

# *Lutheran*

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**The American Evangelical Lutheran Church**

# *Tidings*



## **The AELC Board at Its Last Meeting**

Front row, left to right: Pastor Willard Garred, secretary; Pastor Holger O. Nielsen, vice president; Pastor A. E. Farstrup, president; Mr. M. C. Miller, treasurer; and Dr. Alfred Jensen, president-emeritus. Back row, left to right: Mr. Carl Jensen, Mr. Otto Schotz, Mr. J. C. Grau, Mr. Axel Nielsen and Mr. John Lund, trustees.

**Volume XXIX  
Number 9  
December 5, 1962**

**An Advent Meditation****When the Word Becomes Flesh****by: Pastor Holger P. Jorgensen****read: Luke 4:16-30**

Welcome New Year of Grace! The year has sped by so fast that it is already time to welcome a new year of grace in the Christian Church. As you all know, the New Year in the Church and the New Year by the calendar do not coincide. The Church year begins with the Advent Season which consists of the four Sundays preceding Christmas.

Advent means: He is coming. Who is coming? Our Lord and Savior, Jesus Christ in the Christmas Gospel. The Advent Season is intended to prepare us for the coming of Christmas. As an aid in this preparation, the Epistle lessons; the Lessons and the Gospel Lessons in both the pericopes used in our church are such that they alert us to the good news of Jesus born in a manger in Bethlehem. From Isaiah we have such lessons: "And there shall come forth a shoot out of the stock of Jesse" (Isaiah 11); also: "Comfort ye, Comfort ye my people, saith the Lord" (Isaiah 40). The Gospel Lessons bring us the story of the ten virgins; about the end of the world; about John the Baptist and his heralding work.

We look forward to the Christmas Gospel from Luke who gives us the homey story of the Bethlehem manger. And to the more philosophical Christmas story about the Word who became flesh and dwelt among us.

One of the most interesting and arresting gospels for Advent is from Luke 4:16-30 which tells us about Jesus in the synagogue at Nazareth where he proclaimed himself as the fulfillment of Isaiah's prophecy.

As I read this story, one question comes to my mind: Are we afraid of the Gospel? Oh, not as we read it in the book, or hear it read from the book. But when the Word steps out of the book and becomes flesh and dwells among us, what then? When the Word becomes **alive** and makes **demands** of us and we begin to realize the implications and applications of the Gospel, how then?

Is not that what happened at Nazareth that day? Jesus read from Isaiah: "The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor, he has sent me to proclaim release to the captives and recover sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

Holger Jorgensen is pastor of the First Lutheran Church at Alden, Minnesota, and is chairman of the AELC Board of Welfare.



These were, indeed, gracious words with a glorious promise. No doubt they were hailed by all present (who wouldn't?). It was beautiful poetry projecting a promising future. No doubt Jesus read them well. Perhaps they even hailed his comment about its fulfillment. However, when it dawned upon them that he as the servant had stepped out of the book and what that really meant, they were afraid and angry. These two usually go together. It would have been a wonderful worship service if he had stopped with the reading of the prophecy and left God clothed in the poetry of Isaiah. But when Jesus went on to move it to their own location and pointed out what these great words meant in social action, they became afraid. It hit hard at their social and racial prejudices. Therefore, they rose to throw him out.

What would happen in our Churches if the clear meaning of our faith should break through the gracious word as it did in Nazareth that day. What would be the response of our congregations if the Word stepped out of the book and became alive and the ethical implications should really dawn upon us? We all agree on generalities but the close location frightens us.

The Church has too often forgotten that its religion is not a religion of the book, but of life, of the **Word** become flesh. Remember how some burned the Revised translation when it first was published? Each group can insist on and relish in its own interpretation and even become hateful against groups with other interpretations. In defending the letter of the written word, we destroy the spirit of the Living Word. It is so easy to fight a book. As long as we can keep the Word in a book, we are safe for we can control it. But when it steps out of the book, beware for it sets about to become fulfilled. It does not recognize our boundaries.

What are some implications when the Word steps out of the book? In one of the beatitudes we read: Blessed are the peacemakers for they shall be called sons of God. That sounds wonderful, and we are all for it. But bring it down from the mountain to earth, what then? We become afraid of peace! What will happen to our economy? What will peace do to our national pride? What will we have to give up? Peacemakers may become troublemakers.

Or take this about preaching good tidings to the poor. We are all for it until it dawns upon us: what will it do to them? Will it arouse discontent? What will it do to the world's underprivileged? What will happen to us and our social structure?

(Continued on Page 13)

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**LUTHERAN TIDINGS** began in the midst of the depression

## Twenty-Eight Years Ago

by: Pastor C. A. Stub

In the early thirties a few people of our church had the idea that a paper in the English language would be useful for the work of our church. So it was cautiously decided at a convention that an investigation should be made. The late Pastor L. C. Bundgaard and I were appointed to make this investigation and to report to the next convention. Pastor Bundgaard prepared a questionnaire which was sent out to all the pastors of our synod. It was an attempt to elicit the opinions of the leaders of our church concerning this revolutionary proposal, as well as to ascertain to what extent the English language had come into use in the various phases of the work of the congregations.

The response was most varied. The idea of an English paper was hailed with enthusiasm by some, with derision and amusement by others, and with stern opposition by a few. A report to the convention was duly made, and after much discussion it was decided to make the venture.

Pastor Ernest D. Nielsen, who at that time was pastor in Muskegon, Mich., was appointed to be the business manager of the undertaking, and I was appointed as the editor.

Our task then was to get the paper started. There were many decisions to make: the name of the paper, its format, frequency of publication, cost, finding a printer, subscription price, subscribers, etc. We had nothing to begin with except some ideas. I do not recall any details concerning these problems except with regard to the name. I had proposed a somewhat "romantic" name. But this was discarded in favor of the more practical LUTHERAN TIDINGS, which was proposed, I believe, by Ernest Nielsen. At our meeting we agreed that in all matters pertaining to finances, etc., Ernest Nielsen was to have sole control, while matters regarding the content and make-up of the paper were to be decided by me. This arrangement worked very well. We never had any disagreements between us, and our cooperation was excellent.

At that time many of our pastors received a small paper from Denmark called "Menighedsbladet." I thought a great deal of this paper at that time. So it was decided to make the format of LUTHERAN TIDINGS the same as that of this paper. It was also my desire to carry over into LUTHERAN TIDINGS something of the spirit and outlook which I found in "Menighedsbladet." At the same time, however, our paper was also intended to be a medium for the expression of the thinking and activities of our synod. It was to bring information to our people from the far-flung

reaches of our church as well as news from local and other sources, reports from the administration of the synod, the districts and the institutions of the church.

We had no subscribers. So before we could send out a paper, we had to get subscriptions. Many pastors and other interested people sent in names of people who would take the paper. I still remember how pleased I was when Mrs. Alfred Grau of Newell, Iowa, sent in over 50 new subscribers at one time. She sent in more than anyone else. We soon had 7-800 names so that we could begin publication.

It was not difficult to find something to print in the first issue of the paper. But when the pages had to be filled fortnight after fortnight, it was a different matter. While some of our pastors had been very willing, even anxious, to write for "Dannevirke" in Danish, it was difficult to induce them to write for our English paper. Of course, there were some official communications from the officers of the synod, but even such were not always

easy to get. I suppose the officials were so accustomed to sending everything to the Danish papers that from force of habit they continued to do so. Besides there was extra work involved in submitting reports in both Danish and English. Sometimes I felt that I was struggling against a great void, that no one was very interested in this revolutionary undertaking, and that it was up to me to prove the usefulness of an English paper. To be sure, there was some response from readers, both favorable and unfavorable. By far the majority of the letters were favorable.

However, in spite of occasional despondency I enjoyed the work with LUTHERAN TIDINGS very much, more than anything else I have been asked to do for the church. And it was with the feeling of deep disappointment that I was compelled to give up this work after about six years.

When LUTHERAN TIDINGS began, this was a step in the transition of our church in turning from the use of Danish to that of English. It was a change that had to come, but it did not come easily. The existence of the paper was precarious. It did not pay its own way, and we could never be sure of what would happen at the next convention. I remember that at one convention there was a long and, for me, painful discussion about raising the salary of the editor and business manager \$50. I believe we were paid \$100 a year between us at that time.

This situation gradually changed, however. Not many years later sentiment had changed to the extent that it was considered necessary that all members of the church should read LUTHERAN TIDINGS in order to know about our church. So it was decided





to send the paper free to members of the synod. Since that time there has been no question about the value of LUTHERAN TIDINGS for our church.

Necessarily the content of LUTHERAN TIDINGS has changed a great deal since those first years. As our church has changed in almost every way, so has its official organ changed. The fact that the paper has had four different editors would itself explain and justify most of the changes, as well as the fact that the paper now goes to 8,000 homes instead of the less than 1,000 to which it went in the beginning. LUTHERAN TIDINGS also has no Danish paper with which to compete now.

Although I fully realize that my task as the first editor of LUTHERAN TIDINGS was largely that of an ice-breaker, it has been a source of satisfaction to me to see that what was begun so modestly has succeeded so well. Of course, it is not quite so pleasing to contemplate its near extinction. I am convinced however, that as long as LUTHERAN TIDINGS has made its appearance in the homes of our church, it has served a useful purpose in aiding our church in the development which it has followed.

## LUTHERAN TIDINGS . . . . A Bond of Fellowship

by: Pastor Holger Strandskov

"The propagation of religion by means of the press is next in importance to the preaching of the Gospel."

—Francis Asbury.

Through the years the "propagation of religion" has been faithfully followed in LUTHERAN TIDINGS. Many articles have been published to stimulate our thinking, challenge our views and enrich us spiritually. Undoubtedly, our publication should have been used more extensively as a forum for an exchange of views. Reader interest is usually stimulated by such exchanges. Many of us remember how eagerly we looked forward to each issue of DANNEVIRKE for that very reason.

Pastor C. A. Stub, our first editor, had in mind that LT could also be a "training ground for our people in the use of the English language to express any special characteristics or points of view inherent in our church body." Dr. Johannes Knudsen's paper given at the Pastor's Institute at GVC last spring (now published in the Annual Report) clearly demonstrates that we still need a "training ground in the use of the English language." We have been slow to respond, possibly because it seemed so difficult to find the exact translation and our vocabulary was limited. We are quite sure that many of the articles that have appeared were the result of the editor's prodding. Relatively few have volunteered. This was not true in the by-gone days of DANNEVIRKE. Either our pres-

ent generation does not feel the need to communicate or else finds it too difficult.

In 1943, when our synod decided to make LT a membership paper, we sincerely hoped that this effort would challenge our reader interest. And it is our impression that it did. It is difficult to evaluate the extent of the enlightenment and enrichment which

our publication has brought to our members. Serving as a pastor it has repeatedly been encouraging to discover how often a member would mention some item from LT. We have noted that the news items usually receive first attention. Quite often we have been happily surprised by the number of women using material from LT in their various programs.

Even where there has apparently been little reader interest we are convinced that when LT ceases to come into our homes it will be missed. It has been a bond of fellowship.

Having had the privilege of being editor of LUTHERAN TIDINGS for a period of 13 years, 1940-53, I know

that I share with the other three men who have served as editors, and with the many readers in expressing our gratitude for all that has been contributed through the pages of LT. We are grateful, too, that we, as a synod, were able to have the paper sent to every home in our AELC fellowship.

"We would be building, Master, let Thy plan  
Reveal the life that God would give to man."



The first issue of LUTHERAN TIDINGS, which appeared in August 1934, carried on its front page a greeting by Pastor Haakon Jorgensen, who was then president of the synod. Also on the first page was an article on "Fellowship," translated from the Danish. Inside there was a major article by Pastor Holger P. Jorgensen entitled "An Expedition and Exploration Into Our English Hymnal." The article was an attempt to overcome "a most lamentable ignorance of our English Hymnal" which the author had found in many places.

An interesting feature of the paper was that the columns rather than the pages were numbered. An editorial, setting forth the policies for LT, brief book reviews, correspondence from Ringsted, Iowa, telling of a project to raise funds for a church bell and various news items completed the paper. Most interesting among the news items was one telling of the marriage of a young Grand View professor. He and his wife, so the item stated, were now on a honeymoon to the west coast where the professor, now Dr. Johannes Knudsen, was visiting congregations on behalf of Grand View College.



**"LUTHERAN TIDINGS" has brought people words, but it has brought them mainly the Word."**

## *Out of the Life of the Church*

by: Pastor Verner Hansen



Our paper will soon pass from the scene, and many of us bring down the curtain with considerable regret. TIDINGS has always been a friendly greeting, reminding us of the bonds of spirit and purpose which connected us all. Blest be the tie that binds.

Time moves on, however, and nothing can hold it back. Memories can recall it. Joy can enhance it. Service can bless it. But nothing can hold it back. And so LUTHERAN TIDINGS goes in one era and out the other. It passes into retrospect but not into oblivion. As a past editor, I say with neither undue pride nor false modesty that it has made a contribution to the life of our church and to us within it.

Its editors — Stub, Strandkov and the two Hansens — all have been deeply involved in our paper. But they have done less than their duty if they have not all tried to bring the paper into being out of the life of the church more than out of the lives of those single individuals. LUTHERAN TIDINGS is and was a creation of the church itself. It has been more than a bulletin board; it has been a sounding board. It has magnified the anguished cries of reaction as well as the strong voices of action. It has been a news relay station, but I believe it has always tried to be more than a back yard fence over which gossip flowed. It has been a forum for discussion, but it has tried to avoid being a medium for, in Adlai Stevenson's words, the scoring of debating points. It has brought people words, but it has brought them mainly the Word.

Farewell, then, is such sweet sorrow. Its place on the living room end-table will be filled by another paper, a better paper, a more far-reaching and far-flung paper. Most of us will feel for a long, long time that we are being sent a substitute instead of one of the starting lineup, and we will long to see the regular in there again. This is an indication of past love and loyalty and sentiment. We must beware lest it also is an indication of provincialism and stagnation. The new paper will bring new ideas and new opportunities. It needs our support and deserves it.

Times change. Someone has said that a redemption center used to be a church. Now it is where you turn in your green stamps. The church paper has one real

excuse for existence: to be a voice of the organization and spirit of the Church, telling the gospel and its message of redemption, and showing how the church carries out its divine mandate.

Francis Asbury said, "The propagation of religion by means of the press is next in importance to the preaching of the Gospel." As is well known, the first book ever printed was the Bible.

Since then, the gospel has been brought to the printed page in many forms and media. Many versions of the Bible exist. (Carl, the janitor, said in these pages one time that while he didn't know much about the new English version, he allowed that he had heard of the Version Mary.) The press has a long way to go, however. There are 2,796 listed languages and dialects in our world, and the Bible (or portions of it) has been rendered in only 1,181 of them. Viewed in such large dimensions, the contribution which a paper so small as LUTHERAN TIDINGS has made is perhaps not great. But it has done what it could. The gospel has filled its pages twice a month for an entire generation.

Its circulation has been between eight and nine thousand, not a great number. The new LUTHERAN will reach a quarter million homes, possibly many more. (The PRESBYTERIAN LIFE goes into over 1,000,000 homes.) But TIDINGS has gone to **all** the homes of our church, giving it a percentage of coverage exceeded by no other paper. Among church papers, this is a distinction worth noting. It is also worth noting that because of this sizable readership, the cost per issue has been relatively low. Church members who support their church paper help to bring it within reach of others. Small printing runs of anything are unprofitable. LIFE magazine turns out 55,000 copies an hour in full color on block-long printing presses. The presses are so costly, however, that they must be run constantly, round the clock, to make them pay.

While we are on this subject, it might be of interest to mention a few other printing statistics. It is cheap to publish a book in quantities of 50,000. It is expensive to publish one in 5,000 copies. Most books in the United States are published in that lesser number, so it is always necessary to subsidize. Best-sellers make it possible for book houses to print worthwhile books of only limited salability.

The church, like commercial publishers, does not hesitate to pay directly such costs as cannot be handled indirectly. LUTHERAN TIDINGS (and a few other ventures of our Board of Publication) has been supported by general church funds from its very begin-

(Continued on Page 15)

Verner Hansen is with the Board of Parish Education of the LCA and is editor-elect of the Parish Education magazine, **RESOURCE**. He served parishes in the AELC in addition to being editor of LT before going to Philadelphia and his present work.



*This sermon was delivered at the closing worship service of the AELC convention at Detroit in June. It has been adapted for publication at this time.*

## "A City Not Built With Hands"

by: Pastor A. E. Farstrup, President of the AELC

By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go. By faith he sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundations, whose builder and maker is God.... These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland. If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God for he has prepared for them a city.

—Hebrews 11:8-10; 13-16

The words of our text are taken from the letter to the Hebrews. They are a part of the author's discourse on the nature of faith and how it had motivated the great leaders and pioneers of the past in the history of the Hebrew people. He lists them by name as he illustrates his great theme that "faith is the assurance of things hoped for, the conviction of things not seen. As we think of these people we realize how their faith continually drove them on beyond the present. How it forced them to pioneer and venture forth into the unknown. How it involved them at times in doubt, despair, misunderstanding, suffering and in some instances martyrdom. How often have we not sung our hymns in which their faith is praised. Yes, we have even had, what some might term the audacity to sing that we, like them, would be true "till death."

I don't know how far I could go along the path which the fathers took. I do not know if I should even be concerned about it, but certainly the nature of faith, and its consequences, has not changed since our text was first written. It is hardly becoming to laud the saints if, somehow or other, we do not comprehend and accept that our own life as Christian men and women is directly involved in similar consequences.

The future is always an unknown quantity. Now that the AELC is about to discontinue its existence as a separate body in the family of American Lutheranism it lies near at hand to wonder about the future. But the AELC as a fellowship of congregations is really not ending. It is merging with other Lutheran congregations into a larger fellowship. In this larger family we shall still have fellowship with each other though we may not come together in meetings such as this again. When the kernels of wheat are scattered upon the ground they are in a sense separated. But as they grow and form the new wheat field they discover that they are still one and share ultimately in the same harvest as wheat from other bins. They are one with them in nature and subject to the same laws of growth and maturation. All of them depend upon the soil, the sun and the rain!

The step which the AELC has taken it has taken as a consequence of its faith and in the belief that in taking this step it is responding to the Will of Him who is the Lord of the Church. Certain basic con-

victions are involved — "conviction of things not seen" was the way our text described them as it spoke of the nature of faith. These are not arrived at arbitrarily. They spring from the act of God himself in revealing His purpose for mankind through the giving of His Son for the salvation of all. They are to be vindicated not by our faithfulness alone but by the power of God as this was dramatically revealed to us in the resurrection of Jesus Christ. What are these convictions?

First of all I would mention the covenant which God has made with each of us in holy baptism. By virtue of this covenant we became children of God and heirs of His kingdom. To know what this means we look to our Lord and His witness to the Father through His ministry in word and deed. To those who were anxious about the future he pointed to the birds of the air and the lilies of the field and said to us "Are you not of much more value than they?" Hence the first conviction we hold is that God cares for us and that we are now, at this point in history, still the object of this concern. But our difficulty with this arises when we ask for guarantees. We are always prone to shrink back and lose our courage — thereby in reality doubting His promises. It is one thing to be reminded of Abraham, of whom our text says, "He went out, not knowing where he was to go." It is quite another when we ourselves are called to cast loose from the well-known surroundings of our life. Yet this is in effect what all four of the merging churches are called upon to do. But in doing so nothing that really counts in our relation to our Father changes. His gifts of forgiveness and eternal life we still inherit and our response, in the future as in the past, should be to live lives of gratitude and devotion to Him and His kingdom.

In referring to Abraham our text does not stop with a consideration of faith in terms of trust and confidence. It also refers to the obedience of Abraham as a man "who went out." Faith led to obedient action. It always will if it is to be more than blind resignation. In his obedience Abraham was not perfect. But he acted. So must all men of faith and this has been, we trust, one of the convictions that has led us to decide as we have. In this respect we follow the example of those who laid the foundations of the AELC. The pioneers were men of action. There

(Continued on Page 14)



# Synod Board Holds Final Meeting

The Board of the AELC has held its last meeting! If there are "residual" duties to be carried out later, this can undoubtedly be done by mail. The last meeting took place in Des Moines November 8 and 9, 1962, and all nine members were present. In a report on this last meeting, it might be well to begin with one of the events to which we are looking forward with pleasure.

It was agreed that the first meeting of the Danish Interest Conference of the LCA should be on a weekend toward the end of June 1963 or the beginning of July, starting on a Thursday evening and concluding on Sunday afternoon. Tyler, Minnesota, or Des Moines, Iowa, were suggested as possible locations. The LCA president or his representative will convene the first meeting, but the present AELC officers will arrange for it.

Another forward looking action which the board took as the Executive Committee of the Home Mission Council was to grant a Church Extension Fund loan of \$10,000 to Trinity Lutheran Church, Brown City, Michigan, toward the building of a first unit to cost approximately \$18,000. This action is subject to approval of the Board of American Missions, LCA. The AELC had been granted the field of Aurora, Nebraska, for a survey and possible establishment of a congregation. Seminarian Donald Williams surveyed the town during the summer of 1962 and reports very little desire on the part of the people of the town for an LCA congregation. Results of the survey will be relayed to the Nebraska Synod.

As of October 31 the synod treasurer had received only \$988.82 toward the AELC History Fund. One congregation contributed \$350 of this sum. The goal is \$20,000. We appeal to our ministers and members to support this worthy cause. We have the assurance by action of the Executive Council of the LCA that the AELC History Fund, which will be given into the custody of the LCA treasurer at the close of 1962, will be expended by him only for its designated purpose.

In this connection we would like to mention that the president's office has a fairly large stock of the 1962 Pastors' Institute papers in the separate, attractive binding, selling for 50c each. After the new year these will be available from the bookstore of Grand View College, Des Moines, as will be the hymnal supplement.

The Grand View Seminary Thankoffering, as of our meeting, had reached close to \$4,000. Trustee Aksel Nielsen, Chicago, rounded this sum up to \$4,000. This sum will be forwarded to the newly merged seminary in Chicago. Mr. Nielsen also arranged and paid for a special photograph of the AELC board at its last meeting. (See cover) We appreciate Mr. Nielsen's generosity.

It might interest LUTHERAN TIDINGS readers to see a list of the funds of the AELC that are being transferred to the LCA:

Fund	Assets at 12/31/61	Successor Agency
Pastors' Pension Endowment Fund .....	\$ 76,247.75	Board of Pensions LCA
Des Moines Old People's Home Endowment Fund .....	98,960.43	Iowa Synod
Des Moines Old People's Home Reserve Fund .....	22,495.36	Iowa Synod
Tyler Old People's Home Endowment Fund .....	11,084.74	LCA treasury, to be held in trust
Gift Fund, subject to annuity agreement .....	12,021.01	LCA treasury
Church Extension Fund .....	158,354.95	Board of American Missions, LCA
Chicago Children's Home Trust Fund .....	10,682.03	Illinois Synod, LCA Board of Soc. Ministry

Other assets, such as the Grand View College Endowment Fund (net worth as of 12/31/61, \$210,976.59) which has been administered by a separate board of trustees, will in the future be managed by the Grand View College board, responsible to the Iowa Synod.

One of the tasks of the present AELC officers, until the organization of the Danish Interest Conference, is the supervision of the publication of our Danish language paper KIRKE OG FOLK. After the new year this paper will cease to receive any synod support, and will have to pay its own way through subscriptions, of which there are presently about 1,000. There is a fund of \$500 plus accumulated interest available for support of KIRKE OG FOLK. This fund was a gift of "Dansk Folkesamfund" at the time it dissolved some years back. With the consent of the LCA Executive Council, which has been granted, the AELC officers will have control of this fund until the Danish Interest Conference is organized.

As LUTHERAN TIDINGS comes to an end this month, and with the thought in mind that some LUTHERAN TIDINGS subscribers might want to subscribe to KIRKE OG FOLK, we have asked the LCA Executive Council for permission to have news items in the English language in KIRKE OG FOLK from former AELC congregations. A number of ideas for the future of KIRKE OG FOLK are in the blueprint stage.

The synod board sent a list of five names as suggestions to the Executive Council of LCA for the replacement on that council of Rev. A. E. Farstrup. He will become ineligible to serve after the new year, as he will then be called and employed by the Board of American Missions as a staff member. The successor, whose name you will see in the new LUTHERAN, must be a minister representing the AELC, for a four year term, and he cannot be from an LCA synod that already has two members on the Executive Council.

Willard R. Garred, Secretary.



## In Memory of Arthur Frost

When it became known to the many friends of Arthur and Emma Frost that Arthur had died early in the morning of November 13, a sigh of relief and an involuntary "thank God" was the common reaction. For many months Arthur Frost had suffered from Parkinson's disease. He had practically lost consciousness and powers of recognition and communication. The end came when he seemed no longer able to absorb any nourishment.

At the memorial service on November 15, appropriate hymns were sung and words of appreciation spoken by Pastor Mortensen, President Farstrup and myself in the presence of Mrs. Frost, their son, Herluf and their daughter, Evelyn, and their families as well as the local group of friends. Our sense of sadness and loss was softened by the implacable circumstances attending his illness. The funeral was held in the Frost's home congregation at Withee, Wisconsin on November 17.

Arthur Frost received an inspiration and a rich treasure from his parents, Mr. and Mrs. Peter Frost, and from two pioneer pastors at Withee, A. S. Nielsen and Peter Jensen. The many hardships and trials of the pioneer days in the Withee colony gave strength and determination to him and inspired high ideals as well as strong convictions, which surrounded his dedication to the Danish Church.

After attending a term at Grand View College in 1911-12 Arthur Frost heeded the call to prepare himself for a life-time service as a minister to the Danish people in America. It was my good fortune to share as a member with him of a class of six during the years 1913-19, three years in the preparatory class and three in the seminary. Already then the place and use of Danish as the language of our churches were debated, questioned, attacked and defended with equal fervor by all involved. For Arthur Frost, who was well at home in the English language and American culture, Danish was the only real language for the present and future as it had been in his boyhood home and church.

In the seminary Arthur Frost's favorite teacher was Pastor S. D. Rodholm. A year at the University of Minnesota rounded out Arthur Frost's academic preparation for the ministry, except, it should be added, that his deep rooted love and admiration for his mother tongue and the land and people of his fathers impelled him to make a year long visit to Denmark in 1925 with attendance at Askov Folk School.

After his wedding in Askov in the summer of 1920 to Miss Emma Jacobsen and accepting a call to Nathanael Church, Dagmar, Montana, Arthur Frost was ordained by Pastor K. C. Bodholt on Sunday, the 25th of July, 1920. It is noteworthy that Arthur Frost served for more than half of the years of his ministry as pastor of three congregations located in Danish colonies: Nathanael, at Dagmar, Montana, 1920-29; Bethlehem, Askov, Minnesota, 1929-34; St. Ansgar's, Danevang, Texas, 1934-1941. He gave all he had through the service he rendered. No one could be more energetic, dedicated or sincere as a minister,

preacher and pastor. Arthur Frost kept faith with the ideals and convictions of his youth and student years. He was pastor for Danish-American folks. In Dagmar much added success was had with a high school for the young people of the vicinity. And in this high school emphasis was laid on the subjects that had importance for members of a Danish Lutheran Church and community.

The day came, however, when it was no longer possible to rely on the exclusive use of the Danish language in our churches. It was a great sacrifice to Arthur Frost as well as to many others. To Arthur Frost the opportunity to serve as a minister, however, did not depend on the use of one certain language. When it became possible for St. Ansgar's congregation, Waterloo, with some home mission help to call a resident pastor, Arthur Frost asked to be recommended and was quickly called. During the more than ten years of service in this field (1941-51) the congregation was relocated, a new church built and a parsonage provided, while a great number of families were added to the congregation.

St. Ansgar's Church, Salinas, California, was the last congregation served by Arthur Frost, (1951-57). During the early years of this period, Pastor Frost insisted on serving the congregation of our synod at Watsonville. It had not shared in the call sent to him by Salinas. The result of Arthur Frost's devoted missionary endeavors in Watsonville resulted in the reactivating of this field and the eventual calling of Pastor Owen K. Gramps and the building of a church. Arthur Frost showed just as great consecration as a city pastor in his last two calls as he had in the service of the first three congregations at the heart of Danish colonies in rural localities. To him the words of Paul applied: "Preach the word, be urgent in season and out of season...always be steady, endure suffering, do the work of an evangelist, fulfill your ministry."

Arthur Frost had always taken a great deal of interest in synodical work and affairs. He was synod secretary 1933-35 and it was mostly the great distance from Texas to the center of synod affairs which caused him to resign. He was for many years president of the Pension Fund Board and was responsible for sharing in the introduction of improved services in that branch of the synod activities.

We shall continue to remember Arthur Frost as he appeared in our midst: tall and upright in body and soul, frank and fearless, forthright and convincing in his speech and conduct, for he was "persuaded" by Christ. Yet his strength of character and conviction was drawn from the deep and redemptive well of the grace of God. "...by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I but the grace of God which was with me. Whether it was I or they, so we preach and so you believed." These words of Paul, written concerning himself, in a real measure also apply to Arthur Frost. Throughout the years of his ministry

(Continued on Page 14)



## Paging Youth

American Evangelical Luth.  
Youth Fellowship

Editor: KAREN KNUDSEN

California Lutheran College (No. 3)  
Mountclef Village  
Thousand Oaks, California



### An AELYF Gift to the Luther League

After consultation with the editor of YULE, the National AELYF Board at its last meeting decided to give the balance of the YULE fund to the new Luther League of the Lutheran Church in America. The funds were to be "earmarked" for youth publications of the new League.

Last month a check for \$943.43 (the balance of the savings account) was forwarded to Donald Hallberg, treasurer of the Luther League. Approximately \$150 more will be sent after the checking account and books of the YULE fund are audited and closed. This will make a total of \$1,090.43 that will be given to the Luther League from the YULE fund.

At the last meeting of the Executive Committee of the Luther League it was decided that the gift from the AELYF would be used to publish a devotional guide for the new League. One hundred and twenty-five thousand (125,000) copies of the devotional guide, to be called the "Uniting Word" this year, will be published at a cost of \$5,000. The gift of the AELYF will play a very important part in this endeavor.

In a letter acknowledging receipt of the funds Luther League Treasurer Donald Hallberg said, "The AELYF is to be commended for the fine spirit in these last days and their deep concern for the program of the Luther League — Lutheran Church in America. These funds which they have earmarked for the Luther League are surely needed."

In the not too distant future a letter will be sent to each congregational league telling them how to obtain copies of the devotional guide—"Uniting Word." It would be wonderful if each and every AELYF'er could make use of this booklet which he helped to make possible. Make sure your pastor places an order for this devotional guide.

Keith Davis, Member Executive Committee  
of LL/LCA and AELYF Vice President.

### 1963 Work Camp Sites Announced

The Luther League Work Camp program for the summer of 1963 has just been announced. It includes projects from Nova Scotia to South Carolina, from Washington to Sacramento, speaking to the wide interests and concerns of the Church.

Work camps are "group efforts to help persons, families, agencies or communities solve problems. Their main activity is through the 'big muscles.' God can use youth in a work camp to break down barriers of race and culture and misunderstanding."

Fifteen projects are planned for 1963. The "north"

and "south" represent two of the most interesting locations. **Catidian Place**, a lay retreat center for the confrontation, restoration and renewal of Christian faith, is located near Bridgewater, Nova Scotia, Canada. The work camp there, August 10-25, will offer significant insights into new approaches within the context of Christianity.

The exciting program of Penn Community Services of Frogmore, South Carolina, aims to improve the education and cultural level of southern Negroes. The project here, August 6-15, will show the Church's concern in facing up to serious social tensions.

After four effective seasons with work camp projects at the Norristown State Hospital for the Mentally Ill, Norristown, Pennsylvania, the Luther League Work Camp program continues and expands such points of service. In addition to returning to Norristown in 1963, July 9-25, another similar project will meet the same dates at Westborough State Hospital, Westborough, Massachusetts.

Eight of the projects next summer will be related to inner-city, inter-racial congregations, in widely-spaced cities. Each of them represents very important ministries of outreach in "America's new frontier." Their location, congregation and dates are as follows:

New York City, Transfiguration (Harlem),  
July 2-11.

Philadelphia, Pennsylvania, Christ, July 2-11.

Wilmington, Delaware, Zion, July 9-18.

Washington, D. C., Augustana, July 2-11.

Cleveland, Ohio, Inner-City Parish, June  
21-30.

Milwaukee, Wisconsin, Advent, July 9-18.

Sacramento, California, First English, July  
23-August 1.

Oakland, California, St. John, July 9-18.

Three work camps will be related to Lutheran Welfare Agencies, one for inner-city work and two for programs with aging and children. They will be at the Immanuel Deaconess Institute, Omaha, Nebraska, June 18-27; Illinois Lutheran Welfare Association, Chicago, Illinois, July 9-18; and the **Kinderfreund Home**, Jersey City, New Jersey, July 9-18.

One work camper wrote recently, "The language of the shovel, saw and paint brush proves very effective in reaching across barriers when young people come into an area of need with a genuine concern for people. Work campers readily discover that the Christian Church is not only the group of worshippers who gather each Sunday, but a community of believers God calls to service."

Interested young persons should write to the Luther League for additional information on 1963 work camp projects. Application forms are available for those wishing to apply for this type of volunteer service. Address: Luther League Work Camps, 2900 Queen Lane, Philadelphia 29, Pennsylvania.

—Released by the LL/LCA.



# Our Women's Work

MRS. AAGE PAULSEN, Editor

CORDOVA, NEBRASKA



## Script Used at Leadership Training

(Where there are several organizations)

**Announcer:** This meeting of a committee composed of officers of the existing auxiliaries has been called to take steps in organizing a single LCW congregational organization. Mrs. Arnold has been named chairman.

**Mrs. Arnold:** I'm glad to see you all here this afternoon as we go about planning for our new organization. Have you girls all met each other? I'm sure your faces are familiar to each other, but how about names? Martha Brewster, you are one of the newer members of the Ladies' Aid Board. Have you met these girls?

**Martha B.:** Well, I've met Liz Carlson, but I don't believe I know the others, by name, at least.

**Mary King:** I'm Mary King....

**Jeanne Larsen:** I'm Jeanne Larsen....

**Ann Bryce:** I'm Ann, Ann Bryce....

**Mrs. Arnold:** And I'm Phyllis. Let's use first names, shall we? Makes it seem less formal and breaks down any barrier of division. Since we are here to plan a new organization including all of us, this is a good beginning. Seems strange, really, that here we are, all members of the same congregation, yes, and active members of the women's organizations of that church, yet we don't know each other by name. I'd say that's a mighty good reason why we should be getting together and a good point to use in convincing our women of it. We are all aware, I'm sure, that some of the ladies in each of our auxiliaries have misgivings about changing. They are afraid that they will LOSE something, perhaps most of all the close fellowship they have had within each group. How prone we often are to be concerned more about what we may lose rather than to project ourselves into the future and try to see what we may gain, yes, even more, what we may be able to contribute through the new. Well, that's what LCW challenges us to do, so let's get on with our planning. Where and how shall we begin? Any suggestions, anyone?

**Martha:** I have been reading the LCW Guide. Pages 5 and 6 deal specifically with this. First of all, according to this, we should consult our pastor and ask him to work with us.

**Phyllis:** Right. In the new church all auxiliaries will be or should be working with the pastor and through him with the church council. I have already spoken to Pastor Berg, and he is very willing to cooperate. I mentioned the letter which the Guide suggests be sent to all the women of the congregation through the pastor. He sees the significance of sending it out in his name; but he also feels that we who are working with this whole problem, would be the ones to determine what should go into it, by and large. He will make recommendations regarding the material if he feels it advisable, but he would like us to at least outline the contents of such a letter.

**Mary K.:** That's logical. Let's do it right now.

**Phyllis:** You are good at formulating ideas, Mary. Will you be our secretary?

**Mary:** (taking out pen and paper) Be glad to.

**Phyllis:** To whom do you think this letter should be sent? Just to members of our existing groups or to all the women of Trinity Lutheran?

**Martha:** Oh, I think it should go to all the women of the church. We aren't just merging our groups. We are organizing an entirely new one, one which we hope will include many more of our women.

**Phyllis:** I'm glad to hear you say that, Martha, that we're not just merging our groups. I think that if we make this fact known, that it is a NEW beginning, we will be able to appeal more strongly to some of the women who do not now belong. Is it agreed, then, that the letter is to go to ALL the women of

Trinity Lutheran? (Assent by the rest.) OK. Now what shall the letter include?

**Jeanne:** It should certainly state the purpose of LCW as a reason for wanting to belong to it. And it should also point out that only one organization from any congregation may become a member.

**Ann:** Shouldn't it also include reasons why every woman who is a member of our church should be interested in becoming a member of this one organization? (All show assent.)

**Phyllis:** So far we have included the purpose of LCW, reasons why we should want to belong, the fact that only one organization within a congregation may hold membership and that therefore we must organize as one. The details will be presented at the meeting to which this letter will invite the women.

**Martha:** Have you thought of a date for this meeting?

**Mary:** I have been checking the church calendar. Monday night seems to have fewer activities scheduled than others. We'll have to allow time to secure a speaker — I presume we'll want a speaker — and time to get the meeting publicized. How about Monday, November 20? That's an open date.

**Phyllis:** Mary has suggested November 20. I'm glad you checked the church calendar, Mary. We want to avoid conflicts in planning our activities. Do any of you know of any community program or activity which would involve our women on this night? Such as PTA. (None is indicated.) Then by common consent, can we agree on this date? (Done.) Mary also mentioned a speaker. We certainly want to arrange for one as soon as possible. I think it would be wise to get someone who has first-hand knowledge of the purpose and plan of LCW and could fire the women with enthusiasm. Have any of you someone to suggest?

**Jeanne:** Why not invite Mrs. Adler? She lives near our area and is on the Board of Directors of LCW.

**Ann:** I know Mrs. Adler. I'd be in favor of asking her.

**Phyllis:** From all I've heard and read of Mrs. Adler, I would consider her a good choice. But perhaps someone has another suggestion. (No comment.) If not, shall we agree to invite Mrs. Adler? (Nods.) Mary also mentioned the matter of publicity, which is very important. Liz, what would you suggest?

**Liz:** It should certainly be announced in the church bulletins, both the monthly and Sundays just preceding the meeting. And I think posters are very effective.

**Martha:** They certainly are. Mrs. Davis in our Aid has made some fine ones.

**Jeanne:** So has Joyce Link in the Guild. Why not ask these two women to make posters?

**Phyllis:** Fine. I'll ask them, and I'll ask Pastor Berg to have the meeting announced in the church bulletins. Now, in addition to the letter, we have arranged for the date, the speaker and the publicity for the meeting. Can you suggest anything further we should include in our planning? (Others say no.) I have been thinking about one other thing. Don't you think it would be well to appoint a committee to evaluate the contributions of our present organizations: the number of members in each and the total as compared to the total number of women in Trinity Lutheran, meetings held, service projects, finances and programs of each. If this information is available before the meeting, it can be reviewed and suggestions made as to how these contributions may be continued if desirable, or improved upon in LCW.

**Liz:** I'm glad you brought this up, Phyllis. Not only will it give us an evaluation of what has been done, but it may help overcome any prejudice our women may have, when they realize that we are not trying to discredit or cast away the work of the past; but that we have examined our purposes and motives, and those which have been found worthy are the very fruits of the spirit which will nurture and give growth as we join hands in the new organization. I move that the chair appoint a committee

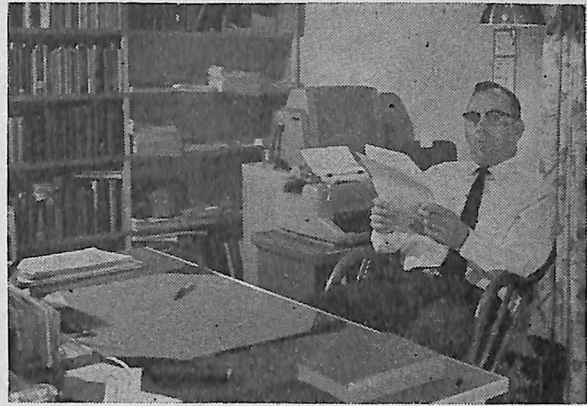
(Continued on Page 15)



# opinion

## and

## comment



"TALL AND UPRIGHT in body and soul." So Dr. Alfred Jensen describes the late Pastor Arthur Frost. We never, to our regret, had occasion to have much personal contact with Arthur Frost but this has always been our impression of him. When we have seen him at Institutes and conventions it has always been this same picture which we have carried away. And the picture is borne out in the record of the man's work. To serve with distinction, as he did, in such contrasting situations as rural Danish parishes and urban American mission congregations is a measure of his conviction, his ability to perceive essentials and his determination to make those essentials relevant. For this, the congregations he served and the church he loved owe him a debt of gratitude. The kingdom of God has been well served by his work in and for it and the world is a brighter place in which to live because "he appeared in our midst, tall and upright in body and soul."

WHEN WE were about to assume the editorship of LUTHERAN TIDINGS someone rather facetiously asked if we planned to continue a free press. Facetious or not, this may indeed be one way of describing what the paper has been through the years. It has been, to borrow a famous phrase, "of the people, by the people and for the people." There was nothing new in this as far as LUTHERAN TIDINGS was concerned. It was a continuation of the policy followed in the Danish papers that preceded it. In a large measure it grew out of the folk school traditions of our people. The paper thus became not only a medium for enlightening and informing but also a medium for discussion. That this has become less and less evident as our people have become more and more Americanized is one of the many indications that the AELC is ready for change and the new church.

The fact that LUTHERAN TIDINGS has been thus free and receptive to contributions to its pages has at once been the source of both its strength and its weakness. Its wide use of freely contributed material has given it a relevance and life that are not so clearly in evidence in the professionally edited church press. In LUTHERAN TIDINGS every article has not been like every other article, beginning with a startling and often irrelevant introduction, employing the same tired journalistic style, and studded with familiar and sterile phrases. The style has not always been good but there has at least been variety.

And, almost miraculously, the quality of the content has, over the years compared very favorably with that of most of the church papers with which we are familiar. Writers may not always have had a flowing style but, by and large, they have had something to say.

The weaknesses inherent in a paper based on the premises of LUTHERAN TIDINGS are, of course, rather obvious, especially to those who have read it through the years. Sometimes the discussion has bordered on argument and personalities have overshadowed facts. It has at times been used as a tool by individuals with an ax to grind. One of the old Danish papers was once characterized as "the Danish Church's spittoon." The danger that LUTHERAN TIDINGS might become such a paper where any idea could be deposited and allowed to germinate has always been very real. One of the most difficult tasks that editors have faced has been in trying to strike a balance between a free press and an abuse of that freedom. This task has diminished as, with the years, there came to be a kind of consensus as to what was fair and what was foul. The freedom that the paper has enjoyed has also been a handicap in that it has not always made it possible for the church to speak with one clear and consistent voice. The result has sometimes been that, despite an underlying spiritual unanimity specific questions have been clouded in confusion.

Given the liberal attitude which has characterized our church and the folk school tradition which has been its catalyst, it was inevitable that a paper like LUTHERAN TIDINGS should emerge. It has grown out of the life of the church but, at the same time, it has also helped to shape that life. It has, we believe, fulfilled the prayer of the church, expressed in the words of the editor when he wrote in the first issue, "We treasure our Christian inheritance and the cultural medium through which it has come down to us. May God help us to preserve, develop and extend the best of it."

With the next issue, the Christmas issue, LUTHERAN TIDINGS will have run its course. For a good many of us in the AELC it will be as if something vital has gone out of our lives. But, in a larger sense, it may be said that the death of the paper is a sign that the church lives. Life is change and it is in this spirit that we must now move on to the merged church, to a larger fellowship and to a new paper.



**Final report to the AELC on*****Grand View College-1962*****Growth and Changes**

Growth and changes on the campus are evident in many areas this year, as we begin our new role as the College of the Iowa Synod, Lutheran Church in America.

The first addition is to the faculty. There are six new faculty members plus a new housemother. Four new classes are in operation offering increased opportunities for study. The new gymnasium is now a reality, and with it, an expanded physical education program. The old gym has been converted to a classroom building featuring two modern, well-lighted classrooms.

Across the street from "old main," Luther Memorial Church is busily engaged in building an addition and a paved parking lot. The lot will be used jointly by the church and college faculty members.

Enrollment this semester is the highest in the



Pictured above is the interior of the new Physical Education Building. The occasion was the dedication ceremonies in the spring of 1962.

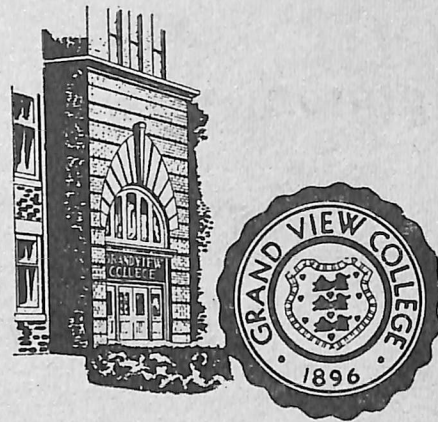
school's history. Daytime attendance totals 548. An additional 321 students attend evening classes. According to recent Iowa enrollment figures, the heavy influx of students will become greater yet in the coming years.

One of the problems many of these prospective students will face is how to pay for the cost of going to college. To give you an idea of the basic expense of a college education let's take a look at Grand View College:

Tuition and fees for one year .....	\$495.00
Room for one year .....	190.00
Board for one year .....	370.00

Total .....\$1,055.00

There are several sources of income beyond help



from his family that a student may use to help defray college costs. To name a few, scholarships, part-time employment through the school year, full-time employment during the summer, and loans from the college.

The question many parents ask is, "can we afford it?" The fact is that almost anyone can afford college education if he has the right attitude about it. To some families it will mean giving up certain luxuries, to others, spending the family savings. A college education is not and should not be reserved for the rich alone. To bear this out, statistics show that eight per cent of the women and 10 per cent of the men at college come from families whose annual income is less than \$3,000.

There are many ways open to resourceful students and their families to defray the costs of college. One example would be the National Defense Education Act. Under this act a qualified student at Grand View may borrow up to \$1,000 a year. Interest does not start accumulating on the loan until a year after the student has completed college.

Most colleges have scholarships available which are awarded on the basis of academic ability and/or financial need or for specific areas of study. At Grand View we award \$100.00 freshman scholarships to those students ranking in the top 15 per cent of their graduating class or scoring above the 84th percentile (ACT norms) on the American College Testing Program. S. N. Nielsen scholarships are also available. Grants under this award range from \$100 to \$200 per year. For students in certain areas of study such as pre-seminary, financial grants are available through the Mary Seely Knudstrup scholarship fund.

**Dormitory Construction Start Scheduled**

The construction of the new \$550,000 men's dormitory on the east campus of Grand View College, Des Moines, is expected to get under way in May 1963.

It is anticipated that the building will be completed for occupancy by the start of the 1964-65 school year.

The new residential building for men students will be the third new building on the Grand View campus within five years. Construction of the new Science building and the new Physical Education building were made possible through funds received in the Faith and Life Advance Program and through a \$300,000 bond issue.

At its last meeting the Board of Directors of Grand

(Continued on Page 14)



# LCA . . . . . News

## ENDRESS ACCEPTS VICE PRESIDENCY OF WATERLOO LUTHERAN UNIVERSITY

New York—(PRT)—Advance—Dr. Henry Endress, Staten Island, N. Y., announced here that he had resigned as director of the Commission on Stewardship of the Lutheran Church in America, to accept election to the post of vice president of Waterloo Lutheran University, Waterloo, Ont., Canada.

The Rev. Dr. William J. Villaume, Waterloo University president, notified Dr. Endress of his election by the university's board of governors to the newly-created position of vice president and director of university resources. He will also carry out duties as deputy president of the university, Dr. Villaume said.

He has submitted his resignation both as director of the LCA stewardship commission and director of the Laymen's Movement for Stewardship and will assume his new duties on February 1.

Dr. Endress is moving to the Canadian university post because, he said, "it has been my longtime desire to serve a church college directly in appreciation for the influence of Christian higher education in my own life."

## MERGED LUTHERAN CHURCH RE-STUDYING SOCIAL STATEMENTS OF PRIOR BODIES

New York—(PRT)—All social pronouncements made by the four Lutheran church bodies that united in June to form the Lutheran Church in America will be restudied before the new body issues any official statements in this area.

The decision was made at demoninational headquarters here by the church's 21-member Board of Social Ministry.

In taking action the board requested the five-member board staff "to study the social pronouncements of predecessor church bodies and suggest appropriate action."

A board spokesman said that some of the previous stands taken by the church will have to be brought up to date if they are to be issued in behalf of the new church body. As an example he cited a statement made by the former United Lutheran Church in America on labor-management relations.

Some of the statements undoubtedly will need only minor refinements to make them acceptable to the new church, others may be reaffirmed without changes.

## New Historical Study

"A Study in Immigrant History: The Americanization of the Danish Lutheran Churches in America" by Dr. Paul C. Nyholm, professor at the Wartburg Seminary, Dubuque, Iowa, is the title of a new book which will be published early in 1963, with an Introduction written by Dean J. C. Brauer of the University of Chicago.

The book is a study of Danish immigrants, which should be of interest not only to immigrants from Denmark but also to their descendants of the second and third generations.

The study deals with the problems confronting the immigrants in a new country and with the process of Americanization in relation to the two Danish church bodies in this country. It endeavors to analyze the effects of the cultural and linguistic transition involved in the Americanization process on the various phases of the life and activity of the churches in regard to the education and training of pastors, the development of the schools and the publications of the churches, the churches' relationship to other church bodies, as well as the inner life of the congregations themselves. The language transition is treated intensively in regard to the motives for preserving the language and the methods used to accomplish this, as well as the causes for the gradual disappearance of the Danish language, and its effect on the life of the churches.

This study is a book of ca. 480 pages; it will have more than 150 illustrations. Although it is written in English, it will be published in Denmark; and only a limited number of copies will be available for sale in this country beyond the pre-publication orders. The price of the book will be \$7.50; orders before publication will be \$6.50. Pre-publication orders for 3 or

more copies, \$5.50. Orders may be sent to the author, Dr. Paul C. Nyholm, Wartburg Seminary, Dubuque, Iowa.

C. A. Stub.

## When the Word Becomes Flesh

(Continued from Page 2)

Or take the matter of Home Missions. We are all for it. We know we are called to be the salt and the light of the world. But when it steps out of the book and becomes a Circle Pines, Cedar Falls, North Cedar, etc., and calls for an increased budget, what then?

This is what Jesus meant when He closed the scroll and said: "You can read this in the book, but now you can see this fulfilled in me." The great truth is no longer only in a book, it has been translated into life.

Jesus did not say: Your words are the light of the world, but you are the light of the world. Paul saw it clearly when he said: "You yourselves are our letter of recommendation written in your hearts to be known and read by all men — not on tablets of stone but the tablets of human hearts."

What would friendship be in a book? It means little apart from people in whom it is alive. So Christ in the book means little until He steps out into the lives of men in the world.

As we again during this Advent Season prepare for Christmas in home and Church, let us remember that the Word became flesh and dwells among us. Let us not become afraid of this indelible truth. Let our prayer be that He may become alive in us. God grant that the Living Word may step out of the book into our midst and may we welcome the Living Word.

## Porto Novo Mission

From Johannes Jepsen, Brooklyn, \$15, out of which the \$4 came from used stamps; \$1 from a friend of his in Wisconsin.

Mr. and Mrs. Emil Hansen, Luck, Wis., for project "drinking water," \$10.

Johannes Jepsen writes that he still is happy to receive used stamps; his address is 426-43 St., Brooklyn 32, New York. Four dollars I think is a lot of money when you think of it as originating from stamps which are otherwise just thrown in the paperbasket, so please save all stamps and send them to Johannes Jepsen; all you have to do is put them in an envelope by and by as you tear them off your mail, and when the envelope is full, you send them as "printed matter" at a very tiny cost.

Nina Kirkegaard-Jensen.

## CHURCH CALLED TO USE POWERS AGAINST RACISM

Chicago—(NLC)—The Lutheran Church was challenged here to "make use of the disciplinary powers given it by God," to wipe out racial prejudice and discrimination from its own congregational life.

The call was sounded by Dr. N. Arne Bendtz, associate professor of world missions at the Lutheran School of Theology, Rock Island (Ill.) Campus, formerly Augustana Theological Seminary.

"Practically, this would mean that any pastor who refused to accept a bona fide member of our diverse society into the Church because of discrimination would be removed from his office," he said.

"And, furthermore, any congregation which for the same reason refused membership to any individual would be put under discipline by having its pastor removed until a change of heart took place."



## 'A City Not Built With Hands'

(Continued from Page 6)

may have been mixed motives for their coming to these shores. Some sought economic advantages. Perhaps they all did. But some of them were not satisfied merely with this. The best of them were driven also by the "desire for a better country, that is a heavenly one" as the author of Hebrews described the ancient men of faith. They knew well that if a man loses his soul then it matters little if he gains all the position, power and wealth in the world.

The cynic might well say that the churches and schools which sprang up in the communities where the Danes settled were merely an attempt to transplant a cultural pattern. For some it probably was. But this culture was permeated with the spirit of their hymns and songs and influenced by the witness to the Word as the leaven in the loaf. Those who were sensitive to this heritage found themselves singing about their place in the new world. They sang: "We are building for to-morrow — not for fame and gold." ....And the to-morrow was related to the land of their choice. A land into which flowed the streams of many cultures. A conglomeration of nationalities which they hoped and prayed would become one people. They believed that they must share their spiritual heritage with others but to do this they could not deny what they had been given. They needed it as they put their roots into new soil and so the churches and the schools sprang up. Sacrifice, work and prayer went into these projects and we the second and third generation children of the pioneers give thanks for the vision which led them to build.

With all of the cultural overtones involved the life of the AELC has none the less centered in the covenant relationship between God and man. To renounce the devil and all his works and ways, and to confess faith in the Father, Son and Holy Spirit has been recognized as the true way of life among us. In this we have not been as consistent as we should have been. We have been both judged and blest by this way of life but we have dared at times to trust in the mercy of God and the salvation wrought for us by His Son. In this we have shared with others who by the Spirit have been led to confess that Jesus Christ is Lord and Savior. I believe we have some understanding of what Dietrich Bonhoeffer writes, in his recently translated work "Ethics," when he says:

"A life is not justified by love or by hope, but only by faith. For indeed faith alone sets life upon a new foundation, and it is this new foundation alone that justifies my being able to live before God. This foundation is the life, the death and the resurrection of the Lord Jesus Christ. Without this foundation a life is unjustified before God. It is delivered up to death and damnation. To live by the life, the death and resurrection of Jesus Christ is the justification of a life before God. And faith means the finding and laying hold of this foundation.....Faith means being held captive by the sight of

Christ.....But faith is never alone. As surely as faith is the true presence of Christ, so too it is accompanied by love and hope.....It would be a vain repetition of articles of faith if it were not accompanied by love and hope."

The time has now come to cast loose from that mooring in our life which we have known as the AELC and join with others in seeking to give a witness to the Lord of our salvation. Many days — yes months and years — have been spent in making decisions as to what the structure of the Lutheran Church in America should be. But we know that a change in structure alone does not insure the blessings of God. We shall have to recognize, also in the days to come, that "except the Lord build the house they labor in vain that build it." The structure of the church is a vehicle, an instrument, to be used by God to further the advancement of His kingdom among us. Structures change, languages change, customs change but the human heart has the same basic need which can only find its fulfillment in the words of eternal life as they come to us through Christ. With the disciples of old we would confess that He alone has this word and speaks meaningfully to each generation.

With gratitude for what God has given us in the American Evangelical Lutheran Church we close an era. In the realization that He alone holds the answers to the future we pray for blessings upon the Lutheran Church in America. Through it the Lord will demand our faith, our love and our devotion not only for our own sake but for the sake of the world which He loves. A world which is spent by its own false hopes and aims, but none the less a world which God seeks to redeem and refine. To this end dare we, and can we say — the love of Christ constrains us?

In his annual report to the 29th convention of the AELC at Manistee, Michigan in 1906, Pasor K. C. Bodholdt, then president of the synod, wrote some words which I have translated and with which I wish to conclude. I believe they are valid for each generation which seeks a city not built with hands!

"That the question of the future, also with respect to our synod, and numerous matters related to it, should present itself is only natural and will do no harm as long as we do not become presumptuous in answering it, or so occupied with it, that we let it rob us of the strength to do the work as it must and can only be done by us today. If we can avoid this pitfall we will, by a faithful execution of today's work, be given the best answer as to what our condition will be tomorrow. Thus as much light as we need will be cast upon the future....Furthermore, we must not, as Christians forget that in such matters as our own, or the church's future, there is security in knowing that God our Father is at the helm, or as we have been reminded in the well-known hymn — 'We are in our Father's hand; wisely led by His Command.'

"Having known something of this hand, mighty as well as loving, in its guidance of our church, we understand that if He in spite of our weaknesses, has been able

to use us and our efforts in His service hitherto — and our existence even until today is certainly a witness to this — then we can take courage in believing that as long as we will continue to permit Him to guide us and use us, we can also trust Him....For whatsoever He wills, that His Spirit will also bring to pass."

## Grand View College — 1962

(Continued from Page 12)

View College authorized the Des Moines architectural firm of Architects Associated to proceed with the final plans and specifications for the men's dormitory.

Members-elect of the Grand View College Board of Directors also concurred in this action and in plans made for the capital funds drive. Plans for the latter drive for \$150,000 were approved this week by the new executive board of the Iowa Synod of the Lutheran Church in America, which will own and operate Grand View College after January 1, 1963.

The new men's residence will house 116 students. Three residential floors will house the students in 55 double and six single rooms. The building is designed to house the students in six living areas in order to more nearly approach the idea of family living. There will be a student lounge in each of the living areas.

On the first floor of the building will be the main lounge and quarters for the house mother. A dining room large enough to serve 250 students will be located on the basement level along with the kitchen, laundry and storage rooms.

The building is designed so additional wings may be added as needed.

Dr. Nielsen pointed out that the design of the building and its arrangements into six living areas will make it ideal for adult groups and other study groups and seminars which might want to use the facilities when classes are not in session.

The building will be financed in part by the \$150,000 in capital funds to be obtained from three sources: (1) members of LCA congregations in Iowa (2) alumni of the college and (3) friends of the college throughout the AELC.

The balance of the funds needed will be obtained by a \$460,000 loan from the federal government. The two sources will provide enough funds for furnishings and equipment in addition to construction costs, bringing the total to \$610,000.

Funds designated for the men's residence may be sent directly to the Office of the President, Grand View College, Des Moines 16, Iowa.

## In Memory of Arthur Frost

(Continued from Page 8)

and the last five years of suffering under the torture of a relentless illness his wife, Emma, shared in a devoted and selfless way, that cannot but cause us to admire her and give thanks to God for a true Christian home and family.

May God bless the memory of Arthur Frost and may Emma Frost be permitted to share life for years to come with the families of their children.

Alfred Jensen.

Des Moines, Iowa  
November 26, 1962.



## Out of the Life of the Church

(Continued from Page 5)

ning. This is a worthwhile investment. The new church's paper will also be subsidized to some extent, but it might be possible to make it pay for itself if church members everywhere subscribe loyally.

The average American spends less than 1 cent out of every \$5.00 he has on books. He spends 3 cents out of his \$5.00 on magazines and papers. But he spends 4 cents keeping his television in repair (an astonishing statistic) and an equal amount on the purchase of flower seeds. Flower seeds and television shows add to our enjoyment of life and I don't begrudge people these pleasures. But I am easily irritated to hear someone grumble over the cost of church papers. The new LUTHERAN will cost only \$1.50 a year and there seems no good reason why its circulation among us should not equal the old circulation of LUTHERAN TIDINGS.

Our paper has had some shortcomings, of course. My editorship was during the fifties when merger was the big news in our church. As editor, I supported the present four-way merger, but opposed the affiliation of our synod with the United Lutheran Church which preceded it. In each case, the editor's action won approval from some and disgust from others — who then reversed themselves when the paper apparently reversed itself. At one time my files had some interesting correspondence. One time I was warned of the possibility of a libel suit. Another time a reader accused me of either (1) bone-headed ignorance, or (2) slander — I could take my choice. (The same reader wrote a few weeks later and apologized; he had been mistaken himself, he agreed.) Officials of the church occasionally called me down for some slip-up, which was their duty. Readers protested that I printed too much "stuff by Aage Møller" while in the same mail might be a letter from someone much pleased by Pastor Møller's most recent contribution. The Board of Publication ruled that only one sermon or meditation was to be included in each issue. But I don't recall one instance where this ruling affected my judgment. (I believe in following rules, but I am not bigotted about it.)

An editor cannot hope to please everyone. He must please himself, and if he uses poor judgment too often he should not be an editor, and will probably not last long.

The main failing of LUTHERAN TIDINGS has been that it had to be too many things. It had to be a news medium, an inspirational source, a pastor's desk-book, a resource for departments such as youth and women's work, a mailbag, an announcement sheet, and so on. Perhaps because it had to do so many things, it did not do any of them as well as it should. The complaint about too many sermons is an indication that it was a journal of many hues. It must not be so heavenly minded that it was no earthly good.

Still, it has been our very own paper. Since giving up its editorship, I have welcomed each new issue with joy and curiosity, and have had that exceedingly

great pleasure from it which only an ex-editor can have.

In "Alice in Wonderland" there is a memorable line where one of the characters remarks that one should never go anywhere unless accompanied by a porpoise. Why not? she was asked. Well, she responded, she knew that whenever she was going anywhere she was always asked "With what porpoise?"

Justification for anything is always closely allied to its ultimate purpose. Perhaps we won't know how well or how ill LUTHERAN TIDINGS has fulfilled its purpose until we no longer welcome it in our mail. I am certain it will be missed. At its most exalted level, it has been custodian to the most sublime message ever given to man. And on its humblest level, it has been a message of good cheer, TIDINGS of great joy, between you and you and me.

## Script Used at Leadership Training

(Continued from Page 10)

of five, including some from each group, to make this study and report at the November 20th meeting.

**Ann:** I second the motion.

**Phyllis:** Any discussion? (Vote in favor.) Unless you have further suggestions, this concludes our meeting.

### INTERLUDE

**Announcer:** The November 20th meeting has been held. Each woman given an assignment has carried it out promptly and conscientiously. A fruitful discussion followed the report of the study committee. An overwhelming vote was cast in favor of forming one organization. Action was taken to respectfully request existing organizations to dissolve in favor of the new one. A nominating and a constitution committee were selected as was a secretary to keep record of the proceedings.

Since the women of Trinity Lutheran now have one organization, the procedure at the meeting called to organize as a member of LCW will be the same as where there previously existed only one. In the latter instance the following steps have been taken in preparation for this meeting:

1. All the women of Trinity Lutheran have been invited to this meeting.
2. A constitution committee has been asked to prepare a report.
3. The meeting was well publicized.
4. Necessary information has been obtained from headquarters at 2900 Queen Lane, Philadelphia.

## Acknowledgments of Receipts by the Synod Treasurer

### FOR THE MONTH OF NOVEMBER 1962

#### For the Synod Budget:

Unassigned (by congregation)	
Omaha, Nebr. ....	\$ 300.00
Junction City, Ore. ....	220.00
Newington, Conn. ....	250.00
Racine, Wis. ....	438.70
Germania, Marlette, Mich. ....	98.80
St. Peter's, Cedar Falls, Iowa ...	23.62
Bone Lake, Luck, Wis. ....	200.00
Seattle, Wash. ....	880.00
Brown City, Mich. ....	13.33
Dwight, Ill. ....	800.00

Minneapolis, Minn. ....	625.16
Viborg, S. D. ....	494.50
Cozad, Nebr. ....	88.21
Salinas, Calif. ....	1,250.00
Parlier, Calif. ....	321.30
Tyler, Minn. ....	1,049.00
Cordova, Nebr. ....	200.00
Watsonville, Calif. ....	689.96
Edison Township, N. J. ....	400.00
Manistee, Mich. ....	347.80
Sidney, Mich. ....	1,003.35
Clinton, Iowa ....	287.00
Muskegon, Mich. ....	982.15
Los Angeles, Calif. ....	500.00
Bethlehem, Cedar Falls, Iowa ...	2,071.90
Kimballton, Iowa ....	980.00
Brayton, Iowa ....	700.00
Ringsted, Iowa ....	620.14
Cordova, Nebr. ....	400.00
Newington, Conn. ....	300.00
Solvang, Calif. ....	550.00
Waterloo, Iowa ....	1,758.00
Marquette, Nebr. ....	500.00

#### For Home Missions:

St. Stephen's Luth. Church Women, Chicago, Ill. ....	25.00
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#### For Tyler Lutheran Home:

Danish L. A., Grayling, Mich. ...	10.00
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#### For Seamen's Mission:

Danish L. A., Grayling, Mich. ...	10.00
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In memory of Gordon Holm, by Mr. and Mrs. Soren Simonsen, Viborg, S. D. ....	1.00
Volmer L. A., Dagmar, Mont. ....	15.00
Rosenborg L. A., Lindsay, Nebr. ....	10.00
St. Stephen's Luth. Church Women, Chicago, Ill. ....	5.00
Bethania Guild, Solvang, Calif. ...	10.00

#### For Santal Mission:

(by congregation)	
Marquette, Nebr. ....	40.00
Danish L. A., Grayling, Mich. ...	20.00
South Luth. Society, Viborg, S. D., for Santal boy ....	20.00
South Luth. Society, Viborg, S. D., for general work ....	25.00
Racine, Wis. ....	10.00
In memory of Hans Lind, by Bone Lake Luth. L. A., Luck, Wis. ...	3.00
In memory of Alfred J. Grau, Newell, Iowa, Mr. and Mrs. Harry Thuesen ....	1.00
Mr. and Mrs. Ejner T. Grau ....	2.00
In memory of Marie Jensen, by Trinity Church Women, Cordova, Nebr. ....	10.00
Jorgen Juhl, Des Moines, Iowa ...	5.00
Mrs. Catherine Sorensen, Des Moines, Iowa ....	2.00
For Riber's Work, from Fords, N. J. ....	81.63
Sidney, Mich. ....	20.00
Sunday School, Muskegon, Mich. ...	52.60

In memory of Peter Petersen and Mrs. Lily Corth, by Mr. and Mrs. H. C. Hansen and Mrs. Karen Jorgensen ....	1.50
In memory of Andrew Paulsen by Miss Gladys Paulsen, Mrs. Vernon Lindquist and Mr. and Mrs. Levi Paulsen ....	5.00
In memory of Mrs. Hansine K. Hanson by her children, Mildred, Marius and Ingeborg, Grayling, Mich. ....	25.00
Volmer L. A., Dagmar, Mont. ...	15.00
Rosenborg Ladies' Aid, Lindsay, Nebr. ....	20.00
In memory of Jens Bisballe by	



Mr. and Mrs. Clarence Petersen, Maywood, Ill. ....	3.00
In memory of Mrs. Karoline Holst, Nain Luth. Mem. Fund, Newell	55.00
In memory of Mrs. John Hutton, Bone Lake Luth. Ladies' Aid, Luck, Wis. ....	3.00
St. Stephen's Church Women, Chicago, Ill. ....	25.00
Bethania Guild, Solvang, Calif. ..	40.00
Waterloo, Iowa .....	300.00

Total November 1962 receipts from congregations .....\$20,213.65  
Previously acknowledged ..... 82,274.79

Total to date .....\$102,488.44

**Pastor's Contributions for Pension:**

Pastor—	
Niels Nielsen .....	\$ 12.00
Thorvald Hansen .....	33.60
Vagn Duus .....	7.00
K. Kirkegaard-Jensen ..	13.00
Donald Holm .....	21.00
Lavern Larkowski .....	56.25
Gordon Miller .....	24.00
H. O. Nielsen .....	23.75
Harry Andersen .....	29.00
A. E. Farstrup .....	66.50

\$ 286.10

Previously acknowledged ..3,618.73

\$ 3,904.83

**Received from Congregations for Annual Reports:**

Victory Trinity, Ludington, Mich.	4.00
Dwight, Ill. ....	20.00
Brush, Colo. ....	10.00
Fords, N. J. ....	10.00
Clinton, Iowa ....	10.00
Muskegon, Mich. ....	10.00
Trinity, Greenville, Mich. ....	5.00
White, S. D. ....	2.00
Solvang, Calif. ....	15.00
Brown City, Mich. ....	10.00

**POSTMASTER:** If undeliverable as addressed, notify on Form 3579.

LUTHERAN TIDINGS, ASKOV, MINNESOTA

Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_

I am a member of the congregation at \_\_\_\_\_  
December 5, 1962

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.

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

Waterloo, Iowa .....	15.00
Marquette, Nebr. ....	20.00
	\$ 131.00
Previously acknowledged .....	71.00
	\$ 202.00

Total budget receipts to date ..\$106,595.27

**Received for Lutheran World Action:**

Omaha, Nebr. ....	\$ 1.00
Marquette, Nebr. ....	75.00
Racine, Wis. ....	10.00
Germania Church, Marlette, Mich.	26.00
St. Peter's ELC, Cedar Falls, Ia.	2.65
Viborg, S. D. ....	72.50
Cozad, Nebr. ....	10.42
Parlier, Calif. ....	37.50
Fords, N. J. ....	.50
Manistee, Mich. ....	144.00
Sidney, Mich. ....	260.00
Clinton, Iowa ....	180.00
Volmer Church, Dagmar, Mont. ..	88.00
Ringsted, Iowa ....	73.75
Marquette, Nebr. ....	112.00

Total for month .....\$1,093.32

Previously acknowledged ..... 12,947.57

Total to date .....\$14,040.89

**Received for Eben Ezer Home and Hospital:**

St. John's Luth. Church, Marquette, Nebr. ....	\$ 40.00
In memory of Wilhelm Raae, Grayling, Mich., by Mrs. Raae..	25.00

\$ 65.00

**Received for AELC History Fund:**

St. John's, Fresno, Calif. ....	\$ 18.00
St. Ansgar's, Parlier, Calif. ....	22.00
Racine, Wis. ....	68.00
Dannebrog, Greenville, Mich. ....	2.00
Bone Lake, Luck, Wis. ....	8.00
Viborg, S. D. ....	35.00
Waterloo, Iowa ....	50.00
Minneapolis, Minn. ....	81.00
Fords, N. J. ....	20.00
Danevang, Texas ....	51.00
Muskegon, Mich. ....	112.00
Mrs. Anna Sorensen and Mrs. N. C. Strandskov, Des Moines, Iowa	8.00
St. Stephen's, Chicago, Ill. ....	257.00
Ringsted, Iowa ....	25.00
Trinity, Greenville, Mich. ....	6.00
White, S. D. ....	3.00
Marquette, Nebr. ....	21.00

Total .....\$ 787.00

**For Grand View Seminary****Thank Offering:**

Chicago, Ill. ....\$ 69.53

**OUR CHURCH**

**Withee, Wisconsin:** A new church was built by the Nazareth congregation here in 1958. On November 11th a festival was held by the congregation in observance of the fact that the building is now debt free. Pastor W. Clayton Nielsen, who was pastor here at the time the church was built, and his family were special guests. Beryl Knudsen is pastor here now.

**Pittsburgh, Pennsylvania:** Pastor Harold Petersen of Askov, Minnesota; Mr. Wilbur Williamsen of the teaching staff at Grand View College and Mr. Kris Jensen, Sr., of Hartford, Connecticut, represented the AELC at a conference here on November 8-11. There were 500 representatives to the National Council of Churches conference on "The Church and the Economic Order."

**Hay Springs, Nebraska:** Pastor Edward Johnson, Peoria, Illinois, has accepted the call to serve St. Peter's congregation here beginning January 6th. Pastor Johnson, who comes from the ULCA, has been secretary of the Carthage College Alumni Association and has been employed by the college.

**Manistee, Michigan:** Pastor Gudmund Petersen has accepted the call to Our Savior's Lutheran church here and will begin his work the first part of December. His family will move to Manistee in January.

**Detroit, Michigan:** Pastor Howard Christensen has resigned his pastorate at St. Peter's church here. He will become assistant to Dr. Frank Madsen, president of the Michigan Synod of the LCA.

Previously acknowledged (net).. 3,930.47

Total .....\$4,000.00

**For American Bible Society:**

St. Stephen's Church Women, Chicago, Ill. ....\$ 5.00

**For Grand View College Building Fund:**

St. Stephen's Church Women, Chicago, Ill. ....\$ 25.00

**For District IV AELC Home Missions:**

Received from district treasurer:

For St. Paul Ev. Luth. Church \$ 100.00  
For St. Peter's Ev. Lutheran Church ..... 140.00

Respectfully submitted,  
American Ev. Lutheran Church  
M. C. Miller, Treasurer  
79 West Road  
Circle Pines, Minnesota.

**FOR CHRISTMAS GIVING.....****LIFE IN AN AMERICAN DENMARK**

by

Alfred C. Nielsen

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