

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Faith and Life Advance

October 1956

The Month of Response

The Sacrifice of Self

Pastor Ronald Jespersen

DANEVANG, TEXAS

"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." Romans 12:1-2

The first eight chapters of Paul's letter to the Romans is sometimes called the Fifth Gospel, or the Gospel according to Paul. In this section the apostle Paul speaks of the universal need of all men. This universal need is righteousness.

But neither law nor wisdom can bring this righteousness. It is not intellectual assent, nor is it pressed upon a person. Righteousness is accomplished through faith, by a trustful and obedient dependence upon God. This relationship was revealed by Christ, and was fully confirmed in His death, wherein He was completely trustful, obedient and dependent.

Yet Paul would not lead us to think that such a relationship to God is readily attained, or quickly mastered. In the two verses just preceding the twelfth chapter of the letter to the Romans, Paul declares, "O the depth of the riches and wisdom and knowledge of God. How unsearchable are his judgments and how inscrutable his ways. For who has known the mind of the Lord, or who has been his counselor."

Then suddenly, in fact abruptly, Paul ceases speaking in terms of doctrine in this letter, and begins to incite and to stimulate the Romans to action in the portion beginning in the twelfth chapter. Paul has been teaching in the first chapters. Now he would counsel and exhort them to move and to act.

Now Paul would have them do that which they believe. They — and we — must be consecrated in our lives by our deeds. Our conduct must give expression to our convictions. Our conduct must give expression to our beliefs. If conviction and belief are not so expressed they are little more than museum pieces.

It is "therefore" that Paul appeals to all brethren in Christ "to present your bodies as a living sacrifice." This is the way you must worship for this "is your spiritual worship." Moffatt in translating this verse ends it by saying, "This is your cult, a spiritual rite." Both the Jews and the pagans had their sacrificial rites, but this is our spiritual worship; thus we are to sacrifice.

The sacrifice expression is not to be an outward one, as it usually was in the ancient sacrifices in which an animal was slain and the meat or blood was put on an altar. We are to give a portion of ourselves, our own "blood, sweat and tears" to use a phrase from Churchill. We are to give our life. We are to give of the fruit of our labors. We are to support with our lives. We are to give ourselves to God's purposes. We are to present ourselves, our very own lives, to God.

It will surely occur to many that if we truly do this the church would never be wanting for workers, let alone members. Surely, we will also see that if we become

living sacrifices, holy and acceptable to God, that then our various projects would become amazingly simple. Faith and Life Advance, asking as it does for a truly small amount — less than some of our churches cost, would be oversubscribed in a week if we were living sacrifices.

If we met the goal in just one year for Faith and Life Advance that portion of our life it would take of the average contributing member would be somewhere between one-half of one per cent and three-fourths of one per cent. This is on the basis of one year alone, and we have the option of a five year pledge!

That this is not our only obligation is true, but were we to total all our benevolent goals we would still hardly be able to speak of a full, complete living sacrifice, as Paul meant it.

When we cease to live for ourselves, and feel the full compulsion to serve God as a living sacrifice, then these goals become simple, then these goals become a minimum beyond which we readily go.

It would be a mistake, however, to think of the presenting of ourselves to God as only or as primarily an economic matter. This spiritual worship, this living sacrifice which we are to be, is of course a worship and sacrifice of the whole man. — It is only the Communist who can consider his worship and sacrifice completed in and by economic terms alone.

A second error which is possible in this consideration of Paul in his twelfth chapter in the letter to the Romans is to think that this offering of the self to God is only something for missionaries or deaconesses or pastors. Only these and a few others are sometimes thought as being living sacrifices, and this is a serious misconception. These workers by their special training or calling are supposed to be for the church and for God, but **so is everyone else**, even though they are without special training or calling.

More than twenty years ago John R. Mott wrote: A multitude of laymen are today in serious danger. It is positively perilous for them to hear more sermons, attend more Bible classes and open forums, and read more religious and ethical works, unless accompanying it all there be afforded day by day an adequate outlet for their new-found truth.

Paul nearly twenty centuries ago said: Your spiritual worship is to present your bodies as a living sacrifice.

Too often the layman—and the pastor—fail to see that each must share in the missionary effort in his own immediate vicinity. To know that he must share, and then does share in this local missionary effort, is the essence of evangelism.

The active belief in the universal priesthood of all believers is probably the secret of the victory of early Christianity. The early Christians had no printing presses, mimeographs or visual aids to use. They had few if any inspiring buildings in which to meet. They had little education, poor communication and little or no professional paraphernalia. But they all ministered. They all presented themselves as a living sacrifice.

The world in the day of the apostle Paul had much in its heathen and pagan worship that gradually moulded and corroded men. Concessions and compromises were

Pastor Jespersen's message was delivered to the Muskegon, Michigan, convention August 15.

(Continued on Page 16)

A Message From the Chairman

For almost a year now, a concerted effort has been made to acquaint all the people of the synod with the aims and goals of Faith and Life Advance. A real effort has been made to carry on a Christian Stewardship program. The time has now come, (the month of October), when a concerted effort will be made by all committee members and of course all synod members when you are visited in the every member visit. I should like to suggest that the success of Faith and Life Advance will undoubtedly have a very significant effect in our synod, not only for the present, but for many years to come.

The minimum goal for the Extension Fund is \$50,000. President Alfred Jensen, in his written report to the 1956 annual convention, repeatedly stated that the help which can be extended to some of the Home Mission Congregations will depend in large part upon the success of Faith and Life Advance. The minimum goal for Grand View College is \$100,000.00. This is for a science building which will provide laboratories and classrooms. The total enrollment at Grand View College this fall is about 350. This is more than 25 per cent above the enrollment of a year ago! This has necessitated the use of the basement of Luther Memorial Church and the college dining room for classrooms. The science building, and much more, is needed now! As soon as the money is available, bids for the science building will be obtained.

What I am trying to say is that the minimum goal of \$150,000.00 is sorely needed, but in reality we need much more than this. Your contribution will be an investment in the extension of the church and in Christian higher education. **No other investment has the potentiality of so rewarding a dividend.** With everyone contributing generously we should go way over the minimum goal. Let's do that! It will be a real service to our synod!

Erling N. Jensen, Chairman.
Administrative Committee of
Faith and Life Advance.

Are You Responsible?

Faith and Life Advance — now a common phrase in our Synod. Faith and Life Advance — now no longer a future undertaking. Faith and Life Advance — will it be a reality?

Will it be a reality? The answer is now up to you! We have endeavored to inform all of the membership of the American Evangelical Lutheran Church regarding this Stewardship program. The need for expanding the Church Extension Fund has been reviewed in LUTHERAN TIDINGS and in brochures. The needs for improving and expanding the facilities at Grand View College have been explained. Above all, the realities of Christian Stewardship have been emphasized. **This** then is the work of the church and of each Christian within the church — **you**.

The month of October 1956 has been set as the month for "Faith and Life Advance." During this month an Every Member Visit program will be carried on in most of the congregations of our church. **At the present writ-**

ing, more than 600 visitors have accepted this responsibility. To those visitors, I wish to express the sincere appreciation of the administrative committee and add my own thanks. May God bless your willingness to help in this undertaking. To the many who will be visited, we wish to express our hope and prayer that you will greet your visitors in the spirit in which they come. Your response to this opportunity to participate in the larger work of our church is important — not only because it means so much to the church and college to have financial resources with which to do their work, but because of what it means to each individual to share in larger measure of his possessions. It is our response to God's love..

It is this response which can lead to "Faith and Life Advance" becoming a reality: An advance in Christian faith and in Christian life, an advance for the American Evangelical Lutheran Church; and above all, an advance in extending the Kingdom of God. This is the final objective. Will you help? Will "Faith and Life Advance" become a reality?

For the committee,

Harry C. Jensen,
Executive Director.



Grand View Enrollment Reaches All Time High

The enrollment at Grand View College for the fall semester is now 353. Of this total, 48 are nurses from Iowa Lutheran Hospital, 180 are new students and 125 are returning students. There are 48 living in the women's dormitory and 58 in the men's dormitory. Students from the Synod number 84, an increase of 60 per cent in two years time as there were 51 in 1954-55. 14 of the Synod students are from either the East or West coast.

If we omit the student nurses from the figures, as their number is constant, it means that enrollment has come close to doubling since the school year 1951-52 when the school year began in the fall with 153 students and 44 nurses.

The increase is due to many factors, but the most important is the fact that the reputation of Grand View College is growing each year for the quality of instruction and for the academic results attained.

While the enrollment is wonderful news, it also creates many problems and means added responsibilities. The need for expanded facilities becomes an acute need for the present and not of the future. At present all facilities are being used to the utmost and the basement of Luther Memorial Church is used for a classroom.

The appeal through FAITH AND LIFE ADVANCE now becomes of even more vital importance. As we prepare for the years ahead, we must do so with vision and courage. Grand View College is your college, it is a vital work of our church. Shall we meet the challenge?



Golden Jubilee At Dagmar

SATURDAY, OCTOBER 6, and Sunday, October 7. These are the days that the community of Dagmar, Montana, celebrates its fiftieth anniversary.

The formal program begins in Dagmar village Saturday forenoon at 10:45 with words of welcome by a prominent young Dagmarite. Then follows a street parade at 11 o'clock and a barbecue dinner at 12 noon.

Also at noon the historical display opens in the rejuvenated land office building. Here at the site of busy activity in the early days Mrs. Dyma Johnson has set up collections of photographs, antiques and relics from the past half-century. Here, too, is exhibited paintings by Mrs. J. H. Goethel, the former Valborg Andersen, of scenes from her childhood on the prairie.

People are invited to sign their names and get their souvenirs at the registration booth beginning at 1 p. m. Available at this time will be the book entitled **THE FIRST FIFTY YEARS**. It contains glimpses from the life in the Dagmar Colony, 1906-1956, and is edited by Irving Andreassen. Those wishing to give copies of

the book as Christmas presents are advised to get them at the first opportunity, since only 400 have been ordered.

Henry Jorgensen of Helena, Montana, has been asked to be guest speaker for the afternoon. In an hour's entertainment beginning at 2 p. m., his speech will be preceded by an accordion group and by numbers from the combined Dagmar-Volmer choir. It will be followed by a folk dancing demonstration coached by Chris Christensen. The day's events in the village end with a tug-of-war at 3 o'clock between the Dagmar and the Volmer strong-men and, beginning at 3:15, a horseshoe tournament and children's races.

Then in the Danish Brotherhood Hall three and a half miles northwest of Dagmar Village there will be a variety show beginning at 8 p. m., lunch served by the Danish Sisterhood at 9:30, and dancing beginning at 10 o'clock.

Sunday morning at 10:30 Pastor Svend Jorgensen of

This account was written by Irving Andreassen at the request of LUTHERAN TIDINGS.

Chicago conducts worship services at Nathanael Church. At 12 noon dinner is served in the basement by the Dagmar and Volmer Ladies' Aids, and at 2 p. m. in the parish hall a historical pageant is presented. Then at 3:30 everyone gathers at the memorial rock for an unveiling ceremony. At 4 o'clock they assemble again around the coffee table for the concluding festivity. There Pastor Robert Hermansen presides, and guests are invited to contribute informal talks.

The jubilee committee hopes that the two-day program they have spent the past year in preparing is worthy of the milestone being observed. But the people who join in the celebration are the ones who really make the days memorable ones. There are many friends to visit and much to remember. Surely those in the cemetery across the way are included in the memories. The spirit of the past is linked with that of the present and of the future.

From the beginning much of the spirit of Dagmar has been one of youth. It was the young Pastor Henrik Plambeck, just out of Grand View Seminary and preaching in Flaxton, North Dakota, who first conceived the dream of planting a new Danish Evangelical Lutheran settlement in eastern Montana. The dream materialized in early October 1906, when E. F. Madsen and the six young men who accompanied him — A. P. Andersen, Edvig Rasmussen, Povl Mouritsen, Johannes Christensen, Niels Molgaard, and Skov Nielsen — ventured out on the open prairie 40 miles northeast of Culbertson, Montana, and founded a colony.

When they returned to St. Paul, Minnesota, three days later, Madsen wrote in DANNEVIRKE, "The colony is planned for Danish young people . . . Do not hesitate, but come at once to file your homestead claims. The land is, according to law, free for all Danes, as well as for other nationalities. But we who have founded the colony wish that you who love our native church and the cause of our people will hurry to get there first. Then you will be our nearest neighbors. Come before October is over."

People did come, filed, and returned to their homes to prepare for moving their belongings to Montana the following spring. In March and April some 200 Danish men and women arrived in Culbertson — only to become snow-bound there for six weeks. What to do? Funds were running low. But the settlers were resourceful in providing shelter, and finally in mid-May the trek to the Dagmar country began.

Hardships? Of course. There were sod houses and barns to be built, babies to be born, wells to be dug, coal to be hauled, —

and mosquitoes. But as one pioneer lady said of those times, "We didn't mind. We were young and strong and thought nothing of it." And the settlers did seem unusually hardy. No death occurred for two and a half years.

Miss Marie Hansen (now Mrs. K. Knudsen of Des Moines, Iowa) lent her youthful charm and vigor to the establishment of the first school in the fall of 1907. Her experiences in moving from cramped bachelor quarters to a more spacious sod shack, in enjoying the birds and flowers and vistas of the virgin plains, and in undergoing the horror of a prairie fire — these are experiences that bear retelling.

The young Pastor Niels P. Hald came to the Dagmar settlers in August of 1908 to become their first minister. A parsonage was built, church services were held in the sod school house, in various homes, and later in the new meeting house. "Skjold Ungdomsforening" was organized.

Their second pastor also stepped from ordination to Dagmar. He was Svend Jorgensen, who preached his opening sermon there Christmas morning, 1911. During his time came the first midsommerfest, summer religious school, "ungdomskole," completion of Nathanael Church and completion of the Volmer Church. At this time, too, crops grew abundantly, farms prospered, and the village reached its peak. There was still possibility that



EXTERIOR OF NATHANAEL LUTHERAN CHURCH, DAGMAR, SHOWING THE NEW FELLOWSHIP HALL. THE CHURCH SEATS SEVERAL HUNDREDS.

a railway might come through. There was a bank, a newspaper, two stores, a dress shop, a real estate agency, a hall, a restaurant, a blacksmith shop, and a garage.

The third young pastor to serve his first call at Dagmar, Arthur E. Frost, began his energetic ministry there in December 1919 and carried on the good work in the twenties. Rev. H. C. Strandkov came to assist while Frost was in Denmark a year, and later both pastors labored in the field. The colony was growing up. The year 1926 saw the celebration of the twentieth anniversary; 1931, the silver anniversary.

Pastor Marius Larsen helped the Dagmar people endure the depression of the early thirties. They didn't forget community living. The crops and prices were not so good, but the crop of children continued to grow, and they were not neglected. There were Sunday schools, summer schools, "ungdomskole," high school and 4-H clubs.

The pastorates of Michael Mikkelsen, John Enselmann and Ove Nielsen saw the gradual transition from Danish to English and the transfer of leadership to the second generation. A new parish hall was built to take the place of the old meeting house.

This year again in Dagmar another newly-ordained pastor, Bob Hermansen, shoulders with fresh vigor the task of spiritual leadership. He stands with the community on the threshold of their second fifty years. Everyone has been invited to come and help celebrate the occasion.

Stewardship Gems

REPENTANCE AND FAITH—Spurgeon

"Alas," cries one, "I wish I had the rest you speak of, but I cannot find it, though I study and work much."

Hearken to a parable: A little bird of the air found itself in a church. It was anxious to find its way into the open air, and so it flew aloft among the great timbers of the roof, where it was half buried and almost blinded by the dust which lay thick on the beams. There were no seeds nor fruits nor water in that dry and thirsty height. It made a dash at the windows, glorious with many colors; but it found no way of escape. It tried again and again, and at last dropped stunned upon the floor. When it recovered itself a little it did not again fly aloft, but seeing the door open upon the level of the floor, it joyfully flew through it to the open country.

You are that bird. Your pride makes you deal with high things here in the roof. Among the lofty mysteries you are blinding yourself. There is no escape for you there, nor rest, not even life. You seek a way through the glory of your own painted righteousness; this will be death to you if you persevere. Drop down upon the floor of honest confession and lowly repentance. When you get lower ideas of yourself, you will see just before you the open door, Jesus Christ. As soon as you see Him, use the wings of simple faith, and you are at liberty, and no more captive doomed to die.

The Living Word

When "Commune" is "Speak"

(Nineteenth in a Series)

As applied to the interchange of thoughts and attitudes in conversation, the verb "commune" was a colorless term in the sixteenth century. But it now implies an interchange which has a measure of intimacy and a high level of artistic or spiritual content. We would no longer use the word "commune" to describe ordinary conversation or talk that is low or quarrelsome or malicious. The result of this change in English usage is that the Revised Standard Version of the Bible retains the word in only two out of the twenty-eight instances of its use by the King James Version.

For example, where the Psalmist says of the wicked: "They encourage themselves in an evil matter; they commune of laying snares privily" (64.5), the present version reads:

"They hold fast to their evil purpose; they talk of laying snares secretly."

When the scribes and Pharisees were angered by Jesus' attitude toward the sabbath (Luke 6.11), it is stated that "they were filled with madness, and communed with one another what they might do to Jesus." RSV has changed this to read: "they were filled with fury and discussed with one another what they might do to Jesus."

The account in the King James Version of Judas' bargain to betray Jesus reads (Luke 22.3-6): "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude." It is curious to note the high terms in which this treasonable transaction is described — Judas "communed" with the priests, they "covenanted" with him, he "promised" them. These are words of honor; they do not fit the scene. The Revised Standard Version is more faithful to the Greek, and better describes the situation, by using more objective terms — Judas "conferred" with the priests, they "engaged" to give him money, and he "agreed."

The two passages where the present version retains the word "commune" are Psalms 4.4 and 77.6, both of which are concerned with meditation.

Luther A. Weigle.

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Delegate Decisions — Muskegon Convention

Capsule gleanings from the minutes of the business sessions, August 15-18, 1956

- 1) After singing "Praise Ye the Father", convention opened with fifty pastors and over two hundred delegates present, a total vote which swelled to 276 by final adjournment, (compared with last year's 285 at Kimballton).
- 2) Elected Mrs. Folmer Farstrup to fill vacant office of Assistant Secretary (of the convention).
- 3) Heard the report of the committee to "Revise the Model Constitution", and discussed it for enlightenment of the committee which will still work on it. Decided to ask committee to draw up "Model Articles of Incorporation" for use of local congregations also.
- 4) Urged the complete and overwhelming support by all synod members of FAITH AND LIFE ADVANCE "in gratitude to God."
- 5) Urged the awakefulness of synod members and congregations for enlisting young (and also "mature") men for the ministry.
- 6) Thanked all congregations who met the large 1955 budget, and especially those whose over-subscription brought the total to 107 per cent for the year.
- 7) Thanked Pastor Walter E. Brown for his work in our synod, and wished improved health and blessing upon him in the ULCA, also thanked Pastor and Mrs. Svend Jorgensen, now retiring, for 45 years faithful work in the Synod.
- 8) Ordained four new men to the ministry: Paul Nussle, Carl Laursen, Theodore Thuesen, and Harold Knudsen. (Robert Hermansen ordained earlier this summer).
- 9) Remembered Pastors Vilhelm Larsen, Jens Andreasen, J. L. J. Dixen, and Mrs. Katherine Rasmussen and Mrs. Kristine Østergaard who passed away during the year.
- 10) Urged congregations that have not done so to increase their pastor's salary by the amount of his Social Security payments. Urged low-paying congregations to increase pastors' salaries to an acceptable standard. Fixed minimum salary of Home Mission pastors at \$3,500 annually. (See also Point 19).
- 11) Rejoiced in progress reports from Home Mission congregations, and congratulated the Tacoma, Washington, congregation for "graduating" from Home Mission help.
- 12) Congratulated Synod President Alfred Jensen on twenty years' faithful work as the leader of our church. (See August 20 issue).
- 13) Appointed a committee to study possibility of combining work of Director of Youth Activities and Director of Parish Education, possibly into a full-time office.
- 14) Acknowledged the gift to the Synod of \$2,685.99 from the defunct Bronx, New York, congregation, plus various other bequests, including \$18,162 from Christian Lomborg estate, (Hackensack, New Jersey).
- 15) Rejoiced in increasing feeling for "Stewardship" in Synod, as seen in the average total of contributions from confirmed members of \$58.11 annually, but recognized the needs of the times for much more.
- 16) Set a tentative goal of \$1.15 per confirmed member for Lutheran World Action, (a total of \$17,650), to provide also for cost of distributing surplus foods given by the government.
- 17) Voted to postpone consideration of "Affiliation" with ULCA, until outcome is determined on pending merger talks between ULCA, Aug., AELC, and others.
- 18) Took following action on proposed revision of Constitution, as submitted on page 138 of the Annual Report:
 - Article I—changed to read: "The name of this church shall be: 'American Evangelical Lutheran Church'. This body shall hereinafter be referred to as the synod."
 - Article II—changed to read as found on page 5, Sept. 5 issue of TIDINGS.
 - Article III—changed as follows: Paragraph 1, delete words "teaching of". Paragraph 4 changed to read: "To act as the corporate agent, incorporated under the laws of the State of Iowa, for the congregations level." (Word "and" in the eighth line of Article III should be "are".)
 - Article IV, Paragraph 1a, should read Article VI, 1.
 - Article V, Paragraph 2. Delete: "A pastor as district president."
 - Article VI, delete words "and Pastors" from title. In Paragraph 1, delete phrase "All such modifications shall, however," and insert, "The Constitution of the congregation shall" in its place.
 - Article VII. Delete Paragraph 2a, and Paragraph 5.
 - Article VIII. Add words "active commissioned missionaries" after "Ordained ministers, etc."
 - Article IX. Paragraph 3, delete phrase "and teachers regularly engaged at the seminary".
 - Article XIII. Paragraph 4, delete words "seek to" and add "s" to word "order".
- 19) Appointed a committee of three to study the salary scale of pastors, to compare salaries with other synods, and to investigate salary scales of other church bodies.
- 20) Expressed dissatisfaction with the practice of submitting minority reports and argumentation to the Annual Report without discussion and full knowledge of committees involved.
- 21) Voted an outright gift of \$1,000 to the proposed Pioneer Memorial Home (for the aged) in Askov, Minnesota.
- 22) Granted the Seamen's Mission (New York) permission to conduct an appeal in periodicals and through correspondence for \$5,000 for the new Seamen's

Church, starting in March next year and continuing not more than 24 months.

- 23) Appropriated \$250 for the purpose of cataloguing material in the Archives.
- 24) Commended the Liturgy Committee for the publication of the new Altar Book already distributed to all pastors, (extra copies available at \$2).
- 25) Adopted following Budget items (for a record total of \$85,941).
- | | |
|---------------------------------|--------|
| Home Missions | 14,820 |
| Publications | 10,000 |
| Grand View College and Seminary | 28,230 |
| Pensions | 11,000 |
| Welfare | 2,900 |
| Council and Committees | 7,147 |
| Administration | 11,844 |
- This action including raising the Synod President's salary to \$5,000 (plus \$1,200 housing allowance).
- 26) Voted to bill congregations whose address list for free mailing of LUTHERAN TIDINGS is larger than 5 per cent in excess of reported contributing membership, at regular subscription rates.
- 27) Expressed its appreciation for the new booklet about the Synod, "Our Church", prepared by Dean A. C. Kildegaard, and urged its wide use.
- 28) Added a \$50 cost of living grant to pensioners' payments this year, pointing out that no pensioners are eligible for Social Security assistance.
- 29) Welcomed Missionary Muriel Nielsen home from India on furlough, and urged congregations to invite her to visit them. Also commended AELYP for its work bringing students from Santal to study in America.
- 30) Received an invitation from the Seattle, Washington, congregation for the 1958 convention, but heard none for 1957.
- 31) Urged an improvement of the salary level of faculty members, at our schools.
- 32) Amended Article VI of the Articles of Incorporation (Grand View) so that the annual meeting of the board of directors shall be held on the first Tuesday in October of each year. (Already passed once, in 1955).

Editor's Note: The above summary is culled from the official minutes, but it is urged that direct reference be made in all cases to the printed minutes soon to be distributed by the Synod.

The Same as Ever

He Comes To Us as One unknown, without a name, as of old by the lakeside He came to those who knew Him not. He speaks to us the same word, "Follow thou Me," and sets us to the task which He has to fulfill for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through **in His fellowship**; and, as an ineffable mystery, they shall learn in their own experience who He is.

— Dr. Albert Schweitzer.

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.

REVISED PROGRAM

Friday, October 12

- 2:00—Opening Devotional, Pastor Vagn Duus, Alden.
2:30—Reports from Congregations and District Officers; Discussion of our District's Responsibilities.
8:00—Evening Worship Service, Pastor Harold Petersen, Askov.

Saturday, October 13

- 9:00—Morning Devotions, Pastor Robert Hermansen, Dagmar.
9:45—Business Meeting, including Young People's Home Aid Association meeting.
2:00—Unfinished Business, Allocation of Budget.
3:00—Youth Work in our District, Pastor Harald A. Petersen, West Denmark.
4:00—W. M. S. Meeting, for all the ladies.
8:00—Home Mission Opportunities, Pastor Harris Jespersen, Circle Pines.

Sunday, October 14

- 10:00—Morning Worship with Holy Communion. Sermon by Pastor Ottar S. Jorgensen, Minneapolis; Pastor W. Clayton Nielsen, liturgist.
2:00—Faith and Life Advance, Mr. Harry Jensen, Des Moines.
3:30—Closing Devotional, Pastor Vagn Duus, Alden.
4:15—Buffet Supper and Farewells.

The Seamless Garment

Jesus wore a seamless garment

On His Crucifixion day.

Lots were cast by Roman soldiers,

Cast by greedy Roman soldiers,

For His Robe, in callous way.

They cast lots for that coarse mantle

As they watched beneath the Tree.

It was woven by His mother,

Fashioned by His loving mother . . .

Wrought by her in poverty.

But, the Robe that Mary's fingers

Made for her dear stalwart one,

And was claimed by some strange Roman . . .

Desecrated by a Roman,

Had been worn by God's own Son!

Thelma Allinder.

Liturgics

QUESTION AND ANSWERS

CATHOLICS

QUESTION: In the new Altar Book the ritual for Holy Baptism directs the following question to the persons who answers for the child: "----Do you believe in the holy catholic Church, ----?" How can a Lutheran be expected to answer yes to that?"

ANSWER: The word catholic is important because it says exactly what should be said. There is hardly any other word which can take its place. It denotes the whole body of believers, the true apostolic church, the church universal; in other words, the term catholic belongs to all Christianity and not just to the Church of Rome. The all inclusive character of the term cannot possibly be restricted to mean just one branch of the church universal, as though that one branch (in this case the Church of Rome) were the whole tree of Christendom.

The word catholic has been so important that it has a history of its own which goes back almost to the apostolic church. In 160 A. D. the hierarchy of Rome suddenly laid claim to the exclusive right to the name Catholic. The Eastern Church, which had its center in Byzantium, naturally refused to recognize this overhanded restriction of the name. From that time on the word was the spearhead in a religio-political cold war waged by the Church of Rome. That it would go to almost any length to gain supremacy over all the other churches became evident when, after the great Council of Nicea (325 A. D.), it fraudulently interpolated the written accounts of the proceedings of the Council to read that all the other churches had acknowledged the supremacy of the Church of Rome. The fraud, however, was not discovered until the Council at Carthage (418 A. D.) The non-Roman sections of the Christian church never did concede to the hierarchy of Rome the sole right to be called the Catholic Church. When the first great schism occurred in the Christian Church (1054 A. D.) the outcome was two catholic churches: The Roman Catholic and the Greek (Orthodox) Catholic. (To these was later added the Anglo Catholic Church.)

It should be understood that catholic does not stand for something which is inherently opposed or contrary to whatever is protestant, — as though Protestantism did not belong to the whole body of Christian believers. The fraud which was perpetrated by the Church of Rome did not in the least alter the catholicism of the rest of Christendom, nor did the Reformation do away with the catholicism of the Protestants. The word catholic should not be used so loosely that it yields to the exorbitant claims of the papal church. It is an error to refer to that church and its followers as the "Catholic Church" and "Catholics"; the correct names are the Roman Catholic Church and Roman Catholics.

There is among Lutherans a growing movement to recapture the right meaning of the word catholic and to use it as it should be used. It may, for some time, bring a shock to devout Lutherans to hear their pastor

say, "I believe in the holy catholic Church." The shock will pass; the best remedy for it is a little sound thinking. We do not want "Catholic" as a label; but we do want to confess that we believe that the whole body of believers is the holy catholic Church of Jesus Christ, the Lord and Master of us all.

HATS

QUESTION: Is it correct for women to wear a hat when receiving the sacraments of Holy Communion?

ANSWER: This is one point where I, personally, fail to agree with tradition. I simply cannot see any valid reason, spiritual or otherwise, for women wearing a hat in church. If there ever was sensible grounds for the ancient custom, I am sure it has disappeared long ago.

What the bachelor St. Paul thought of women stands out quite clearly in the passage, 1st Corinthians 11:2-16. Among other things he states: "----- any woman who prays or prophesies with her head unveiled dishonors her head; it is the same as if her head were shaven. ---- Let her wear a veil ----." It is presumed that this passage became the basis for the tradition which still requires women to wear a headgear in the church.*

It is possible that the original reason for the old custom was to prevent feminine vanity from cropping out in such fancy hairdos as would detract from the worship. And yet, when women's hats took the place of veils it seems that vanity cropped through anyway. The new headgear simply helped to promote what the old tradition sought to prevent. It is hard to see what was gained by the old custom after that.

In our way of celebrating Holy Communion we have retained the absolution (declaration of forgiveness) of the individual with the "laying on of hands." Personally I much prefer that the laying on of hands be made right on the head rather than on a hat.

In view of the flimsiness of the reasons, which can be found to favor the old tradition of women wearing headgear in church, I would venture to say: Off with the hats, ladies.

Marius Krog,
730 So. 50 St.
Omaha 6, Nebraska.

* I know of one instance when a certain lady came to church without a hat. She was allowed to enter only on the condition that she place her handkerchief on top of her head.

CANDLEDIPPING

A candle's but a simple thing.
It starts with just a bit of string.
Yet, dipped and dipped with patient hand,
It gathers wax upon the strand,
Until, complete and snowy white,
It gives at last a lovely light.
Life seems so like that bit of string;
Each deed we do a simple thing,
Yet, day by day, if on life's strand
We work with patient heart and hand,
It gathers joy, makes dark days bright,
And gives at last a lovely light.

— Clara B. Thurston.

Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN
1100 Boyd
Des Moines, Iowa



A Word From the National President

As many of you already know, the national AELYF Workshop and Convention will be held November 2, 3 and 4. We had planned to hold it at Grand View College in Des Moines, but because of Grand View's increased enrollment this year, it will be an impossibility. The enrollment at Grand View surged to its record breaking height during August. Consequently, we did not know that we would have to find a new convention site until late in August. I hope that it is not too late for you to make plans to attend.

The convention will be held jointly at the Cedar

But, local and district treasuries do help with expenses, so I wonder if travel and cost is as big a problem as we think.

Then there is the "time barrier." "I just do not have the time to go." This is justified in many cases, I know. But is it in many others? Why don't we just make time? AELYF is an important part of the American Evangelical Lutheran Church, and I don't mean the national AELYF board and its various committees, nor do I mean the district AELYF boards and its various committees. Each local organization makes up AELYF. **You are AELYF.** And, as AELYF members, each one of us has a right to take part in the activities of the organization, whether it be on a local, district, or national level. We not only have this right, but we have an obligation to the Church. And because we are a part of the Church, we owe it to ourselves.

But, we should not let our main objective go out of focus. What is our purpose? As stated in our constitution: "AELYF shall endeavor to serve as an integral part of the American Evangelical Lutheran Church, and shall help the young people of the Church to attain a rich and healthful way of life."

Serve. Are we serving? Are we attaining this

ATTENTION !!

AELYF NATIONAL CONVENTION AND WORKSHOP, NOVEMBER 2, 3 AND 4 CEDAR FALLS, WATERLOO AND FREDSVILLE, IOWA

Falls, Waterloo and Fredsville, Iowa, churches. The date again is November 2, 3 and 4, so mark them on your calendar and plan on being there.

National AELYF convention seems to have taken on a new importance the past few years, and rightly so. I cannot help recalling the good attendance that we had in Des Moines two years ago, or the fine one last year at Tyler, although it could have been better. It is true, as you have probably heard me say before, "The success of AELYF does not lie in the number of its members or the number of people attending district and national conventions." But one begins to wonder when we see a comparatively small number of people at this type of meeting and at the same time hear people asking, "What is AELYF, on a national level, good for?" "What does it do for us in a local situation?" Do you doubt that these questions have been asked? I have letters on file in which they are asked, not to mention the many times that they have been asked verbally. Yes, they have been asked by AELYFers, Friends of Youth Committee members, and even by pastors.

I am not sure, but I would guess that the people asking these questions are those that do not attend local, district, and national functions regularly or perhaps not even at all. It seems to me that these questions should be answered, and they can be. You can answer them for yourself by attending meetings regularly and finding out. One of the best places to find out is at the national convention.

We realize, however, that in many cases, traveling distance is a barrier, and cost is too. We have always kept the cost at a minimum with our hosts making little or no profit. We have tried to keep the convention centrally located in order that more people could attend.

rich and healthful way of life? I won't attempt to answer these questions here. Perhaps they will be answered for you November 2, 3 and 4.

Lavern Larkowski.

AELYF Doin's

Des Moines, Iowa: The LYF here had a get-together in the Grand View College gym where we played volleyball and other games. This was followed by devotions and refreshments in the church parlors. We are planning a picnic for October 7, and a Halloween party in the latter part of the month. Brooklyn, New York: This fellowship plans to travel to Hartford, Conn., October 12, to enjoy a week end of fellowship and recreation with the youth of our congregation there. We also plan to have our own booth as well as assisting with serving and in the game room at the annual Ladies' Aid Bazaar.

Over the Typewriter

It is the sincere hope of your editor that each of you, be you pastor, officer, delegate, member, or a non-participating friend of AELYF, make an honest and sincere effort to attend the National Workshop and Convention in the Waterloo, Cedar Falls, Fredsville area this November 2, 3 and 4. Send all registrations to Rev. Holger Nielsen, 1410 Main St., Cedar Falls, Iowa. An interesting program has been planned and the schedule will be full. A full schedule will appear next time. The workshop begins on Friday afternoon at 2 p. m. and ends with the noon meal on Sunday. This is a plea and a challenge . . . "Come to Convention!"

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



WMS Board

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WMS Meeting in District VI

The meeting was called to order by our district representative, Mrs. Harold Ibsen of Viborg. We sang, "The Morning Light is Breaking" after which Alma Meyer led us in devotions.

A letter from our National WMS President, Miss Emilie Stockholm, was read and discussed. As the WMS national constitution has not yet been revised it was decided to wait with the revision of the district constitution until a later date. It was voted to give the evening offering to Muriel Nielsen's work. A discussion on district dues followed. It was voted to collect ten cents per member from our Women's Organizations for the district treasury. It was decided that the dues should be sent directly to the district treasurer by the first of the year and that each delegate present should inform her own group on this matter. It was voted to have a Secretary-Treasurer in District 6. Alma Meyer of Diamond Lake was elected district representative for a term of three years and Mrs. G. O. Johnson of Viborg, South Dakota, was elected Secretary-Treasurer for a term of two years.

There was a good representative group from all the congregations in the district and reports on the year's activities in the various communities were given. They were all supporting charities, WMS, and observance of a Mission month. Several groups reported clothing drives and some were supporting Santal students.

After the business meeting we were privileged to hear Muriel Nielsen speak.

The offering amounted to \$69.02.

Mrs. G. O. Johnson,
Viborg, South Dakota.

Women's Vote

This is the thirty-sixth anniversary of the Woman Suffrage Amendment to our Constitution. The 1956 presidential election will be the tenth in which all women in the United States have been entitled to vote. Indications are that more women than men will go to the polls on November 6th, because there are about 4,500,000 more women than men in our adult civilization population.

Whatever happens in this election can be our responsibility, and the issues are grave as well as controversial. Therefore, it is not only our duty to vote but to vote responsibly and intelligently.

As a mother who has children in school, and looking forward to the day when my children's children will be of school age, I am vitally interested in the future of our schools. Somewhere in Georgia or Kentucky there is another mother,

whose skin is darker than mine, and who thinks as much of the future of her children as I do of mine. Education is now an area of national decision.

To my neighbor, a teacher's widow in her seventies, the cost of living today and tomorrow is a burdensome concern. Old age security and living costs are affected by national decisions.

A city housewife may not be concerned with the meaning of the words "parity" and "soil bank", but ask any young farmer's wife and she can tell you. Our nation's policies affect her deeply.

Matters of war and peace and of national security may seem intricate and involved. But for whom do they have greater direct interest and interest by implication than the mothers of the growing generation?

There are many other issues of importance and we cannot let them be decided through indifference or ignorance. If we women do not take an active and intelligent part in the voting, this might well be the case, however. We must get out and vote, and we must realize that voting means more than the physical effort of making an X.

Your choice of candidates and your opinion about issues is, of course, your own. This appeal is not an appeal for the support of a particular party or a particular point of view. It is an appeal that we, as women, get out and vote — and vote intelligently.

If you feel that you are uninformed, there is yet time to become informed before November 6th. There is access to much good information and there are many excellent guides to voting in your own area.

Therefore — make up your mind to vote. Let us all exercise our responsibility as citizens, and let us do it intelligently.

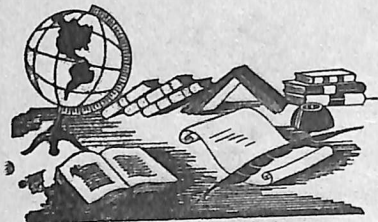
The Teacher

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray!
I teach them knowledges, but I know
How faint the flicker, and how low
The candle of my knowledge glow.

I teach them power to will and do,
But only learn to know anew
My own great weakness through and through.

I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.
Lord if their guide I still must be
O let the children see
The teacher leaning hard on thee, O Lord.

Grace Noel Crowell.



OPINION AND COMMENT

WE WONDER if others are as thrilled by Lutheran World Action as we. Every news story we see on this great work warms us through and makes us glad to be a part of it. Begun, if we remember rightly, as a World War II wartime emergency measure, this service has outlived the war emergency, expanded in the Korean affair, and today is our best opportunity for Good Samaritanism in needy areas the world over. We hope someone some day will write a history of L. W. A. and L. W. F. Its title could very well be the title Tolstoy gave one of his books, "The Awakening", for L. W. A. awoke in us the consciousness of need and answering service as no other agency or institution has done. And by the way, has your congregation oversubscribed its quota yet this year?

HAVING already begun this column with an appeal of L. W. A., it may indicate a poverty of ideas to make a similar appeal for Faith and Life Advance. Anil Jha recently visited us, and, coming from India, he said one of his favorite Americanisms is the expression, "This is it!" No other language, he felt, had an adequate expression for this slangy phrase. The phrase applies to the Advance in this October month. Is there anyone who seriously doubts that this ingathering will succeed? We hope not. We should not aim at the goal. We should aim at some indefinite ideal far beyond the minimum need. The question should not be, "Can we reach \$150,000?" The question in reality is, "How far in excess of the minimum can we go?" The individual contributor should not try to figure out his fair share and write out a check. He should figure out his fair minimum share and then ask himself how far beyond this minimum he can possibly go — it should be a real, psychological and heart-felt effort at stewardship and sacrifice. The gift which will not be missed is a gift that is less than adequate. And the peculiar thing about true stewardship is that in the final feeling no sacrifice of this type remains a hurting sacrifice. There comes the time when the heart is glad and enormously blessed over what has been given. This October month is tremendously important in the history of our Synod. We will be indicating now what faith we have in our church life, and what the future of our Synod can be. In a word, this is it!

HERE AND THERE in our Synod we hear of and read about anniversaries of various kinds. Unless one considers such occasions with a lively imagination, such events for us are meaningless. As this goes to press, the 50th Anniversary is being observed in the Danish colony with the romantic name, Dagmar, up on the Canadian border in Montana. When one lets one's mind go back to that momentous time, fifty years ago, when those intrepid pioneer homesteaders packed bag and baggage and boarded the Great Northern for the very ends of the prairieland, one feels the thrill of adventure and daring which drove them into that unknown — that

ne plus ultra, (nothing beyond). They were heading for the place where civilization petered out and left things to God and to them. The forebodings which shared heart-room with their adventuresomeness were justified. There were some hard years ahead. Only in recent years has real prosperity made its way out into that prairie country. Congratulations, now, to the community and to our congregaion there; and God bless their communal life and work.

A NUMBER of people have inquired about the debate on Article II in the new constitution, and it is perhaps true that the subject has not been adequately reported. Dean Kildegaard's article in the September 5 issue presented the issues. The bitterness that is felt in some quarters over the closing of debate, which the convention voted to do, is caused by the conviction of some that the delegates were not sure what they were doing. Parliamentary procedure can become confusing, although its purpose is the very opposite. The debate had dragged on, mostly over irrelevancies. Many of the delegates seemed tired of it all. It can well be argued that they voted to close debate mainly because they were weary of the detailed doctrinal points being made. (As one influential leader pointed out, "We cannot write doctrine on the convention floor.") To see whether or not the bitterness is justified, it is necessary to chronicle the events quite carefully, according to the official minutes. The discussions on Article II had been taken up on Friday, and had been under debate for two tiring hours when Pastors Charles Terrell, Thorvald Hansen and Ronald Jespersen moved that the question be put into committee, publicized through our papers, and returned to convention next year. This motion, unfortunately, was never acted upon. It is difficult to see how it could be forgotten in the shuffle, but it was. The motion to close debate was next made, seconded and carried, and interpreted to mean closing debate on the whole subject of Article Two, (and not just on the Terrell, Hansen and Jespersen motion, nor on still another motion made by Dr. Alfred Jensen which was also under discussion.) It is perfectly legal and proper to close debate on an "entire question", (to prevent filibustering). It would also be proper to close debate on one minor point. In this case, it was clear that the desire was to close debate on all of Article II. This does not, however, in the opinion of this writer, mean that motions can be sluffed off or skipped or forgotten. Each motion and sub-motion must still be approached one by one and disposed of, — without further debate, of course. The point of bitterness is the feeling that delegates were so weary of the detailed argumentation that they might have been willing to vote for almost anything that would remove the subject from discussion. The point was made afterwards that if the Terrell-Hansen-Jespersen motion had been voted upon first, it could very well be that it might have passed. It would seem, however, that no great harm has been done. It is a sensible precaution that Constitutional changes must be passed in two successive years. Those who feel that Article II should have further discussion can still discuss it, and certainly should, between now and the 1957 convention. If their position is right, they can perhaps convince a majority to vote it down next year. Their row to hoe will be hard. Article II was passed by an overwhelming majority.

College President's Address to the Convention

Since the 1955 convention at Kimballton, Iowa, the administrative committee of the FAITH AND LIFE ADVANCE has mapped out the plan to be followed in meeting our obligation to the church and the college. A great deal of information has been made available to the entire church. The purpose of the meeting tonight is to help each delegate to return home with the determination to challenge his or her congregation to do its utmost in this campaign.

With respect to both church expansion and new buildings at Grand View College, it must be stressed that what we are asking are minimum goals. The demands that we face already and the increased demands that lie ahead of us are the greatest challenge to the American Evangelical Lutheran Church in fifty years. I am not thinking solely in terms of physical expansion *per se*. I am thinking of our responsibility as Christian men and women for the furtherance of the Kingdom of God. At this particular juncture we need a host of men and women, young and old, who will be willing to give, to give sacrificially to the cause for which we are gathered here tonight.

The churches' contribution to higher education in North America is a chapter that never should be permitted to be forgotten. By such a statement I do not mean to exonerate the colleges and universities under church auspices from blame from some of the black spots which mark their history. We know that the record is not perfect in every respect. Yet, the church colleges have an enviable record for producing outstanding leaders in practically every field. Thousands of other students have been helped by the church colleges to assume responsible positions in their own communities. Consequently, when we look at higher education we must be guided by the long view. Viewed in its historical perspective and in the light of our own generation's deep concern for a better understanding of the purposes of higher education, there has been not only progress, but we are witnessing, today, a new realization of the indispensable role of the church college in American education. There has been a lag in the development of higher education among the Protestant denominations, but the tide is turning. We see today more clearly than at any other time during the last half century, that the full educational obligation which rests upon American society cannot be met by tax-supported institutions alone. The quantitative demand upon education today is one very important factor that faces any church body which owns and operates a church college. The qualitative demand is a second factor. High quality in education is impossible without up-to-date tools. This is where we at Grand View College must make our forward thrust. A third factor in the observ-

able, new interest in Christian higher education is that an increasing number of serious minded adult men and women recognize that the college which educational outlook is void of religious or theological foundations is lagging behind.

Grand View College is free to go on with its educational mission. Religiously speaking, however, we are always bought with a price. Charles A. Beard tells us in his book on THE RISE OF AMERICAN CIVILIZATION that "skeptics seldom endowed colleges". Guy E. Snavelly, the Executive Director Emeritus of the Association of American Colleges, speaks of the "educational and missionary interest of the Congregational Church in the early days of the nineteenth century", and of the "so-called 'Yale Band' which was responsible for organizing . . . a total of some sixteen colleges." And Charles Bilodeau, professor of comparative education, Laval University, Quebec, puts his finger at the secret of the foundation and continued existence of the church colleges when he says they have been maintained by toil and self-sacrifice. In other words they were founded and have been maintained by men and women of faith.

The challenge that is before us is to rise to the occasion and meet the need of Grand View College. Although there are sections of the country where money may be less plentiful than other places, the five year plan opens the way, for a generous oversubscription of the minimum goals for both the college and church extension. In an era of economic abundance and of unparalleled opportunities for Grand View College we cannot and we must not make little plans. The threat to the small college, as I view the conditions, is that they will lag behind in the private and corporate support that ought to come their way unless their respective church bodies demonstrate their desire to see their Christian colleges as really first class institutions.

One of the distant contributions of the Danish Folk High Schools to Grand View College is the recognition of the significance of the teacher. I am sure that our people often have found themselves in tune with Garfield's famous words about Mark Hopkins. "Give me a log hut, with only a simple bench, Mark Hopkins at one end and I at the other, and you may have all the buildings, apparatus and libraries." Yet, the truth is that Garfield was not speaking in opposition to any college's effort to provide the best possible external conditions for both teachers and students.

When we think of the campus development of Grand View College, we need to keep in mind that a college's physical plant, if well conceived, is expressive of the college's own high educational purpose. I wish that we could have much more time to speak

in detail about our new building and campus developments. Visitors to Grand View College have been greatly impressed by the modernization of the second floor, which has given both the college and the seminary attractive facilities. The faculty and student body have been greatly stimulated by the fact we shall have a new science building and a new gymnasium. We must not lose sight of the significance of new plant facilities for the faculty, the student body, and the American Evangelical Lutheran Church.

The college is most grateful to the American Evangelical Lutheran Church for its continued support of the institution. In the fact of the present need, it is imperative that we look forward rather than backward. The needs of the college must not be measured in terms of yesteryears, but should be measured by the opportunities of today and tomorrow.

Whereas presidents of private colleges, independent and church-related, two-three years ago commonly expressed their desire to maintain low enrollment ceilings, the situation is changing. Can the colleges under church auspices morally defend to refuse to accept a reasonable share of the number of young people wanting to attend college? I think not. For the fact is that we cannot in Christian conscience leave to others what is part of our own educational missionary responsibility as a church body.

Dr. Ernest D. Nielsen.

Grace for the Highways

Lloyd Douglas tells of the man who was taking driving instructions in the countryside. Within an hour, he had learned to start the car, go forward, back steer reasonably well, and so on, so he concluded that driving was easy.

Then his mentor suggested that they go over to the highway where the driving was wild. The new driver plunged into the traffic. After a little, he got out on a side road. He mopped his brow, saying, "If it were not for these other people." Yes, that is one big trouble. In perhaps three-fourths of the accidents, "other people" are involved. We cannot have the highway without them. We must take it with them and get along with them.

It is just so with Christian life. We are not hermits, and we do not live as Robinson Crusoe. We live right here with "these people" in our homes, the office, the store, the school, the factory, and other places. If the grace of God works, it must work in human relations. So, regardless of "these people" and all their failures and blame-worthiness, we must be Christian.

The highest and most useful piety is not developed and lived in a convent or a monastery, but out on the "highway" of life. God will give us grace for this also.—Free Methodist.

Letters

To the Editor:

A few months ago, I hurried to the bedside of my ailing parents, who were then both confined to their hospital beds. After making arrangements for their care and establishing them again in their own home in Munn's Addition, Father made this one request of me — that when at last he made that final move into life hereafter that I would notify all his many friends throughout our Synod. Father valued those many friendships very dearly. It is in fulfilling that promise that I utilize this page in our synod church paper, LUTHERAN TIDINGS.

Father died peacefully in his home with Mother at his bedside at eleven o'clock on the eve of September 17, 1956. She sat with his hand in hers and sang with him, "Sov sødelig, sov blødelig", as he gently slipped into that sleep of eternity. Memorial services were held on Thursday, September 20, with all but one of his ten living children present. It was a beautiful and festive occasion as his many friends and neighbors met to pay their last respects and as his six stalwart sons carried his remains to the grave. We want to express our deep gratitude for all the friendly gestures made in his behalf and Mother's through the past few years when his health began to give out.

Following is a Tribute To Dad, as expressed by his son-in-law, Vagn Duus, at that Memorial Service.

"Dad, our hearts and minds are filled with the memories you have left with us. We wish you to know that we loved you and that we were proud of you.

"First of all we wish to thank you for the life you gave to us — of the life you imparted to us. You were a faithful witness to us of your faith in God. God meant something to you. We carry many memories of you walking down over your fields and on the river. We could see that your thoughts were not only upon the flowing fields of corn and grain, — we believe that you were walking and talking with God.

"We were all proud of your quick wit and your jovial nature, and we have often talked about what you should have been. But you chose to be a farmer, and that is still most likely the place you belonged because you loved nature so much.

"We were also proud of your knowledge. You loved books and especially those that dealt with history. You imparted to us a love for the true great of the past, and for you they also became an example to follow. And truly Dad, also about you there was stature of greatness. You, too, with your ideals, stood out and above those among whom you moved. You set up for us ideals to be followed. And,

Dad, it is true of your sons and daughters that they, too, aspire to find true greatness, filling their duties and responsibilities among those whom they move.

"You were filled with a desire for adventure. We remember your standing on top of Mt. Evans, exclaiming, 'Just think, 70 years old and on top of the world.' How like you to think that way.

"We remember your struggles in the valleys of life — with financial concerns; but you were filled with the desire and courage to get on top and you gained it. You were never down for long. You always looked toward the future.

"Now, Dad, you have departed on the greatest adventure of all. You have mounted the aircraft that soars to much higher regions, and our hearts and minds follow you on that longest of journeys. We all realize that you are approaching your destination with your eternal longing and spirit. Dad, what a great day for you. What a gathering you will be with. Yes, Dad, what a homecoming for you. The meeting with friends, with parents, with brothers and sisters, and with the little daughter whom you had such a short time to know here. Dad, you are really going into a new morning, into the dawn of a new day.

"We wish to thank all of Dad's friends, while he has gradually been failing, for your friendliness and help. (Especially do we thank Esther and Rick for all they have done, and Uncle Niels for his faithful assistance.)

"Just as someone retires early for the night, turns at the bedroom door and says 'See you in the morning', so I believe Dad's last words to all of us would be 'See you in the morning'. And what a morning that will be for all of us."

May God bless his memory.

Gerda (Christensen) Duus.

Dear Friends:

I am taking this way to thank all of you for your help, your words of encouragement, your hospitality, your praise, and yes, for your criticism.

The past ten months have been extremely busy ones as we prepared for the month of October as the month of Faith and Life Advance. They have been filled for me with miles of travel and with endless pressures. Letters to write, brochures to prepare, articles for LUTHERAN TIDINGS, committees to meet, congregations to visit, and a family to care for. Yes, there have been many frustrations and many times when my own inadequacies have plagued me. **But**, it has been, throughout, an experience of Christian fellowship with all of you. The cooperation of the many Pastors has been inspiring, the unlimited help and encouragement of the members of the synod Faith and Life Advance administrative committee is a constant source of strength. The enthusiasm of the many local Faith and Life Advance chairmen has been a spur to my own efforts. The willing-

ness of so many to serve on the committees has been a source of joy and satisfaction. The sincere help of Dr. Ernest Nielsen and Rev. Ove Nielsen in the preparation of literature has been a great aid. The assistance of Rev. Howard Christensen in carrying out many of my regular duties at the college, and the help of Mrs. Bernice Farstrup and Miss Mary Ann Sorenson has been invaluable.

One could go on and on. As I have said so often, this is Christian joining with Christian to do together what none could do alone. We have had God's help and His blessing. This I know; and as Faith and Life Advance nears fulfillment, we must pray that that vision and opportunity which has been ours (those of us engaged in the planning and preparation, and local committee work) will also be granted to all who are called upon now to respond.

May I use this means to thank all of you, and if I may be permitted, a special thanks to my wife, Ellen, who has encouraged me at all times, with no thought to herself as her husband enjoyed traveling far and wide (our synod does cover quite a territory), leaving her at home with the three girls.

Perhaps this letter is previous. But this appreciation must precede the final fruition of Faith and Life Advance, because for me it has been just that. My thanks above all to the Lord and Savior for this opportunity to serve in some measure in His work.

Harry Jensen.

Orders From the Chief

One day during the war, a detachment of American soldiers in Guadalcanal was startled to read the following announcement which was posted at the entrance to their mess hall:

"American soldiers are requested please to be a little more careful in their choice of language, especially when natives are assisting them in unloading ships and trucks and in erecting abodes.

"American missionaries spent many years among us and taught us the use of clean speech. Every day, however, American soldiers use bad words, and the good work your missionaries did in our midst is being undermined by your careless profanity."

The notice was signed by a Polynesian chief. Thousands of years ago, God Himself published a notice to all mankind, which reads: "Thou shalt not take the name of the Lord thy God in vain" — Just A Minute.

Tactless

At a prayer meeting shortly after the minister and his wife had returned from a long trip, an elder offered up thanks for their safe return — but put his foot in it.

"Oh, Lord," he said, "we thank Thee for bringing our pastor safely home, and his dear wife, too, dear Lord, for Thou preserveth man and beast."

OUR CHURCH

Tyler, Minnesota. Pastor and Mrs. Enok Mortensen left October 2 on the Oslofjord motor liner for Europe. Their address will be Askov Folk School, pr. Vejen, Denmark.

Roscommon, Michigan. On Sunday, September 16, 1956, Rev. Peter Thompson of Greenville, Michigan, Vice President of District II, was the guest speaker at the Messiah Lutheran Church, where he installed Rev. Harald Knudsen as minister.

Rev. Knudsen was one of the four pastors who were ordained during the convention which was held at Muskegon, Michigan, this August.

An installation was also held at Grayling, as Rev. Knudsen is serving both churches.

Following the installation, members of the Messiah Lutheran Church were guests of the Grayling Lutheran Church at a dinner honoring Rev. and Mrs. Knudsen on this very happy occasion.

Detroit, Michigan. "Fremtids Vel" — our former young people's society here is planning a reunion in St. Peter's Danish Church on Sunday, October 14, 1956. A cordial invitation is extended to all former members to be present, whether they were members sixty years ago or when the last meeting was held, 25 years ago. Those unable to attend may perhaps want to send a greeting at least. Address: Fremtids Vel, c/o Ina Christensen, 35 Woodward Ht., Pleasant Ridge, Michigan.

Circle Pines, Minnesota. Plans for the new church here have been prepared by an architect and have been tentatively accepted by the leadership of the Home Mission congregation here; they now await acceptance by the congregation. The Synod Home Mission Council has urged the congregation to proceed and has offered strong financial support.

Danebrog, Nebraska. Pastor C. A. Stub, of Fredsville, Iowa, was the Septemberfest speaker here recently.

Marquette, Nebraska. Installation for Pastor Carl Laursen was held here September 9 with District President Calvin Rossman, Synod President Alfred Jensen and Pastor M. Mikkelsen taking part in all-day festivities.

Junction City, Oregon. Further improvements are noted from the monthly bulletin of this congregation. A new roof has been emplaced on the parish hall, and a new hot water system has been installed for the parish hall and church. Dr. Alfred Jensen was speaker here September 27.

Exeter, Nebraska. Pastor and Mrs. Haakon Jorgensen have spent two months in Seattle at the home of their daughter, Dr. and Mrs. Richard Goodhope. Pastor Jorgensen underwent

surgery for the removal of his right eye. He lost the sight of it two years ago but it now became necessary to remove the eye and substitute an artificial one. He has resigned his pastorate in Cordova, and has purchased a home in town, where he and his wife will live on their retirement in January.

Seattle, Washington. Dr. Jens Kjaer and his wife, Maria, (Dixen) celebrated their 25th Anniversary recently, and Dr. Kjaer also observed the 25th anniversary of his ordination. A special dinner and appropriate program was given by the congregation.

Enumclaw, Washington. The old church building of our congregation here was sold recently for the price of \$12,000, and the congregation is awaiting completion of their new church, (which was drawn and planned by Pastor Holger Andersen.) Dr. Alfred Jensen was guest speaker here October 1.

Chicago, Illinois. A Faith and Life Advance "kick-off" was held September 23 in St. Stephen's Church, (Pastor, Paul Wikman). Guest on the program was Mrs. Noyes, drama and speech instructor at Grand View College, who presented "Character Sketches in Costumes."

Incarnation

In the former century there was in Denmark a standardized demarkation between the so-called intellectual class on the one side and the peasants on the other. Being thus estranged from people it was natural for the first group to drift at one time into an excessive romanticism and at another time into an overemphasis on reason. Being side tracked from the oneness of life they identified God with this or that phase of life, and such idolatry will always blind people as to the existent reality, life. The intellectuals said that the church of sacrament had now done its job and the time had come in which emotion or reason should take the lead.

An unexpected thing happened. One of the intellectuals broke away from the ranks, because he had been released from the prevailing idolatry. His eyes were opened to see that the Christ Word does live in the souls of people and the Spirit of oneness is at work in the consciousness of the individual. What the Christ Word expresses does happen. The incarnation does take place. A disillusionment as to the sham of a civilization Satan does go on. The God of creative regeneration, draws man into the reality and fullness of oneness. The church including patriarchs, prophets and bards of all generations is indigenous in the life of the peoples even though the intellectuals do not see it.

Patrick White of Australia has been successful in depicting the hidden church and its activity in the souls. Stan Parker was a pioneer farmer who

with his bride went out into the woods, cleared an acreage, built a house and established a home. Other settlers came, and in a decade there was a community. Stan was a reserved man with few words, but he was familiar with the demands of God's law. He saw the precipice between a life of spirit and the masquerade of civilization. He loved his good wife and his vocation but that did not save him from an increasing despondency. One of his neighbors committed suicide and affected him deeply. He could do the same thing and his imagination framed various methods of doing it. Without having any special reason for going to town he did make the trip one day and contrary to usage he went into the tavern and drank one glass of dark beer after the other, resulting in a consequential vomit ordeal. He emptied not only his stomach but also his soul. Later on he said that he threw up God and religion. The remarkable thing was that the despondency started to vanish, he commenced to see the soul of people such as they are under the mask and the name of God became as real as the air. The renunciation of the civilization God — Satan — and an approach to the God of life, oneness, had taken place in the soul.

Where is the person in whom the heaven does not work? The most capable and stalwart people of the world can kill the Christ today in order to save the cohesion of their society, and tomorrow they develop a nervous tension which is perpetuated, for there is a still small voice telling them that they are under judgment. People of the East may live for thousands of years in fatalism, then an explosion takes place and a disruptive self-assertion takes over. Personally I have known several people who lived a virile productive life in obedience to the standards, and yet on the last mile they said that their lives had been lived in vain. It simply means that a gradual departure from the Satan — God of civilization had taken place.

A sacramental life does not indicate extraordinary procedures but it is an acknowledgment of what actually does happen and has always happened in history. In the Jesus Christ Calvary act we find the epitome of all life in the universe — death and resurrection, the surrender of the sundered man, the inception of the new person headed for the world of abiding oneness in life itself.

Aage Moller.

Constitutional Conventions

There was a man who wanted to affiliate with a certain woman. He was very much taken with her. But realizing that she most likely would not accept him as he was, he started making himself over. He worked at it, making himself over. He is still at it, making himself over.

— V. S. J.

Fall Meeting 1956

AT

SOLVANG, CALIFORNIA

(Sponsored by District VIII, AELC)
PROGRAM

Thursday, October 4

8:00 p. m.—Opening Service at Bethania Church, Pastor Owen Gramps, Watsonville, preaching.

Friday, October 5

9:30 a. m.—Bible Hour, Pastor A. E. Farstrup, Solvang.
10:30 a. m.—Annual Meeting of Solvang Lutheran Home Corporation, Jørgen Andersen in charge.
2:30 p. m.—Lecture by Pastor Verner Hansen, Los Angeles.
3:30 p. m.—Coffee break.
4:00 p. m.—Danish Song Hour. Discussion period.
8:00 p. m.—Lecture by D. G. M. Bach, Director of Nisei Christian Center, Del Rey, Calif.

Saturday, October 6

9:30 a. m.—Bible Hour, Pastor V. Hansen.
10:30 a. m.—Lecture, Pastor Owen Gramps. Topic: "Extending Love Through the Church."
2:30 p. m.—Lecture, Rev. Dean S. Collins, Director of Migrant Ministry, Western Office of the National Council of Churches. Topic: "The Churches Working Together."
3:30 p. m.—Coffee break.
4:00 p. m.—Second Lecture by Rev. Collins. Topic: "The Migrant Ministry."
8:00 p. m.—Fellowship Hour in the

Gym. Program by Young Women of Emanuel Congregation, L. A. "An Evening of Fairy Tales and Puppets."

Sunday, October 7

9:45 a. m.—Sunday School at Atterdag. Danish Services, Pastor S. Marckmann, Pasadena.
11:00 a. m.—English Service. Pastor N. Nielsen, Fresno.
3:00 p. m.—Meeting at Church. Combined choirs from Los Angeles, Fresno and Solvang. Talk by Pastor A. E. Farstrup. Topic: "American Christianity and the Melting Pot."
4:30 p. m.—Coffee and closing remarks.

The Sacrifice of Self

(Continued from page 2)

made to other forms of worship and to other religions, so that the Christian was constantly in danger of becoming less alert to evil and less conscious of God's will.

Today we might pride ourselves that we have no heathen or pagan worship that dilutes and corrupts us. However, if we look about us with a critical, objective eye, we will soon know that we often let intellectual and social forces conform us. Now as then, these forces can slowly but surely come to dictate our lives. We can become moulded and conformed by fully as worldly standards as those of out and out paganism.

The vast number of appeals made to please and gratify our bodies and our sense experiences have their effect. Our highly industrialized and commercial civilization creates many desires which we would have fulfilled. In the process of the fulfillment and satisfaction of these desires we are moulded more by this world than we are aware.

There is a constant need to have the mind renewed, to be transformed to the will of God. Paul the apostle does not make great use of the word repentance in his writings, yet he is indeed close to the meaning of repentance when he asks that we be transformed by the renewal of our minds so that we may prove what is the will of God.

The great difficulty is to be unselfish with our lives. It is so hard to realize and to remember that we are given our life and all that is in the world. It is so difficult to release to God the monopoly that we think is ours.

So, Paul states that we must understand God, but he emphatically adds that there remains the hurdle of releasing ourselves in that understanding, releasing ourselves as a living sacrifice.

Our prayer becomes not merely "Open my eyes that I may see," but it becomes also: Activate me, Lord God, that I may do Thy Will that I may do that which is good and acceptable and perfect.

Happy Grundtvigians

When an artist creates a piece of work, he is happy because his soul is alive. He is moved to do something original. If not, he is just copying, following other styles. And his experiences could only be a reflected glow and light from some other artist. It could never be a new creation from his own soul.

This present living spirit is what Grundtvig revealed and also his followers in their Fellowship Meetings (Vennemøder) when they together were happy, when they were aware of this fountain of creative spirit, taking shape and unfolding in action — God directed — the highest height any human being can achieve here on Earth. No wonder they expressed happiness. But how misjudged this happiness many times has been termed by the foes of Grundtvig's followers. It has been termed for something merely hilarious.

We say that we today have no creed to point to. Right, but as an artist can point to his work, as a result of his creative experience, so the Grundtvigian Church, (I am speaking of ours in the U. S. A.), can point to the living Human beings, (the second and third generations), who are a result of Grundtvig's teaching.

Oh, I know fully well that to claim this would be too sensitive a point for them to use in a debate, when some of them are on the verge of saying, "I do not know what Grundtvigianism is!"

But let me say it for them — that they are the most definite proof we have of Grundtvig's teaching, and can be taken as a good proof, and better even than any written word, — if we will just be honest enough to look around us.

I know full well, a lot of them will be the first ones to declare Grundtvig's teaching for nil and nothing. But that doesn't change the fact that they have been cast in the Grundtvigian mold, and reveal this in their American way and thinking, regardless of whether they know it or not. Have we any better Americans?

Christian Warthoe.

Church Workers Conference

The Church Workers Conference will be held November 9, 10, and 11, at Grand View College. This meeting is being designed to help workers of the church, particularly church boards, the organists, and choir directors. The next issue of LUTHERAN TIDINGS will carry an outline of the program being planned.

Wanted: Cook

Cook Wanted for small old people's home. Please write manager, Tyler Old People's Home right away or the temporary chairman, Mr. Erick Johansen, Tyler, Minnesota.

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 _____
October 5, 1956

Name _____
City _____ State _____
New Address _____

JENSEN, JENS M.
TYLER, MINN.
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