

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Photo courtesy Pasadena Star-News.

Thanksgiving Grace

FATHER, we thank Thee at dawn of the day,
For countless blessings sent on our way:

Thanks for the church and home-life so sweet
And for the faithful friends that we meet;

Thanks for our work, but also for play,
And for the peace at the close of the day;

Thanks for the beauty our eyes can behold
And for the love that never grows old;

Thanks for our freedom so costly to gain
And for Thy truth which will ever remain;

Thanks for the victory; thanks for the strife,
And for our hope of Eternal Life.

Mrs. C. C. Nielsen, Omaha, Nebraska.

A Thanksgiving Meditation

Thanks Be to God!

by

F. Eppling Reinartz

DECEMBER always brings its full quota of demands that Christ be restored to Christmas. Editorials and sermons complain bitterly about the world taking over what belongs in a special way to Christ and Christians. And well they might. When the Feast of the Nativity descends to being merely a feast it is robbery committed on the nation's soul.

But isn't it time for us to look honestly at November's holy day also? While Thanksgiving Day does not celebrate a central fact in the life of Christ, it deals with a cardinal Christian virtue: gratitude. It ought help us defeat the character-spoilers: thanklessness and greed.

The accepted symbols of a holiday show the meanings most commonly associated with it. On that score, Thanksgiving as a truly religious observance comes off third best. A recent examination of a printer's catalogue of symbolic line cuts, and paging through a widely recognized greeting card publisher's Thanksgiving Day offerings made me wonder what ideas a citizen of Ceylon might get from them on the nature and purpose of the day. Here are some samples: football goal posts, the pigskin itself, crossed drum majors' batons, a be-ribboned king-size chrysanthemum, corn shocks and pumpkins, a turkey hen about to get the ax, a turkey cock with his gay tail flag fully unfurled, a border of tall broad-buckled Pilgrim hats and neat little linen Pilgrim maiden bonnets, a sun sinking behind a field of silhouetted grain shocks, a conventionalized roast turkey, the good ship "Mayflower," a cornucopia. The closest approach to a spiritual reference, but one which would require at least elementary knowledge of Colonial American history was a grim Pilgrim Father, his blunderbuss on his shoulder striding resolutely forward. He could have been out on a wild turkey shoot. Of course a few would know that the good man was living dangerously on his way to a solemn service of worship.

This festival, as every American schoolboy knows, but tends soon to forget, commemorates the deliverance of certain devout Pilgrims from the grave threat of starvation, disease and massacres. Commemorations of rescue from tragedy tend to preserve their sober meaning at least for the generation of those who were delivered. But a nation whose problem is bulging rather than empty granaries, whose citizens are rarely beyond a swift ambulance haul to a completely equipped hospital, staffed by specialists in most every ill to which our human flesh is heir, and who seem to have no more important threat to their security than the high school football team at the other end of the county, find it difficult to identify themselves with the bleak blessings in the presence of which our 17th century forebears gave thanks.

But wouldn't most of us on reflection have to agree that such a view of our life is shallow? One serious modification in the balances which a merciful Provi-

About the Author

For the past seven years, Dr. F. E. Reinartz has been Secretary of the largest Lutheran body in the U. S.—the United Lutheran Church. He was born in East Liverpool, Ohio, in 1901, and graduated from Gettysburg in 1924, a Phi Beta Kappa student and captain of the track team. (He is composer of the College Alma Mater song.) Graduate work includes studies at Harvard and at Lutheran Seminary in Philadelphia. He was ordained in 1929, and taught in Philadelphia Seminary until taking over his father's parish in East Liverpool. He and his father jointly have served that congregation 52 years. In 1945, Dr. Reinartz was called to Holy Trinity Lutheran Church to succeed the widely known Dr. Paul E. Scherer. He and his wife, the former Isabella Lang Martin, have three children, and live now in New Rochelle, N. Y.



Our Synod is currently deliberating the possibility of merging into the ULCA. In the last issue of TIDINGS we published the story of the re-election of Dr. F. C. Fry to the presidency of the ULCA and printed his picture.

With this issue our readers will become further acquainted with the men who are in leadership positions in that great body. In the next issue a series of articles will begin dealing comprehensively and in detail with the conditions, ramifications and possibilities of the merger which comes up for discussion at the next Annual Convention.

—The Editor.

dence has established in nature, one invasion by a highly communicable disease germ, or, what now seems more possible than either of the already mentioned threats, one release of the fury of modern atomic massacres, and **our plight could be as desperate as that of the Plymouth Colony in its first winter.** Beyond all these, floods in their crushing power and insistently destructive penetrations, fire in its wild fury and orange-red lust for consumption, wind throwing its weight about in wanton ways, killing frost, searing droughts, insect plagues are never too far from any one of us. Add to these the capacity of selfish and ignorant men to mismanage and to crush the little material securities we build about ourselves, and the Christian believer is obliged to confess that a poet of an ancient day was right when he concluded:

"It is of the **Lord's** mercies that we are not consumed; because **His** compassions fail not."

That gets us to the heart of this meditation. How much, Thou preventing God, how much we owe to the protections **Thou** hast round us set! Our serious need is to get up to **God** with our thanksgivings. The

weight of worldliness which hangs about us tends to confine our gratitude to persons, institutions, and vaguely to nature. If, in the words of the children's poem of thanks we get as far back of the loaf as the wind, the shower, and the sun, we think we have done all right. But it is for thankfulness that runs straight from the loaf to the Father's will that we plead here. Why can't we for once put great meaning into the classic expressions of our givings of thanks. For example:

"Lord, Thou hast been favorable unto thy land."

"O come let us sing unto the Lord . . . let us come before His presence with thanksgiving . . ."

"Not unto us, O Lord, not unto us but unto Thy name give glory: for Thy mercy and for Thy truth's sake."

"I love the Lord: because He hath heard my voice and my supplications."

"O praise the Lord all ye nations, praise Him all ye people."

"Our help is in the name of the Lord: Who made heaven and earth."

"O give thanks unto the Lord, for He is good, and His mercy endureth forever."

It is time to hear more keenly the message in the texts of the universally beloved hymns of thanksgiving. They are satisfied with nothing less than the loving acknowledgement of the true and ultimate Source of all good. Having an arrow's swiftness, and a shaft of light's directness they seek to bear their praise straight to the heart of God. Hear them:

"Now thank we all our God."

"Praise to the Lord, the Almighty, the King of Creation, O my soul, praise Him . . ."

"O worship the King, all glorious above, And gratefully sing His wonderful love."

"Give to our God immortal praise, . . . Repeat His mercies in your song."

The temptation to short circuit our thanksgivings, to waste them on "lucky breaks," "good seasons," "steer that paid off," a thoughtless "thank goodness," or to make one's own talents or unearned sharing in the good fortune of others the sum and total of gratitude, is as ancient as the Old Testament book, Deuteronomy. From man's earliest life with God it has been necessary to warn him:

"Beware that thou forget not the Lord, thy God . . . lest when thou hast eaten and art full, . . . thine heart be lifted up and thou forget the Lord thy God . . . and thou say in thine heart, my power, and the might of mine hand hath gotten me this wealth."

"But thou shalt remember (to think) the Lord thy God . . ."

Focusing the American feast on anything less than God Himself has certainly not been the fault of our nation's chief executives. One wonders if there is any expression of the presidency which has been as constantly and consistently in harmony with our holiest life as are the annual Thanksgiving Day proclamations which issue from the White House. To read those documents is to get a quick review of the last 80 years of our history. Many of them list in detail the timely and special reasons for which citizens

ought be grateful. Abraham Lincoln, who revived the celebration of the Day, pitched his proclamation in the key in which his successors have sung. Without exception they cry out: "Thanks be to God!" Some excerpts:

Lincoln: ". . . I do therefore invite my fellow-citizens in every part of the United States . . . those at sea . . . those sojourning in foreign lands to observe the last Thursday in November next as a day of thanksgiving and praise to our beneficent Father who dwelleth in the heavens. . ."

Cleveland: ". . . let our people assemble in their accustomed places of worship and with prayer and songs of praise give thanks to our heavenly Father for all that He hath done for us, while we humbly implore the forgiveness of our sins and a continuance of His mercy."

McKinley: "In remembrance of God's goodness to us during the past year, which has been so abundant, 'Let us offer our thanksgiving and pay our vows unto the Most High' . . ."

Roosevelt: "We live in an easier time and more plentiful times than our forefathers, the men who with rugged strength faced the rugged days; and yet the dangers to national life are quite as great now as at any previous time in our history. It is fitting that we should . . . set apart a day for praise and thanksgiving to the Giver of Good. . ."

Wilson: "In a spirit of devotion and stewardship we should give thanks in our hearts, and dedicate ourselves to the service of God's merciful and loving purposes."

Roosevelt: ". . . to set aside in the autumn of each year a day on which to give thanks to Almighty God for the blessings of life is a wise and reverent custom. . . It is fitting that we should again observe this custom. . ."

Eisenhower: "On that day let all of us . . . bow before God in contrition for our sins, in supplication for wisdom. . . and in gratitude for the manifold blessings He has bestowed upon us and upon our fellowmen."

The Faith Monument at Plymouth, Massachusetts, makes such a proclamation in stone. The heroic figure, Faith, holds the Bible in her left hand and points her right hand Godward. In that posture, facing the wide waters of the Atlantic, she seems to say imperiously: "In obedience to this Word of Truth, thrust your thanksgivings upward to God!"

In the Thanksgiving season of this bountiful Year of Grace why not introduce a new symbol for the Day, a symbol that keeps the central meaning in the feast: Albrecht Durer's "Praying Hands." They call out: "Let 'men pray everywhere, lifting up holy hands' in praise and thanksgiving to our Heavenly Father for His never-failing goodness and mercy." Surely the Day gives us its finest blessing when we echo the prayer of Christ: **Father I thank Thee.**"

If you would avoid suspicion, do not tie your shoestrings in a melon patch. — Chinese Proverb.

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Immorality on Wheels

Editor's Note: This unusual appeal was written by the Rev. Robert F. Royster, rector of St. Paul's Episcopal Church, La Porte, Indiana, who was a traffic and safety engineer before taking up theological studies. It was sent in by the President's Action Committee for Traffic Safety.

Many who are concerned with the carnage on our highways are beginning to see that behind the fundamental causes of traffic accidents lie real moral issues. For too long people have only been concerned with traffic laws, and have been unconcerned with the moral problems which gave rise to those laws.

We do not like to be told we are immoral, and our favorite way of avoiding it is to attempt to take "right-and-wrong-ness" out of the picture. By such specious reasoning we have arrived, as a nation of drivers, at the conclusion that behavior behind the wheel is a legal matter, not a moral one. When careless, reckless, thoughtless, selfish driving begins to be known as sin, we will all be safer.

You see, sin is still a nasty little word. Even though our modern era tried laughing at it, it wouldn't go away; the era just before had tried to reason it out of existence, with like success. Many a person is willing to be a law violator who would resent being publicly recognized as a gross and unrepentant sinner. In spite of our veneer of amorality, most of us thoroughly detest real wickedness. It is time we faced the fact that most traffic accidents are simply the normal consequence of wilful, wicked acts. Acts that are habits of sin, grown used to and committed without a twinge of conscience.

For example, a driver (your normally moral and friendly neighbor) leaves for an appointment in a nearby city too late to be assured of an easy trip and an on-time arrival. After a few minutes of impatience behind another vehicle while oncoming traffic prevented passing, he suddenly decides to pass, well aware that it will be close. **THIS DECISION** is what should concern us, for it is the sin that may produce death, disabling injury, or may impoverish both the sinner and unknown innocents in at least two other vehicles. It is in essence the same sin that drives dictators to their merciless slaughtering: a wilful pursuit of our own ends, without regard for others. The real question is not whether the decision of the driver was legal or not; rather, it is whether the decision was immoral — wickedly, destructively sinful.

The driver who dawdles along at a pace well below the flow of traffic on a main highway is a sinner as well as a menace to life and limb. His sin is selfishness, reckless and often deadly selfishness. The after-cocktails driver is a gambler, with the stakes his neighbor's life. The sleepy driver is an egoist, assuming that he can safely operate a vehicle with practically none of his senses functioning. Whenever human failure is a significant factor in producing an accident (and that means in nearly every one) the failure can be seen as a violation of God's law, not just man's law.

The effects of these driving sins are those always produced by sin. They are outreaching circles of evil

consequences, wavelets receding from the initial act. We are so enmeshed in the effects of these sins that the honestly safe driver is often a helpless victim of this mass immorality. We are caught up in a web of sin on the highways, and heroic measures are called for.

It is not enough to advertise and propagandize against dangerous and illegal driving practices: sin has seldom been noticeably affected this way. The best answer to the problem is to recover our moral sense on the highway. For when we begin to see much modern vehicle operation as moral degradation, we can restore safety to our highways as a by-product of restoring morality in our drivers.

To Join Seminary Faculty

Grand View Seminary will add Pastor N. Leroy Norquist to its staff when it begins the school year of 1955. At present Pastor Norquist is studying at Hartford Seminary in Connecticut, and has been serving our church in Hartford.

A native Oregonian, Pastor Norquist, is of Swedish extraction, all four grandparents having immigrated from Sweden. He served a mission congregation in Portland, Oregon, for three years before going to Hartford. He is an Augustana graduate, and has an STM degree from Hamma Divinity School, Springfield, Ohio, and at present is writing a thesis for the doctor's degree in the New Testament field.

Mr. Norquist has also had teaching experience, including a year of teaching Greek in Hamma and also at Wittenberg College. In Portland, he taught at Lewis & Clark College in 1952 and 1953. Music is an avocation, but his musical background includes service as choir director and organist in a Lutheran church in Moline, Illinois, and the directorship of the Augustana Seminary chorus.

During his pastorate at Portland, his little mission congregation grew in three years to 100 members, and the church completed a new building program.

Pastor Norquist is married to a Minnesota girl, the former Janet Lake of Alexandria; Mrs. Norquist has been high school counselor and teacher in Cloquet, Minnesota. The couple has two children, girls aged two and six months.

The coming of a specialist in the New Testament field is expected to strengthen the Grand View Seminary staff considerably.



One who was there asks:

Will Their Cries Remain Unheard?

Rev. Erich Wildgrube

THERE is a beautiful city in Austria. It is Salzburg. There is a modernized city in Austria. It is Linz on the beautiful blue Danube. There is a much divided city in Austria. It is the teeming city of Vienna.

We have been in all three of these cities a few weeks ago and worked in them for Jesus and for His Church.

When the traveler approaches beautiful Salzburg majestic mountains appear on either side of him, and when he has entered the city beauties surround him in such great numbers, he does not know upon which to let his eyes feast first. He sees snow-capped mountains to the right and beautiful green mountains to the left. In the foreground he sees to his right the old section of ancient Salzburg and the Hohensalzburg castle high upon a hill — all very intriguing; and only a few steps to his side he sees the swift flowing Salza carrying its mountain waters through the city which now numbers some 85,000 inhabitants.

But the traveler need go only a short distance through this picturesque city, his heart singing and happy as he walks along the clean streets, when, suddenly, his eyes fall upon a sight so shocking that he comes to an abrupt standstill, to look with horror upon a most deplorable and heart-rending situation, caused not by God, but by the hatred and greed of men and of the devil.

Men and women and children are thrown together in dingy, dark and dreary huts, without sufficient food, and often without a ray of hope within their hearts of ever seeing better days for themselves and for their children on this side of heaven. This is the frightful and deplorable sight.

Yes, if one could look into the innermost recesses of these people's hearts one would find more in many of them than despondency and hopelessness. One would find many hearts drained of all the faith in God and His Word — all because the devil has had his day in their hours of want and dire need and has emptied their hearts, and because men with the Gospel of Christ within their hearts and in their hands have failed these people by not bringing the Gospel to them.

The people living in these dark and dank and dreary huts are refugees, people who once lived behind the Iron Curtain, people who did not always live as they do now.

Many of them at one time had their own beautiful home, and many once had horses and cows, and enough to eat and enough to wear, a good job, a church, and peace of mind. But they were driven out of the land in which they lived and all their property was taken away from them. And those who were not driven out escaped out of the country in which they lived, because they did not want to embrace communism.

Yes, these are people who left house and home, or had to leave them, and all that they had, because people who don't want Christ nor Christian hated them. Now they live in friendly European countries that can offer them no more than shacks and a dreary

Pastor and Mrs. Wildgrube, of New Orleans, spent six months in Austria visiting refugee camps to interview prospective immigrants under the U. S. Refugee Relief Act. Only those of hard hearts and arctic temperaments will remain untouched by this poignant description of what they saw as they prepared the "dossiers" for the Lutheran Refugee Service.

existence. Here they are now, a people without a country and without a home, often lonely and hungry and on the verge of despair.

They do not know what they should do. They are up against a wall — unless someone comes to their aid. They are often without a job and often without a piece of bread. On cold wintry days there has been no fire in their stoves, because they could not buy fire wood. Children sat freezing and crying. Fathers and mothers ran around frantically trying to find just a little wood. But often they returned home not having found any whatever, or having found some, were not permitted to pick it up, unless they chose to be accused of stealing and of forfeiting the chance of ever seeing better days.

We have seen such camps in Salzburg. We have seen such camps on our way to Linz and on our way to Vienna. We have seen such camps in many places in cities and on farms in Austria. Such camps are throughout Europe. One can spot them from the road, often a great distance away. They all look alike. They are a mass of dirty dark huts having once been painted with tar and now are standing weatherbeaten, sometimes among tall grass, and surrounded by a wire fence and more grass.

In one room, built of rough lumber, hardly big enough for three, lived seven people. Though it was supper time, there had been no sign of the people having eaten, nor anything being prepared. Poverty was seen every where one looked. The people's clothes were old and worn and everything in the house was old.

We stepped into another room. A man who had just come home from a hard day's work sat at the table. His wife was giving to him such things as she had — a little lettuce and a few boiled dry potatoes. There was no more. No bread, no meat, no tea or coffee, only a little lettuce and a few dry potatoes.

The man told us, he was very tired from the day's work. He did not have to tell us that he was also hungry. He was thankful that he has had a day's work. There were many who had had no work, and many a day he had had no work either, yet he had to provide food for his family. He had earned a dollar that day, and he was glad.

When we asked him, why he longed to go to America, he told us humbly: "Not so much for the sake of us older folks. We are almost ready to die. But for the sake of our growing children, that they may see a brighter future. There is no future for us nor for them; not so long as we remain in these camps."

We saw old men talking. They looked forlorn. One old man just stood there stooped over and with folded hands in front of him. He looked very dejected, and his entire expression seemed to spell out the sight:

LWA Receipts Only 65 Per Cent of Goal in Ten Months

Church Body	Goal	Cash Received	% Goal 10-31-54	% Goal 10-31-53
United Lutheran Church	\$1,225,106.00	\$880,519.63	71.87	77.7
Evangelical Lutheran Church	528,868.00	252,144.12	47.67	61.3
American Lutheran Church	453,709.00	275,116.60	60.63	66.5
Augustana Lutheran Church	294,354.00	225,621.35	76.64	96.5
Lutheran Free Church	37,470.00	21,400.00	57.11	72.7
United Evangelical Lutheran Church	28,012.00	20,000.00	71.39	55.4
Suomi Synod	19,557.00	7,836.64	40.07	54.4
American Evangelical Lutheran Church	12,924.00	7,374.04	57.05	54.2
Undesignated		9,506.06		
	<hr/> \$2,600,000.00	<hr/> \$1,699,518.44	<hr/> 65.36	<hr/> 74.9

New York—(NLC)—With only two months to go until the end of the year, almost one-third of the year's Lutheran World Action goal of \$2,600,000 must be raised, it was announced here by the Rev. Rollin G. Shaffer, promotion secretary of LWA.

Cash receipts for Lutheran World Action through October 31, reported from the eight church bodies participating in the appeal, amounted to \$1,699,518 or 65.36 per cent of the goal for the year, he said.

This was considerably less than in 1953 when 74.9 per cent of the total for the year had been received, Mr. Shaffer explained. He added that the budget needs in 1954 exceed the goal by about \$340,000 and the cooperating church bodies are urged to raise at least ten per cent more than the announced goal.

Last year, when the church bodies raised a total of \$2,791,000, the goal was exceeded by seven per cent.

The bulk of current needs abroad center on assistance to refugees, including physical aid and spiritual care as well as efforts to aid them to emigrate; aid

to churches carrying the refugee burden, particularly in Germany and Austria; and aid to minority churches and diaspora groups. Included in the 1954 LWA goal are also sums for a Lutheran resettlement program in the United States.

Of the 1954 goal, \$865,000 has been earmarked for support of refugees and other needy people in war-ravaged countries and behind the Iron Curtain, where they can be reached, as in East Germany, Mr. Shaffer said.

Also, according to the 1954 program, \$290,000 of the LWA goal will be spent for spiritual services to men and women in the armed forces, and \$650,000 has been allocated for the support of younger churches and missions cut off from their supporting societies in Europe.

In addition, LWA money has been earmarked for cooperation with other Protestant denominations, to support the American Bible Society, for Lutheran ministry to European immigrants in Latin America and for a number of other projects, Mr. Shaffer said.

"Lord, I am waiting for you to take me. There is nothing here for me anymore. I'm just a burden."

Old women sat or stood staring out of their doors; some with tears in their eyes. Every one of them unhappy. Even the children were not happy. They just stood, wondering what they could do, or where they could go. There was nothing they could do, and there was no place they could go.

There are fifteen million, or more refugees in all Europe. Of these about four million live in camps. The rest have found a little nook on a farm or in some house provided for them by a factory owner. This house may be a warehouse or some other old building.

Looking over this mass of humanity — fifteen million and more — and they are all creatures with feelings just like we are — perhaps just a little more sensitive and morose than we are, because of the hardships they have endured, and are still enduring — one's heart bleeds, and one, at first may find himself against a wall, too; against a wall which may seem unsurmountable. One hears the cry of the refugee, and one may feel, there is nothing we can do but weep and pray. But is that really all we can do? Must the cries of so many millions of refugees remain unheard?

We can do more than weep and pray. We can

help. God has given us a chance to help many a needy refugee out of his plight.

Our country — thank God that we have such a good country — is permitting 209,000 of these unfortunate people to come to America, to make their home here. But every refugee who will be permitted to come into our country must have a sponsor. That is, some one who will not permit the refugee to become a public charge until the refugee is able to take care of himself and his family. Someone who will give the refugee work, a salary, and a place for him to live with his family, if he has one. That's where we come in.

Perhaps you have a business, or perhaps you have a farm. Perhaps you could give work to a refugee; perhaps you could be a sponsor. Or, if you cannot do that, perhaps you can do what we are trying to do — talk to our friends and to church groups, and interest them in sponsoring a refugee family. The joy that will come from this Christian helpfulness will be worth our efforts over and over. You can read it in Matthew 25, 40: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There are more than fifteen million refugees. Of these are some five million Lutheran refugees. Will their cries remain unheard?

Report from District I Convention

The opening meeting of the Annual District Convention was held Friday evening, October 8, 1954, at eight o'clock. The district president, Rev. Viggo Hansen, led the convention in the Opening Service. The host for the Convention was our congregation, Immanuel Church, Troy, New York. Rev. Einar Andersen was the host pastor. We were well received and cared for with food for thought and body through the three days of the Convention.

We had the opportunity to hear Rev. Alfred Jensen speak on "Our Synod's Position." This position, it was pointed out, is stated in our Synod's Constitution. What I received through this presentation was that, in the interpretation of this statement of position, the intellectual honesty and spiritual conscience of the individual is deeply involved. I also felt the implication of the words of Jesus: "Judge not that you be not judged."

Rev. Axel Kildegaard, Dean of Grand View Seminary, spoke on a topic very close to his heart and to the hearts of many of us—"Our Seminary." It was an informative speech as well as inspirational. Professor Kildegaard very strongly pointed out that ministers are not made either at the College or the Seminary. In these institutions of learning they might grow to maturity in regard to their call to the ministry, but the seed of that call is planted in their conscience through and in the spiritual life of a congregation.

Rev. Brink Jensen from the Seamen's Mission in New York, spoke of his work among the sailors; of their need for spiritual food and of how the church "must needs" follow them, as Jesus once felt He "must needs" go through the land of Samaria where at a well He pointed out to his disciples "how the fields are already white for harvest."

During the business session our attention was called to one of the major decisions made at our Synod Convention — continuing our Seminary at Des Moines, Iowa, and our obligations, as congregations, connected therewith.

The report from the Seamen's Mission showed that a great deal of service was rendered to congregations, organizations and individuals not directly under the work of a Seaman's Pastor.

The findings committee on the district president's report selected five points for discussion: (1) The long absence of pastors in Hartford and Brooklyn. (2) The canceling of the District Workshop. (3) The decision of St. Ansgar, Portland, Maine, to join the Augustana Synod. (4) Lutheran World Action. (5) The resignation of Captain Bagger as district representative on the Seaman's Mission Board. The nature of these points was such that no "voting action" could be taken. They were good points of information and the discussion was not without learning.

The responsibility of bringing one or two speakers to the District during the year was placed in the hands of the district president. A camp committee is to be appointed to help the young people establish a

camp in our district. According to comments heard, the Women's Mission Society had a very good meeting of their own Saturday evening. A report from this meeting may be found on the Women's Page of L. T.

Rev. Viggo Hansen and Rev. Alfred Jensen served at the Danish Communion Service; Rev. Einar Andersen and Rev. Carlo Petersen served at the English Communion Service. Both Services were held Sunday morning.

This yearly fellowship of our Eastern congregations ended Sunday afternoon, and we hope it will bear much fruit in each congregation during the year.

Pastor Carlo Petersen.
Convention Secretary.

Just Suppose

Just suppose the Lord would begin tomorrow to make people as sick as they claim to be on Sunday.

Just suppose the Lord should take away the child whom the parents use as an excuse for staying away from church.

Just suppose the Lord should make people as poor as they claim to be when asked to help finance His program.

Just suppose the Lord should have everyone stoned to death for covetousness as was Achan.

Just suppose the Lord should let some parents look into the future and see what their example and lax control did for their children.

Just suppose — and then, by the help of the Lord, go forth and live and serve as if eternity was soon coming.

—Selected.

Vesper Time

The vesper song of one lone thrush is heard.
Night's signature is written on the hills,
And everything is silent but the bird
In yonder copse. A sweet contentment fills
My heart with peace and God seems very near. . .
So close that I feel sure that He can hear
The humble prayer I breathe to Him tonight,
Before the moon and stars have given light!

Thelma Allinder.

That we should do unto others as we would have them do unto us — that we should respect the rights of others as scrupulously as we would have our rights respected — is not a mere counsel of perfection to individuals — but it is the law to which we must conform social institutions and national policy, if we would secure the blessings and abundance of peace.

—Henry George.

Paging Youth

Editor: Thorvald Hansen, Cozad, Nebraska

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

Report on the National Convention and Workshop of the AELYF

The National Convention and Workshop of the American Evangelical Lutheran Youth Fellowship opened on Friday afternoon, November fifth. After opening devotions, Rev. Harry Andersen talked to us about the obligations that we have to meet as Christians. He said that there was an oughtness in religion which we must yield to. At the close of the devotions, we were welcomed by Imants Kalnins, president of the Des Moines LYF. Rev. Clayton Nielsen then introduced each of the societies. Many groups were well-represented, and the enrollment for the week-end was about 125. In order to acquaint those present with the structure of AELYF and the duties of the leaders, Pastor Nielsen explained this by use of a diagram. Then, everyone present was assigned to one of nine groups in order that three questions, pertinent to the convention, might be discussed. These questions were concerned with: whether or not Paging Youth is a good means of receiving information and inspiration; whether or not the representation of young people on the national board was satisfactory; and whether or not the program quarterly, issued to all societies, was good. A reporter from each group gave us decisions which had been reached in his group. The general concensus was that Paging Youth was not too widely read. Some said that the articles were not very interesting, while most agreed that more contributions should be made by the various societies. It was generally agreed that the representation on the National Board of young people should be in the majority, although some felt that it should be left as it is. This question is important because of Rev. Clayton Nielsen's resignation as president. Only a few societies reportedly used the program quarterly. The pros and cons ranged from saying that the material was too hard, to that it was too easy. We decided that the societies could make use of other available materials according to their wish, but we thought that if they didn't use the quarterly, they probably wouldn't bother to use another.

Following this discussion the meeting was adjourned until after supper.

I might mention that Grand View College was our host, and we are grateful to all concerned who gave up their rooms to us. We also appreciate the good meals which were served to us.

After supper (7:30) we gathered in the dining hall of the college. Ellen Thomsen Lee spoke to us about recreation. She said that recreation could be interpreted two ways, re-creation or wreckreation. Re-

creation, a necessary element for a happier and more abundant life, must contain respect for ourselves and others or it becomes wreckreation. Following this discussion we met in the college gym for games and folk-dancing. We ended our day with a prayer in the gym hall.

Bright and early the next morning (8:00 to be exact) we again met in the college chapel. Donald Holm, a pre-seminary student, gave us a thought for the day. He said that we should find the key to resentment, and let forgiveness into our hearts.

Pastor Nielsen opened the morning meeting by asking Ardythe Hansen, national secretary, for report from the General Conference of UCYM which she attended. Ardythe told us about the structure of UCYM and of some of its aims. She named some

of the things which we can do to become better acquainted with this organization. Ruth Jacobsen added information about written materials concerning UCYM, and how UCYM is nationally affiliated with the World Council of Churches.

A discussion of the Friends of Youth committees was brought up. Various societies told whether or not they had a committee, who this committee was, and what they did. The feeling was that the members of the committees should



Lavern Larkowski

be interested in youth, and chosen by the youth.

The reports from the various publications came next. Rev. Howard Christensen informed that a new edition of World of Song is in the making. A goal has been set for October 1, 1955.

A report from the editor of Paging Youth, Rev. Thorvald Hansen was read. His job will be taken over soon by Ted Thuesen, a pre-seminary student.

Lavern Larkowski, also a pre-seminary student, told us about his experiences as steward at the meeting of the World Council of Churches this summer. He spoke of seeing many different nationalities and of hearing different view points.

Mrs. Paul Nussle, the new business manager of Yule, asked us to get our orders in immediately. She told us about this year's issue.

The prospect of the AELYF sponsoring a meeting of the All-Lutheran Leaders Council was introduced, but no immediate action was taken. There was a short report given on the visual aids library in Omaha. The films seem to be in popular use.

(Continued on Page 14)

Our Women's Work

Editor

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

By Way of Our Thumbs

"I Love to Go Awandering" might well have been our theme song on our visit to Europe this summer, although "We ain't got a barrel of money" may have been more appropriate. The combination of the two are what really made Margaret Larsen and I enjoy our trip. It was fun to wander around and see what we wanted. To eat the cheapest, sleep the cheapest, and even travel the cheapest, which was by way of our thumbs, made our summer even more enjoyable. We both felt a planned tour was out of question because we both hate to know we have to be certain places at certain times on a trip. So we half-planned it ourselves with a very tentative schedule of places to see. Then when we arrived in London, we threw even that away.

Everyone has heard at least a dozen people tell about Big Ben, Stratford on Avon, The Eiffel Tower, the lovely Swiss Alps, the Rhine River boats, and all the other awe-inspiring and wonderful sights there are to see in Europe, so I won't tell about those things except to say that everything good you hear is true plus about a thousand other things. You have to see it yourself in order to really appreciate hearing someone tell about it.

What I learned about **people** this summer is the thing I value most. Believe me, we saw how spoiled and lazy we are here at home. Of course, there's no place like America, and the more we traveled the more we realized how lucky we are to live in this country. I always took for granted things like hot running water, washing machines, refrigerators, and other modern conveniences until this summer. Very few people have these conveniences in any country that we saw. In London we talked to one lady who said, "Is it **Really** true that every average American home has a 'fridge'?" From the time we left Paris on June 27 until we got to Innsbruck, Austria, three weeks later, neither Margaret nor I had a bath or washed our hair. You can imagine our joy when we discovered the hot shower at the hostel in Innsbruck. On the little island of Samsø, Denmark, I talked to one lady who was preparing for her monthly wash since it was her turn to use the washing machine the next day. All these things plus many more have made me truly appreciate our modern and high standards of living and not to take it for granted. Generally speaking, I would say the people over there work harder and complain less than the average American. This I wish we could import.

Until we got to Denmark, we usually spent our nights in Youth Hostels. The Youth Hostel organization is an organization set up to help students and young people who are interested in traveling for the sake of learning, and who are willing to give up luxuries to do so. These hostels are nearly always clean and nice although they are usually dormitories and very basic. Meals may be had here also. The cost, providing

you have a membership card, is never more than 25c a night and most places is even less. At the hostels we met and became friends with people from all over the world — Africa, South America, Canada, New Zealand, and all the European countries. If we had nothing planned for an evening, perhaps a group of us sat in a circle on the floor and learned a song from each of the countries represented. In Spietz, Switzerland, we did this for three hours one night, everyone laughing at everyone else's pronunciations. It's a wonderful way to learn that no matter where you go or what nationality or color people are, you can enjoy being with people and doing the same things. What we all need is faith in each other and lots of friendliness.

It was at these Youth Hostels, too, that we learned most about other systems of government, feelings towards Communism, Democracy, America, War and that kind of thing. The young people of Europe may be a little jealous of America, but it is like a magic word to them and sets up a mental picture of prosperity and happiness. Most of them respect and are grateful for the help our country gives them but they don't like the "dollar greenness" of some American tourists who try to flaunt their importance by throwing money around like they would birdseed. Security means a lot to everyone, but I believe most of the people we met agree that it isn't the most important thing in life. The word "American" is just a dollar sign in some places in Europe.

We met very few people that had any sympathy or love for Russia or the Communist Party. They are very much afraid of a possible war and are preparing themselves for it. This, of course, makes them more friendly towards America because they know we, too, are against Communist methods and governments.

Perhaps none of these things is new to you. Probably you keep up on these things in a better way than I. However, I know that last summer in Europe I not only learned many things about Art, History, Music, etc., but I also developed a new interest in the trend of thinking going on in Europe and the impressions that our country is making over there. Now when I see an article on free world trade or the Marshall plan, or Communist meetings, I know it not only means a lot to me and my country, but just as much and probably even more to all my friends I met on our trip. A lot can be gained in understanding other people in other countries and seeing why they think the way they do.

Karma Jorgensen.

Jesus' faith in the spiritual nature, infinite value, permanent continuance, and boundless possibilities of human personality, was His supreme contribution to man's thought. —George William Knox "The Gospel of Jesus."

Report on Tractor Fund

On behalf of the Santal Mission Tractor Fund Committee I wish to thank all those who have donated to this fund.

As we approach the Thanksgiving Holiday Season I am reminded of the many things we have to be thankful for. Certainly from our abundance we can share a few dollars over and above our regular giving for this worthwhile project.

I hope and pray that we can turn over our entire goal of \$6,000.00 to Mr. Dixen by Christmas. Our thermometer is almost one-third of the way to the above figure. Won't you be the one to make it reach the top? We have a current deposit of \$1,622.26.

If you wish to contribute send your gifts to Dr. Harvey H. Wipf, Solvang, California, Treasurer of the Santal Mission Tractor Fund.

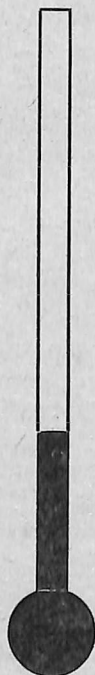
Sincerely,

Harvey H. Wipf, D. D. S.

GOAL \$6,000

Nov. 15

\$1,622.26



Plowing in India is done by hand or with oxen.

News from Brush, Colorado

During the past year we have had two golden wedding anniversaries in our church. The first was that of Mr. and Mrs. L. C. Laugesen on May 29. The Laugesens were married in Ruthton, Minn., by Pastor H. J. Pedersen. They came to Brush in 1914 and have resided here ever since. They have three sons (who were home for the occasion.) A daughter, Helen, passed away several years ago. Mr. Laugesen has been treasurer of District VII for many years.

On October 18 Mr. and Mrs. Otto Christensen had their fiftieth wedding anniversary. They were married in Fredsville, Iowa, by the late Pastor S. D. Rodholm and have lived in Brush since, so are among the real pioneers of our community. They have ten children, only three of whom were able to be present.

In both instances a reception was held in Luther Hall with a program of readings, musical numbers, speeches and reminiscences.

On October 10, we were invited to help Eben-Ezer celebrate their Golden Jubilee. At morning service in the beautiful All Saints Church, Pastor Jersild, (president of U. E. L. C.) preached and was assisted in serving Communion by Pastor I. M. Andersen. In the afternoon, we gathered on the lawn outside the chapel in perfect (Colorado?) sunshiny weather. Pastor Marius Jorgensen spoke of "The Eben-Ezer of the Past" and Pastor Holger Strandskov on "Eben-Ezer of the Present and of the Future." Pastor Andersen had closing devotions. Before and between speeches we heard members of the Brush High School Band, which added greatly to the air of festivity. Orvin Gallen, local baker, sang "The Stranger From Galilee."

Our parsonage was painted this summer which, together with the complete remodeling and redecorating of the kitchen done last summer, makes the church property quite attractive. A couple of years ago natural gas heat was installed in the church, parsonage and Luther Hall.

Greetings from

Mrs. Richard Christensen.

Transforming Prayer

Never say any of your idle words to Almighty God. Say your idle words to your equals. Say them to your sovereigns. But never, as you shall answer for it, never, all your days, to God. Set the Lord always before you. Direct your prayer to Him, and look up. Better be somewhat too bold and somewhat unseemly than altogether to neglect and forget Almighty God. Better say that so bold saying, "I will not let thee go," than pray with such laziness and sleepiness and stupidity as we now pray. Look for God, and look at God, till you can honestly say to Him, with Dr. Newman, a great genius and a great saint, that there are now, to you, two and two only, supreme and luminously self-evident beings in the whole universe, yourself and your Creator. And when once you begin to pray in that way, you will know it. Every prayer of yours like that will ever after leave its lasting mark on you. You will not long remain the same man.

THE TREASURY OF ALEXANDER WHYTE (Fleming H. Revell Company).

Report of District II Convention

GRAYLING, MICHIGAN

September 17-19

The beautiful fall-colored foliage made the drive through the Michigan woods to Grayling, the northernmost congregation of the Michigan District, a most enjoyable one, one that must attune the hearts and minds to the fellowship and work which lay before them as they met about the work of the church. The theme which had been selected for meditation during the convention was, "Deepening Spiritual Life."

Rev. Harry Andersen spoke at the Friday evening service on this topic as it pertains to the life of the individual. A large group had already arrived, so a good attendance was present to hear this inspiring message.

By Saturday morning more had come. At this time Rev. James Lund spoke on the topic "Deepening the Spiritual Life in the Home." This meeting and the business meeting which followed were held in the newly decorated Danebod hall. About 70 visitors were in attendance, 48 of whom were registered as delegates and seven as pastors. We were happy to have Dr. Alfred Jensen, our synod president among us also.

A very full agenda was presented by the district president, but by fine participation of all present the items were all discussed and decisions arrived at in time to allow other things which had been planned.

The most significant of the decisions made were:

1. To continue the circulation of the District Newsletter.
2. To plan a Sunday School Teachers' Institute, November 19-21 at Marlette.
3. To send two delegates from the District, if possible, to the Sunday School Teachers' Institute at Des Moines, November 12-14, pay coach fare for same and ask them to report at the District Institute the following week.
4. To have the District WMS and the District Board of Parish Education jointly plan a "Women's Retreat" in Michigan next spring or early summer.
5. To ask all congregations in the district to make a contribution to the Church Extension Fund.
6. To ask all congregations to make a special study next spring of advantages and disadvantages of affiliation with ULCA by next spring.
7. To levy district dues on the basis of 25 cents per contributing member and to designate September 1 to August 31 as the fiscal year.
8. To instruct the district board to investigate possibilities and requirements of becoming a part of the Michigan Council of Churches and report to the next convention.
9. To divide the Sunday morning offering between the Church Extension Fund and the Santal Mission equally.
10. To hold the District Convention next year at Detroit, Michigan.

The following officers were elected:

Vice-president, Rev. Peter Thomsen, Greenville.

Treasurer, Mr. Elmer Ness, Manistee. Trustee, Mr. Joe Ravn, Marlette. Finance Committee, Mr. Wm. Nielsen, Muskegon. Board of Parish Education, Mrs. Edwin E. Hansen, Muskegon.

At the conclusion of the business session, Rev. Edwin Hansen spoke on the convention theme as it applies to our larger responsibilities outside the local church. His topic was: "The Lutheran Refugee Service Program." He advocated that all congregations set up a special committee to promote this program and help our government enforce the new "Refugee Relief Act" passed by Congress.

Following this all left in a car caravan for the "Hartwick Pines" in the State Park, where an enjoyable hour was spent under the stately trees and in the newly erected chapel.

At 7 p. m. the District WMS held their annual business session. This was followed by an address entitled "Beyond Our Own" and "The Spirit of Home Missions" was delivered by Rev. Emerson Jury, Home Mission Developer U. L. C. A., Benton Harbor, Mich. This message was a real challenge to all.

The Sunday morning worship service was conducted by Rev. John Enselman. Rev. Beryl Knudsen delivered the sermon which was followed by the communion service.

At the closing meeting Sunday afternoon, Dr. Alfred Jensen gave a very inspiring message entitled "Deepening the Spiritual Life Within and Without our Fellowship."

Words of appreciation and farewell were spoken at the close of the session and again here we wish to thank our cordial hosts for their hospitality.

This was a well attended convention with much inspiration gained from the theme: "Deepening Our Spiritual Life."

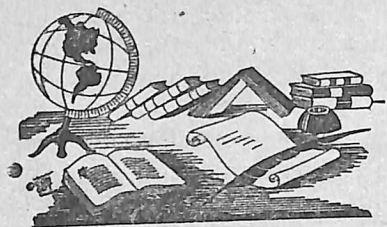
Mrs. Delford Henderson,
Convention Secretary.

Notice to Lutheran 4-H'ers

Special plans are being made for Lutheran 4-H'ers who will be attending the National 4-H Club Congress at the Conrad Hilton Hotel in Chicago from November 28 to December 2, according to an announcement by the Rev. E. W. Mueller, secretary of the Lutheran God-Home-Country Award Committee. Cooperating in arrangements for the Lutheran youth are the Committee and the Lutheran Council of Greater Chicago.

Most 4-H members are expected to arrive on the Friday or Saturday preceding the Congress, and the Lutheran 4-H'ers will have an opportunity to go as a group to a Lutheran Church for Sunday worship services. Club members are asked to visit the Award Committee's special headquarters on Saturday, November 27, to get further information about the worship services. Literature about the God-Home-Country Award will also be distributed there.

Those attending can locate Lutheran headquarters by inquiring at the main convention desk at the Conrad Hilton or by calling Pastor Mueller's office, WA-bash 2-2482.



OPINION AND COMMENT

THE PASTORAL SUPPLY CRISIS swings back and forth like a pendulum. Of course, the crisis always exists for the church that is vacant. At present we have five congregations which have had pastors in the past and which definitely should have pastors now. However, in the spring of 1956, which is only eighteen months or so away, we will very likely ordain five additional young men into the ministry. If death or retirement does not open new gaps elsewhere, within two years we may have the supply situation well in hand. This leads us to a further predicament: what happens if all our churches are filled? It would seem almost a necessity that some vacancies exist or pastors would never move, and would remain in one post until the very last. Other synods solve this problem by creating "artificial vacancies" by opening new mission fields, and maintaining a certain percentage of openings in stable congregations. It is interesting to look through the annual reports from other synods and compare the situation there with ours. Here, for example, is the report from the Lutheran group known as the Suomi Synod. Our friends there have 164 congregations and less than half that many pastors! On the average, each pastor must serve more than two churches! Or here are the Augustana people, with almost one-third as many more congregations than they have pastors. True, many of these small congregations could not keep a pastor busy, all by themselves, (without his almost making a nuisance of himself.) However, there has been a tendency to exaggerate how desperate our own situation actually is. To many, it may be a relief to learn that the pendulum seems now to be swinging the other way again.

THE CHURCH OF Jesus Christ of Latter-day Saints (Mormons) is making progress in the South. Long associated primarily with Salt Lake, the L.D.S. group has congregations spread far and wide. The growth in the states of Mississippi, Georgia and other southern places, has been especially noticed. The group has a rigid taboo on such indulgences as tobacco, liquor, and even coffee and tea. Yet, this past year the growth has been 33 per cent more than the previous year and eight new chapels have just been dedicated in the deep south.

ELSEWHERE IN THIS issue you will find mentioned a series of articles to begin next month in these pages with information about the ULCA. We will be discussing this great church body in detail next August, and our people should acquaint themselves as far as possible with the differences and similarities that exist. When the decision about merger is faced, we must have the facts well in hand. — The story of merger between Lutheran bodies in this country is nothing short of amazing. It is not widely known that once there were 87 Lutheran synods of various kinds in the U. S. Today there are 17, and if the im-

portant merger now being discussed among four of the synods actually takes place, there will soon only be 14. Some of these synods are much smaller than ours, and probably readers of this paper have never heard of them. (For example, the "Lutheran Brethren," the "Negro Missions," the "Finnish Apostolic," etc.) Total Lutheran membership is 6,869,066, with the ULCA and the Missouri groups each having around two million members The articles in the series mentioned above will be published under the auspices of the Church Relations Committee of our Synod, and will be prepared by leaders of our church who are more or less "specialists" in the fields involved.

WE PAUSE NOW IN these comments to pay tribute to two of our youth leaders who have served well in their respective capacities during the past years, and we hope that relieving them of past responsibilities will release their energies for other work elsewhere. Pastor Clayton Nielsen lays down the reins as president of the AELYF (formerly DAYPL) and Pastor Thorvald Hansen will no longer be editor of "Paging Youth" which is usually found on page 8 of TIDINGS. We congratulate their replacements, Lavern Larkowski as AELYF president, and Ted Thuesen as editor of the youth page, on their opportunities in the important field of youth leadership.



Pastor C. Nielsen



Pastor T. Hansen

WE HAVE OFTEN thought about the habit we Americans have of trying to make something look like something else. You seldom, for example, see a cigaret lighter that looks like a cigaret lighter—usually it takes the shape of an animal, a ship, a pistol, or any of a number of other forms. Such innocent deception is one of the marks of modern life. It reached something of a peak the other day when we saw a t. v. set advertised and praised for its style — early American! If one keeps his eyes open, life is made amusing and delightful by incongruities, which one can observe and enjoy without being smug about it. We know of a factory in central New Jersey that manufactures "antiques"! And two weeks ago we heard some farmers discussing the possibility of a city dairy starting a milk route out in the country so that the farmers wouldn't have to drive to town for their milk! A sense for the humorous in life can make most days cheerful in spite of life's seriousness. The little girl's prayer to God, "Make all bad people good, and all good people nice" needs to be heard by many seriously religious folk who forget that cheerfulness should be one of the distinguishing features of the Christian. Jesus' word about false prophets, "You can tell them by their fruit," is no less true with regard to his disciples. Some Christians, it seems, forget that the gospel is "good news" and make it over to look like something gloomy.

The Practical Uses of Death

We do not need so much to explain and to theorize over the facts and mysteries of life as we need to know what to do with them. The greatest question about anything is not "Why is it?" but "What will you do with it?"

And right here is where death commends itself to the highest ideals and sweetest instincts of mankind. Its function is to be the revealer of what is worth while in life. Quite apart from the conventional religious teachings about the hereafter, the fact of the irrevocable separation involved in death, the coming of its dread, silent footsteps into the house, casts certain clear, sharp lights upon all human values.

There is this in the atmosphere of death: Reality at last stands revealed. Whatever be the future beyond the grave, when we stand by the cold silence of one whom we knew in the warmth of love, we can have but one supreme wish — that our dealings with the lost and gone had been more unselfish, more forbearing, more loyal, nobler.

You may have fumed and fretted with your child in the heyday of earthly events, but when you come to fold the stiff fingers for the last time over the little breast you ask yourself how much your worry and fret and petulance were worth.

In this garden of death bloom the rarest flowers of life. Here are humility and gentleness, forgiveness and forbearance, sympathy and goodness, reverence and awe.

Why, if no one ever died, if the human herd lived on and life had its rude way forever unchecked, we should grow hard and merciless and cruel, our vices instead of being but poison flowers would become sturdy upas trees, and all the gentler elements of character would take their flight like frightened fairies from a midday wood.

Death, after all, is not harsh and monstrous. He is the sweetest, loveliest prophet of nobility.

We touch the infinite mystery at two points; birth and death. And it is the little babies and the dying men, that continually link us to those higher qualities of soul which pertain to the better kind of life.

But the greatest lesson of all, which death has for us, is the truth about love. Here where the coffin stands there can be no doubt any more that love is "the greatest thing in the world." Here the last wretched excuse we made ourselves for our impatience and fretfulness disappears ashamed.

Here there is no longer any doubt, that it is better to give than to receive. Here our miserable pride and egotism shrivels and expires like an accursed Mr. Hyde.

And here we see things. Here the greed for wealth and luxury and power stands unmasked in all its salt, leprous reality. In the calcium light of death we know, we know through and through our souls, that love was best. We need no minister to read: "Though I speak with the tongues of men and of angels, and though I have all knowledge, and though I bestow all my goods to feed the poor, and though I give my body to be burned and have not love, it profiteth me nothing."

This then is the practical use of death. It solves no speculative problems, it tells us nothing about the mysteries beyond, but death does show "clear as the

sun, fair as the moon," that honor and truth, virtue and humbleness of mind, loyalty and purity — and love are the things worth while. **Dr. Frank Crane.**

The District Annual Meetings

District VI meeting was about as usual. Of course, there is always a little "local flavor" added in various districts. The meeting here for 1954 was about as usual, however, with a bishop as a special drawing card, and a hindering influence of much rain. "Plowville" only a few miles away drew big crowds on Saturday, and less people attended the meeting at church.

On the other hand, the Sunday afternoon meeting drew a full house to hear Bishop Skat Hoffmeyer, who spoke on the views of Kirkegaard and Grundtvig. I must confess, however, that after this discussion, and after having heard a number of lectures by various pastors and read several selections by pastors on this subject, I still would not care to be called on to explain the difference. To me Grundtvig will always mean a lot more, due largely to his many wonderful hymns.

The business meeting was as usual, as reported by the secretary of the meeting. One trouble was that the reporters did not speak loudly enough to be heard (including some of the pastors, too.) Practically all reports dealt with material improvements. Only one report was given on congregational growth and wonderful cooperation.

A few years ago when I was a delegate I reported on progress of Sunday school as a foundation of growth in the future of the congregation. After the meeting one party said that I was not supposed to end up "with a little sermonette." But a few minutes later I met the President of Grand View College who said that he was pleased by the comments. So opinions vary, as usual.

Would it not be wonderful if more weight could be put on the spiritual growth? It may be a slow growth. As Whittier said, "Slow as the oak's growth, lifting manhood up through broader culture, finer manners, love and reverence to the level of the hills."

Pastors appeal to their members to strive for higher levels spiritually. Our pastor, Walter Brown, persistently appeals to us to seek those "higher levels" in spiritual realms, and some new members have joined. But there must be cooperation. The pastor gives sermons, but we members must lend an ear and be in a receptive mood, that is, prepare the soil, or soul, to receive the message. If we as listeners could speak to our souls as did our good poet, Oliver W. Holmes, in his beautiful poem **The Nautilus**. (The nautilus, like the snail, built larger circles from year to year.) Looking at such growth, Holmes wrote: "Build **thee** more stately mansions, oh **my soul**, as the swift seasons roll." — He did not worry too much about the building process of others, but appealed directly: **Build thee — my soul**. If we all, as members of congregations, would thus assist the pastors in building "mansions for our souls" what a help to the pastors; and congregations would be growing "more stately mansions" for their souls.

Sigurd Pedersen,
Ruthton, Minnesota.

Report on National Convention

(Continued from Page 8)

After a brief break an explanation was given as to where our dollar dues go.

Reports from the districts were next on the agenda. Carla Christensen from Newark represented the East Coast. She explained that the Eastern district had bought a camp site. One of their problems was distance from each other and from the nucleus of active societies in the Midwest. She suggested that each interested person in the Midwest societies write to a pen pal on either coast. In this way they could tell about the activities of their groups while making a new friend. All those who wanted to, signed up with the hope that we young people could be brought closer together. Robert Nussle gave the report from the Lake Michigan District. He told us of various activities and of the new district paper started by St. Stephen's in Chicago. The Iowa District report was given by Halvor Strandskov. He told about the successful camp and get-togethers that the societies had had. The Northern Lights District listed a good camp site among its assets and a newspaper problem as one of its difficulties. The report was given by Arnold Skov, president. A good camp and newsletter were reported by the Great Plains District.

At this point hunger and the clock overtook us.

Our business meeting opened in the afternoon with a roll call of delegates and pastors. The minutes of the secretary and the report of the treasurer were summarized by the chairman, Rev. Clayton Nielsen, and accepted by the convention. He also read the minutes of the national board meeting, and told us about a legal meeting which was held to officially change the name of the organization.

The president's report was read, each recommendation was accepted. Some discussion was given to Operations India. Rigmor Nussle and Ruth Jacobsen told about the difficulties concerning the arrival of Anil Jha, and changes were suggested and accepted. Mrs. Ernest Nielsen gave some of the views of the American Santal Board. Pastor Clayton Nielsen was given generous applause and a rising vote of thanks for his work as president for the past six years. A telegram was sent to Ellen Thomsen Lee, who had left, thanking her for her work as national treasurer. An invitation was extended by St. Stephen's in Chicago concerning the site of next year's convention, but it was decided that the national board would make the final decision. The budget was presented and passed.

Elections were held and Lavern Larkowski (Des Moines), and Agnete Bollesen (Tyler) were elected president and treasurer respectively. After a few announcements, the business meeting of the AELYF was adjourned.

That evening we attended a banquet in the parlors of Luther Memorial Church. The theme was One Fellowship in Christ. The new officers, Anil Jha, and Munshi Tudu spoke to us briefly. The college

students presented a very nice program on their stage afterward.

Sunday morning the Bible study was led by Rev. Harald Petersen, Luck, Wisconsin. Church services were held in Luther Memorial, across the street from the college. Dinner and farewells ended our convention.

I am sure that all of us who attended were further enriched by new friendships and a better knowledge of the AELYF.

Preparing for Christmas

To our kind of world the Christ-child comes like a ray of light in a dark place. The blacker the darkness, the more glorious the brilliance. We sing:

Thou wast born that men might know
Peace in anguish, joy in woe.
Thou, O Christ, didst come to give
Peace on earth that men might live.

The Christmas story remains a pretty tale until in our sin and suffering we need Christ as much as He wants us.

So let us prepare for a joyous celebration of the most important birthday the world has ever known.

First of all, let us prepare to use the Advent season as a time to clear our hearts of the jumbled up sins that make them more like neglected attics than a fitting place to receive Christ. The hatreds, the resentments, the fears that have dug themselves in until we forget that Christ can get rid of them. The selfishness that makes us wonder what we are going to get for Christmas and whether the gifts we give our children will be just as good as those of the neighbors' children.

Then, as we go about our Christmas preparations let us remember for what we are preparing. One woman takes time in the midst of her shopping to find a quiet corner, now and then, where she can stop and think, "I am getting ready for Jesus' birthday. I want my purchases to reflect the joy of his love."

And finally, let us make sure that Jesus is on our list. He tells us that when we help the hungry, the thirsty, the naked, the prisoner, we are helping him.

This is another place where the real joy of Christmas comes in. Let us make sure there are people included in our giving who have no right to expect anything from us. This is a real gift for the Christ-child and one the whole family can treasure always.

by Margreth Irwin, in "The Parents Quarterly."

You are pretty certain of being paid the wages of sin even if your work at the job is rather amateurish.
—Manage Magazine.

Let Brotherly Love Continue!

ANNUAL THANKSGIVING CLOTHING APPEAL



CLOTHES
for the
NAKED!



through
Lutheran World Relief
202 SHAVER AVENUE
PHILLIPSBURG, N. J.

OUR CHURCH

Danevang, Texas. The community here celebrated its 60th Anniversary in connection with Harvest Festival Oct. 28-31. Dr. Otto Højbjerg, professor of sociology at the University of Nebraska spoke three times, on "World Understanding" and "The Importance of the Family" and on "What Luther Means to Me." In the latter talk, he said that we ought "not imitate Luther in some isolated examples but that we imitate Luther in his total pattern and spirit." Toastmaster for the observance of the anniversary was Mr. H. D. Madsen. Several persons were present who came to Danevang in 1894 and helped found the colony.

Cedarloo, Iowa. On Nov. 28 our Home Mission Congregation here will observe its First Anniversary. Pastor Alfred Sorensen writes that the Sunday School has grown from an original 12 to 37, and that he expects to add six more members to the congregation within a few weeks. Attendance at Holy Communion has averaged 22. The pastor expects to move into the parsonage (dedicated Sept. 19th) before the Anniversary date. The new address is 2820 Willow Lane, Cedar Falls, Iowa. The foundation has been laid for the new church building and there is hope that the church will be ready for Easter. Ground Breaking Services and Dedication were held Oct. 17th, with Pastor Holger Nielsen officiating.

Chicago, Illinois. At a meeting held here in St. Stephen's Church Nov. 7, the congregation decided on a vigorous program of "community church work" to make the church more of a community center than it has been in the past. Present was Pastor Robert Heide of Racine who brought the insight of his experience in community church work to the meeting.

Dagmar, Montana. Pastor Vagn Duus, of Alden, Minnesota, will preach in Dagmar, Nov. 28. The congregation is being served temporarily by pastors of the District.

Granly, Mississippi. Pastor Holger Jorgensen of Des Moines will serve this community the week-end of November 21.

Greenville, Michigan. Pastor and Mrs. Peter Thomsen welcomed a new baby girl the first week in October, Kathy Marie.

Des Moines, Iowa. Mr. and Mrs. Harry Jensen (of Grand View College) also have a baby girl, born Nov. 14, and named Karma Sue.

Bridgeport, Conn. The congregation was host to the Sociology Colloquium of Bridgeport University, which visits various centers of sociological interest. The Ladies' Aid served a Danish supper of "Sødsuppe, Medisterpølse, Rød-

kaal, and Rumbudding" at festively decorated tables. About 70 students and a number of the church members filled the hall. Waitresses were in national costume.

Des Moines, Iowa. Dean Axel Kildegaard visited two district conventions in behalf of the Seminary and the so-called "recruitment effort" now being conducted in our Synod. By the miracle of airplane transportation, he could visit the Omaha, Neb., convention and the Troy, N. Y., convention the same week-end.

Askov, Minn. Mr. Hjalmar Petersen, prominent layman of this community and former governor of the state, was elected Railroad and Warehouse Commissioner in the recent election.

Grand View College And Our Youth

The Choice, Dear Reader is Mine

Shall I begin this column with a recital of the events that led our basketball team to a well-earned V-day, or shall I admit from the very beginning that such a thing as D-day did come to plague those of us who didn't do the work we knew we should have done? Let's tell about the unpleasant fact that there were some of us who, because we didn't think it important enough to knuckle down, had to take it the hard way. It is always, I suppose, a rather difficult thing to have to make explanations that sound convincing when Mom and Dad ask us why we fail to do our work as it should be done, or why the assigned paper doesn't get written in time. Altogether too often, we know just exactly where the fault lies, and we had better face that fact right now, and so we resolve to begin to work hard in order to redeem that awful D.

Oh, but the basketball game with Clarinda! That was really something to shout about! We just simply played circles around Clarinda with the final score 92 to 69. The student body was there (North High) in goodly numbers, and the faculty, proportion-wise, even better represented to say nothing of the faculty kids. I always maintain that a good beginning is a great asset. Let's see whether it helps this year.

The last couple of U. K. programs have been big productions, and we have had unusually large audiences because of the fact that GVC has been host to the Youth Fellowship and to the Sunday School Institute participants. The banquet preceding the former was served at Luther Memorial Church. The main speaker was Anil

Jha, who in his humble way, gave us much food for thought. We also had a greeting from Munshi Tudu, a Santal student who is on his way back to India after having studied in the U. S. for three years. The U. K. program for that evening was built around the theme "My Old Kentucky Home," and it was a masterpiece of beauty and entertainment. The loveliest of costumes were worn, and just imagine, if you can, that they were made by Mrs. R. just for the occasion! The amount of work entailed is almost beyond belief, but the effect they had on the beauty of the production defies description. The program concluded with devotions, and the singing of the Lord's Prayer gave a perfect ending. The highlight of the U. K. program the week later was a presentation by two of the "key men" of the faculty, and they are indeed "Masters of the Keys." Three piano duets were played by the Messrs. Sirevaag and Speed, and the response on the part of the audience can best be described by the prolonged applause following the two numbers and the encore. You should hear them sometime.

The Grand View College chapter of the Future Teachers' Association entertained the faculty at an afternoon coffee in the lounge of the girls' dorm, today. We future teachers were the hostesses (oh, yes, we had a host, too) and coffee and pumpkin pie with whipped cream was served. There was also a tray of highly-polished apples for our favorite teachers. Some of us got to thinking that perhaps a beautiful apple presented to our teachers before D-day — but, no we must forget such thoughts. It just **wouldn't** work, would it? All such thoughts aside, though, we were happy to have our faculty as guests.

A peek into the future reveals the Fall Formal on November 20, also a Thanksgiving vacation that begins on Wednesday, November 24 at noon. And a glance into the very, VERY recent past tells us not to forget to mention an event in the Harry Jensen household that sent the proud father scurrying out to the corner drugstore for a big supply of cigars. What? A GIRL, naturally.

So long. Be seeing you soon.

R. F.

The Cover Picture

Our cover shows Eric Hansen, son of Alfred and June Hansen, Pasadena, Calif., with garden products he has grown himself. Eric is grandson of the Peder Bachs of Racine and Pastor and Mrs. Viggo Hansen, of Bridgeport.

Correction

I want to apologize for unwittingly adding ten years to the age of our good Pastor Peter Rasmussen, in my article in the last issue of L. T. It was, of course, a typing error.

Nanna Goodhope.

Acknowledgement of Receipts for the Synod Treasurer

For the month of October, 1954

Toward the Budget:

Congregations:	
Seattle, Wash. -----	\$ 55.00
Salinas, Calif. -----	240.00
Des Moines, Iowa -----	301.61
Watsonville, Calif. -----	74.56
Withee, Wis. -----	600.00
St. Stephen's, Chicago -----	25.00
Askov, Minn. -----	79.38
Juhl, Mich. -----	137.50
Portland, Me. -----	267.12
Bridgeport, Conn. -----	60.00
First Lutheran, Montcalm Co., Mich. -----	100.00
Bronx, N. Y. -----	147.68
Ruthton, Minn. -----	11.00
Alden, Minn. -----	481.73
Troy, N. Y. -----	241.28
Bridgeport, Conn. -----	60.00
Brooklyn, N. Y. -----	59.85
Racine, Wis. -----	489.15
Dalum, Canada -----	266.00
Omaha, Neb. -----	200.00
Menominee, Mich. -----	38.73
Marquette, Neb. -----	1,280.40
Pasadena, Calif. -----	91.38
Less: Congr.: Roscommon, Mich. -----	\$41.00
should have been L. W. A. \$39.00, Annual Reports \$2.00	

Home Mission:

Congregation: First Lutheran, Montcalm Co., Mich. -----	27.00
In memory of Margaret Branz, Willing Workers, Dwight, Ill. -----	3.00
Annual Reports -----	45.50

Kirke og Folk:

Gifts and subscriptions -----	104.50
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Grand View College:

Rev. Walter Brown, Ruthton, Minn. -----	75.00
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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.

November 20, 1954

I am a member of _____

Name -----

City -----

State -----

New Address -----

TYLER, JENS M.

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Congregation: Ruthton, Minn. 32.50

Lutheran Tidings:

Congregation: First Lutheran, Montcalm Co., Mich. -----	2.00
Gifts and subscriptions -----	99.00

Pension Fund:

Congregations:	
Portland, Me. -----	40.00
Cedar Falls, Iowa -----	164.50
First Lutheran, Montcalm, Co., Mich. -----	6.00
Brooklyn, N. Y. -----	5.00

Pastors' Dues:

Rev. Walter Brown -----	15.00
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Chicago Children's Home:

Congregation: Ruthton, Minn. -----	14.10
In memory of Peter Thomsen, Marquette, Neb., Mr. and Mrs. Albert J. Petersen, Dwight, Ill. -----	2.00
In memory of Margaret Branz, Mr. and Mrs. B. E. Eskildsen, Dwight, Ill. -----	2.00
Betania Ladies' Aid, Ringsted, Iowa -----	10.00

President's Travel:

Congregation: Kimballton, Ia. -----	20.00
Previously acknowledged --	31,737.69
Total to date -----	\$37,671.16

Received for Items Outside of Budget:

For Cedarloo Building Fund

Congregations: Fredsville, Ia. -----	1,193.00
Des Moines, Ia. -----	20.00

For Tyler O. P. H. Building Fund

Congregation: Ruthton, Minn. -----	14.10
For American Bible Society	
Congregation: Ruthton, Minn. -----	1.00
On occasion of baptism of infant son of Mr. and Mrs. Harold Miller -----	3.00
and baptism of infant child of Mr. and Mrs. Gordon Hansen—Pastor Heide -----	10.00

For Bishop Skat Hoffmeyer

Congregations: Salinas, Calif. -----	50.00
Los Angeles, Calif. -----	21.90
Omaha, Neb. -----	47.45

Previously Des Moines, Ia., was credited with \$25.00. It was from the Post-Evanston meeting not sponsored by the congregation.

Eben-Ezer Mercy Institute:

In memory of Henry J. Berges, Mrs. Jennie C. Petersen, Ruthton, Minn. -----	1.00
Mrs. Jens Jensen, Racine, Wis. -----	5.00

Congregations:

Seattle, Wash. -----	53.95
Withee, Wis. -----	24.50
Ludington, Mich. -----	25.00
Walters Corner, Wis. -----	4.15
Cozad, Neb. -----	23.00
Perth Amboy, N. J. -----	30.00
Portland, Me. -----	15.00
Ruthton, Minn. -----	28.20
Roscommon, Mich. -----	7.50

Church Extension:

Congregation: Juhl, Mich. -----	20.00
Women's Mission Society -----	236.44

Lutheran World Action and Relief:

Mrs. Jens Jensen, Racine, Wis. -----	5.00
Pastor Heide, Racine, Wis. -----	10.00
Congregations:	

Seattle, Wash. -----	5.00
Salinas, Calif. -----	60.00
Watsonville, Calif. -----	32.00
Withee, Wis. -----	250.00
Juhl, Mich. -----	37.50
Perth Amboy, N. J. -----	122.00
Portland, Me. -----	136.00
Cedar Falls, Iowa -----	197.00
First Lutheran, Montcalm Co., Mich. -----	33.00
Bronx, N. Y. -----	27.00
Ruthton, Minn. -----	5.00
Victory, Mich. -----	55.00
Watsonville, Calif. -----	10.00
Racine, Wis. -----	99.25
Dalum, Canada -----	62.00
Menominee, Mich. -----	9.34
Waterloo, Iowa -----	327.00
Roscommon, Mich. -----	39.00
Previously acknowledged --	6,414.54

Total to date ----- \$7,935.63

American Evangelical Lutheran Church
Charles, Lauritzen, Treas.

Against Atomic Warfare

The following resolution on atomic warfare was officially adopted by the World Council of Churches assembly at Evanston:

"The world is so broken up and divided that international agreement seems remote at the moment. Everywhere fear and mistrust prevail. The very possibility of good-neighborly relations between nations is denied.

"We believe that there are two conditions of crucial importance which must be met if catastrophe is to be avoided;

"1. The prohibition of all weapons of mass destruction; including atomic and hydrogen bombs, with provisions for international inspection and control such as would safeguard the security of all nations, together with the drastic reduction of all other armaments.

"2. The certain assurance that no country will engage in or support aggressive acts in other countries."

The Northwest Danish Old People's Home SEATTLE, WASHINGTON

Wishes to contact Danish couple
(no children) as Manager and
Cook for 40-42 guests.

Wonderful opportunity for right
party.

Nursing experience desirable. If
interested write to:

I. JENSEN
1849 KING STREET
SEATTLE 44, WASHINGTON.