

# Lutheran Tidings

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PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

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## *The Bells of Easter Ring Today*

The bells of Easter ring today  
Across the hill and plain.  
They tell about the risen Lord  
In joyful, sweet refrain.

The bells of Easter bring the word—  
Proclaiming once again  
A message filled with blessed hope,  
That gladdens hearts of men!

Thelma Allinder.



# Eternal Life: Longing and Fulfillment

George A. Buttrick

Blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy hath begotten us anew to a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. — Peter 1:3, 4.

**T**HERE is no doubt about the longing for eternal life. In Japan a young couple kneel at a graveside to pray to their ancestors. In India a thin corpse is carried to the Ganges, for if the ashes are scattered on the sacred stream the man may receive eternal life. In Egypt tombs that were filled with food and clothing that the dead king might need in the next world, have a false door through which the soul or *kar* made its journeyings. In the U.S.A.? Skyscraper office-lights are left lit so as to make an immense Cross against the night. Corliss Lamont, having written a book to disprove the Christian hope, now edits an anthology of the noblest poems on immortality, his longing being still stronger than his arguments. There is no doubt about the longing.

What of the fulfillment? Only God can give that, for man is born to die, and can no more escape death than he can escape gravitation. God must give the sign. Yet, a sign would not be enough: God must break the prison-wall of our mortality and show us a glimpse of another world, or we cannot gladly believe. The sign of springtime is not enough: it turns to winter. The sign of our own longing is not enough: it could be like a dead child, beautiful but unutterably sad. Besides, every hope in us is beset by as strong a fear. This fear: suppose we are not worth saving: angels must be all out of patience with our present planet. This fear: suppose death is final, as final as it seems, the last breath being the last breath. Only God, from beyond our world, yet within our world, can give fulfillment to our longing. Otherwise we shall long, and fear, with wavering hearts.

"Blessed be God": single out that word! That has the right sound. At least the man is looking in the right direction. "Blessed be the God and Father of our Lord Jesus Christ." The man is concentrating now on one fact: Jesus Christ. The mysteries and the merchandise, the prizes and the penalties are pushed aside as of no account. That could make sense. You and I would like to be judged by our best. We would like our neighbors to say of some good in us, "That shows his essential character." Perhaps we ought so to judge God — by Jesus Christ, if any man dare to judge God. The best can explain the worst sometimes, as the

Harvard Divinity School, in its recent expansion program, was fortunate to persuade Dr. Buttrick to resign his pastorate of 27 years at Madison Avenue Presbyterian Church, N. Y. City, to become Plummer Professor of Christian Morals. He is also Chairman of the Harvard Memorial Church Board of Preachers.

miserliness of a French village mayor was explained when he willed all his money to build a viaduct to bring water where had long been drought. So if Christ is taken as the best clue to God, what seems worst may be explained: pain may be needed discipline, and evil could provide choice for the heroic will. But if evil be taken as clue, how can Christ ever be explained? So it makes sense to say "The God and Father of our Lord Jesus Christ."

People think the New Testament is a book of argument. They go to it for what they call "an interpretation of life." But it is not that kind of book. It does not offer a philosophy, still less bolster up a guess by a plausibility. It testifies to an unquenchable joy. The real answer to the idea that the Resurrection story is illusion is this: the New Testament sets men free from illusion. Its writers were under the illusion that Calvary was the end and suddenly God showed them that it was not the end. One moment they said sadly: "We trusted this had been He who should have redeemed Israel." The next moment they cried aloud: "Blessed be God!" The change in them was so complete that they can describe it only as a new birth: "Begotten us anew into a living hope." So New Testament men cried when the great Event lifted them from the bondage of earth and time. Why should we think them wrong and ourselves right when our poor wisdom has brought our planet to the verge of wretched destruction? If their hope is living, we can receive it. So look at it closely — with expectation.

"By the Resurrection of Jesus Christ from the dead": single out that word. The faith has so permeated our world, even for those who do not accept it, that it is hard for us to realize what a "blessed" revolution it brought. We see Good Friday and Easter Sunday as one event, but suppose Good Friday had never ended. Suppose every day to the end of time is Good Friday. Pain seems a senseless thing. Oscar Wilde once vowed there was enough misery in any London lane to prove that God is not good. . . . Yet when Jesus rose nobody would have wished that He had died comfortably in His bed. Would anyone covet a sleek Christ with smooth hands and bland brow? No, He is nobler in His pain, which means that pain can be the road to nobleness. In Thailand I watched men melting silver in a tiny crucible, then shaping the molten silver into a bowl, then





hammering it and hammering it until Thai figures appeared in relief, so that soon it was a thing of loveliness. Men can go through flame and hammering thus, and come from the ordeal wearing some image of Christ. This we know through the Resurrection.

The Resurrection changed death in a "covered way to life." "It is so final," said a young husband of his wife's death. So it is, and in that onset every man is helpless. No easy word of easy comfort should be spoken. But Christ never was an easy word: He is a sure word. Some may ask if it is right to make Him, one instance, into a universal faith. But why not? He is more than another instance. His truth is universal; His love joined Him with all mankind. And an instance, whether one or many, is better than any argument. A fact is better than the largest web of supposition. An event is better than the shiningest hope. The event happened: out of it was born, "begotten anew," both the New Testament and the Church. Christ is the opening of the cave of mortality. Through Him we catch a glimpse of a green land nourished by the "river of life." We cannot see much, but in Him we see enough. We must live for awhile in the shadows, not trampling on other people in the cave, not grubbing the walls for what we can find as if we would live here forever; but proving ourselves homelike here until the call comes to go home to that orchard-country and its river.

The Resurrection changed sin into pardon. Perhaps men would never have known death, or never feared it, but for sin — and the awareness that sin is followed by judgment. Suppose Good Friday had been the end. The best would then have been victim of the worst: that would have been the verdict. For Pilate with his sneer "What is truth?", and the soldiers with their wanton sadism against Jesus, were empire at its worst. Annas and Caiaphas, sending Innocence to His death rather than risk an "incident" or any threat to their temple office, were the religious community at its worst. The disciples of Jesus, vowing allegiance one moment and the next running from Him at the danger-point, were friendship at its treacherous worst. And the crowd, gaping at Him as if at a dog-fight and then going their indifferent way, was public life at its worst. If Calvary had been the end! But He met them on the road: "Blessed be God!" What other exclamation could any man make? You have read of people dying intentionally or unintentionally of carbon monoxide gas in a closed auto. Our planet would have been that car, a messy little vehicle in which people died from their own hateful breath. But God opened the door from the outside, and let in the breeze and sunshine of His world — such sunshine that the Christ who on the Cross prayed "Father, forgive them," is now forever at the right hand of the throne. "Blessed be the God and Father of our Lord Jesus Christ!"

But the story cannot end there or we shall be like people on the very edge of life, yet never stepping over into joy. So single out the other word: "An inheritance for you." An "inheritance": we did not earn it. It is a legacy from God's goodness in Christ.

None of us, not all of us together, could have contrived Him who is God's sheer grace. But we can live on our unmerited fortune. Here is a living hope. It is not that poor thing called the "immortality of influence", for influence could not persist if the heartspring of it runs dry. It is not that poorer thing called "immortality of the race." What does it matter that a figment called the race should continue if every beating life in it goes to the dustheap? That thin comfort never made any man exclaim, "Blessed be God!" No, a living hope — a hope that is life at fullness of joy and work and friendship, a hope so rich that it is a new birth.

This man tries to describe it, though his words fail. "An inheritance incorruptible." There is no smell of dead flowers. The orchard bring forth its fruit every month, says the Book. "An inheritance undefiled." There is no smirch of man's wickedness on it, for the Cross gathers in the wickedness as the sky gathers in our chimneysmoke. "An inheritance that fadeth not away." There is no wear and waste of time on it, for Christ rules the eternity that flings the shadow called time. Therefore the saints have said: "Everything matters: Nothing matters." Everything matters because everything gives a man a chance to bear witness to Christ: nothing matters because Christ has overcome the world. Therefore a certain Duke of Hamilton, when death approached, called his younger brother to his bedside, and said with a smile: "Soon you will be a duke, and I shall be — a king." That also is in the Book, part and parcel with this man's exclamation: "Jesus Christ, the first begotten of the dead, Who loved us and washed us from our sins by His blood, and hath made us kings and priests unto God." This is the wonder of the Christian hope.

If you will believe it! The word means "trust": if you will trust yourself to it. Where has your trust been placed? In the market? It is never sure. In health? It will go. In politics? It is the fitful trouble of fitful men. In human skill and goodness? The present world hardly justifies the faith. It should not be too hard to make a new affirmation: "I believe in Jesus Christ, living, dying, rising." Everything depends on what a man believes.

"An inheritance for you:" the word almost means "waiting through ages until you came." Dr. R. W. Dale was writing his Easter sermon and having a hard time when suddenly he said to himself: "Christ is risen!" You have sung it. Have you said it quietly: "Christ is risen. So Christ is here — with me, closer than my own thoughts?" Claim your inheritance! So believe. So pray — now. So live — always to Him. "Blessed be the God and Father of our Lord Jesus Christ, Who has given us new birth into new joy, by the Resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you."

I have found that when one is embarrassed, usually the shortest way to get through with it is to quit talking and thinking about it, and go at something else.

—Abraham Lincoln.

This is what I have found out about religion. It gives you courage to make the decisions you must make in a crisis, and then the confidence to leave the result to a higher Power. Only by trust in God can a man carrying responsibility find repose.

—Dwight Eisenhower.



# Confession or Doctrine

(Professor Jorgensen is Dean of Grand View College. — Editor.)

**M**ANY days have passed since we read Erik Moller's article in LUTHERAN TIDINGS for January 5th, entitled "Concerning Constitutions." Subsequent issues of LUTHERAN TIDINGS have been sadly free from comment on this important subject. As you will recall, Reverend Moller, in his well-written article, placed side by side in two columns the proposed (changed) Confession of our synod and the Doctrinal Basis of the U.L.C.A. In the form proposed, Article II of our synod would jibe sufficiently with Article II of U.L.C.A. to prove acceptable to that church body.

Now, the equally important question is: **Would the proposed statement of Confession be acceptable to us?** And more important still; **Would the statement of Confession be a true statement of our beliefs?**

I am in full agreement with Erik Moller that Article II of our Constitution should be revised, though perhaps not for the same reasons as his. Our Article II was the result of strife and dissension. Most all Doctrinal statements and Confessions have that in common with ours. They arose in times when it was necessary to set boundaries because of cleavage and disunion. But now all trends are toward union and closer fellowship. Because of this, a Confession ought to be conducive toward being drawn together in ever closer spiritual union. A Confession must therefore not exclude, directly or indirectly. It must be roomy and gentle rather than exclusive and arrogant. Self-righteousness has no place in it. It matters not at all whom we regard as being this or that. It must contain essentials, but must not set us apart from our fellow Christians.

And finally, **Humility**, while not necessary in a statement of Doctrine, is essential in a Confession. Now, I am well aware that saying it, does not necessarily make us so. Yet, if we mean it, and I know we do, then we should state it so.

Because I believe the above attitude to prevail, I suggest the following version for Article II of our synodical Constitution:

## Article II CONFESSION

1. Humbly, as children in covenant with God, we hold these Truths;
  - (a) The Apostolic Creed is our Confession of Faith and our Baptismal Covenant.
  - (b) The Prophetic and Apostolic Scriptures of the Bible are a trusted guide toward Christian faith, and in them we may find comfort, inspiration, and enlightenment toward Christian living.
  - (c) The Nicene Creed, the Athanasian Creed, the Unaltered Augsburg Confession of 1530, and Luther's Small Catechism are to us important testimonies of Faith and Doctrine.
2. We most ardently seek to be a part of the Universal Christian Church and of that part of it known as Evangelical Lutheran.

The version of Article II, Confession, proposed by the Church Relations Committee in LUTHERAN TIDINGS for January 5, gives the impression of having been given its form and content largely with an eye for what would prove acceptable to U.L.C.A. For this the committee is of course not to be criticized, since that was the task assigned it. Said committee may, however, have underestimated the liberal trend of U.L.C.A. It would be interesting to see if the above version, or perhaps a better but similar statement of it, could prove acceptable to U.L.C.A.

Peter Jorgensen.

## First Santal Tractor On Its Way

Every once in awhile I receive a letter with a gift for the tractor fund. Every time there is a note with it and the same question is invariably asked. "How are you doing — will they soon have their tractor?"

To all who have asked that question, and all others who may be interested, I can now report that yesterday March 27, the committee was able to give me a check for \$3,000.00 and asked me to send it on to Dagmar Miller. This has been done and it should not be too long before the Kaerabani Boys School will have its daily life disturbed by the hum of a tractor working the fields.

You will remember that our goal was two tractors. We still have that goal before us, but we have, in less than a year been able to send one. Can we get another by a year from now? — We would like to send one also to Harold Riber at the Grahampur Boys School in Assam. In the meantime we wish to thank the many who have sent gifts for this cause. Most of the contributions were from one to five dollars. Perhaps during the next year, as we budget our funds, there will be another small gift for the Tractor Fund.

A. E. Farstrup, Secretary.  
Santal Tractor Fund.

Solvang, California.

## Last Call For Women's Retreat

WHERE??—Danebod Folk School, Tyler Minn.

WHEN??—April 13 to 17, Wednesday evening to Sunday noon.

FOR WHOM??—All women. (And if you can't make it any other way, remember there is an excellent nursery service for pre-school children).

The program will be wonderful (Look is up in the two previous issues of LUTHERAN TIDINGS.) The fellowship will be the best! The food is superb! And dorm life is something you owe it to yourself to try!

The enrollments have been coming in fast. Many Ladies' Aids have decided to send two or more members as their representatives. There is still time for **you** to come. Send your registration to: Women's Retreat, Danebod Folk School, Tyler, Minnesota.



# Concerning the Decision Before Us

V. S. Jensen

Continuing some theological considerations on the pending affiliation of our Synod with the ULCA, by the Synod Ordainer.

**I**N his book **The Unfinished Reformation**, Charles Clayton Morrison writes:

"Thus the whole tragic history of denominationalism is to be explained by the adoption of the fundamental error that the Christian Church is founded on the Bible . . . . The Bible so used is the great divider of the church."<sup>1</sup>

Although the many divisions in the church have not sprung from the Lutherans, but from the Calvinists, Luther cannot be entirely absolved from blame for the position that the Bible has come to occupy as the foundation for the church. The secret is the position in baptism which Luther assigns to a passage from the Bible.

Man must have a Word of God if he would stand in that renewed relationship to God which Jesus has made possible. The renewed relationship between God and man can be established only by a Word from God to man. Man cannot raise himself to God, but God can bow down to man, and God comes to man in a Word. "In the beginning was the Word, the Word was with God, and the Word was God." He is his Word. As Otto Möller says, "All God's work is his Word, and all his Word is his work."

We Lutherans believe that it is in baptism God comes to man in his Word. That was what Luther believed. But if this is true, then there must be a Word of God in baptism. Luther saw this plainly, and in his Catechism he says:

"What is baptism,

Answer: Baptism is not simply water, but it is the water comprehended in God's command and connected with God's Word."

So far we are on the right track. Water alone cannot give the gifts of forgiveness of sin and life eternal which man receives in baptism. It must be water connected with God's Word. But then Luther goes on to say:

"What is that word?

Answer: It is that which our Lord Jesus Christ spake, as it is recorded in the last chapter of Matthew, verse 19: 'Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit'."

We who from childhood have been nurtured on Kingo's, Brorson's, and Grundtvig's hymns — we who from Sunday to Sunday sing in our churches:

"Let not the world, nor life or death  
Move us from our baptismal faith,  
But grant that all our longings be,  
O Lord, forever unto thee!"

We know that the word recorded in Matthew 28:19 is not the Word of God connected with the water in baptism. This word of scripture in Matthew is Jesus' command to make disciples by baptizing.

When the question is what that Word is which is connected with the water in baptism, then everyone who will draw near to the font when baptism is performed may know the answer. For there the congregation asks through the mouth of the minister: "Do you renounce the devil . . . ? Do you believe in God the Father . . . ?" And only when the person baptized, or the sponsor, answers, "I do" is the baptism performed. If no answer were given, or if the answer were, "No", then there would be no baptism. God must have the "Yes, I do!" of our mouths and our hearts to perform his work. That is what freedom to choose means.

Why then, did Luther not know the answers?

That is the same as to ask why it is not given to one man to grasp all the fulness of God in Christ. Paul tells us (Col. 1:19) that the fulness of God dwells in Christ. How, then, would it be possible for one human being, one creature of the Creator, to grasp all the truth that the Spirit could reveal in glorifying Christ? Or for one generation? Or for a thousand generations? It is most likely that not even eternity will suffice for this purpose. Maybe this is blessedness, that through all eternity more and more of the fulness of God in Christ will be revealed.

It is enormous, it is overwhelming what the Spirit succeeded in teaching the church through Luther. The many, many Luther-biographies\* written in our day bear witness to the fact that the church has hardly yet succeeded in fully taking that step with Luther. Not since the days of the first church had so large a step been taken toward the freedom of the Christian man in that truth which makes man free, (John 8:32). With what the Spirit taught Luther, the church got started again to receive what the Spirit had to offer. We must not expect a still larger step forward with one man or in one generation. With Luther the Spirit succeeded in bringing the church back to baptism and the Lord's Supper, there to meet with Christ himself instead of depending upon the pope or upon Mother Mary as a go-between. But the Spirit did not succeed in reminding Luther that the Covenant Word in baptism was the Word of Faith into which the church was baptized and had been baptizing as far back as anyone knew. That realization had to wait til God had formed for himself another instrument like unto Luther.

For Luther was all taken with his Bible. He had difficulty in conceiving of a Word of God not in the Bible though he does seem to have glimpsed it at times. He loved his Bible: "The words played and smiled and danced before me." They did more than that. They showed him the distance between the church of the apostles and the one in which he had

\*Editor's Note: Roland Bainton's notable **Here I Stand** has been released for sale at news stands (50c) throughout the country. Dr. Bainton is a professor at Yale.

1) Charles Clayton Morrison: **The Unfinished Reformation**, page 205, Harper Brothers, 1953.



grown to manhood. Well, if words from the Bible could do that, then words from the Bible could also, as he seems to have a thought, be God's Word connected with the water in baptism. He had forgotten that when in his utmost need he had cried, "My sin, my sin, my sin!" the old monk had directed him, not to words in the Bible, but to the covenant Word in baptism with the forgiveness of sins, and that it was then that he had found rest for his soul.

Thus did the Lutheran Church like the Calvinistic, come to set forth scripture as the basis upon which Christ had founded his church, and Luther will have to bear his share of the blame when Lutherans like Calvinists today say, "Scripture is the Word of God," and do not distinguish between the written record in the Bible and the living and abiding Word of God by which, as Peter bears witness, man is born anew. (1 Peter 1:23). Do you follow me?

This is what I mean: No other foundation can anyone lay than that which is laid, which is Jesus Christ, (I Cor. 3:11). But how, when, and where has Jesus laid himself as foundation for his church, if not in the Word of Faith in which he in the birth of water and the Spirit has come to each and every member of the church with forgiveness of sins and life eternal? No words from the Bible can give these gifts. When Paul writes to the Ephesians (5:26) that Christ has cleansed his church by the washing of water with the Word, then he does not mean a word from the New Testament, which had then not yet been written. He evidently means the same Word of Faith of which he tells the Romans, that if they have that Word upon their lips and in their hearts, then they have the Savior, and then they shall be saved, (Rom. 10:2-10). When he writes to the Philippians that in the midst of a perverse and crooked generation they shine as lights in the world, "holding fast the Word of life" then he does not mean a word from a book that was not in existence. He means the Word by which they had received life, that is, life out of God when they were born anew.

In the Biblical sense the Christian Faith, that which we believe, and the Word of Faith are evidently one and the same. We are not so unfortunate as to have to reduce from the Bible what we are to believe, to be saved. The Word of Faith has been implanted in our hearts as a seed (Matt. 13:37), and that seed is the Word of God, (Luke 8:11). That is the mystery of which Paul tells the Colossians (1:27) that it is Christ in them, the hope of glory. Indeed, there would not be much hope of glory if Christians were to deduce their Faith from scripture. Instead of glory it would be the quarrels of the theologians. Grundtvig knew, when he says: "As long as we would deduce the Faith from scripture, the opponents might quarrel with us til doomsday about what really was the Christian Faith." That is the reason why the Bible used as foundation to the church becomes "the great divider of the church."

The real purpose of affiliation is to achieve that unity among believers for which Jesus prayed. The U.L.C.A. sets forth as condition for affiliation that our church underwrite the statement: "Scripture is the

Word of God," making no distinction between the record of God's Word in the Bible and the living and abiding Word of God by which man is born anew. Has not the U.L.C.A. by setting forth this condition come dangerously near to assuming that the words of the Bible are the words in which Christ has laid himself as foundation for his church?

Will affiliation then lead to unity when "the Bible so used is the great divider of the church"?

## New Service Book and Hymnal

### — ANNOUNCEMENT —

Various estimates of the date on which the new Service Book and Hymnal will be available have appeared in the various church publications. It is the thought of the Publication Houses that an estimate of the date of publication should be made in view of the present status of the Service Book and Hymnal. Work is about to begin on the setting of the music of the Hymnal. If all goes well, the Hymnal will be complete, ready for printing sometime in the spring of 1956. If the Service Book copy is received by the publishers so that type for it can be set while waiting for the music, it may be possible to have copies of the Service Book and Hymnal available for Advent 1956, but it may be necessary because of unforeseen delays in clearing proofs, etc., to delay publication until early 1957.

## They Never Quite Leave Us

They never quite leave us, our friends who have passed away

Through the shadows of death to the sunlight above;  
A thousand sweet memories are holding them fast  
To the places they blessed with their presence and love.  
The work which they left and the books which they read

Speak mutely, though still with an eloquence rare,  
And the songs that they sang, the words that they said,  
Yet linger and sigh on the desolate air.

And oft when alone, and oft in the throng,  
Or when evil allures us, or sin draweth nigh,  
A whisper comes gently, "Nay, do not the wrong,"  
And we feel that our weakness is pitied on high.

Margaret E. Sangster.

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## A New Name

The exciting story of the Home Mission in Circle Pines, Minnesota.

**S**T. Mark Evangelical Lutheran Church — a new name. This is the Home Mission church now serving the people of Circle Pines and the surrounding area. Perhaps it is time to tell the rest of the world a little of what has been going on in and around the four-acre patch of woods chosen as the building site for our church.

Circle Pines is just 10 miles from the Twin Cities on highway No. 8 and is primarily a suburban housing development. The population consists of children with a few young parents. It is a new area and the people are young. Facilities for schools, recreation, commercial centers, cultural institutions, meeting places and churches are sorely lacking. The population has more than doubled in the last two years, a trend with no foreseeable termination. Housing projects of from one to 400 homes are everywhere and into each home moves a family looking for a new life in a new community.

There are lawns to plant, garages to build, attics to be finished and neighbors to meet. There are organizations to be promoted, businesses to be developed, streets to be paved, children to be raised, elections to be held, schools to be created and above all, social orbits to be established and traveled.

In the approximate center of this is the four-acre tract donated to us by Paul Steenberg. On the one corner there now stands the first product of our labor — a 26x52 one story building which to all appearances is a rather substantial home. Inside, however, there are no partitions but rather one large room, with a sheet covered bassinet serving as an altar and an altar rail, lectern and baptismal font given us by the Wolter's Corner church near Withee, Wis., plus about 30 well-used wooden chairs (a member's uncle heard that another church was throwing them out) and two dozen brand new folding chairs purchased by the congregation and a new hymnal on about every third chair. The chapel holds about 200 persons upstairs and the full basement serves admirably for the overflowing Sunday school.

A donated antique piano and a pedal powered reed organ from Askov, Minn., supply the music and we admit to enjoying the singing of a good hymn while looking at the particular piece of flooring or window frame whereat we smashed our thumb or developed a kink in our back. We are fortunate in having well qualified tradesmen in our midst so that all but the heavy cement work, major plumbing, wiring and heating was done by the members.

However, the satisfaction in the building is of little value without parallel building of a congregation. Rev. Ottar Jorgensen from Minneapolis has done a wonderful job of guiding us through the initial stages of organization on both the religious and business aspects of our development. We cannot say how much his enthusiasm and sincere good will have meant to us. Two men from Northwest Seminary; Mr. Robert Jacobson and now Mr. Donald Schnieder have served as assistants to Rev. Jorgensen. Their work plus the

assistance of each pastor in the district and Rev. Ove Nielsen, Rev. J. C. Aaberg and Rev. Holger Nielsen has made it possible for us to maintain a full calendar of services since moving into our new building.

While still meeting in members' basements, we became so crowded that little could be done towards encouraging membership. Now that we have a little more room, Rev. Jorgensen, his assistants and our members have begun to "bring along the neighbors" and both numerical and financial support have already exceeded our budgeting. Our last membership count totaled 100 souls, 35 Sunday school students and seven confirmation students — statistics of which we are rather proud considering our youth.

Prior to the formal organization of the church, a group of women organized a "steering committee" which has now become the Women's Guild. Their plans include furnishing material for altar background for both church and Sunday school. A coffee maker (which has already served us well), silverware and dishes have been purchased and are ready for use at our first fellowship supper meeting to be held in March.

In total, we feel that we have now a small church with a big future — big as we as a congregation and a Synod wish to make it; a sincere and strong foundation upon which to build; a Synod and District which has been generous and helpful with its gifts, aid and leadership; a work which has been most satisfying in its creativeness.

We are looking forward with enthusiasm to this big future. A resident pastor, a start on the first unit of our permanent church, increasing membership and growing service to our community are our goals.

Thank you all for your help and interest in our beginning, our present and our future.

Mr. and Mrs. V. S. Petersen, Jr.,  
Circle Pines, Minnesota.

## No Umbrellas

In Louisiana there had been a long drought. A Negro clergyman decided to hold a meeting in the church in order to pray for rain, and the whole congregation crowded in. The clergyman stepped forward and looked silently at his congregation. After some time he broke out: "The lack of faith in this congregation is a sin and a shame. I fear for your souls. Here we have come together to pray for rain, and not a single one of you has had enough faith to bring an umbrella with you."

To its eternal honor Christianity has stood steadfastly for the sanctity of the individual. To imprison the human spirit is the unpardonable sin, the attempt to make men automata, to force them into the same mold. No means will ever be found to induce human beings finally to surrender themselves, either body or soul, to a dictated felicity, to satisfactions chosen for them, whatever vulgar Caesars rule the world.

W. MacNeile Dixon,  
The Human Situation.



# Paging Youth

American Evangelical Lutheran Youth Fellowship

Editor: Ted Thuesen, Grand View Seminary  
Des Moines 16, Iowa

## Victories

by Paul Nussle

Editor's Note: The following article will also appear in THE LUTHERAN LANTERN, the paper of the Lake Michigan District of AELYP. Paul Nussle is a student at Grand View Seminary.

Before the championship game the whole school was talking about the snap they'd have that night. After all West had beaten East twice before this season already, and, besides that, no team had come within ten points of the high scoring West basketball team. All season West had prided themselves on the good team they had. Last year they had won the state meet and they had the same team back again.

I walked into the locker room before the game that night. It was a joyous place; in fact, I could easily have gotten the impression that the game was over. The guys were joking: "I bet I hit thirty points against those bums." "You better take it easy on them, they're so small." "Maybe we oughta let 'em use six guys."

The coach sitting over in the corner looked worried. He knew he had a problem on his hands. After a few minutes he walked over to the blackboard, as he usually did before each game. Instead of diagramming the defensive set-up, he wrote: **The Victory is Ours.** The team cheered wildly. "You know it coach!" "Let's play 'em with three guys!" Then the coach continued to write: **On One Condition.**

"This one condition is that you go out on that court and fight the battle. That you realize that you can't win sitting in here. It's easiest to lose when you feel that you can ease off a little and just take it easy."

At the half, West was trailing by five points. They looked like a bunch of tiddlywinks players. The coach quietly walked into the dressing room and over to the blackboard, "There it is guys, no one has erased it. All you've done is go through the motions of a game. Now go out there and put your whole selves into the battle. If you do this, the victory is ours."

West did do this, and through the second half they were a different team. They won the game going away.

I was asked to write an Easter article; I hope that I have. We are in a battle today, each of us. A victory was won some 2000 years ago. Christ died

on the cross, was buried and rose again. He conquered the devil and evil. His life was given so that we, in 1955, might share in that victory which was God's. Our battle today is one of life. We are face to face with the problem of good and evil continually. There is one way to share in that victory in our own lives and this Christ has told us, that we should be born anew each day, renew our faith in God, and respond to the gift of life with our whole selves. As the impact of the coach brought victory to the team, so can the impact of Christ and the cross bring us victory in our lives.

## AELYP Doin's

**Lake Michigan District**—The district AELYP paper now has a name — "THE LUTHERAN LANTERN" — as a result of a "Name the Paper Contest." Donna Homann of Chicago (St. Stephen's) submitted the winning name.

**Marlette, Michigan**—Skating and tobogganing parties were held in February. A pancake supper is being planned.

**Racine, Wisconsin**—Projects in the planning stage include a play, an evening of fellowship with the Kenosha young people, and the annual Easter breakfast.

**Chicago, Illinois (St. Stephen's)**—A costume Fastelavns party was held February 28. Mark Nussle and Ruth Jacobsen were crowned king and queen when they knocked the cat out of their barrels. A play is being planned for presentation in June.

**Tyler, Minnesota**—Twenty-four young people recently made a trip to Minneapolis to visit the young people of St. Peder's church there. A brief stop was made at the Wold Chamberlain airport from where the group proceeded to the state capitol. Dr. George Selke, executive secretary to Governor Freeman, was on hand to welcome the young people, and he took them on a tour of the building. From there the group went to the Walker Art Gallery where they were given a guided tour of the "Westward the Way" exhibit currently on display there. Dinner was eaten in a cafeteria in downtown Minneapolis. After a brief visit to Coffman Memorial on the University campus, the group went to St. Peder's church parlors for an evening of fun and fellowship. Then they went home with the members of the Minneapolis LYF, and all appeared next morning for worship services. Before leaving for home they were served a lunch in the church dining room.

**Ringsted, Iowa**—The LYF has done some long range planning. It was decided to have the monthly business and devotional meetings in the homes of the members, and a schedule of meetings for the next year was worked out. Committees were also set up, for the next six months, to be responsible for planning more effectively their monthly recreation nights.



# Our Women's Work

Editor

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

## Easter

"Paaske vi holde"

Easter proclaim in  
Every land and nation!  
All men exclaim in  
Joyful jubilation!  
Come, join our song as we say:  
Our Lord rose today!

Housetops repeat it!  
Shout a million voices  
Death is defeated;  
Victor, Christ rejoices.  
He who was lonely and spurned  
With many returned.

He who descended,  
Down where devils gather,  
Now has ascended  
To his heavenly Father.  
To those who slept in their grave  
New life thus he gave.

Christ in his glory  
From God's throne returning  
Fulfills the story  
For which we are yearning.  
Savior and judge he shall be;  
We, too, shall be free.

Christ, thou our treasure  
Right hand of the Father,  
Give us thy pleasure  
Help us joy to gather!  
Life is found only with thee,  
From death we are free.

N. F. S. Grundtvig.

Translation by J. Knudsen.

## Hans Christian Andersen Jubilee

April second was the one hundred fiftieth anniversary of the birth of Hans Christian Andersen. On that date the ugly duckling, the cobbler's son from Odense, was the center of official celebrations, at his childhood home and throughout the world. It warms the heart to think that a writer of children's tales should thus be honored and appreciated. No one begrudges the honor for through these tales the world has become richer. A man who can make us all laugh and cry in sympathy and who can swell the imagination of the world deserves our honor and gratitude.

Andersen's secret was his childlikeness. He spoke with the voice of a child, because he saw with the eyes of a child. And like a child his spirit soared, fancy-free on the wings of imagination and sympathy, not to the land of make-believe but to the real land of human values, joys and sorrows. There is more real worth in a story about a tin soldier or in one about a darning needle than there is in most books about philosophy and psychology. When we read Andersen we begin to sense the words of the Master who said: Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven.

It is proper that the world should honor Andersen, but the greatest of all festivities has occurred, and shall yet occur, when children open their eyes and their hearts when they hear his fairy tales. That is the real test and the real honor, and the wonder of this has never been better expressed than by the Danish critic, Georg Brandes:

"How fortunate Andersen is! No other author has readers like his. —No one has a reading circle approximately as fresh and attentive as the one of which he is certain. His Fairy Tales are the only book which we have spelled out and which we still read. —And what a delight it must have been for Andersen to envision about his lamp this multitude of childish faces, this legion of rosy-cheeked, curly-haired cherubs like in the clouds of a medieval altar painting. Towheaded Danish boys, delicate English babies, brown-eyed little Hindu girls, all these he could see, rich and poor, spelling, reading, listening, in all lands, in all languages, some well and happy, some tired after their play, some pale and listless from one of the world's many sicknesses. He could see them reaching with an army of little hands after each new page which he wrote. As faithful, as deeply attentive, and as tireless an audience no one else has ever had."

J. Knudsen.

## District II Women's Retreat

A new venture is to be tried this summer. Last fall our District convention voted that a WOMEN'S RETREAT be conducted in our District sometime this year. The District Parish Board of Education and WMS Board constitutes the planning committee and are busy making out a schedule and program which we hope will prove worth while.

We have secured a centrally located camp site at Bass lake (UELC Camp) near Gowen. The "Retreat" will be held July 6-7-8, and the cost per person will be about 10 dollars.

This is an invitation to all women of District II and our neighboring congregations of other Districts to come and share the fellowship of singing, Bible study, devotions, discussions, recreation, swimming and craft. Mark your calendars now for this special event. We hope to see you then at Bass lake.

The Planning Committee.



J. J. LERAGER

# His Work in Our Church

by J. L. J. Dixon

**A**BOUT the first twenty years of his life I know but very little; they were spent in Denmark. The last fifty years (a little more) Lerager lived in U. S. A., mostly in the middle west. Through all his years in America he was closely connected with our church, consequently I know something about his life and work during that time. The first eight years he divided his time between attending Grand View College and working at different occupations in order to earn money. He graduated from the seminary in May of 1911 and was ordained to the ministry in June.

When Lerager came to the U. S. A. and was attracted to our church it was quite different from what it is now. It was then definitely a Danish Lutheran Church in America, not only in name but also in language, theology, order of service, etc. And a large percentage of its constituents expected it to remain so for an unforeseeable future, or at least for many years to come. That may seem peculiar to many of the younger generation. But it made sense to many of our church people of sixty or seventy years ago and much later. In order to understand the people of those days, let us look for a moment at the situation as it was then.

During the seventies, eighties, and to some extent the nineties of last century there was a large immigration to the middle western states. Most of the people came from northern Europe, and they settled mostly in colonies or settlements. If a person traveled through a state like Iowa in the early eighties, he would find hundreds and hundreds of colonies, Irish, German, Norwegian, Swedish, Danish, but he would find very few that could properly be called American. As an example I can mention that in the first common school I attended, the teacher and all the pupils, save my brother and I, were Irish; in the second school we were a few Danes, many more Germans, and only one lonely girl was called an American (her grandmother was German). And I think as much Low German was spoken on the play-ground as English. In my last common school we were all Danes with the exception of the one girl mentioned above. And mine was not an unusual experience; it was pretty much the same way all over Iowa and many other states, at least out in the country; in the cities the percentage of old line Americans was greater. In such settlements all religious work and almost all cultural work was carried on in the mother tongue: Danish among the Danes, German among the Ger-

mans, etc., for there were no Americans to do it. The common schools did very little but teach "the three R's" and a little grammar and U. S. history for the more advanced scholars. How many of the early settlers gave serious thought to the future of this nation, I don't know.

But in the year 1881 F. L. Grundtvig, the youngest son of N. F. S. Grundtvig, came to America. The first couple of years he lived in eastern Wisconsin, and in 1883 he was ordained as a minister for our congregation in Clinton, Iowa. As he traveled over the country the question arose in his mind: What is God's plan for this nation where so many from the world's most cultured, and supposedly most Christian, nations have settled and live peaceably, side by side? And he came to the conclusion that God's plan for the U. S. A. was that the different nationalities should continue to live side by side as they did, use the English language as their joint or common language that all should understand, but at the same time each nationality should retain its own language, culture, religion, etc. By so doing, he thought, the different nationalities would enrich each other so that the U. S. A. would not only become the wealthiest nation in the world, but also the richest in a cultural and spiritual sense.

F. L. Grundtvig was an eloquent speaker and an able writer, and many shared his views. However there were also many that opposed him. But after the schism in 1894 his idea was quite generally accepted in our church and was cherished by many for a couple of decades into this century and by some longer.

When Lerager was studying for the ministry at Grand View College it was taken for granted that our church would continue as a Danish church for a long, long time to come.

However, not so many years after Lerager had begun his work as a minister, a marked change came about in our synod. It was generally attributed to the effect of the first world war, but the war was not the only reason for it; several other factors contributed. It became evident that we were entering a period of transition, and that the best solution to our problems was bilingual work in our congregations. Many of our congregations, however, as well as many of our pastors, were hesitant. And it must be admitted that carrying on bilingual work in small congregations, as many of ours were, has its difficulties. It not only requires extra work for the

minister (as well as knowledge and ability) to express his best thoughts and feelings in two different languages, but it also causes a certain division in the congregation; to some extent it becomes two groups, and if the congregation is small the groups become very small. Unfortunately sometimes a kind of jealousy and stubbornness may develop between the groups, which does not help. This and other things may become discouraging for a minister that earnestly tries to do his best in a difficult situation. I suppose that was the main reason so many of those that graduated from our seminary during the first couple of decades of this century only served a few years as pastors in our synod and then went to Denmark and became ministers in the so-called "Folkekirke" (People's or National Church—state supported) where there seemed to be a shortage of pastors, especially around the years 1920-25.

Lerager remained faithful to the church he had associated with when he first came to America and in which he had been ordained to the ministry, and he gave to it what he was able to give during its difficult transition period — he was a good linguist and used both the Danish and English languages well. I suppose he felt, as several others did, that because they were able to use both languages it was their duty to remain here even if it would have been more pleasant to have taken up ministerial work in Denmark.

Besides his regular work as pastor of the different congregations he served, he was president for D. S. U. (the united young people's societies) District 1 for a year, and he edited *Child's Friend* for a number of years; he was also district president in District 7 for a while.

Each sincere Christian makes a special contribution to his or her church; and that applies in a special sense to those that have dedicated their lives to a special spiritual service: pastors, missionaries, teachers of religion, etc. And it may be well for us to consider what is, or was, the special message of such a person's life and work to us and other people.

Pastor Lerager was not a towering personality whose head was seen and whose voice was heard above the rest, nor was he by any means a so-called controversial figure; he was quite unobtrusive in his ways. His best contribution to our church, it seems to me, was a strong emphasis on the simple, God-trusting, content, happy and grateful Christian life. Among his most outstanding personal characteristics I would mention that he was very peace loving; he took an optimistic view of life and was grateful for any help or assistance one gave him.

Lerager did good work in our church for many years, during a critical period in its history, for which we should all be grateful.



## In Canada's Wonderful Northland

I bought that book and read it several years ago. I take it for granted that when we live in a land year in and year out, we like to know about the land.

That northern Canada has immense riches and natural resources is a fact that people of today realize more fully than ever before. The thought has some time come to me that if the first pathfinders could come back today and see for themselves the developments that have taken place since they crossed the country they would certainly be surprised.

We people in Canada of today are confronted with several big projects such as the Ungava iron development, the Kitimat aluminum, the Saint Lawrence seaway or the Trans-Canada highway, as well as the Trans-Canada gas line. We are reminded of these facts also when we read such words: "New development," "innumerable opportunities," "boundless opportunities."

I saw a picture of a new Canadian facing such a statement. Did it ever appeal to him! With uplifted head, with an arm stretching forward, with as long steps as he was able to make, he was on his way in order to share the riches ahead of him. I hope he will succeed before long.

But there are other young Canadians that I am even more interested in. And that is what we call student ministers. They are mission minded young men and girls, sent out from the United Church during summer months. Last summer the Board of Home Mission sent out two hundred thirty university students.

I get my information about that kind of mission from the United Church paper THE OBSERVER, issued twice a month.

They go out to mining centers, construction camps, lumbering and hydro enterprises, new housing areas and prairie fields.

If you ask the reason for going out, we will let them speak for themselves. "My two summers as student missionary in the north were the greatest experiences of my life."

It's new! To think that in the area you are serving, you are the first Christian minister who has ever held continuous services, to realize that the church you are starting may be some day only one of many in this area! Here is a place which has only been visited previously by Indian trappers, yet now you find a community being built, and the church is having a vital part in it. This is new, exciting — exploring for Christ in 1955.

It's challenging! The code of the north is "Be prepared for anything." And it is adventurous! . . . Another student minister has this to say: "I have had many thrilling experiences including that of a Spitfire pilot during the war, yet being a United

Church student missionary last summer was the most exciting and rewarding of all.

"We students go out to share with the people who live on the fringe of things, their burdens, troubles, joys and sorrows and to appreciate their courage and bravery. There are no people more deserving or appreciative of the services of the church."

How welcome they are may be seen by reading the following: "During the past two years as summer student missionary in Knob Lake, Labrador, I have talked to many mine superintendents, construction bosses, shovel operators and countless others about the place of the church in this new, north country. I might paraphrase what they have said by something like this: "Companies can provide good working conditions, wages can be good, we can build nice houses, we can organize recreation and yet when all this has been done, there is still something lacking. —What that Something is we do not know, but it seems that when you and others like you come

into places such as this, you bring that extra Something we need. Our houses then become homes, our buildings become a community, our jobs become vocations, all this because the church is here."

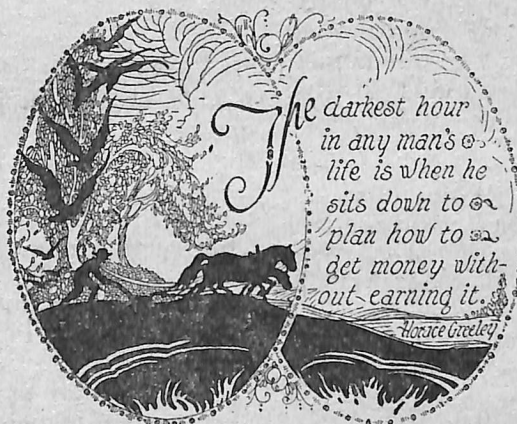
I like to live in a country where the keynote of life is expressed in words like the ones we have just read, and I shall never forget that it was a cross that was first planted on the eastern shore of Canada, and that it was God-fearing men and women on bended knees that

founded the greatest city in the dominion of Canada. I am thankful that there are in this broad and beautiful land, young people who regard it as a duty to do everything possible to lead people to the throne of grace. For yet there are people with this desire, "We would see Jesus."

P. Rasmussen.

There's nothing the matter with the younger generation that the older generation didn't outgrow.

—Sag Kash.



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## The Board of Welfare, AELC, and the Board of Social Missions, ULCA

As we compare the various functions of our synodical work with those of the United Lutheran Church in an effort to understand how they will work together in case of an affiliation, I believe that the realm in which it will be easiest and simplest to co-ordinate is in the welfare field. Very little, if any, change will be evident.

On January 17, 1950, I had a conference with Dr. C. Franklin Kock, executive secretary of The Board of Social Mission, ULCA, and Rev. Francis Shearer, secretary of the Inner Missions, to explore the effect upon our Welfare Agencies in case of an affiliation.

It was quickly evident that the work of our two Boards is quite similar.

Our synodical Board of Welfare is composed of one representative (usually the chairman of the home board) from each of our Homes, the synodical president, and one member elected by the synod convention. Our Board is solely advisory and co-ordinating in its function. It does not manage any of our homes. It stands ready to help solve problems and to give advice and support in co-ordinating the work, especially in establishing new homes.

The same is true of the Board of Social Missions. It does not have any institution under its jurisdiction. The ULCA does not own any Homes. The main function of the Board of Social Missions is in a consultative capacity. The services of the Board is always available to the various institutions and boards of the constituent synods in helping to solve problems, but the Board has no power to impose its advice. The Board endeavors to keep a close relationship between the synodical welfare boards in order to develop a long range policy.

This means that our Board of Welfare would function as it does now. It would remain intact. There would be no change in the management of our Homes. Our Board could at any time consult the Board of Social Missions and should work with that Board in developing a long range policy. Furthermore, no new work should be started without consulting the Board of Social Missions. This would be the only real change. But the Board of Social Missions would not have the power to prevent us from starting a new home.

The Board of Social Missions, ULCA, is divided into four parts or functions: 1) Inner Missions, which heads the missions work at home and in institutions. 2) Social Action, which keeps abreast of social legislation and sends materials and information to pastors and congregations on the various legislation affecting our church work. 3) Evangelism, which heads the work of the church in winning men to Christ. 4) Disaster, in which a fund is available to help congregations in case of floods or other disasters.

The Board of Social Missions publishes a mimeographed quarterly called, SOCIAL MISSIONS QUAR-

TERLY. Our congregations and pastors would get this quarterly.

The Board of Social Missions has nothing to do with the finances of the Welfare work of its constituent synods. The only money it receives and uses is the fund necessary to maintain one office worker and its field workers. It does, however, hold the fund of \$9,500 for immediate use for disaster relief.

The Board of Social Missions conducts an extensive work for blind by providing some braille materials and establishing scholarships for training men for the work among the blind. It also conducts schools for social missions at various places in which we could take part.

I am convinced that an adjustment or co-ordination of our welfare work with that of the Board of Social Missions would be very simple and easy. In fact, we would benefit somewhat by the available advice and help in long range planning.

**Holger P. Jorgensen, Chairman,**  
Board of Welfare, AELC.

### Excuses

Halford Luccock, Professor Emeritus of Yale, is a kind of Will Rogers of the theological world. In one of his writings he has made this observation: "If the habits of that company in the upper room had been like the habits of multitudes in our churches today, the record would be a sorry entry like this: The meeting was called for the first day of the week, but so many things interfered that of the company of 120, only 40 could be present. Peter and his wife had bought a cottage on Lake Galilee and were away from the hot city over the week-end. Bartholomew had guests and of course could not come. Andrew had a business conference about a new fishing boat. James had to stay at home and cut the grass, which had grown long." The obvious result, if this had been true is clear enough.

**Danevang Church Bulletin.**

### NLC Church Conventions

Five of the eight church bodies participating in the National Lutheran Council will hold conventions this year. Their 1955 meetings are scheduled as follows.

June 8-12 at Minneapolis, Minn.—59th annual conference of Lutheran Free church (66,000 members).

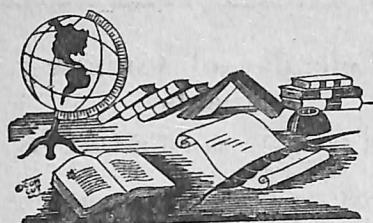
June 13-19 at St. Paul, Minn.—96th annual synod of Augustana Lutheran Church (500,000 members).

June 19-22 at Ely, Minn.—66th annual convention of Finnish Evangelical Lutheran Church or Suomi Synod (31,000 members).

June 21-26 at Lynwood, Calif.—59th annual convention of United Evangelical Lutheran Church (54,000 members).

August (exact time and place to be announced)—78th annual convention of American Evangelical Lutheran Church (21,000 members).





## OPINION AND COMMENT

**FOR SOME REASON**, the daily papers underplay developments which actually seem to us quite sensational. An example of this reached our desk recently in a notice from the U. S. State Department about progress in peaceful uses of atomic energy. Recently at a Bangkok meeting of the Manila Pact nations, Secretary Dulles reviewed developments, and noted that 10 students from these nations will attend the first reactor training course to be conducted by the AEC, and that applications have been received from Australia and Thailand, for the special course in radioisotope techniques to be given in May, and that Australia and France have requested technical libraries. Mr. Dulles also pointed out that U. S. cooperation also includes the negotiation of agreements under which nuclear fuel could be made available to interested countries. One hundred kilograms of fissionable materials have been set aside for use in construction of research reactors in other countries. We wonder why statements such as this are not worthy of banner headlines across the nation.

**FOR ALMOST** two years it has been the editor's privilege to serve two rural congregations in western Iowa while maintaining his home in urban Des Moines. At Oak Hill it was decided early this year to make use of the new "order of service" prepared by the Committee on Liturgy. Some other churches of our Synod have also adopted the new order. Ordinarily, it is difficult to institute a change of this kind without meeting considerable resentment on the part of some people. A common complaint is that the use of new music for purposes of ritual makes the worship foreign and uncomfortable. One would expect less objection from city congregations, whose wider variety of experiences (in union services and other joint enterprises) seems to make new proposals more acceptable. However, in this most rural of congregations, after the initial shock the new liturgy has been welcomed, and is now part of the church life of the people. The education process involved a few awkward moments, but on the whole the learning was less painful than most expected. It seems to this writer that the very process of "change" has been beneficial; it has called closer attention to the fact of liturgy. Often, liturgy becomes a vapid familiarity, and its use becomes coldly habitual, rather than the warm, personal experience of the Christian community that it should be. Deviations from habit usually annoy; but they call conscious attention to what formerly was handled by the subconscious. We believe that the changeover itself, then, has some real value, difficult though it may be. Furthermore, the new order takes into account what Dean Kildegaard (LUTHERAN QUARTERLY, February, 1955, pg. 8 ff.) calls "theology in action." A few lines quoted somewhat randomly from that article make this clear:

"People have remarked that they did or did not like it

(a liturgical development). These observations are really secondary to the real criterion: Does it or does it not give articulation to our theology . . . . Through this spokesman, the minister, the congregation speaks and is spoken to. There is a natural progression in this conversation, as there is in any real conversation. We prepare ourselves and then approach the anticipated and creative Word of God with a profound sense of need. . . . The only true test is whether or not the liturgy articulates the faith. Liturgy without content is an empty shell that mocks those who use it."

The "old" familiar form of worship had the various parts of a service; the new order seems to achieve a progressive whole. It develops the statement of our need, and of our faith in the fulfillment of that need, and it thereby revitalizes each Sunday the fact of a man's faith. Worship should do no less than this.

Some churches have turned down the new "order of service." On the basis of our modest experience with this liturgy, we suggest that they reconsider and re-analyze their position.

**THIS ISSUE** carries three more articles dealing with the affiliation question, and all are worth considering. By and large, the series comparing the ULCA and the AELC has seemed, in a vague way, to favor affiliation. This has not been because the writers of the articles have showed their position, but because it seems patent that no major functional difference or obstacles exist. Now Prof. Jorgensen calls attention to a difference of opinion in the statement of our faith, and Pastor Jensen objects to the requirement of the statement on our view of scripture. Before August, other objections will undoubtedly be heard. From here, it seems that one consideration ought to be faced squarely, and that is the question: How much will affiliation cost? In dollars and cents, how much more are we going to have to raise per contributing member? We don't have figures to prove this, and would be happy to be shown that we have overestimated the amount, but it would seem unlikely that we could achieve a real affiliation for less than an additional five dollars per contributing member. We should be given time to consider whether the gains made in affiliation will overbalance the gains we could make independently if we increased our own budget by that \$35,000 to \$40,000. (These figures are only estimates, of course, and could vary quite a bit either way. They serve here merely as examples of one additional method of weighing the issues.) The "comparison series" of articles will continue for a few weeks yet; we hope meanwhile someone will give us an answer to the \$64 question.

**THERE HAS BEEN** no announcement yet about the site of our Annual Convention in August. We hope we can bring official news about this very soon. At least three congregations have considered inviting: Racine, Wis., and Hampton, Iowa, have, according to reports discussed it, but have preferred not to invite at this time. Kimballton, Iowa, is a third possibility.

**A LADY** stayed after church to chat with a friend, we are told, and left her purse in the pew. When she returned for the purse, it was gone. She soon found it again in possession of the pastor who explained, "I thought I had better hold it. There are some in the congregation so simple that they might consider it an answer to prayer."



## OUR CHURCH

**Des Moines, Iowa.** Johanne Nielsen, wife of Professor Alfred Nielsen, Dean Emeritus of Grand View College, passed away this week. Burial was set for April 1 at Newell, Iowa.

**Des Moines, Iowa.** Sunday afternoon, March 27, Pastor Holger Jorgensen and Miss Edna Nelson were married in Luther Memorial Church. Dr. Ernest Nielsen officiated and an overflow congregation witnessed the ceremony, with a reception in the church parlors following. Mr. and Mrs. Harlan Hayek attended the couple; Mrs. Hayek is the former Sylvia Jorgensen.

**Rock Island, Illinois.** Augustana Publishing Company will publish a new book by Dr. Ernest Nielsen, **N. F. S. Grundtvig, An American Study.** A preface for the book has been written by Dr. J. Christian Bay, well-known librarian of the Crear Library of Chicago. Publication is set for early summer this year. Dr. Nielsen this week is attending a conference of educators at Southern Methodist University, Dallas, Texas.

**Copenhagen, Denmark.** In a letter answering a request by LUTHERAN TIDINGS for an article, Dr. A. Th. Dorf informs us that he is expecting to visit America about April 15. Dr. Dorf recently reached the age of 80 and is in excellent health. His Denmark address is Nyvej 3, København, V.

**Tyler, Minnesota.** Six Protestant churches of this community will participate in Union Good Friday Services here.

**Maywood, Illinois.** We have received word in a letter from Dr. Armin Weng, President of Chicago Theological Seminary, that Professor Johannes Knudsen has been appointed Dean of the Graduate School at that institution. The graduate school operates year-round, and in summer enrolls about 100 pastors and professors from all Lutheran bodies. This summer Dr. Knudsen teaches a course on The History of the Church in Scandinavia.

**Minneapolis, Minnesota.** In a recent congregational meeting, the members of St. Peder's Church here voted by a substantial majority to relocate their church; present facilities are inadequate and there is too little space for remodeling.

**Bihar, India.** Acquaintances of Munshi Tudu will be happy to know that he has now been able to return to his homeland, and will soon be at work as a Christian minister among his people. His address: Prabhu Dayal Munshi Tudu, Benagaria P. O., S. P., Bihar, India.

**Chicago, Illinois.** At St. Stephen's Church here Mr. Jens Thomsen preached the sermon at Danish services March 20.

**Racine, Wisconsin.** Dr. Johannes Knudsen was guest speaker at Bethania Church last month, speaking in the afternoon on Kaj Munk, the martyred Danish playwright and preacher. In the evening he spoke on the subject of affiliation with the ULCA.

**Danevang, Texas.** Pastor Harris Jespersen, president of District VI, visited this community the week-end of March 26, lecturing and preaching.

**Denmark, Kansas.** The Rev. Willard Garreds recently greeted the arrival of their fourth child, a daughter, Melanie Jane, born March 16.

**Evansville, Minn.** Dr. Erling Ostergaard, who has been ailing since his return from the Mission Field in India, has been ordered by his doctors to remain in bed for a long rest. Dr. Ostergaard's heart is in a weakened condition. Friends can write him by addressing him at Evansville.

## There Is A Lad Here

**There Is A Lad Here**, by Sedoris Nelson McCartney, Augsburg Publishing House, Minneapolis 15, Minnesota, 147 pp, \$2.50.

It is a special pleasure to call attention to a new book by Pastor McCartney, who this month is moving to Oak Hill to be minister to our Oak Hill-Exira churches. This book is about young men, written in a manner to appeal to all ages of both sexes. The title is drawn from the familiar New Testament passage where Andrew, overwhelmed by the thought of trying



Sedoris N. McCartney

to feed five thousand, nevertheless indicates the meager groceries carried by a youth, and says to his Master, "There is a lad here . . ."

Mr. McCartney writes from wide experience as a youth counselor. His thesis is that each boy has an inherent sense of decency that must be awakened and nourished by wise advice. And he writes from the experience of years of service as educational missionary to Japan, and from experience

## Calendar of Coming Events

**April 13-17—Women's Retreat, Tyler, Minnesota.**

**April 19-21—Pastors' Institute, Des Moines, Iowa.**

**April 29—District Convention, Salinas, California.**

**May 1—Dr. Ellson Ruff appears on CBS network "Church of the Air" 10:30 EDST.**

**May 1-7—National Family Week.**

**May 15—Rogate Sunday (Rural Life Sunday).**

**May 22—Lutheran World Action Sunday.**

among the Nisei of the West. He has an easy, flowing and natural style which makes this book particularly readable, and its characters real and lovable. These young men of which he writes were in fact real people, and their problems become vivid and their difficulties gripping between the covers of this fine book.

The book is largely narrative, with few philosophical digressions. Yet one has a sense of philosophy undergirding the conversations and events that make up most of the book, which is written from the first person viewpoint.

The author was brought up on a Minnesota farm, and earned his B. S. degree at the University of Minnesota, with science his principle subject and teaching his vocation. At N. W. University he earned his M. A. in the fields of guidance and personnel, and Christian education. For some time he taught in a large boys' school in Japan, and hopes to return as missionary to that country later. He will soon be ordained by the ULCA.

## Studenterfest

Grand View College

The annual Studenterfest activities will take place on May 14 and 15. This year the Saturday evening banquet and dance will be held at the Hotel Fort Des Moines; the music for the evenings' festivities will be provided by Lee Hunnington and his orchestra. As usual the ten and twenty-five year alumni breakfasts will be held on Sunday morning.

For the purpose of giving you an idea of the events that will take place, here is a resume: On Saturday there will be registration, softball game, folk dancing exhibition, choir concert, and on the evening of that day the banquet and dance will be held. On Sunday the alumni breakfasts and the alumni meeting will take place; the play put on by the Grand View College students will be presented in the afternoon and evening.

We hope many of you will be able to visit Grand View for Studenterfest.



## JUDGE ME, O LORD

If I had been in Palestine  
 A poor disciple I had been.  
 I had not risked or purse or limb  
 All to forsake, and follow Him.  
     But with the vast and wondering throng  
     I too had stood and listened long;  
     I too had felt my spirits stirred  
     When the Beatitudes I heard.

With the glad crowd that sang the psalm,  
 I too had sung, and strewed the palm;  
 Then slunk away in dastard shame  
 When the High Priest denounced His name.

But when my late companions cried  
 "Away! let Him be crucified!"  
 I would have begged with tremulous  
 Pale lips, "Release Him unto us!"

Beside the cross when Mary prayed,  
 A great way off I too had stayed;  
 Not even in that hour had dared,  
 And for my dying Lord declared;  
     But beat upon my craven breast,  
     And loathed my coward heart, at least,  
     To think my life I dared not stake  
     And beard the Romans for His sake.

Sarah N. Clegborn.

## The Liberal

There is a creed which the untired  
 and undaunted liberals of all time have  
 lived by. It is this:

We believe in man, in his slow as-  
 cendant progress, in the autonomy of  
 his spirit and the primacy of his claims  
 of all forms of human organization.

We believe in freedom — the fullest  
 measure of freedom compatible with  
 the fullest measure of responsibility.

We believe in authority. But only  
 in authority sanctioned by reason and  
 consent.

We believe that the only tools of  
 social progress are education, experi-  
 mentation and cooperation.

We believe that to be well governed  
 is not as important as to be self-gov-  
 erned, that values bestowed are not as  
 valuable as values achieved. Hence, we  
 reject all manner of millenniums pro-  
 fered to us at the spear-point of dic-  
 tatorship.

We believe that all truth is made  
 manifest through the contact and clash  
 of diverse opinions and that the very  
 motive power of progress is the free  
 exchange of ideas and the exercised  
 privilege of nonconformity.

We believe in tolerance, but not in

indifference, in enthusiasm but not in  
 fanaticism, in convictions but not in  
 obsessions, in independence but not in  
 isolation, in conflict but not in hate.

—Anonymous.

## No Simple Way

Hard it is, very hard,  
 To travel up the slow and stony road  
 To Calvary, to redeem mankind; far  
     better  
 To make but one resplendent miracle,  
 Lean through the cloud, lift the right  
     hand of power  
 And with a sudden lightning smite  
 the world perfect.  
 Yet this was not God's way, Who had  
 the power,  
 But set it by, choosing the cross, the  
 thorn,  
 The sorrowful wounds. Something there  
     is, perhaps,  
 That power destroys in passing, some-  
     thing supreme,  
 To whose great value in the eyes of God  
 That cross, that thorn, and those five  
     wounds bear witness.

Dorothy L. Sayers.

## LUTHER FILM GROSS TOPS \$2 MILLIONS IN AMERICA

Atlantic City, N. J.—(NLC)—Amer-  
 ican moviegoers have paid more than  
 two million dollars to see the film  
 "Martin Luther" since its premiere at  
 Minneapolis in May of 1953, it was  
 reported to the National Lutheran  
 Council at its 37th annual meeting  
 here.

Robert E. A. Lee, executive secre-  
 tary of Lutheran Church Productions,  
 Inc., sponsor of the film on the leader  
 of the Protestant Reformation, said  
 that an estimated ten million persons  
 have seen the picture in showings at  
 some 3,000 theaters in the U. S. and  
 Canada.

Mr. Lee added that a "clear return"  
 of \$700,000 had been made to Luther-  
 an Church Productions after deduction  
 from the gross receipts of distribution  
 fees and promotional and special ex-  
 ploitation expenses. The latter costs  
 have been heavy, he noted, because of  
 the specialized nature of the film.

The six Lutheran groups represented  
 in the corporation have received a re-  
 turn of \$550,000 thus far on their orig-  
 inal investment of \$450,000, according  
 to Mr. Lee. They are the National Lu-  
 theran Council, United Lutheran  
 Church in America, Lutheran Church-  
 Missouri Synod, Evangelical Lutheran  
 Church, American Lutheran Church  
 and Augustana Lutheran Church.

Mr. Lee said that figures are not  
 available as yet on the financial return  
 from international distribution of the  
 film, begun on a broad scale last fall,  
 and that he could not estimate the re-  
 ceipts.

He said also that he had no explana-  
 tion of the fact that "Martin Luther"  
 has registered only nominal success in  
 predominantly Lutheran countries,  
 namely, Norway and Sweden, while it  
 has been "outstandingly successful"  
 in places where Lutherans are a nu-  
 merical minority, including Australia,  
 New Zealand, Scotland and Holland.

In West Germany, where the picture  
 was filmed, an estimated four million  
 persons have seen it with a German  
 language sound track. There, the film  
 has been booked into almost half the  
 country's cinema houses.

Mr. Lee pointed out that present dis-  
 tribution contracts prevent any im-  
 mediate distribution of "Martin Lu-  
 ther" in 16mm., but he predicted "great  
 possibilities" for the presentation of  
 the picture by congregations and edu-  
 cational institutions when the current  
 release potential is exhausted.

"Power is worst when it is dis-  
 guised as the execution of the will of  
 the people, when it is able to persuade  
 the people that its only aim is to carry  
 out the people's will. It then combines  
 mass suggestion with the demonic force  
 of power."

—Emil Brunner.



## Program for 15th Annual Pastors' Institute

Sponsored by Grand View Seminary  
April 19-21, 1955

Tuesday, April 19

- 2:00 p. m.—Devotions, Dr. Ernest Nielsen.  
2:15 p. m.—Dr. Janis Rozentals, Luther Seminary, "Bultmann's Existentialist Interpretation of the New Testament Message: Method."  
4:00 p. m.—Prof. H. Christensen, "The Church and Mobility."  
8:00 p. m.—Holy Communion Service.

Wednesday, April 20

- 8:45 a. m.—Devotions, Dr. E. D. Nielsen.  
9:00 a. m.—Dean A. C. Kildegaard, "Preaching and the Sacraments."  
10:30 a. m.—Dr. J. Rozentals, "Bultmann: Criticism and Evaluation."  
2:00 p. m.—Dr. Charles Smith, Drake Divinity, "The Old Testament and Its Use Today."  
4:00 p. m.—A Discussion of Methods of Raising the Local Church Budget, led by H. Christensen and A. C. Kildegaard.  
8:00 p. m.—Grand View A Cappella Choir, Robert Speed, Director.  
Dr. Eric Wahlstrom, Augustana Theological Seminary, "History and the Bible."

Thursday, April 21

- 8:45 a. m.—Devotions, Dr. E. D. Nielsen.  
9:00 a. m.—Dr. Johannes Knudsen, Chicago Lutheran Theological Seminary, "The Early Church, Reconsidered."  
10:30 a. m.—Dr. Eric Wahlstrom, "Prophecy and Fulfillment."  
2:00 p. m.—A Discussion of the United Lutheran Church and our Forthcoming Decision, led by Rev. Erik Moller of Chicago.

## Rev. Armin Oldsen To Be Guest Speaker

The Rev. Armin C. Oldsen, pastor of St. Paul Lutheran Church in Lakewood, Ohio, will begin a three-month series as guest speaker on The Lutheran Hour on Sunday, April 3, 1955.

Pastor Oldsen is a former regular speaker on the world-wide radio broadcast. He served from 1951 to 1953, but resigned at that time on doctor's orders.

Pulpit orator, pastor, teacher, professor, author, counsellor — all describe Pastor Oldsen, who was born in Addison, Ill., in 1910. He attended Concordia Seminary in St. Louis, graduating in 1934.

In 1945 Pastor Oldsen received his master of arts degree from Western Reserve University, Cleveland, where he majored in psychology. In addition, he attended Cleveland College, Fenn College, and the Tucker School of Expression, all in the Ohio City.



The topic for Pastor Oldsen's addresses follow:

- April 3—Going God's Way.  
April 10—Why Fear Death?  
April 17—Put God First.  
April 24—Be Reverent.  
May 1—Be Worshipful.  
May 8—Be Respectful.  
May 15—Be Kind.  
May 22—Be Pure and Faithful.  
May 29—The Church Celebrates its Birthday.  
June 5—Be Honest.  
June 12—Be Considerate.  
June 19—Be Content.  
June 26—The Prisoner of the Lord.

## Invitation

The annual meeting of District VIII (California) will be held this year at St. Ansgar's Lutheran Church in Salinas. The meeting will begin with a service on Friday evening, April 29 and end Sunday evening or late afternoon May 1. The congregations are requested to elect delegates at their April quarterly meeting. One delegate for every 25 voting members or fraction thereof. However, all members are invited to participate and share in the fellowship. Please enroll early.

A. E. Farstrup,  
District President.

St. Ansgar's Lutheran Church, Salinas, California, herewith extends a cordial invitation to all who wish to attend the District VIII Convention here, April 29 to May 1. Send your reservations to St. Ansgar's Lutheran Church, 213 Church Street, Salinas, California, by April 25.

Jack Nielsen, President.  
A. E. Frost, Pastor.

## Spring Clothing Appeal

Lutheran World Relief has announced a call for clothing similar to that issued annually at Thanksgiving. The current drive will be held April 24 to May 1. Last fall the Thanksgiving drive brought in over 2,500,000 pounds.

## LUTHERAN CHURCHES WIN THREE ARCHITECTURAL AWARDS

Cincinnati, Ohio — (NLC) — Lutheran churches won three of nine awards conferred annually by the Church Architectural Guild of America, according to an announcement made here on February 24.

All the awards were given to new churches of contemporary, or modern design, marking the first time in the fifteen-year history of the guild that there were no winners representing the Gothic or Colonial tradition of architecture.

In the classification of more than 300 members, honorable mention went to the Enmaus First Lutheran church in Alhambra, California, a member of the Lutheran Church-Missouri Synod. The architect was Culver Heaton.

In the "hypothetical" classification, consisting of uncompleted churches, first place was given to Grace Lutheran church in Teaneck, New Jersey, also a congregation of the Missouri Synod. The architect was Paul Schweiker, director of the School of Architecture at Yale University.

Third prize in the same category went to First Lutheran church of Glendale, California, a congregation of the United Lutheran Church in America. The architect was the firm of Orr, Strange & Inlee of Los Angeles.

Chairman of the five-member awards jury was Canon Darby Wood Betts of New York's Cathedral of St. John The Divine.

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.

April 5, 1955

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

Name \_\_\_\_\_

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

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

JENSEN, JENS M.  
TYLER, MINN.  
RTE. 2,  
6-3