

Lutheran Tidings

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THE PRESIDENT'S PRAYER

Almighty God, as we stand here at this moment, my future associates in the executive branch of the Government join me in beseeching that Thou will make full and complete our dedication to the service of the people in this throng and their fellow citizens everywhere.

Give us, we pray, the power to discern clearly right from wrong and allow all our words and actions to be governed thereby and by the laws of this land.

Especially we pray that our concern shall be for all the people, regardless of station, race, or calling. May cooperation be permitted and be the mutual aim of those who, under the concept of our Constitution, hold to differing political beliefs — so that all may work for the good of our beloved country and for Thy glory. **Amen**

UNDER a bright sunny sky at noon the twentieth of January, 1953, Dwight D. Eisenhower, having just taken the oath of office as the thirty-fourth President of the United States, paused before beginning his inaugural address to offer "a little prayer of my own" composed that very morning amid the bustle of preparations for the day's ceremonies.

The short fervent prayer, of only 134 words, asked for the aid of Almighty God in the power to discern right from wrong, and for a dedication to service to promote and secure the peace and prosperity of America. The prayer is a declaration of faith in God and of confidence in mankind; it is an appeal for united action to achieve our common needs and aspirations for human dignity and freedom.

This week, as Independence Day rolls around again, Americans are reminded of a great heritage of religious freedom and civil liberty. Coerced as we are by the calendar, we annually think of the sacrifices made by those who won that freedom for us. And we think too of some wise words written by Elmer Davis (in **But We Were Born Free**) which exclaim: "If this country ever runs out of people who don't like being pushed around we are done for — This Republic was not established by cowards; and cowards will not preserve it — We shall go down unless we recognize what we have to fight for and have the courage to fight for it."

Let Us Meet Together

PASTOR CALVIN ROSSMAN

"Let us consider how to stir up one another to love and good works, not neglecting to meet together."

Hebrews 10:23-25.

At this time of the year members of our rural congregations are busy cultivating the crops planted earlier in the spring. The farmer knows from experience that regular cultivation is necessary to remove all the life-sapping weeds and to stir the soil for ventilation and moisture control. If the weeds are allowed to grow they will soon choke out the plants. If the soil is allowed to become hard the roots do not receive the proper air for breathing, and the plants will turn yellow. A bountiful harvest depends on the farmer performing his task of regular cultivation.

As we think about the important job of the farmer we are reminded of the necessity to cultivate our Christian life, too. The writer of Hebrews reminded the early Christians: "Let us consider how to stir up one another to love and good works, not neglecting to meet together." Here we are given the motive for Christian worship and fellowship. It is not enough to plant ourself in faith through Baptism. We need regular cultivation through worship to refresh our mind and soul so we can keep down the daily temptations that threaten to choke out the Christian life, and so we can breathe in the spirit of Christ for more fruitful living.

There are three types of worshippers. The first type is the person who attends worship services occasionally, usually for Christmas, Easter, baptisms or weddings. He is sincere enough in his attitude during these services, but the unfamiliarity of things due to long absences causes him to miss most of the values to be received from worship.

The second type is the Robinson Crusoe type. We all remember the story of this man who was shipwrecked on a lonely island in the Pacific, and who managed to stay alive in the face of all the dangers and difficulties that presented themselves on that island. But this story has another meaning for us. It tells the story of a man isolated, shut away from other people and denied the friendship and fellowship of sympathetic human beings. This, too, is a well-known story. We find people like this everywhere: people who seem to prefer to live as hermits, people who isolate themselves from everybody. We find them in church — people who are in the church, but never a working part of it. This type of worshipper sits by himself, seldom sings the hymns, allows weekday problems to occupy his mind, and wonders why the church doesn't do this or that. He never associates himself with the group, never considers himself responsible for what the congregation does in congregational meetings, stewardship and evangelism projects, mission activities, or the religious education program. Such a person misses the true benefits of wor-

From our Home Mission in Hay Springs, Nebraska, comes this appeal to all Christians whose worship has become too casual.

ship and fellowship because his is a spectator role, watching others at work and worship.

The true worshipper is the one who actively puts his whole heart and person into the service. Instead of merely following the "service of worship," he experiences "service through worship," "stirring up one another to love and good works." He realizes that if worship does not bring him and his neighbor fuller knowledge of the saving truth in Christ and increasing commitment thereto, and does not bear his soul and his neighbor's soul into the healing presence of God it is not Christian worship at all. The true participant goes to worship to serve his soul's need, his neighbor's spiritual quest, and the glory of his holy and majestic God.

Worship cannot be an individual matter. We need to participate for our own sake, and for the sake of our neighbor. In the face of persecution and suffering the early Christians received strength and courage from worship. Gathering together in the name of a common Savior — Jesus Christ — they shared each other's burdens and found a mutual strength to meet a common trial. In the unity of fellowship, found in Christian worship, they stirred up "one another to love and good works." This was a group experience made up of the individual experiences of communion with God.

During these summer months of vacationing we are apt to forget how important worship is to our spiritual nourishment, and how important our participation is for our neighbor's sake. No one ever forgets to take food along for a Sunday picnic — why forget to feed our soul? If we neglect our task of regular cultivation, our Christian life may become choked out by the weeds of temptation, or may turn yellow because of the lack of stirring up our heart to receive spiritual nourishment. As the farmer cultivates his crop in anticipation of a bountiful harvest, so we must, through worship, regularly cultivate our Christian life in anticipation of fruitful living.



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An album of pictures of unforgettable people in an unforgettable plight, portrayed by a consultant in the Division of Welfare of the National Lutheran Council.

The Danes Have a Name for it

By

HENRIETTE LUND

IN our Danish language there is a rich word which does not have an equivalent in English: "Livsverdier." The literal translation, "life's values," does not convey the same meaning. Be that as it may, it is about "livsverdier" that I am concerned for I have just met a group of people to whom these values are being denied. These people are not Danish or American, but they have a common faith with us and a common need to live usefully and happily. They yearn for schooling, work, health, spiritual development and the joy of living. They seek life's values.



Miss Lund

Who are they? Back home when I wanted to display my relatives and friends from afar I brought forth the family album. Here it is again — this time in the shape of a series of pictures that inscribe themselves on one's mind and heart without benefit of photography. Unlike the old days, you can close this album at any point and never know what happened to Uncle Hans or why Cousin Kristine didn't live to a ripe old age.

"God bless me and my wife, my son Jack and his wife, us four and no more," you can say, if you choose to put aside the album to do the daily chores or enjoy a hearty meal or plan the day's business. Or you can take with you any picture you wish to think about and carry it close to your conscience.

Even more remarkable, it needs no kaleidoscopic or cinemascopic magic to bring the picture into reality. No magic on your part, only concern for human beings who suffer, belief in what they can do to help themselves if given the chance, and then a little self-sacrifice in the way of searching for a place for a family to work and live. Given these attributes — together with the help of the Church — and a family that might be destroyed will stand before you in real life and wish you God's blessings.

It is a large album of human beings in trouble. The American dossier team — eight pastors and laymen — met them on a recent journey to Germany and Austria for the Lutheran World Federation. This was the first step in the new resettlement plans of the Lutheran Service to Immigrants under the Refugee Relief Act of 1953. These are a few of the thousands of families with whom the working team conferred in the hope of transplanting them to our country.

The first picture is that of Johan Lerch. He and his family are gathered about the table in their barnyard room. The four children and the father are standing, as there is space only for the bench on which the mother and infant child are sitting. The children are undersized and thin. It must be supper time, for they are bowing their heads in prayer. Before each one are a slice of dark bread and a piece of sausage no longer than a finger. Icicles hang from the window and the one little potted plant is frozen. "Do you think there is a place for 'solid' workers in

your country?" the father asked later. "I was brought up on my father's large farm in Silesia. It had modern machinery which I know how to operate. We love the country."

Look at the faces of this striking family! Look into their hearts if you can. The parents must have been near starvation but they managed, perhaps by super-human power, to keep the three children shining with health and enthusiasm. Necessity has driven the father into many kinds of work, so that he

does equally well plumbing, bricklaying, building — even making the children's shoes. "Papa is wonderful; he can do everything," whispers the wife. Rosemarie has reached her twentieth birthday and is a lovely person, wholesome, energetic and sympathetic to her parents' need. She interrupted her training as a nurse to help feed the younger children by earning money knitting and embroidering day and night. Peter, the six-year-old, asks if there is a chance to be a cowboy or Indian in America! The family seek earnestly an opportunity to live in safety so that they can protect their promising children. They are the kind who will make a contribution to church and community life.

Here is an adorable baby with large blue eyes. Its parents and five young brothers and sisters are looking lovingly at it. They are a devout, earnest family who do not seem to fit into the forlorn shack in the background. The father built the house out of discarded boards and parts of old cars. Look closely and you will see the double-decker beds and the tiny iron stove that serves as cooking and heating range. There are lines of laundry hung from bed to bed, for the children must always be clean and neat. The father was reared in a Lutheran parsonage and he and his wife carry with them the fine traditions of their fam-



A Ukraine family of refugees who have made it safely to a camp in West Germany.

ily. He is a mechanic and electrician by aptitude and a farmer by choice. They are all eager for the chance to live safely. To what depths of human misery must people go through the ruthlessness of man — and to what heights can they rise when given a helping hand!

There are four lonely unattached people on this page. The Ukrainian woman with graying hair lost all the members of her family in the war. "She has a faith which expresses itself in serene living," says the pastor. "She will fit into a household which needs a steady assistant." —

The next, Bruno Bautz, a mechanic who is interested in service station or factory work. At thirty-two, after years of separation from his widowed mother and two sisters in Estonia, his consuming ambition is to live a normal, useful life —

Josef Wagner, a single man with not a relative in the world, is an unassuming, lowly person who is willing to work hard and has done so most of his thirty years —

This "lone ranger" would like to go underground in America! He thinks he can give the best satisfaction in his business of coal mining. His parents, brother and sister were left behind in the flight from Latvia and he does not know if they are alive. He wants to begin a new life in a land where there is freedom from fear — and a chance to go upwards! He is a handsome lad, too.

If this were television you would see that Anton Zlezak walks stiffly. He was shot in the knee during the war but fortunately is not really handicapped thereby. He is generous with his smiles and is the sort of person who might be one's father. He is a carpenter and painter trained in the school of hard knocks. The teen-age daughter sings in the choir and likes outdoor sports as skating and swimming. Despite their enthusiasm, this family has been unable to build a home for themselves. The mother brushed away a tear as the interview was finished and then looked confidently at her husband as she said, "We are placing all in God's hands."

"We have no home, no work, no savings," this Lithuanian wife points out. "We are sick for work," adds the older girl. The husband, unemployed seven years, still hopes for the chance to be independent. "It will not take long to build a new home for we have the will." He is a "schlosser" (will someone please translate this German word without calling it "locksmith?") His practical mind tells him that life on a farm is better for a family of five. He understands the obligations involved and will respect, he says, and he knows farming. He looks capable of doing good work.

"War babies," the mother calls her two older children. Look at Rickard, who was born after the war. He is the only one who is of normal growth. Rickard is a plump youngster, while Elsa, ten years old, looks as though she is seven, and Manfred, seventeen, might pass for twelve or fourteen. Here are children who clearly have paid the price of war in shrunken bodies which never had a chance for wholesome development. The children followed the conversation about possible immigration with tenseness. Their keen eyes seemed to look through one. Only the father broke down; his wife explained that the struggle for existence is almost more than his tired shoulders can carry. "Ich will kaempfen," he declared. "Ich will fuer meine Kinder kaempfen." He is a printer and a good one. Without help this likeable couple and the "war babies" and the post-war child are doomed. This is not a pleasant picture but let us linger over it, for there, but for the grace of God, we might have gone.

And so the pages of this album turn on. You are the artist in giving, who retouches these human pictures. Your friendship and a few of your resources will help to restore life's values to devastated human beings and bring true life into your living.

Will you help a family find a home?

The greatest force on earth is love.

NOTE: Actual names are not given. The local pastor and Lutheran Service to Immigrants will give you detailed information if you are interested in helping to resettle a refugee family.



A Berlin refugee center where fugitives are welcomed after escaping under the Iron Curtain.



Seven members of one family have fled Rumania, and are now in a camp in Austria.

Decide Today for Grand View College

In a letter of commendation to Mr. James E. Bunting, a well known educational consultant, the writer says, "Matching the student to the school is all too lacking." This sentence deserves to be read and weighed by every high school graduate who plans to enter college this fall. It is a sentence which points parents in the right direction in this important matter of selecting the best educational institution for their boys and girls of college age.

High school graduates who are planning to enter college this fall ought to ask themselves:

1. Have I inquired into the educational program of my own church college, Grand View College, and compared the possibilities there with those of other colleges?

2. In discussing the problem of selecting a college have I taken into consideration such questions as my interests in and out of school, my academic and home background, my religion, and my future vocation?

We urge our young people of college age to think in terms of enrolling at Grand View College. The college offers a wide program of courses. We shall be glad to communicate with anyone in regard to the courses offered. If financial help is needed, be quite explicit about your actual needs. The saving effected by attending Grand View College for one or two years will enable the student who later transfers to a four year institution to reduce his total educational expenses by several hundred dollars.

The church college serves the youth of the church. The Christian college is concerned about the growth of its students. **Afterwards** our students always find the claims of the college fully justified.

I wonder if high school students may not appreciate the following paragraph written by Dr. James, the High Master of Manchester Grammar School. Addressing a Rotary International Conference in England he said,

"Our educational system must accept children and young people in the raw; many of them will never become outstanding scholars or renowned mathematicians; but they may reveal signs of intelligence, which if discovered and given the opportunity to develop, will add to the number of those who can lead our country forward. True education is not achieved by cramming methods; it should discover and release the talents of those who are taught. Democracy cannot keep its freedom and its achievement unless it produces its own leaders, who know the way man must take in his pilgrimage through life. But any such training must be supported and enriched by moral and religious ideals — there is much to be done to train character which is based on Biblical knowledge and Christian ideals."

We invite you, yes urge you, to enroll at Grand View College. Academically, you will find the educational standards high. In this age of transition and expectancy, hope and opportunity, you will find the corporate life at the college a stimulus and incentive to learning and growth. "Man's usefulness," as it has been well said, "depends on the way he makes his daily choices."

Message from John C. Campbell Folk School

BRASSTOWN, NORTH CAROLINA

In a recent letter from Georg Bidstrup, leader of the John C. Campbell Folk School, he writes that he and Marguirete, his wife, are planning a trip to Alberta, Canada, in August or September, and they would be glad to visit some of the Danish settlements on the way. "I do wish it could be possible," he writes, "to get some of the people who are interested in the Danish Folk School to come down here for some of our courses, either the short courses in the summer or our longer courses. We are, as you know, situated in a delightful mountain region, where it is beautiful all the year round."

Marguirete, Mrs. Bidstrup, was co-founder with Mrs. Campbell of the school in 1925, after they had both made an extended study of the Danish Folk School in its native land. Georg came over from Denmark and joined them six months later. Since then they have given all their time and energy to the building up of a backward mountain area into a progressive, active community.

The school was begun in an old mountain cabin on an 80-acre plot of neglected farm and timber land. Today it owns 360 acres of well-tilled and highly productive farm land and numerous fine buildings. Among its projects most of which are supervised by former students, are a Grade A dairy and poultry department; blacksmith and wood-working shops, where equipment and farm machinery are repaired and ornamental iron and wood-work taught and made. And among other creative skills, for which the school has become famous, are pottery, hand weaving and wood carving, the production and sale of which help finance the operation of the school, which is now about 80 per cent self-supporting. A small endowment and gifts from those who believe in the Folk School philosophy and methods make up the balance.

Tuition and living cost at this unique school which believes that "each man's good is every man's good" is very moderate, either for the short summer sessions or the longer winter terms. Some work-scholarships are also available.

Activities at the school are flexible. Learning is not bound by the customary academic routine of formal education but is geared to the interest and needs of the student. Recreation such as recorder playing and folk dancing, play a vital part at the school and throughout the community, for work and play go hand in hand at the Folk School. Its slogan, "I sing behind the plow," is truly exemplified here.

It is to be hoped that many will avail themselves of the opportunity of having this experienced Folk School couple, who are usually too busy at home to go on long speaking tours, stop over for an evening of fellowship and entertainment.

For further information, please write to John C. Campbell Folk School, Brasstown, North Carolina.

Nanna Goodhope.

Write today for more information about the college to: The Office of Admissions, Grand View College, Des Moines 16, Iowa.

Ernest D. Nielsen, President.

The Perennial Seminary Crisis

(An Editorial)

ONE of the most unfortunate misconceptions about the grave Seminary question for our Synod is the wide-spread feeling that the issue has come upon us suddenly, like a flash flood. While it is true that in a sense we have been precipitated into a decision because of Dean Knudsen's resignation, it is hardly true that the question of continuing our Seminary is a new one. Nor can we say that the decision we make in August will be a sudden, decisive one.

If we decide to let the Seminary go, it will be because for a decade or two we have been letting our carelessness and lethargy make that decision for us. The loss of the Seminary will be blamed, not on any crucial and sudden Synodical catastrophe, but on the fact that the Seminary more than any other of our Synod's institutions has suffered from neglect and apathy. As a Synod, we have paid it little attention. If we had treated the Old People's Homes, or the Children's Homes, or the Santal Mission with equally little concern during the past dozen or two years, they too would now be in other hands.

It is always easy to see such a result afterwards. It is easy also to talk about it afterwards. No one really realized what was happening. As the chart nearby shows, there never was any statistical cause for concern. Our enrollment now compares well with any other period during the past twenty or so years.

Even so, there were those of us who were in the Seminary during these years who realized the need for awakening people to a greater feeling of responsibility for the training of their future pastors. It was a tremendous step forward when a four year college term was made a requirement for entrance into the Seminary. No one will quarrel with the fact that seven years is now the minimum education needed beyond high school for an adequate pastoral and preaching work. It is interesting to notice how many of the men trained under the old minimum requirements in recent years have gone on later in the educational pursuits.

Beyond that, however, there were voices that were raised in protest against the carelessness with which most of the real needs of the Seminary were met. (One of the Board of Directors, who today favors moving the Seminary, in those years fought hardest for certain minimum privileges and facilities which the Seminary needed and which only the College could provide. His change of heart is the result of his feeling, no doubt, that the Synod cannot be persuaded to do what is necessary for the Seminary.) Certain small improvements came, a few years ago, but with much seeming reluctance. It was far from enough.

Some of us carried away from the Seminary an almost hopeless feeling of concern. What could we do to awaken our people to the need for strengthening the school? Our concern went into print. Even my still, small voice went out through these pages in an article written during army days, and mailed from France, on the subject of "spiritual leadership" in which I wrote:

One wonders then when one sees the first fruits of that drive going into the building of a new girl's dormitory, and of an expanded science department . . .

Why not an expanded program for the Seminary? It is needed now. We might help make the field of spiritual leadership attractive if we

enlarge our facilities for education in it. With our historic position in theology, in relationship to other church bodies, becoming more and more recognized, it seems only fair to that heritage that we give it our best.

It is proceeding crabwise to wait for a large Seminary enrollment before expanding that most important department in our Synod's educational program.

This was written eight years ago, long before the present developments were even suspected. The need that existed then has now been magnified.

Away back in 1937, following a discouraging year when there were no Seminary students, we can read in the Annual Report for that year:

It is my innermost hope and my deepest prayer that we in our church may receive the strength to live so genuinely and richly that the life we live will invite our youth to God's service among us.

There was no talk of moving the Seminary or of merging it then. It was recognized as a failing of the Synod life, and not of the Seminary, that there were no students. Moving the Seminary to another location will not solve that problem.

Why am I so desperately afraid of moving our Seminary? There are many reasons; here are a few of them:

1. I see it as an impossibility that an affiliation or merger will ultimately become anything but a complete loss of our own school.

2. I feel our people are ready now to do what should have been done before: give our Seminary what it needs to do its work well, and to attract a faculty and students.

3. I feel that our Synod is "just beginning to roll" in so many ways. (i.e., membership in the World Council and the National Council, an energetic and effective recruitment attitude, a less provincial community attitude, an embryo Home Mission program, an already well-established reputation for a world-wide missionary concern and outlook, as exhibited in our extremely good record in LWA, etc.)

4. I feel very strongly that the College needs the Seminary at hand. Especially from the Coast congregations will it be difficult to maintain support for the College if the Seminary migrates.

There are many more reasons than these four. But these four alone would seem to me to weigh the scales decisively.

It will be expensive in terms of dollars. But the expense will be no greater for us than it appeared for our near-destitute pioneer forbears who first conceived the idea for a Seminary. The funds which they sacrificed were given in faith and hope that the school for ministers would last as long as the Synod.

A move is underway to transfer ownership of Luther Memorial church in Des Moines to the local congregation for a sum of \$25,000. **I submit that it would be very appropriate for the Synod to use these funds for such renovations and improvements as will be needed to keep our Seminary where it belongs, at our Synod headquarters.**

Others will say that these funds could just as well be used to buy our way into another Seminary. But it seems to me much more fitting and inspiring to have those thousands simply transferred from one side of Grandview Avenue to the other.

Verner Hansen.

New Service Book Seen Major Factor in Lutheran Unity

Philadelphia—(NLC)—The Service Book and Hymnal which has been in preparation for nearly a decade by the eight general bodies associated in the National Lutheran Council "will be a powerful factor in promoting the essential unity and the spiritual vigor of the Lutheran Church in America."

That was the prediction voiced here by Dr. Luther D. Reed, chairman of both the Commission on the Liturgy and the Commission on the Hymnal, in announcing that "under favorable conditions" the new book of worship may be expected from the press by Christmas of 1955.

"Experience teaches that common work and common worship unite Churches of a common faith," he said. "The National Lutheran Council demonstrates the fact that several Lutheran Churches in this country can work together. The new Service Book and Hymnal will show that these same Churches can worship together."

At the final session of the two commissions, held recently in Chicago, members expressed appreciation of Dr. Reed's leadership in the project, which was begun in 1945 and is sponsored by the United, Evangelical, American, Augustana, United Evangelical, American Evangelical, Suomi Synod and Lutheran Free Churches.

In response, Dr. Reed thanked the commissioners

for their unfailing cooperation through nearly nine years of endeavor. He further complimented the group of thirty scholars, executives and pastors upon the fact that they never permitted minor differences of judgment or taste to divert them from their main objectives, namely, "a Common Book of high quality and One Church, conscious of its inner unity and strength."

In a statement issued after their joint meeting, the commissions noted that the Service Book and Hymnal will actually be a two-volume work of more than 1000 pages in a single binding.

The Liturgy will be somewhat fuller than the forms, in any of the Service Books now in use in the cooperating Churches, it is said. It will contain an enlarged selection of Psalms, many new collects and prayers and additional Occasional services. Three entirely new and complete musical Settings will enrich this first section of the Book.

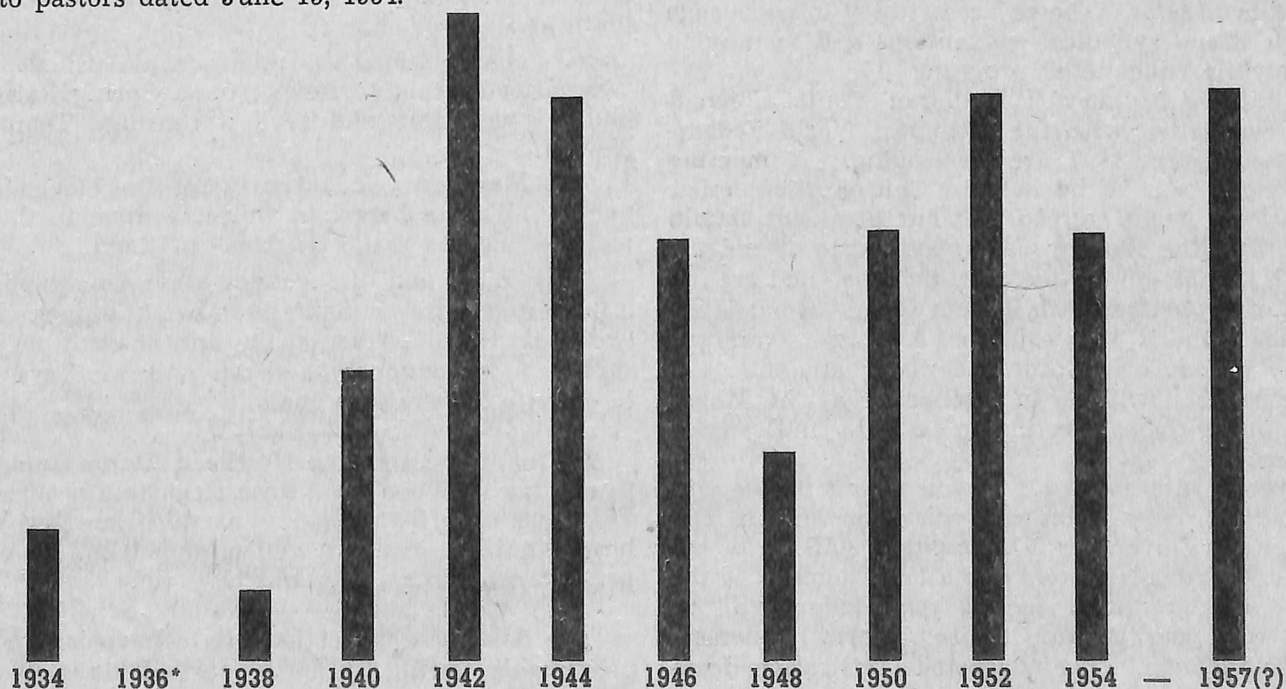
The second section, the Hymnal, will contain 605 hymns, with about 625 tunes. The latter will comprise a rich collection of the finest Plainsong melodies, many German and Scandinavian chorales, French Church tunes, Swiss, English and Scotch psalm tunes, English, Scotch, Welsh and American hymn tunes and approved folksongs from many nations. Lutheran composers now living in America will be represented by about 25 original hymn tunes.

"The Commissions," the joint statement said, "have been keenly aware of the historic significance of this

(Continued on Page 14)

Seminary Attendance Since 1933

This chart is designed to show proportionate attendance at Grand View Seminary in alternate years during the past two decades. The estimate for 1957 is based on the Dean's letter to pastors dated June 15, 1954.



* The annual report for 1936 reads: "The Seminary has not been closed. Its doors are always open for those the Christian Church calls to be ministers . . ."

Paging Youth

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

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

National Board Meets

Young people of the AELYF: Lend me your eyes and ears! The national AELYF board held their annual spring meeting April 29 and 30 at Grand View College, Des Moines, Iowa. The usual matters of business were discussed, but here I shall try to emphasize the highlights of the meeting.

You will be interested in knowing that Agnes Ravnholt was elected the new business manager of our Christmas magazine, "Yule" since Mrs. Gerda Duus resigned from the position. We are certainly grateful for the excellent work that she did! You will also be pleased to know that the long awaited student from India, who will be studying at Grand View next year and for whom you have so generously contributed, will arrive soon. We can not say anything definite about the arrival of a second student as yet, but it is being considered. The film, "You are my Witnesses" has recently been added to the film library by the courtesy of the Walther League. Don't forget that you are all welcome to use it.

Our AELYF synodical advisor, Rev. Harald Petersen, will attend the NCCCUSA convention this fall as a part of the synod delegation. Tentative plans for youth night at the annual synodical convention in Cedar Falls include a speaker, and a short one-act play possibly followed by folk dancing. Details will be announced later. The object is to try to encourage youth to attend synodical conventions and to provide a worthwhile educational program.

Possibilities for an All Lutheran Youth Convention in connection with the Lutheran World Federation Assembly in 1957 are developing. A meeting concerning this is to be held in Chicago, September 15, 1954. The board agreed that our president should attend. Ardythe Hansen was appointed to attend the annual U.C.Y.M. committee meeting scheduled around the first of September with Rigmor Nussle as her alternate in case she is unable to go. It is also significant that one of our own future seminary students, Lavern Larkowski, will be in attendance at the World Council of Churches meeting to be held in Evanston in August.

Of special interest to all of you young people will be the annual convention and workshop held in Des Moines, Iowa, November 5-7. Emphasis will lie in the field of creative recreation with Ellen Thomsen as the leader. A registration fee of one dollar will be charged this year payable to Rev. Harry Andersen, Marlette, Michigan. The suggested registration deadline is October 15, and we certainly want to encourage early registrations. Remember — we want to see all of you there!

In our discussion we were agreed that there was

considerable ignorance among the local societies about the national AELYF set-up. To enlighten the various youth leagues about this, it was decided to put out a 5½ by 8½ booklet stating facts about our national organization, a historical sketch and the main points about the synod. It was considered desirable to have the young people participate in the making of an emblem for our national organization during the convention. The booklets will be sent out shortly after the November meeting. Young people, put on the thinking caps and be ready to submit your ideas for the new emblem.

The last matter discussed was concerned with the advisability of having a young person as co-president in order to give the lay-youth more representation on the national AELYF board. This person would preside over the business session at the convention and workshop, and would no doubt attend some of the joint youth movements of other groups. No action was taken concerning this, but you might be thinking about it.

Thanks for your attention, and we hope to be seeing you soon!

Ardythe Hansen.

AELYFlashs

Through **Sonja Knudsen** of the **Des Moines LYF**, comes a greeting from that group and a resume of their activities since Christmas. Sonja writes in part:

"In January we had our Youth Sunday. Some of the members of our group took part in the morning service. In the evening we all participated in a program for the congregation. Everything went well and the day was a success.

"February 1 was the date of the City-wide Luther League banquet. There was a speaker, a fine program and a good dinner.

"The home front was quiet until April 25, when two carloads went to Newell for a Spring Rally. We had a swell time and send a rousing "Thanks" to Newell.

"On May 2 we had a party for the eleven confirmands. We are happy to welcome them to the LYF and we hope to make good use of them.

"The LYF and the congregation combined their efforts to sponsor a Santal sandwich supper. Pastor and Mrs. Harold Riber spoke and showed their pictures. A collection was taken and we have \$66.75 to send to "Operations India!"

As this is written the **Northern Lights Camp** is in full swing at Wood lake, near Grantsburg, Wisconsin. We have no official reports at this time but rumor has it that the camp is well attended and that those present are having an enjoyable time.

The Atlantic District held its convention recently, presumably during the latter part of May. We have no further information on it at this time but if and when a report is received we'll let you know more about that meeting.

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Our Women's Work

Editor

Mrs. Ellen Knudsen, 1114 South Third Avenue, Maywood, Illinois

There is not one word
of hate or malice in

The Songs of the South

By Margaret Clarkson

SWING low, sweet chariot, Comin' for to carry
me home. . . .

How familiar are the plaintive cadences! We recognize them as being part of a Negro spiritual — but do we know anything of the background and origin of such songs?

To the great and childlike hearts with whom such music began, every bush, every grass-blade, every strange and baffling circumstance in this cruel and beautiful world was aflame with God. The Negro songs of faith can have real significance for the Christian, while a knowledge of their history can add immeasurably to your understanding and enjoyment of them.

Negro spirituals were the natural outpouring of a deeply religious people of ancient and artistic culture, rudely transplanted and bitterly oppressed in a strange land.

The preaching of the gospel found ready acceptance in the hearts of the Aframerican slaves. Ignorant, superstitious and highly imaginative, profoundly awed by the phenomena of nature about them, they were quick to accept the Old Testament revelation of the mighty Jehovah, but quicker still to see in the suffering Saviour the Man whose sorrows superseded even their own tragic griefs.

Tender and simple of heart, they entered into the pathos of His life and death with a depth of understanding few people can equal.

Negro songs were not written, but rather grew slowly into being, or sprang spontaneously to life from some overpowering experience.

One of the best-loved spirituals is an example of the first. Many white masters, fearing lest gatherings together of their slaves for religious meetings might lead to conspiracy and insurrection, forbade them absolutely. But the Negroes, enabled to sustain their lives of hardship by the strength from spiritual fellowship, would plan secret meetings to be held late at night. As they toiled and strained in the cotton-fields by day, they would pass quiet word in song from man to man, from field to field, from plantation to plantation.

Steal away, steal away, steal away to Jesus!
would swell the message of hope, gathering strength
as it swept along.

Steal away home —

I ain't got long to stay here!

Time and place of meeting would be given symbolically. Thus for a meeting on a windy day, the chorus might run

Green trees a-bendin',
Poor sinner stands a-tremblin',
The trumpet sounds within-a my soul —
I ain't got long to stay here!

No opportunity being provided for their schooling, the Aframericans were an illiterate people. Their only way of learning Bible stories was to "line" them out in a song-narrative with the preacher, in solo-chorus effect. Thus the leader would begin,

Joshua fit the battle of Jericho,
and the people would echo rhythmically and enthusiastically,

Jericho, Jericho!

Joshua fit the battle of Jericho.

He would continue and they would answer in an abandon of delight,

An' the walls came a-tumblin' down!

And so the Bible stories would be "read," rephrased in common language by heart-hungry people who could neither read nor write.

Negro church services gave rise to many a spiritual. The congregation took part somewhat in the manner of a Greek chorus, asking questions, making comments, interjecting ejaculations of devotion, wonder, or praise. The preacher would make answer and lead his flock of worshippers right through the Bible narratives, no matter how long or detailed. Many such "song sermons" are preserved for us today in spirituals such as "Dry Bones," "Ezekiel Saw the Wheel," "Jonah an' the Whale," and so on.

Often spirituals were written on the spot by such a group. The choruses would be sung by all, but the verses would be contributed by anyone as the meeting "warmed up."

Negro Christians' innate sense of rhythm was so great as to be almost overpowering. This gave rise to their "marching songs." In the simplicity of their faith and the fervour of their imagination, they would act out the Bible stories, actually getting up and marching about the room, impersonating the children of Israel leaving Egypt and travelling through the desert.

Many were the characters about which they sang, and whose parts they acted. The Devil was the favourite, whose strength and cunning was forever pitted against King Jesus, and Jehovah.

Heaven and hell played their parts, along with Biblical folk, angels and even the Judgment Day. Such picturesque thinking had its counterpart centuries earlier in the English Miracle Plays, and English and Aframerican folk song bears its common imprint in places today.

But what of the music to which these quaint and stirring beautiful texts were sung? Students tell

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Cedar Falls Prepares For 77th Annual Convention



Newly remodeled convention site in Bethlehem Lutheran Church, Cedar Falls, Iowa

THE above church auditorium will be the setting for the opening worship service of the 77th annual AELC convention which will convene in Cedar Falls the evening of August 10, 1954 at 8 p. m., and continue through the next five days. Supper will be served to convention delegates and pastors in the Fellowship hall of the church preceding this evening service.

Convention chairman, Folmer C. Hansen, has held a number of committee meetings through the months of April and May and at this date plans for the convention are well underway. Committees are at work on problems ranging from housing, food, hospitality, and many others, all essential to making your stay in Cedar Falls a memorable and profitable one.

The congregation of Bethlehem Lutheran Church feels this is an excellent time to discover just how valuable the new building addition will be to the future life and activity of the church. The spacious Fellowship hall will be the convention dining room. The auditorium annex will be put to good use as well as the many class rooms for nursery care, recreation and committee sessions. The junior high school building at 1200 Main (2 blocks north of the church) has been secured for additional space and the American Legion building (our old parish hall) where breakfast and afternoon coffee will be served daily.

Cedar Falls, with a population of 14,334, is located in north central Iowa. The city lies along the Cedar river and is widely known for its maple and elm lined streets. Cedar Falls is in the heart of the rich corn belt section, is best known nationally as the home of Iowa State Teachers' College, one of the finest teacher training schools in the United States. The auditorium of this college will be used Wednesday night, August 11, for the all Lutheran rally which will feature Dr. Paul C. Empie, executive director of the National Lutheran Council.

Those coming for the convention will find an abundance of transportation routes. Braniff Air Lines provide an excellent means of coming into the city with the airport located just 2 miles east of the city on U. S. Highway 20. There is full time taxi service to the airport or we'll meet you if we know when you are coming in. We are served by Rock Island railroad (north and south) and Illinois Central (east and west). Jefferson, Greyhound, Arrow and Iowa Coach bus lines serve the city. U. S. Highways No. 218 and 20, and state Highway 57 and 58 will be used by those driving cars.

For convention information the following addresses and suggestions may be of value:

1. Address convention questions to the Rev. Holger O. Nielsen, 1410 Main Cedar Falls, Iowa, % Convention.

2. Mr. Einer T. Hansen, 1422 Franklin, Cedar Falls, Iowa, will answer questions concerning housing. If you

wish motel or hotel reservation contact Mr. Hansen at once so that he may take care of this for you.

3. You will soon have registration cards mailed to you. It is imperative that these are returned to Mrs. C. B. Jensen, 1604 Washington Street, Cedar Falls, Iowa, at your earliest convenience.

Sincerest best wishes to the congregations of the AELC. We eagerly await the arrival of your delegates August 10.

**Bethlehem Lutheran Church Congregation,
Cedar Falls, Iowa.
Mrs. Thorvald Andersen.**



To Be or Not To Be

By ELLEN NIELSEN

I must be getting old, there are so many things to which I take exception. I even, with a sort of horror, hear myself saying "When I was young it was different." But it **was** different.

Can it be that the world, not half a century away, was a more innocent world, more forthright, fresher?

I can remember the time it changed, I can almost pin it down to a day. I changed, that is certain, but the world changed too, so that it is hard to say which influenced the other. And make no mistake, each individual dispels an influence and carries a guilt that is felt upon the earth.

Words, for instance. The words that had meaning in my day have gone down in value as sharply as has the value of the dollar. And the coin of words is every bit as serious and significant as is merchandise or currency.

Grandmother's words carried weight, they were really on a par with Biblical words, it was all one to me: authority. Mothers and fathers were godlike too, living in the realm of almighty-ness. God (parents) was in His heaven, all was right with the world.

But there is one word that I miss, one word that has been robbed of its salt, a word that is rarely, nowadays, allowed to stand alone. And that word is: charity.

Never has so much been given to so many as in these latter years. Money has been cheap. Lists, drives, pleas, projects, one follows on the heels of another. Business organizes charity and charity is the mainspring of many a big business. Red Feather, Poppy Day, Red Cross, Community Chest, United Givers — I'm all mixed up. Wasn't the Community Chest an organization that would see to all lesser worthy organizations getting their share of our charity? But then United Givers came along and wasn't that to see to No, it is beyond me.

The lady at the door with the little tin box or the ledger is a familiar sight to us all. I grab up my quarter or fifty cents on the way to answer her knock, I sign my name automatically. **BUT IS IT CHARITY?**

I can remember an act of charity in my life in which I was involved. I saw an orphanage burn. I can still hear the clang of the fire engine, see the terrible flames licking at the sky. I can still remember holding fast to my father's hand, feeling safe, yet feeling the horror of what it must be to be: not safe. I can remember crying, not for this or that, but crying with a nameless woe for all horror and loss in the world. I stood there, separated only by a few steps, from the cluster of orphans herded around the Sister. Suddenly my father pressed a dollar into my hand. No words. I ran over to the Sister at once, tugged at her skirts and giving the dollar to her asked "Can we build another orphanage now?" A plain enough question, not even a child's-cute-say-

A minister's wife from Fresno, California protests the necessity for cajolment in "charity drives." Why must we be "driven" to be charitable?

ing, not remarkable in any way except for that word: **we.** I hear it now. I said: we.

That was charity, that was contact.

When did charity begin to be launched by bathing beauties, or banquets, or parades, or by an eloquent voice coming out of a box, by a finger pointing at you from a screen?

We pay and pay and pay. It is not too difficult for we pay out of our surplus. At worst we brand it a nuisance, at best it can be deducted from our income tax. **But is it charity?**

I have a small job doing typing for a hardware company. In conversation one day with my boss (a man who is the personification of the clean zestful game of big business, a man who can drive a hard bargain and take as hard a bargain in return, who stands by his word, who will dig down in his own pocket to right a wrong) he asked when my young niece would be coming up to see me. I said that I hoped soon now, though she had so little time off, that I longed to see her, but soon now — and how we would use the precious time to the last advantage — "Here" he said, paging through some papers "give her this, tell her to use it." It was a plane fare, worth eighteen dollars, worth 24 hours, worth sudden unexpected happiness. I don't know whose smile was bigger, his or mine, or, 230 miles away, Carla's. That was charity, that was contact! (For charity is not something to dole out according to the need, charity itself is a gift. Charity is not always a giving of alms, it can also be charitable to share joy.)

At a recent Ladies' Aid meeting when there was talk of some funds being delegated to a certain good cause, a woman spoke up (and it took courage) "Can't we soon begin to do something for ourselves instead of for the whole world?" I understand her well. There is something wrong with our giving or ourselves in all this "charity."

I sometimes feel we are like the child learning to walk, shrugging off the tugging, restraining hand "Let me. I can do it by myself, let me."

I think, basically, we are all capable of great charity, it is an innate part of us, in fact we love to be charitable, it is the only time we are truly happy and at peace. But we resent being driven to it.

Charity has many garbs and you come upon it in many unexpected places, but you recognize it instantly by the strange living happiness it brings with it. It's truly "out of this world."

And yet — and yet — Not one single one of us is truly charitable. There is a picture in the magazines quite often (and I wish they would stop running it) of a starving child in the arms of a reporter. I look with horror and even compassion upon the odd, deformed bones of that child and then, an hour later, I have bought a bottle of perfume for myself, or a new dress, or a steak

Coming up soon is the acceptance of funds for the tractor to send to India, a gift of the first magni-

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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 Marck, 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.

Summer Festival in Canada

The annual Summer Festival is to be held Sunday and Monday, July 18-19.

As guest speakers we expect Dr. Alfred Jensen and Pastor Johannes Pedersen, of Tacoma, Washington. There will be a Danish service at 10 o'clock Sunday morning, and an English service at 11 a. m.

After the noon hour, the meeting will continue in the afternoon and evening and also Monday afternoon and evening. Everybody is welcome.

P. Rasmussen.

Danish Recordings Announced

We have received an announcement that a collection of twelve Danish phonograph records is being released to the American public, for 96.50 crowns (\$14.00) plus postage of 21 crowns (\$3.00). These recordings include national and patriotic songs, the *Elverhøj* overture, *Drømmebilleder Champagne Galoppen*, and songs by Aksel Schiøtz, Carl Brisson and Oswald Hel-muth, plus Storm Petersen monologues. Write to Metropol-Radio, Frederiksberggade 11, København, Danmark.

Synodical Board Meeting

MAY 24-25, 1954 HELD AT DES MOINES, IOWA

The meeting of the Synod Board in May deals with three different categories of its work, namely — 1. The regular business of the Synod; 2. The home mission work of which the Board serves as the Executive Committee of the Home Mission Council; 3. and the Board serves as trustees of the Grand View College and Seminary Endowment Fund together with Mr. Joseph Chamberlain, Dr. Erling Jensen and Mr. Jens Thuesen, members from the Board of Education. It requires two solid days and part of the evenings to cover the agenda placed before us by President Jensen. Among the many details upon which decisions were made only a few of the major ones need to be called to the attention of the members of the churches. It is also to be remembered that many of the items discussed will be brought to the attention of the delegates at the annual convention of the Synod at Cedar Falls, Iowa, during the month of August.

Convention Reports

It was decided to include in this year's report to the convention also the following rules: The Articles of Incorporation, the Constitution and By-Laws of the Synod, the rules for the Committee on Publication, the Home Mission, the Church Extension Fund, and the Board of Welfare. The rules of the Board of Admission Ordination and Jurisdiction, the Model Constitution, and rules for the Old People's Homes at Des Moines, Iowa, and Tyler, Minn., and rules for the Pension Fund. Due to the fact that the Synod voted to change its name last year a lot of re-printing had to be done in all of our rules so it was decided to include them in the report to the convention. The institutions that are incorporated will naturally do with their rules as they see fit.

Luther Memorial Church

The offer from the Des Moines congregation to buy the Memorial Church from the Synod was discussed at some length. A resolution from the Synodical Board concerning this matter will be included in President Jensen's report to the convention.

St. Ansgar Lutheran Church, Portland, Maine

This congregation is in the process of merging with the Augustana Lutheran Church in Portland. There are numerous indications that the newly organized congregation will vote to join the Augustana Synod. President Jensen will certainly deal with this matter in detail in his report to the annual convention. The loss of even one congregation in our Synod is looked upon by the Board as a serious matter due to our numerically small number of churches scattered over so wide an area as is the case with the A.E.L.C.

Lutheran World Action

The goal for 1955 for the Lutheran bodies of the National Lutheran Council is \$3,070,000.00.

All Lutheran Food Appeal

The following pastors were approved as representatives from their respective states on the All Lutheran Food Appeal under Lutheran World Relief: Illinois, Rev. M. Nygaard; Michigan, Rev. Harry Andersen; Wisconsin, Rev. C. Nielsen; Iowa, Rev. C. A. Stub;

Minnesota, Rev. Harold Petersen; South Dakota, Rev. G. Miller; Nebraska, Rev. H. Jespersen; Kansas, Rev. W. Garred; Texas, Rev. R. Jespersen.

Radio And Television

The Board approved the setting up of a Department of Radio and Television within the Division of Public Relations of the National Lutheran Council.

Proposed Budget

The proposed budget which will be presented to the annual convention was studied and prepared as to the requests and needs from the different institutions and fields of work within the Synod and for Inter-Synodical activities.

HOME MISSIONS

Reports

President Jensen read reports from the pastors in the home mission congregations; these were well received and gave an interesting and helpful perspective of the work carried on.

Pastor Owen K. Gramps, who has recently joined our Synod, has accepted a letter of call from the home mission congregations at Watsonville, California. The Board wishes Pastor Gramps and his family a hearty welcome among us, and we pray that the work in Watsonville may be richly blest.

Circle Pines, Minnesota

President Jensen reported that the Minnesota Regional Home Mission Committee had granted the new mission field at Circle Pines to the A.E.L.C. The Board voted, according to the convention decision of 1953, to arrange to make what funds are available at the present time to assist in developing the mission field at Circle Pines. The survey and the reports from this field indicates the soundness of supporting this project.

THE COLLEGE AND SEMINARY ENDOWMENT FUND

No great change in policy as far as investments are concerned have taken place during the past year. Mr. Lauritzen's financial statement to the annual convention gives a good insight as to where the money of the fund is invested. The earnings have been very good this past year. The investment policy could perhaps be stated in these words — A maximum in earnings with a minimum of risk in the the soundness of investment.

Report From The Farm Manager

Mr. J. J. Kyhl of Cedar Falls was present during the meeting and gave detailed reports on the farm situation. Such practical and experienced farmers as Jens Thuesen, August Sorensen and Charles Lauritzen are very helpful when the problems of farm methods, cultivation, stock raising and feeding, etc., are brought to the meeting by the farm manager. The collective experiences of all the members in various walks of life have been extremely helpful in lean and well as in fat years of managing to the best advantage the affairs of the College and Seminary Endowment Fund. I must confess I often have to admire the quiet but zealous devotion that so many of our people have who give of their time and means so that our churches, our synodical institutions and organization can carry on their good work.

Holger O. Nielsen, Secretary.

AELYFlashes

(Continued from Page 8)

Speaking of camps and conventions reminds us that we should put in another plug for the **Iowa District Camp and Convention**. This year the camp is to be held at Ingham Lake Bible Camp, which is located not far from Ringsted, Iowa. The camp will be held from August 22 to the 27th at the lake. The convention will be held beginning on the evening of the 27th and continuing through Sunday afternoon, the 29th, at Ringsted.

The rate for attending the camp is \$15.00. The convention week-end will cost \$5.00. However, we can think of no more pleasant way to save two dollars by attending both which you can do for \$18.00. There is a catch though — your registration and payment must be in by August 1. (Yes, if you break your leg on the second and can't borrow a wheelchair in which to get to camp, you can probably get your money back.)

Camp registrations should be sent to either Pastor Richard Sorensen, 1456 Hawthorne Avenue, Waterloo, Iowa, or to Pastor George Mellby, Ringsted, Iowa. If you also plan to attend the convention please indicate this when you register whether you pay in advance or not.

Those who plan simply to attend the convention should register with Paul Petersen, Ringsted, Iowa.

We'll have more news and details about the camp and the convention at a later date.

The Songs of the South

(Continued from Page 9)

us that Negro music has its root in African tribal customs, as shown by its intervals and rhythms, and especially by its alternation of solo and chorus.

Roland Hayes tells of singing for native Africans in London some spirituals learned in his childhood in Georgia. At once the Africans joined in their own tongue and pointed out to him the African characteristics in his Aframerican songs. Today we love Negro music for its pathos and humour, its inherent simplicity and loveliness, its sweet flowing melody, and its haunting, unforgettable cadences.

Keenly imaginative, almost crude in spots, yet penetratingly true and touchingly beautiful is the Negro way of paraphrasing a scriptural story. Creation is pictured thus:

Then God walked around, and God looked around

On all that he had made.

He looked at His sun and He looked at His moon and
His little stars

He looked on His world with all its living things,

And God said, "I'm lonely still."

And God sat down on the side of the hill,

God sat down where He could think,

God sat down by a deep, wide river,

God sat down with His head in His hands,

God thought and thought, till He thought,

"I'll make me a man!"

Up from the bed of the river

God scooped-a the clay,

And by the bank of the river

God kneeled Him down;

And there this great God Almighty,

Who lit the sun and fixed it in the sky,

Who flung the stars to the most far corners of the night,

Who rounded the earth in the hollow of His hand,

This great God,

This great God, like a mammy bending over her babe,
Kneeled down in the dust, toiling over this-a lump
of clay

Till He shaped it,

Till He shaped it in His own image;

Then into it He blew the breath of life,

And man became a living soul. Amen.

There is much for the thoughtful white Christian in the contemplation of such lines. Is God as personally vividly real to us as to the Negro singer?

The Ansgar Lutheran.

To Be or Not to Be

(Continued from Page 11)

tude, so personally given across the bridge of those two zestful and wonderful people: Harold and Mary Riber. For India's soil. For the world. There it is again. But it's **our** soil, it's **our** world! We, no more than Archimedes, can stand outside the world with our charity

We all know that in every congregation there is a small nucleus who almost carry it, on whom we can always depend, who never tire. They don't even know they are being charitable; they do what they feel they must do; they see the task at hand and do it. But we know it is charity of the highest order. And, **for a gift you are always beholden**. And you can't be beholden unless you are in contact with the giver of the gift, or the spirit of the giving.

Charity is a word that is a thorn in the flesh; you want to pluck it out and you can't. But you can pluck out the mis-use or misnomer of it.

There is another word or saying that has **not** changed with the years, that has not changed since it was said two thousand years ago: **Business is business**. It is a phrase I set great store by. I like it. It is true, it is clean. Take it or leave, it says what it says.

As do the words said by Paul: "But the greatest of these is charity."

New Service Book

(Continued from Page 7)

cooperative endeavor. They have striven to prepare a work of distinction which will be representative of the best traditions and usages of the Lutheran Church, as well as of the finest liturgical, hymnological and musical expressions in the English-speaking world in our own time."

The statement added that "the variety of cultural strains and heritages in our several Churches in this country made the selection and adoption of material difficult but complete agreement on all details has been achieved."

A joint editorial committee from the two commissions is now completing work in reconciliation of texts and music, in determination of details of capitalization, punctuation, rubrication, author and composer credits, preparation of indexes, etc., and it is hoped to begin type setting within a few months.

Grand View College And Our Youth

This Was Written JUST for YOU

We are creatures of habit, I have found out this summer. During the school year I became so accustomed to writing this column that I just don't seem to be able to take a vacation from this "job," so I asked Dr. Nielsen's permission to give at least a summary of the last and most important events before the closing of the school year of '53-54, and here it is.

Did you know that for the first time in the history of GVC the graduating class was attired in caps and gowns? It was also the first time that degrees were awarded—associate in arts. Not all the graduates were awarded degrees, however, since there is a little matter about definite requirements that must be taken into account.

However the matter of an academic procession did interest the Des Moines Register and Tribune sufficiently to have a reporter and photographer come out to give us some very acceptable publicity. The graduation was a most dignified affair, with the colorful hoods of the faculty members adding much to the procession. Our commencement speaker was the Rev. Harris Jespersen of Marquette, Nebraska, and his subject was "On Being An Individual." There is a little tale about a new suit of clothes that might be sneaked in here if no one objects! It seems that when Rev. Jespersen was invited to give the address, his Mrs., like all good wives, wanted her husband to appear at his dressed-up best, so she suggested that Harris should have a new suit. The new suit was purchased, and we all think it is a "real snazzy outfit." However the day after the purchase, a letter was received from the college relative to the procession, and our speaker was requested to bring his ministerial gown, and they **do** cover up some very fine suits sometimes as well as the not-so-fine kind. Well, we were glad to see that Rev. Jespersen could remove that gown for a good part of the evening, and we will say that the suit was most becoming! Congratulations on your new acquisition!!!

Coffee was served after commencement in the cafeteria, and it gave us an opportunity to introduce our guests, but it was also a rather sad time for many of us. Goodbyes were said and the tears that were shed could almost have flooded the dorm — well maybe not quite. Oh, we mustn't forget to mention that an accident just before graduation gave us a wheel-chair graduate. Edna Ostrup rode in her chair,

propelled by Mary Ann Sornson. We were all sorry that this accident should have happened at such a time.

A number of our graduates were honored by receiving Junior College honor awards for excellent scholarship. I had their names written down on the program, but that is one of the things I haven't unearthed since coming home. There were also several scholarships presented to freshmen. Since I can't give a complete list, I had better not even try to mention the lucky people.

Just to prove that I read more than just the comic section of the Des Moines Sunday Register, I must mention that one Sunday near the end of the school year, in glancing over an article about the new edition of "Who's Who in America," guess whose name I saw? Maybe you saw it too, but what kind of a GVC reporter would I be if I didn't report it to you? Yes, our own president **made** it, and I was proud. So now you have most of the news I thought you should have about the "last days," but I just can't resist the urge to tell all you high school seniors that today is the day to send in that application blank. If you enroll at Grand View because I asked you too, you'll thank me some day for mentioning that we have a wonderful college in Des Moines, and about the best lot of students you could find anywhere. Don't let another day pass before you decide to join us. You'll love it — here's my hand on it.

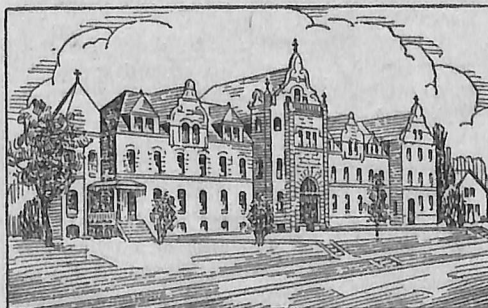
R. F.

Grand View Camp

The sixteenth annual camp for juniors will open for boys and girls of the ages 12 through 15 the first week of August.

This is a unique and different adventure in camping in that it gives the young camper the thrill and delightful experience of living in a college dormitory and participating to a degree in "college life." They live in the dormitory, eat in the dining hall, study in the classrooms, and worship in the chapel. The camper experiences the solemnity of worship, the faith of his church, and the study of the Bible along with wholesome recreation, such as sports, dramatics, singing and work.

In addition to the program on the campus, the camper can enjoy a refreshing swim each afternoon at the modern Birdland Pool, site of many National Swimming Meets; and specially conducted tours to points of in-



terests in the capitol city of Des Moines.

Come and enjoy the week with us, and make new and lasting friends.

A Typical Day

- 7:30—Day begins, "Up and at 'em."
- 8:00—Breakfast, "Come and get it."
- 8:30—Labor details, "Sweep and Sweat."
- 9:00—Devotions and Bible study.
- 10:30—Recreation and Crafts.
- 12:00—Dinner, "Plenty for all."
- 12:30—Relax, "You'll live longer."
- 1:30—Suit yourself — free time.
- 2:30—Swimming, "You're all wet."
- 4:30—Singing, "Sound off."
- 6:00—Supper, "Eat again!"
- 7:00—Singing games, "Fun and Frolic."
- 8:00—Evening Program, (Discussions, Talks, Skits, Movies.)
- 9:00—Refreshments, "What, again?"
- 9:15—Campfire and evening Devotions.
- 10:15—Day ends, "Goodnight to all."

On Sunday, August 8, the parents of the campers are invited for dinner. Please make reservations in advance if possible. Price, \$1.00. Church service at 10:45 and dinner served at 12:15.

Meals will be served to campers beginning with supper Sunday, August 1, and ending with dinner Sunday, August 8. Campers are to bring towels, soap, swimming suits, tennis shoes and gym suits. If you play tennis bring your racket. **Do not fail to bring sheets, a pillow case and a blanket.** Also bring a New Testament, hymnal and **World of Song** if possible.

Expense?

Registration	\$ 4.00
Room and Board	10.00
Single meal prices75
Per day, for shorter stays	2.50
(Except dinner August 8, \$1.00)	
Insurance50

Total cost for one week is \$14.50

Early enrollment assures you of a place. Be sure to give your age. Your card or letter should be in Des Moines by July 24th, if possible. Write to:

Junior Camp
Grand View College
Des Moines, Iowa

Campers are expected to abide by the Camp Rules:

1. The camp is open to boys and girls 12 to 15 years of age. A camper may not have reached his sixteenth birthday.
2. Campers may not leave the grounds without permission.
3. Campers who wish to swim, must present a written permit from parents.
4. All campers clean their own rooms and in their proper turn take part in policing the grounds, and working in the dining hall and kitchen.
5. Campers must attend all sessions, unless excused.
6. The leaders reserve the right to dismiss any camper who fails to conform to the rules and regulations of the camp.
7. Campers must pay for property damaged or destroyed.

Solvang Lutheran Home, Incorporated

(For Senior Citizens)

SOLVANG, CALIFORNIA

Owned and operated by District No.
Eight of the A.E.L.C.Condensed Statement of Condition
June 30, 1954**ASSETS:**

Cash in bank	\$ 20,000.00
Value of bldg. F.	\$ 22,466.00
Value of bldg. E.	29,958.00
Value of land	5,000.00
Site improvements	6,640.00
Equipment	2,814.00
Furniture & fixt.	4,280.00
Prepaid insurance	335.00
Inventory, groc.	300.00
Supplies	200.00
	<hr/> \$ 71,993.00

Total gross assets ----- \$ 91,993.00

LIABILITIES:

Deposits by residents*	\$ 6,600.00
Deposits by non-residents*	7,000.00
Depreciation reserve	1,809.00

Total liabilities ----- \$ 15,409.00

Net surplus invested ----- \$ 76,584.00

Cash and property ----- \$ 91,993.00

* Above deposits are 5 and 10 year terms at 3 per cent per annum, with cancelable contract clauses in case of death of lenders.

Comprehensive financial statement including receipts and disbursements for both general building fund and operating account will be prepared for Solvang Lutheran Home, Inc., membership annual meeting October 16, 1954.

Kindest greetings,

Solvang Lutheran Home, Inc.,
B. P. Christensen,
Executive Manager.

A Monument for C. P. Højbjerg

Now that the ashes of Carl P. Højbjerg have been deposited in the Nysted, Nebraska, church yard, it has been suggested that his friends raise a monument in memory of a great teacher and preacher. To this end a committee consisting of John Johansen, Tyler, Minnesota, T. S. Hermansen, Marquette, Nebraska, and myself has been organized. Any member of the committee will accept contributions for the monument. These contributions need not be large. If you want to mail your contribution, please send it to:

Mr. T. S. Hermansen,
Marquette, Nebraska.

Alfred C. Nielsen.

OUR CHURCH

Luck, Wisconsin. Grand View Seminary student **Paul Nussle** and **Miss Ravnholt** will be married July 10 in our West Denmark church.

Maywood, Illinois. Dr. Johannes Knudsen and family now live at 1114 South Third Street, in Maywood.

Des Moines, Iowa. The Ladies' Aid here has established an "Organ Scholarship Fund" for the purpose of inducing young people toward future service to the church as organists. One hundred dollars yearly is to be used for musical training of qualified applicants, one or more, who are at least in eighth grade in school, and who are members of the church. This sounds like a practical solution to the old problem of getting trained organists, not only for worship services, but for organizational and congregational meetings of the church.

Denmark, Kansas. New green carpeting has been laid in the church here, a combination of memorial gifts donated by members. In the **Excelsior** church, the interior of the church has been entirely refinished.

Circle Pines, Minnesota. A new congregation is in the planning stage here. The field was granted our Synod by the Regional Home Mission Council recently. Now a site has been selected on a two acre grant, and a parish hall, the first unit of a congregational plant, is also being planned, with funds probably borrowed from the Synod Church Extension Fund.

Askov, Minnesota. Members of the congregation spent an evening with **Pastor Chr. Nissen** and his wife (Esther Nissager) and son, of Denmark. Sixty children here attended summer school in all-day sessions from 9 to 4.

Dagmar, Montana. Since the departure of the pastor, services have been held here by lay persons, and by visiting pastors: **Vagn Duus**, **Thorvald Hansen**, **Ottar Jorgensen**, **Walter Brown**, and in the near future by former pas-

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.

tor **Ove Nielsen**, **Harald Petersen** (of Luck, Wisconsin) and **Prof. Howard Christensen**.

Minneapolis, Minnesota. Seven families and several individuals have united with St. Peder's church here in the past few weeks. Expansion plans are progressing, with a final decision to be made shortly.

West Denmark, Wisconsin. **Pastor Marius Larsen** of Denmark, has visited here recently. **Prof. A. C. Nielsen** was guest speaker July 4th.

Askov, Minnesota. From a correspondent: We were especially grateful for the very fine lecture from **Holger Koch** whom they had invited for the occasion (celebration of St. Hans Aften). A number of guests were present from West Denmark, and **Pastor Ove Nielsen** (from Minneapolis.)

Chicago, Illinois. The St. Stephen's (Southside) church is conducting vacation school, and has the interesting feature of an evening camp fire at 8 p. m. On Sunday, August 29, **Bishop H. Hogsbro** from Denmark, who will be attending the World Council of Churches meeting, will preach here at the morning service. Five young people of the congregation are at the district camp in Michigan.

Greenville, Michigan. Installation at the First Lutheran church of Montcalm County of **Pastor Beryl Knudsen** will take place July 25 at 2 p. m. Dedication of a new parsonage will take place at the same time.

Withee, Wisconsin. Retired **Pastor J. L. J. Dixon** is building a new house north of town, and friends of the congregation here are volunteering their help.

Gifts To Tyler Old People's Home

In memory of Marie Nielsen	\$ 8.00
In memory of Alfred (Ike) Fred- ericksen	17.00
In memory of Anitra Vadheim	
Maves	48.00
In memory of Annie Newell	4.00
Mr. and Mrs. Joseph Vadheim, Tyler	Basket of Florida fruit

Tyler Old People's Home,
Hans C. Svendsen, Treas.

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 _____

City _____ State _____

New Address _____

July 5, 1954

REV. CLAYTON NIELSEN 5-1
WITHEE, WIS.