerns. You must be a community man with an eye to the problems and opportunities of your neighbors. You must be patient, even-tempered, and humble, yet fired with a passion for that which is right and against that which is wrong. This sounds like a heavy and impossible burden, yet it is the most rewarding life you can lead. You will be given the privilege of sharing with men and women their most intimate moments of sorrow and joy. You will be given a capacity for helping which is unequalled even by the medical profession. But above all, you will be given the joy of serving God in direct response to His call. In His call rests your security, for He has said: Lo, I will be with you always!

There is a great need to be met and a great work to be done. Therefore we are asking: Are you considering the ministry?

Johannes Knudsen.

Grand View Seminary
May 23, 1954.

Recreation at Danebod

The annual Recreation Institute at Danebod, Tyler, Minnesota will be held July 18-24. It will be the eighth recreation camp at Danebod and this activity seems to be well established. The camp is attended

(Continued on Page 15)

Our Women's Work

Editor

Mrs. Ellen Knudsen, 114 South Third Ave., Maywood, Ill.

Vinco
By Elliot Field

Out of the depths, from cleft to cleft,
Toiling upward, my couch a stone,
I thank Thee, God, I am not left
To face my soul's grim foes alone.

For damning fault and blacker guilt
That flout the pathless wastes, I strayed,
I had no plea save that which built
Its hope on mercy Love has made.

I yearn to part the curtained years,
To reach my loved one in that Land
And through the turmoil of my tears
To see life whole, and understand.

In other might I make my boast
And, dauntless, press the distant goal:
Great victor of the conquering host,
Thou art the Captain of my soul.

Effective Women's Work

OUTLINE FOR DISCUSSION AT DANEBOD

Our Ladies' Aids and WMS groups have a good record.

They have been an important link in the work of our churches and our Synod.

They have afforded an opportunity for our women to express themselves within our group.

They have earned and distributed large sums of money in the years that have gone.

With this to the credit of our Ladies' Aids and WMS groups, is there a reason for discussing: "How can we make our Ladies' Aid and WMS programs more effective?"

Women have more time, more money, more formal education, and more contact with each other than in the past, and the world needs the influence of women as never before. But demands are greater and competition is keen. Even counting the loyalty to the church, these organizations must offer something worth while or the members will expend their efforts elsewhere.

The following are some suggestions for effective organizations:

I. Essentials in a worth-while organization narrow down to:

- A. Good Leadership—this point is often overlooked, and yet an organization can rise or fall with the leadership. We need leadership training.
- B. Programs which give direction or meaning to the organization. A program committee, which can give time and effort to the planning of

effective, informative and entertaining programs is a good investment.

II. Goals of our Ladies' Aids and WMS groups are:

- A. Means of Christian and human fellowship and inspiration.
- B. Deepening of life through devotions.
 1. Pastor's contribution.
 2. Leadership by members. Devotions themselves can become more meaningful; means of expression and personal leadership can be developed, when members share this service with the pastor.
 3. Devotions should be an integrated and well-planned part of every meeting.
- C. Service to the church, locally and to our Synod.
 1. Part of such service would be practical. Funds must be raised in order to give support. However, the vicious circle by which we put on dinners to earn more money, to enlarge our kitchens so we can put on bigger dinners, to earn more money, to buy more equipment so we can put on etc., etc., is usually overemphasized in our meetings.
 2. Education about church affairs.
 - a. Synodical
 - b. Missions
 - c. Local

Women's opinions cannot be taken seriously, if they are not correct and well-grounded.

A few suggestions for programs:

1. Bible study.
2. Mission study.
3. Films.
4. Outside speakers—best if a specific topic is in mind.
5. Much use of good music—a program of education about church music.
6. Study of countries — the whole world is our neighbor. We need to understand each other.
7. Entertain the men of the church once a year.

A few practical suggestions:

1. Alternate afternoon and evening meetings, if this will give more people an opportunity to attend.
2. Announce meetings by postal cards each time.
3. Encourage guest participation.
4. Divide up the work—keep everyone busy.
5. Meetings should not last more than two hours.
6. Business meeting should be so organized that it will not take over forty-five minutes.

Visit The United Nations Headquarters

(Continued from Page 1)

Sweden, and so the Scandinavian countries have made a unique contribution to the physical structure; and their long tradition of peace and brotherhood will in time make its contribution to the spiritual structure of the U. N. The Trusteeship Council Chamber, given by Denmark, is a striking combination of color and unusual woods, with ash baffles and multi-colored rugs. The curtains, railings, doors, and latticed ceiling of fine woods all were made in Denmark. A large wooden statue, carved of teakwood, created by Henrik Starcke of Copenhagen, shows a young woman dressed in a patterned robe with arms upraised toward a large blue bird with outstretched wings. It symbolizes the appeal for compassion for the weak, the unfortunate, the oppressed, most suitable for the Trusteeship Council room.

One's first reaction to the group of buildings is: "Why all the glass?" Two sides of the huge Secretariat, 39 stories high, are surfaced in blue-green glass and aluminum, which absorb and reduce radiation of the sun's heat, permitting easy air conditioning. The Post Office of the U. N. is in the basement, and if you should write to the Headquarters (they welcome correspondence) you will be interested in the special stamp and U. N. cancellation used. In front of the building is a circular reflecting pool and fountain, the gift of the children of the U. S.

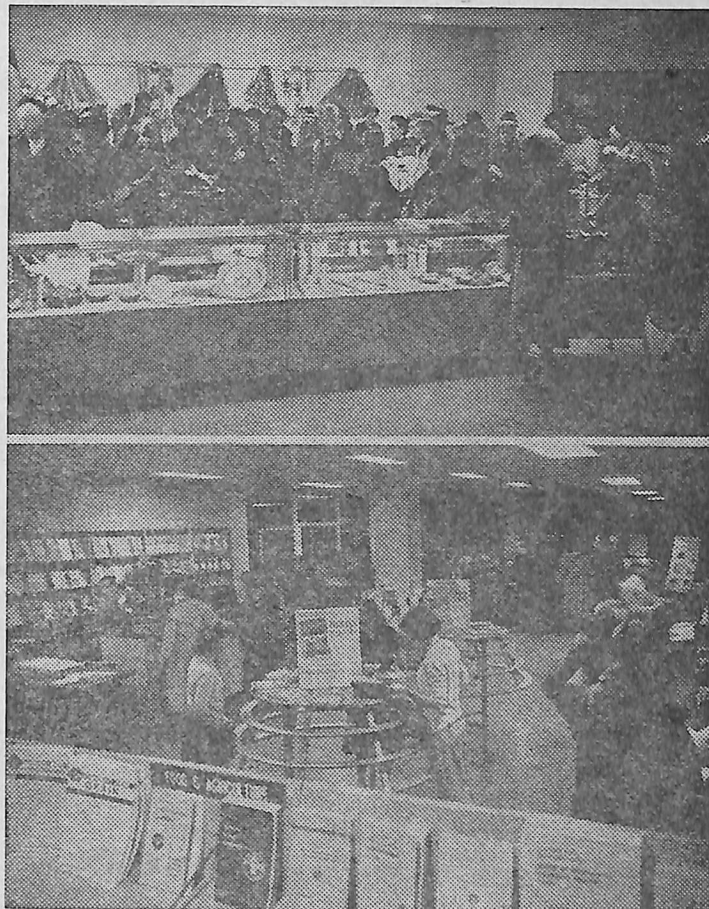
Other points of interest are the gift center which

Galleries Seem Air Borne in U.N. Building



The U.N. Assembly Building main lobby embodies some unique architectural practices to give this impressive effect. The ramp leads to the delegates floor, while the hanging galleries open into press and public areas of the Assembly hall. Building cost \$12,500,000.

A Gift Center and a Bookshop at U.N.



The U.N. Gift Shop (above) does a thriving business selling art and handicrafts from Member States all over the world. When it opened it sold a six-week stock in three days. The Book Shop (below) makes available publications of the U.N. and its agencies.

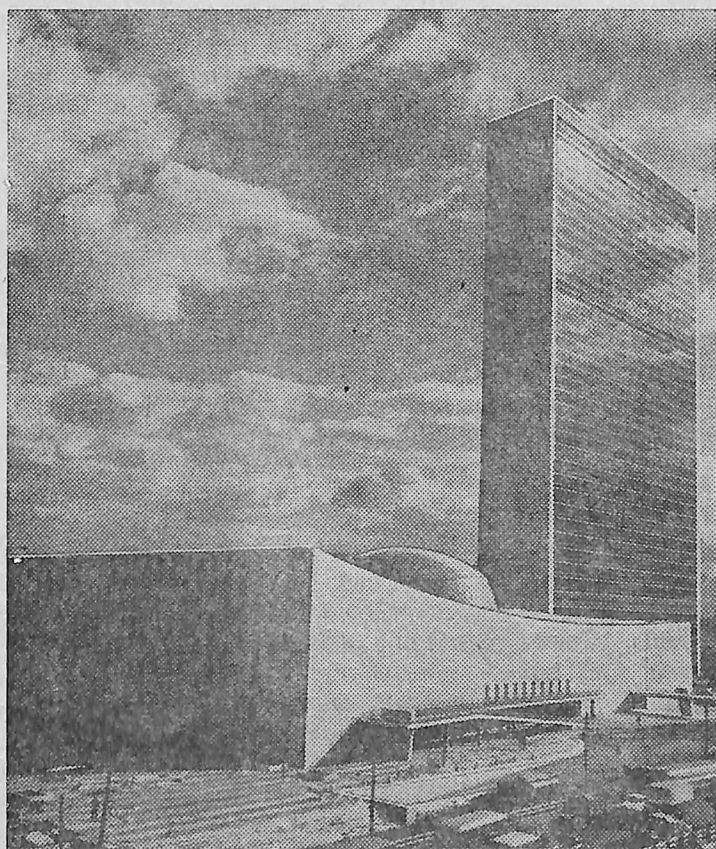
when it first opened sold a six-week stock in three days, with art and handicrafts from member nations from all over the world, and also a book shop. Public eating places are available. Fifteen miles of carpeting in three-foot strips are used in the headquarters; signs giving directions are printed in English and French. (Five official languages are in use by telephone operators and by translators who work in the Councils and Assembly translating the words of the speakers almost simultaneously as they are uttered. Your earphones can be adjusted to whichever language you prefer. There are 2,300 typewriters used for writing in fifteen languages; most can be used in English, French or Spanish, since they are tri-lingual.) In the last issue of TIDINGS you saw a cover-picture of the Meditation Room, another point of interest.

Guided tours are available for a nominal cost, and are conducted mostly by foreign girls specially trained for their work. One day last fall over 10,000 visitors came to the U. N. compared with the average of 1,600 who are attracted to the Statue of Liberty daily.

The visitors' entrance to the Headquarters is at the north end of the marble and limestone Assembly building whose low, sweeping lines stand in sharp contrast to the tall Secretariat. Seven nickel plated doors lead in to a lobby open to the 75 foot high roof. Canti-

levered balconies and subdued lighting (see cut) produce a peaceful effect. The main meeting hall is acoustically perfect, of course, and the architecturally unfinished walls rise into a dome admitting a single shaft of sunlight four feet in diameter. The unfinished effect is deliberate, symbolizing the striving and yearning for perfection inherit in the spirit of the institution.

Your visit will be a memorable one. One of the speakers who addressed us referred to the U. N. as a "secular church." These terms seem to be antonyms, opposites; but the speaker's words (they may have been Secretary-General Dag Hammarskjöld's) have a meaning which is clear. The social causes and concerns of the Church in the world are the same social causes and concerns of the U. N. Theologians may argue over the futility of man trying to save himself; we are dependent on a merciful God in Heaven for our salvation. But it is nonetheless a sacred duty to co-operate with what



The U.N. General Assembly Building is in the foreground, the 89-floor Secretariat Building rises in back of it. The two are connected by a third main structure, the Conference Building (not visible on this photo) to make up the permanent Headquarters of the U.N.

we see as His Will. The United Nations at its best can be expressive of that co-operation. It has done great good already in the world. It surely will do much more.

Some years ago when these huge buildings were still in the planning stage, it was our good fortune to be on the spot for the laying of the corner-stone. Molotov was there, and President Truman, and Gov. Dewey, and many other famous and notorious persons. The most striking speech, we thought, was made by the President of the Philippines, who referred to the corner-stone laying, and then said: The real corner-stone of the U. N. is the spirit of goodwill with which the

Iowa Home Mission

THE district meeting at Kimballton, Iowa, in 1953 pledged itself to give a helping hand towards the home mission project at Cedarloo. The congregations of the district have not completed their ingathering, but a conservative figure at this date is a cash contribution \$12,000 towards the erection of the first unit of a chapel. The members of the Iowa Home Mission Committee are indeed grateful to our congregations for their contributions, and to Pastor V. S. Jensen for his willingness to visit the congregations of the district and present and to plead for the cause of home missions among us.

The congregation at Cedarloo was organized the first Sunday in Advent of 1953, the name selected by the members was — Saint Paul Evangelical Lutheran Church. The work is gaining ground under the tireless efforts of Pastor and Mrs. Alfred E. Sorensen. This summer there are 35 children in summer school at Cedarloo and 25 at North Cedar.

Plans for building a chapel and parsonage are in the making and will very soon be presented to the Home Mission Council of the Synod.

Many new homes are being built in the Cedarloo area this summer, in fact there is a building boom going on at this very time. There are indications that the area assigned to the AELC by the Iowa Regional Committee will within the next ten years be building sites for hundreds of new homes.

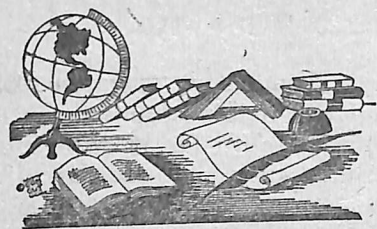
Our Synod and District are both in the home mission work in a very real way. It is a new experience for us. It challenges the best within the faith and life of our congregations to go trustingly forth to where the fields are white and harvests waiting. God grant that we may succeed in the best sense of the word.

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth
"Here am I; send me, send me."

Holger O. Nielsen.
Cedar Falls, Iowa
June 13, 1954

U. N. had been begun. Later on, when the buildings were completed and being dedicated, Trygve Lie said: "This building is anchored 40 feet deep in the solid rock of Manhattan Island. But the true foundations of the United Nations are in your faith and support... This organization was created out of the suffering, the needs, the hopes and ideals of the peoples of the world."

We recommend to you a stop-off in New York on your vacation. Visit the cathedrals, the concert-halls, the museums, the theatres. But don't fail to see this spot of International Ground. It will be a very real and vital inspiration.



OPINION AND COMMENT

WE WERE INTERESTED in the recent articles carried by Look Magazine, May 18 and June 1, entitled "What Disturbs Protestants About Catholics?" and "Must Protestants Distrust Catholicism?" Dr. Nichols, of Chicago Divinity School, ably summed up Protestant grievances against Catholics which are most bothersome to both sides. The other article was by a notable Catholic layman, John Cogley, editor of a Catholic lay weekly, the "Commonweal" who displayed real apologetic skill in presenting his liberal views. Probably his views are no more representative, however, of Roman hierarchical positions on many of the issues than are the views of Dr. Nichols representative of all religious persons who go by the name Protestant. The two articles were not a question-answer series. But it is interesting to see how many secular periodicals print articles of religious import in these days. Subjects which formerly were "touchy" are now acceptable to most editors if attractively and interestingly presented. The editor of Look, addressing a meeting of church editors not long ago in N. Y., pointed out that a "religious" article will be guaranteed neither immediate success nor immediate ignoring by virtue of its being religious. And most readers of periodicals will agree that any subject is acceptable reading matter if it interests, entertains, or inspires the reader. Nor will any quarrel with the proposition that it must surely be beneficial to have the public's attention called to matters of the spirit as often as possible, when the public's attention is so often diverted to the material by a thousand forces.

IN PASADENA recently, astronomers were startled to observe a "new" exploding star, first seen May 4. The 200-inch Hale telescope at Palomar observatory photographed the phenomenon and a Swiss research assistant discovered it while examining the plate. The most startling thing about the discovery is that the event which we are now seeing actually happened twenty million years ago! But so far away did it occur, and so vast are the reaches of space, that it had taken that long for the light of the exploding "supernova" to reach the earth! (Light travels at almost 200,000 thousand miles a second, or six million miles a year.) Mankind, even with its tremendously developed natural powers, is puny in the face of such figures. And God looms so much greater than ever before, that news items such as this one give cause for a moment's pause in the reading of the paper to ponder on the greatness of the Creator. The Jewish worship service on Friday evening begins by quoting the Psalm verse: "The Lord God is a Great God." No matter how wise man becomes, his pursuit of knowledge will succeed only in carrying him into still greater imponderables. Every laboratory discovery

fills us with intense excitement but fills us also with an eternal conviction: The Lord is a great God.

WE DO NOT WANT to pursue an argument with people who have written to protest against our recent remarks about church "bingo and "raffles." We admit that there is possibly another side to the question which can intelligently and morally be argued. Instead of carrying on the discussion, we will pass on the little story someone sent us about the pastor who complained one Sunday at worship that the collections were not adequate. He said, "We have tried to raise the money in the usual manner. We have made an honest effort. Now we are going to hold a bazaar."

ANOTHER CLIPPING which we are preserving in our files concerns the activities of one David Ben-Gurion and his wife Paula who live in a village called Sde Boker south of Beersheba, Israel. Mr. Ben-Gurion's duties are to feed sheep. This little item is striking not only because any Christian's eye is caught by a story about shepherds in Palestine, but because not long ago this gentleman was prime minister of Israel, a post he held for five years. He was questioned about the humbleness of his work, and he answered that he "had been in positions of power too long and had taken up his new life both in order to seek refreshment and to live the life he had recommended for many of his people." We are a little awed when we hear of someone with so genuine a humility and with so mature a perspective on his life's work as has David Ben-Gurion, so that for him feeding five hundred sheep ranks in importance with being a nation's prime minister.

THE SUPREME COURT would not be very busy if it were only asked to rule on problems that affect only the very mainstream of national life. Occasionally such problems are faced, however, and one such recent one was the decision on segregation in public schools. For 58 years it had been the opinion of the courts that equal facilities for Negroes in education satisfied the requirements of the 14th Amendment. The inevitable result of this outmoded opinion was that Negroes still lived in some kind of intellectual slavery for it was rare indeed that facilities were in fact equal. The new ruling is in effect a new "emancipation proclamation" and has been so called by the Negro leaders. Uprooting the deeply imbedded traditions of segregation will be an arduous task, but its effects will be so worthwhile that the decade of turmoil it no doubt will cause will be worth the effort. Not alone will the American people gain directly, but the gains which will come indirectly as the result of the impact which will be made on opinion of us in Asia and Africa will be immeasurable.

AT LAST THE hearings are over. The interesting spectacle succeeded at last in finding the level which we all feared it would settle upon—it became a party-line problem. The report which the Washington committee finally will submit will almost certainly take a two part form: a majority report, and a minority report, following straight party lines. The only comic relief one can see in this descension of an important

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 who come.

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.

Should the Synod Constitution Article IX, 2 be changed to read:

"All officers shall be elected by a two-thirds majority of the votes cast, the term of office to begin—the President and Vice-President-Secretary December 1 following election—all other members of the board October 1 following election"

Charles Lauritzen, Synod Treasurer.

issue into a political fracas is the somewhat sardonic fact that the lawyers defending the two sides were of opposite political parties to the sides which seemed favored by the Republican and Democrat Senators! Out of the whole circus came one basic question: Is it right or wrong for an individual to put himself above the law when it appears to him to be for the good of the country to do so? In this respect McCarthy and Oppenheimer and perhaps Fuchs and others are very close to each other. In his own way, each saw a duty, and followed it, regardless of its legality. This is a basic matter, and will have to be decided by the courts eventually. If people can freely inform on one another, we are close to a "gestapo" policy which can become dangerous to our freedom. To monitor a phone call does not appear so bad when it is done by one of the parties of the call. But it is only a short step to a policy where the monitoring is done by a third party unknown to the two parties speaking. This would definitely be bad. In his book telling of his experiences before the House Committee on Un-American Activities, ("I Protest," Harper) Bishop Oxnam writes: "The informer is infiltrating American life at the national, state and local level. He invades the privacy of the home, reports on classroom discussion and library accessions, and summons his colleagues to challenge the sanctity of the church. He is a man of the shadows, born of fear and contributing to it . . ."

About The Santal Mission

Here is a question. Before the Rev. and Mrs. Riber return to India, would you readers of LUTHERAN TIDINGS wish to approach them with questions regarding some great needs on our mission field herein set forth?

As we have read, the Mission now officially called THE EBENEZER EVANGELICAL LUTHERAN CHURCH OF INDIA, was given the responsibility of a considerable field of labor, known as the PURI AREA. Why so?

Because the Church Missionary Society (English) had for many years been unable to staff that field or had funds with which to repair or do the most necessary building at the Puri station, they desired us to take over. This was after serious consideration on our part. Urgent need for help was our conclusion. Likewise, the "Santal Missionary" brings articles regarding work to be done.

The latest OUTREACH is the attempt to bring to the peoples of the three countries, lying to the north of India, the Gospel of salvation through faith in Christ Jesus, our Lord.

The three countries are: Bhutan, Nepal and Tibet, and are, as yet, closed countries to the foreign missionaries. Indian witnesses only are allowed so far. However, authorities in Bhutan have kindly received our Missionary and permitted the beginning of a Mission station at PARKIJURI, right on the border into Bhutan.

To complete the much needed buildings, Church, school, dispensary, etc., funds are a necessity. All mission work entails money.

Thank God that down through these 87 years of work in the Santal Mission, He has called forth loyal supporters from Denmark, Norway, U. S. A., and India proper.

Having faith in your willingness to supply the need, as you see it, I release this appeal. Again, you will realize, this is our day to serve India, Bhutan, Nepal and Tibet. At long last, we have been permitted to begin through Indian Christians in carrying the message of Life to these closed, heathen countries.

Together, will we meet the challenge? "We shall come rejoicing bring in the sheaves."

Dagmar Miller.

Scandinavians Make Plans to Split Huge Congregations

Oslo, Norway — (NLC) — Plans to supplant mammoth-sized city congregations of the State Churches of Lutheran Scandinavia with smaller and partly self-supporting congregations were discussed here at an All-Scandinavian "Smaller Churches Conference."

According to the press service of the Norwegian Institute for Inter-Church Relations, the conference heard reports that:

In Stockholm, Sweden, one congregation until recently had 100,000 members, and people in fast grow-

ing new suburbs were living as far as six miles from the nearest church;

In Copenhagen, Denmark, at least thirty new churches were needed within the next few years to bring the membership of congregations down to a maximum of 10,000 per church;

In Oslo, Norway, there is only one pastor of the Church of Norway for every 6,000 members of the Church.

The conference discussed plans to call young pastors for work in separate districts of the huge congregations with the aim to develop all congregational activities and then ask the government to declare the districts as separate "smaller-church" congregations.

According to the plans described by the press service, the State would be required to pay only part of the pastor's salary in such congregations, while all other expenses, including the building of churches would be carried by the members themselves.

Dr. F. A. Schiotz Elected New President of ELC

Minneapolis, Minn.—(NLC)—Dr. Fredrik A. Schiotz was elected president of the Evangelical Lutheran Church on the opening day of its 21st General Convention here, June 9-15.

For the past six years, Dr. Schiotz, 53, has been executive secretary of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council.

Dr. Schiotz was named on the second ballot to succeed Dr. J. A. Aasgaard, retiring from office after nearly thirty years as leader of the 907,000 member denomination, third largest in American Lutheranism.

Dr. Schiotz defeated four other candidates for the ELC's highest post. They were: Dr. Seth C. Eastvold, president of Pacific Lutheran College, Parkland, Wash., and first vice president of the Church; Dr. Alvin N. Rogness, pastor of First Lutheran Church, Sioux Falls, S. D.; Dr. Philip S. Dybvig, executive director of ELC Home Missions; and Dr. T. F. Gullixson, retiring president of Luther Seminary, St. Paul, Minn.

With 1731 votes cast on the first ballot, and 865 required for election, the results were: Dr. Schiotz, 719; Dr. Eastvold, 490; Dr. Rogness, 321; Dr. Dybvig, 139; and Dr. Gullixson, 60. Two votes were declared void by the tellers.

The president-elect will be installed on Sunday, June 13, but will not assume office officially until Dr. Aasgaard's retirement on September 1.

As Dr. Schiotz was elected for a six-year term, it seems unlikely that he will serve out the entire period, ending in 1960. Before then, in all likelihood, the ELC will merge with three other church bodies, the American Lutheran Church, United Evangelical Lutheran Church and Lutheran Free Church. A final vote on merger is scheduled for 1956 and, if favorable, the merged church will probably come into being within two years after that.

Recreation at Danebod

(Continued from Page 8)

by young people (no one under high school age admitted without special permission). Extension people, teachers, ministers and others with leadership responsibilities. People come from surrounding states and as far away as Indiana, Montana and Canada. Last year we had two Hindhus in camp and the year before a girl from Germany sent here by the Extension Department. The majority of the campers are from outside our synod.

The camp is run and planned by a board which this year consists of the following: Robert R. Pinches (Minnesota State Rural Youth Leader, who is president), Ann Walker (South Dakota Extension Specialist), Harry Jensen (business manager of Grand View College), Enok Mortensen (pastor at Tyler, Minnesota), Emerson J. Sander-son (Congregational pastor at Fargo, North Dakota), Paul Beckman (United Brethren minister at Albia, Iowa), Bettie Kiser, (Rural Youth Leader, Ames, Iowa), Arthur E. Bell (insurance executive and recreation leader), Harris Jespersen (pastor at Marquette, Nebraska), and Saralice Petersen (pastor's wife at West Denmark, Wisconsin.)

The camp has gradually grown into a family camp. There is no charge for pre-school children and a family with two children of school age can live here during the week for \$56.00. The program is planned to include activities for children, and baby sitters are provided so that mothers are free to participate in the evening activities.

What is the main emphasis in the camp? Well, there are classes in all kinds of craft activities: leather work, silver jewelry, puppet making, wood carving, etc., and there are classes and informal sessions in folk dancing and square dancing, but the emphasis is beyond that. Above all we seek to find an experience in developing and sharing resources for creative living. There is no definite boundary line between pupil and teacher. Everyone who comes with a skill, an idea, a song, or a dance has an opportunity to share it with the rest of us. Under the able and inspired leadership of Christence (Chris) Jespersen we sing a lot. We have discussion sessions at which we talk about community problems and personal development. We are interested in recreation not merely as a means of killing time. We want activities to count in a creative way.

Last year, Orena Cooper, librarian at Brookings, South Dakota, gave a short book review at each dinner hour. She also had story telling hours for the children and acted as consultant on children's books and she will be with us again this year. In our note book — which is written and assembled during the week — Miss Cooper last year wrote: "—five short days in which to absorb the wisdom, the culture and

art of all the people seen and unseen at Danebod — from those unseen ones who shaped the ancient pottery enclosed in the glass case in the work room of the folk school to the wisdom and learning encased in the mahogany body of Basu — the scholar and friend from far-away India. Five days of growing and learning and living — filled so full that their influence will be kept deep within the heart to be relived down through the years of life — be it long or short. Mere words can never express the thankfulness, humbleness and appreciation for having been given the privilege of living them! How can the heart hold so much?"

I am writing this not so much to promote the camp — since the enrollment already is so high that we shall again have full house — as to encourage more of "our own" people not to miss an opportunity of sharing a rich and rewarding experience. Danebod is not closed. It may not be a folk school according to the traditional pattern but through this and similar short-time camps it reaches farther and influences more people than ever in the past.

Enok Mortensen.

OUR CHURCH

Tyler, Minn. The main speaker at the annual Fourth of July Festival at Danebod, Tyler, Minnesota, this year will be Mrs. Eugenie Anderson, former American ambassador to Denmark. The program also includes music, singing by a Men's Chorus, and folk dancing.

Enumclaw, Washington. Pastor Svend Holm has resigned his pastorate here at Hope Lutheran Church effective August 1.

Summer School. Many of our congregations are conducting vacation Bible schools, as indicated in their church bulletins. Among them are Des Moines, Fredsville, Hay Springs, Oak Hill, Marlette, Solvang, Chicago and many more. Cedarloo Home Mission project has a thriving school going, with 36 youngsters in attendance at Cedar Heights and 26 in attendance at North Cedar, an improvement of almost fifty per cent over last year. (It was not too long ago that the summer schools of our Synod were invariably called "Danish School.")

Sunday School. At this time of the year many congregations are holding special observances or celebrations in honor of Sunday School workers who have sacrificed much personal freedom in order to assist an important part of church work. In Bridgeport, Conn., the observance will be for not only teachers but newly confirmed young people in a joint social.

Montcalm County, Mich. Little Denmark congregation celebrated its 75th

Anniversary May 16 with a former pastor, the Rev. C. A. Stub, as guest speaker.

Ringsted, Iowa. Bishop Skat Hoffmeyer has been invited to speak in Ringsted September 3.

Watsonville, Calif. Home Mission work here will begin July 11, when newly ordained **Pastor Owen Gramps** will be installed by Pastor Ejnar Farstrup. **Miss Marie Hald** will occupy the pulpit in Solvang in Pastor Farstrup's absence that day.

Ingham Lake Camp, Iowa. Young people's camp will be held here in northwest Iowa August 22 to 27, with District Convention following at Ringsted, from August 27 to 29.

Greenville, Michigan. Youth Camp here begins Monday, June 28 and lasts one week. The District is comprised of Michigan, Illinois, and part of Wisconsin.

Des Moines, Iowa. Junior Camp at Grand View this year will be held August 1-8.

Des Moines, Iowa. Prof. and Mrs. Axel Kildegaard have a new daughter. The six pound three ounce girl was born June 18 and is named Siri Elin. The Kildegaards already have a two year old son, Nis Sejr.

Santal Mission

Contributions for May, 1954

Toward General Budget:

Dr. Arthur Petersens, Wells, Minn.	\$ 10.00
Immanuel Congregation, Troy, New York	50.00
St. John's Sunday School, Hampton, Iowa	17.00
Mrs. M. Mathisen, Des Moines, Iowa	5.00
First Lutheran Sunday School, Alden, Minn.	6.04
First Lutheran Congregation, Alden, Minn.	52.40
St. John's Ladies' Aid, Seattle, Wash.	25.00
West Denmark Congregation, Luck, Wis.	82.97
Our Savior's Congregation, Hartford, Conn.	100.00
Mrs. Howard Granger, Kal-kaska, Mich.	10.00
West Denmark Sunday School, Luck, Wis.	25.00
Bethany Sunday School, Lud-ington, Mich.	95.00
Mrs. Ellen Olsen, Hartford, Conn.	2.00
St. John's Danish Ladies' Aid Mission meeting, Hampton ..	7.60
St. John's Congregation, Mar-quette, Neb.	145.00
Nazareth Sunday School, Withee, Wis.	28.00
In memory of Chris Skov, Ringsted, Iowa, Friends	10.00

In memory of Mrs. Fisker, Racine, Jens Fisker and Rev. Heide	15.00
In memory of Olga Christiansen, Minneapolis, by Rev. J. P. Andreasens, Herluf Poulsen, John Millers, and Wilmar Petersens, Luck, Wis.	4.00
In memory of departed Tyler Friends, by Johan B. Johansen, Tyler, Minn.	10.00
In memory of Agnes Engelbreth, Racine, Neighbors and Friends	10.00
In memory of Mrs. Christine Clemmensen, by Brayton-Oak Hill Mission Group	5.00
In memory of Mrs. Petrea Schmidt, Newell, Iowa, by the Harald Nielsen family, Tyler, Minn.	10.00
In memory of Mrs. Holger Jorgensen by the following of Des Moines, Iowa: Rev. Alfred Jensen and family	3.00
Ernest Peeks	10.00
Dr. Johannes Knudsen and family	2.00
Miss Sigrid Strandgaard and Mother	5.00
Rev. and Mrs. Svend Kjaer, Esther and Ethel Kjaer, Carol Nish, Ruth and Wayne Nelson, and Ronald Hansen	10.00
Meta Jurgens, Hannah Larsen, Caroline Jensen, Elfrida Christensen, Sarah Jorgensen, Kristine Kyhl, Anna Svendsen, Olga Boesen, Hanna Petersen, Marie Jensen, Agnes Jensen, Anton Berg, Louis Hansen, Chris. Rasmussen, Kathrine Nielsen, Chris Søndergaard, Soren	

Andersen, Hans Clausen, Flo-deen, Anna Eriksen, Johanne Davidsen, Tostrup, Anna R. Rasmussen, Dora Skov, Minnie Mathisen, Alice Jensen, Christiansen, Jenny Geertsen, Mrs. Hofer, Marinus Larsens, Marie Knudsen, Else Petersen, Martine Hassenfeldt, Dagny Petersen, Alise Silenicks, Antoinye Kalhins, Hanna Lohner, Mrs. Robertsen, Mrs. Lund-Christensen, Inez Bay, Laura Fenger, A. C. Ammentorp, and Gerda Damgaard	21.50
Luther Memorial Congregation	5.00
Dr. Ernest Nielsen, Dr. Erling N. Jensens, and Theo. Ellgaards	12.00
From Alden, Minn.: Dr. Arthur Petersens, and Wallace Hemmingsens	10.00
Louis and Violet Hemmingsen	3.00
Oliver Enruds, Raymond Hemmingsens and M. Rafoth Viggo Sorensens, Mrs. K. Koetke (Walters), Anna and Andrew Johnson, Arnold Wayrums, Martin Hoegs, Niels Simonsens, Paul Hansens, Hans Jespersens, Sofus Ovid, Sigurd Skovs, William Petersens and Arnold Petersens	9.50
Hans Kjolhede, Lizzie Petersen, Henry N. Hansens, and Leo Christensen, Mrs. Carl Lutteke, and Berman Petersens	3.00
Herman Voights, Martin Clausens, Milton Jensens, Harold Jensens, Johannes Petersens, P. G. Petersens, Chris Ottesens, Albert Petersens, Ivan Sorensens, H. Louis Johnsons Robert, Fultons, Mrs. Kristine Mausest, Mrs. C. W. Nelsen, Mrs. Agnes Idndorff, P. N. Ravns, Maren Mathisen, John Jensens and Axel Skovs	11.50
From Galt, Iowa: Harold Petersens	1.00
From Amboy, Minn.: Mrs. Sturgeon	1.00
From Dwight, Ill.: Chas. Lauritzens	5.00
From Muskegon, Mich.: Altar Guild	10.00

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,
5101 Park Ave.,
Minneapolis 17, Minn.

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

TRUSTEE: August Sorensen,
Ringsted, Iowa.

TRUSTEE: Holger Rasmussen,
Marlette, Mich.

Central Lutheran Congregation	25.00
Hans Nielsens, Morten Mortensens, Joe Knutsens and Harry, Jack Christensens, Wm. Smiths, Christophersen and Irma, Mrs. Wm. White, Andrew Christensens, Paul Carrs, Paul Jensens, Holger Thuesens, Edna and Thyra Wolkersens, Mrs. Carrie Nielsen, Lawrence Paulsens, Walter Witts, Ronald Woods, Harold Larsens and Max Paulsens	12.00
For Muriel Nielsen's and Ribers' Work: Dorcas Evangeline MacRae, Saginaw, Mich.	8.00
Bethania Mission Group, Racine, Wis.	50.00
St. Stephan's Ladies' Aid, Clinton, Iowa	40.00
Mr. and Mrs. Walter Heitner, Chicago, Ill.	5.00
For a Child in School: St. John's Ladies' Aid, Cordova, Neb.	25.00
Total for May	\$1,016.51
Total since January 1	5,161.49
Most gratefully acknowledged,	

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa

Director Wanted

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

Gratefully,

ROBERT L. CARLSON
Executive Secretary
1547 Sheldon at Hoyt
St. Paul 13, Minn.

Wanted

AT SOLVANG LUTHERAN HOME
Middle-aged lady cook, or middle-aged couple. Man to do general maintenance and ground upkeep. Desire people who will consider the job from a "service to others" viewpoint and who can and will adapt themselves to the work for aged people. (Open at once.) Please write, stating age, experience and wages wanted to

B. P. CHRISTENSEN,
Executive Manager.
Box 437, Solvang, Calif.

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.

June 20, 1954

I am a member of the congregation at _____

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN 5-1 WITHEE, WIS.