

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

T
H
E

CHURCH UNDER

T
H
E

C
R
O
S
S



(Detroit Free Press Photo)

Dr. Erling Jensen, Ames, Iowa, Convention Chairman, discusses arrangements with Dr. Alfred Jensen, Synod President, and the Rev. Howard Christensen, host pastor, at the Detroit convention.

Convention Issue

Findings Committees**Findings Committee on Reports of Synod President and District Presidents:**

Rev. Edwin Hansen, Muskegon, Mich., Chairman
 Rev. Arnold Knudsen, Junction City, Oregon
 Mrs. Aage C. Jespersen, Newington, Conn.
 Mr. Harry W. Gjelsteen, Menominee, Mich.
 Mr. Jorgen Rasmussen, Freedom, (Watsonville), California
 Mrs. Aage Paulsen, Cordova, Nebraska

Findings Committee on Matters of Finance:

Mr. Knud Overgaard, Villa Park, Ill., Chairman
 Rev. W. Clayton Nielsen, Omaha, Nebraska
 Mr. F. G. Brandes, Askov, Minnesota
 Mr. Ted Haahr, Newell, Iowa
 Mrs. Ove R. Nielsen, Fords, New Jersey
 Rev. Erik K. Moller, Danevang, Texas

Findings Committee on General Matters:

Rev. Harry Andersen, Chicago, Ill. (St. Stephen's), Chairman
 Rev. Ottar Jorgensen, Minneapolis, Minnesota
 Rev. Carl Laursen, Marquette, Nebraska
 Mrs. Delford Hendersen, Sandusky, Michigan
 Mrs. C. B. Jensen, Cedar Falls, Iowa (Bethlehem)
 Mr. Thomas J. Petersen, Solvang, California

Findings Committee on the Council of Ecumenical Studies:

Rev. Peter D. Thomsen, Chicago, Ill. (Trinity), Chairman
 Rev. James N. Lund, Marlette, Michigan
 Mrs. Jens C. Kjaer, Seattle, Washington
 Mr. Wayne A. Nelson, Des Moines, Iowa
 Mrs. Martin Grobeck, Omaha, Nebraska
 Mr. Donald K. Petersen, Minneapolis, Minnesota

Synod Budget, 1960

Home Missions	\$12,150.00
Publications	12,510.00
Pensions	20,000.00
Grand View College and Seminary..	28,230.00
Welfare	3,600.00
Council and Committees	16,600.00
Administration	14,500.00
Santal Mission	14,200.00
TOTAL	\$121,790.00

The above budget was passed by the 82nd Annual Convention of the AELC in Detroit, Michigan, on August 16, 1959. It represents an increase of \$3,700 over the 1959 budget. The 1959 budget was oversubscribed by almost as much as the 1960 increase. The new budget will call for approximately \$14.00 per contributing member.

It is better to be nobly remembered than nobly born.
Ruskin.

Election Results**Synod Treasurer:**

Michael Miller, Circle Pines, Minnesota

Trustee, Synod Board:

Carl Jensen, Des Moines, Iowa (3rd Ballot), and
 John Lund, Waterloo, Iowa

Pension Fund Board Member:

Pastor Harold Ibsen, Viborg, South Dakota

Board of Ordination:

Pastor Alfred Sorensen, Des Moines, Iowa

Board of Parish Education:

Pastor Carlo Petersen, Ringsted, Iowa

Santal Mission Committee:

Pastor Edwin Hansen, Muskegon, Michigan, and
 Pastor Viggo Hansen, Los Angeles, California

Church Relations Committee:

Pastor Erik Moller, Danevang, Texas, and
 Thomas Hermansen, Marquette, Nebraska

Board of Publications:

Ruth Jacobsen, Des Moines, Iowa

Des Moines Old People's Board:

Martinus Maigaard, Des Moines, Iowa and
 Arne Sorensen, Des Moines, Iowa

Tyler Old People's Home:

Pastor Enok Mortensen, Tyler, Minnesota

Solvang Lutheran Home:

Alfred Jorgensen, Solvang, California

Synod Representative on AELYF Board:

Pastor Harald Petersen, Luck, Wisconsin

Convention Chairman, 1960:

Dr. Erling Jensen, Ames, Iowa

Assistant Chairman, 1960 Convention:

Pastor Harold Olsen, Cedar Falls, Iowa

Convention Secretary, 1960:

Pastor Calvin Rossman, Ruthton, Minnesota

Assistant Secretary, 1960:

Ruth Jacobsen, Des Moines, Iowa

At the Corporation Meeting of Grand View College and Seminary, Jens Thuesen, Cedar Falls, Iowa, was elected to the **Board of Directors.**

Our Lord cannot be fobbed off with less than our best.
Bishop of Sheffield.

Lutheran Tidings - PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.

Second class postage paid at Askov, Minnesota.

POSTMASTER: If undeliverable as addressed, attach Form 3579, give new address, and return entire paper to

LUTHERAN TIDINGS, Askov, Minnesota

Return Postage Guaranteed

Editor: Rev. Verner Hansen, 4260 Third Ave., Los Angeles 8, California.

Circulation Manager: Svend Petersen, Askov, Minnesota.

Member of Associated Church Press

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month.

The Church Under the Cross

A. E. Farstrup

Read Philippians 2:5-11

In the book of Proverbs we come upon these words, "A word fitly spoken is like apples of gold in a setting of silver."

The words of our text are aptly described by this passage. The apostle Paul has many similar expressions. Tonight I have chosen this well-known portion of scripture for what I trust shall be our mutual edification as we gather to begin this 82nd annual convention of the American Evangelical Lutheran Church.

In the letter to the Philippians, immediately preceding, as well as following our text, Paul is encouraging and admonishing his good friends, and fellow Christians, to "let their manner of life be worthy of the gospel" and to work out their own salvation with fear and trembling as he puts it. This will not be easy he admits, but they are to do so without grumbling for the crooked and perverse generation, in which they live, and which seeks ever to overwhelm them, needs the light which will shine forth from them as they hold fast the word of life. Unless they heed his admonition, he continues, his labors among them will have been in vain.

This then is the setting for our text. But Paul realizes, in the midst of this admonition, that if the only reason he can give them for persevering, is to be a desire not to let him down then there is no point to what he is saying. He is merely beating the air with empty words. Consequently he places at the very heart of his exhortation the apple of gold which is our text. Here he points to the real reason for the Christian's activity and zeal when he says:

"Jesus Christ... though he was in the form of God... humbled himself and became obedient unto death, even death upon a cross."

During these days together we, who have come from the east and the west, from Canada to Mexico, will be thinking and planning with each other how we can best discharge the immediate duties which are laid at our feet in that particular portion of God's vineyard which we believe our Church is. (If anyone has thought in terms of vacation, or a picnic, so far as this meeting is concerned, I can assure them that this will be far from the case!) For our devotions throughout the week we shall be gathering under the theme "The Church Under the Cross." Tonight I urge you to think together for a few moments upon the Cross of our Savior. What does this cross mean to us, which is over and before God's Church in its labor and pilgrimage? For what we see in it most assuredly will determine our activity under it.

Some twenty years ago a certain congregation in our Synod was considering a paint job on their church building. During the course of the discussion reference was made to the need for also repairing and painting the cross which adorned the church spire. One of the

Pastor Farstrup, Solvang, California, is Vice President of the AELC. His Address on Opening Night Introduced the Convention Theme

members came up with this suggestion: "Why not do away with the cross? It's such a job to keep it in repair, and anyway, it makes people think we are Catholics." While I can only say, "peace be with her!", since she is no longer among us, I could not help but feel that she had, inadvertently perhaps, given voice to what is too often true — a lack of real understanding as to the nature of God's Church and the meaning of the cross. Personally I see very little hope for any church congregation where the cross has come to be an irrelevant antique.

In mentioning the above I am not unaware of the misuse of the cross. To often it has been the object of superstition and revered almost as a thing with magic powers. For others it has become merely an ornament sold across the counter much as Paul found the Ephesians selling the statues of Artemis. But the misuse or misunderstanding of something does not invalidate its true meaning. It only tells us something about the blindness or callousness of the misuser. There is no magic, in the sense of easy solutions, in the cross of our Lord. Nor does it add beauty esthetically if it expresses nothing but cheap and sugary sentimentality. On the contrary, rightly understood it continues to be the foolishness and the stumbling-block which it was to the Greek and the Jew in the early days of the Church's history.

In our translation of Grundtvig's hymn "Hail Thee Savior and Atoner" we sing, "Yes, my heart believes the wonder of Thy Cross which ages ponder." In the original he uses a word which is more correctly translated, "riddle." Both words are valuable as descriptions of our attitude and reaction to the cross. It is indeed a riddle since no-one can penetrate intellectually the fact that an instrument of a death in shame should be transformed into a symbol of life. And is it not also a source of awe and wonderment as we consider the boundless love of the eternal God out of which it rises to cast its rays over the human race? Who can entirely understand its magnetism. Our Lord said of it, "and I, when I am lifted up from the earth, will draw all men to myself."

As we turn to the words of Paul we note that he stresses the obedience of our Lord... "even to death on a cross." I am well aware of the various ways of explaining why this was necessary for man's salvation. This is not the time nor the place to discuss them. Suffice it to say that none of them are entirely adequate. The cross is still a riddle and a wonder. What we will note however, is the word OBEDIENCE. A person is obedient to a will that lays claim upon him. Back of Christ's obedience lies his heavenly father's will. The gospel accounts bear ready and continued witness to this.

"My food is to do the will of him who sent me and to accomplish his work." John 4:34

"I can do nothing on my own authority, as I hear I judge; and my judgment is just, because I seek not

(Continued on Page 14)

Convention in a Capsule

Detroit, Michigan, August 11-17

The following unofficial summary statements are gleaned from the minutes for the convenience of delegates making reports at home.

The 82nd Annual Convention of the AELC:

- 1) Welcome over 50 pastors and 230 other guests, representing all nine districts of AELC.
- 2) Heard Pastor A. E. Farstrup in the keynote address, "The Church Under the Cross," the convention theme.
- 3) Heard Pastors Peter Thomsen, Harry Andersen, Carlo Petersen and Harald Petersen in theme Meditations.
- 4) Heard Dr. John Stensvaag, President of Lutheran Free Church, Dr. Henry Whiting, welfare expert, Dr. Paul Emple of NLC, and Herluf Jensen in other major addresses.
- 5) Participated in ordination of Pastor Ivan Seier Westergaard, now of Greenville, Michigan.
- 6) Heard Aage Sorensen in organ recital and St. Peter's church choir in Sunday concert.
- 7) Heard Pastors Ottar Jorgensen, Enok Mortensen, Alfred Jensen and Kay Kirkegaard-Jensen in Sunday sermons, and Dean Axel Kildegaard in closing address. Also Pastor H. O. Nielsen in Memorial Service.
- 8) Sent congratulatory telegram to Chicago Children's Home on 75th Anniversary.
- 9) Approved cooperative ventures between NLC and Missouri Church.
- 10) Voiced happiness over union steps taken by United Student Christian Council, Student Volunteer Movement, and Interseminary Committee.
- 11) Approved progress being made by JCLU ("Merger commission") and urged that District meetings and local congregations study the constitution and by-laws now at hand. (See also No. 24 below.)
- 12) Voiced joy over the ordination this summer of Joseph Sibert, and of Ivan Westergaard at this convention, and regretted pastoral shortage.
- 13) Recognized nine District Presidents (or acting district presidents) for devoted and capable work during the past year.
- 14) Voiced thanks and appreciation to retiring pastors Viggo M. Hansen and Holger Strandkov.
- 15) Expressed joy at admission of Brayton (Iowa) Lutheran Church into Synod, as well as St. Peter's of North Cedar (Iowa).
- 16) Approved with sadness the dissolution of Flaxton, (South Dakota) Lutheran Church and Kedron Lutheran Church (Michigan), and thanked these churches for past fellowship.
- 17) Gave Synod Board authority to accept into Synod the new church being formed in Cordova (Nebraska) among St. John's and Our Saviour's Lutheran Churches when their merger meets synod requirements.
- 18) Thanked, through the secretary, all pastors and laymen who have served vacancies in Synod during past year, without being members.
- 19) Heard with gratitude, to God and to the members and pastors, reports from home mission churches of our synod.
- 20) Thanked Harry Jensen, Stewardship, and Pastor Peter Thomsen, Evangelism, for their brochures published recently.
- 21) Agreed to guarantee payments of \$850 monthly on F.H.A. loan of \$150,000 to be used to construct home for the aged in Askov, Minnesota.
- 22) Heard welcome from Lt. Gov. John Swainson.
- 23) Commended every single district of AELC for over-subscribing synod budget during 1958.
- 24) Recommended that JCLU restudy and define phrase "Word of God" as found in several places in proposed constitution of merged church.
- 25) Used new technique of small study groups for disseminating information at evening meeting.
- 26) Called attention to, and urged purchase of, new magazine "Resource," published jointly by four merger synods.
- 27) Urged participation of pastors and congregations in Civil Defence programs, and offering of facilities for disaster eventualities.
- 28) Voiced opposition to so-called "Christian Amendment Proposal" (adding word Christian to U. S. Constitution) as a violation of religious freedom for non-Christian groups.
- 29) Voted to circulate "Toward a Statement of National Policy" (See page 29 of Report to Convention) in AELC for discussion.
- 30) Voted to agree with "Hartford Appeal" of NCCC-USA (Page 57, in Report to Convention).
- 31) Adopted 1960 budget of \$121,790.00, about \$14 per contributing member.
- 32) Voted to urge all congregations to review, annually, salary schedules of pastors so that salaries may "reflect rising costs of living."
- 33) Publicly thanked Prof. A. C. Nielsen, retired, for more than 22 years' service to Grand View College, as teacher, as President, and as Dean and Dean Emeritus.
- 34) Voted to affiliate Grand View Seminary with Chicago Theological Seminary, Maywood, Ill., beginning in 1960, summer. For: 165. Against: 1.
- 35) Voted to accept invitation from Waterloo, Iowa, for 1960 convention.

Highlights and Sidelights

Detroit Convention

— By the Editor —

Two years ago, the synod convention was held in the highly rural setting of a country church not far from Ringsted, Iowa. There was not even a drug store within a mile of the church. Last year the convention moved to Seattle, on the West Coast, hundreds and hundreds of miles from the heartland of the Synod. This year, conventioners journeyed East to the exciting metropolis of Detroit, lying on the world's busiest commercial waterway.

This variety of convention experience is almost a parable. The church gathers strength from its cosmopolitanism. It searches out hidden and distant hamlets; it settles itself in the midst of frenzied cross-roads, as it seeks to be everywhere. Even within so comparatively small a group as we are in our synod, the urban, the suburban, the "rurban" and the rural environments all are woof and warp in the AELC Weave. In our history, this factor has enriched us.

Detroit this year was impressively prosperous, impressively busy, impressively competent, and impressively hot. Detroiters think of their city in terms of superlatives. Weatherwise, the community was, indeed, superlatively humid. Huge fans droned continuously throughout the business and inspirational sessions, and their mechanical hum was a constant reminder that we were meeting this year in a giant manufacturing complex. Detroit is an industrial jungle — the city of the Lions and Tigers. (Of this we were reminded at rather regular intervals by all Detroiters.) Likewise, in this jungle, white deer roam within the city limits.

Fifty-two pastors and 180 laymen delegates gathered during the week at the beautiful Greenfield Methodist Church two long blocks from our own St. Peter's Church. Greenfield Church is as Lutheran in appear-

ance as many Lutheran churches, and provided more than adequate facilities for the complicated doings of contemporary church conventions. The church is beautiful stone and brick, less than two years old, with dining space for the entire convention at one sitting. A beautiful carpeted lounge, many meeting rooms, a large, high-ceilinged chancel, spacious lawns and good parking for autos gave conventioners a feeling of comfortable elbow-room (except while eating). Arrangements had been made for St. Peter's Church to pay \$100 per day rental for the use of the Methodist's church, a nice round ecumenical figure. Of course, this sum was paid, not by St. Peter's, but by delegates and pastors. Despite this rental cost, and tasty, ample meals, the charge to guests was kept unusually low, for which St. Peter's Church is to be thanked.

Few will disagree when we say that the convention was extraordinarily well-organized and smoothly conducted. Housing problems were especially knotty, but the registration committee functioned efficiently, if somewhat frantically. It is probably the only time anyone remembers when the reception committee had to wander so far afield as into a foreign country to meet guests at a railroad station! The Windsor station lies across the border. (Oddly enough, one goes **south** out of Detroit to get into Canada.)

Leaving the sidelights, we turn our attention to highlights. It would be difficult not to mention first the ordination service held in St. Peter's Church, with about fifty robed pastors participating. Ordainer V. S. Jensen is not well, and Synod President Alfred Jensen officiated in his place. It was an inspiring, even thrilling service, blessed fortuitously by the first real cool breeze of the week. This was im-



Greenfield Methodist Church, scene of most sessions of 82nd Convention of the AELC

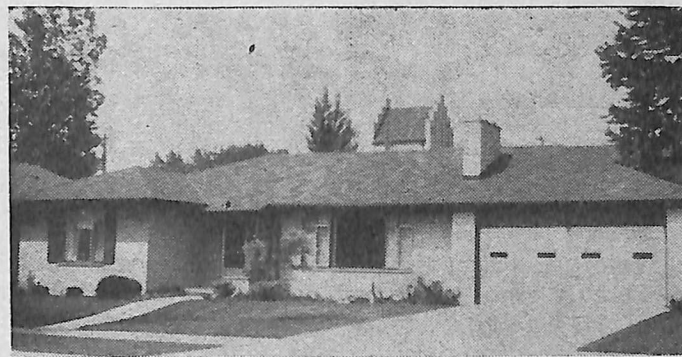
portant, because the church was packed to the ceiling, with the St. Peter's choir hardly finding room in its own choir loft. Pastors Ottar Jorgensen and Dr. Jensen gave two unusually fine talks, and a quotation read by the President, called the "Parable of the Wheels" was very well received. It was appropriate to the occasion, and few delegates missed the more subtle propriety of its being used there in the City of Wheels. (We hope to print the parables later.) And so Ivan Westergaard was received into the ranks of AELC ministers with a worship service that ranged far beyond mere ceremony.

Another functional highlight was the appearance of the Honorable John Swainson, Lt. Governor of Michigan. This personable young man, a World War II hero and double amputee, concealed his handicap so well that no doubt many delegates will learn of his personal tragedy for the first time when reading it here. With purposefulness, Mr. Swainson quoted Lincoln to the effect that government does for people what they can't do for themselves. And with good humor he told of the hotel bellhop who complained to him that all the ministers came to town with the 10 Commandments and a \$20 bill, and hadn't broken either since arriving.

Many other greetings were passed on during the course of the convention. These are always highlights, in this writer's opinion. Fellowship in the early Christian Church was very intensively a matter of greetings, as we see in Paul's letters, and this Pauline custom is good to perpetuate. Bishop Fuglsang-Damgaard, Dr. Carl Lundquist, Pastor Halfdan Knudsen, Missionary Harold Riber, Pastor M. S. Blichfeld, Dr. Arild Olsen, and Miss Elaine Trukken, all sent word from overseas. A number of others here at home were heard from. As usual, the convention through its secretary sent out numerous greetings of its own. Of special interest was a telegram sent to the Chicago Children's Home on the occasion of its 75th Anniversary.

In the matter of debate, there were several exciting moments. The consideration of recent work of the JCLU including the current draft of the proposed constitution, brought many to their feet. The definitive statement on the many-faceted phrase "Word of God" was not wholly acceptable, and the JCLU was asked to re-study it. In this area, many in the AELC feel we have an historical and unique contribution to make, and it seemed that the convention desired more precision in the expression of this distinctiveness. Synod members are by no means unanimous in approval of the merger, and the Detroit newspaper which erroneously published that the convention had voted to merge brought upon itself a howl of protest. Merger has its opponents, and they will be heard from in the future. As one of them said, next year's convention (Waterloo, Iowa) may perhaps be described as the battle of Waterloo..... There was also expressed concern over probable convention procedure in the new church, where laymen and ministers will have an equal number of votes.

In order to bring as much information about the merger as possible to the people in areas where it is most needed, an interesting experiment was tried on



Beautiful new parsonage of St. Peter's Church, Detroit, Mich.. Church tower is seen in background.

Wednesday evening of the convention. After a preliminary presentation by Alfred Jensen, consisting mostly of an explanation of present relative strength of the merging churches here and there in the nation, the assembly was divided into six smaller groups and dismissed to meeting places assigned in the building. There, each group was headed by two members of the JCLU from our synod, who led a spirited question-and-answer period particularly directed to the proposed constitution. A recorder took notes. After a 45-minute period of give and take, the groups reconvened in plenary session, where the group leaders or recorders presented the questions, and in some cases the answers, which came to light in the smaller groups. Much overlapping of questions was noted, of course. It is probable that a member of the JCLU will prepare a detailed report of the interesting session in LUTHERAN TIDINGS later. Here it is sufficient to say that the groups expressed considerable doctrinal curiosity. The phrase "Word of God" came once more under scrutiny. The question of "geographical" or "non-geographical" participation in the merger also was raised in every group. Many people seemed more willing to talk in the smaller groups. All in all, it is probably accurate to say that the discussion group technique was highly satisfying, while the summation session afterwards left something to be desired. The procedure will undoubtedly be tried again next year, with some refinements, when we examine the final draft of the constitution for the new church.

On the whole, it is this writer's opinion that the present draft of the constitution makes quite thrilling reading. We have the impression that the constitution is not a composite of the four existing synod constitutions. It is rather a separate, unusual document created specifically for this proposed new church and incorporating unique features which the existing constitutions do not have. It is a matter of opinion only, but it seems here that the merger has provided an opportunity for bringing about changes in the laws of all participating Churches which could come about in the single Churches only by the most cumbersome procedures. There are areas of stubborn resistance in all synods. Some members of other Churches are as encrusted in egoism as are some of ours, and the resultant conservative reluctance toward change is no private possession of our own. Now, skilled men have worked out a great document. The merger has created an opportunity for far-reaching developments which actually skip several plateaus



The Rev. Ivan Westergaard ordained at Detroit.

in reaching the present elevation. There will be changes yet, of course. But this draft of the constitution appears to the writer to approach a most satisfactory and inspired wisdom.

No subject so consistently in the history of our conventions calls forth lengthy involved debate as the subject of pensions. Once we get on this topic, we usually are in for it. Hours drag by. One way or another, the area of pensions inspires young and old to take the floor. No

doubt it is an important matter, but such un-abashed self-concern is vaguely embarrassing. It is always a relief, and a highlight, to get away from pension discussion to talk about home or foreign missions. The area of missions is the very life-blood of the church's structure, a sacrifice, whereas pensions lie more in the line of social security, quite opposite. We need to discuss both, but pension discussions are always faintly disturbing.

Surely a highlight was the vote of confidence given the Pioneer Lutheran Home for the Aged, Askov, Minnesota, co-signing a loan of \$150,000. This is an amount higher than the synod annual budget. The convention acted with confidence on this and the loan will now be made, from a Minneapolis bank. It is typical of Lutheran Churches to build Homes (Children's and Old People's) just as it is typical of Methodists to build hospitals. It will be a joy to watch the new home grow. Support is needed from all corners of the synod.

On Friday, August 14, a most important step was taken. One hundred and sixty-five votes were cast in favor of affiliating Grand View Seminary with Chicago Theological Seminary of Maywood, Ill., an institution of the ULCA. Only one person voted against this move. The vote surprised many by its one-sidedness. An attempt to analyze this one-sidedness, must take into account the fact that synod leadership was in accord on the necessity of the move. In all probability, no-one voted joyfully. For sixty-three years, the Seminary's place on the Grand View College campus seemed most fitting and necessary. Today we faced what appears to be one of life's disagreeable inevitables. The Seminary cannot, in the name of common sense, continue as it is with half a dozen students or less. As a consequence, in the fall of 1960, the transfer will have been made. Dean Kildegaard will uproot his home and family, a move he makes with understandable reluctance, yet with understanding willingness. And in the future, our students will be offered the enlarged opportunities of a greatly expanded academic environment. Maywood will have gained (with hardly any effort or cost) an additional faculty member and a new potential for the student body. It is a mutually happy arrangement, but it is a sad occasion.

Waterloo, self-styled "best organized church in

our synod" beckons us for the 1960 convention. We will be there to check on this claim! Waterloo will be hard put to exceed in organizational detail and achievement the work of St. Peter's of Detroit — or, for that matter, of St. John's of Seattle, who gave us the 1958 convention. It is good to see that the tremendous tasks of inviting a convention have not altogether scared off invitations. There will be still another convention in 1961, but no advance invitation was received. (The Missouri Synod has already announced plans for its 1965 convention, so some Churches work far in advance.)

Pastor Svend Jorgensen, emeritus pastor, deserves mention for his contribution to the development of the Detroit congregation in the years of his prime, paving the way for the present pastor. The Detroit congregation did a remarkable work. Paul Blinkilde, congregational president, chairman for arrangements and trouble shooter, as well as Pastor Howard Christensen, Otto Schøtz, and a host of others, treated every wish as a command.

Many thank-yous were said by delegates at the close of convention. Not to be forgotten in the thoughts of appreciation from the synod at large are the delegates themselves, who sacrifice vacations, energy, money and autos to attend. They give much.... And they receive much, in unusually fine messages morning, noon and night throughout the 82nd Convention of our own church. We are indeed the Church Under the Cross, as was emphatically stated in the convention theme. But we are in no sense under the burden of the cross, for work within the church is only burdensome as we seek our own. God gathers us within His unlimited resources, and then ecclesiastical tasks become not weight but wings.

An Ancient Prayer

On the Wall of a Lancashire Inn

Give us, O Lord, a bit o' sun,
A bit o' work and a bit o' fun.
Give us all in the struggle and splutter
Our daily bread and a bit of butter.
Give us our health, our keep to make,
And a bit to spare for poor folks' sake.
Give us sense, we're some of us duffers,
An' a heart to feel for all that suffers.

Give us too a bit o' song
An' a tale an' a book to help us along.
An' give us our share o' pain, confessing
That often it has proved a blessing.
Give us, O Lord, a chance to be
Our goodly best, brave, wise and free.
Our goodly best for ourselves and others,
Till all men have learned to live as brothers.



Paging Youth

American Evangelical Luth.
Youth Fellowship
EDITOR: EVERETT NIELSEN
1100 Boyd,
Des Moines 16, Iowa

The Commotion Causer

It all happened on June 19th of 1941. Everyone tried to keep it a big secret, but the Japanese heard about it 5½ months later. No sweet little baby girl has ever caused such a commotion.

The war ended but the little creature kept growing, hidden deep in the confusion of Chicago, attending Harvard Elementary School and Calumet High.

Aside from learning the 3 Rs, this questionable young lady spent a great deal of time at St. Stephen's Lutheran Church going to Sunday school, getting confirmed and attending choir practices and L.Y.F. meetings. The clock kept ticking and tocking and the little city girl kept growing (well, not too much). Soon the time of her graduation rolled around. What was to follow?

She wasn't the undecided type. Grand View College had been a distant dream since her first trek there for Junior Camp at the age of twelve. The dream was not so distant any more. To add to the anticipation and excitement of leaving for college this lucky girl had the honor of gaining the Lutheran Brotherhood scholarship sponsored by AELYP. To make it even better, her future room mate received one, too.

Now her father is just hoping the Russians don't hear about her. He doesn't relish the thought of spending any more time on the Pacific. He never dreamed his baby girl could cause so much of a commotion. Time will tell what will happen when this girl heads for Des Moines this fall.

By the way, I am this commotion causer.....I'm Ginger Olsen.

The Michigan Miss

On October 11, 1941, it happened. There I was and here I am. I'm Janis Madison from Sidney, Michigan.

I'm a member of the Dannebrog (South Sidney) Lutheran Church. I was confirmed in 1954 by Rev. Peter Thompson, and I now belong to the Greenville LYF.

Many things have happened since that historic date in 1941, but here it is August, 1959, and I'm anxiously awaiting fall and my entrance to Grand View College.

I've lived on a farm outside of Sidney all my life. I attended elementary school at Sidney. My junior high and high school days were spent at Stanton, Michigan.

Receiving a Lutheran Brotherhood scholarship was

an event that helped me decide to attend Grand View. Now, after talking with many Grand View alumni, and hearing their favorable reports, I am definitely looking forward to my years at the Danish college in Iowa.

AELYP Convention Plans

Everyone is hard at work preparing for the 1959 AELYP Workshop and Convention to be held in Nysted, Nebraska, November 6, 7 and 8, 1959. The Nebraska District will be hosts and has been working to prepare the camp. A work day was held the last part of June with sixteen people getting their hands dirty. Six each from Cordova and Kronborg plus Rev. Folmer Farstrup and Harald and Carol Ann Sorensen were full time workers, with Nysted young people helping out when they could. Square dancing and campfire opened the workcamp, with wall paper removing in two rooms coming next. There was painting to do, and many other things. They hope to have the place in tip-top shape for the convention.

The National Office has also been hard at work preparing publicity tapes to be sent to every LYF. This 15-minute tape gives a general idea of what will be happening at Nysted in November. They have also been busy setting up the schedule and lining up speakers. Start planning now to attend!

AELYP Doin's

Nysted, Nebraska: The junior league here has been having a lot of fun with swimming parties, volleyball games and hay rides. We also had a big watermelon feed and invited young people from another church near-by. The LYF here is just getting started under the direction of our summer intern, Harald Sorensen, a middler at Grand View Seminary. Twelve of us had a swimming party and picnic, and some of us went with the pastor to the District Convention at Hay Springs, August 1 and 2.

Brayton, Iowa: Twenty-four young people here enjoyed a swimming party in July. We plan to set up a program committee to do our planning at least six months in advance. We hope to have the Activities Director here to help in our planning. We are planning a pizza party for the near future. We are happy to have Rev. Joseph Sibert, our new pastor, here to help us get re-organized.

Over the Typewriter

Two of the articles this time are by the Lutheran Youth Leadership Award winners. Pictures were to have accompanied the articles, but the "cuts" did not arrive in time. Sorry....come see them at Grand View or national convention.

Your Activities Director has been at Hampton, Iowa, Lake Benton and Ruthton, Minnesota, and Lake Norden, South Dakota, in the last month. He will be at Kimballton, August 23rd, then to the Iowa Camp.

Start thinking about paying your 1959 dues. Send them to Mrs. Carol Sorensen, 1100 Boyd, Des Moines 16, Iowa.....one dollar per member.

Worship is Our Vocation

Dean Axel Kildegaard

Grand View Seminary



CONVENTION WEEK has drawn to its close. Many of our members have already left for home and I am certain that the thoughts of some of you who are stretching out your visit one more day are already upon the work and concerns of the coming week. Those of you whose homes are in this area are understandably weary after a week of acting as hosts and the month of planning that preceded. I wouldn't be surprised if you are somewhat overwhelmed by what you got yourself into for this week. Much has been thought and said in private and in public, and a few things have been accomplished. But now that it is done, it is soon time to return to our own congregations and homes where is to be found the real content from which this meeting draws its meaning and where any creative values of our gathering have to reach their fruition.

When we get home, our friends will ask us what our convention was like this year. We will give a few superficial words of description. Perhaps much will be said — but it will all prove inadequate — as words always do. Actually it will only be as we live with our decisions and try to embody the mutual counsel of these convention days into our plans and work through the coming year, that this our 82nd annual convention will begin to become more and more significant to the life and worship of our church.

Some of us, when we make our convention reports to the people back home will speak about the "business sessions" of our meeting and what was discussed and decided there, and then we will also consider, probably much more briefly, the inspirational, or "worship" gatherings of our convention. This most common distinction, of dividing up the convention into these two parts, is very convenient. But we may thereby be making our gravest error. The underlying assumption may simply be this: that worship is an abstraction from our life, not at all real such as our work and recreation.

Some of us will be inclined to the view that the important part of our gathering has consisted of our morning, evening, and Sunday worship services. The business may even be regarded as a necessary evil. As long as the organization is necessary, we can not avoid this evil, but we can at least recognize it as such. Others of us will say we came to Detroit to work, to hear reports, to deliberate these, and

to make the decisions necessary to implement them. Our worship and inspirational gatherings are worthwhile as they give us a change of pace and refreshment along the way — but we know why we were here and what we accomplished if we have studied the minutes of our official meetings. Now it may be that both views are wrong — and I hope that most of us recognize this immediately. Our deliberations and decisions have been meaningless and vain unless they have been pursued within the context of our worship. Our worship becomes sentimentalism unless it is put to work in the day to day relationships of the life that we share with each other and with the greater community.

You have heard it said of some church men that they are inclined toward the practical matters, while of others that they are spiritually keen. The church has far too often set these two words, practical and spiritual, in opposition to each other. As closely as you look, I am certain that you would fail to find that distinction in the New Testament. Jesus often sought to deliver the spiritual sensitivity of those to whom he ministered. "Let those who have ears to hear, hear." At the same time he also chides and upbraids his hearers that they should use their wits. "Be wise as serpents" — "The sons of this world are for their own generation wiser than the sons of the light." We are called to be sons and heirs but not pious sentimentalists. The Son of God came that men might have life — and have that abundantly.

We make the same distinction on an even broader scale with regard to our activities and concerns at home. We have our work to do during the day and if we are conscientious about our faith, we set aside a few moments of very day for family or private worship. We have our responsibilities during the week and insofar as we are sincere about our church membership, we are loyal to that hour of worship in the church on Sunday morning. In much of our thinking our worship becomes an abstraction, a time in which we lay aside the common burdens and take refuge in the sanctuary of our faith. I have often thought that if this concept were true, our service ought to begin rather than close with the benediction "Blessed are you that you have come, our Lord's face will shine upon you during this hour of grace together, His countenance will await your return." But, of course, this is not true. Our benediction reads quite differently, and it comes at the close of the service. It **Sends Us Forth** to that worship which is our vocation—our job—our full time work.

One of the most exciting things to consider in our Christian view of life is wrapped up in this. God is not an entity whom we can tuck away into the corner of a few minutes each day and the traditional hour on Sunday morning. He is the sovereign Lord of all life. When we acknowledge this to be true and seek to live our lives in His presence, we begin to know the real meaning of worship. I know of no better definition of worship, than this: Living in His presence. That means participating of His strength; it means to enjoy and to employ His gifts; it means becoming the means of His continued love and grace for those whom He would serve through us. Deep

within this thought, we can glimpse the very meaning of what it is to be a Christian. The adjective Christian has been defined with reference to certain beliefs and doctrines which are held. It has been defined with attention to moral practices — and while it is true that a Christian does have some particular beliefs and does behave in a responsible manner, neither of these may be considered definitive.

The timeless definition of the gospel is that a Christian is a member of the body of Christ. By our baptism we are grafted into the reality of His resurrected body. This, our life in Him, defines our life. It also explains why worship cannot be thought of as something incidental or even as the necessary inspiration which we must have occasionally, even as an injection or shot in the arm is necessary to ward off certain diseases. If we are what we are because we are members of His body, we know our life only as life in His presence. Our worship must be our vocation.

"This is my Father's World, and to my listening ears all nature rings, and round me sings the music of the spheres." If we are to be concerned with life in His presence, with worship as a way of life, we must know this our Father's world. Worship means receptivity; it means openness to all that which our sovereign Lord, into whose presence we have come, would give to us. Most of us live and work with a very limited concept of God. We push Him into a corner and once in a while show Him the courtesy of visiting that little corner. Sometimes we put a public address system over in the corner with Him — and allow Him to speak out of that limited and confined space. Then we assume a piety and say that God's word must be heard.

Our "corners" may be our confessions, or our scriptures or our doctrines — at any rate it is not a house that God himself has fashioned. Our Lord is far greater than any structure that humans contrive. Our Christ is far greater and can never be confined in our neat little patterns. How can they hold Him whom even death could not hold?

The Christian would live in His presence — receiving all he would bestow. And having received that all, the sorrows as well as the joys, the comforts as well as the trials, he will know that all things work for the good for them who love God. In our worship we will therefore enjoy that which we receive. This may sound like a pollyanna, and so it would be if life were not received in faith. The fact is that there is pain and suffering, there is tragedy and evil, and with these we must contend every day of our lives. But only as we live in His presence do we know the strength and security with which we can contend against that tragedy and evil. It is our real vocation to meet and deal with such within ourselves and our world. To say that we may enjoy all that life brings to us is not to say that everything that we meet when we live in His presence will be just so much fun. To **enjoy** means rather to know the satisfaction of an experience, or a possession. To receive and enjoy means, then, to accept and possess. It means to grow, even as a plant that accepts and possesses

the nutrients that nature provides cannot do other than grow to its maturity.

Worship is the basis of our stewardship. As we receive and enjoy in His presence toward our own growth to our maturity in faith, His gifts come to their fruition in our lives. As the fruit contains the seed for the growth of the next season, so our worship will mean that we employ that which we receive and possess in faith. Life is never an end in itself — but engenders life. The most exciting thing in my estimation that has happened to the concept of stewardship in the past few years is that it has been transformed from a mechanical to an organic word. In the past we have too often thought of stewardship in legalistic terms; this much God has done for you — and now you owe something to Him. We have spoken and thought in such a way that one could almost conclude that it is possible to buy off a debt if only one contributed enough of time, effort, and money. If we were sufficiently successful in impressing this upon others or realizing it ourselves, we felt justified in our smug pride. A successful stewardship emphasis of this nature could only lead to self righteousness.

But the gospel brings us the contradictory and revolutionary good news that the debt has been paid — once and for all. We live not by the law — but by that very gospel! As we live in His presence and by His word, His grace enters into our lives.

In worship our response is not simply one that is demanded of us but is rather an eager embrace of His grace. In the growth that worship bestows, we become channels of His life — Christ in us continuing His ministry. Our Stewardship becomes something organic in which we are never proud but ever grateful. The resources of time, effort, and money are not begrudgingly nor self-righteously made available but joyfully grasped to their proper use. Any debt for which the law demands payment has been satisfied but the risen Christ lives in those who by their baptism are grafted into His body. If we define worship in terms of living in His presence then the Christian gospel assures us of His presence in our lives. Only if worship is our vocation can we be the stewards and means of His grace.

The same relationship as exists between Stewardship and worship may also be described between our worship and our ministry. Not so long ago I was in discussion with someone who marvelled at the service that is expected from the members of two of the larger religious sects in our land. In one of these, the Mormon religion, at least one year of ministry is expected from all their young men. During that year of evangelistic work, their families support them. In another sect, the Jehovah Witnesses, all faithful members are expected to give some proportion of their time to an active ministry of house calling and tract distribution. The custom accounts for a great deal of the growth that the two sects have enjoyed. Not a few Christians have observed this and coveted that growth. I have heard men comment that our faith is too slack, we too should make demands and logically if we deal in the truth our demands and response should exceed those of others who deal with

(Continued on Page 15)

District I Convention

Immanuel Lutheran Church, 508 7th Avenue, North Troy, New York, extends to delegates, pastors and friends of District One an invitation to be our guests during the district convention at Troy, N. Y., September 25-27. Will all guests kindly enroll early with Mr. Hans Frederiksen, 498 7th Avenue, N. Troy, N. Y., who is chairman of the local convention arrangements. All efforts will be made to secure lodging for our guests, however, if there are people who want to make their own arrangements for housing please indicate so in your letter to Mr. Frederiksen who can make reservations at a hotel or motel in your behalf.

To arrive at the church follow Route 4 north to 113th Street then turn right five blocks to Seventh Avenue. The church is one-half block north of 113th Street on Seventh Avenue.

Irving Jensen, President.
Warren H. Truland, Secretary.

INSTRUCTIONS

At the convention of District One there will be the usual items of business, and reports from special committees pertaining to camps of other Lutheran Synods and their availability to the congregations of the District. Also a committee report on the Children's Home Fund of the District. Revision of the Constitution of the District is on the agenda, too.

Congregations of the District are entitled to one delegate for every 35 voting members or major fraction thereof, as given in the latest edition of the synodical convention report. I am urging all congregations to send delegates and ask the pastors of the District to be present.

Holger O. Nielsen, District President.
Newington 11, Conn.

District II Convention

District II of the American Evangelical Lutheran Church will meet for its annual convention at Our Savior's Lutheran Church in Manistee, Michigan, September 18-20. The opening meeting will be on Friday evening, September 18 and the closing meeting on Sunday afternoon, September 20.

All pastors of the district are expected to be in attendance and the congregations are reminded to elect and send delegates, one for every twenty-five voting members or fraction thereof. Everyone interested in attending this convention shall be welcome.

Beryl M. Knudsen, Dist. Pres.

CONVENTION INVITATION

As the host congregation to the District Convention this year, Our Savior's Lutheran Church of Manistee, Michigan, extends a cordial invitation to the members and friends of our District Congregations to be our guests during the days of September 18-20.

Please send all registrations to Mr. Elmer Ness, 81½ Division, Manistee, Michigan by September 11 if possible.

Donald A. Holm, Pastor.
Ernest Knudstrup, President.

District III Convention

The annual convention of District III will be held at Menominee, Michigan, September 25, 26 and 27, starting with a communion service Friday evening. Delegates and pastors will please enroll by letter to the local committee.

J. Knudsen,
Acting District Chairman.

INVITATION

Bethany Evangelical Lutheran Church, Menominee, Michigan, hereby extends an invitation to all pastors, delegates and visitors, to the District III Convention, September 25, 26 and 27.

Please send all registrations to Patricia Madsen, 2125 15th Avenue, Menominee, Michigan. Please register as soon as possible.

Gudmund Petersen, Pastor.
Harry Nielsen, President.

District V Convention

District V of the American Evangelical Lutheran Church will meet for its annual convention at Bethlehem Lutheran Church in Askov, Minnesota, September 25, 26 and 27. The opening meeting will be Friday afternoon September 25, at 2 o'clock and the closing meeting Sunday afternoon, September 27.

All pastors of the district are expected to be in attendance and the congregations are reminded to elect and send delegates, one for every twenty-five voting members or fraction thereof.

Everyone interested in attending this convention shall be welcome.

Harald A. Petersen,
District President.

INVITATION

Bethlehem Lutheran Church, Askov, Minnesota, hereby extends a cordial invitation to the members and friends of District V to be our guests during the District Convention.

Please register at least one week before the opening of the meeting.

Harold Petersen, Pastor.
Verner Clausen, President.

District VI Convention

Trinity Lutheran Church, Gayville, South Dakota, hereby extends an invitation to all delegates, pastors and visiting members, to be our guests during the District Convention, September 18, 19 and 20.

In order to secure a place to stay for all that want lodging, we ask you to register as soon as possible, by writing either Mr. Mark Miller, Gayville, S. D., or Rev. Harald Ibsen, Viborg, S. D.

May God richly bless us in our fellowship together.

Harald Ibsen, Pastor.
Mark Miller, President.

INSTRUCTIONS

Congregations are reminded to elect delegates for the business meeting on the basis of one delegate for every 25 voting members or fraction thereof. Each congregation should also present a **written** report of its activities during the past year. Congregational treasurers who have not done so already should forward contributions to the district budget, 50 cents for each contributing member, to Mr. Jorgen Krog, Lake Benton, Minnesota, before September 1.

Calvin Rossman, District President.

District VII Convention

District Seven of the American Evangelical Lutheran Church will hold its annual convention at Danevang, Texas, October 2, 3 and 4, 1959. The convention will begin on Friday afternoon and will close on Sunday evening. It should be noted, however, as stated in the invitation below, that the congregation at Danevang invites all convention delegates and guests to be its guests for an outing to the Gulf of Mexico on Monday, October 5th.

All congregations in the district are urged to send their quota of delegates. One delegate is allowed for every ten voting members.

A detailed program for the district convention will be printed in a later issue of LUTHERAN TIDINGS.

Reports from the congregations should be sent to the District President not later than September 10th. They will then be reproduced and distributed to the delegates at the convention. Any major topics to be introduced for discussion and action should preferably also be submitted to the District President in advance of the meeting.

We look forward to a good meeting and a fine fellowship at Danevang in October.

Thorvald Hansen, President,

INVITATION

The Danevang Lutheran Church takes great pleasure in extending a most cordial invitation to members and friends of District Seven of the American Evangelical Lutheran Church to come to Danevang, Texas, for the convention of the district.

Danevang is located on Highway 71, ten miles south of El Campo, Texas. There is bus service to El Campo and rail service to Bay City. If you use public transportation to reach either of these points please notify us when and where you will arrive so we may have someone meet you.

Please send your registration to Mr. Verner Petersen, Danevang, Texas, or to the Rev. Erik K. Moller, Box 99, Danevang, Texas, not later than September 26th, 1959 — and earlier if possible.

Further, the Danevang Lutheran Church extends a hearty invitation to all guests who are able to stay over on Monday, October 5th, to be our guests for an outing to the Gulf of Mexico. (An early morning fishing trip can be arranged for fishermen.) Please let us know when you register whether or not you plan to stay for the outing.

Erik K. Moller, Pastor.

Fred Swendsen, President.

District IX Convention

Upon invitation of Faith Lutheran Church, Junction City, Oregon, the annual convention of District IX, AELC, will be held September 19-20, 1959, in the above church and city. The District Women's Mission Society will conduct its annual business meeting in Faith Lutheran Church the preceding Friday evening, September 18.

Each congregation is entitled to one voting delegate per each twenty (20) voting members reported in the 1959 Synodical Report, page 185.

In view of the pending JCLU merger and our constant need for Christian fellowship and divine guidance and inspiration, I urge all congregations to send generous representations. Will each congregation kindly be prepared to present a summary of activities since our last district convention and to hand a typed copy thereof to our District Secretary.

Pray that this district convention may further God's work among us and strengthen our Christian faith, hope and love.

Jens Christian Kjaer,

District President.

INVITATION

Faith Lutheran Church of Junction City, Oregon, invites pastors, delegates, and friends of District IX to hold their District Convention here September 18, 19 and 20, 1959.

Please register with: A. P. Junker, 420 Laurel St., Junction City, Oregon, and notify us of the time of arrival. We would appreciate your early registration so we can plan for your meals and lodging. Supper will be served Friday evening.

May God Bless our meeting.

Arnold Knudsen, Pastor.

Edward Jensen, President.

A PRAYER

Enlarge my heart, O Lord, this day,

That everyone who comes my way

May catch a glimpse of heavenly grace

And see joy shining in my face.

Enlarge my heart, O Lord, this day,

That every child who comes my way

May find a source of happiness,

And feel Thy Hands outstretched to bless.

Enlarge my heart, O Lord, this day,

That everyone who comes my way

May prove the witness borne by me

And be the nearer drawn to Thee.

—Hilda I. Rostron.

Sunday School Chronicle.

The Church Under the Cross

(Continued on Page 3)

my own will but the will of him who sent me." John 5:30

"I have come down from heaven, not to do my own will but the will of him who sent me." John 6:38

We must not overlook this, for inherent in our wonder at the cross is the wonder that **God is so minded toward his creation that he wills our salvation.** This we must continually proclaim and this we are continually invited to trust in, Our Lord put it thusly:

"For this is the will of my father, that everyone who sees the Son and believes in Him should have eternal life; and I will raise him up at the last day."

Truly this is the wonder of the ages! That man's disobedience, pride and self-will should bring disaster upon him this we can understand as an expression of the law of cause and effect. But that God should love us even in spite of our sin, this lies beyond our comprehension. Paul is thinking of this very thing when he writes to his friends in Rome:

"Why one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us."

The story comes to us from the mission fields of Africa about a chief-tain who, upon hearing about the crucifixion, cried out "No, not him—me!" Do you and I know what he meant by that outburst? Do we follow Isaac Watts when he cries out in the same situation,

"Was it for crimes that I have done He groaned upon the tree?

Amazing pity, grace unknown,
And love beyond degree."

Yes, Christ's obedience reveals to us the will and love of God. But we ought never to take this for granted much as we if it were in the same category as the statement, two and two equal four. We who look up to the cross, and in all humility dare to speak it, will always, must always, recall the suffering and passion of our Lord. Sin is more, much more than an intellectual hypothesis whereby we explain the origin of the disharmonies, the cruelty, the coldness, of man's attitude toward his fellow men. It is more, much more, than mere ignorance of that which is good. It is the enslaver of man, the tyrant of man, the destroyer of man — and that without any exception. By the same token **Christ's suffering was not a mere pretense.** It was not an act when he cried out in that darkest of all hours, "My God, my God! Why have you forsaken me?" This is every man's cry in the face of death. The world in which we live today is not different from that in which our Lord lived. In spite of all our sophistication we have nothing in ourselves with which to meet the evil day.

James S. Stewart, Professor of New Testament at the University of Edin-

burgh puts this thought before the Church of our day:

"Were Paul to come back today and look upon the tragic conflict of our world, he would still say that 'our wrestling is not against flesh and blood,' not against any group of men or nations, Caesarism or Communism, as though the interests of democracy were synonymous with the righteousness of God; it is nothing so simple and naive as that—God pity the facile imagination which assumes our own policies are blameless and our own hands clean. No, the real warfare cuts across all such alignments, and lies deeper down in the invisible realm where sinister forces stand flaming and fanatic against the rule of Christ. And the only way to meet that demonic mystic passion is with the 'dynamis' and passion of our Lord. Was it not Christ's declared intention to kindle that flame in human hearts? 'I am come to send fire on the earth.' For only Spirit can conquer spirit. The children of darkness are wiser in this than the children of light. The devil knows better than to stifle emotion. And it is no use, in a day when spirit forces of passionate evil have been unleashed upon the earth and when fierce emotions are tearing the world apart, it is no use having a milk-and-water passionless theology: no good setting a tepid Christianity against a scorching paganism. The thrust of the demonic has to be met with the fire of the divine. **As indeed it can: since Christ has overcome the world.**"

We have looked now at Christ's obedience in terms of God's will and God's love. We reminded each other also of the suffering of our Lord which led him to "a green hill . . . outside a city wall." We have considered these things, but could it not be that we run the danger of merely looking at them? Are we not too much smitten by the attitude of many moderns, often unexpressed, to the effect that these things are not really meaningful or pertinent to our age? We repeat the old phrase and sing the well-known hymns and songs — in fact we sometimes resist bitterly anything that is not known — but there is often very little conviction or vibrant joy in them. We follow the pattern but it is only a pattern. Perhaps too many of us have not really been able to say with the good people of Samaria, "Now we believe, not because of your words, for we have heard for ourselves, and we know that this is indeed the Savior of the world." To illustrate what I mean: only a few weeks ago a young couple spoke to me about the baptism of their year-old child. Living in another community, they had met a preacher in a fashionable church who had counselled them to have the baby baptized before too long, for, said he, the child might feel ill at ease — might even develop an inferiority complex — when she grew up and discovered that other children were baptized and she was not. I am afraid the parents were a bit taken back when my reply was, "This is utterly ridiculous!" I realize that this

is an extreme case. I am not so certain, however, but what it hits the nail on the head in too many instances for people whose names are on our church rolls. I for one have been utterly taken aback more than once by the number of confirmands, coming from homes of Church members, who know no other prayer but the popular and rather self-centered "Now I lay me down to sleep." And I can not blame the children for this. I can not help, however, but ask: "Is the lack of real and joyfully grateful response to the gift of life which is ours through Christ, perhaps not the logical outcome of a tepid Christianity seeking only to perpetuate itself for sentimental reasons?" Or could there be another reason mixed in with it? For instance — the fear so often expressed among us that we must be careful not to use empty words or to give the impressions that we are something that we are not? I have all possible respect for this thought. Jesus warns against it many times. But such a fear can also lead us to the point that we say and do nothing whatsoever to bear witness to the faith of our fathers — or to that which we hold to be of greatest importance. A lit candle may not be the sun, but that does not mean that it is to be hid under a bushel!

In the light of what has now been stated it becomes clear that we can not speak of the Church as being "under the cross" unless our preaching and daily life's witness constantly points our generation to the Power and the Wisdom of God as it is revealed in the passion and the resurrection of our Lord. This is what the cross means to the church. He is God's Word to all generations — also our own — and we must preach this in season and out of season. This means that all our "programs" for this, that and the other, are pointless in and of themselves. This is more than an imaginary danger to the church in our day.

Some weeks ago there appeared an article in "THE CHRISTIAN CENTURY" by Dr. Joseph Sittler which was entitled "The Maceration of the Minister." To macerate means to cut to pieces or to chew to bits. His fears that the true calling of the minister is being forgotten in the interest of promotionalism is worth listening to. Have we not all heard the demand expressed that the minister be a sort of glorified chamber-of-commerce gladiator, a witty conversationalist, an expert on juvenile delinquency, a balancer of the budget, a good musician and many other doubtful desirables. Too often the consecrated preacher of the Word is passed over when congregations call. I wonder what would happen to Paul, were he among us, and it were known that he "determined to know nothing among us" except Jesus Christ and Him crucified? If the Church is to be the Church, as it was demanded by someone a few years ago, then the congregations must let the preacher be the preacher of the gospel first and foremost and take

from him many of the organizational duties they have loaded him with in our day. And if this is done, as pray it will be done increasingly, woe to that minister who uses the added time, thus put at his disposal, to be at ease in Zion!

In conclusion I would call attention to the closing words of our text. Here Paul calls attention to the outcome of Christ's obedience when he writes: "Therefore God has highly exalted him and given him the name which is above every name." If God has done this we must do the same in our witness through word and deed. We must let the same mind be in us as was in him, says Paul. How often we fail here. And we know that good resolutions are not enough. Except the Lord bless us as we labor in vain. Under the cross we must, led by the Holy Spirit, learn to open our heart and hand to our fellow men. Our generation is just as crooked and perverse as was the generation of Paul and our Lord, — but no more so! God still yearns for its salvation. To his love and mercy we must bear witness by pointing to the cross. With this in mind, and remembering our Lord's promise to be with us, even to the end of the age, let us take hold of the tasks which confront us!

"Now may the God and peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you (us) with everything good that you (we) may do his will, working in you (us) that which is pleasing in his sight, through Jesus Christ to whom be glory for ever and ever. Amen."

Worship is Our Vocation

(Continued from Page 11)

error. But the same fallacy exists here that we noted in the mechanical concept of stewardship. The Christian ministry is not a payment that man makes by dint of some law or even in response to a blessing bestowed.

Our worship also reaches its fruition in our mutual ministry to one another. No specified percentage of time spent on a street corner passing out tracts or making house to house calls; no years or year out of our lives devoted to the full time service of the church institution can be a substitute for this ministry. Rather the talents that God has given each one of us uniquely to cultivate and use become the means of our common ministry. Received, enjoyed and employed — in His presence, to His glory, to the service of our fellows all we who belong to Him are ministers of His grace. "Christ in us" — the simple phrase that describes the fruition of worship. "Christ in us" — the simplest completion of another phrase that so succinctly describes our Christian life: "We are in Christ."

There ought to be another word for that ministry which is delegated to those upon whom the Church bestows a particular responsibility through or-

dination. It is too easy to assume that theirs is the office of the ministry — that the consolation of the grieving and stricken, the guidance of the troubled and confused, the proclamation of absolution and the gospel of hope belongs exclusively to an office and those who by the rite of the Church occupy that office. These belong rather to the body of Christ, the Church, and are operative only in and through His authority. These treasures are never mediated through a particular class to the Church but rather belong to the Church by virtue of life in the presence of Christ, its worship. Somehow in the thinking of many of us the whole situation has been exactly reversed. It is the congregation of believers whose vocation is worship that participates in and is entrusted with the means of grace. In solemn ceremony as we also shared this very morning, the congregation delegates to particular men, the responsibility of acting in its behalf. We too often speak of them as if the ministry they perform is uniquely their own derived from some private authority. But in their work they act as agents of the congregation. Theirs is a high calling because it is authorized by the congregation which exists in the highest calling of the human community — the call to live in the presence of God, the call to worship. No purpose can be served in the church by down-grading the function of a pastor, but neither can our life together be served by a view that does not recognize the broad sweep of our total ministry as the fruition of our worship.

The wondrous fact of Christ alive in our midst, in our worship and through us in our mutual ministry gives also high status to that human office to which the Church ordains. But this can never be substituted for our own personal participation in the life of the body of Christ, our own chief vocation, our own ministry.

If the perversion of the concept of the ministry is one danger that threatens the natural free vocation of worship — there is another threat which is perhaps more subtle. Soren Kierkegaard sensed that danger a little more than a century ago when he wrote this much misunderstood ATTACK ON CHRISTENDOM. He suggested that surely the most effective way that the devil could destroy the Christian faith was to establish that self-satisfied organization which men call the church. It may be shocking for many to hear religion named as the threat to true worship. But the concept is not foreign to the prophets of the Old Testament and is echoed by the modern prophet, Karl Barth, who speaks of the religions of man as idolatrous and the most insidious of man's sins. The usual concept of religion consists of a particular set of ideas and definitions which the most profound thinking of men have established as truth. These ideas have resultant directives for men's behavior and attitudes which are known as ideals. As western man has grown in his education levels and

sophistication, he has generally discounted the ideas or the religions of previous times. But in his appreciation of the dedication and achievement of his forefathers he clings to elaborates, and refines the ideals. I have just completed reading REMEMBRANCE ROCK by Carl Sandburg — a beautifully written trilogy of historical novels that demonstrates the best of the so-called American dream, the American ideal. One novel is devoted to the vision and the struggle of the Puritans who established a beach-head of faiths in Massachusetts. The second novel portrays the dream and the sacrifice of a nation being born in the American Revolution. The third concerns the evil within and it brings to life the turmoil and holocaust of the civil war. It is the story of a nation reaching toward maturity. This is the American dream, beautifully, poetically, and therefore all the more dangerously enticing.

Perhaps the greatest barrier between the American people and the realization of their maturity in Christ, is not the scoffers or the religious illiterates, of which we have plenty. It is rather the idealist who insists upon equating the highest thoughts of man with the gospel. The simple fact is that the gospel does not root in the thinking of any one man or group of men, no matter how profound and inspired that may be. Our faith is derived, not achieved — it is given, not attained, it is a revelation and not a dream. An idol is a figure that man has created to whom he then pledges his allegiance. Although we speak of an idol as a graven image, it need not be material figure made of wood, clay or gold. It more commonly is none of these — but an idea or ideal which man has substituted for the most high God. The ideas of men are necessary to communicate and express that which they receive in faith, but the mind itself is an activity always greater than the idea which it produces. And God is the author of the mind; no mind can encompass its creator.

The Christian faith needs ideas wherewith better to understand and communicate; it deposits its ideals as witness and testimony to the devotion of those who live therein. But the Christian faith cannot be defined in terms of either ideas or ideals. The key word of the gospel is not found in its ideas about God — but in the relationship which he established through His son. It is the act of God, (An Act of Love, of redemption, of eternity which gives meaning to our life. That act is His Son Jesus Christ whom death could not hold and who lives even now. To worship means to participate in that act by being receptive to that which is ours when we live in His presence, by enjoying and possessing that wealth in our own growth to maturity in Him, by sharing in that mutual ministry and service in which He continues to live. Worship is our vocation in the sense that as He is the only source of life, we perish apart from Him.

Acknowledgment of Receipts by the Synod Treasurer

For the Month of July, 1959

Received from Congregations for The Synod Budget:

Unassigned: (by Congregation)	
Newark, New Jersey	\$ 60.00
Hartford, Connecticut	150.00
Edison Township, N. J.	200.00
Roscommon, Mich.	150.00
Clinton, Iowa	200.00
Withee, Wisconsin	100.00
Bone Lake, Luck, Wis.	100.00
Omaha, Nebraska	180.00
Solvang, California	650.00
Racine, Wisconsin	305.07
Enumclaw, Washington	300.00
Sidney, Michigan	500.00
Bethany, Ludington, Mich.	479.00
Brown City, Michigan	32.00
Dwight, Illinois	590.32
Ringsted, Iowa	423.80
Viborg, South Dakota	250.00
Salinas, California	400.00
Minneapolis, Minnesota	201.00
Badger, South Dakota	298.42
Germania, Marlette, Michigan	100.00
Watsonville, California	109.31
Muskegon, Michigan	700.00
Hampton, Iowa	100.00
Bridgeport, Connecticut	100.00
Wilbur, Washington	65.00
Omaha, Nebraska	180.00
Davey, Nebraska	125.00
Children's Home:	
Trinity Sunday School, Greenville, Mich. (Bible School)	18.00
WMS, Brush, Colo.	10.00
Seamen's Mission:	
Sidney, Mich.	1.00
President's Travel:	
Solvang, California	19.70
Omaha, Nebraska	25.00

POSTMASTER: If undeliverable as addressed, attach Form 3579, give new address, and return entire paper to:

LUTHERAN TIDINGS, Askov, Minnesota
Return postage guaranteed.

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.

August 20, 1959

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

PETERSEN, ANDREW K. 6-4
TYLER, MINN.

Santal Mission:

For Ribers' Work from Luther Memorial Ladies' Aid, Des Moines, Iowa	40.30
Sidney, Mich.	21.00
Trinity Luth. Sunday School, Greenville, Michigan, (Bible School)	31.00
Ladies' Aid, Clinton, Iowa	34.20
Fredsville Lutheran Church, Cedar Falls, Iowa	40.42
Mr. and Mrs. Jens M. Jensen, Tyler, Minn.	5.00
Nazareth Luth. Sunday School, Withee, Wis.	60.00
Lutheran Tidings:	
Sidney, Mich.	11.00
Total Budget Receipts from Congregations	\$ 7,365.54
Previously acknowledged	35,629.66

Total to date \$42,995.20

Other Budget Receipts:

Pastors' Pension Contributions:	
Hartford, Conn.	\$ 22.20
Edison Township, N. J.	22.20
Grayling, Mich.	10.50
Roscommon, Mich.	8.61
Dwight, Ill.	22.01
Waterloo, Iowa	22.50
Fredsville, Cedar Falls, Iowa	18.50
Bone Lake, Luck, Wis.	5.00
Diamond Lake, Lake Benton, Minnesota	13.95
Gayville, South Dakota	15.00
Omaha, Nebraska	21.96
Danevang, Texas	22.50
Brush, Colo.	15.00
Solvang, Calif.	25.20
Wayne, Alberta, Canada	18.00
Fresno, Calif.	9.00
Tacoma, Wash.	16.50
Sidney, Mich.	30.00
Bethany, Ludington, Mich.	12.50
Kimballton, Iowa	18.00
Ringsted, Iowa	24.00
Viborg, South Dakota	15.00
Rev. John Enselmann	32.00
Salinas, Calif.	15.00
Junction City, Oregon	20.50
Rev. Thorvald Hansen	15.00
Hay Springs, Nebr.	19.52
Muskegon, Mich.	21.00
Hampton, Iowa	16.98
Germania, Marlette, Mich.	16.80
Marquette, Nebr.	20.00
Synod Officers	13.00
Circle Pines, Minn.	19.50

Total for month \$ 597.43

Previously acknowledged 1,462.21

Total \$2,059.64

Annual Reports:

Omaha, Nebr.	\$ 10.00
Brush, Colo.	5.00
Total for month	\$ 15.00
Previously acknowledged	5.00
	\$ 20.00

Total Budget Receipts to date, 7-31-59 \$45,074.84

Received for Items Outside of the Budget:

For Lutheran World Action:

(by congregation)	
Hartford, Conn.	\$ 207.90
Clinton, Iowa	126.75
St. Paul ELC, Cedar Falls, Ia.,	

Sunday School	29.50
St. Paul ELC, Cedar Falls, Ia.	104.25
Withee, Wis.	15.50
Nathanael, Dagmar, Mont.	538.50
Diamond Lake, Lake Benton, Minnesota	19.00
Solvang, Calif.	262.80
Racine, Wis., by Pastor Heide	5.00
Sidney, Mich.	52.50
Dwight, Illinois	125.50
Waterloo, Iowa	252.00
Ringsted, Iowa	77.40
Danish Ladies' Aid, Viborg, South Dakota	9.25
Minneapolis, Minn.	39.30
Salinas, Calif.	85.00
Badger, S. D.	47.40
Watsonville, Calif.	22.50
Marquette, Nebr.	327.75
Davey, Nebr.	26.40

Total for month \$2,374.20

Previously acknowledged 4,818.86

Total to date \$7,193.06

For Santal Mission:

In memory of Mrs. Matie Christensen, Dwight, Ill., by Mr. and Mrs. Ole Sandeno, Mr. and Mrs. Amos Sandeno, Mr. and Mrs. Willard Sandeno, Mr. and Mrs. Joseph Sandeno, Mr. and Mrs. Lloyd Sandeno	10.00
In memory of Chris Syndergaard, from Luther Memorial Church, Des Moines, Ia.	5.00
For Ribers' Work, by Ladies' Aid, Luth. Mem. Church, Des Moines, Iowa	70.89
St. Paul ELC, Cedar Falls, Ia.	23.50
For a child's education, from Sunday School, Cordova, Nebr.	25.00
Racine, Wis.	1.00
Racine, Wis., Pastor Heide	5.00
Trinity Luth. Church Bible School, Greenville, Mich.	9.00
Luther Memorial Church Bible School, Des Moines, Iowa	3.00
In memory of Missionary Holger Hinding, Denmark, by Miss Dagmar Miller	5.00
For a child in school, by Miss Dagmar Miller	5.00
For a child in school, by Sunday School, Seattle, Wash.	60.00
Mrs. Minnie Mathisen, Des Moines, Iowa	10.00
In memory of Vernal Hoegh, from friends in Marquette, Nebr.	44.80

Total for month \$ 277.19

For Faith and Life Advance: (by congregation)

Racine, Wis.	\$ 6.25
Sidney, Mich.	10.00
Total	\$ 16.25

For North Cedar Building Fund:

Ringsted, Iowa	\$ 545.50
North Cedar	140.04
St. Paul ELC, Cedar Falls, Ia.	266.00
Hampton, Iowa	462.50
Bethlehem, Cedar Falls, Ia.	324.60

Total \$1,738.64

M. C. Miller, Treas.
Circle Pines, Minnesota.