

# Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Carl Laursen



Harald Knudsen



Paul Nussle



Theodore J. Thuesen

The above four men were ordained at our Annual Convention in Muskegon, Michigan, August 19, 1956. Vitae are printed in this issue.

## He Walked With God

(Genesis 5:24)

He "walked with God." Could grander words be written?  
Not much of what he thought or said is told;  
Not where or what he wrought is even mentioned;  
He "walked with God"—brief words of fadeless gold.

How many souls were succoured on his journey,  
Helped by his words or prayers, we may not know.  
Still, this we read—words of excelling grandeur—  
He "walked with God," while yet he walked below.

And after years, long years, of such blest walking,  
One day he walked, then was not; God said, "Come;  
Come from the scene of weary, sin-stained sadness;  
Come to the fuller fellowship of home."

Such be the tribute of thy pilgrim journey,  
When life's last mile thy feet have bravely trod—  
When thou hast gone to all that there awaits thee,  
This simple epitaph—"He walked with God."

The Elim Evangel

# The Christian Makes Use of His Spiritual Gifts

Pastor Gordon Miller, Dalum, Canada

Romans 12:3-8

**I**N THE PRESIDENT'S report to the convention in Recommendation No. 2 we read, "That we acknowledge God's call to serve Him in whatever be our vocation that our lives may count as part of the ministry of the people of God."

Is this not what Paul is trying to tell us in the few verses we are using as a text for our meditation this morning?

From the time that Paul went to the synagogue school until the end of his life he had the assurance that he was doing the will of God. He expresses this in various ways and in various places. Even when he was putting his stamp of approval on the stoning of Stephen, Paul had the self-assurance that he was doing the will of God. In our text for this morning Paul is appealing to us to find our place in the world. And we may find that place by taking note of the spiritual gifts that are ours. He is telling us that whatever our talents may be, we should use them.

Just as the basic need of all human beings is the emotional security that comes from being loved, it is needful for the Christian and an important part of the Christian life, that we feel that what we do with our talents, our spiritual gifts, is worthwhile. It is essential to our peace of mind. In fact, it is a requirement of a worthwhile life, that we work.

It is our duty to ourselves and to God, as Christian men and women to find where our place in life is. After it has been found, we must try to fill it in all meekness and humility.

In Edward Markham's poem, "The Man With The Hoe, we read,

"To each man is given a day and his work for the day.  
And once, and no more, he is given to travel this way.  
And woe if he flies from the task, whatever the odds.  
For the task is appointed to him on the scroll of the Gods.  
There is awaiting a work where only your hands can avail,  
And so if you falter, a chord in the music will fail,  
Yes, the task that is given each man, no other can do,  
So your work is awaiting, it has waited through the ages  
for you."

Paul tells us not to think of ourselves more highly than we ought to think. The man who is rich in Christ is reverently to remember others and God's will in them and for them. He is to avoid the subtle temptation to intrude beyond the Master's allotted work for him. He is to be slow to think, "I am richly qualified, and could do this thing and that, and the other, better than the man who does it now." I think the pastor is especially tempted along this line and he very, very often yields to the temptation. We try to stretch our qualities over a field of endeavor from coaching baseball teams to baby-sitting; from the duties of a preacher to the duties of a parliamentarian and it is sad to say, but true, that none of the tasks get done as they should.

The chastened spirit of the Christian will rather go to criticize himself, to watch for the least deficiency in

his own doing of a task which, at least today, is his. He will "give himself wholly to this," be it more or less attractive to him in itself. For he works, not to try to contrive a life that is as full of success and influence as he can imagine, but to accept a life assigned by the Lord who has first given to him Himself.

The passage from Romans amply implies that he is to use actively and honestly his renewed intelligence. He is to look circumstances and conditions in the face, remembering that in one way or another the will of God is expressed in them. He is to seek to understand not his duties only but his personal equipments for them, natural as well as spiritual. But he is to do this as one whose mind is renewed by his living contact and union with his redeeming King and who has really laid his faculties at the feet of the absolute Master, who is the Lord of Order as well as of power.

What peace, energy and dignity come into a life which is consciously and deliberately thus surrendered. The highest range of duties, as man counts highest, is thus disburdened both of its heavy anxieties and of its temptations to a ruinous self importance. And the lowest range, as man counts lowest, is filled with the quiet greatness born of the presence and will of God.

Oh, yes, it is marvelous to be a physician and to heal the sick, but the physician cannot do it by himself. The ambulance driver plays his part, the bricklayer who helps to build the hospitals, the glass-blower who makes the test tubes, the janitor who sweeps the floors, the orderly who carries the bed pans, all play a part. The physician cannot do without them and each should take pride in the fact that he or she is helping to heal the sick. Every man has a task to do, and every task adds to the well-being of mankind.

A man shall have self respect not only for what he does, but also and more importantly, for how he does it. Long ago a Rabbi wrote: "I am a creature of God and my neighbor is also His creature. My work is in the city and his is in the field. I rise early to my work, and he rises early to his. As he cannot excel in my work, so I cannot excel in his. But perhaps you say, 'I do great things and he small things.' We have been taught that it matters not whether one does much or little if only he direct his heart to heaven."

"If only he direct his heart to heaven . . ." If a man's work is truly to be the source of pride in him, then his pride must come, not from his success, his income, his prestige, or his fame, but from the way he does his daily work.

It matters little what my profession may be, but it does matter that I use the spiritual gifts that are given me and that I use them to the best advantage. If I do that, then whether I be a ditch digger or an engineer, whether I be a cowboy or a minister of the gospel, I am serving God as God would have me serve.

A great part of the surface of Christian society would be transformed if its depth was more fully penetrated

(Continued on Page 16)



# The Atheistic System's Power and Impotence

Dr. Guenther Jacob

(Conclusion)

## 5. Has the atheistic system as a total ideology found the key to paradise?

If a person approves the system without reservation, he gains possession of the key to an entirely new interpretation of history. At the same time, he finds himself aligned in a worldwide, solitary community. There will be devotional faith, service, and sacrifice. There will be fanaticism. The system absolutizes itself and bases this claim to absolutism on its scientific character. Hence the system must necessarily become intolerant. It renders the individual who wants to follow his conscience and his conviction impotent in face of the ideology's mighty whirlpool. Since God the Creator is denied, man receives his right to existence and his destiny solely at the hands of society. If he merges his life completely into this society, then it appears as if he may, once again, exist sound and whole in a consistent world. In all this, a peculiar petrification of his live nature cannot be overlooked. It is characteristic that the faces of managers and functionaries in all parts of the world nowadays wear masklike expressions. Such faces are not illumined by the serenity of genuine sense of humour. Such faces reveal that their owners no longer live as God's unconfined human creatures, but in ultimate commitment to idols, whether these be the idols of economic power, of an ideological world view, or of private happiness in life. In this manner every supposed liberation of man from God turns into man's subjugation under the tyranny of temporal authorities and forces. This applies equally where theoretical assent is given to belief in God on the basis of a spiritual historical heritage, where people occasionally speak solemn phrases about the Christian tradition, but where actually they indulge in stalwart idolatry by their dance about the golden calf of their own standard of living. Man can never in this manner banish the secret anxiety within him or achieve salvation and wholeness at the core an undivided nature.

Nor do increases in production, technologizing the word, the systematic utilization of scientific discoveries, and changes in social structures, significant as they are, transform the earth into the paradisiacal garden where man can live sound and whole as Adam did in the beginning. Some protection against elementary hazards can certainly be attained, but safeguarding material existence and man's security in God are two different things. You can proclaim God to be the product of fantasy stimulated by fear on the other hand, you can cynically allow God to remain "the man upstairs" for little children and old women; you can even convince yourself that the problem of God is simply not a serious issue in real life — the secret anxiety remains ever poised, you remain ever in peril of being ambushed by the voice from above: "Adam, where are you." The system of godlessness may show imposing grandeur and consistency and may create the impression of providing guarantees against every kind of external harassment

and menace, but such a system ever remains merely another hiding place for man, if a retreat in the nature of a giant, massive concrete bunker. Yet the voice of God the Creator penetrates in His own time all bulwarks of ideology and all the walls of your private manner of life and seeks out the individual person in his sanctuary. That is why all attempts in the East and in the West to achieve salvation and wholeness under the aegis of theoretical, of practical godlessness are doomed to impotence.

## 6. Jesus Christ has unlocked the door to paradise by His sacrificial death. Therefore the system's promises are illusory and futile.

It is the Christian view that man as God's creature is called to partnership with God and to human fellowship with his neighbor. It is the Christian view that man has dignity as a creature of God, that an extent of freedom has been granted him by God for the service of prayer and for service to his fellowmen. He has this dignity quite apart from his functional productive value and from his social position. That is why man is inviolable in the center of his personality and must not be subjected to any "ism," this contemporary guise of idols. That is why man should not himself run away from God and desert to the idols under the delusion that apostasy from God may make him sound and whole. The voice "Adam, where are you" will overtake him! But the very God who assails him with his challenge, has testified at the Son's cross to His embracing love for godless man. Because the cross stands on Golgotha, we can cease our attempts at flight and our hide and seek from God. Because the Son let Himself be executed for our godless selves, it is blasphemy to seek to breed paradisiacal man. For of Him, of Jesus Christ, the Son of God, christendom confesses:

"Today He has the gate unbarred to Paradise adored,  
The Cherub stands no more on guard.  
All praises to our Lord."

## 7. Man may end his flight from God and live in the Christian congregation as one returned home.

We proclaim the good news that on the cross the Son has realized atonement and established peace. Why persist in our attempt to escape and in our hide and seek from God, in the face of this fact? Why persist in the frantic attempt to realize paradisiacal life on the basis of a system of godlessness? Jesus Christ calls us godless ones to come out of all our hiding places and to live as "returnees" in the fellowship of His congregation. In this fellowship of His congregation, we encounter security in God and the commission to serve our fellowmen. Here we listen to the eternal Word. Here we fall silent in prayer. Here we who were brought home stand together under the cross of Christ in the peace of God.

But life in the Christian congregation must not be



misinterpreted as an idyll on an island of pious dreams. In our very real and everyday life we remain exposed to the system's might and dominion and in jeopardy of the uncanny whirlpool seeking to draw us into flight from God. We remain susceptible to the slogans of life without God and in constant travail under the pressure of the atmosphere here about us. It is all the more essential for us to find proper help to vindicate our Christian life today in the fellowship of Christian brothers and sisters, a fellowship admittedly strained by tension, and by no means ideal. There seems to be no doubt that our average parishes do not yet present the proper abode for contemporary man in peril of the system. The stale air of pious conventions and the frequently archaic style of the church's core groups offer no real help to dichotomous contemporary man when he begins to become a Christian. The Church had better develop elasticity and imagination or, rather, love and pastoral wisdom, in order that contemporary man can, as a Christian, encounter true security in the midst of all external hazards and all the peril within himself, in a living fellowship of brothers and sisters — and at the same time gather spiritual equipment for his daily life.

Such a life with the Church cannot, of course, be a comfortable rear-area existence. For in divine service and in the fellowship of the Christian congregation, the individual Christian is to obtain the strength to live truly in the freedom, the peace, and the joy of a Christian person both at his place of work and in the realm of his home. By such a stand, the individual Christian can become Jesus Christ's witness in the world of everyday reality. He will not regard his work from the standpoint of a utopian world construction plan, but he will turn to his tasks and duties soberly and dispassionately. He will not join in classifying his fellowmen in ideologically determined categories; discipleship of Jesus Christ will, rather, free him to be a true brother even to those on the opposite side. He will disavow all fanatical radicalism; instead, the sound atmosphere of a genuine sense of humour will encompass him. In the midst of manifold failures, in the midst of guilty lapses and dark fears, he will nevertheless prevail, liberated by the good news of Jesus Christ's sacrificial dying for him, a godless man. Thus he is granted freedom in the midst of all temptation and, by witnessing to his liberty, he may render crucial service within the world of the system. The secret of his freedom is not founded in any heroism, but solely in the truth of the Lord's saying: "So if the Son makes you free, you will be free indeed." (John 8:36).

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## Stewardship Gems

### The Most Interesting Subject in the World

It is said that the great missionary Judson was a most faithful preacher of the blessed Gospel. After his return from Burma he had been announced to address an assembly, and a vast crowd had gathered to hear him. He rose at the close of the service, and all eyes were fixed on him and every ear intent. He spoke for about fifteen minutes with much pathos of the precious Savior; of what He has done for us, and of what we owe Him. And he sat down visibly affected.

"The people are very much disappointed," said a friend to him on their way home; "they wonder that you did not talk of something else." — "What else did they want to hear?" he replied. "I presented to the best of my ability the most interesting subject in the world." — "But they wanted something different — a story."

"Well, I'm sure I gave them a story, the most thrilling one that can be conceived of." — "But they heard that before. They wanted something new from a man who had just come from Burma."

"Then I'm glad they have it to say that a man coming from Burma had nothing better to tell than the wondrous story of the dying love of Jesus. I looked upon these people today and remembered where I should next meet them — how could I stand up and furnish food to vain curiosity, however decently strung together on a thread of religion? And then, how could I hereafter meet the fearful charge: 'I gave you one opportunity to tell of Me, but you spent it in describing your own adventures?'"

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### How Would You Feel . . .

If God gave us the same amount of time and attention that we devote to Him?

If God offered as many excuses as we do, and if the excuses were no more justifiable than ours?

If God's promises were no more certain than ours?

If God withheld His blessings from us as we withhold our offerings from Him?

Robert G. Lee.

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### SOCRATES AT HIS TRIAL

It was after making the following statement that Socrates was condemned to death by a vote of 281 to 220:

"If you were to say to me, 'Socrates, this time we will let you go, but on this condition, that you cease from carrying on this search of yours, and from philosophy; if you are found following these pursuits again, you shall die.' I say, if you offered to let me go on these terms, I should reply, 'Athenians, I hold you in the highest regard and love, but I will obey God rather than you; and as long as I have breath and strength I will not cease from philosophy, and from exhorting you, and declaring the truth to every one of you whom I meet, saying as I am wont, You are citizens of Athens; a city which is very great and very famous for wisdom and power of mind. Are you not ashamed of caring so much for the making of money, and for reputation? Will you not think or care about wisdom, and truth, and the perfection of your soul?' And therefore, Athenians, either acquit me, or do not acquit me; but be sure that I shall not alter my way of life; no, not if I have to die for it many times."



### Vita

I, Harald Vilstrup Knudsen, was born at Nysted, Nebraska, August 17, 1901. I am the son of Rev. R. Thorvald and Thora Knudsen, and was baptized on the day of my birth by my father, who was the pastor of the Nysted Church.

The Christian guidance and spirit of my home was strengthened in the spiritual fellowship of the folk school, the college, and the congregation; at the center of these I was privileged to spend my childhood.

I grew up at Danebod, Tyler, Minnesota, although three of my childhood years were lived at Grand View College, and one in Denmark. I graduated from high school at Grand View College, attended Askov Folk School in Denmark, and completed the teachers training course at the State Institute of Gymnastics, Copenhagen, Denmark, and from Drake University I received a Bachelor of Science degree in Education.

In the year 1925, I married Ruth Viola Jensen, who has faithfully shared life with me since then. Our marriage has been blessed with three girls.

From the fall of 1924 to the spring of 1950, I was director of physical education at Grand View College. I was superintendent of Quakerdale, a home for dependent boys, through the next four years.

In October 1955, with the approval of Dr. Alfred Jensen, I conducted the services at the Grayling Evangelical Lutheran Church and Messiah Lutheran Church, Roscommon, Michigan. These congregations thereupon invited me to serve as their pastor on a temporary basis. At the end of four months I received a letter of call from both congregations, which I have accepted. I have applied to the Board of Ordination of the American Evangelical Lutheran Church for ordination, that I might be enabled to serve these congregations fully.

It is my prayer that God will bless our fellowship so that we may grow in grace and holiness, to His glory.

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### Vita

I, Paul I. Nussle, was born on November 13, 1931, at Chicago, Illinois. I am the son of Robert Nussle and Thyra, nee Rasmussen. Christmas of 1931 our family travelled to Kimballton, Iowa, where I was baptized by the Rev. Jens Jorgensen. We made our home in Chicago where I was brought up in the Danish Evangelical Lutheran Church. I attended Sunday school and was active in the youth fellowship at St. Stephen's Evangelical Lutheran Church in Chicago. In the spring of 1945 I was confirmed there by the Rev. Marius Krog.

I was privileged to attend Chicago Christian high school. This is a private school maintained by the Dutch Reformed Church. It was here that my interest in full time Christian service was awakened. Many times I had to answer the challenge of the Calvinistic theology to the Lutheran faith as I understood it. I believe that this, by keeping religion on my mind during adolescent years, helped cement the service of God in my mind. Although this desire has many times nearly died out, someone or something has always helped rebuild it. My education was then furthered by attending Grand View College for two years and Augustana College, Rock Island, Illinois, for two more years. It was at the latter

school that I received my B.A. degree with a major in philosophy. I have now completed my study at Grand View Seminary and have done some graduate study at Chicago Lutheran Theological Seminary at Maywood, Illinois.

I was married to Agnes Ravnholt of Luck, Wisconsin, on July 10, 1954, and we were blessed with a daughter, Lynn Kristine, April 12, 1955.

It is to my parents that I must attribute the most profound influence upon my decision to enter the ministry.

I have been called to serve as associate pastor at the Danebod Lutheran Church in Tyler, Minnesota. It is my prayer that God will guide my heart and mind as I undertake the task of the Christian ministry.

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### Vita

I, Carl Laursen, son of Gonius and Astrid (Andreasen) Laursen, was born July 27, 1915, at Dagmar, Montana. I lived in this community until the fall of 1953, when we, my wife, my three children, and I, moved to Des Moines so that I could attend our seminary. I was baptized, as infant, into the Christian faith by Rev. Svend Jorgensen; confirmed by Rev. Marius Larsen in 1931; and married to Lillian Lodahl in 1939. In fulfillment of the baptismal covenant my parents saw to it that I was brought up in the Christian faith, in the home and also by attending Sunday school and parochial school each summer then called "Dansk skole." I got my first two years of high school in 1930-31, at the Dagmar Church, with Mr. (now Pastor) and Mrs. Edwin Hansen as teachers. It was called the Dagmar Academy.

It seemed that that would be the end of my schooling as more was not available while staying at home. I was the only son in the family and my father needed help because of ill health. And at that time I had no interest in furthering my education. It was therefore quite natural that I started farming. It was a father-son partnership, and as I look back I believe it must have been my willingness to work and father's understanding of finances that made for a teamwork which brought us out of the 30's in fair shape.

In 1932-33 it became possible for me to attend winter school at the Dagmar church grounds. These winter sessions were made possible through the efforts of Rev. Larsen, our pastor at that time. During the winter of 1936 I attended Grand View College. It was there the thought of becoming a pastor first came to me. The following winter, 1936-37, I received a couple of high school credits through the two year high school course which was again offered at the Dagmar church. I was also in charge of dramatics and sports at the school that year. Getting two more high school credits induced me to enroll in the Antelope, Montana, high school the following year. From there I received my high school diploma in the spring of 1938. During this school term I met Lillian Lodahl, also from the Dagmar community, and we were married the fall of 1939. To this union three children have been born: Leota now 16, Reginald 12, and Carlton four.

My parents moved off the farm when we were married so our 14 years of married life in Montana were spent on the home farm. At various times during these



years I felt that I should enter the service of the Christian ministry. It is hard to break away once close family and community ties are made.

The President of our Synod, Rev. Alfred Jensen, and former Dean of Seminary, Dr. Knudsen, were both aware of my difficulty in making the decision. Their patience helped me as much as anything, and for that I thank them.

I want to take this opportunity to thank all who have given me so much. I don't believe there is a person in the Dagmar community to whom I do not have something to be thankful for. Also to my parents, my pastors and teachers, and especially to my wonderful wife and children. For all this I thank God! Because only through a life in Christ's Church could my life be so rich, so full, so wonderful. Convinced, that through the Gospel of Jesus Christ, man can be drawn to God and to a relationship of love to his fellowman so that life at its best is experienced in and through the fellowship of the Christian Church, and convinced that all that which is worthwhile in my life I have received through the grace of God; I now offer myself to the ministry to the end, that others through the grace of God may be blest as I am.

The St. John's Evangelical Lutheran Church of Marquette, Nebraska, which I am now serving, has extended a call to me to serve them as their pastor in the name of our Lord Jesus Christ and I now ask that I may be ordained into the ministry of the American Evangelical Lutheran Church of America.

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### Vita

I, Theodore Johannes Thuesen, Jr., was born on March 7, 1928, at Cedar Falls, Iowa, the first of three children born to Theodore J. Thuesen and Christine B. Thuesen (nee Jensen).

I was baptized by Pastor P. C. Stockholm in the Fredsville Danish Evangelical Lutheran Church, Cedar Falls, Iowa, and have been a member of that congregation ever since. I was confirmed in 1942, by Pastor Svend Kjaer.

In May of 1945, I graduated from the public high school at Dike, Iowa. In the fall of that year I enrolled at Grand View College. After attending Grand View for two years (1945-47) I continued my education at Augustana College, Rock Island, Illinois, where I graduated in 1949, with a B.A. degree in the division of social studies.

I then accepted a position on the faculty of the public junior and senior high school of Anamosa, Iowa, where I taught history, government and sociology.

For a number of years I had given serious thought to the possibility of preparing for the ministry. Gradually the conviction had grown within me that in the ministry I could best use my life to serve God and my fellowmen. It was during my first year of teaching that I definitely decided to enter Grand View Seminary in the near future. However, I also decided to teach for at least another year because of the fact that I immensely enjoyed teaching and felt that I was gaining valuable experience, and also because this would give

me an opportunity of saving funds for seminary education.

World events changed my plans. The Korean War broke out that summer. Thus, in the middle of my second year of teaching, on February 12, 1951, I was called into the U. S. Army in which I served for two years. While in the army I had the good fortune to work for nine months in the office of the Post Chaplain of Camp Carson, Colorado. The Post Chaplain was then Chaplain (Colonel) J. H. August Borleis of the ULCA. This assignment gave me an interesting opportunity to observe the work of the chaplains.

After completion of my term of service in February of 1953, I entered Grand View Seminary at the beginning of the spring quarter in March 1953. In June of this year, 1956, I graduated from Grand View Seminary with the degree, Candidate of Theology. During one quarter of my seminary training (fall of 1955), I served as student pastor of Bethesda Evangelical Lutheran Church, Newark, New Jersey.

In addition to the education previously mentioned, I also hold a M.A. degree in sociology from the State University of Iowa. This degree was awarded in August of 1955, and was earned during five summer sessions at the university. This work was begun when I was teaching, and was concluded during the past three summers. The G.I. Bill made it possible for me to attend school the year around during my years in the seminary.

I feel a deep sense of gratitude to the many teachers and pastors who have guided me, but most of all I am grateful to my parents. To them I shall always be grateful for not only a good home, but also for their constant encouragement and their financial help, often at a sacrifice to them, during my many years of schooling.

I received and accepted a call to serve as pastor of Bethesda Evangelical Lutheran Church, Newark, New Jersey, where I began my work on July 1, 1956. I pray that my efforts as a pastor may be acceptable in the sight of God.

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### WHEN A MAN CAN NOT BE PARDONED

God is gracious, but He will not force the acceptance of His grace upon men.

In 1829 George Wilson, in Pennsylvania, was sentenced to be hanged by a United States Court for robbing the mails and for murder. President Andrew Jackson pardoned him, but this was refused, and Wilson insisted that it was not a pardon unless he accepted it.

That was a point of law never before raised, and the President called the Supreme Court to decide. Chief Justice John Marshall gave the following decision: "A pardon is a paper, the value of which depends upon its acceptance by the person implicated. It is hardly to be supposed that one under sentence of death would refuse to accept a pardon, but if it is refused, it is no pardon. George Wilson must be hanged!"

And he was hanged. Provisionally the Gospel of Christ which is the power of God unto salvation is for every one, irrespective of what he may be or what he may have done. Potentially, it is only to "every one that believeth."

S. S. Times.



# Grundtvig and Grundtvigianism

Pastor Einar Anderson, Troy, New York



AT THE RISK of coming with my own strainer when what we need first of all are translations of or at least selections from Grundtvig's basic religious writings, I wish to add a postscript to the "Random Thoughts" inspired by the convention.

As a personality within that division of modern Christianity known as Lutheranism, Grundtvig is a controversial figure. Which is the reason some of us become a bit nervous when he or his ideas are mentioned.

He is a controversial figure because, in this setting at least, he is unique. And he is unique first and foremost not because of some theological position he may have arrived at, but because of a discovery from the witness of church history as set forth in the pages of the book, "Against the Heretics," by St. Irenaeus, the bishop of Lyons, who lived in the second Christian century, of something long since forgotten or disregarded by the Church.

In Grundtvig's time, the movement known as Rationalism was the dominant influence in most of the Lutheran churches of Germany and in the Church of Denmark. It was only a little less powerful in Norway, Sweden and Finland.

Grundtvig was in the beginning only **one among many** who sought to dethrone the all powerful Rationalists in the name of the historic Christian faith by means of the old Lutheran theology based on the Lutheran confessions.

What made him unique was that sometime in 1823 or 1824, he abandoned the old Lutheran position for what to his contemporaries seemed a new foundation but in reality was a far more ancient one than any of the Lutheran confessions, a foundation without any sectarian connotations, the long forgotten or ignored original foundation which Grundtvig learned of through studying the writings of the men of the ancient, undivided Church, principally St. Irenaeus.

On this basis: the Faith of the Church in its earliest days, before theological dictatorships and sectarian movements began to appear, the Faith of that Church, sanctified by the blood of the martyrs, which fought and conquered a hostile pagan empire by the power of the Spirit alone without any worldly weapons — on this basis **alone**, Grundtvig hereafter took his stand against the Rationalists who sought to dilute Christianity to the point that nothing Christian remained in it.

He did not take his stand on this Foundation merely in a negative sense, as a means of combating the Rationalists, but primarily in a positive sense as the restoration to the Church of something long forgotten or ignored: the sure, and only valid foundation for Christian thought and life if that thought and life is to be truly Christian, the sure and only valid demarcation line between what is Christian and not Christian, and the symbol of theological emancipation distinguishing and differentiating the unalterable "Faith once delivered to the saints" from theology.

In doing so, he went back, beyond the Reformation, beyond the middle ages, beyond even the Age of the

Councils, back to the ancient undivided Church, the Church which for three long centuries braved persecution and discrimination without ever retaliating with worldly weapons but, fighting error by the power of the Spirit alone, finally emerged victorious by the power of its Faith and the new life built upon it over the pagan Empire which had sought to destroy it.

When Rationalism began to weaken and finally collapse under the constant attacks of a revived old line Lutheranism and, in Denmark, also by the attacks of Grundtvig and his adherents, the difference between the fundamental position and everything resulting therefrom of the two groups fighting the same battle began to loom larger and to occupy the attention of both.

In the same way, many different parties, ignoring their various differences have banded together to fight Fascism or Communism. But when the common enemy is on the run, then the very real differences between the temporary allies once again begin to emerge into prominence.

Consequently, after about 1840, with Rationalism dethroned, the differences between the old line Lutherans and the Grundtvigians in Denmark began to be displayed in mutual polemics.

No one who reads what the primate of the Danish Church at the time, Dr. Hans Martensen, the author of a world renowned manual of theology, has to say about the "so-called Grundtvigianism" as he calls it, can have any delusions that the very real differences between Grundtvig's "Churchly View," as it is called in Denmark, and even the most liberal forms of old line Lutheranism can ever be minimized, bridged over or reconciled by conciliatory formulas. Such formulas will always betray one or the other position to the position of the other camp. There can be no harmonization for the same reason that oil and water do not mix.

Dr. Martensen was a very liberal and progressive Lutheran. The right wing of Lutheran Orthodoxy does not care very much for him.

But still there were these absolutely irreconcilable differences which prompted Dr. Martensen to write among other things a pamphlet entitled, "A Defense Against the So-Called Grundtvigianism."

Dr. Martensen was a very liberal and progressive Lutheran, freed to a large extent from bondage to every jot and tittle of the Augsburg Confession and the rest of the theological statements contained in the Book of Concord (which though never accepted **officially** in Denmark nevertheless had always had a powerful influence on Lutheran theology there in pre-Rationalistic days).

Nevertheless, for him the Bible, as interpreted by the Lutheran Confessions was the rule and standard for Christian faith and practice — which means, in reality, as anyone can readily see, that the **Lutheran Confessions**, dating from the 16th century after the Church's foundation, are the rule and standard for Christian faith and practice because they are the only true exhibition of what the Bible really teaches.

(Continued on Page 8)



## Grundtvig and Grundtvigianism

(Continued from Page 7)

Martensen accused Grundtvig of making an "unclear" attempt to reform the Lutheran Reformation.

Grundtvig made no secret of the fact that this was what he was trying to do. In fact he wrote a treatise dealing with this very subject entitled, "Shall the Lutheran Reformation Really be Continued" (the "really" in the title being a dig at the Rationalists who claimed they were continuing and completing the Lutheran Reformation in their attempts to de-Christianize Christianity.)

But he did not consider his attempt to be "unclear", in any way — nor do those who believe he is right.

Grundtvig is really an ecumenical figure long before his time, a churchman going out from even the best sectarianism into the catholicity (i.e. the universality and comprehensiveness, the unity in essentials and freedom in nonessentials, the basic unity — rather than uniformity — amidst liberty and diversity) once maintained in the ancient undivided Church.

What he really says in effect is that we are never going to reunite Christendom by knocking together and smoothing down sectarian theological formulas, by each making a compromise here and there under the pressure of a desire to get together on any terms whatsoever, but only by going back beyond the days of sectarianism to the foundations of the ancient undivided Church, the Church of the martyrs, the Church closest to its Founder in both time and spirit.

Therefore it is rather ludicrous to keep talking as if some want to start a "Grundtvig sect". What Grundtvig was interested in was to get rid of sectarianism and return to the original and sure foundations of the ancient undivided Church, the Church which knew how to distinguish between Faith and theology, which could tolerate the widest theological freedom and could resist the attempts, made even then, to impose theological dictatorships telling Christians what they must believe in addition to the Faith they were baptized in, simply because it was so sure of its Faith and so clear in its realization that the fundamental Constitution stands above all other ordinances, that there **could** be unity in diversity, and liberty of thought **could** flourish on the summit of the immovable rock foundation.

Those who follow Grundtvig never had to leave the Lutheran State Church of Denmark — the Folk Church, as it has been called since 1848. They are there today — and if you should order all the theological books printed in Denmark in a single year, you would be able to make as large a pile out of those which are on the Grundtvigian "line"

as those which represent the old Lutheran "line", no matter how modernized, modified or attenuated some of these representations may be.

The same primate of the Danish Church who wrote against Grundtvig's ideas in the name of the old Lutheran position, of which he was an extremely liberal and progressive exponent, also had the greatest admiration for the pastor in Vartov and honoured him finally by officiating at his funeral.

Rather peculiar then, all this atmosphere of suspected heresy and the necessity of pounding out reconciliation statements between two positions which can never be bridged in this manner, to prove that we are really "orthodox".

The term "heresy" in regards to Grundtvig is really something to laugh at. If anyone was orthodox it was certainly Grundtvig, so much so that he became the chief target of the Rationalists and their sympathizers among some of the very reserved and conciliatory—and worldly wise—representatives of an attenuated Lutheran Orthodoxy, until a royal appointment put him firmly in the chapel at Vartov, where from then on, nothing could block his work.

Grundtvig's view is certainly not limited to his fundamental discovery. It should be mentioned here that he had something significant to present in the realm of worship also — and this also was merely a reaffirmation and restoration of something fundamental in the ancient Church from the days of the apostles onwards.

Whereas Luther emphasized the importance of the sermon to such an extent that it became the center of Lutheran worship, Grundtvig learned that the worship of the ancient Church, from the time that the original apostles and St. Paul were its leaders, centered on the memorial of Christ's death and resurrection, the Lord's Supper or Holy Communion.

Although Grundtvig was an outstanding preacher and many flocked to Vartov perhaps principally to hear his inspiring sermons, the sermon at Vartov was always subordinated to the celebration of the Lord's Memorial, which as soon as Grundtvig was appointed to this pastorate (1839) became the central element of the service each Lord's Day.

The example of this restoration of what is central in Christian worship was soon taken up in parish churches where both pastor and congregation were influenced by Grundtvig's work and in the free congregations within the State Church made possible by a liberalization of the church laws in 1868.

This is an element in the "heritage" we have always been rather weak on, if we have remembered it at all. Its influence so far is confined to churches in Denmark, as far as followers of Grundtvig are concerned, for one does not have to be a Grundtvigian to see the wrong move of Luther on this point.

vigian to see the wrong move of Luther on this point.

Many on the orthodox Lutheran side, especially in Europe, have also labored for this cause and in many places succeeded in restoring the Lord's Memorial to its rightful central place in Christian worship as it was in the Church of the apostles and martyrs.

And now with this postscript I think it is high time for this strainer to be hung up in the closet.

What we need right now is to have Grundtvig present his views in his own words. That is what we should have enabled him to do long ago. If we had, we would not be in this state of confusion and indecision, hoisting up surrender flags instead of being able to present something about which who knows how many other Lutherans in America might not say: "This is what we have been looking for, this is the wave of the future, this is the correction and continuation of the Lutheran Reformation, this is the straight highway towards that day when in answer to the Lord's prayer in Gethsemane, **all may again be one**, this is the answer to the hopes and longings of which the present day ecumenical movement is an expression."

Let us be careful about hoisting surrender flags to a sectarian viewpoint when we hold in our hands, even though still locked up in the Danish language, the key to the ecumenical question, the road to unity in Christ, a common faith and freedom to differ as long as we all stand on the fundamentals, with a worship centered on the living Christ really present and working with us in His Church.

And now it is time to let Grundtvig speak for himself — in the English language. How many will brave the necessary drudgery of translation? Let us hope they will be many. But even if only a few, this work must be done, not tomorrow, or the next day, but **now**.

### Notice

The excellent descriptive booklet about our Synod called **OUR CHURCH** is available from the Synod Office, 1232 Pennsylvania Ave., Des Moines, Iowa. 15c each postpaid. 10c each on orders of ten or more. Also: the new Altar Book can be had, same address, for \$2.

### Notice

The two regular columns "Our Church" and "Opinion and Comment" will be resumed in the next issue. Many contributions from members of the Synod have come to the LUTHERAN TIDINGS office recently, for which the Editor is grateful, and will be printed as soon as space permits.



# Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street  
Maywood, Illinois



## Women's Retreat at Mount Cross, 1956

A new idea was tried and found good in District VIII. The women were given a chance to go camping at a Retreat at Mount Cross a very beautiful location near Santa Cruz in Northern California. The new venture proved to be a huge success for all who attended and they are all looking forward to going again next year to renew the friendships made this year and to receive further spiritual inspiration. Thirty-three adult registrations were made with two pastors and two guest speakers. Many came from Salinas and Watsonville for the sessions. A profit of \$50 was realized and it was divided between the two guest speakers or rather for the work they undertake.

The Retreat was started with the sound of the dinner bell at six o'clock. After a wonderful meal the late comers "moved in." At the first get-together a few songs from "World of Song" were sung and a movie about the discriminations against the American Indian shown. A greeting and welcome was extended by Rev. Johnson, Director of the Camp. After a much enjoyed cup of coffee we retired to our bunk house but sleep was unheard of for the first hour, but we finally dozed off only to be awakened by the early risers.

As the topic for study Pastor A. E. Farstrup chose Paul's letter to the Ephesians reading from the Phillip translation. In the three Bible study periods Pastor Farstrup pointed out that Paul wrote to the Ephesians and other newly formed churches helping them to understand that through Jesus Christ man can again become reconciled with God and through Christ the barriers have all been broken down and we are all "One in Christ."

Mr. Philip Buskirk, from the American Friends Service Committee spoke on Tuesday morning telling of the work the Quaker Society does to "bind the wounds of the world." They try to help the minority groups such as the Indians, Negroes, Orientals.

Rev. Dean Collins of the "Migrant Ministry" spoke to us at two sessions. His work is among the Agricultural Migrant, Mexican Nationals, and the Rural Slum. It is among people who mostly do not read or write and who have a problem with the language thus confining them to the only work they can do, in the fields. It is hard to believe that in our modern U.S.A. such conditions exist. The "Migrant Ministry" has done much to clean up the living conditions of these unfortunate people and has provided child care for mothers working in the fields. Eighteen station wagons loaded with play equipment, records, film, projectors, portable organs, etc., serve as "Churches on Wheels."

Rev. Owen Gramps gave us quite a challenging thought to dwell on. He told of picking up a young hitch-hiker, a boy of 14 years and getting into a discussion with him about his church and his parents, etc. It seems that in his opinion the church, the pastor and sometimes his parents were all "dead." Rev. Gramps tried to get him to explain what he meant only to have him evade the question perhaps because he did not know himself. The group began their discussion and many points were brought out on how we can keep our church from being "dead" and what constituted being "dead." One point was, a church member that was interested in his church and her undertakings and sensitive to its needs and problems was "alive" and would naturally become a contributing member in more ways than just a financial one. Another point brought out that maybe his church did not contribute to the everyday needs of a teenager, did not satisfy his need for counseling at an age when he could be classed as a "crazy-mixed-up-kid."

On Wednesday morning Mrs. Thyra Larsen of Solvang

was in charge of the program, "Aspects of an Effective Church Life" was discussed. The need for women to take part in the devotional life of the church as well as the money-raising activities like the bazaars and dinners was pointed out. Ideas were given on how to conduct the devotional and where to obtain material. Mrs. Evelyn Lund from Los Angeles gave a report on "Good Program Planning." Mrs. Bessie Jensen from Watsonville gave a report on "Stewardship" and told about the work of the women's group in her church.

However our Retreat was not all serious study. A wonderful fellowship was enjoyed and many new friendships were established. The food was excellent and all we "cooks" enjoyed sitting down to a prepared meal three times a day with afternoon and evening coffee hour. A couple of birthdays were celebrated. On the lighter side was an evening of varied entertainment. After a few songs we all participated in "charades" such as eating a grapefruit, taking castor oil, falling asleep in church. The most hilarious proved to be Mrs. Thyra Lindegaard's interpretation of "a swim on a cold morning." A group of Swedish folk dancers performed for us. Los Angeles was represented by the frog dance from "Thumbelina." Mrs. Evelyn Lund and Mrs. Lillian Mathiasen worked the strings of the puppets while Mrs. Gudrun Jensen accompanied on the piano. Never has a group of folk dancers presented the "Ace of Diamonds" in quite the same manner.

Solvang took over the Wednesday evening program. A group of ladies presented a play enjoyed so very much by all. The audience had to be quieted before the play could start as their costumes were so good and their appearance "tickled everyone silly." "Bestemor" played by Mrs. Thyra Lindegaard almost "stole the show." Mrs. Farstrup had everyone in stitches with her long faced portrayal of a 16 year old boy in trouble. Mrs. Marian Walker took the part of a 14 year old girl intent on getting a piano as was her mother, Mrs. Ellen Hansen. Mrs. Ingeborg Nygaard took the part of a little blind girl who saved the farm with her unselfishness and willingness to give up her desires for herself. Mrs. Connie Christensen was the father who suffered the loss of his much-needed mule and a bruised knee.

On Wednesday afternoon a large group drove to Santa Cruz Art League Galleries and saw "The Last Supper," a life-sized group of wax figures made in the minutest of detail even to the real hair placed each hair separately. It took a woman and her daughter much time in the study and actual work to complete this unique interpretation of the old masterpiece of da Vinci. The figures seem vibrant with life although inanimate. It gave us the feeling that they may at any moment speak or move. We also visited one of the lovely begonia gardens in Santa Cruz. The most beautiful and colorful display imaginable with tuberous begonias as large as the largest dahlias.

We hope we have conveyed to you some of the wonderful times spent at Mt. Cross and how much it was enjoyed by the fortunate ones who were able to make the trip. We could also add a few personal notes on the goings on in the barracks in the evening between 11 and 12 o'clock. Anything was likely to happen from finding scrub brushes to eggs in our sleeping bags and midnight visitors such as the little mouse that turned out to be a good sized "weed rat" when it was caught in the trap. We know of one person who would not have been able to sleep quite so soundly had they known it was not a little mouse dancing around on the bunk bed above, also there was a night parade in a bright red nightgown. Swimming was enjoyed by some in the lovely swimming pool and hikes into the breath-takingly beautiful

(Continued on Page 15)



## Paging Youth

American Evangelical Lutheran  
Youth Fellowship

EDITOR: EVERETT NIELSEN  
1100 Boyd  
Des Moines, Iowa



### Report on the Lake Michigan District Camp and Convention

The Lake Michigan District convention was held on August 18 and 19, in Chicago, Illinois. Discussion centered mainly on the district newsletter, "Lutheran Lantern," and on the new district constitution. One new group, Greenville, Mich., was admitted to full membership on a temporary basis, to be voted upon at the next convention. Muskegon, Mich., agreed to have the responsibility of having the next camp and convention. Election of district officers was held with the following results: President, Dagmar Eve, Chicago; vice president, Arild Moller, Chicago; secretary, Judy Woodring, Muskegon; treasurer, Betty Thomsen, Chicago; and advisor, Rev. Edwin Hansen, Muskegon.

The convention was followed immediately by the camp which was held this year at the Indiana Dunes State park on the southern tip of Lake Michigan. Rev. Paul Wikman, our former district advisor, was the director.

The group at the camp this year was ideal in that the campers cooperated well with the staff, and visa-versa. In all, there were about 45 campers and 17 staff members.

The only drawback to the campsite was the distance of about one mile from the camp to the beach. At times, however, this did not seem to bother the "couples" too much.

All are looking forward to the next meeting, and hope that the coming camps will be as enriching and as rewarding as this one was.

### A First Impression of Grand View College

The following article was written by Karen Olson, a member of the Seattle, Wash., LYF. She is attending Grand View as a freshman this year.

A few days ago, I was asked to put on paper my first impression of Grand View College. It took me a while to get the rusty cogs going after a long summer spent free from writing, but I soon found myself thinking quite deeply on the subject.

Upon arriving at Grand View, the first thing that won my admiration was the lovely campus grounds, surrounded by giant broad-leafed trees with their branches casting shadows on the old but sturdy frame of the main building.

After I had met many students and faculty members, the friendly atmosphere of excitement took hold of me, and the lost feeling that I felt when I arrived soon left. I promptly felt a warm attachment to the people who make Grand View. From the first day, I have had a

sensation of excited interest or feeling that I will share close experiences, ideas and enjoyment with others.

The college impressed me as a place where I might find a deeper understanding of my own experiences by bringing to bear upon my thinking the increased knowledge that I will obtain from higher education.

To fit myself for this new world of college, I must be conscious of the principles which we Christians have long professed; the act of applying the Christian principle of universal brotherhood and the democratic principle of freedom and equality for all, right here at Grand View.

Knowing that the function of Grand View is to invoke wisdom into the life of all students, and at the same time, a deeper appreciation of the beauty of God, I expect to find the things I need to know and the place God wants me to fill in this world.

Even the unknown that lies in the future of the coming year has tangible strength and security, for I know that the thousands of events in which I will be involved will strengthen me, and will reveal to me the person that I am.

With time, the new life here will become routine, but my first impression of Grand View College and the first steps in my new life will never be forgotten.

### AELYF Doin's

**Northern Lights District:** Northern Lights is in the process of organizing a newsletter. It has been some time since such an attempt has been made and they hope to make it a lasting one. Joy Ibsen has been appointed editor-in-chief. A questionnaire is being sent out asking three main things:

1. If the fellowships are in favor of such a newsletter and if they will print one.
2. What should be found in the newsletter.
3. If they will be willing to send in news.

They are also working to get members for the choir rehearsal for the World Federation Assembly in Minneapolis. A camp committee is also busy trying to find a suitable site for next year's camp.

**Bridgeport, Connecticut:** A combination LYF and Friendship committee picnic was held at Squantz Pond during August. The groups conducted various sports events including swimming, horseshoes, badminton, etc., and concluded with an inspiring campfire in the evening. The society lost two members this fall: Ronald Hansen to the Marines and Fred Klein to Grand View College.

### Over The Typewriter

With the opening of classes this week, life will be filled with surprises, frustrations, fulfillments and continuous activity. With that in mind, let me remind you that if you want Gora Tudu to come to your locality to speak, you had better send your applications in soon, stating possible dates, etc. Send your requests to either Rigmor Nussle, 7041 Dante Ave., Chicago 19, Ill., or to Dale Johnson, Grand View College, Des Moines, Iowa. All the people who want him, those who have charge of him, and Gora, himself, find themselves or yourselves in the predicament mentioned in the opening sentence.



# Liturgics

## QUESTIONS AND ANSWERS

Marius Krog

It would be helpful, perhaps, to explain first of all what liturgics is. Liturgics is important, but not important enough to be classified as a means of grace. It merely deals with the formularies of worship — that is, the rituals and ceremonies in their devotional and sacramental forms as based on accepted doctrine. Several dictionaries give this definition: "Liturgics is the science of worship; history, doctrine, and interpretations of liturgy."

The materials of liturgics are 1) The liturgical texts and documents which include the formularies used in the church's worship. 2) The written directions (rubrics) for the proper execution of these formularies; in other words, the directions for the things that are done as well as the words that are spoken.

The methods of liturgics are largely historical. They seek 1) to discover the origin and development of the formularies for worship; 2) to understand the laws underlying their growth; 3) to determine the forces which have molded them, and; 4) to inter-relate the several formularies. Many of the formularies and traditions date back to the earliest centuries of the Christian church (and not merely to the Roman Catholic Church of today); some of them are, like the Old Testament, a bequest from the ancient Jewish religion.

If liturgics is a science, it is also an art. The ideal is to make the various contributions made by the worshippers, the clergyman and his helpers, the music, the architecture, the appointments, etc., into an artistic whole. Sincerity in worship is paramount. The artistic aspects of worship are secondary. But beauty in worship is not to be despised. In true liturgics art is never "art for art's sake" or for the sake of pomp and pageantry. Beauty must not come in its own right when God is to be worshipped; it must come only to serve.

After the ordination service at the Muskegon convention a member of the Committee on Liturgy was asked several questions by a group of laymen concerning the service which had just ended. When the questions had been answered (see above), one of the delegates pointed out that it would prove helpful to lay-people if they were given opportunity to ask similar questions and have them answered in LUTHERAN TIDINGS. The writer promised to take the matter up with the chairman of the Committee on Liturgy, Dean Axel Kildegaard, and the editor of LUTHERAN TIDINGS, Pastor Verner Hansen. Both agreed that the suggestion was a good one.

The writer makes no pretensions to being an expert in liturgics; like most pastors he may have to look up, at least, some of the answers to the questions sent in. All he can say for himself is that he is willing to try to the best of his ability and with the help of the sources at his disposal to answer the questions sent to him by laymen or clergy.

Pastor Marius Krog,  
730 South 50 Street,  
Omaha 6, Nebraska.

**Question:** Why did some of you pastors wear a green strip of cloth over your robes during the ordination ceremony?

**Answer:** The strip of cloth to which reference is made is called a stole. It is made of a broad band of brocade,

shaped to fit around the neck and to reach to the knees, ending in fringes. Usually the ends are ornamented with a Christian symbol, applique or embroidery in gold. The stole is worn in four different colors, red, green, violet or white, according to the various seasons of the church year. It is symbolic of the yoke of which Jesus spoke, "Take my yoke upon you — For my yoke is easy and my burden is light." (Matt. 11:29.) In a sense, the stole corresponds to the ruff or fluted collars which is worn by the clergy in Denmark and which is symbolic of the millstone in the sinister saying of Jesus "... it would be better for him (the offender) to have a great millstone fastened around his neck and to be thrown in the depth of the sea," (Matt. 18:6.) In Denmark no pastor would think of appearing without the ruff when wearing the robe of his office. In this country the stole is fast becoming a part of the correct Lutheran vestments of the pastor. There are times when a well-dressed man would not appear without wearing a necktie. When a Lutheran pastor wears his robe, he should also wear a stole. The right to wear the stole is usually conferred at ordination. There are some congregations in our synod which supply their pastor with a set of stoles. (Further information concerning this will be furnished upon request.)

It is an error to assume that the question of proper vestments for a Lutheran pastor is solved by the wearing of a black robe. The black robe is just as much a sign of learning as it is a sign of religion. Doctors of this and that wear black robes, so do judges, professors, choir members, college and high school graduates. The wearing of a stole marks the pastor as a servant of God.

The notion that black is the only proper color of religion is not especially Lutheran. It may be traced back to the Dark Ages. At that time there was little appreciation of the beauties of nature; the human body (the flesh) was regarded as something despicable, an object of shame, an enemy of the spirit; it was entirely proper to hide it under the gloomiest of all colors. By the time of Martin Luther it seems that black was the accepted garb of the clergy. It was, however, the pastor's private dress, worn at home and abroad, on the street and in society. It consisted of a cassock, (a tight-fitting coat with an upturned collar and a long skirt). A loose, flowing robe was worn over the cassock. These two garments are still regarded by the liturgical churches (Roman Catholic, Episcopalian and Lutheran) as the garb a clergyman should wear.

There was, however, a brighter spot in all the gloom of the Dark Ages, but the brightness was almost blacked-out by the Reformation. It was only outside of the sanctuary that the clergyman wore black. When he officiated at sacred occasions such as Holy Baptism, Holy Communion, administering to the sick, etc., he was to appear in truly festive vestments. The stole was one of these, and a small one at that. Black was forbidden.

When the clergy wear black garments in church they are more in keeping with Calvin and Zwingli than with Luther. The former insisted on doing away with festiveness because it reminded too much of the pomp of the Roman Catholic Church. To Luther himself the matter was "adiaphora," not of first importance. The return of the stole and the surplice today is a mild reaction toward the gloom of the black.

Marius Krog.

### "A GUEST"

Friend, you enter this Church not as a stranger, but as a guest of God. He is your Heavenly Father. Come, then, with joy in your heart and thanks on your lips into His presence, offering Him your love and service. Be grateful to the strong and local men, who, in the name of Jesus Christ, builded this place of worship, and to all who have beautified it and hallowed it with their prayers and praises. Beseech His blessing on those who love this home of faith as the inspiration of their labor, rejoicing in the power of the Holy Spirit, and may that blessing rest on you, both on your going out and on your coming in.

—From a Twelfth Century Church in  
Boldre, Hampshire, England.



## Annual Meeting of District I

District I of the American Evangelical Lutheran Church will hold its annual meeting at Bethesda Evangelical Lutheran Church, Newark, N. J., Friday, September 28 to Sunday, September 30, 1956.

All congregations are asked to be represented by delegates, and pastors are also asked to be in attendance. Others who may desire to attend will be welcome.

Opening service will be held Friday evening and close Sunday afternoon.

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

## District II Convention

**MARLETTE, MICH., SEPTEMBER 28-30, 1956**

Zion Evangelical Lutheran Church, Germania, Marlette, Michigan, hereby extends to members and friends of District II of the American Evangelical Lutheran Church a hearty welcome to all who may desire to share in the above meeting. Please send registrations to Mrs. Frank Wheeler, Route 3, Marlette, Michigan.

**Harry S. Andersen**, Pastor.  
**Rolf Wischman**, President.

## District III Annual Meeting

**CLINTON, IOWA, SEPTEMBER 28, 29 AND 30, 1956**

District III of the American Evangelical Lutheran Church will have its annual meeting in St. Stephen's Evangelical Lutheran Church, Clinton, Iowa, September 28, 29 and 30, 1956. Members and friends of our churches are welcome to participate. Congregations are reminded that they are to elect delegates to the meeting on the basis of one delegate for every 25 voting members.

A special program will be initiated this year. The young people of District III are conducting a one-day workshop in Clinton during the convention. All young people are encouraged to attend.

**Ivan E. Nielsen**, District President.

## District V Convention

**WITHEE, WISCONSIN, OCTOBER 12-14, 1956**

The annual convention of District V will be held at Nazareth Lutheran Church, Withee, Wis., October 12-14, 1956.

Nazareth Lutheran congregation extends a cordial invitation to all of the Fifth District to attend and be its guests. Lodging will be furnished, and meals will be served at the Nazareth parish hall.

All congregations of the district are expected to be represented at the convention, and are entitled to one delegate for each 25 voting members, or fraction thereof. Interested visitors are also welcome. Each congregation is to submit a written report of its activities for the past year. Please send names of all who will attend (as well as means and time of arrival, if possible) to Pastor W. Clayton Nielsen, Withee, Wis., by October 5. Nazareth Lutheran Church is located just three-fourths mile north of Highway 29 at its junction with Highway 73 at Withee.

May God richly bless our convention and fellowship.

**Rev. W. Clayton Nielsen**, District Pres.  
**Tony Jensen**, President.  
**W. Clayton Nielsen**, Host Pastor.

## District VII Convention

The annual convention of District VII will be held in Hay Springs, Nebraska, the week end of September 28-30.

**Rev. Calvin Rossman**, District President.

## District VIII Fall Meeting SOLVANG, CALIFORNIA, OCTOBER 4-7

Bethania congregation at Solvang invites members and friends of the AELC to attend the annual fall meeting sponsored by District VIII of our church. The annual meeting of the Solvang Lutheran Home Corporation will be held on Friday, October 5 at 10:30 a. m., as a part of the fall meeting program. The fall meeting will start with a service in Bethania church on Thursday evening, October 4, at 8 p. m., and conclude Sunday afternoon with a meeting at which we hope to have the combined church choirs of our district render several numbers.

We hope many will come for these days of rich fellowship. Pastors of the district will speak and we hope to have several talks by the Rev. Dean Collins of Los Angeles who is in charge of the Migrant Ministry for the western office of the National Council of Churches.

Guests will be housed in private homes or at Atterdag College as they may prefer. Lunches and dinners will be served by the ladies of our congregation. Please enroll before October 1, by writing either to the undersigned or to Mrs. Arne Ibsen, Atterdag College, Solvang, Calif. Be sure to state whether you prefer to be housed in a private home or at the college. Please enroll even if you have friends who are planning to have you stay with them. Welcome to Solvang.

**A. E. Farstrup**, District President.

## District IX Convention

The annual convention of the American Evangelical Lutheran Church, District IX, will be held at St. Paul's Lutheran Church, 1310 South L Street, Tacoma, Washington, September 28, 29 and 30. All congregations of the district are expected to be represented at the convention with one delegate for every twenty (20) voting members. The names of such delegates shall be in the hands of the credentials committee one week prior to the meeting dates.

As part of the convention program this year will be a Sunday school institute. Each congregation is urged to send as many of its religious education instructors to this meeting as possible in addition to any members of the church who are potential instructors. The names of teachers shall be submitted along with the names of other convention guests also one week prior to the convention.

We covet the prayers of the entire church upon this meeting for an insight into greater district responsibility and greater service to the kingdom of God.

**Harold E. Olsen**, District President.

# NOTICE

THE ANNUAL MEETING OF THE

## Danish Young Peoples' Home Aid Association

3620 East 42nd Street, Minneapolis, Minn.

WILL BE HELD ON

**October 13, 1956**

AS A PART OF THE DISTRICT V  
CONVENTION PROGRAM AT

**Withee, Wisconsin**



## Ground Breaking Services Hope Lutheran Church Enumclaw, Wash.

On August 19th, 1956, members of Hope Lutheran Church gathered at the site of their new church to conduct the first worship service and to dedicate and break the ground for the construction of the new Hope Lutheran Church.

A primitive cross and altar had been erected on the spot where the new altar will stand. The church organ, now in storage had been transported to the scene, chairs were placed where the pews eventually will be, and God's Nature responded to the occasion by providing a beautiful backdrop for the rustic altar.

Pastor Andersen read the scriptures from I Chronicles, chapter 28:20-21 and 29:1-19 and spoke of King David purchasing a threshing field and erecting an altar thereon for worship while he planned and prepared a house of God, which he knew he would neither see nor build, but which would be built by his son, Solomon—and would serve future generations of God's people.

After the choir had sung its anthem, "God of Our Fathers", seven persons came forward to participate in the ground breaking and dedication services. Hans Christensen, representing the church council, John Moldrup, representing the congregation, Norma Kamp, representing the Hope Circle, Anna Boysen, representing the Sunshine Circle, Lena Sorensen, repre-

senting the Ladies' Aid, Larry Jensen, representing the Sunday School, and Ronald Jorgensen, representing Hope Lutheran Choir; each in turn broke the sod and the pastor asked God's blessing upon the site and the work to be done in His honor and to His glory.

It was an impressive service and an inspiration to us all to work together in the fellowship of faith; to build our church once more on the foundations laid down for us by God when he sent His only begotten Son into the world.

The workmen arrived the following day, and construction is now underway, with completion and dedication scheduled for the early part of 1957.

**Contributed**

### In Memoriam

It is well that we thank our friends.

It is good to thank God for true friends.

Refreshing indeed, is the privilege to think of worthwhile experiences with folk of kindred spirit, also when it is no more possible to fellowship personally.

In this brief article, I wish to express sincere thanks to God, our Father for the life of each one of the following: Mrs. Kristian Østergaard, and Pastors Erik Back, Vilhelm Larsen, J. P. Andreasen, Hans Juhl and J. L. J. Dixen and the kind, motherly minister's wife, Mrs. Peter Rasmussen. Much could and should be said in gratitude for each one. They were servants, witnesses to the saving

power of Christ Jesus. However, I shall ask for space only to give this modest, personal tribute to the memory of Rev. H. Juhl, for 20 years pastor of the St. John's Congregation, Hampton, Iowa.

Hans Juhl and J. L. J. Dixen were both seminary students in 1905-06 when I was at Grand View College.

These remarks stem from later years' experiences.

Pastor Juhl served the St. John's Congregation in 1920 when I was commissioned to enter the Missionfield in India. Naturally, this fact exercised its influence in our relationship.

While I was in India, Sunday upon worshipful Sunday, Pastor Juhl led the congregation in prayer, interceding for us at the mission front. What transferred power and encouragement!

One of our pastors, having been a guest in the parsonage confidently informed my father: "At morning devotions with Rev. and Mrs. Juhl, Dagmar Miller is daily laid before our heavenly Father." Such mission support has ever been and always will be a blessing, indeed. Would that we confessing Christians ever better learn this art.

Returning from India to my childhood home and church, I was given the ever-timely, serious sincere Gospel preaching on sin and God's abundant grace. Rev. Juhl was in the pulpit.

The kindness and hospitality with which the Pastor Juhls met you, is an oft-repeated, pleasant experience to think back on.

Mention needs be made of the content of Rev. Juhl's occasional talks. In homey gatherings, at meetings, invariably, a worthwhile message would be gleaned. There was in his talks something to enrich one's life. As you weighed his contribution, you would find some real nugget, some one point to take with you.

Now Rev. H. Juhl has laid down his staff.

Quietly in his sleep, Rev. Juhl was transported to the Home prepared by our Lord Himself. July 1, 1956, this servant reached the goal of which he had conscientiously preached these many years. May our heavenly Father grant strength and comfort to his dear wife, Mrs. Juhl and to their daughter and family, the San Cartiers, Grayling, Michigan.

The Lord be praised for this faithful witness.

**Dagmar Miller.**

### Announcement

George Dupont-Hansen's Christmas Cantata, original Danish text by Rev. P. Eriksen, English translation by composer's wife, available at 25c per copy, 20 per cent discount for 25 copies or more. Order from Mrs. George Dupont-Hansen, 2407 N. Kedzie Blvd., Chicago 47, Ill.



Left to right: Pastor Holger Andersen, Larry Jensen, Hans Christensen, Norma Kamp and Ronald Jorgensen, shown at ground breaking ceremonies of the new Hope Lutheran Church, Enumclaw, Washington.



## Pastor J. L. J. Dixen

On Friday afternoon August 10, the family and many friends of Pastor Jens Lauesen Jensen Dixen met at Nazareth Lutheran Church at Withee for his funeral service. His Maker had called him home on Tuesday afternoon, August 7. His death was not totally unexpected, for Pastor Dixen had suffered a series of heart attacks over a period of several months, beginning with Palm Sunday. At no time had he been confined to his bed for more than a few days. A birthday party had been held for him on his eightieth birthday, April 9th, at which time many of his friends at Withee paid tribute to his long and untiring service.

He was born April 9, 1876, near Kolding in Denmark. When a lad seven years of age, he came to America with his parents, settling in Franklin county, near Hampton, Iowa. He attended Grand View College and Seminary, graduating in 1908. He was ordained into the ministry of the AELC on August 16, 1908, together with Hans Juhl, J. C. Aaberg and two others. On July 10, 1910, he was married to Carrie Elisabeth Rasmusen of Council Bluffs, Iowa.

During his ministry he served pastorates at Denmark, Kansas; Withee and Big Flats, Wisconsin; Ludington, Michigan and Lindsay, Nebraska. Often he served as district president, and for a number of years was a member of the Board of Examiners of Grand View College, serving part of that time as its president. For many years he served as editor of "Kirkelig Samler", our official Danish church paper. Upon retirement, he returned to Withee where he made his home until his death. Less than two years ago he and his wife moved from their small farm into a new home not far from the church. He continued to be well-read and very capable of expressing himself. When called upon, he served as supply pastor at Withee, and was a good friend and neighbor.

Both English and Danish were spoken at his funeral service, and both languages were sung. Pastor Aaberg, who had come to visit his old friend and classmate and who arrived only a few minutes after his death, spoke fittingly in Danish; the congregation sang "Under dine Vingers Skygge" and "God's Little Child, What Troubles Thee", while the choir sang "Our Father Has Light in His Window." Pastor Olaf Borge (ELC), son-in-law, spoke a few words in behalf of the family at the service.

Besides his wife, he is survived by three daughters: Mrs. J. C. Kjaer (Maria), Seattle, Washington, Mrs. Olaf G. Borge (Sara), Shelby, Montana, and Mrs. Carl J. Wojahn (Esther), Savage, Minnesota; and two sons, Scott of St. Paul, Minnesota, and Alfred of Ellendale, Minnesota.

As a fellow-pastor, he was a guide

and an inspiration to a younger man. Quiet, kindly and unobtrusive, he was a faithful servant of His Lord. Whenever he was asked to say something, often at informal gatherings honoring a birthday or golden wedding anniversary, he always had a worthwhile contribution to make. Now he has been called to his eternal reward. As he has fought the good fight, so we must fight it; and as he will receive his crown of righteousness, so we shall receive ours if we are faithful. It was with this thought in mind that the following words were chosen as a funeral text:

"I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." (II Timothy 4:7-8), together with the following words from the second chapter of Luke, verse 29: "Lord, now lettest thou thy servant depart, according to thy word in peace, for mine eyes have seen Thy salvation."

Pastor W. Clayton Nielsen

## Pastor Erik Martinus Back

Erik Back passed away very suddenly in the middle of the night August 31. He was 62 years old. Restless during the night, he had arisen to go into the kitchen and there his wife heard him fall, victim of a heart attack. One of the sons, Peter, had left home the week before to sign on a ship in his work as a merchant marine, and his father's parting words to him were, "Son, this is the last time you will see me." Other than that, there had been no warning. However, a small insurance policy taken out a few months before, (but invalid now since it required 12 months' waiting period) seemed to be another indication of a premonition.

Pastor Back was born in Aalborg, Denmark, April 21, 1894 and came to this country twenty years later, receiving his education at Grand View, and through private study with Pastors P. J. Pedersen and P. Gotke. In 1927 he was pastor of the Seamen's Mission in Brooklyn, and from there accepted a call to Ludington, Mich. Later calls took him to Cozad, Nebraska, and to the position of assistant at the Eben-Ezer Mercy Institute, in Brush, Colorado, and to the Chicago Children's Home. In 1950 he moved to Los Angeles, where he was employed by one of the largest local churches. His survivors include his widow, Anna Wendner Back, brothers George (of L. A.) and Peder (of Racine), and a sister, Anna Holm, and four grown children Peter, Martin, John and Else.

The following random sentences are quoted from the funeral message: In the first epistle of Peter, chapter 4,

the writer uses some phrases which seem to me particularly appropriate for this occasion. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." . . . . Once in a while we know of a kind of person whose preparation for death has not been forced on him by a desperate illness, but whose preparation is the result of a life of deep faith and conviction . . . . Sudden and shocking as his death was — like the snapping of a violin string — he was a man of simple, childlike faith in God, and if he had had to lie abed waiting for weeks or months, his passing would, I think, have seen little change in his soul . . . He was prepared . . . Sometimes the simplest faiths are the deepest . . . He was pastor in a church in Michigan which some years later I served as my first call. The only criticism I ever heard of his ministry while there was that he gave so much of himself away. No cause nor individual during those desperate depression years went away from him emptyhanded when he had something to give, and the result was that he himself often had nothing . . . I don't believe I knew anyone who so much wanted to be of service, or who so much enjoyed the privilege of spreading the gospel on those occasions when he was asked to preach . . . Only God can truly judge and evaluate. But we who are here today knew Erik Back as a man of conviction and sincerity, a man of a beautifully naive Christian love, a man whose Christian life exemplified the words of Jesus — "except a man receive the Kingdom of God as a little child (does), he can nowise enter therein."

. . . His attitude toward life is shared by his brave wife in these shocking hours. She knows that separation of this kind is not the hopeless kind — far worse to be separated on this earth by distance in miles or by distance in spirit and love — than to be separated only by death. The boundary, the canyon of death has been bridged for us by the death and resurrection of our Saviour, a bridge that is indestructible and eternal. . . God is a sincere creator — nothing halfway about his work. He is not going to let earthly accidents get in his way. I have heard of men who have died because of untreated scratches. What a little thing to get in God's way! Someone said after the death of Phillips Brooks, "I do not think that he finally stopped life merely because he had a sore throat." We know our loved ones are more than their bodies, — and a five-minute heart attack is not the ultimate end and destiny of any one of us.



# Grand View College

## Grand View Greet You

Students, students, everywhere! Yes, Grand View "is busting out all over." As of Friday afternoon, the enrollment totaled 346, with a couple more registrations in the process of being completed. Broken down, the figures are like this: 121 returning students, 175 new students, and 49 student nurses. Of our foreign students, all men, one is from Bolivia, two are from Korea, and one is from Panama. The latter is a brother of Yolanda Soto, whom many of you know. The Seminary has a very good enrollment this year, and a foreign student, too. Mr. Gora Tudu of India already has a wide acquaintance with some of our communities and many of our people. The college community is happy indeed to welcome Mr. Tudu.

This week has been a busy one with placement tests for the freshmen taking the entire day on Monday. On Tuesday and Wednesday they registered for classes, and were given plenty of time for counseling and arranging their class schedules. Second year students registered on Thursday and Friday, and on September 17th, classes will begin for all. This may sound dull to most of you, but there are certain formalities that just must be taken care of, and testing, counseling, and registration are three important phases of any student's life.

There were three student convocations held this week, too. Dr. Ernest Nielsen addressed the new students and the student nurses on Thursday at 9:30 and 11:00 a. m. respectively. His subject was "Getting The Most Out Of Grand View College". On Friday morning at the sophomore convocation, Dr. Nielsen gave "Some Prerequisites For A Cooperative Society."

In order to keep the students from getting lonesome and/or homesick, the U. K. Officers and council planned a series of activities for the week. Monday night was the freshman mixer, and a perfect night for that event. Those poor mixed-up kids had spent a whole day with tests, so by the time they crawled into their cozy beds if they were too mixed up to know their own names, it is sincerely to be hoped that they knew the names of at least a couple of their fellow students. Tuesday night the students were guests of the management of the Avalon Theatre. This, we think, was a fine gesture on the part of the Avalon owners. Wednesday evening a picnic supper was served at Union Park with the students enjoying an outing there. Besides good food, and

plenty of it, they took their exercise in the form of a ball game.

The Faculty-Student reception was the big event of the week. It was held in Luther Memorial Church, and began with the welcome given by Dean Peter Jorgensen. Then a solo, "No Man Is An Island", was sung by Dale Johnson with Carol Madsen as accompanist. Mrs. Noyes gave a reading "The Nightingale and the Rose", by Oscar Wilde. As is always the way with her readings, this one was beautifully read by Mrs. Noyes. The faculty and faculty wives were then introduced to the assembly by Dr. Nielsen. The program upstairs was closed as we sang together the Grand View College Anthem. Refreshments were served in the church parlors, and we visited with old and new friends.

Friday night's activity was a round or so of miniature golf. This form of play always has its appeal. It's the only kind of golf that most of us can afford. Could that be the reason?

Well, we start another year of college! This year, as usual, the building interiors have been washed or painted. And this year, too, it was necessary to do a bit of remodeling, since the faculty offices on second-west in the main building were reconverted to dorm rooms. Yes, Grand View is busting out all over, but we love it.

Hope to see you in a couple of weeks. How would you like to meet some of the new and old (?) faculty members then? O. K., we shall see what we can do about it. So long!

Hi-Fi

## Acknowledgment of Receipts by the Synod Treasurer

### For the month of August, 1956

#### Towards the Budget:

Congregations:	
Racine, Wisconsin .....	\$ 227.90
Menominee, Mich. (Bethany) .....	38.34
Cedar Falls, Ia. (Bethlehem) .....	500.00
Brush, Colorado .....	92.00
Greenville, Michigan (Dannebrog) .....	100.00
Bridgeport, Conn. ....	75.00
Hartford, Conn. ....	263.15
Kimballton, Iowa .....	500.00
Muskegon, Michigan .....	450.00
Minneapolis, Minn., In memory of Mr. Rolf Pedersen .....	5.00
Askov, Minnesota .....	126.50
Dalum, Alberta, Canada .....	261.00
Solvang, California .....	20.75
Omaha, Nebraska .....	120.00
<b>President's Travel:</b>	
Congregations:	
Granly, Mississippi .....	40.00
Cordova, Nebraska .....	35.00
<b>Annual Reports:</b>	
Congregations:	
Marquette, Nebraska .....	11.50
Tacoma, Washington .....	6.00
Pasadena, California .....	1.00
<b>Pastor's Pension Contributions:</b>	
Rev. Alfred Jensen .....	56.00

Total receipts for budget in

August, 1956 .....\$ 2,929.14  
Previously acknowledged ---- 33,502.47

Total to date .....\$36,431.61

#### Received for items outside the budget:

#### For Lutheran World Action:

##### Congregations:

Racine, Wis., from Pastor Heide .....	\$ 15.00
Special .....	1.00
Towards congregational quota .....	46.17
Menominee, Mich (Bethany) .....	10.33
Marquette, Nebraska .....	289.80
Brush, Colorado .....	40.00
Bridgeport, Conn. ....	121.50
Bone Lake, Luck, Wis. ....	66.00
Cedar Falls, Ia. (Bethlehem) .....	250.00
Hartford, Conn. ....	11.60
Ludington, Mich. (Victory Trinity Luth.) .....	20.50
Dalum, Alberta, Canada .....	88.00
Solvang, California .....	404.25
Tacoma, Washington .....	16.00
Mr. Ronald Hansen, North Cedar, Cedar Falls, Iowa .....	2.00

Total for month of Aug. 1956\$ 1,382.15  
Previously acknowledged ---- 4,601.27

Total to date .....\$ 5,983.42

#### Miscellaneous Other Receipts:

For Dist. V Building Fund (St Mark), Bone Lake Ladies' Aid, Luck, Wis. .... 20.95

#### For General Fund:

AELC Convention Offering... 377.79  
AELC Convention Committee Delegate Registration ---- 350.00

Total .....\$ 727.79

#### For Church Extension Fund:

Danish Lutheran Church, Sheffield, Ill., from sale of Church Edifice ..... 2,000.00

From the estate of Christen Lomborg, Hackensack, N. J., for the Church Extension Fund ..... 6,054.06  
For the Pastor's Pension Fund ..... 6,054.07  
For the GVC Endowment Fund ..... 6,054.07

Total .....\$18,162.20

Respectfully submitted,  
American Evangelical Lutheran Church  
M. C. Miller, Treasurer.

## Women's Retreat at Mount Cross, 1956

(Continued from Page 9)

woods surrounding the camp. Trees almost reached the sky and the trails were ready-made by Scout troops that had visited before us.

We who made the Retreat this year are already looking forward to going again next year. It proved to be a very wonderful refreshing and inspiring experience and we hope more women will take advantage of such an opportunity in the future.

Mrs. L. Mathiasen,  
Los Angeles, Calif.



### Contributions to Santal Mission

(Cont. from Sept. 5 issue)

In memory of Miss Alice Jensen, Valborgsminde, Friends at Valborgsminde	10.00
Mr. and Mrs. Preston Williams, Big Lake, Minn.	2.00
Rev. J. C. Aaberg, Minneapolis, Minn.	10.00
Mrs. Karen Larsen, Theo. Fredericsons and Peter Petersens, all of Minneapolis, Minn.	5.00
Birthday Bank, N. Cedar Sunday School, Cedar Falls, Ia.	5.95
In memory of Alfred Olsen, Ruthton, Minn., Howard Norgaards	1.00
C. E. Petersons and Al. Engstroms, all of Mpls., Minn.	10.00
Jens Nielsens, Holland, Minn.	1.00
Herman Hansens, Lake Benton, Minn.	1.00
Ernest Mains, Tyler, Minn.	2.00
LeRoy Stensgaards, Tyler	1.00
Sigfred Sindings, Tyler	2.00
Harold Petersens, Tyler	5.00
Elizabeth Fredericksen and Arlie, Tyler, Minn.	1.00
Norman Petersens, Sigurd Petersens, Laurence Stensgaards, Peter Nielsens, all of Ruthton	4.00
Rev. and Mrs. Walter Brown, Arizona	2.00
Ella and Herald Jensen, Exira, Iowa	2.00
A friend of Alfred's, Ruthton, Minn.	5.00
Laurence Olsens, Andrew Olsens, C. A. Olsens and Molly Paulsen, all of Tyler, and Jess Olsens, Oregon, and Grace and Rollie Fitz-	

patrick	10.00
St. Ansgar's S. S., Waterloo, Iowa	90.26
In memory of Mrs. M. C. Jensen, Badger, S. D., D. H. Carlsons, Lake Norden, S. D.	2.00
In memory of son, Norman, Peter Nielsens, Lake Benton, Minn.	15.00
In memory of Mrs. Kristine Holm by Frederikke Laurson, Plentywood, Montana	1.00
In memory of Pastor H. Juhl, Pastor Vilhelm Larsen, Mrs. Peter Rasmussen and Mrs. Kr. Ostergaard by Mrs. J. P. Andreasen, Luck, Wis.	2.00
Total for July	769.98
Total since January	5,764.18
Acknowledged with sincere thanks, Funds in the amount of \$228.39 collected during Anil Jha's Michigan itinerary have been forwarded to "Operations India" Treasurer Dale Johnson, Dike, Iowa.	

#### August, 1956

##### General Budget:

In memory of Mrs. Karen Sorensen and Mrs. August Miller by Ida Christensen, Cedar Falls, Iowa	5.00
In memory of Miss Alice Jensen, Valborgsminde, by Mr. and Mrs. Niels Petersen, Minneapolis	3.00
Trinity Congregation, Chicago	145.52
St. Peter's Congregation, Dwight, Ill.	253.77
In memory of Rev. J. L. J. Dixen, Mrs. Anna Dixen, Mrs. Ellen Jorgensen, John Zozabas and Sena Petersen AEL Church Convention, Muskegon, Mich.	370.53
St. John's Danish L. Aid Mission Meeting, Hampton, Ia.	13.85
In memory of Thom Johansen, Coulter, Iowa, N. C. Rasmussens, H. C. Hansens and Mrs. Andrew Jorgensen	2.00
In memory of Agnes Engelbreth by Valborg Engelbreth and Freda Engelbreth, Racine	10.00
<b>For Children:</b>	
St. Stephen's Bible School, Chicago	25.00
Germania Bible School, Marlette, Mich.	10.00
Evangeline Mac Rae, Saginaw, Mich.	20.00
Trinity V. B. School, Greenville, Mich.	59.28
<b>For Muriel Nielsen's and the Ribers' work:</b>	
Tithers, Brush, Colo.	5.00
Mrs. Walter Heitner, Chicago	10.00
Minnie Rasmussen, St. Paul, Nebr.	5.00
Mrs. Karma Andersen, Brush, Colo.	5.00
Total for August	890.67
Total since January 1	6,654.85
Gratefully acknowledged,	

Dagmar Miller,

1517 Guthrie Ave., Des Moines, Iowa

### Report on Santal Mission Meeting at Muskegon

The Santal Mission meeting was held at Muskegon, Mich., on Friday evening, August 17, with Mrs. Ernest Nielsen in charge.

Pastor Eilert Nielsen opened with a scripture reading and a prayer. Special music was provided by a girls' trio of Central Lutheran Church.

Mr. Gora Tudu, who will study for one year at Grand View Seminary, spoke briefly about life and conditions in his native India. He expressed his gratefulness to the Santal Mission for what he has received. Mr. Tudu is sponsored by the AELYP.

Our missionary to India, Miss Muriel Nielsen, who recently returned to the United States for a furlough, gave a very inspiring and informative talk about her work among the Boro people in Assam.

She told of some of the difficulties arising from the many languages spoken by the missionaries and the natives. Our missionaries come from Norway, Sweden, Denmark and the U. S. A. Miss Nielsen is principal of Tajoubari Girls' School, Gaorang, Assam, India.

Many more boys than girls attend school in India. Therefore, it is important that the girls who do attend are taught to assume responsibilities that others are unable to accept. They can go back to their villages and conduct meetings, help the sick, read hymns, and become leaders among their own women.

Miss Nielsen stated that the natives are assuming more and more responsibility, and that is as it should be. "Our main object is to make ourselves unnecessary," to quote Miss Nielsen. She has spent the past five and one-half years in India and returns to us with a wealth of information about our mission field and a great deal of enthusiasm for the work.

Mrs. Alfred Holgaard,  
Clinton, Iowa.

### The Christian Makes Use of His Spiritual Gifts

(Continued from Page 2)

with that spirit. And it is to Spirit that the apostle here definitely calls us, each and everyone, not as with a counsel of perfection, for the few, but as the will of God for all who have found out what is meant by His "compassions" and have caught even a glimpse of His will as "good, and acceptable, and perfect."

"I would not have the restless will That hurries to and fro, Seeking for some great thing to do Or secret thing to know; I would be treated as a child, And guided where I go."

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.

I am a member of \_\_\_\_\_ the congregation at \_\_\_\_\_ September 20, 1956

Name \_\_\_\_\_

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

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

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