

# Lutheran Tidings

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Problems of the downtown city church, once in a fashionable neighborhood but now surrounded by slums, are told in "City Story," latest motion picture produced by the Broadcasting and Film Commission of the National Council of Churches of Christ. In this scene, Warner Anderson, who plays the role of pastor, finds June Kenney, a girl who recently moved into his neighborhood, in the hands of police.

A capacity audience filled the Academy Award Theatre in Hollywood for the premiere of the NCCC'S new Broadcasting and Film Commission film, CITY STORY. This is the first time a Protestant picture has been shown in this theatre. The theatre is owned by the motion picture industry and is used for showings of pictures nominated for Academy Awards.

Mr. Robert T. Hunter, Personnel Director of Paramount Studios and a prominent Presbyterian layman, after seeing CITY STORY said that it "entertainingly and grippingly demonstrates the need of church life for all people, everywhere."

The Rev. Alexander B. Ferguson, Director of Films of the Broadcasting and Film Commission, presided at the premiere and led in a brief service of dedication. Members of the cast present included Ann Doran, June Kenney, Selmer Jackson, Lela Bliss and John Hamilton. Also present was Louis Forbes, who wrote the musical score for the film. Forbes received an Academy Award for his music in "This Is Cinerama."

CITY STORY is the most recent motion picture in the home missions series. It deals with the perennial problem of the big city church. Once located in the heart of the most fashionable section of town and supported by a well-to-do congregation, many such

churches are now surrounded by business and slums. "The City" is the National Council's home mission study theme for 1954-55.

The decision the congregation must face is whether to make drastic changes in the type of help the church offers the community or to abandon the site and build a new church in the suburbs. A sharp difference of opinion arises among the members of the congregation but the pastor offers a solution. Some leave to build the badly needed church in the suburbs while others stay behind to wrestle with problems or playgrounds for children, housing and prevention of juvenile delinquency.

Against this background, CITY STORY tells a moving tale of a young girl, once part of a youth fellowship in her home town church, who finds no companionship when her family moves to a rooming house in the big city. Instead she finds friends who soon involve her with the police.

How Betty Bates, played by the Hollywood starlet June Kenney, finds the church ready to help when she needs help most is recounted in a heart-warming and frequently gripping portrayal. Warner Anderson, as the minister, Ann Doran, as Betty's mother, and Herbert C. Lyton, as the hard-working but ineffectual father, also contribute excellent performances.

The picture runs for 44 minutes; the rental fee is twelve dollars.



# A Lump of Uranium

Dr. Ernest D. Nielsen

At the first convocation of the Grand View School year, the College President delivered this imaginative address.

**M**AY I first of all extend a most hearty welcome, and express the wish that we together may have a fruitful year at Grand View College. We shall assemble in this lecture hall once each week, every Thursday, for convocation. In doing this we are not following some peculiar notion of the President or the faculty, but we are continuing, on the contrary, a distinctive educational task which has become a tradition. It is my hope that we shall discover anew, each time we assemble here, that the most creative medium for the communication of human thoughts is the spoken or living word. In order that you may not fall into the error of thinking that all you will ever hear here is an array of words, let me hasten to inform you, that what I have said already does not imply that every spoken word is living or creative. Consequently, it does make a difference who speaks what the speaker says. The fool is not apt to utter wisdom, even though he, too, employs the spoken word. I sincerely hope that these weekly convocations may possess some real values, and that all of us may perceive and appropriate such values for ourselves.

Now turning to the subject of my address, I wonder whether you chanced to see the cartoon on the editorial page of last night's paper. The cartoon shows a truck unloading a small lump of uranium at the outside door to a coal bin. The whole family is watching the proceedings, and the father is taking a picture of this first delivery of a new type of fuel. And the truck driver says, "Well, there is your fuel supply for the next 150 winters."

Whether the cartoonist knows that one pound of uranium by fission will produce as much energy as the combustion of 20,000,000 pounds of coal, I think he has been most fortunate in making a lump of uranium the symbol of the threshold to the new age which we already have entered. Young people are excited by what is new, and those of us who are older are not entirely immune either when it comes to being fascinated by the new products of inventive minds. Gadgets have a certain appeal to all of us, but I wonder whether we are equally fascinated by the philosophical implications of the new discoveries of science.

Dean Jorgensen spoke the other day, as some of you may recall, about curiosity. I sincerely hope that you will be curious not only about the how, but also about the why, when, and what. For college and university students of this mid-century have the opportunity of pursuing their studies in a time in which the modern scientific view of the world is giving way to a "new" modern view, or perhaps more correctly, as some suggest, to a second scientific view. The time which is at my disposal does not permit me even to touch upon the thrilling story of the part that such cities as Copenhagen and Chicago played in the quest for atomic energy.

The tremendously significant thing about the new

discoveries of which a lump of uranium is selected by the cartoonist as the symbol of a new age, is, that we know that the universe is not nearly as comprehensible and certainly not as predictable as our earlier modern scientific thinkers taught. On the contrary, the lump of uranium stands today not only as the symbol of fantastic energy, but it compels us to revise some of our conceptions about the universe and acknowledge the mysterious and the incomprehensible within it.

The meaning of this in terms of the physical world, in terms of man, especially in his inner being, and in terms of society cannot be indicated even in this brief address. However, I can assure you that any comparative study of the scientific views of the medieval, the modern, and this mid-century period will prove to be an exciting intellectual venture, and will help the student to develop some appreciation and understanding of the conclusions of the philosophy of present day science. Yes, I wish to challenge your curiosity, your desire for learning, and your quest for ultimates. Moreover, let me emphasize that there is not one department within this college which does not have something to contribute toward the better understanding of what I have been speaking about.

I wish to bring this opening address to a close by referring to the Apostle Paul, who in one of his letters says, "For now we see in a mirror dimly . . . Now I know in part . . ." (1 Cor. 13:12). We are so accustomed to want to underscore the words "dimly" and "in part" that we somehow fail to see that the important thing is that in spite of whatever opaqueness the Apostle felt, he was still able to say, "we see" and "I know." Surely, we all wish to see things and to know things more fully, but the far more important thing is that we do see, that we do perceive, that we do know. For without this capacity we shall not move in the direction of either perspicuity or completeness of our comprehension.

In a paper on education, which I am preparing I stress that we must address ourselves to the fundamental question of man. In this paper I shall point to the educational thoughts of the creative mind of Grundtvig. The significance which I attach to what he said on this subject is not derived from his name and position, but rests upon his insights and their relevancy to what I have discussed in this address. For Grundtvig, the goal of general education was to be found in the explication of the higher meaning of human existence in all its dimensions.

On behalf of the College, the faculty, and the administration, I wish to welcome you to Grand View College. I hope and pray that our concern for knowledge may bear fruit in the life of each of us.



## How Rural is the Lutheran Church

By BETTY WESTROM

**I**S the Lutheran Church developing programs geared to serving a cross section of our society? A new study just published by the Division of American Missions of the National Lutheran Council, "A Profile of the Lutheran Church," nudges the reader into taking a good look at the condition of the church in the rural areas. Dr. E. W. Mueller, secretary of the Council's Rural Church Program, directed the work.

The study points out that we tend to idealize the friendly little church — the church where the same three women have served together at the Ladies' Aid meeting for the last 10 years, a church where most of the men know what Bill Radtke planted in his "back 40" last spring. We like to think of these sturdy groups of solid Christian citizens living the good life out in the beautiful countryside.

But what is actually happening to the Lutheran Church out in the rural areas? By means of graphs, the profile of church membership in various states is compared with the general population profile of the state. Statistics from each synodical body are also compiled for each state. Figures used are based on the 1950 census and on the yearbooks of the various synodical groups for that year.

The disease of restlessness which afflicts all of America has made inroads in the country, too. As the farms grow larger and the rural families smaller the rural population declines steadily.

People without roots, who live in the same place for only two or three years at a time, tend to remain aloof. They do not become active in community or church affairs, because they don't expect to be around long enough.

The traditionally rural Lutheran Church cannot view this trend and other changes taking place on the rural scene without becoming concerned. Lutheran churches are growing in the cities because they are being "fed" by the rural churches. The members and the leadership are being drawn from these small places where the birth rates are high and the out-migration is extensive.

In its early years on the American scene, the mission activity of the Lutheran Church was rural mission activity. Newly formed congregations simply "gathered up" the Lutherans who had migrated from Germany or the Scandinavian countries, most of them farmers. As the Lutherans moved into the cities the church followed them there, but it was always a case of ministering to "our people."

If the Lutheran Church is to be a truly American church, however, it must serve a cross section of American society. Its work must have broad geographical coverage, must be beamed to both the metropolitan and the rural areas, must win souls from various national and racial backgrounds.

Although America's rural population is declining, percentage wise, 42 per cent of the total population still lives in incorporated places of 2,500 or under.

**In an article prepared especially for LUTHERAN TIDINGS, a staff writer of the Division of American Missions, NLC, discusses the over-all picture of our Synod, and points to new opportunities of service.**

If we are to serve a cross section of the population, Lutheran membership should be approximately 42 per cent rural. The study reveals that 59 per cent of our congregations are rural, but they have only 37 per cent of our total membership.

**The American Evangelical Lutheran Church is slightly more "rural" than the general population.** Forty-seven per cent of its less than 20,000 members live in towns of 2,500 and below or in the open country. Just 35 per cent of its members live in cities of more than 25,000.

In a 14-state region containing 46 per cent of the nation's population, 81 per cent of America's Lutherans are found. Almost all of our Lutheran Church members are concentrated in these north central and lake states. Included are the traditional Scandinavian and German strongholds of the Upper Midwest — the Dakotas, Minnesota, Iowa, and Wisconsin.

When compared with America's mushrooming suburban population, the home mission prospects in rural America seem poor. Why should a church expend its efforts in scattered villages which have little or no growth when it can move into a booming suburb and score almost automatic success in membership gains?

To talk about rural missions when the suburban and big city mission opportunities exceed the supply of pastors may seem a little like scouring the entire forest for a pail of berries when you can buy them all clean and neatly packaged at the supermarket. The lure of a quick harvest is unmistakable.

But every year America's rural church membership declines at a faster rate than does its rural population. Every year a smaller percentage of our country people belong to the church. Immortal souls are being lost out in the green and wind-swept places, now the most unchurched in the nation. Only 40 per cent of America's country people belonged to any church, which compares with 57 per cent in the nation as a whole.

What happens to a single congregation in any population category is of vital concern to the total church. The Church, like a mighty army, must move forward on all fronts.

A lack of opportunity in the rural areas? Today we have approximately 37,500,000 unchurched people in rural America. Each of them is a potential member of the Christian Church, and no denomination can afford to relax its missionary efforts while those millions remain outside of the fellowship.

Obviously, it would be impossible to plant new churches in every small community which is without a Lutheran Church, for the rural mission task is only one part of the responsibility of the Lutheran Church. There will be new parishes, of course, but the real strengthening of the rural church must be in the rural congregations already established.

With the Lutheran churches working together under the Division of American Missions of the National



Lutheran Council, duplication of efforts is being eliminated in the planning of new work. Even in the more established areas, where there is a surplus of Lutheran churches, there is the possibility of consolidating parishes, freeing a pastor to work in a field where the need is greater.

**A rural parish must no longer be treated as a training school for young pastors, where a man is stationed until he can be "promoted" to a city parish,** nor as a spot for the semi-retirement of older pastors who have served out their usefulness in an urban setting.

Seminaries are beginning to see the need for special training in rural work for men who feel called to serve in this important field. The best possible leadership is required if we are to have a growing Lutheran Church in the area of declining population.

The unchurched people in rural America today are not like the unchurched people who were gathered into the Lutheran churches a century ago. At that time they were Lutheran immigrants, good Christian people who were waiting for the organized church to catch up with them. Today's rural areas are spiritually "burned over." They are populated by many who are without religious training or inclination. They are the spiritually indifferent who must be **won** for Christ through energetic effort.

Some of the problems involved are pointed out by Dr. Mueller in the study. For example, to interest the 1,691,621 members that live in towns below 1,000 in a program of nation-wide evangelism, it is necessary to have activity in 7,705 congregations; whereas the 2,303,263 who live in cities above 25,000 can be reached by having activity in only 3,377 congregations.

"When such programs are initiated, it is the practice to hold mass meetings in the larger population center," Dr. Mueller points out, "and the influence of these mass meetings is expected to trickle back into the smaller units. That is why they often feel forgotten."

"Another problem, closely related to this, is the fact that for an effective evangelism program among the 62 million people who live in the open country or in towns below 2,500, we have to cover millions of square miles and have activity in 14,254 places. On the other hand, the 61 million who live in cities of 25,000 or over can be reached by having activity in 483 places. Distance is a social cost that the church needs to consider if it wishes to carry on an adequate ministry to the scattered people of our nation."

In New England, the Lutheran Church is definitely a minority church. In Vermont and New Hampshire, Lutherans comprise only .2 per cent of the population. There are just five Lutheran congregations in Vermont, none of them affiliated with the American Evangelical Lutheran Church.

New England's population may not be composed of "our people," people with a Lutheran Church background; but a church which hopes to minister to a geographical cross section of the United States cannot afford to write off a region with a population of 9,314,453 — millions of them unchurched.

Of the "mountain states," only Montana has any appreciable Lutheran strength. In that state there

are 233 Lutheran congregations, but most of these are located in the Great Plains rather than in the mountainous area. Colorado has 143 congregations; Arizona, 45; New Mexico, 21; Utah, 11; and Wyoming, 37.

These states are significant because of their rapid population growth during the past decade. The states are predominantly rural, and the greatest numerical growth in population has been in the rural category, although percentage wise the cities have enjoyed the greatest growth.

Lutheran mission emphasis, however, has been disproportionately urban. The most striking example of this tendency is New Mexico, where 68 per cent of the Lutherans live in cities of 25,000 and above, while only 22 per cent of the total population lives in cities of this size. Only 3 per cent of the Lutherans live in towns below 2,500 or in the open country, while 50 per cent of the state's residents are in this population category.

Reaching the unchurched people in their isolated mountain homes is not an easy task, but they have not been declared "out of bounds" for missionary effort, so the Church must reach them.

The re-awakening South, populous New England, the sparsely settled mountain states — all these are areas where the Lutheran Church is comparatively weak. Because these states do not contain many people of Lutheran background, becoming established in these areas is a difficult task. Co-operating Lutheran bodies may wish to assign certain areas for development by one particular synodical group, or they may wish to have all the synods share the responsibility. How it is done is not important; but it is important that it be done, somehow.

Lutheran home mission activity in the booming West Coast states has resulted in impressive gains during the last few years, but almost all of the new missions have been established in the cities and in the suburbs.

The Far West is one of the most unchurched areas in the nation, particularly in the rural areas. Only 22 per cent of the residents of the Pacific Northwest states have membership in any church. In the Western specialty-crop areas of California, farming is a vast commercialized industry, with much of the field work done by migrant laborers. There is very little real rural community life. Open country churches are few, and most of the rural people do not bother to go into town to attend church.

These spiritually neglected people must be brought within the orbit of church activity, in spite of the fact that their background will make the going difficult. Here, again, the Lutheran churches will have to work outward from the cities in which they have established thriving congregations and seek to reach the unchurched millions.

New areas of rural mission endeavor must not be opened up at the expense of the heartland of Lutheranism, the north central and lake states. **This is the region in which 81 per cent of all American Lutherans live,** an area comprised of North and South Dakota, Minnesota, Iowa, Wisconsin, Michigan, Nebraska, Illinois, Indiana, Delaware, New Jersey, New



York, Ohio and Pennsylvania. In none of these states can the church consider its mission accomplished.

North Dakota, where the Lutheran Church has 41 per cent of the total church population, is the most Lutheran state in the Union. There are still 51 per cent of the residents of that state, however, who have no church membership. The Lutheran Church should be expected to bear the largest mission responsibility in reaching the unchurched. Effectiveness of the Lutheran witness in the state is hampered by competition among the various Lutheran groups, resulting in loss of manpower.

With Des Moines, Iowa, as its home base, the American Evangelical Lutheran Church has some concentration of strength in Iowa, Michigan, and Nebraska, with islands of activity in 16 other states. California has nine congregations.

We have said that the Lutheran Church should seek to minister to a cross section of America, reaching people in all states, of every nationality and social status, in the city and in the country. Does this imply that every synod has a duty to minister to people in every state?

Obviously it would not be feasible for a small group like the AELC. It is not essential that each synodical body should minister to a cross section of America's population, just so the Lutheran Church as a whole is working toward that goal.

The AELC will wish to evaluate its resources to determine how they may best be used to help the Lutheran Church to achieve better geographical coverage and to help the church minister to a cross section of society.

In areas of strength the AELC might well check on itself to see how well it serves a cross section. For example, Iowa is a predominantly rural state, and the AELC in Iowa is a predominantly rural church. On the other hand, only two of California's nine congregations are located in rural areas.

The AELC might also consider how well it is serving a social cross section. Although the synod was formed by people of Danish descent, there are many instances where the church can work more effectively for Christ if it seeks to serve the entire community rather than just people of Danish heritage.

In non-Lutheran areas, too, the synod should be willing to share the responsibility of bringing the Gospel to the people. Working in co-operation with other Lutheran bodies, the AELC will be able to expand its work in the areas where it will count most for the Kingdom of God.

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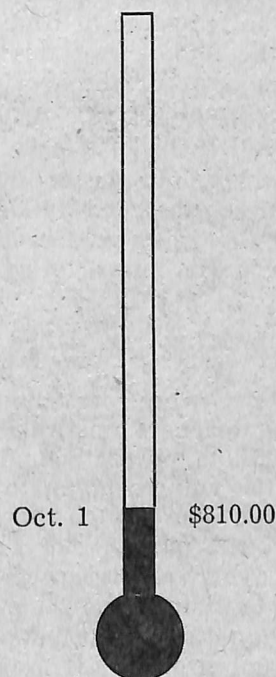
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## Tractors for the Santal Mission

A few months ago I wrote an article in LUTHERAN TIDINGS about the Santal Mission Tractor fund which has been started here in Solvang. I promised at that time to give some more information about it.

You will perhaps remember that some of our men here felt that it would be a worthwhile thing to give the Boys School in Benegaria and the Grahampur School in Assam each a tractor for the purpose of helping them increase the production of their land. It would also acquaint the boys with the new and better methods of tilling the soil. The inspiration for

GOAL — \$6,000



this idea came from Harald and Mary Riber's visit among us. Needless to say they were much enthused over it.

The appeal has now been launched and the pastors, or some member of the church council, in the various congregations have been sent literature about it. The money has begun to come in and we hope to realize our goal before Christmas. We trust no one will let this appeal detract from their regular giving to the Santal Mission work. **However, now that we have unanimously passed a resolution at the annual synodical convention expressing our appreciation to the Ribers for their visit among us could we not let this gift be a token of that appreciation?** Let it be an "over-and-above" gift to this fine work. I know the cause is close to their hearts and that we can easily do it if we all give something.

Your gift can be sent to Dr. Harvey Wipf, P. O. Box 413, Solvang, Calif. . . . How about it you men? Next time you start up your tractor think what it would mean to hitch an ox to an old wooden plow and hope to do a good job.

**A. E. Farstrup.**

Solvang, California.



## Report from Ruthton Convention

The highways of South-Western Minnesota were crowded Friday afternoon, September 17. Were the people going to the District VI convention or were they going to Minnesota Plowville of 1954?

As we gathered for supper at the newly redecorated Hope Lutheran church on Friday evening it looked like Plowville had won out. Our opening meeting Friday night was also a disappointment as far as the attendance was concerned. It was not a disappointment for those who had chosen to come, however. Rev. Enok Mortensen's message to us was inspirational. He emphasized the fact that even though we were small in number, those assembled for convention, District VI, and A.E.L.C., we, nevertheless, had a task to do in the Kingdom of God. Christianity, in the Sermon on the Mount, was described as the salt of the earth, the light of the world. Even though our light may be small, it does penetrate the darkness of the world in which we live.

Saturday morning, our hearts were again lifted by the devotional services, led by Rev. Harold Ibsen. He reminded us that through Christ, "We are more than conquerors." His message was based on Romans 8:31-39.

The business meeting was called to order by the District President, Rev. Enok Mortensen. The matters of the District were presented and discussed. A Sunday School teachers' institute will be held in Badger, South Dakota on October 16. A Seminary Scholarship of \$100 will be given to a seminary student again this year even though there are no students from the District this year. The District's quota of the Synodical budget was presented and allocated to the various congregations. The reports by representatives of the congregations reported physical improvements and spiritual growth. It was encouraging to hear that all the Sunday Schools were very well attended.

The District convention in 1955 will be held in Lake Norden, South Dakota. A discussion as to the best dates for convention was held, and it was decided that the third week-end in September was the most favorable. A larger attendance and representation from the congregations was encouraged.

The Saturday evening program presented the plight of the refugee from communism, through the Lutheran World Action film, "Let us Live" and a very moving talk by Rev. Walter Brown.

Sunday morning worship services were held at the Diamond Lake Lutheran Church at 8:30 with Bishop Skat Hoffmeyer giving the message. The English worship service was held at Hope Lutheran Church at 10:30 a. m. Rev. Brown served as liturgist and Rev. Gordon Miller delivered the sermon for the day. A communion service was conducted by Rev. Miller with Rev. Brown assisting. A Danish service was held in Danebod Lutheran Church in Tyler at the same hour. Bishop Hoffmeyer conducted these services. Your reporter did not get a report on this service.

Bishop Hoffmeyer lectured to us Sunday afternoon.

## Questions for Church Members

In a book by Blom Salmonsens called "Though Days Are Dare" ("Skønt Dagene er Onde") we find some pertinent questions which church members might put to themselves. Roughly translated, they are as follows:

1. If all members participated in worship as often as you, how well would the worship be attended?
2. If all members participated with the same joy in the congregational singing as you do, how would the singing be?
3. If all members offered proportionately of their economic capacity as you do, how well would the budget of the congregation and Synod be supported?
4. If all members spoke about the preacher in the same manner that you do, how well would he be able to do his work?
5. If all members read the Bible in the same way that you do, how well known would it be among us?
6. If all members sought to win souls as diligently as you do, how many would be won for God?

(Submitted by Pastor Harald Petersen, Luck, Wisconsin.)

## Hans Haarder Visits America

During this autumn season, Danish communities and American educational circles will be privileged to enjoy a visit by Mr. Hans Haarder, principal of Rinkenaes Folk School, Denmark. He is in America principally to address the Danish Folk Meeting at Danebod, in Tyler, Minnesota, but has time free to visit elsewhere. He will speak in Chicago on October 3, and will be in Tyler October 5-10. Then on October 14, he will be at Grand View in Des Moines.

During the first week of November he will be on the East Coast. However, his intention is to remain in America until about December 1. Those of our churches who may want to avail themselves of the opportunity to hear Mr. Haarder should write **at once** to him, % Danebod, Tyler, Minnesota, or % Grand View College, Des Moines, Iowa.

His subject was, "The Sacramental Church." He told us of the influence of Grundtvig, Kierkegaard, and the Inter-Mission movement on the church life of Denmark.

Our fellowship at the convention in Ruthton, Minn., was inspirational. Let us hope and pray that the same spirit which dominated our thoughts during these hours together will also be with us throughout the year.

**Pastor Gordon Miller, Convention Sec.**



## Lutherans in America Report Total Membership of 6,869,066

New York — (NLC) — Lutheran Churches in America neared the seven-million mark in total membership during 1953.

According to the annual statistical summary compiled by the Division of Public Relations of the National Lutheran Council, Lutheran Churches in the United States and Canada reported 6,869,066 members in 1953, an increase of 195,121 or 2.9 per cent over the previous year. This has been the average gain during the past five years.

Comprising the third largest Protestant denominational grouping in America, the Lutheran Churches are exceeded in members only by the Baptists and Methodists. Of the total Lutherans, 6,666,181 are located in the United States and 202,885 in Canada. The latter are affiliated with church bodies in the U. S.

The Council's summary is based on statistics supplied by sixteen Lutheran bodies, plus the Negro Missions conducted by four groups associated in the Synodical Conference.

Of the sixteen bodies, ten recorded gains in membership in 1953, while six showed no change as their figures were taken from statistics compiled in previous years. A slight loss was reported by Negro Missions.

For the first time in many years, no listing has been made of so-called independent congregations.

Twelve such local churches have been reported annually since 1949, but, according to the latest available information, three have become members of church bodies one has been absorbed into a regular congregation, two have disbanded and five no longer seem to exist, thus leaving one congregation which still is independent. The latter is the Finnish Evangelical Lutheran church at Carlshend, Mich.

The increase in baptized membership of 195,121 for 1953, distributed among the 17,006 congregations, represents an average increase of 11.5 new members per local church, compared to 11.7 in 1952, 10.4 in 1951, 10 in 1950, and 11 in 1949.

Confirmed or adult membership increased by 106,835 persons to a grand total of 4,658,715, a gain of 2.3 per cent. This would indicate an average accession of 6.3 adult members per congregation in 1953, compared to six in 1952, 5.4 in 1951, 5.7 in 1950, and 5.8 in 1949.

For the ninth consecutive year, the highest numerical increase was made by the Lutheran Church — Missouri Synod, with a gain of 69,226 baptized members or 3.7 per cent over 1952. With a membership of 1,916,510, the Missouri Synod is the second largest Lutheran body in America. Over the past nine years, the synod has added 477,139 members, an average of 53,015 annually.

Among the major bodies, the American Lutheran Church showed the greatest advance on a percentage basis, its 33,546 additions representing a gain of 4.2 per cent. The ALC, with 824,535 members, is the fourth largest Lutheran body.

The Evangelical Lutheran Church, which up to 1953 showed the greatest gain on a percentage basis for seven successive years, reported an increase of 12,716 members or 1.4 per cent in 1953.

However the ELC explained, its actual gain was 88,000 or 9.7 per cent but this is not reflected in its latest figures because of a revision in standards of membership statistics. A truer picture, it was added, will be shown in figures for 1954. The ELC, with 919,840 members, is the third largest Lutheran body.

The United Lutheran Church in America, largest of the bodies, reported an increase of 55,427 members or 2.7 per cent to a total membership of 2,143,372.

Other gains were reported as follows: Augustana Lutheran Church, 14,475 or 2.98 per cent to 499,640; Joint Synod of Wisconsin, 6,108 or 1.9 per cent to 322,947; Lutheran Free Church, 1,528 or 2.4 per cent to 65,904; United Evangelical Lutheran Church, 2,289 or 4.4 per cent to 53,929; **American Evangelical Lutheran Church, 672 or 3.2 per cent to 21,106**; and National Evangelical Lutheran Church, 616 or 7.6 per cent to 8,684.

Negro Missions, conducted by the Missouri Synod, Wisconsin Synod, Norwegian Synod and Slovak Church, reported a decrease of 17 members or 0.2 per cent to 8,109.

The six church bodies which did not report their statistics had the following membership listed in the 1952 summary: Suomi Synod, 30,883; Slovak Church, 20,808; Finnish Apostolic Church, 16,293; Norwegian Synod, 11,027; Lutheran Brethren, 3,929; and Eielsen Synod, 1,550.

In the field of parish education, the churches enrolled a record total of 2,996,923 pupils, 91,311 more than in 1952. They were taught by 288,550 teachers, a gain of 56,269, in 29,446 schools, a gain of 1,679.

A breakdown of figures for this branch of church activity revealed 16,111 Sunday schools with 2,101,975 pupils and 236,602 teachers; 1,662 release-time schools with 94,622 pupils and 5,012 teachers; 9,846 vacation Bible schools with 667,038 pupils and 42,526 teachers; and 1,526 parochial schools with 136,288 pupils and 4,410 teachers.

Most of the parochial or Christian-day schools were conducted by the Lutheran Church—Missouri Synod, with 1,155, the Joint Synod of Wisconsin, with 198, and the American Lutheran Church, with 69.

The number of ordained ministers rose to 15,613, an increase of 324 over 1952. Of these, 11,947, or 393 more than the previous year, were serving pastorates in 1953.

A total of 122 churches was organized, 20 more than in 1952, to raise the number of congregations to 17,006, while the total of preaching stations showed an increase for the first time in a decade, rising by 55 to a total of 530.

Property valuation passed the billion-dollar mark for the second straight year with an increase of \$94,705,938 or 9.2 per cent to a record high of \$1,115,677,076. At the same time, indebtedness increased by \$18,786,625 or 16.2 per cent to a total of \$134,212,431, also a record figure. In 1945 church debts amounted to \$14,656,131, but the trend has been sharply upward every year since then.

In congregational finances, expenditures by the churches for local expenses increased by \$24,322,217 to \$196,550,259. Contributions to church work at large, however, decreased by \$4,964,573 to \$47,985,621. This

(Continued on Page 11)



# Paging Youth

Editor: Thorvald Hansen, Cozad, Nebraska

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

## A Christian Approach to the Modern Crisis

From the Rev. Harry Andersen, our pastor at Marlette, Michigan, come these challenging thoughts concerning the way to peace in our time.

—Editor.

Modern man faces a world of extreme unrest bordering on the precipice of an explosive situation. The modern man wants survival, peace and security but he wants it first of all for himself. Though he be a modern man he is as ancient in his folly as the cave and cliff dwellers of the dim and distant past. He still wants survival, peace and security and he still wants it mostly for himself. The Christian approach cuts across this folly, and has the foolishness to suggest that survival, peace and security can be attained only as man desires them for his neighbor. Jesus doesn't say "save yourself save your own soul, save your own life and by so doing you will also save the life of your neighbor." Jesus says "He who would save his life shall lose it but he who would **lose his life for my sake shall find it.**" Jesus doesn't say "an eye for an eye and a tooth for a tooth." He doesn't say hate your enemies and kill them who despitefully use you. He says "love your enemies and do good to them who despitefully use you." He doesn't say "your neighbor is the one person you can count on anytime you need help," but he implies that your neighbor is he who needs, he who is in want. Whom does that exclude? I think none. Man everywhere needs food, shelter, love, friendship, mercy, forgiveness and a prayer.

Hence the steps leading to the precipice and the explosive extremities of our time are, for the Christian, to be met by his willingness to lose his life for Christ, to love and do good towards his enemies, and to be neighborly by supplying and meeting the needs of his fellowmen.

Leonard S. Kenworthy in his article **Primer on World Politics**, in the Progressive Magazine for August 1953, offers some startling observations which are pertinent to any description and understanding of this modern crisis. I suggest you read it as an aid in gaining a better perspective of the contemporary world scene. I have done injustice to the six points he offers as a basis for understanding world politics by summarizing them in one brief paragraph but space does not permit lengthy treatment.

Mr. Kenworthy's article points out that modern man lives in a world in which most of the people live in Asia, in which most of the people are non-white, in which most of the people are sick, and in which

most of the people are illiterate. Complicating and aggravating these conditions, is the precipice of an exploding situation. To heap frustration upon frustration we witness the relegating of the privations of people the world over to second place by the two major powers of this contemporary world. These two powers namely, Russia and the United States, are locked in a political, economical, ideological power and death struggle. This struggle is exploiting the privations of millions of peoples for cold-war advantage. This cold-war advantage grows closer to the incinerating experience of a hot-war, so hot that the very order of this earth may acquiesce to a blazing inferno.

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## Seventh Annual Workshop Convention

Grand View College  
November 5-7, 1954

THEME: ONE FELLOWSHIP IN CHRIST

### TENTATIVE PROGRAM

#### Friday Afternoon

- 2:00 Opening Devotions.
- 2:30-5:00 Leadership Training Sessions, relating themselves to an over-all understanding of the "how" and "why" of A E L Y F.

#### Friday Evening

- 7:00-10:00 Creative Recreation. Our special emphasis this year is to be in this field, and will be in charge of Ellen Thomsen who has just completed university study in recreational leadership.

#### Saturday Forenoon

- 8:00 Morning Devotions.
- 8:20-10:30 Publications of AELYF, Reports from the General Council of the UCYM, Friends of Youth Committee work and reports.
- 10:30-12:00 Reports of District Activities by District Presidents or their representatives, followed by discussion of district and local problems.

#### Saturday Afternoon

- 1:30 Business Session.  
A Condensed President's Report will appear in the October 20 issue of PAGING YOUTH, which will contain a summary of business matters. Election of new president and treasurer.

#### Saturday Evening

- 6:00 Banquet. Theme: One Fellowship in Christ.
- 8:00 Program by Students of Grand View College.

#### Sunday Morning

- 9:30 Special Bible Study Session.
- 10:45 Worship Service with Luther Memorial Congregation.
- 12:00 Sunday Dinner and Farewells.

**Who may and should come:** All district officers, two representatives from each local fellowship, all pastors, all Friends of Youth Committees, anyone interested.

**Costs:** Total cost for registration, meals, and lodging for the week-end (Friday afternoon through Sunday noon), \$5.50, which includes the registration fee.

**Registration:** A registration fee of \$1.00 per person should be sent to Rev. Harry Andersen, Marlette, Michigan, by October 15 if at all possible. All who plan to come should register; registration fee will be returned if you find it impossible to attend.

**What to bring:** Sheets and pillowcases, a spirit of sharing, your ideas and questions, A WORLD OF SONG, a New Testament.

Plan now to attend. Let's make this the biggest and best leadership training workshop we've ever had!

W. Clayton Nielsen, Pres.  
Withee, Wisconsin.

September 20, 1954.



# Our Women's Work

Editor

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

(Editor's Note: I am very sorry that there was no Women's Page in the September 20 issue. It was not due to lack of material.)

## A Letter to WMS District Meetings

Ladies' Aid and other Women's Group Presidents are asked to read this at the first meeting of their organization following their District meeting.

### Dear Friends of WMS,

Greetings from your WMS Board as you meet for District Conventions. May you experience a good meeting.

There are many people throughout the world today who are not privileged to meet and worship as they wish. May we always treasure it!

You have read the report from the annual WMS meeting held at Cedar Falls and reported in the August 20th issue of Lutheran Tidings. At this meeting the women in attendance agreed to support the decision of the Synodical Convention concerning our Seminary. And to make GVSeminary our project for this year. I believe that we are agreed that our main concern is more young men for the Seminary, but we also need to be concerned about our Seminary facilities. As we work toward reaching our Project goal of \$5,000 which has been set by the WMS Board let us not forget to pray, remembering that in prayer there is power. May we count on your help? Our statistics show that there are about 4,500 women in our synod so the burden will not be too great for any one person.

May I ask that representatives from each congregation bring back this message to their respective groups. And will you also remind them of our General Fund so that our contributions to Foreign and Home Missions will not be neglected.

District 4 has been privileged to have a Home Mission Church in their midst, namely St. Paul's Evangelical Lutheran at Cedar Heights. District 5 has hopes of starting a church at Circle Pines in the near future. It is good to be in Home Mission work. May we continue to be mindful of the importance of building new churches, and may we always remember, "I am my brother's keeper."

Kind Greetings, Ida Egede, President.

## The District Meeting at Junction City, Ore.

The annual meeting of the WMS of the Ninth District was held Saturday evening, September 11, during the district convention in Junction City, Oregon. The meeting opened with the hymn "Love From God, Our Lord," after a word of welcome by the district representative, Esther Madsen.

Minutes of the 1953 meetings were read by Mrs. C. S. Fynboe and approved as read. It was announced that the WMS project for the year is to be the Grand View Seminary.

Mrs. Madsen's term as district representative had

expired, and Mrs. Neil Gribskov of Junction City was elected for the coming two year term.

The business meeting closed with the group singing "The Church's One Foundation." Mrs. C. S. Hasle read the Scripture selection from Paul's second letter to Timothy, and we were led in prayer by Mrs. Edna Petersen.

After singing the mission hymn "Hark the Voice of Jesus Calling," the group was privileged to hear Rev. Holger Nielsen of Cedar Falls speak on the development of the Cedarloo Mission church. Rev. Nielsen told most interestingly of the trials and tribulations connected with such a project, but also of the joys and blessings of meeting the challenge. If we really believe that the Gospel is important, we must get busy and build more missions.

An offering to further the WMS work was taken at this time in the amount of \$39.81.

The group rose to join in the closing hymn "Father Almighty, Darkness now is Falling" and the Lord's Prayer. Rev. Harold Olsen pronounced the benediction.

Mrs. C. S. Fynboe.

## Greetings from District VI

The WMS of District VI met Saturday evening, September 18, at Hope Lutheran Church, in Ruthton, Minnesota.

The meeting opened with the singing of "My God, How Wonderful Thou Art," after which Rev. Harold Ibsen read from Eph. 3 and led us in prayer.

Mrs. Walter Brown acted as chairman in the absence of our president, Mrs. Harold Ibsen. Mrs. Brown read a letter from Mrs. Egede, where we were reminded of the WMS special project of the Grand View Seminary. At Mrs. Egede's suggestion we also discussed the Women's Retreat. Mrs. Enok Mortensen gave us a report from the committee on the plans for next year's Women's Retreat, which will be held the week following Easter.

Ladies from seven congregations were present. A representative from each group gave a report of the year's activities. Besides the support of different charities and WMS, several groups reported they had clothing drives, a special observance of a Mission month, and support of Santal students.

It was voted to send the evening collection to the Grand View Seminary Fund.

We closed the meeting by singing "Jesus Shall Reign," after which Rev. Ibsen led us in the Lord's Prayer and pronounced the Benediction.

At the evening program we saw the movie, "Let us Live," where we saw the results and the terror of communism. Rev. Walter Brown then gave a talk, and he also made us aware of the danger and threat of communism.

Mrs. Gordon Miller,

Reporting Secretary.

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## A Delegate's Impression of Evanston

by  
Holger O. Nielsen

**T**HE Synod's annual convention was buzzing with near feverish activity when I left Cedar Falls for Evanston, Ill., Saturday morning of August 14 for the Second Assembly of the World Council of Churches. Upon my return 15 days later life again was normal and everything had been very properly re-arranged as though there had been no convention at all. The Synod's convention had come and gone while I was away at yet another convention which had in its membership 161 denominations from 48 nations.

Arriving at Evanston we delegates found it all dressed up for an un-precedented occasion. The city was in a festive mood with flags and drapes done in blue and white which were the colors of the Assembly. Even the fire hydrants flashed color with a new coat of bright, red paint. On the streets strangely dressed men and women hurried back and forth. Evanston was a-glitter with ecclesiastical brass.

If there were any doubts whatsoever left in my mind that Evanston would be a unique experience it vanished when some youngsters came to me and said: "May we have your autograph, please?" That settled it, Evanston **was** different.

The delegates took over Northwestern University. It was ours for two glorious weeks. The campus is like a huge farm with acres of woods and green meadows bordered on the east with the rolling waves of Lake Michigan.

Most of the buildings, scattered along winding streets, are constructed of a rough hewn stone covered with ivy. It's true, as one elderly German frau said: "Vot a beautiful place for young people. I'll never forget this place."

Sunday morning of August 15 we delegates met for worship in the First Methodist Church. However, we could not enter the church on our own, there had to be a processional of Council leaders and delegates. If you possessed a "coat of many colors" now was the time to use it. And many did. What a dream it must have been for the press photographers, telecasters and radio people. There was a flashing of flash bulbs, running here and there outside the church to get a "shot" of the notables, but the bishops stood up under the ordeal remarkable well. In fact most of them seemed to thrive from all the attention.

Coming from the commotion outside it was good to enter into the quietness of the Lord's sanctuary. This place was rich in color and beauty, and the mighty organ lifted out hearts high towards the majesty of God. We confessed the faith together, each in his mother tongue, and then I knew that Pentecost was not only found in Acts 2 but it was found also at Evanston.

Bishop Oxnam preached. His sermon, and some would perhaps deny it was a sermon, was not very evangelical. Personally, I had some difficulty in fitting it into the opening service of the Assembly. However, do not misunderstand me, Oxnam is an ex-



**Our Synod Delegate voting a minority opinion at Evanston.**

ceedingly able man. As I had occasion to watch him at the plenary sessions, I often said to myself — it's one of the old Hebrew prophets come back, dressed immaculately and with a title, but still sounding a very relevant note, "Hate evil and love good, and establish justice in the gate." (Amos 5) Oxnam is a mighty power for freedom and justice under God.

### At Soldier Field

Sunday, August 15 was the evening we were to spend at Chicago's Soldier Field. Late in the afternoon at Evanston, 60 buses lined up for us, and with much smoke and noise we were off for Chicago along the famous Outer Drive. In the buses those who could take it were asked to stand up so the tired and weaker occupants could sit down. I felt both weak and tired but was seemingly considered strong enough to stand, so I stood.

Once in Chicago we crowded into the space below the stadium where the Church Council of Greater Chicago was in charge. Upon entering, I heard Rev. Erik Moller's voice say: "This way, Holger Nielsen!" I had unknowingly walked right to the place where Trinity friends were sitting at tables and waiting for us. It was good to be among my own. One delegate from one little Synod can at times prove to be a bit of an isolated affair. We were royally treated by our Chicago friends.

However, we were not given too much time with them; soon the loud speaker announced there would be another processional of the leaders and delegates within the great stadium, and would we please go to our assigned places. We did, and waited in what we called the "catacombs" for about one hour and thirty minutes. Some of us got quite impatient, but then we recalled that the first Christians had also been in stadiums — and who were we to be fretful because our feet hurt — after all, we heard no lions roaring. . .

At long last the word came for us to move, and singing lustily we marched out into the stadium where 125,000 people were waiting. What a sight! The weather was perfect with evening stars above, and at either side of the stadium the Greek pillars showed but dimly in the late twilight of an August summer evening.

When the delegates had done their bit we were directed to our reserved seats where we heard and saw a religious drama unfold before us. The 120 young



## BOOKS



**Schreiber, Clara S., KATHERINE, WIFE OF LUTHER.**  
Muhlenberg Press. 232 pp. \$2.75.

Mrs. Schreiber has written a fictionalized account of the life of Katherine Von Bora, wife of Martin Luther. Why she has preferred this to writing a biography, I do not know, unless not enough authentic material was available. However, one never has the feeling that this is just another "historical novel" with all the exaggeration and license so prevalent in that form. The entire story is told with subdued moderation filled with details that are charming and fascinating, but always entirely believable.

The book begins with Katherine's escape from the convent and her arrival in Wittenberg. We follow her unusual courtship, the busy and turbulent days of her marriage, and the lonely days of her widowhood. Mrs. Schreiber has amassed a wealth of material to add to our knowledge of Luther's home and family, his everyday activities, his health, his moods, his work. We are given interesting insights into Luther's intense love for his six children, Katherine's struggle to feed the twenty to thirty people who gathered daily at their table, the complex financial problems of the Luthers, the recurring battles with plagues and other illnesses. The author very successfully breathes life into the old Black Cloister where the Luthers lived during most of their married life.

To finish KATHERINE, WIFE OF LUTHER takes only two or three hours of relaxing reading. It is time well spent, and the book is a fine and timely complement to the excellent film, MARTIN LUTHER, in which we had only a brief glimpse of Luther's family life.

**Putte Kildegaard.**

**Trueblood, Elton and Pauline, THE RECOVERY OF FAMILY LIFE.**

This is one of the finest little books that I have read in a long time. It is written to us all. The things described in the book are things that all of us know so well and things with which we constantly contend.

people who did the interpretive ballet, assisted by the choir of many hundred voices from the Chicago churches, was a colorful sight to behold and an inspiration to listen to. The whole scene conveyed a message of the fall and redemption of mankind.

Men had come from all over the world to be together this night at Soldier Field. How strange is the power of Christ, the hope of the world.

When the lights were turned on we discovered we were still in this world of noise and traffic, and we swarmed out of Soldier Field like ants and ran for our buses. Through heavy traffic we found our way back to Evanston. Next morning the Chicago police reported that we had been a heavenly crowd, not an accident . . . .

(To be continued)

We will time and again feel that the Truebloods are speaking directly to us. We will find where we ourselves are involved in the many things which distract from the home. But we can hardly read it without feeling deeply grateful to the authors for their sincere evaluation of the home. Every young couple contemplating marriage could read nothing better on the subject of marriage and its meaning than the chapter "The Idea of the Family." The chapter, "The Source of Family Strength" is excellent and should be read and re-read by every parent.

**Rev. Harold Petersen.**  
(in the Askov Church Messenger.)

**Heick, Otto W., GUIDE TO CHRISTIAN LIVING.**  
Muhlenberg Press, 229 pp. \$3.00.

Few books in the broad area of ethics and morals come to such practical grips with the problems of everyday Christians as this clear incisive little book by Prof. Otto Heick, of Waterloo College and Luther Seminary in Ontario. Modern urbanity and cosmopolitanism have given new urgency to the age-old question of what is right, and the author carries this problem into the midst of such difficult realms as modern science, fraternal groups, culture, suffering, sex and politics. "To be fruitful in itself, my life must become fruitful in the lives of others. We cannot live for God any other way than by living for our fellow-men." With such clearcut statements Prof. Heick appeals to the individual's continuous responsibility in our secular civilization, yet the reader is unconscious of moralizing or exhortation. This is a valuable, scriptural book.

## Lutheran Membership

(Continued from Page 7)

drop is accounted for by the fact that several church bodies conducted special financial campaigns in 1952 and raised large extra sums in that year. Total expenditures amounted to \$244,535,880, an increase of \$19,357,644 over 1952.

A separate compilation of statistics for the Lutheran churches in Canada, included in the foregoing figures, revealed that Canada has 202,885 baptized members and 134,469 confirmed or adult members. They were served by 1,004 congregations and 91 preaching places. The clerical roll consists of 523 pastors, of whom 437 are in pastorates.

Property of the Canadian Lutheran churches, which are all affiliated with parent bodies in the U. S., is valued at \$20,362,303, with indebtedness of \$2,672,557. During 1953 they devoted \$3,726,135 to local expenses and \$943,578 to church work at large. Total expenditures amounted to \$4,669,713.



## *The Passing of a Maestro*

George Dupont-Hansen, composer, teacher and organist and choir director for nearly 60 years at our Danish Evangelical Lutheran Trinity Church in Chicago, passed away at his home, 2407 Kedzie Blvd., Chicago, September 3, 1954. He is survived by his wife, Johanne.

Dupont-Hansen's expiration came suddenly, dramatically, and with an air of music finale. Mrs. Dupont-Hansen was assisting him to an adjacent room in their home when he, without immediate warning collapsed. The aid of mechanical respirators and medical stimulants brought no favorable response. The Maestro was dead.

The end came in a manner which almost seemed befitting, and as void of unpleasantness as is possible for such moments. (Perhaps many of you who read these lines do not know that Dupont-Hansen had been totally blind since youth, and that his wife had been his eyes, his helper in his professional success, as well as his lifelong companion.)

In light of these prevailing circumstances it seemed so good to their friends that she could be assisting him at the very moment of his departure. And since his life was identified with fine music, it seemed in keeping that his life should also end with the suddenness with which great symphony music often ends.

Dupont-Hansen had prepared many anthems for choir. He had composed manuscripts for a number of cantatas, including the ones used at the dedication of the Danish Children's Home, the present Trinity Church building, and the St. Stephen's Church building, Eberhart Avenue. His name became, perhaps, most widely known through his work in connection with a large collection of melodies for Danish songs. This published collection was entitled: Geo. Dupont-Hansen's *Melodisamling til Sangbogen*. For nearly two decades after its publication in 1910, it was a much used book at gatherings and in private homes throughout our Danish communities.

Through music Dupont-Hansen brought many joyful hours to many people. Thirty odd years ago this writer had finished his first school year in Chicago and journeyed back to the far Northwest. Among the pioneer families of the Dagmar, Montana, community were not a few that had come from Chicago. These people all had one burning question. They phrased it like this, "Did you go out to Trinity Church and hear Dupont-Hansen play the organ?" (They said "out to" because Trinity Church had just moved from the old Bickerdike street location to the new Francisco Cortez church building at the time these folks left Chicago for Montana. The year was 1907.)

A year ago last February the plans for the 1953 Trinity Year Book caused your correspondent and a photographer to turn up at a junior choir practice. It was a cold, dismal evening, not too many members had turned out. Dupont-Hansen, within a month of his 82nd birthday, showed visible strain from both age and the bad weather as he entered the room. Things did indeed look unfavorable for our mission, but as the choir practice began there was an unexpected change. The youngsters voices, the music from the piano, the delight that a good teacher gets from teaching brought smiles to the weary master's face. The



George Dupont-Hansen

atmosphere grew warm, friendly and radiant. Music is wonderful and may God's blessing ever rest with those that have talent.

The Lord had blessed Dupont-Hansen's life. He was aware of this early, and he never forgot it. Informal remarks, occasional speeches, brief articles nearly always gave evidence of his grateful attitude toward life. This pearl of Christian character won him loyal friends. One heard so many warm and lovely things said about George Dupont-Hansen as friends, choir members, and former students came to the funeral home, and again to the church to pay him their last respect.

Here is a little "True Story" which seems to illustrate the good wishes and the certainty of good things to be Dupont-Hansen's in all eternity: A dear little lady, ninety odd years, a resident of the Danish Old People's Home, and a member of the Danish community in Chicago for many, many years, summoned Pastor Erik Moller to tell him that she had had a vision, and in it she had seen Dupont-Hansen arrive in heaven. He appeared healthy, jubilant and angels danced around him.

Adversities he faced with courage.  
His handicap but spurred him on.  
He sought to serve his fellowman  
Through music's magic power.

Alfred C. Andreasen.

## **Hans J. Dixon Passes**

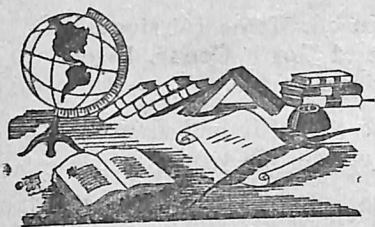
Hans J. Dixon, a brother of Pastor J. L. J. Dixon, passed away at Ellensburg, Washington, September 11. He was 80 years old.

For many years Hans J. Dixon was active in the civic and political life of Montana in whose legislature he served for some time as a state senator.

After his retirement from ranching, he built himself a small house in Ellensburg, Washington, where he worshipped in a local Lutheran church and where he followed with keen interest the affairs of our synod and the work of our Santal Mission.

During his final illness he was attended by one of his nieces, Maria Kjaer of Seattle. His brother, relatives from Seattle and old friends attended the funeral services at Ellensburg.





## OPINION AND COMMENT

**ONE OF THE** most arresting trends taking place in our synod is the tendency for us, little by little, to become more "high church." The terms **tendency** and **trend** are used deliberately, because in any one church the change is not abrupt. Changes of that kind usually are gradual. A church suddenly gets a minister who uses a robe; it was not accustomed to that before. The people like it — it adds dignity, they feel. Thus the first step is taken. Then when other steps are proposed, they do not meet as much resistance as formerly. Someone would like candle-lighters, and this slight ceremony is incorporated into the service. Someone else would like the offering plates received at the altar with prayer, instead of unobtrusively whisked out the back way, and another bit of ritual is added. Thus it goes. Some of our churches now are using altar boys. Some of our ministers are discussing using surplices, (an ecclesiastical invention that unlike all other vestments, is not traceable to garments once worn in common life.) Ministers and congregations ought to investigate steps such as these carefully before undertaking them piecemeal. The Liturgy Committee will be glad to advise on these matters. While each church may conduct its services so as best to fit its own spiritual climate, deviations ought to be undertaken in an orderly, liturgical, historical fashion.

**IN THIS CONNECTION**, we note that a number of our churches are buying new altar appointments. Bequests and other sudden surpluses are sometimes hastily invested in church equipment without due regard for decorum, utility or correctness. One of our churches in the East, for example, has **two** symetrically seven-armed candlesticks on the altar. Walter Lowrie in a new book **Action in the Liturgy** says he prefers gilded bronze or even gilded wood to silver and gold in candlesticks, altar crosses, and ornaments, for two reasons. The first is that excess money ought to be bestowed upon the needy, and the second is that "in our good land, alas, where precious metals cannot be carried through the streets except in armored cars protected by armed men, and where the people are too enlightened to fear the commission of sacrilege, it is not safe to display objects of intrinsic value in our churches." We would welcome the opinions of others on these subjects.

**ONE OF OUR** pastors (and no doubt many others) has acquired a wire recorder which he uses to record permanently special events in his church. He also uses it for self-study, and plays back choir anthems for the choir to hear and criticize. One day his family found him in his study playing back the recording of his sermon the previous Sunday, and fast asleep! This reminds us of the pastor who, after finishing

his message, announced a meeting of the Board to take place following the service. Several strangers stayed over, when the congregation had left, because, they said, "they were as bored as anyone."

**FROM WEST DENMARK** in Wisconsin comes a question as to the fitness of displaying armed forces service flags in our churches. This writer says, "I have noticed (too) that there is even use of the national flag to the exclusion of the Christian flag." He goes on to say that "if one must be consistent logically, then it would seem proper to hang records of other kinds of services rendered by members of the congregation — a star for this, and a star for that." This question deserves discussion. We know of at least one church that still displays with pictures its "Honor Roll" of service men who served in World War I. We appreciate the sentiment involved, but we question seriously its propriety, and also its meaningfulness.

**MANY OF OUR PEOPLE** listen on the radio to the "Lutheran Hour" which last week began its 22nd season of broadcasting. **No other** radio program of any kind whatever is as wide-spread as this one. Over one thousand radio stations in sixty-five countries and territories carry it, in something like fifty-six languages. Its budget is \$1,250,000 per year, which maintains the Mutual Network broadcasts and eighteen branch offices located in strategic areas throughout the world. Its programs are beamed over the Iron and Bamboo Curtains. The striking success of these services is in marked contrast with the fate of many other very worthwhile programs. A broadcast of consistent quality and real merit rarely has a chance when competing with commercial programs of comedy or drama. This "Hour" was raised to reknown by the remarkable personality of Dr. Walter A. Maier. Since Dr. Maier's death two years ago, prominent Lutheran clergymen of the Missouri Synod have been the preachers. We salute the "Lutheran Hour" on another anniversary.

**WE WERE INTERESTED** in an editorial in the bulletin from Central Church in Omaha, as reprinted in the Trinity Church Messenger, Chicago, which said that parents ought to demand of their children that they attend church and Sunday school. The article said that in other sections of life, parents unhesitatingly force children into actions in which they may not so willingly participate — bathing, for example. J. Edgar Hoover, the editorial went on to quote, said "Do you believe this? Shall I force my child to go to Sunday school and to church? Yes! And with no further discussion about the matter!" This is startling. For decades we have heard the idea presented to us that in the religious and spiritual areas of life coercion has no place. Let the children grow up and decide for themselves! Yet when our child is sick, we insist against his will that he takes medicine. The final point the editorial makes is this: Parents must co-ordinate these demands with **their own good example**. "Junior, in our home we will attend Sunday school and church, and that includes you."



## Cedarloo Parsonage Dedicated

**T**HE last Sunday of the summer of 1954 was a beautiful day here in the area of Cedar Falls and Fredsville, Iowa. Though summer was fading away and the early touches of autumn had begun to be in evidence, the previous days had been bright with sunshine and warmth which enabled delegates and visitors to attend and be comfortable in or out of the assembly hall at the District Convention.

Fredsville congregation was host to all the congregations within the Fourth District. Interesting and worthwhile discussions had been going on relative to the Home Mission projects, "Cedarloo" and North Cedar, both sponsored by the district.

Sunday had been looked forward to; it was to be a festive day, with convention folks meeting 15 miles away in the Cedarloo area. Here is the story of the afternoon.

The residents of "Cedarloo" had frequently driven by the large sign stating that a Lutheran church was to be erected upon this site. Time went on and still no sign of construction. We sometimes spoke of the church as "the underground" church; but now we can say that it is emerging and will soon be revealed and serving the neighborhood.

At 2:30 p. m., a caravan of approximately 40-45 motor cars, fully loaded with convention folks, left Fredsville parish and drove to Cedar Falls, where a police escort provided safe travel to the church lots at Pleasant Drive and Willow Lane. In order to view the neighborhood the route of travel was selected where the most complete understanding of the area could be obtained. About 900 dwellings are located here and additional ones are started each week.

Upon arriving at the parsonage the cars were parked on the newly shorn lots; passengers quickly roamed the premises, which as yet are not graded the parsonage was still in the process of construction, but visitors could view with appreciation the various rooms and other arrangements. Many words of greeting and good will were spoken as people walked from room to room.

When Mr. Aksel Holst, President of the St. Paul congregation called the assembly to order they congregated in the living room and adjoining rooms from which all could participate in the program. Mr. Holst welcomed the group and announced the program of dedication. The assembly sang: "Now Thank we all our God," after which, the various speakers followed.

Rev. Holger Nielsen, pastor, Bethlehem Lutheran church, Cedar Falls, Iowa, outlined the synodical emphasis on Home Missions and the reason for developing the "Cedarloo" project; this was the first real Home Mission work sponsored by the synod in many years. Rev. C. A. Stub, president of District IV, welcomed St. Paul congregation to the fellowship of the district and expressed the hope that our efforts in the

**Pastor Alfred Sorensen, Home Missionary in Cedar Heights and North Cedar, Iowa, tells of the work done so far.**

mission may bring about a joyful and fruitful work, worthy of the name in which we worship.

Mr. R. E. Sears, treasurer, District Home Missions Committee, explained the financial aspects of the Mission. He expressed appreciation to synod and district for the fine spirit manifested in the ingathering of funds when Rev. V. S. Jensen had spoken in favor of the objective. Mr. Sears explained that funds contributed (by ingathering and synod) would be used for construction of the chapel. Funds for the erection of the parsonage were borrowed from private sources and are to be paid monthly.

Before the dedication, Mr. Robert Mortensen sang "Bless this house," thus creating the atmosphere for the occasion.

The very inspiring moment of the afternoon was experienced when Rev. V. S. Jensen, Synod Ordainer, prayed and read the words of the Psalmist (98th). With a few words Rev. Jensen explained the sacred words of scripture before reading the dedicatory liturgy. An honorary silence was noted as the aged servant of God spoke his sincere message, and asked the gathering to pray together, "Our Father . . . ." At the conclusion of his blessing all were asked to say as one voice "AMEN." The house was now in the service of God. As we sang, "Blest be the tie that binds," a wonderful feeling of oneness prevailed.

Rev. Holger Strandskov speaking for himself and others suggested that a "house warming" gift be collected and given for the landscaping of the grounds.

The women of St. Paul congregation had prepared a delightful setting, in spite of the unfinished condition in the rooms, and now they served all with coffee and cake; this additive to the afternoon's festive spirit suggested that this would be the procedure to be observed in St. Paul parsonage, goodwill and hospitality.

God had provided us with so many blessings, and this day will be recalled as one in which His love and care, His providence in nature was revealed.

The unfinished task of this congregation is to bring the message of the Christ to this neighborhood. With so many of our synod initiating the work we should continue to progress.

This last Sunday of the summer was not a fading picture, but a looking forward to a harvest that is to come, where His seed is sown, in the name of the Father, the Son and the Holy Spirit.

### A PRAYER

God — I need direction, as I start each day;  
Strengthen my decision to take time to pray.  
Christ — I need awareness of Thy holy will;  
Shape my understanding, secret cravings fill.  
Holy Spirit — find me in my work and play,  
Overrule my nature, guide me through this day.



## District VII Convention October 8-10, 1954

The annual convention of District VII of the A. E. L. C. will be held at Omaha, Nebraska, (22nd St. and Leavenworth) October 8-10, 1954. The congregations of the District are urged to send their full quota of delegates to the convention. Please remember to submit a written report of the year's life and work in the congregation.

The invitation includes all the members of the congregations as well as friends of the churches. All registrations should be sent to Mrs. Melvin Herman, 1117 Park Ave., Omaha, Neb., or to Pastor Marius Krog, 730 So. 50th St., Omaha 6, Neb., before September 20. Please designate who are the delegates. The meeting begins on Friday afternoon, 2:30 o'clock, with discussion of various phases of our church work.

**Folmer Farstrup**, President.  
Central Lutheran Church,  
Omaha, Nebraska.

**Harris A. Jespersen**, President.  
A. E. L. C. District VII  
Marquette, Nebraska.

## District I American Evangelical Lutheran Church in America

District I will hold its annual convention at Immanuel Lutheran Church, Troy, N. Y., Friday, October 8, through Sunday, October 10. Opening service Friday evening. Pastors' meeting Friday afternoon. Congregations are asked to send representatives, and guests are also welcome.

**Viggo M. Hansen**,  
District President.

### INVITATION

Immanuel Lutheran Church of Troy, New York, herewith extends an invitation not only to the pastors and delegates of the congregations of District I but also to any members of these congregations who would like to attend, to be present with us at our annual District convention, to be held this year at Troy, New York, Friday through Sunday, October 8-10.

Will everyone who plans to attend, pastors, delegates and guests, please send in their reservations as soon as possible to Rev. Einar Anderson, 508 Seventh Avenue, Troy, New York.

The convention will open with a service on Friday evening, 8 p. m. In the afternoon, the pastors of the district will meet for a discussion period at 2:30 p. m.

**Warren E. Beck**, Pres.  
**Einar Anderson**, Pastor.

## A Christian Approach

(Continued from Page 8)

So grotesque has this struggle become that utter suicide of the belligerents and a burning hell for the rest of the world is no longer merely the visionary dream of the prophets of doom. Scientists who have worked with the atom, our President, and people in all lands know this prospect for the immediate future looms far greater than the prospect for peace and brotherhood.

Yet our government approaches this explosive situation on the assumption that negotiating from a military arsenal of strength is the only thing Russia understands. We know this is foolish. We know the gamble is great. We know the horrors which will be wrought if the arsenal of strength is let loose. Yet we hope that the Russians will be less foolish than we and that they will not run the risk of a "double dare." This kind of foolishness is infectious. Assuming an arsenal of strength to be our salvation soon becomes the basis for our own understanding. Hence the observation may be made that the threat of overwhelming military strength as a right arm for negotiating is the only thing both Russia and the United States understands — the result a vicious circle of an ongoing armaments race. That race usually culminates in war.

Do we as a nation actually assume the Russians to respond more readily to the ethical wrongness of war than we? Does the United States actually believe the frenzied effort of stockpiling A-bombs to amaze Russia will imbue Russia with a sense of justice and fairness at the conference table? All previous attempts to support this assumption in the history of world politics have sooner or later ended in a holocaust before the conference table was attained. It's like trying to commit the perfect crime. The possibility of success continues to entice but the end result is disillusion and bewilderment because the goal is never achieved.

Negotiation from strength continues to foster a vicious circle of no escape. Albuquerque, New Mexico, Hiroshima, Nagasaki, Eniwetok, Bikini have not deterred Russian frenzied endeavors to gain a numerical advantage of A-bombs. What took the United States seven years to develop, Russia has accomplished in four.

Last March 1 we exploded a Hydrogen Bomb 600 times as devastating as the Hiroshima Bomb. It got out of hand. It went beyond predictions. Japanese fishermen 80 miles beyond the predicted danger area were burned. The fishing industry in Pacific waters is threatened. Will the exploding of another bomb 1400 times as intense help us or the Russians?

(To be continued)

## Is This You ?

I ought to belong to the church because I ought to be better than I am. Henry Ward Beecher said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

I ought to belong to the church because of what I can give to it and do through it, as well as because of what I may get out of it. The church is not a dormitory for sleepers, it is an institution of workers it is not a rest camp, it is a front-line trench.

I ought to belong to the church because of hopes; hope that lives when promises are dead; hope that paves the way for progress; hope that visions peace and social justice; hope for time, and hope for eternity — the grand hope that casts its anchor behind Jesus Christ.

I ought to belong to the church because of memories; memories of things I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

I ought to belong to the church, but not until I am ready to join a going concern; not until I am willing to become an active partner with Jesus Christ.

**The Messenger.**

## District IV WMS Meeting

The WMS of District 4 met Saturday evening, September 18, in the Freds-ville church. Mrs. Richard Jessen opened the meeting and we sang, "Lord I Wish to be Thy Servant." Mrs. Jessen then extended a word of welcome to all present. The secretary's report was read and approved. The representatives from the various congregations gave reports as follows:

The Hampton Ladies' Aid has laid a carpet in their church and they have had two Harvest Festivals.

As we all know the Cedar Falls ladies have spent much time the past year preparing for the national church convention. Their representatives, Mrs. Larson reported that their Ladies' Aid under the circle setup was working very successfully. They have eight circles. Their program this year will include Bible study and they plan to have four luncheons.

The Cedarloo ladies are doing very well for being such a young organization. They plan to study Women of the Bible as part of their program this year. They have sent clothing to the Lutheran Welfare and are making a quilt to give away.

The Waterloo ladies reported that they have furnished their Pastor's study with a mimeograph, an addresso-



graph, and a typewriter. And that they have given about \$250 to benevolent causes the past year, besides sending gifts to a Children's Home and fruit to the Eben-Ezer Home at Christmas time.

At Ringsted the Aid helps the Sunday School by giving them \$25 each quarter. They also have Bible study as part of their program. They have been busy sewing eleven pair of drapes, they have given a mother-daughter tea and several dinners.

The Newell parsonage has been re-decorated and repaired by the ladies of the church. Their Ladies' Aid remembers all the ladies of their church who are past eighty with a birthday gift. They also send gifts and magazines to the State Hospital at Cherokee. Mrs. Max Goldman was their speaker for the guest day this year.

The Des Moines ladies are launching a membership drive. They have set up a one hundred dollar Organ Scholarship Fund so that two young people from the church may obtain help for organ lessons.

During Lent each member gave one cent per person per meal served in their home as a special offering to the Ladies' Aid treasury.

The Fredsville ladies have been busy getting ready for the District meeting. Oak Hill, Exira and Kimballton are other Aids in our District, they had nothing unusual to report.

Mrs. Egede, our national president, complimented the ladies on the fine work they had been doing and encouraged them to remember the Grand View Seminary, which is our special project for this year.

Mrs. Axel Holst was elected District Representative to succeed Mrs. Jessen. It was moved and seconded that the

offering of the evening be given to the Seminary Fund. The business meeting was adjourned and we met for the evening service.

Rev. Stub opened the meeting with a scripture reading after which the Fredsville choir sang two numbers. Professor Axel Kildegaard, Dean of Grand View Seminary, spoke on recruiting pastors after which a discussion followed. The offering of \$93.50 was given to the Grand View Seminary Fund and Rev. Stub closed the meeting with prayer.

Mrs. Edith Rasmussen,  
Secretary Pro Tem.

## OUR CHURCH

**Kimballton, Iowa.** The Anniversary Festival here last week was reported to be a success "in every way." Mr. Niels Bennedsen, who assisted in laying the corner-stone at the dedication service fifty years ago, served in the same capacity as the corner-stone was ceremoniously relaid. Mr. T. G. Jensen and Mr. Jens Andersen, who also helped with the church building half a century ago, were also present on this occasion. Four new Art Glass Windows, gifts for this day, were installed in time for the Festival.

**Chicago, Illinois.** Men of St. Stephen's Church here are redecorating the church interior, and cash donations amounting to about \$100 for paint have been received. The Annual Fall Meeting will be observed October 15 to 17, with the Rev. Enok Mortensen as guest speaker.

**Withee, Wisconsin.** A new office for the pastor has been completed on the second floor of the recently erected addition on the Parish Hall, with an extension phone connected to the one in the parsonage.

**Brush, Colorado.** Pastor Calvin Rossman was guest speaker at the Harvest Festival here September 26.

**Askov, Minnesota.** The congregation here sponsored a "Fruit of the Land" sale recently. All kinds of agricultural products, from quarters of beef to canned goods, were donated, and a ham dinner was served to about 400 people, with a profit for the day of about \$800.

**Dagmar, Montana.** New improvements have been made in the church property here, including linoleum in the church narthex, reshingling the roof, new stairs constructed, and new sidewalks laid.

**West Denmark, Wis.** Pastor Thorvald Hansen was guest speaker here Sept. 5. A Harvest Festival was held Sept. 19 with the Rev. David Hancock, of Cloquet, Minnesota, as guest speaker.

## Nysted Folk School

TO WHOM IT MAY CONCERN:

Because there appears to be little interest in or use for the old Folk School property at Nysted, Nebraska, for its original purpose . . .

And, because there seems to be a possibility that the property may come to serve, under proper administration, as a camp site for various types of groups . . .

The present Folk School Board therefore, proposes that the title to the property be transferred to District VII of the American Evangelical Lutheran Church for the consideration of one dollar.

If no objection to this transaction is registered by any stockholder within ninety days, the transaction will be carried out.

Pastor Arnold Knudsen,  
Dannebrog, Nebraska.

## From Ringsted, Iowa

The church has been active during the summer months. There were 43 children enrolled in summer school, taught by Mrs. George Melby, assisted by four ladies of the congregation.

The Sunday School children brought Birthday gifts for Kris Riber one Sunday in August. Slides from India, "Little Kris Speaks" were shown and were also shown to both Ladies' Aids.

An outdoor worship and picnic was held at Tuttle Lake in June. Ringsted also was host to the District Young People's convention and camp late in August; fifty persons took part. Also, four young people of the Sunday School took part in the Junior Camp at Grand View.

Five delegates attended the Cedar Falls convention, together with the pastor and eleven others. In August, former pastor, Paul Wikman, lectured on the WC of C Meeting in Evanston. In September Bishop Skat Hoffmeyer preached, and members from the local Presbyterian congregation were invited.

A new signboard has been emplaced, made and donated by Mr. and Mrs. Arne Sorensen. Meanwhile, the YPS members have laid plastic tile blocks on the floor and steps of the Parish Hall, (with shuffle board courts.) They also painted the interior of the Hall. The Ladies' Aids are hanging new drapes at the front of the Hall, and at the windows.

Mrs. Anna Hoiien, a faithful member of this congregation for many years, passed away in August at the age of 83, after a long hospitalization resulting from a broken hip.

Mrs. Berth Jensen.

## Gifts to Tyler Old People's Home

By Friends:

In memory of Mary Johnson -- \$ 6.00

In memory of Erling Jensen ---- 44.00

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, Minnesota.

October 5, 1954

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

Name \_\_\_\_\_

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

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

JENSEN, JENS M.  
TYLER, MINN.