

Lutheran Tidings

Volume X

May 20, 1944

Number 20

Pentecost

Heavenly Spirit, all others transcending,
Thou who with Father and Son dost abide!
Come Thou, our spirits in unity blending,
Come and make ready the heavenly bride!
Calling and gath'ring, and Jesus declaring,
Building God's Church, shedding light from above,
Come, O Thou Spirit of God never tiring,
Come and interpret God's wonderful love!

Heav'nly Consoler, with unction celestial,
Heal Thou the wounds of each sin burden'd heart!
Strengthen our faith, and with zeal Pentecostal
Fill our faint souls, and Thy blessings impart!
Create within us new hearts and new spirits;
Lead us in truth, and sustain us in woe;
Teach us true faith in the dear Savior's merits,
So that at death we Thy power may know!

Johan Nordahl Brun, 1786.

Grundtvig and Calvin

At the pastors' institute in Des Moines the question was asked why Grundtvig expressed himself so strongly against Calvin — whether it might be that Grundtvig was irritated by and angry with Calvin.

In his sermon on the second Sunday after Easter 1840, text John 10:11-16 Grundtvig says: "The interpretation of the words of the Lord must always be wrong, when it springs from our own learning and prudence, and not from the enlightenment of the Holy Spirit."

How man got this enlightenment Grundtvig sets forth in his sermon on the same text 1843 where he says: "... that even though the Spirit comes prophetically upon us, we not knowing whence He came, nor where He goeth, He nevertheless does not come to us in the Christian and apostolic way to live with us and make us His temple and bear witness with our spirit that we are the children of God, except in (with) that Word of Faith which the Lord has laid upon the tongues of His whole congregation of believers to keep in their hearts. The Spirit goes faithfully with this Word, so that whosoever has Word in his heart, has the Holy Spirit and is enlightened by Him.

"I know that this must necessarily be believed before it can be experienced, and must be followed before we can get one step nearer to the Lord and to the Communion of the Saints and as children of light walk on the way of light to the eternal mansions." (1)

Calvin's "Institutions" may be clear as crystal. But perhaps Grundtvig found that the clearness was of learning and thinking rather than of enlightenment by the Spirit. And perhaps he found that in his glimpses of prophetic insight Calvin stood in the same relationship to the Holy Spirit as did the prophets in Old Testament times, where the Spirit came upon them, they knew not whence, but did not take up abiding residence in their hearts. Grundtvig, having experienced that life itself is not clear as crystal, but often "darkened by shadows of earth," knew that learning and prudence (Klogskab) could never penetrate to the inner recesses and secrets of life, — that these could be revealed only by the Spirit of life. For fifteen years he himself had tried the way of study and pondering. Then came the great dawning. Spiritually he was led into the congregation of believers where

she as the bride of the Lord was bearing children to God by water and the Holy Spirit. He heard there a Word of Renunciation and Faith being committed to those that were being born again. It was committed in the form of direct question: "N. N., do you renounce, do you believe?" And he remembered the promise: Repent and be baptized, and you (also) shall receive the gift of the Holy Spirit. It was for him a sun-rise from on high when he saw that spirit lives and moves and has its being in a word. Man's spirit lives and expresses itself in man's word. God's Spirit lives and is present in Covenant Word which He gives to man when He, at the font, enters into covenant relationship with man.

But, might all this not be theory? Would and will it stand the test of life?

Grundtvig found, as others do and will find, that as the Word of Faith was upon his tongue and his heart, so did he have light upon the dark places of life, and the promise fulfilled:

The Holy Spirit shall guide you into all the truth.

We who by Grundtvig have been helped to a satisfying answer to the question, now asked in every other book on religion: "What is Christianity?" we admit with Grundtvig that the Word of Faith must be believed at the living and abiding Word of God to the individual, before it can be experienced, and must be followed before we get one step nearer into that fellowship of believers of which so many now are talking and so few know the essence. Nevertheless, if after what was called a theory, there followed an event, then the event is proof, that the so-called theory was a truth of life. And the events that followed upon what mockingly has been called 'Grundtvig's matchless discovery' were: First, the hymns of Grundtvig which to this day verify the words of Jesus that Christianity is revealed unto babes, though hid to the wise and understanding — the hymns which with words that the Spirit teaches sing out what eye saw not, ear heard not and which never entered into the heart of man-things which God prepared for them that love Him — hymns speaking the things of God not in words which man's wisdom teacheth, but in words which the Spirit teacheth.

That was the first event; but the second was the

peace and certainty in the hearts of believers when they grasped the Word of Faith and took it to heart — a peace and certainty which again verified Jesus' words that it has been revealed unto babes what Christianity really is.

A third event is the awakening to spiritual self-consciousness of the congregation of believers so that in Denmark was seen, and may be seen, what Jesus meant when He prayed that they all might be one. Rich and poor became one in spirit — a unity so wonderful that we who have tasted of it, know that here is the "good Word of God and the powers of the world to come."

These events are not enumerated as proofs that what has been called "Grundtvig's matchless discovery", was God's answer to a soul who persevered in asking till he received, seeking till he found, knocking until the counsel of God for man's salvation was opened to him. Let it be said once more that the powers from on high in the Word of Faith must be believed before it can be experienced. Proof appeals to reason, and in Christian life understanding comes by faith and not by reason. The events are set forth only so that thinking men may know that events **did** follow upon that which was called a mere theory — may know and perhaps see the implication.

The question as between Grundtvig and Calvin is the question of the sacraments. Grundtvig, indeed would agree with Calvin's statement that what Jesus has done and suffered for us we find stated in the symbol that is confessed in the church, i.e. the apostolic symbol; (2) but there the agreement must certainly end. Calvin says that repentance by the workings of the Holy Spirit must result in the new birth; (3) Grundtvig knows of no other rebirth than that which takes place in the washing of regeneration and renewing in the Holy Spirit. When Calvin says that baptism is an outward sign by which God bears witness that He will accept us as His children; Grundtvig would protest vehemently that baptism is not only an outward sign, but also an inward act by which the Word of God is implanted in the heart of man, giving new life even as the field by being sowed receives a life which was not there before, — that God does not merely in baptism promise to accept man as His child, but that the new birth in baptism is in itself the acceptance.

Grundtvig believes that when Jesus says: "A sower went out and sowed his seed." Then the Covenant Word in baptism is the seed, and the sowing takes place in baptism where the Word is implanted. (4). He knew of no rebirth, except in baptism, while Calvin believed that new birth takes place when a person hears and accepts the gospel, and that baptism is not absolutely necessary to salvation. With this conception of baptism he permitted himself to change the act of baptism. As far back as anyone knows, maybe even on the first Day of Pentecost ("eperotema", 1. Peter 3:21) the Church has administered baptism by committing the Covenant Word to the baptized person in the form of question and answer. Calvin evidently believed that the sowing took place in preaching and teaching; instead of committing the Word of Faith to the person

baptized he let the sponsors give a promise that the child would be taught the Creed. It thus becomes a question, not so much what God does with man in baptism, as what man himself can do afterwards for his own salvation. The distinction between faith and doctrine is not kept clear, and babes in Christ are again at the mercy of the wise and understanding. But it was for the babes that Grundtvig had gone to battle; he says that with God there can be no respect of persons, and a farmer's soul must needs be just as precious to God as a professor's soul. If salvation depends both on faith and doctrine, and not on faith alone, the professor will have the advantage.

If Grundtvig must differ violently from Calvin in the question of baptism, the difference becomes as great in the question of the Lord's Supper. Grundtvig probably would say with Luther that the "text was too mighty" for him: "It stands there: This is My body; this is My blood." When he sang of the life-blood of Jesus and prayed that this stream might be led into his own veins, this was not to him a figure of speech. He meant it literally. He understood that because death is real, the new life which Jesus has brought to light (5) and gives to us in baptism must real, and that as this life is from heaven, it must be nourished with food from heaven, and this food must be real. (6)

Calvin's teaching as to the Lord's Supper is not for babes. It seems that he has the idea of a double act in the Lord's Supper: An act upon earth an act in heaven. (7). He, like the other reformers stood still at the word "This is My body." But with his capacity for thinking a problem through he proceeded to do what Jesus had refused to do (John 6) to remove the possible offence. He explained: The glorified body of Jesus Christ is now in heaven at the right hand of the Father and can be in one place only. But there is a power in the body of the God-Man. This power goes out from the throne through the Spirit to the chosen ones and lifts their souls to heaven where they spiritually, but truly receive His body and blood as a token of their own resurrection.

At such an attempt at explaining what can be received only in faith Grundtvig would turn his back; it would not be a help, but a hindrance for the babes.

Grundtvig was not tolerant; the reformers of the sixteenth century were not tolerant. No man who has grasped a truth in which he believes from the depth of his soul, is tolerant of another conception which in any way would doubt this truth. Having once for all grasped the truth that our salvation depends upon what God has done and can do for us, and not upon what we ourselves can do, he would be intolerant of any conception that tended to obscure this truth.

Valdemar S. Jensen.

Oak Hill, April 24th, 1944.

1. H. Begtrup: "N. F. S. Grundtvig's Vartovs-Prædikener," p. 36 and 95.
2. Bungener: "Calvin", p. 125.
3. *ibid*, p. 58.
4. See the hymn: "Velsignelse al Jordens Tarv" and others.
5. 2 Tim. 1:10.
6. Hymn: "Herre, hvor skal vi gaa hen?"
7. Fr. Hammerich: "Kirkehistorie III," p. 184. f.

DAVID and JONATHAN

No human gift is more divine
Than friendship, deep and true and fine.
No better friend had any man
Than David had in Jonathan.

No one could blame Prince Jonathan
If he should fear and hate the man
Who would some day ascend the throne
That should by right have been his own.

Yet, when the crowds for David cheered
And Saul was jealous, cursed and sneered,
Then Jonathan, so we are told,
Loved David as he loved his soul.

When David fled, by Saul pursued,
Afraid, defenseless, without food,
His life was saved by Jonathan
Escaping death by Saul's own hand.

And might not David doubt and fear
The son of him who threw his spear
To kill the rival of his son
To keep the kingdom he had won.

But David who in spite of all
Revered and loved the king in Saul
Was Jonathan a faithful friend
And loved him deeply to the end.

The end for Jonathan and Saul
Was dark and bloody, and their fall
On mount Gilboa's battleground
Was David's gain; he won a crown.

Yet not triumphant did he sing,
But full of grief for friend and king
In stirring words he sang their praise
For valor, greatness, love and grace.

S. D. Rodholm.

Mel.: "Velsignelse, al Jordens Tarv."

Copyright 1944 by S. D. Rodholm,
Grand View College, Des Moines, Ia.

RECONSIDERATION

By JOHANNES KNUDSEN

Given at Pastor's Institute, Grand View College, April 18, 1944.

Ours is a small Synod, very small, in fact. It has certain advantages gained by being small and also very distinct disadvantages. Small frogs are apt to look big in a small puddle. But in addition to being small we are becoming increasingly isolated. We are to some extent being squeezed out of the Lutheran fellowship, because we are not joining, or being asked to join, Lutheran confessional groups, and we are fast losing our contact with our mother church in Denmark. Furthermore, we have no immediate prospects of closer fellowship with other church groups. We are more and more being influenced by two general American ecclesiastical trends, the one being a tendency toward formalism in worship, the other the engulfing American so-called "liberalism" of the older type. But we are not by this being led into closer contact with distinctive church groups, although we are gradually and definitely moving away from our tradition. The sad part of it is that we are blissfully unaware of the fact that we are succumbing to two dying movements. For formalism is but the sclerosis of orthodoxy and pietism, and liberalism is suffering from the senile paralysis of a waning strength.

We are not much concerned, however, because of our isolation. For have we not a unique contribution to offer? Have we not been given, through Grundtvig, a special understanding of Christian life, which we must safeguard by refusing to compromise with other groups in such a way that we would lose our own? And have we not even been given the mission of contributing to American church life an understanding which can create newness of life for those who have tired of dead orthodoxy and dying liberalism?

In a way, and in a very definite way, I agree with these observations. But they impose upon us certain definite obligations of which we must be aware and up to which we must live. To take the latter one first for a brief mention without further discussion: We can contribute nothing to anyone by a complete and continued isolation. If Grundtvig's views are to mean anything to others we must either make them aware of those views through a missionary effort, through public discussion especially in print. Or else we must win friends for our views by living in such a way that others are attracted to us. And how much are we doing today of either of these two?

This brings us to the second obligation, an obligation which we must also meet in order to continue to exist with a separate Lutheran identity. The obligation is to be definitely aware of the nature of the particular views and the life that was engendered by Grundtvig. Unless we are profoundly and completely aware of these things, we have no justification for a separate and isolated existence, save that of min-

istering to a particular immigrant group, which, as the language disappears, becomes less and less pertinent, if we lose our spiritual identity.

My purpose with this discussion is to reconsider the particular views and life which we have received from Grundtvig. I realize well that it is assuming quite a bit to undertake this purpose, but it must be done by someone, and I hope that others may add to and improve upon my analysis.

This task can be approached by separating the field into two or three different items. There is a danger in this, a danger that we create various compartments which have no relation to each other save that they are contiguous to one another. If this is done, then anyone can justifiably appropriate the one and let the others go and still claim that he has retained a fundamental Grundtvigian proposition. But this would be wrong, for I believe that the various fields are interrelated in such a manner that they form a complete structure. One may appropriate the one section in a fine manner, and one may share this with great benefit with other groups of a similar viewpoint, for many of the views of Grundtvig coincide at some place or other with views held by others, but one cannot lay claim to sharing the views and life of Grundtvig unless one incorporates all of the items into one complete structure.

I am speaking, of course, of general features and not of the multitudinous views which Grundtvig held of minor items of theological discussion. Naturally I am not contending that one must uncritically accept all the opinions which Grundtvig uttered during his long lifetime. And I feel it necessary to add, that I am in this discussion concerned with Grundtvig's religious views and not necessarily with for instance his educational or national ideas.

In order to avoid the danger of compartmentalizing and yet still discuss various items separately, I suggest that we view them not as contiguous compartments but as two or three concentric circles with a core at the middle. I realize that this figure also falters, for one can remove rings and use them for a separate purpose. One can use them for a game of theological quoits, and there can be a great pleasure in an individual game of rolling a hoop, but I still believe that the figure can be used advantageously. At any rate it gives an impression of concentric relationship and of dependence upon a central item.

At the outer rim of this figure we find matters of form and views of the external features of Christian living. Many of these items are highly significant and we treasure them as an essential part of our group life. To them belong the views of religious education, of a strong and liberal way of human living (that which we call "Menneskelighed" and "Folkelighed"), and of freedom itself in its relation to human problems. It is in this field that we are opposed to pietism with its restrictions and its self-righteousness. It is here that we find a fine and joyful expression to many human activities and where we feel at home in a free and easy fel-

(Continued on page 6)

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The 67th Annual Convention Of The Danish Church

The Danish Evangelical Lutheran Church in America will assemble for its 67th annual convention upon invitation of St. Peder's Danish Lutheran Church, Minneapolis, Minn., June 13-18, 1944. The convention will meet for all its meetings and services in the Chapel at the Union City Mission camp, Medicine Lake, Minn. The opening service will take place at 8 p. m., June 13. The opening business meeting 9 a. m., June 14. The Union City Mission camp is owned and operated by the churches of Minneapolis.

All congregations belonging to the synod are invited to send delegates to the convention and all pastors are likewise urged to be present.

Any church belonging to the synod has the right to be represented by one delegate for each 50 voting members or fraction thereof. Any district located more than 900 miles from Minneapolis may select a district delegate who will be permitted to cast three votes at the convention.

May we meet June 13 at Medicine Lake, Minn., that we through worship and fellowship may be strengthened in faith and devotion to God's Kingdom.

Alfred Jensen.

St. Peder's Danish Lutheran Church in Minneapolis, Minn., hereby invites all members and friends of the Danish Church to attend its annual convention June 13-18 at Medicine Lake, Minn.

All delegates, pastors and visitors are asked to enroll at least two weeks in advance. Send your reservations to Mr. Olaf R. Juhl, Rt. 1, Box 408, Hopkins, Minn.

Paul Steenberg,

President of St. Peder's Danish Lutheran Church.

J. C. Aaberg,

Pastor of St. Peder's Danish Lutheran Church.

Resolved: Whereas in the past the extension of voting rights at our conventions has been inconsistent and apparently without any uniformity from year to year, the St. Peder's Danish Evangelical Lutheran Church of Minneapolis, Minn., moves that a committee of three be elected at this, the 1944 convention, to investigate the matter, and to bring before the 1945 convention a motion to establish permanent rules governing voting rights and privileges at our conventions.

St. Peder's Danish Evang. Lutheran Church,
Minneapolis, Minn.

Danebod Lutheran Church, Tyler, Minnesota, makes the motion that a committee be appointed at the convention in Medicine Lake for the purpose of investigating the possibilities of making use of Danebod Folk School as an old peoples home.

In order to clarify certain points and correct an inequality or unfairness in our Pension Fund Rules before having them printed, we submit the following revisions to the 1944 Synodical Convention for approval:

1. Article VII, Par. 3. Instead the word, "unless", read, "except if," and add to the paragraph, "In such a case her eligibility for pension shall be considered anew under Article VI, Par. 2."

2. Article VII, Par. 4. After the words, "and ministers' wives or widows," strike out the words "in some service of the Synod." This does not remove ministers' wives or widows from the limitation herein involved, but it does place all of them on equal terms wherever they may be employed.

A. E. Frost,

Paul Steenberg,

J. K. Jensen.

THE REPORTS TO THE CONVENTION

Although those who must report to the annual convention know that such reports or a copy of them must be sent me in order to be printed and distributed to pastors and delegates before the convention, I hereby ask that such reports, if not already on the way to me, be forwarded to me immediately.

This refers to district presidents, the heads of institutions and activities as well as the treasurers of such belonging to the synod, also committee chairmen.

Due to the difficulty of getting such reports together in time for printing and proper distribution, let me state that unless such reports have reached me by May 27 I cannot promise that they will be printed. It will now be the responsibility of those who report whether or not they will want to follow the instructions of the convention; for it is the convention that has decided to have the reports printed and distributed in decent time before the convention convenes.

The synod's by-laws states that the district presidents must send a report to the synodical president at least four weeks before the convention is held. Today is May 13 and the convention opens June 13. I have not as yet received a report from any of the district presidents.

Alfred Jensen.

Women's Missionary Society, Manistee, Michigan

An evening meeting of the Women's Missionary Society of Our Saviour's Lutheran Church met on Thursday, April 19th, at the school hall. The men of the congregation were special guests. The meeting opened with the singing of hymns and a short devotional period led by Rev. Garred. This was followed by an informative sketch on India entitled "Information Please". Mrs. Ness, Mrs. Thomas Knudstrup, Mrs. Martin Knudstrup, Mrs. R. Jorgensen, Thora Hansen, Agnes Nielsen and Rita Norden were participants in this sketch. "Information Please" was interspersed with the following musical selections: Four hymn duets, "Sun of My Soul", "Jesus Lover of My Soul", "Faith of Our Fathers" and "Onward Christian Soldiers", were played and sung by Nan Ness and Shirley Anderson. Quentin Jorgensen played two piano solos and the sketch closed with an appropriate anthem "I Love to Tell the Story" sung by the church choir.

GRAND VIEW COLLEGE



Grand View College STUDENTERFEST

Though Studenterfest did not officially begin until Saturday, April 29, our guests had already started to arrive on Friday. Some had even managed to get here during the middle of the week to be positive that they would not miss out on anything, and to have more time to visit.

The students were as usual very busy up to the last, working far into the night so that everything might pass inspection. However the work was enjoyed by all because of the spirit that went into the preparation.

Saturday afternoon Studenterfest opened officially. At one o'clock there were movies followed by the folk-dancing and gym exhibition. The red and white of the girls' gym suits lent atmosphere to the occasion and though they are traditional and common they seem to have a surprising effect. The exhibition according to reports, compared very favorably with those of other years. There were a few unavoidable mishaps that set the crowd laughing, and caused the unfortunate ones to blush in embarrassment.

The folk-dancing group did well considering that the boys were definitely in the minority. There were seven dances in all.

By just taking one glance at the front of the college one could see that this was a highly festive occasion as there was a huge sign with "Velkommen" written on it, hanging above the door. The Danish shield with its lions and hearts formed the background for the sign. This work of art was painted last year but could not be used because the weather did not permit.

Inside, the work of the building decorations committee was also evident. The lobby had huge placards hung at conspicuous places, with pictures of the various song books on them, such as the "World of Song", our young people's Danish song book, our Danish hymn book, and our hymnal. As you might well guess the theme of Studenterfest was musical.

Saturday evening found everyone in the gym hall, which had seen quite a transformation since the exhibitions in the afternoon. It now had a very low dark ceiling from which musical notes were dangling and sparkling. The stall bars of the gym had been put to very

artistic use. They were made to look like a musical staff on which there were actual notes and music. Along the walls were placards representing all different types of musical instruments. To the front was the placard "A World of Song" and to the rear was a stand covered with notes and above which was written, "Skaal". This later came into use as a refreshment stand.

There were several very cute little numbers on the program, representing four classes of music, vaudeville, classical, cowboy, and opera. The first was given by Pearl Plambeck, and Greta Petersen, in a number "Nobody Wants to Dance With Me". The second was Einar Andersen at the piano. The third was Greta Petersen and Art Mærck, harmonizing "The Red River Valley" and last was Elin Holst doing a mock opera from the good old days.

Sunday morning there was a service at Luther Memorial Church. In the afternoon a concert was given by the college chorus under the direction of Einar Andersen. This was followed by an address by Rev. S. D. Rodholm, on "How I Discovered America".

At five o'clock instinct told us that dinner would soon be served. We had a pleasant surprise in store for us in the dining room. All was decorated in yellow and black. Even the aprons of the waitresses and the flowers on the tables were used to carry out the "World of Song" theme. Following the banquet, Peter Jorgensen, acting as toastmaster, called on several speakers. Among the speakers were Hermod Strandskov, Jens Bollesen, Richard Sorensen, Holger Andersen, and Dr. Johannes Knudsen.

At eight o'clock the curtain rose for the play "Little Women". Much work had been put in on the play and it is our hope and belief that it was enjoyed by the majority of the guests. The costumes committee had done a wonderful piece of work in assembling the costumes.

Studenterfest closed at the coffee tables after the play, where as usual "ordet var frit", and many fine things were said.

To those who came "Tak for sidst!"; and to those who could not be with us, "we hope you can come another time."

Dagmar Jensen.

District VIII Convention LOS ANGELES, CALIF., APRIL 28-30

The California District met for its annual meeting in our church in Los Angeles during the days 28, 29 and 30 of April. In spite of many difficulties in these perilous times, we had a good attendance. Delegates and guests were present from all congregations with one exception, Oakland.

The meeting opened on Friday evening with a Danish service by Rev. N. Nielsen of Easton.

Saturday morning Rev. M. Marckmann was in charge of the morning

devotion and the Bible Hour. The business meeting was opened by Rev. N. Nielsen, the District president, who was elected chairman of the meeting. The following delegates were present:

Salinas: Mrs. Svend Kjaer.

Watsonville: L. T. Holgersen.

Easton: Mrs. Ada Mortensen, Mrs. Agnes Poulsen.

Parlier: Mrs. Christiane Thomsen, Soren Poulsen.

Solvang: Kristine Sorensen, Viggo Tarnow.

Pasadena: Karl Møller.

Los Angeles: Mrs. H. Rasmussen, Marcus Lund, Aksel Pedersen.

And the following pastors were present: N. P. Gravengaard, Johannes Mortensen, N. Nielsen, S. Marckmann, Aage Møller, E. Farstrup, S. Kjaer, and C. Rasmussen.

The District Board was represented by: N. Nielsen, C. Jensen and Aage Jensen. The latter being the District secretary was elected as secretary of the meeting.

The minutes from the last annual meeting held at Solvang were read and accepted. C. Jensen, the District treasurer, presented his report:

Balance at beginning of year	-----	\$187.48
Total income during year	-----	506.13
Disbursements	-----	255.12

Balance at end of year	-----	\$251.01
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The District president read his report for the year:

New pastors in the District are: Rev. Svend Kjaer and Rev. S. Marckmann, who have been installed respectively in Salinas and in Pasadena. If Oakland could have its own pastor there would be a possibility of growth. Prof. A. C. Nielsen from Grand View College, Rev. A. W. Andersen and Rev. Alfred Jensen have been visiting speakers in the District the past year. The summer school in Solvang was well attended. We are grateful to Mr. and Mrs. Viggo Tarnow and Rev. Aage Møller for their fine work with the children. A one week's Youth Camp was also held in Solvang last summer. Thirteen young people from the District are attending Grand View College. This is the best attendance at G. V. C. we have ever had from this District.

Brief reports were given from the congregations:

Oakland: A letter from the congregation reported that at a recent meeting it had been decided to dissolve the congregation. The attendance at the services was less and less, and it was the opinion of the group that it would be best to dissolve at this time.

Salinas: All services in the morning are now in English. One afternoon service in Danish is held each month.

Watsonville: Prospects for the future are not very bright. The young people do not come to the church.

Easton: We have one Danish service a month, all other services are in the English language. We have 12 children in Sunday school. Several improvements have been made by the church.

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OUR WOMEN'S WORK

Mrs. Edwin E. Hansen, Editor, 2015 W. High St., Racine, Wis.

WOMANHOOD ATTAINS ITS GOAL

By ETHEL B. WICKEY

Recently a very well-read, intellectually active mother and church worker made this observation to an educator, "We women do not know exactly what we want, but we know that we want something which we do not have."

We are not surprised to find in this confused and suffering world women who do not know what they want. Today demand upon women is laid heavily upon women everywhere—in war industries, in civic affairs, in places of business, and in areas of transportation and commerce. We are happy that some women at least know that they want something which they do not have, even though they do not know what it is.

Her Way of Life.

In an article some years ago, Dr. Daniel Poling made this statement, "The dominating impulse, the supreme motive, the consuming passion of womanhood is motherhood. Whether she bears children of her own or mothers another's; or mothers a community, a state, a reform, or in her interests and dedications mothers the whole world, a woman's dominating impulse is the mother impulse, her motive is the mother motive, her passion is the mother passion. She lives chiefly that her sons and daughters, the sons and daughters of the race, shall be worthy, well bodied and unspoiled of soul . . . Pre-eminently and always they are the mothers of men."

How true this is of such maiden women as Queen Elizabeth, in whose reign England reached her golden age; of Florence Nightingale, the angel of mercy in the Crimean War; of Frances E. Willard, the founder of the Temperance Movement; of Clara Barton, founder of the Red Cross Society and saviour to thousands from death and suffering; of Jane Adams, late head of Hull House in Chicago; of Muriel Lester of Kingsley Hall in London, and many other maiden women whose names may never be recorded on the pages of history. They are with those of us who bear children — mothers of men!

The False Mother.

But all women who bear children are not mothers. We must face the fact that today many women bring children into the world and relinquish their responsibility with this physical act. They are unwilling to nurse them for the normal period even though they are physically able. They are unwilling to bathe, dress and care for their physical needs. They are unwilling to train them morally, mentally and spiritually. They are quite willing to turn their children over to servants who supervise them during the major part of their waking hours — servants who are totally incompetent to train and direct these plastic lives entrusted to their care.

These women may spend their time at the country club playing golf and bridge. They have many social engagements that take them out of the home in the evenings. They serve on various committees, planning teas, giving book reviews, entertaining at garden parties. Sometimes they help make money for the church by serving dinners or making articles for a bazaar.

Demands of Employment.

Or, it may be that women are employed. If the children are of school age and there is no servant in the home, these women leave for their "paid job" before their children awake in the morning. The children are left alone to "pick up" their breakfast. They find lunch money on the table and this is used at the school cafeteria for ice cream, candy and soft drinks; or they decide to skip school and go to the movie and to "forge" mother's name on the excuse blank.

These women do not have time to visit the schools their children attend; they do not know the teachers; they do not know their children's problems. They contact the school only when the attendance officer informs them of their delinquent children, and then only when they learn they will be fined so much for each day that their children remain out of school. These women always get home from work a couple hours after school is dismissed, weary, worn and

nervous from the strain of the office or factory. They find their house in disorder, strange children in their basement, their shopping undone, their laundry in the hamper and no dinner planned. Their children have been at large for a couple hours without supervision — whisperings are abroad in the neighborhood about their misdemeanors.

These women must work late into the night to do the absolutely necessary things for the morrow. These women have no time to train their daughters in the household skills preparatory to marriage. They are not concerned about the trousseau, the linens, the silver and the plans necessary for the establishing of the new home. They have no time for premarital counseling.

These women are not mothers. They do not "live chiefly that their sons and daughters, the sons and daughters of the race, shall be worthy, well-bodied, and unspoiled of soul." These are the women — the mothers in the flesh — who do not know exactly what they want, but they know that they want something they do not have.

The True Mother.

In contrast, note these women who may or may not be mothers in the flesh. They know what they want, and they have it. They have the mother impulse, the mother motive, the mother passion. They give their lives in social welfare work, in merciful acts, in missionary endeavors and in teaching.

Or, as we read in Proverbs 31:27, 28, "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed, her husband also, and he praiseth her." Such women nurse their children with loving tenderness. They spend hours with their children as they try to put this strange world together. They train and direct them morally, mentally, and spiritually day by day.

These women rise early in the morning to prepare and serve a healthy breakfast to their family. They prepare and pack a tasty lunch. They send their children off to school with a smile on their faces and a song in their hearts. They keep in close touch with the teachers of their children; they attend school programs; they are well aware of their children's problems in the schools.

From "The Lutheran".

RECONSIDERATION

(Continued from page 3)

lowship. It is also here that we have found inspiration for an interest and participation in many and varied activities. This inspiration has effected results in educational, national, social and cultural fields which, especially in Denmark, have gained recognition far and wide.

Perhaps a main feature of this field is freedom, freedom of worship, freedom of conscience, freedom of choice. Grundtvig was a life-long and staunch opponent of ecclesiastical restriction and spiritual compulsion. He fought against those forces in his own country and he continuously advocated freedom as a necessary condition for the growth and development of the spirit. In this respect he had a vision and a courage which exceeded that of most of his followers. He had faith in the spirit. But it must be added that he did not advocate an uninhibited freedom. He knew that freedom must not be emancipated from responsibility and he assumed a great responsibility himself through his national and educational activities. In this field of endeavor Grundtvig was a great liberal.

Many of the characteristics of this realm we share with other liberal groups and it is those features which become most immediately attractive to many who are in revolt against narrow religious confines. This is because we have a historical background for a sound and natural way of living within these values. It comes as a distinct revelation to many that one can be a Christian and still live in a joyous and well-balanced human manner. We have a contribution to make

(Continued on page 9)

NEWS from the JUBILEE DRIVE COMMITTEE

Richard H. Sorensen, Grand View College, Executive Secretary.

PLANTING THE SEED

Since the writing of the last of this series of articles, no spectacular events have taken place, no enormous strides toward our goal have been made, yet we can assure you that we are making steady progress. In writing these articles twice each month it is not possible to announce a tremendous advance with each writing. One might hastily conclude that this is a sign of weakness, but, on the contrary, it may well be a sign of strength. It is the weed that grows fastest in the garden, but yet we prefer to see the slow, steady growth of the beautiful flower. We might advance the cause of the Jubilee Drive much faster under high-pressure methods, but we would never, in this way, produce the beautiful and strong flower which we hope to see in due time. Such blossoms only come from good seed planted in well-prepared soil with both the soil and the seed receiving the best care regularly.

We can hardly expect to see a garden of roses already, when, in some cases, we are still busy preparing the soil and planting the seed. Such work will be done to a certain extent in Withee on May 14th when President Knudsen will show the film and speak in behalf of the Jubilee Drive. Rev. Ottar Jorgensen has recently been doing some of this work by conducting a Jubilee Meeting in Racine on April 27th. And Rev. Alfred Jensen continues to do a large measure of this planting with meetings in Ringsted on May 7th, in Clinton on May 18th, and in Denmark, Kansas, on May 21st. Other sowings of the good seed will be made by Rev. Viggo Hansen in Marinette-Menominee on May 25th and by some good sower in Cedar Falls on June 4th. After these plantings have been made, we shall be able to find only a very few spots in our garden where the seed has not been sown in full measure.

TENDING THE PLANT

All the soil in our little garden plot — which is usually known as our synod — is not equally fertile. In some few places it is almost a case of the seed becoming a plant and producing fruit of itself. Unfortunately, however, this condition does not exist in very many places. But of this we need not complain. In this respect we are more fortunate than the ordinary farmer in that we have more control over the factors that produce growth in our seed than the farmer has over the rain and sunshine necessary for his seed to produce fruit. Thus with careful planning, with wise use of the knowledge at our command, and with a generous supply of hard work, we can see to it that our seed receives the nourishment necessary for it to produce the fruit which we are seeking.

Here, for instance, is a bit of sunshine which should be directed on the seed in our garden. This sunshine is in the form of statements from the presidents of several Lutheran colleges in America. These men, on the basis of their close contact with the work of church

related colleges, are giving us their reasons why the program of these church colleges must be continued and plans made for expanding this work after the war. President Levering Tyson of Muhlenberg College says, "In the face of educational and religious storms it is the responsibility of our Christian Colleges to demonstrate beyond the shadow of a doubt their continued belief that the Christian philosophy of life is fundamental to sound education. If the Church accepts that belief and is truly willing to defend it, it must unite its membership to give more than lip service to those institutions that through the years have stood firm in the conviction of that faith." Another college president, Henry W. A. Hanson, of Gettysburg College, writes, "If entire nations have demonstrated the power of education in the molding of a generation utterly devoid of all moral concepts, why should not we, as Americans, attempt through education to produce a generation whose absorbing life concern will be to walk with Christ, stand for Christ, and reflect something of His life and love in all their relations." It seems to me that we would do well to consider seriously the statements of these two men.

THE HARVEST

As we come to the end of our plantings and continue to tend and care for these seedlings, we also have right to expect that fruit shall soon appear. We are firm in our belief that we have planted good seed. Our seed is a program to expand and improve Grand View College in order that we may better be able to preserve and extend that Danish-American, Christian heritage which is ours. We believe that this can be done in conjunction with the work of a junior college and seminary. Those who believe as we do can also say that we have planted a good seed that will produce good fruit, if it is given proper care. Proper care in this case is to convince ourselves and others that our program is worth their support. Each of us must do our share in this part of the work. Unless this part of our program is carried out successfully, we can hardly expect a rich harvest.

As proof that such work is being done with good measure of success, we need only examine the list of contributions. Then one will see that someone has planted a good seed, given it the necessary care, and gathered in the harvest in such places as Hartford, Connecticut; Chicago and Dwight, Illinois; Des Moines and Kimballton, Iowa; Dagmar, Montana; Minneapolis and Tyler, Minnesota; Brush, Colorado; Danevang, Texas; and Seattle, Washington. **These places are doing a good work; how about your congregation?** It will take good work on the part of each one of us if our present \$40,000 is to be raised to \$100,000! We can do it easily enough if we will each do our share!

IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

AS OTHERS SEE US

The following article written by Donald Collier appeared in "The London Daily Mail", March 25, 1944. It was sent in response to my article in this column, "White Man vs. Colored Man", by Ensign Alfred Larsen now with the U. S. Navy, and whose home is in Junction City, Oregon. Ensign Larsen graduated from the Grand View Junior College in June 1940.—A. C. N.

This is the story of 12,000,000 Americans — one-tenth of the population of the United States. Some of them are dying as Marines in the Pacific, some are crashing in aerial combat in the Mediterranean, some are duelling with U-boats in mid-Atlantic, some are sweating in mines and factories and shipyards.

But most of them are living in "ghettoes" where crime, prostitution, disease, murder, and despair are their daily companions.

They are the nation within a nation. They are Negroes.

This week Senator Theodore Bilbo of Mississippi declared war on his coloured fellow-Americans. He told the State Legislature at Jackson, Mississippi, that he intends to campaign for no less than the removal of all Negroes from the United States and their resettlement in their "Fatherland of West Africa".

Meanwhile, he called upon the south to "draw the colour line tighter. Any white man or woman who crosses that line should be promptly and forever ostracised."

The "Negro problem" is reaching new and dangerous proportions in the United States today. Britons should know some of the facts about it.

First, the Negroes are putting forth a war effort proportionately almost as great as that of the white fellow-citizens. By now 700,000 of them are in the armed forces or Merchant Marines. Nearly 1,500,000 work in war plants. Thousands of them are doctors, chemists, architects, clergymen, writers, and artists contributing vitally to American civilisation.

During the war the advancement of the Negro has proceeded rapidly by sheer force of circumstance. Coloured workers, soldiers, and sailors receive the same rates of pay as their white brethren. Trade unions are compelled to accept them for membership.

In the Northern States discrimination against them is fairly mild. Altogether, 2,000,000 Negroes in nine Northern States have the vote, and in fact hold the balance of power in any closely fought election.

Governor Dewey is already feeling uneasy about that fact because the Negro newspapers are pointing out today that Dewey is the only Governor of the Northern State ever to extradite a fugitive Negro to a Southern State. That fact may have a serious effect on Dewey's chances of election as President.

It is in the Southern States that racial hatred and repression still hold powerful sway.

Two devices prevent Negroes in the Southern States from representation politically. One is the Poll Tax qualification for voting. The other is the holding of only White Primary Elections to select candidates. Both these bars to Negro political expression are now being fought — the first by a Congressional Bill abolishing the poll tax, the second by a Supreme Court appeal by a Texan Negro who demands the right to vote in his State Primary Elections.

But no amount of legislation can remove the real grievance of the Negro. Discrimination against him is personal, local, and beyond the reach of the law.

In this city (Washington, D. C.), for example — and it is reputed to be a comparative paradise for Negroes — no coloured person may enter a cinema used by whites or dine in an hotel where they eat. Estate agents keep the capital's 200,000 coloured residents penned in ghetto-like reserves known as "the alleys", which are more noisome, dilapidated, and disease-ridden than the worst slums to be found in Central Europe.

Families of ten live, sleep, and eat in one room in grisly tenements which haven't even the most primitive sanitary arrangements. And from these appalling hovels — the rents for which are often collected by a landlord armed with a club — domestic servants daily go forth to enter white homes and look after white children.

The result is a serious up-swing in disease rates in the capital.

As the Negro leaders grow more clamant in their demands for the abolition of discrimination and the Southern whites grow more determined to preserve their traditional colour bar, the tension grows, frequently bursting out in the form of wild race riots.

Thoughtful Americans are frankly alarmed at the prospects, Pearl Buck, in a pamphlet endorsed by Mrs. Roosevelt, declares that the "Coloured leaders no longer believe that the people of United States will fight for Democracy. This conviction is rapidly permeating the whole 12,000,000 Negro population.

"When hope is taken away from people, moral degeneration follows swiftly. When this hopelessness reaches down to a certain strata in any society, outbreaks of crime are inevitable. The United States is to include subject and ruler people, then let us be honest about it; change the constitution, and make it plain that Negroes cannot share the privileges of the white people.

"Hitlerism has at least one virtue — that it makes no pretence of loving its fellow-men. To destroy hope utterly is kinder than allowing it without intending it to be fulfilled."

Senator Bilbo (called by the Negroes "the Bilbonic Plague") has this week fired the first shot in what may be a decisive battle whose outcome no American can predict.

RECONSIDERATION

(Continued from page 6)

here of which we should be proud, and we must make strong efforts to continue it among ourselves. We are tempted to view it with pride, but that may be readily excused.

What is a more dangerous temptation, however, is to regard it as the main or even the exclusive feature of the heritage from Grundtvig. We have a tendency toward making freedom, recreation, and social interests the main content even of a Christian life. But this is fatal. To preach recreation and the social gospel and nothing else is the surest road to oblivion. To remain exclusively within this outer circle of life is a distinct superficializing of our Christian heritage. No matter how valuable each of the features in this realm are, they are insufficient in themselves and they must be related to that which lies within.

We must, therefore, move in toward the next circle which brings us to the fundamental problem of the basis for Christian faith and life. We might also express it in terms of the authority upon which we live. For the purpose of discussion we can divide the views of Christian authority into two main categories. The one is the subjective type of authority which again has two main expressions: the authority of reason and the authority of emotions or experiences. The other is the objective type of authority which has a much wider range. It includes the authority of office (for instance, the Roman Catholic and the Episcopal), the authority of doctrine (such as Lutheran and Calvinistic orthodoxy), the authority of scripture (Biblicism), and the authority of the church (found in varying degrees in many viewpoints).

In regard to this diversity of opinion I believe I am justified first of all in saying that Grundtvig held the objectively historical point of view as over against all subjectivism. He reacted strongly against rationalism and it was in his polemics against the rationalist, H. N. Clausen, that he first gave expression to his distinctive views in "Kirkens Genmæle". But he also reacted against the religious emotionalism of Romanticism. He chose a different stand than Schleiermacher in Germany. To me there is great significance in the comparison between Grundtvig and Schleiermacher. They lived at the same time, they both took part in the triangular struggle between orthodoxy, rationalism, and romanticism. Schleiermacher found a solution in religious emotionalism and thus he laid the foundation for the nineteenth century development of Protestants theology which increasingly moved in the direction of subjectivism with its emphasis on emotion and experience. It has been said of Schleiermacher that he fixed the compass needle for nineteenth century Protestant thought. Grundtvig chose a different stand which we shall discuss later. Let it here suffice to say that it was not subjectivistic. The line from Schleiermacher over Ritschl and William James to modern liberalism is **not** Grundtvig's. If liberal theology is subjectivistic, then he is not a liberal theologian.

In regard to the three first-mentioned types of objective authority a few words should suffice. Grundtvig rejected emphatically the authority of office. He denounced the papacy in no uncertain terms and he fought all his life against the authority of the Danish bishops. Likewise he rejected the authority of doctrine which he considered dead in contrast to Christian life. Let it be noticed, however, that he did not reject doctrine as such but the authority of doctrine. And, finally, he rejected the primary authority of scripture. Let it again be noticed that he did not reject scripture nor even the authority of scripture but the **primary** authority of scripture. Beyond the sacred page he found another, more primary, objective source of Christian faith and life.

For those who know Grundtvig it is not necessary to call attention to the fact that he was truly evangelical and a profound Bible student, but for those for whom a departure from the postulate, that the Bible is the only norm and source of Christian faith and life, is a betrayal of the evangelical position it is necessary to explain Grundtvig's view. There was a time in Grundtvig's development when he was a Biblical literalist and a crusader for Biblicism. He found, however, that the printed page which was and must be subject to historical criticism and interpretation could not give us the word of life. It could give us the word of light, and this is

extremely important, but the word of life must come to us in a more living way. The written word, although it is a sacred page, is nevertheless not a life-giving word. This word is found in the living congregation.

In his search for the life-giving word Grundtvig found it then in the living congregation, in the historical fellowship of the faith which has been brought to us from the days of the apostles. The word is the word of faith upon which we are baptized and which has been the word upon which Christians from the very beginning have been baptized. It is expressed in the Rule of Faith which we have in the Apostles' Creed, and that creed thus becomes, for Grundtvig, the original and basic expression of Christian faith and life. The confession of the faith therefore becomes important in the Christian worship, but it is as the word of faith in baptism where the living congregation brings us to the living Christ that the Rule of Faith has its greatest significance.

Besides emphasizing the baptismal covenant and its confession Grundtvig also placed great emphasis on the sacrament of the altar, or the Lord's table as he preferred to call it. Again here we meet Christ with His forgiving grace, because He has instituted the sacrament and given us His promise, and because the living congregation, guided by the Holy Spirit, has brought it to us. Grundtvig spoke of "Badet og Bordet" (he loved this alliteration which we might inadequately translate as the "bath and the banquet") as the places where we may, shall we say objectively, can meet the living Lord and Savior; he even went so far as to say that only here do we really meet Christ. Grundtvig was a sacramentarian and he found his authority in the living congregation. The norm and source of Christian life and faith we find in the living Christ whom we confess in the original Rule of Faith of the apostolic church, the Apostles' Creed.

This is Grundtvig's view of Christian life and of the church, his so-called "Kirkelige Anskuelse". He gained it in the summer of 1825 after a long period of spiritual struggle, and it was revealed to him by the reading of Irenaeus' testimony of how the faith had been brought him by Polycarp who again had gotten it from John, i.e. by a living word. The view was first propounded in a sermon on July 25 and it was stated sharply and polemically in the "Reply of the Church" in August 1825. From then on it was basic in Grundtvig's thinking and it has ever since been fundamental in the Grundtvigian view. One can, of course, be indebted to Grundtvig for many things without accepting this view, but one cannot exclude it, if one wants to be a real follower of Grundtvig.

It is in the realm of this circle that the Grundtvigian church find itself in opposition to modern, Lutheran, orthodox Biblicism on the one hand and to liberal theology, subjectivistic, rationalistic, and psychologistic as it is, on the other. It does not find itself in opposition to Lutheranism, to the contrary. It is based on the fundamental Lutheran position of righteousness by faith alone and it agrees with Luther's anthropology, i.e. that sinful man cannot by his own effort reach salvation. It has been said of it, that rather than being in opposition to the Lutheran reformation it takes the necessary step forward which the Lutheran churches stiffened in orthodoxy, have been unable to take. Grundtvig is a necessary complement to Luther. The line of development then goes: Paul, Luther, Grundtvig.

The mention of Paul and Luther in connection with Grundtvig brings us to that which they have in common and which is found at the center and core of Grundtvigianism. It is a profound religious struggle which led to a personal faith in salvation through Christ. Paul met Christ on the Damascus road and after a period of development and clarification he preached the crucified and resurrected Christ. Luther found peace in the grace of God through Christ while in the monastery and after a period of development and clarification he preached salvation by faith alone. Grundtvig went through a period of severe religious affliction but found peace in a personal faith in the Savior and after a time of development and clarification he proclaimed the living Christ as found at baptism and communion. For all three, and thus also for Grundtvig, there was deep personal experience of salvation which is the basis of all their views.

That this center of a strong personal life of faith is there



OUR YOUTH IN U. S. SERVICE



Youths From Our Synod In The U. S. Service

Alden, Minn., 37 young men.
Askov, Minn., 114 young men, 5 WACS and 1 nurse.
Badger, So. Dak., 22 young men, 1 WAC.
Bridgeport, Conn., 21 young men, 1 WAC.
Bronx, N. Y., 8 young men.
Brooklyn, N. Y., 62 young men, 2 WAVES.
Brush, Colo., 24 young men, Red Cross worker.
Cedar Falls, Iowa, 54 young men, 1 WAVE, 1 marine, 1 nurse.
Chicago, St. Stephen's, 24 young men.
Chicago, Trinity, 52, young men.
Clinton, Iowa, 15 young men.
Cordova, Nebr., 19 young men.
Cozad, Nebr., 15 young men, 1 nurse.
Dagmar and Volmer, Mont., 26 young men.
Danevang, Texas, 48 young men, 1 WAC, 1 WAVE, 2 nurses.
Davey, Nebr., 9 young men.
Des Moines, Iowa, 41 young men, 1 nurse.
Detroit, Mich., 49 young men, 1 nurse.
Diamond Lake, Minn., 22 young men, 1 WAC, 1 WAVE.
Dwight, Ill., 40 young men, 1 WAC, 1 cadet nurse, 1 chaplain.

Easton, Calif., 15 young men.
Enumclaw, Wash., 21 young men.
Exira, Iowa, 10 young men, 1 WAC.
Fredsville, Iowa, 33 young men.
Gardner, Ill., 6 young men.
Gayville, So. Dak., 8 young men.
Granly, Miss., 13 young men, 1 WAC, 1 WAVE, 1 nurse.
Grant, Mich., 12 young men.
Grayling, Mich., 11 young men.
Greenville, Mich., 45 young men, 2 nurses.
Hampton, Iowa, 14 young men, 1 WAC.
Hartford, Conn., 38 young men, 1 WAVE.
Hetland-Badger, S. D., 19 young men.
Junction City, Ore., 36 young men, 2 WAVES, 1 nurse.
Kimballton, Iowa, 57 young men, 3 nurses.
Kronborg, Nebr., 27 young men, 1 nurse.
Lake City, S. D., 5 young men.
Los Angeles, Calif., 23 young men.
Ludington, Mich., 46 young men.
Manistee, Mich., 12 young men, 1 chaplain.
Marinette, Menominee, Mich., 21 young men.
Minneapolis, Minn., 28 young men.
Muskegon, Mich., 25 young men.
Newell, Iowa, 58 young men, 2 nurses, 4 gold stars.

Nysted, Nebr., 14 young men.
Oak Hill, Iowa, 19 young men.
Omaha, Nebr., 32 young men.
Parlier, Calif., 14 young men, 1 WAC.
Pasadena, Calif., 8 young men.
Perth Amboy, N. J., 47 young men.
Portland, Me., 24 young men.
Racine, Wis., 49 young men, 1 Chaplain, 1 WAC.
Ringsted, Iowa, 52 young men, 1 Wave.
Rosenborg, Nebr., 15 young men.
Ruthton, Minn., 30 young men, 1 nurse, 1 Spar.
Salinas, Calif., 25 young men.
Sandusky, Mich., 14 young men.
Seattle, Wash., 67 young men, 1 nurse.
Solvang, Calif., 50 young men, 4 young women.
Tacoma, Wash., 21 young men.
Troy, N. Y., 40 young men, 3 Waves.
Tyler, Minn., 98 young men, 1 nurse.
Viborg, So. Dak., 29 young men, 1 Navy nurse.
Victory, Mich., 13 young men.
Waterloo, Iowa, 42 young men, 1 young woman.
West Denmark, Wis., 21 young men.
White, S. D., 3 young men.
Wilbur, Wash., 17 young men.
Withee, Wis., 51 young men, 1 nurse.

Please send the editor the latest number on young men and women in the U. S. service from your congregation.

we must never forget. And here is where the justification of the figure with the concentric circles comes in. It is insufficient to speak of Grundtvig's views of freedom and humanity and omit his emphasis on the rule of faith and the sacraments. But it is also wrong to speak of the creed and the sacraments and to forget that it was a deep personal need which led Grundtvig to find the living Christ in the sacraments. Grundtvig's view is not a philosophy of religion; it is not a view which should be accepted as an abstract theory of church doctrine or policy. It requires the Pauline and the Lutheran faith in salvation through Christ. The circles need the center.

It may be argued that it is a wrong procedure to start with the circles and move toward the center. I shall grant this. If this were an exposition of Grundtvigianism to someone who was unfamiliar with his views, I should start with his personal development, his conversion, and then move to his discovery of the living Christ in the church and in the sacraments. From there I should proceed to his views of humanity and freedom and form that again to his educational and national views. For the power that led to these things comes from the center. The center he shares with all great church leaders. His unique contribution lies in the realm of Christian authority, and the outer circle, where his views coincide with those of many other liberals in many ways, must draw its strength from the inner circle and the core. Rationalists and subjectivists may incorporate his outer-circle views, but they have no right to separate them from his concept of the church and the sacraments and from his personal faith in Christ and still call them Grundtvigian.

The danger of the third (or fourth) generation of the followers of Grundtvig is that certain ideas and folkways of Grundtvigianism are taken for granted without a profound acceptance of the central matters. Or else that mere lip service is rendered to the various ideas. When this happens Grundtvigianism becomes a philosophy of life and not a unique and essential understanding of Christianity. A dissociation of the ideas of freedom and humanity from the views

of the church leaves ordinary liberalism. A dissociation of views of the church and the sacraments from a personal need for salvation leaves a barren theory. Under such circumstances there is strong need of a renaissance.

This need was felt in Denmark fifteen to twenty years ago. The Grundtvigian movement was threatening to become a broad surface movement which had lost much of its inner vitality. But fortunately a reconsideration and in many ways a rebirth came. A strong impulse in this direction was given by Barthianism in the latter part of the Twenties. The Grundtvig movement did not become Barthian, although some individuals might be given that name. But the stimulation and the corrective which Barth gave to Protestantism in general was also needed and felt in Denmark. Much discussion followed and there was no general settlement of the issues; in fact, there were two viewpoints which gathered two groups. These were not hostile to each other, and it is doubtful that there will be a schism. But both groups undertook an inventory of their spiritual stock and a decided improvement of the situation was the result. I am convinced that the spiritual need which the German occupation has created will further strengthen the rebirth and the consolidation about the central features.

It is my great concern but also my hope that we in our church group may be deeply aware of the true nature of our heritage. We are also in danger of the third or fourth generation stagnancy. Confession of the faith is to me of very great and vital importance, but confession must be more than lip-service. It must involve a deep personal commitment. I am reminded of what the apostle wrote to the Christians at Corinth. He praised them for their liberality in helping other Christians and said that many thanked God for their faithful service. Then he adds: "praising God for the obedience you render to what you confess concerning the gospel of Christ." May we also render obedience to what we confess concerning the gospel!

OUR SAVIOR'S DANISH EVANGELICAL LUTHERAN CONGREGATION

OMAHA, NEBRASKA

December 20th, 1803, should be considered an important date in the history of activities in Omaha, for on that day the flag of the United States was first raised in New Orleans to symbolize, that the so-called French Territory, which included Nebraska, had been sold to the United States for a little more than 27 million dollars. President Jefferson immediately sent an expedition, known as the Lewis and Clark, to explore the territory.

At that time the Omaha region was occupied by four Indian tribes: Otoes, Missouries, Pawnees and Mahas. On August 3, 1804, the expedition held a meeting with chiefs of the Otoes and Missouries a few miles north of Omaha.

Nothing permanent came from this. The first white settler of record was J. B. Royce. He built a stockade at what is now 9th and Dodge Street and attempted to carry on a trading post from 1825 to 1828.

The American Fur Company established a post at Bellevue and in 1833 the Baptists established a mission there. Next year the Presbyterians also began there; their church is still standing in Bellevue.

In 1854 Nebraska was organized as a territory with Francis Burt as first governor.

In the meantime a number of settlers had arrived in Omaha. The population in 1855 was 300; three years later it numbered 3000. Omaha was incorporated as a city, and after a spirited contest with Bellevue, the State Capitol was located here, built where Central High now stands.

There is no record of the early arrival of Danes in Omaha; but there must have been not a few, for in 1872 Mark Hansen started "Den Danske Pioneer" here.

In 1871 Rev. Grove Rasmussen came from Denmark to study the need for church work among Danish settlers. He also visited Omaha and went as far west as Dannebrog.

But the missionary work which resulted in the organization of the first Danish Lutheran Church in Omaha was begun by Rev. Hans Hansen of the Norwegian Conference.

In the spring of 1874 a meeting of Danes in Omaha was called for the purpose of forming a congregation.

The meeting took place April 29th, 1874, in I. A. Thorup's store on Farnam Street and articles of incorporation were formed giving the congregation its present name.

The following names appear as the trustees: Steffen Christensen, John Platz, C. Johansen, F. Christiansen, H. P. Sorensen, H. C. Hansen, and P. C. Boisen, clerk.

On May 1st, 1874, Rev. Hansen was called as the pastor. Services were held in the English Lutheran Church on Douglas Street, rent \$3 for each service.

At a meeting of the congregation, held June 29th, 1874, at the office of Mark Hansen, editor of "Den Danske Pioner", on 11th Street, it was decided to start a subscription for the purpose of building a church.

But money was scarce in those days; on August 3rd, 1874, the committee reported the total sum of \$300.

October 6, 1874, it was decided to purchase a lot, 55x106, at 18th and St. Mary's Ave., from Herman Kountze for \$900.00 payable \$100 cash, \$200 in three years, and \$200 annually thereafter, (interest at 10%) and to begin at once erecting a brick building, 24x50 without tower.

Bricklayers and carpenters offered to donate labor, but the material would cost \$1000, and they found it extremely difficult to raise that amount.

Attempt was made to sell shares at \$10 each, redeemable in 1-2-3-4 years. Some sort of festival was held which netted \$136.00.

In January, 1875, it was decided to publish a call for financial help in newspapers here and in Denmark. Finally in the fall of 1875 the building was so nearly completed that services could be held there. The records do not show any official dedication of the building.

Between Christmas and New Year, 1875 was held the first church bazaar with the following result: \$207.35, a clock worth \$15.00 and an embroidered picture.

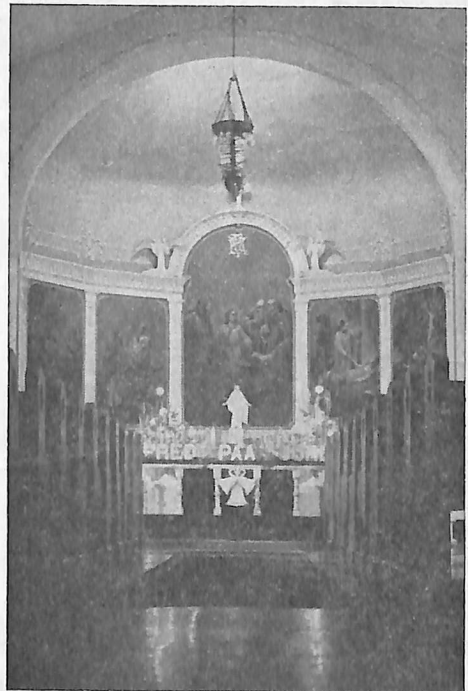
No fixed salary was paid the minister in those days; at the first annual meeting, held April 27th, 1875, each member was solicited for a definite annual contribution to the minister's salary, \$101.00 was subscribed by about 30 members.

Rev. Hansen desired to have the congregation join the Norwegian Conference of which he was a member, but at a meeting in May, 1876, it was voted never to join any superior organization, and this was made binding for the future.

This and other differences of opinion among members and the pastor caused unfortunate discord in the congregation, similar to what has taken place in several other of our congregations in earlier days.

It must be remembered, that the earliest missionary work among Danes in America was done under Norwegian influence.

The cold and mountainous Norway has set its stamp upon its children and given their religious views a stern and serious



character, different from that normally characterizing a people grown up under the milder and less serious nature of Denmark.

A number of our pioneer ministers were connected with the so-called Norwegian-Danish Conference, had studied at their seminary and consequently were influenced by their religious views. This applied undoubtedly to Rev. Hansen as it did to those ministers, who later separated from the Conference and formed their own Synod; even their pronunciation of Danish had a Norwegian accent.

The minutes of the meetings of this congregation are not clear on this point; undoubtedly there were faults on the part of those who disagreed with the earnest and conscientious Rev. Hansen, but it was not a one-sided affair.

Rev. G. B. Christiansen (afterwards president of the United Synod) says in his "Recollection", that he was present at one of the rebellious meetings and heard one of Rev. Hansen's critics use the following expressions:

"We are many sinners in Omaha and we need to be converted; but you, Rev. Hansen, has been unable to do it. Perhaps another minister could and therefore you ought to resign."

On August 12th, 1878, the pastorage was declared vacant,

Mark this

but Rev. Hansen was given permission to use the church for services he might hold.

On September 13th, 1878, it was decided to appeal to the president of the Danish Ev. Lutheran Church, for ministerial supply.

As a result temporary services were given by Rev. J. Jensen of Oconto, Wis.

On October 2, 1879, Rev. L. Gydesen was called at a fixed salary of \$40 a month, he to supply parsonage at his own expense. Gydesen introduced a religious school for children each Saturday forenoon; he also wanted them to learn the Danish language and held young people's meetings once a week.

In October, 1884, Rev. Gydesen was succeeded by Rev. A. Skand Hansen.

Omaha had grown. The business part was reaching toward 18th and St. Mary's Ave. and on October 1st, 1885, it was decided to sell the church property for \$7000.00 and move farther out. On December 17, 1885, the congregation voted to buy a lot on So. 22nd Street.

The following March it was voted to apply for membership in The Danish Ev. Lutheran Church.

Having sold the property, the congregation now held the services at Y. M. C. A.

On February 24, 1887, Rev. K. C. Bodholdt was called at a salary of \$10.00 per month and collections at services.

The question was raised whether to build a smaller church on the lot on 22nd Street and another in North Omaha; but on March 31, 1887, it was decided to erect a frame church on the lot on 22nd Street to cost \$4000.00. The contract was let for \$4210.00, but it cost considerably more, so that a loan was taken for \$1000.00 at 9%.

December 27, 1887, the first meeting was held in the new building, partially completed, and on June 24, 1888, it was formally dedicated. A frame dwelling was moved to the rear of the church to be used as parsonage.

On January 3, 1889, the Ladies' Aid was organized.

Times were hard in the first part of the nineties, little work and still less money, nevertheless on March 23, 1893, the minister's salary was raised from \$10 to \$30 per month.

Church services were held both Sunday forenoon and evening; the evening attendance being made up mostly of young immigrants.

A singing society gathered a number of young people once a week.

On January 19, 1902, the young people's society, "Vægteren", was organized. Later evening classes were held for the study of the English and Danish languages. Gymnastics and folk dances also were taught; this was especially for the younger Omaha-born generation.

Summer school was held each year in Danish.

In the spring of 1928 it was decided to remodel and brick veneer the church building. There was subscribed for that purpose \$10,375.00. The cost was considerably more, so again a mortgage was put on the property.

In January, 1930, the property on 50th Street was bought as a parsonage.

At the annual meeting, held January 9, 1944, O. C. Olsen pleasantly surprised the congregation when he reported that Mr. and Mrs. Peter Hansen, 1417B Street, had instructed him to deliver two cancelled notes covering their loan to the congregation for \$1,000.00 and \$2,000.00 respectively. The exceedingly generous gift of \$3,000.00 leaves the church without a debt.

Down through the years the Sunday school has cared for the spiritual nurture of the children, and many are the men and women who have given devoted service as instructors in the school.

The burning question confronting this congregation has always been how to gather all our people of Danish descent, who do not associate with any other church, and to have them realize that this church is not a society, but their home, where they belong and should come for the worship of God.

O. C. Olsen.

DANEBOB AS AN OLD PEOPLE'S HOME

It will no doubt surprise many that the congregation in Tyler, Minnesota has made the motion that the convention appoint a committee for the purpose of investigating the possibilities of using Danebod Folk School as an old people's home. Possibly, there are those who will be saddened at the thought that the building which once housed a school for the youth is to be a home for the aged.

I can assure our people that no one regrets this more than those who have lived their lives in close and intimate fellowship with Danebod — in school or church.

The local group has made many sacrifices to build and sustain Danebod as a folk school. Some of our best leaders have shared with us their counsel and insight. Life at Danebod has been rich and enriching.

But among the fruits of the labor here is also this, that people in Tyler possess the necessary humbleness and realism to acknowledge that we are no longer capable of keeping the school alive — at least along the line of principles laid down by Thorvald Knudsen and C. P. Hojberg.

The folk school demands a lot, not only of its leaders, but also of the community out of which it has grown. But it is no small achievement to be humbly realistic about your own capacities and abilities. It is, of course, far more glorious to assist in the birth of something new than to drape that which is dead. But when someone, or something is dead, the corpse had better be disposed of.

I don't know who first conceived the thought of using Danebod as an old people's home. In Tyler, people have hoped for a long time to make use of the building in some manner. Thus the idea grew, that perhaps the synod would accept the building, now rapidly decaying, as a synodical home for the aged.

People here have no desire to dictate to the synod, but the suggestion has been made that perhaps the building now housing the present old people's home in Des Moines could be used in connection with Grand View College building program — possibly as a dormitory. This, in turn, would eliminate the expense of such a building.

We realize clearly the many difficulties involved in such a plan, but surely they are not insurmountable. The suggestion from Tyler avoids specific details and commitments. We merely wish to place Danebod at the disposal of the synod. Then, if the motion meets the approval of the convention, a competent committee can investigate the possibilities as well as the obstacles and work out the details.

I can not close without saying a further word about the folk school. No one stands in greater debt to it than I. My education was begun with the desire to serve it rather than the ministry. I am grateful for the privilege of having shared richly in the folk school life not only at Danebod, but at Nysted and Solvang as well. Needless to say, I should be the first to rejoice were we able to use Danebod as a folk school once more.

But I don't believe it is possible — even if we had the necessary leadership and strength. It is still true that you can't pour new wine in old skins. The life once lived at Danebod created its own forms and frames. We cannot recapture the past. Yes, we may not do it! There are those of us who have not given up the idea of a folk school in America. We are deeply in need of it. But it will have to grow out of our own need, our own experiences. It was not a pleasant task, especially for those to whom Danebod has meant so much, to gather in the old Stone Hall at Danebod for the purpose of deciding to give up the present building. But underneath the sadness lay not only a deep gratitude for the full and rich community life shared at Danebod, but also the firm hope expressed by many: if and when we need and want the folk school again, we will build it from the ground up!

Enok Mortensen.

Glimpses Into The Santal Mission

VIII

1922—The Saldoha Leper Colony in Santal Parganas:

As a new arrival at the Missionary Conference in Dumka in 1920 many things seemed very strange to me.

At this conference the founder of our leper work, Civil Engineer Eli Bøgh from Denmark laid before the group, through repeated summons, he was aware of his call to enter into the work of Release to the Leper. Naturally every extension of Christian work affords joy perhaps particularly, in a heathen land, however, the tearful rejoicing on the part of all my senior co-workers was to me in a haze. Hand-shaking and fervent sincere good wishes and prayers for blessing upon Eli Bøgh and the new venture! I vividly recall it all.

They — not I — had for some 50 years been praying that God in His infinite wisdom reveal to the Santal Mission **the way** to help the Lepers — numerous as they long since learned to know they are in the land. Here before their very eyes in the beautiful character: Eli Bøgh, had the Father answered these prayers. Henceforth special work for and with our Lepers will be carried on.

True it is, the Gospel had been preached and certainly with no discrimination against the unfortunate Leper, but outside the weekly alms they had been permitted to ask at the Mission stations nothing had been done.

In 1919 Eli Bøgh arrived as we have already learned from the Mornai Tea Estate treatise. Expecting to serve there, but while studying Santali at the home of his brother, Dr. B. B. Bøgh, he was definitely called by God to take up the Lepers' cross and as he, when accepted in Denmark, had stated, "Do give me a difficult problem to solve", we all know it **was** now entrusted to him. And Eli Bøgh, drawing upon the resources which are in Christ Jesus, simply compels a fellow missionary to say: "It is a blessed privilege to know a Christian like Eli Bøgh, this unwavering, zealous, capable lover of men." I shall add: his ambition seems to be boundless but in a very special manner did he, and I am sure does he now in Palestine exert himself on behalf of the Unfortunates.

As decided at the Conference in 1920 Eli Bøgh, still studying for his second language examination, was to go about his further preparation for the Leper work, such as taking courses in Leprosy treatment at the School of Tropical Medicine in Calcutta, and investigate conditions in the existing 91 refuges for Lepers — some asylums, some are colonies and Eli Bøgh soon came to the conclusion: the Santals must be given a chance to live their **village life** even while treated. So the matter was settled. It will be a colony program.

Securing suitable and sufficient land for the site was no simple matter. The aim being to raise greatest amount possible to be utilized — vegetables, fruit, and a dairy that supplied eventually, the milk so essential to the healing process in Leper care.

Accepted with appreciation was the 240 acres in the Saldoha community. The government officials in Dumka again exhibiting the most grateful cooperation in this venture collected no fee for the area but

does collect one rupee, 35 cents, annually, signifying the State being the actual owner.

Ofttimes one wonders why Gr. Britain does not undertake the care of her Lepers. She has. She made several attempts. One was tried out for five years, proved again a failure. It takes something more than salary to keep a staff and the Lepers cooperating.

Government supports us—the Christian Missions—in doing the work and yet for the nearly million Lepers, we have accommodations for about 8,000 only.

March 11, 1922, marks the day Eli Bøgh and his small staff of volunteers nay, Volunteers! moved to Saldoha. The administrative machinery with all that implies is intensely interesting, nevertheless only the modest beginning shall be commented on.

Markets in India are not merely for shopping. They are the "Dailies" and the Radio. Hence, the information that the Saheb has come to Saldoha soon takes on the dimensions that every Leper there may find food, shelter and all things needful! Eldorado.

"Eli Bøgh has come to Saldoha." That is quite true.

The following morning outside the Dak Bungalow — Indias up country hotels without food — where Eli Bøgh has been given permission to live temporarily until a home can be erected, he finds a company of these pitiable Unfortunates joharing — greeting the Saheb. Bøgh greets them and tells them he is there to build a home for such as they. When that is built they may enter. Then begins the heartrending clamoring. He sees many have exerted their last mite of strength to reach Saldoha — they simply **can't** go back. He has nowhere to house them: no food to feed them. Has no power to receive them nor any to turn them away. This is an unforeseen perplexity. **What** can be done?

He can think of only this: he will lay the matter before our Mission Secty., Rev. P. O. Bodding. He spends the night in the bullock cart these 15-16 miles to Dumka — How well I recall that early morning, he arrived in Dumka! He tried to explain the heartrending sight of the day before when he came out upon these destitute human beings with only this one hope — Saldoha Leper Colony yields help. He had served these from his own kitchen tea and puffed rice in the morning and later in the day curry and rice. Those who could walk did he send home to return later but what of those, about 30 Lepers, too miserable to even think of walking?

"Ja, de maa jo ha Mad!" "Well, you must have food" was Rev. Bodding's reply.

The budget prepared at Conference, was for building only and none had been budgeted for rice or anything of that sort.

Friends, do you understand the Leper work has started! Some, not all but many died within the first two years — they were handicapped generally, by so many other diseases. Long nights of faithful watching with the dying afforded little physical strength for the crowded program of the day. In these watches Eli Bøgh was assisted by faithful christian coworkers and in a very special manner by Mandol Pastor, one of the volunteers in the service.

Manifold are the battles fought and victories won. Defeats? O yes, that too, they met but so many died a happy released Christian. Reward.

Today, after 20 years of operation, the work has taken on enormous dimensions — about 400 Lepers daily cared for. Amazing results!

In mentioning the men and women who here in Saldoha worked we take notice of a high and noble calling, a service in helpfulness to ease, and comfort, to guide and guard these stricken folks. Truly, a wonderful opportunity in the Father's household. Eliminating all the gloriously honored names of Indian Coworkers in Saldoha, I shall have you know Mrs. Eli Bøgh, Karen Wulff with whom he took up the work among Jews in Palestine, Miss Laura Lohue, now in Koroya, Mrs. Dina Nielsen, now at Maharo, Rev. and Mrs. Bagger, now in Winnipeg, Canada, Miss Anna Olesen, now Mrs. Jacobsen. Elk Horn, Iowa, and the nurses there when Baggers left Misses Gudrun Holten and Tilla Pedersen, and Johan Johansen having succeeded Bagger as superintendent.

Scarcely the rim has been scratched in this treatise. The supreme essentials being preaching and teaching "the Way" and painstakingly, nursing these by disease maltreated bodies, two most interesting chapters have been barely mentioned when we accept the fact that the witnesses to the saving power of Jesus as testified by these suffering people is in itself a wonderful message. The oils Cholmoogra and Hydnocarpus administered in conjunction with treatment of the great number of diseases harassing many Lepers, affords scientists a vast field of experimenting and thanks to these — we do carry on and the healing of Leprosy has in some instances become a miraculous fact.

About 12 miles from Saldoha at the Baromasia

clinic about 150 lepers are treated very week when a part of the staff from Saldoha serves there.

Activities so important yea, necessary as Boy Scouts; irrigation, building, carpentry, weaving, gardening, farming, lumbering, lumber-cutting and dairy must be mentioned as one is too apt to omit such. In specialized India — each one often demands its own propagator. Ofttimes instructors in these fields, remember, are hampered by the disease which has brought them here. Then for that small group comparatively speaking, who are discharged as cleaned of this Leprosy we would join the past, present, and future workers in praying that these released individuals be received and accepted by the brethren within the church.

O for the innumerable problems the Leper workers have to solve! It is indeed a reality that we do **so** need to cooperate in order to do efficient, successful work at this front as in others.

Think of the possibility of the cleansed Leper released to find his home — wife and children in the keeping of some other man.

Think of the parents having untainted children who are allowed cautiously to meet mother and father on Sunday, otherwise cared for in the children's home — be this ever so much better and cleaner than the parents' home would ever be.

Think for a moment of the many heartaches but think often of the joy experienced when a sick body sees health and stray soul finds God. How the Saldoha workers — Indian and white do thrive in that spirit of renewal!

By Dagmar Miller.

CHURCH and HOME

By REV. M. MIKKELSEN

Victory or Peace.

Both are possible. After victory, however, the greatest problem still remains to be solved. We are entering a period in which the relation of one nation to another shall depend upon the nations to understand how important their part in solving the problem really is. It will require much good will. All the nations which have been involved in the war, and sacrificed to the limit, will feel when it has been brought to a close that now it is time to be reimbursed for loss incurred. They shall all be entitled to such reimbursement, and they will perhaps all demand it. But who is going to pay?

"Blessed are the peace-makers, for they shall be called sons of God." Jesus had a profound impression of the world's need. In training men to follow Him some were endowed with the special gift of serving as peace-makers. But in whatever capacity they were chosen to serve there was emblazoned in them such a burning love for the task that the fulfillment of it meant more to them than the safety of their own lives.

There will perhaps be no real peace after this war unless men of every nation possess such a burning love for peace that they will risk their lives in obtaining it. For we may be sure

that enough will demand that restitution must be made by the "prodigal son". "To walk in Christ", is not without its dangers and inconveniences, but it will be well for the nations to have this Pauline admonition in mind when they are going to draw up the peace terms. Although the parable of the prodigal son is perhaps the most revolutionary story ever told, we shall need to be inspired by its message in the months to come.

In a sense it would have been better for Him who first told the story not to have told it, it would have been safer for Him, and He would perhaps never have been crucified. Even today it is safer not to mention it, and not call people's attention to it. And we don't; that is, we have found a way of telling it without offending the older brother's inadequate morality.

Peace is vastly more than morality. It is Christian conduct; it is love of God and love of man; it is more than a matter of boundaries; it is a problem of food. There must be equal opportunity for all men to be employed and obtain food. This is basic. Without food there will be war. If food cannot get across the boundaries, the armies will.

And peace is more than victory. Peace is an agreement entered upon by different parties on friendly terms. Not at the point of the sword. First they must agree to lay down the sword, to do away with the envy; after that the terms of peace can be discussed intel-

ligently, and each will see and understand what is essential for the others. If the words: It is more blessed to give than to take, are to be used as a directive in solving the problem, it shall be solved well.

DISTRICT VIII CONVENTION

(Continued from page 5)

Parlier: All services are in English. We have 32 children in Sunday school.

Solvang: Both Danish and English services are held each Sunday. Rev. Aage Møller conducts services once a month in Santa Maria and in Santa Barbara. The debt on the church has been paid. Thursday evening meetings in the homes are enjoyed.

Pasadena: Anton Jensen, who had been called as the pastor, died in April, 1943. One English service a month and the balance of the services are in Danish. Plans are underway to build a parsonage.

Los Angeles: The debt of the church has been reduced to \$2000. We have a large Sunday school of about 60 children. We have a good church choir and also a children's choir. Rev. Farstrup conducts services once a month in the afternoon in Long Beach. About 40 attend these services.

Aksel V. Pedersen was elected as the District representative to the synodical convention in Minneapolis. The District voted to contribute \$75 to traveling expenses. It was also decided to contribute \$75 to the expenses of one of

the pastors of the District in attending the convention. The District president was asked to appoint a pastor to represent the District.

Mrs. Christiane Thomsen of Parlier was elected as the District representative in the Women's Mission Society.

The following items from the District president's report were upon motion from the committee acted upon:

The Secretary of the meeting was instructed to write a letter of recognition to Rev. and Mrs. Enok Mortensen for the service rendered in the District.

The District board was instructed to seek the help from the synod toward some support and encouragement of the congregational work in Oakland.

The congregations of the District were encouraged to arrange for extra Mission meetings ("Efteraarsmøder").

The District president is urged to visit all congregations again in the coming year. Expenses are to be paid from offerings taken in each congregation.

It was decided to invite Rev. P. Rasmussen to visit District VIII after he had concluded his visit in District IX.

Congregations were urged to give full support to the synodical activities, Lutheran World Action and the G. V. C. Jubilee Fund.

The meeting expressed its appreciation of the fine work done by Mr. and Mrs. V. Tarnow at Solvang. However, as many children can not attend this school the local congregations are urged to arrange for Bible schools.

The District went on record urging the synodical board to make further efforts toward less conflict in the ingathering for the various activities in the synod.

Upon motion it was decided to invite Rev. V. S. Jensen and Rev. M. Mikkelsen as guest speakers in the District during the coming year.

Rev. E. Farstrup was elected to be the leader of the Youth Camp to be held at Solvang.

The 1945 convention will be held at Easton, Calif.

After the business meeting had been concluded Rev. Johannes Mortensen spoke to the convention in English taking as his text Galatians 5,15, "But if ye bite and devour one another take heed that ye be not consumed one of another."

A varied program was offered Saturday evening consisting of music, singing and readings.

The Danish service on Sunday morning was conducted by Rev. Svend Kjaer. Rev. C. Rasmussen preached the sermon at the English service.

At the afternoon meeting Rev. Aage Møller spoke of the two Christian leaders, Niemöller in Germany and the late Kaj Munk of Denmark.

The evening meeting was the closing meeting. Many words of appreciation were expressed for the hospitality which had been given by the Los Angeles congregation.

Aage Jensen,
District Secretary.

Santal Mission

General Budget.

Rosalie Nissen and Mary Fowler, Hot Springs, Nebr., \$1.50; mother and daughter, Alden, Minn., \$10; Fredsville L. Aid, Mission boxes, Fredsville, Iowa, \$4; St. Peder's Bible Class, Mpls., Minn., \$5; Dan. L. Aid, Clinton, Iowa, \$10; Helen Nielsen, Everett, Wash., \$10; Dan. Luth. S. S., Marinette, Wis., \$4.25; Dan. Luth. Church, Hartford, Conn., \$6; St. John's Church, Seattle, \$7.50; Dan. S. S., Askov, Minn., \$1; St. Ansgar's Church, Pasadena, Calif., \$2.52; Dagmar Pothohm Petersen, Portland, Me., \$15; Hans Thomsen, Lausana, Alberta, \$2; Mrs. Anna Christensen, Tacoma, Wash., \$2; St. Paul's L. Aid, Tacoma, Wash., \$5; Wm. Due family, Cordova, Nebr., \$5; Mrs. Ammentorp, Valborgsminde, Des Moines, \$1.05; Mr. and Mrs. Marvin Nygaard, Grand View College, \$2; Prof. and Mrs. Erling Jensen, Ames, Iowa, \$10; West Denmark Easter offering, Luck, Wis., \$42; Danebod Dan. L. Aid by Mrs. Lange's crocheting, Tyler, Minn., \$5.20; Mr. and Mrs. Sigurd Stovring, Askov, Minn., \$5.

In memory of Mrs. Agnes Ammentorp, Des Moines, friends at Cordova, Nebr., \$8.50; in memory of Jens Ibsen, Dooley, Mont., Mr. and Mrs. Henry Skeems, Flaxton, N. Dak., Mr. and Mrs. John Necosia, St. Paul, Minn., Mr. and Mrs. Arne Petersen, Viborg, So. Dak., Mr. and Mrs. Eskild Lunds, Mr. and Mrs. Fred Lauritsen, Mr. and Mrs. L. Andersen, Mr. J. M. Lauritsen, \$19.50; in memory of Mrs. Jens Hansen, Viborg, So. Dak., South Luth. Society, Viborg, So. Dak., \$3; in memory of Christen Hansen, Luck, Wis., from friends, \$5; in memory of Mrs. James Haue, Mpls., Mr. and Mrs. Armond Grinder, Mpls., \$1; in memory of Rev. Magnus Laudøy Joema, Assam, Dagmar Miller, \$6; in memory of Chris Jensen, Badger, So. Dak., Martin Jensens, Carl Jensens, Carl Larsens, Roy Andersens, Harlan Christensens, all of Hetland Badger, \$2; Badger community friends, \$9.75; in memory of Mrs. James Haue, Mpls., Minn., Elna and Mrs. L. C. Pedersen, Mr. and Mrs. Anker Pedersen, neighbors, Nels Petersen, James Haue, Ed. Ahlquist and Esther Carlson, \$25; in memory of Rasmus Sorensen, Tyler, Minn., Mr. and Mrs. L. E. Blegen, Tyler, Minn., \$1; in memory of Mrs. Karen Petersen, Ruthton, Minn., her children, \$50, Ruthton friends, \$25, Eleonor Fletcher, \$5, Carol, Jerome, Eva, and Howard, \$4, Sofie and Gordon Petersen, \$5, family of late Mr. and Mrs. J. A. Jacobsen, \$9, Lena, Elizabeth, Tena and Marie, \$5, American Legion Auxiliary, Storden, \$2.50; in memory of Dr. Mars Madsen, Viborg, So. Dak., Peder Andersens, Niels Hansens, Henry Andersens, John Bucks, Knut Knutsens, Niels Jespersens, Walter Knutsens, Anders Petersens, Hans Christoffersens, Carl L. Christensens, C. T. S. Goodhopes, John Wests, P. J. Petersens, E. C. Lunds, Aage Ibsens, Mrs. Hanna Knudsen, Arnold Andersens, all of Viborg, So. Dak., \$13; in memory of Edw. Jensen, Cedar

Falls, Iowa, following friends at Exira and Kimballton, H. Farstrups, Chr. Kaltofts, Chr. Pedersens, H. Norbys, Dr. Soes, Mrs. H. C. Hansen, Hans Kochs, Jens Wests, Niels Bennedsen, P. Lillehøjs and J. Andersens, \$10.

Mr. and Mrs. Kjörgaard, Tyler, Minn., \$2; West Denmark S. S., Luck, Wis., \$2.47; Diamond Lake L. Aid, Lake Benton, Minn., \$48.75; Rev. John Christensen, Hartford, Conn., \$10; Miss Anne Jacobsen, Hartford, Conn., \$10; Danebod Dan. L. Aid, Tyler, Minn., \$19.32; Eng. L. Aid, Askov, Minn., \$10; Eng. Luth. Aid, Davey, Nebr., \$10; Dan. L. Aid, Hartford, Conn., \$2.14; Mrs. Jensen Ryberg, Tyler, Minn., \$1; Mrs. Jacob Jorgensen, Tyler, Minn., \$1; H. Reinholdt Nielsen, Ferndale, Calif., \$3; Mrs. Karen Petersen, Tyler, Minn., \$1.

Total for March and April, \$486.38.

Total since January 1st, \$1,818.60.

Dagmar Miller.

CONVENTION NOTES

In the short time remaining, it is impossible to show pictures of all parts of Mission Farms Camp, the locale of our coming convention. Most of the meetings will take place in the chapel, with the committee working in various rooms located on the lower floor. The dining hall and dormitory is located close by with the cabins and teepees further off for those more athletic. And just below lies Medicine Lake, two miles long and half a mile wide.

Gertrude Mortensen's "1944 Convention Plans" must strike a responsive chord in many hearts. Let us hope that even at such a late date something concrete may come of these suggestions and proposals. Even if nothing should come officially from those who plan the program there should be ample opportunities for informal discussion groups throughout the five days. Here we will be together from early morn till "curfew ring"; and in between the meetings are many precious minutes to be used for our enrichment by sharing thoughts and fellowship together. There is room for as many as can come so let us meet here to solve common problems and help one another along on the way we all wish to travel together.

Pleasant Hill Lutheran Camp

Bass Lake, near Gowen, Michigan.

A splendid vacation spot.

Comfortable cottages.

Fishing, boating, swimming, camping.

Available for Lutheran conferences.

Open all summer.

Owned by a non-profit Lutheran Association.

For further information write the caretaker,

**Mr. M. C. Stricker, Lutheran Camp,
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