

P. 8 - Falk Sander

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Volume XII

June 5, 1946

Number 21

The Light Of Life

The sun now shines in all its splendor,
The light of life with mercy tender;
Now bright Whitsunday lilies grow
And summer sparkles high and low;
Sweet voices sing of harvest gold
In Jesus name, a thousand fold.

This works the Spirit, still descending
And tongues of fire to mortals lending,
That broken hearts may yet be heal'd
And truth may be in love reveal'd
In Him, who came from yonder land
And has returned to God's right hand.

N. F. S. Grundtvig.

Translated by S. D. Rodholm.

PENTECOST

This festival in its unusual way reminds us of the following:

Wonderful Promises: "Then will I sprinkle clean water upon you, and ye shall be cleansed; from all your filthiness and from all your idols, will I clean you.—A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh and I will give you a heart of flesh. And I will put my spirit within you and cause you to walk in my statutes and ye shall keep my judgments and do them." (Ezekiel 36:25—27). A cleansing from every spot of dirt, a transformation of the innermost being, a heart filled with God's own spirit. Such is the promise of Ezekiel.

"And it shall come to pass afterward that I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joel 2:28). While the first mentioned promise mostly concerns the Jewish people, this one is universal; it includes every race, nation, family and single person; there are no exceptions.

"But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." (Acts 1:8). These are the words of Jesus Himself. Has there ever been pointed to a better future: Power to do things, being witnesses of the Lord Himself.

The Fulfilment Of The Promises:—"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting and there appeared unto each of them cloven tongues like as of fire and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak

with other tongues, as the Spirit gave them utterance. (Acts 2:1—4). The emblems of the spirit in this case are the wind and the fire; but the reality is this: filled with the Holy Spirit. There is something mysterious in the spiritual life, as the wind is mysterious, but it is very powerful. The fire will consume that which is not worth preserving; it will give heat; it will purify; and it is a symbol of inspiration.

Peter preached a powerful sermon on Pentecost day, and pointed out to his listeners the fulfillment of the prophesy spoken by Joel. But although Peter was the spokesman that day, they were all filled with the Holy Ghost. And that occurred again and again.

The Conditions For Fulfillment:—What must we do to obtain this fulfillment in our lives?—We can do nothing less than what the apostles did. But let us note how they were prepared for the coming of the day of Pentecost. First, they were obedient to His sayings. They had receptivity, yearning and longing. They were united in prayer with one accord. They were willing to be guided in all their ways. In order to be filled by the Holy Ghost we must have a yearning, receptive heart, as He wishes to have full possession of our life.

The Results Of The Fulfillment:—A transformed, sanctified holy Christian life. We look to the first Christians: The seven chosen as helpers, Stephen the first Christian martyr, Barnabas and Silas; especially do we look to the apostles. How they could preach, pray and endure everything. The Holy Ghost would strengthen them, guide them, advise them as to where to go; point out the missionaries, assure them of their sonship, and thereby glorify Christ and God.

We may partake in the same, if we offer ourselves to the workings of the Holy Spirit.

P. Rasmussen.

THE CHURCH SCHOOL

The Value Of The Story-Telling in Religious Education

To our church people with an educational background wherein the stories of H. C. Anderson and others had so prominent a place, and with such recognized exponents of the "living word" as Bishop Grundtvig, Kristen Kold and others, it would seem that the value of the story and story-telling in religious as in all other education would be recognized.

However, during the past quarter century we have also been tempted to discard the story-telling method and at least to some extent have introduced the textbook-study method with uniform lessons into our religious education program, perhaps influenced by the modern trend in secular education for quick results and efficiency. Therefore, it may be well that we re-emphasize the value of the ancient art of story-telling in all educational training of our children and particularly in their religious education. Perhaps we shall discover, what some of our present day educators and playground directors have found to be true, that the old way of story-telling is still the best way of developing the spiritual and cultural life of our children.

As all education normally has its beginning in the home, and religious education should begin in infancy, what is said in this article applies to the mother, or parents, as well as to the teacher. Usually the mother is the child's first story-teller, although some fathers have been known to fill this place admirably. It is therefore quite essential that mothers at least in some measure have or acquire the talent for story-telling. "A consciousness of God needs to be awakened in the child while he is reaching out to receive it. At no other time in his life is he so responsive to unknown forces around him. No impressions are as lasting as his earliest ones. The influences of the first five or six years of his life are more potent in shaping his ideals and attitudes than are any others," is the opinion of Kathrine D. Cather. Story-telling should not be postponed by parents until school days. It is their golden opportunity.

This viewpoint finds support in the words of Ruth Sawyer: "Thrice blessed is that child who comes early under the spell of the traditional story-teller, one who holds unconsciously to the ancient and moving power of her art". To the mother is entrusted the first and greatest opportunity for moulding her child's character. "Nothing the child can learn in school in after years will abide and enter into the essence of his being as will the stories that his mother tells him. Let me beg of you, mothers do not think you cannot tell stories. Try; try; keep on trying, and ease in telling is bound to come." Such is the appeal of Julia D. Cowles to the mothers. It may well be, that in her story-telling the mother is fulfilling the truth of the old saying: "The hand, that rocks the cradle, rules the world." So important is this task of molding the mind and developing the character of our children. Kate D. Wiggins has said;— "I would rather be the children's story-teller than the queen's favorite or the king's councillor."

If we agree with the statement of Professor Jens

Futtrup in an article written in 1940 for "Hjem og Skole" (Home and School), "That our schools are first and foremost word schools, 'ordets skoler,' and if they shall seek to prove their usefulness, they must first of all seek to teach the children to hear," then it would seem evident that in the story and story-telling the teacher also has the ideal tool for such service. He adds: "Every school, which has elementary or common education as its objective and permits the story-telling or narrator method in training to die out, thereby strangles its principle helper in the work." The story seems to get the attention of children everywhere as nothing else. Undoubtedly this is due to the fact, that the normal child seems to live in pictures, adventure, and stories. "The average child responds unfailingly to tales as he responds to the urge of play," has been the observation of K. D. Cather.

This understanding of the importance of story material in education is by no means foreign to some of our educators in America today, although story-telling has not as yet been given the prominent place it should have in our educational program. Julia D. Cowles writes: "It is a well recognized fact that through story-telling a teacher may come into so close and so happy a relationship with her pupils that they will respond to her suggestions and be molded by her influence to a degree not easily attainable by any other means. 'Many a playground director is discovering what a useful tool the story is when it is used wisely and the story is chosen to fit the age of the children. For the story 'is a tool of universal adaptability. Because the story portrays emotions that are confined to no one region or period of history, and stimulates the emotions of those who hear, it is as potent a means of education today as ever it was', says K. D. Cather.

Some parents and teachers perhaps feel that story-telling may be a splendid pastime and good entertainment but they fear that it does not leave any lasting results. They doubt whether their child will acquire any knowledge by this means. Apparently this is a misconception. The story, especially when ably told, has proven a very effective and wholesome medium for acquiring knowledge in an enjoyable way. What a person in childhood comes to love and appreciate will stay with him through life as no amount of knowledge gained by the slavish method of rote will ever do.

A century ago Kristen Kold in his school in Denmark surprised the examiners who had no use for his method of the spoken word. They were amazed at the store of knowledge his pupils had acquired. As Grundtvig so Kold had also "lost faith in the magic of books" as a means of awakening his people. Now the "living word" or the spoken word was "to accomplish what the 'dead word' of books could not do," as Professor M. Hegland writes. For the primary aim of all education, as they saw it, was to train for life in all its fullness; to draw out the God given talents and aptitudes in the child. As Kold stated it: "We must en-

liven first and enlighten afterwards, or at least enliven and enlighten at the same time. This, I believe, is right, for enlivenment is what is needed". It is a similar wisdom which Ruth Sawyer finds in James Stephen's story: "The Crock of Gold," where the philosopher remarks: "I have learned . . . that the head does not hear anything until the heart has listened, and what the heart knows today the head will understand tomorrow."

In her splendid book, "Religious Education through Story-Telling," K. D. Cather dispels all doubt as to the ability of the story and story-telling to bring results. "Carefully planned, artistic story-telling by one whose heart is in the work, and who believes in the power of the story, can achieve results that are almost past believing. It is achieving such results today in centers in the great American cities where gather children who are the problem and the opportunity of social service workers. It has been achieving them throughout ages. Story-telling has ever been a medium of culture, a teacher of history, literature, and ethics. It has instilled religious thoughts and feelings in both children and adults. It has been a maker of standards and builder of ideals, not only in one century or country, but during every age and in every land whose achievements have been chronicled."

The people who are concerned about educational results from story-telling need only recognize the far-reaching influence of the rude stories children may hear from day to day or the degrading influence of bad movies and talkies. Surely there is evidence enough in our day of the power of the bad story to contaminate the receptive heart and mind of children. It has left its results. To remedy this situation let us apply the power of the good stories. The wholesome stories told or read in the homes, schools, recreation centers, playgrounds, and not least in the movies, undoubtedly would prove a more effective medium in solving the child delinquency problem today than all the law enforcement agencies.

As a Recreation Director of Los Angeles schools Dessa M. Fultz has found that the story is a "morale builder" of very high rank. The story is "entertainment. Rightly done, by a story-teller who loves his work, it is character-building."

It is in this field of character training that religious education should have a prominent place. Religion has to do with human emotions, with the heart and intellect, and affects the very nerve center of life. It has to do with shaping of attitudes and developing a sense of right and wrong, thus creating a pattern of conduct. For this reason the stories of the Bible are of exceptional value. It is indeed tragic, that all this material so valuable in the training of our children is almost eliminated from the public schools where our children spend so many hours every day.

In her book "Educating by Story-Telling," Katharine D. Cather makes this comment: "One of the glaring defects of our modern education system is that almost no provision is made for the study of the Bible as a great classic, and as a result boys and girls complete grammar and high school courses without sufficient knowledge of the epic of the Hebrews to enable them to understand the world's best literature. The

myths of Greece and Rome are studied because of their cultural value yet from universities throughout the country comes the complaint that many of the works of famous authors are beyond the enjoyment of students because the Biblical allusions have no meaning for them."

In the Bible we literally have "A treasure house of material, stored through six thousand years within reach of hand and imagination," as Ruth Sawyer says. With the advent of the printing press access to all this material was made very easy. Too easy perhaps, for the advent of the printed story endangered the art of story-telling. The printed word can become as a crutch upon which the timid are enclined to lean too heavily. Undoubtedly the story is most effective when ably told because the personality of the story-teller and the melody of her voice can thus most freely find expression.

Of story material we find that we have an abundance of every type as well as of human interest. It almost seems as though God in His wisdom and providence has made special arrangements for the story-teller and for all ages from the infant to the grandparents. Undoubtedly all Christian educators will agree with Julia D. Cowles, "Of all the stories that we may tell our children, first in importance are the stories of the Bible. During the early years when the most lasting impressions are made, when faith is simple, when thoughts of God's presence and love is natural, the Bible stories should be told over and over again . . . Bible stories should be told day by day. Fables and folk tales may teach true lessons, but the Bible stories teach **The Truth.**"

From this "Greatest storybook the world has ever known," as the Bible has been called, we may freely draw to satisfy all our spiritual needs. On its pages we find the stories of the master story-teller of all time. "Never in the history of the world has narrative been more freely drawn upon to teach lessons than by Jesus of Nazareth. He understood its power over the human heart, and throughout his ministry employed it in his work," as K. D. Cather writes. To the Christian educator in home and school such use of the story in the work of the Kingdom of God on earth by the Master himself should be conclusive evidence of the worth of the story and story-telling in religious education today.

But we should also notice that Jesus very seldom interpreted the meaning of his story or append a moral. He told the story and let the truth in it accomplish its work as a leaven laid down in the human heart. Neither did Jesus command his disciples to hasten and write his words down lest they might be forgotten. So well had His words registered in their hearts that many years later they could proclaim the gospel unto others and some of them recorded these gospel stories in the book of books, the Bible. "Because the story has power to touch the heart as well as the intellect the lessons given in this way were not forgotten," K. D. Cather says.

Of course, in the field of education we must not expect to reap the fruits immediately. We are to sow the seed, the living word, in the receptive and fertile field of the child's heart and mind, the creation of the

Master's hand, and then "await all things in nature's order". The living seed will prove its whereabouts in due time, as Kristen Kold assured his pupils.

I think we may all agree with J. D. Cowles that: "There is nothing better worth winning than the love of a child, and there is no surer way of reaching a child's heart than through the story. And having won hearts and confidence of these we may lead them whithersoever we will."

Let us hope that the art of story-telling has not been lost beyond redemption among us.

A. E. Frost.

Bibliography

BOOKS:

Cather, Kathrine Dunlap: "Religious Education through Story Telling", "Educating by Story-Telling".

Cowles, Julia Darrow: "The Art of Story-Telling".

Sawyer, Ruth: "The Way of the Story Teller".

Sherman and Reed: "Essentials of Teaching and Reading".

Hegland, Martin: "The Danish People's High School".

Skovrup, Ejnar: "Kolds Skoletanker". (Danish)

Frederiksen, H. C.: "Den Personlige Skole." (Danish).

PERIODICALS:

Futtrup, Jens: "Ordets Skole"; In "Hjem og Skole", Vol. 1, 1940. (Danish)

Fultz, Dessa M.: "Story-Telling as a Morale-BUILDER for Children." In "Recreation", May 1943, Vol. 37 No. 2.—Reprint from "The Physical Educator", Jan. 1943.

The 69th Annual Convention Of The Danish Lutheran Church

The Danish Evangelical Lutheran Church of America will assemble for its 69th annual convention upon invitation from Grand View College and Luther Memorial Church, Des Moines, Iowa, during the days of June 18—23, 1946.

All meetings and services will take place in Luther Memorial church or in the College auditorium. The opening service will be at 8 p. m., June 18. The business sessions of the convention will take their beginning 9 a. m. Wednesday, June 19.

All congregations belonging to the Danish church are asked to send delegates to represent them at the convention and all pastors are urged to attend. Any congregation has the right to be represented by one delegate for every fifty voting members or fraction thereof. The districts located 900 miles or more from Des Moines may in addition be represented at the convention by a district delegate, who can cast three ballots at the convention.

Since this year marks the fiftieth in which Grand View College has been operated we will celebrate this event during the convention. Questions and problems of vital concern to the membership of the Danish Church will be discussed and decided at the convention. Likewise will there be opportunity to participate in worship services and listen to messages from many speakers. It is therefore to be hoped that many will attend from all parts of the synod in order that the convention may be of utmost importance to the entire church.

Proposals to come before the convention on behalf of congregations or individual members of these should be at my address not later than May 6, in order that they may be published in our papers at least six weeks before the convention opens.

April 8, 1946.

Alfred Jensen.

Luther Memorial Church and Grand View College, Des Moines, Iowa, take this opportunity to invite delegates, pastors and guests from the congregations of the Danish church

to attend the annual convention during the days of June 18 to 23, 1946.

We are hoping for a large attendance at the convention from the entire synod. Everything possible is being done to care for all our guests and to satisfy all reasonable demands. We trust that you will give us your understanding cooperation at all times.

Johannes Knudsen,

President, Grand View College.

J. P. Nelsen,

President, Luther Memorial Church.

A. C. Ammentorp.

Pastor, Luther Memorial Church.

Proposal To The Annual Convention

I

"We move that Par. 14 of the by-laws of the synod as found in the Annual Report, 1941, page 93, be amended by substitution as follows:

"The congregations of Districts 1, 8 and 9 and the congregations located at Dalum, Alta., Canwood, Sask., and Danevang, Texas, shall be entitled to receive financial aid from the synod for the purpose of paying delegates traveling expenses to the annual convention. Such reimbursement is to be paid for one delegate only from each of the above named congregations and according to the following schedule: Congregations in District 1 an amount equal to the cost of Round Trip coach fare from the local point of departure to Detroit, Mich. Congregations in District 8 similarly to Denver, Colo. Congregations in District 9 similarly to Williston, N. D., the congregation at Dalum, Alta., and Canwood, Sask., similarly to Portal, N. D., and the congregation at Danevang, Texas, similarly to Kansas City, Mo.

"It shall, furthermore, be the privilege each year of two pastors in rotation from District 1, 8 and 9 respectively, as well as one pastor each year from the congregation at Dalum, Alta., Canwood, Sask., and Danevang, Texas, in rotation to attend the annual convention of the synod and to receive reimbursement from the synod according to the same schedule as granted the delegates from the congregations named above.

"None of these congregations and pastors is to receive any reimbursement unless its duly elected representative or the pastor concerned is present at the convention and participates fully in its meetings.

"Each of the above named congregations shall be entitled to have its delegate cast the maximum number of votes, not to exceed three to which the congregation, he represents, is entitled."

Erik Møller.

Holger Nielsen.

Alfred Jensen.

II.

The Pension Fund Board submits the following proposals to the convention:

1) That Article V, Paragraph 2 of the Pension Fund Rules which reads as follow: "Ministers, who are single, and ministers' widows shall receive only one-half the amount in pension paid to a married couple," shall be revised to read as follows: "Ministers, who are single, and ministers' widows shall receive \$250 when a couple receives \$400; \$300 when a couple receives \$500."

2) That Article VII, Paragraph 4 which reads as follows: "Retired and pensioned ministers, who re-enter the active service of the Synod, and ministers' wives or widows shall be entitled to that part of their pension lacking in their salary up to \$1,500 for single person and \$2,000 for a couple. But in no event shall they receive more than any other pensioner from the Pension Operating Fund," be deleted from the rules.

Pension Fund Board,

A. E. Frost, Pres.-Sec.

CONFIRMATION

By Rev. V. S. Jensen.

Pastor's Institute, Grand View College, April 23, 1946

(Continued from May 20th)

But if confirmation is not to be what Christian VI of Denmark and the Pietists of his day would make it out to be, what, then is confirmation in our Lutheran Protestant churches today?

Even if the reinstating of confirmation perhaps was not the greatest good deed of Christian VI, it nevertheless was a good deed. First of all, because by this ordinance the custom has been established in the Danish Lutheran church that the minister gets the children for instruction at an age when they are susceptible to religious instruction. This is of inestimable value in this land where religious instruction is left entirely to the churches. If the minister knows how to make use of the six months in which he has the child for instruction for confirmation, he may become the instrument of helping the child to come spiritually awake. By this I do not mean conversion. I do not believe that a minister in instruction for confirmation, should aim at conversion. There is no foundation for conversion until a person is constantly conscious of sin. But the child at the age of fourteen is, as a rule, not conscious of sin. The child knows when it has done wrong and that it has done wrong; but God has given the child the blessed gift of being able to forget. The child cannot say with David: "My sin is always before me." On the contrary, the sin is but momentarily before the child. It is not the child, it is the grown man that sees God as the holy judge before he quakes.

"Jeg saa ham som Mand i den Modnende Sommer
Da Synderen skjalv for den hellige Dommer."

The child can forget and the child does forget; and as long as there is no abiding consciousness of guilt, there is no foundation for conversion. If the minister sets conversion as the goal of preparation for confirmation, I believe it were better that he did not get the children for instruction. I believe that the attempt at converting fourteen year old children corresponds to the act of the person who would take hold of the plant and pull upward, thus endeavoring to hasten its growth. And our Christian life which was begun in us in the new birth, is, like all other life, a growth.

But if the minister is not to aim at conversion in instruction for confirmation, what is he to aim at; what is to be his goal?

Is the child to confirm, or is the child to be confirmed? Do you want the child to confirm his baptismal covenant with God, or do you want the child to be confirmed in his baptismal covenant by God? Which will it be? Is he to be a confirmant, or is he to be a confirmand? Do you spell it with a "t" at the end or with a "d"? Who was it that began the good work in the child at baptism by giving him forgiveness of sins, the powers of resurrection and life eternal? Was it man who himself began this work in himself, or was it He who alone has power to forgive sins on the earth, He who alone has risen from the dead

and came back to this earth with a life over which death has no power, He who has life in himself even as the Father has life in Himself? Or, again, if there is a promise in baptism, by whom is the promise made, by God or by man? And to whom is the promise made, to God, or to man?

We who are here assembled, we are all agreed that if there is a promise in baptism, then it is God that makes the promise, for He alone has that which is promised: Forgiveness, resurrection, eternal life. He alone has it. He alone can give it. Therefore, if we are to have confirmation, is it not God himself who through the congregation of believers, the bride of Christ on earth, must confirm the child in the grace of his baptismal covenant? And if this is so, what then should be the minister's aim and goal in preparation for confirmation? Will it not be, through Bible history and catechism, through Bible and hymnbook to awaken in the child a realization of the great gift that he has received in baptism, the gift of forgiveness of sins, the gift of the powers of resurrection so that he can say with the Psalmist: I shall not die, but I shall live; the gift of eternal life, so that even though he die, yet shall he live, so that even though his believing friends and loved ones die, yet shall they live, so that they who have loved to be together in this life, shall always be together in eternal life?

Indeed in preparation for confirmation we aim at instruction. The child should learn about the creation, about the Fall, about the Flood, about Enoch who walked with God and was no more for God took him and thus gave man evidence that for them that are close to God there is escape from death. The child should learn about Abraham who walked so closely with God that the Lord could speak with him face to face, should learn about Moses and Elijah who came back to earth alive, after having been dead for hundreds of years, and talked with Jesus on the mount of transfiguration about his departure which he should fulfill in Jerusalem. These and many other things the children should learn; but the minister who is content to let the children learn these things out of a book, and is able to refrain from speaking to them of faith, of hope and of love, has he really accomplished anything in the way of helping the children to realize the greatness of the gift received in baptism?

I said "gift" received in baptism; should we not rather say "gifts." There are not only the gifts of forgiveness, resurrection, life eternal; there, in baptism, is also, according to Peter's words on the Day of Pentecost, the gift of the Holy Spirit. Six hundred years before Christ came to earth and gave us new birth, the vision of it was given to Jeremiah: "Behold the days shall come, saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah,—not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a hus-

band unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah. I will put my law in their inward parts, and in their hearts will I write it, and I will be their God, and they shall be my people. And they shall teach me no more every man his neighbor, and every man his brother, saying: Know Jehovah. For they shall all know Me from the least of them into the greatest of them, saith Jehovah for I will forgive their iniquity, and their sins will I remember no more." Jer. 31:31-34.

The prophet sees the new covenant between God and man being established by God. And he sees that as a result of the establishment of this covenant between God and man, man shall know God directly. He shall not know God on second hand as someone has told him about God; but he shall know God at first hand as they have known God, to whom God has spoken directly. But when Jesus spoke of the Spirit, he called him the Paraclete, he called him advocate, he called him comforter. And how does the Holy Spirit become our comforter? St. Paul tells us when he says: The Spirit bears witness with our spirit that we are children of God. We belong to God as children belong to their father. And Jesus says also of the Spirit: He shall guide you into all the truth. When we have the covenant Word, the Word of Truth in our mouths and in our hearts, then will and can the Holy Spirit guide us—that, Spirit who searches all things, even the depths of God, that Spirit whose work and office is to remind us of all that Jesus has said and done to save us. Therefore he is the Spirit who makes God known to us. We shall all know him, as the prophet says, not at second hand, not because any human being has told us about God, but because we have received the gift of the Holy Spirit, and the Holy Spirit glorifies God, makes God in Jesus Christ known to us.

But is this not the same as the apostle John in his first epistle says that the anointing, the seal after baptism shall do and does for the baptized person? Is this not what the church fathers are pointing out to us that under the anointing and the seal they prayed that the Holy Spirit might come upon the baptized person? And now we have the anointing and the seal, which are one and the same thing, now we have the seal at baptism and confirmation, for the sign of the cross is the seal. Should we not, therefore, in preparing for confirmation, lay much stress on telling the children about the gift of the Holy Spirit received in baptism? Should we not point out to them that the Holy Spirit can and does do more for us than any human being—that if we come to be oppressed by sin, it is the good Holy Spirit who says to us: Yes, but you are still God's child, and he will never disown his children? Should we not tell them—should not that be the main aim of preparation for confirmation to get the children to realize that we can and may have an ever greater measure of the good Holy Spirit—that whereas Jesus was not given the Spirit by measure, because He had no sin, we are given the Spirit only by measure because of our sin; but the more we cleanse our hearts in obedience of the truth,

which to us is the Word of Truth, the greater measure of the Spirit will we receive?

Yes, and finally, a question: Is it not allowable that we say to the children: Now on the day that you are confirmed, the whole congregation of believers prays for you with the laying on of hands, that you may get more and more—ever greater and greater measure of the good Holy Spirit? And the more you get of the Holy Spirit the more will you know about the good God who is working to bring you back into Paradise, where He can meet you and walk with you and talk with you in the cool of the day?

If we are allowed to do that, then can the day of confirmation come to have a joyous meaning and content for the children confirmed. Then, I believe, will they, at confirmation be confirmed, strengthened, established by God himself. Then will they through their confirmation come to know God better. And this is eternal life, that they know him, the only true God, and him whom he did send, even Jesus Christ. —See Otto Möller: "Konfirmationen."

Meeting of the Board of Education For Grand View College

The Board of Education for Grand View College met May 7, 8 and 9 at the college. Mr. William Ingemann, architect, was also present during part of the meeting.

The plans for the dormitory were approved and turned over to the Synodical Board for the purpose of soliciting bids for construction. In view of the fact that no priority can be had on material for the proposed science wing this part of the building program will have to await further developments. It was decided to enlarge the present chemistry laboratory in order to provide room for thirty students at one time. This can only be considered a temporary measure, but it is necessary in order to meet the demand in this field.

Upon recommendation of the Board of Education the Synodical Board has purchased a five-acre tract of land located a few blocks from the college to be used as an athletic field. The tract will be leveled and seeded with grass and will then be leased by the college.

The proposed Church Worker's Course was taken up for further discussion. It was decided to refer the matter of its implementation back to the Synodical Convention, inasmuch as the course as outlined at a previous meeting of the Board of Education involves activities outside the jurisdiction of the college, but activities which could be coordinated to advantage with such a course.

In regard to the Seminary I quote from the secretary's report to the Annual Convention: "The Board shares with the administration of the college a deep concern for the future of the Seminary. We are well aware that only by holding forth definite prospect of a strong faculty in the future can we expect the young men to make plans for entering the Seminary. Strong efforts have been made to secure such a faculty, but no announcement of a proposed faculty can be made at this time. As part of the effort to secure future instructors, the Board of Education has passed the following resolution:

"That we instruct the President of the College to investigate also the possibility of securing an instructor for the Seminary from other Lutheran Church bodies."

Since the meeting of the Board of Education, President Knudsen has informed the Board that the following new members have been added to the teaching staff for the year 1946-47. (Contracts are in the process of being signed at this writing):

Miss Ruth Goodhope, who will teach chemistry. Miss

Goodhope will receive her M. A. from the University of Minnesota this summer.

Mr. Edwin Sandberg, English and speech.

Mr. Herbert Hurley, physics and mathematics.

This completes the Junior College faculty. We have thereby enlarged and strengthened the Junior College which has been our desire and plan for some time.

We hope that we now will be able to go through with the building of the dormitory. With the remodeled and enlarged chemistry laboratory and the above-mentioned full time teachers in science we will be able to meet the demands made by many students.

President Knudsen reported that a goodly number of new students has already enrolled for the next school year.

A proposal to the Board that a memorial to Reverend Dan and Reverend Østergaard be erected on the campus was favorably considered. But it was decided to await completion of the Jubilee Drive before such an undertaking should be started. The planning of the college campus now that new buildings may be going up must also be considered before placing a monument on the campus.

The committee on revision of the Rules for the College reported. The Board spent considerable time on revision of the rules. This work will be continued and reported on when completed.

Respectfully,

Ottar S. Jorgensen.

The Laborer Is Worthy Of His Hire

Our church is the victim of a bad tradition—the tradition of parsimony. This is particularly apparent in the prevailing point of view that a pastor should receive a salary no larger than is commensurate with his absolute needs. This attitude was doubtless justified fifty years ago when poverty was the condition of ninety-nine per cent of the people. In those times the minister, as well as the doctor and the school teacher, shared the hardships of the people. It had to be so, and we know that the minister gladly accepted the privations which perforce went with his calling. This he could do and still retain a blithe spirit because the mundane requirements placed on him were in proportion to the economic standard of the time.

Today, however, although the demands placed upon a minister continue to be conditioned by the existing economic level of the people, the minister in our synod is unable to meet these demands because his salary has not been adjusted with the current economic standard. In most of our churches we require of the pastor that he uphold the prestige of his office in a material way of living gracefully and appearing as a man of refinement and distinction. We take it for granted that the position requires a tasteful personal appearance on the part of the minister and the members of his family. We expect him to display to the public a nicely appointed parsonage for the reception of members and guests, and to provide liberal entertainment for the guests of the church. We expect him to have an automobile in order to fulfill efficiently and competently the more social duties of his office. We expect him to maintain a high degree of proficiency and timely appeal by the continuance of training and study. In short, we expect him to effect the highest standard of liberality at all times and to be a leader among all men. But we deny him the means for fulfilling these requirements.

One might say that the minister should step forward and make a few demands in turn. It is well known, however, that a pastor is reluctant to request an increase in salary, and will do so only as a last resort. He knows that in so doing he must take the risk of having his sincerity as a "man of God" questioned by indiscriminating members of the congregation. Many persons seem to hold the point of view that the minister by virtue of the peculiar status of his profession is especially eligible for dispensations of Providence,

and that in his case particularly the Lord will provide abundantly.

We want our best young men to enter the ministry and serve the church, but at the same time we neglect to offer any material inducements. The discerning young man of today cannot avoid perceiving that his ability to provide adequately for his future family and for his declining years will be doubtful if he chooses to enter the ministry. He will most likely be persuaded to choose some other profession in which he may have the serenity he requires, uncomplicated by preoccupation with problems of economic insecurity.

It is interesting to note in this connection that the salary of the lowest paid teaching rank in our colleges and universities, is well beyond that paid to our pastors. At Northwestern University, in which the salary scale is about average for the country, the recommended scale in 1940 was, as follows:*

	Minimum	Maximum
Instructors -----	\$2200	\$2800
Assistant professors -----	\$3000	\$4000
Associate professors -----	\$4200	
Professors -----	\$5200	

It is known that these salaries have been adjusted upward since that time. Furthermore, most of our universities offer further rewards in the form of group insurance and annuities, as well as liberal retirement pay. A young man would indeed need to feel "a call" to enter the ministry, in order to be willing to deny himself the economic security represented in the remunerations mentioned above for the most comparable profession.

The usual objection to raising the minister's salary is that the congregation is unable to provide the funds because the church carries a heavy enough financial burden as it is, and the members of the congregation are unwilling to increase their annual contributions. It is clearly apparent, however, that in all but a few cases each church succeeds regularly in meeting the financial obligations as they arise. Some churches have been able to invest heavily in the church building. All too often such expenditure appears to be made possible in part by the expediency of under-paying the pastor. We must face the question of whether we can have a pardonable pride in our church property if the pastor remains underpaid.

The opinion that the congregation is unable to provide sufficient funds is probably only a reflection of the attitude of the church board or finance committee. It seems to be the custom that the church board must attempt to collect from the members only so much as is just enough to cover the annual budget, and to keep that budget as low as possible. Cases in which a member has contributed more to the church than he could afford are almost unknown, but nevertheless the collector must not ask for more than a minimum amount because of the danger of "asking too much." It is very odd that although a special collection made for the purpose of providing an improvement to the church property seldom fails it is usually not considered feasible to attempt to collect for the purpose of augmenting the minister's salary. It may be that this point of view is actually unjustified, and that the average church member would be glad to help the cause when he learned of the need. It may be that our congregations will gladly cast off the habits of penury and replace them with those of benevolence. There is no reason today for retaining an outmoded tradition; we can afford to share our affluence. Let us not instead take an unchristian advantage of the kindness and generosity of our pastors.

Arthur V. Jensen.

*Excerpt from General Faculty Committee Newsletter, Northwestern University, December 1940 (Vol. 1, No. 1).

Lutheran Tidings -- PUBLISHED BY THE DANISH
EVANGELICAL LUTHERAN CHURCH OF AMERICA

Office of Publication: Lutheran Tidings, Askov, Minnesota.

Editor: Rev. Holger Strandkov, 325 W. Chippewa Street, Dwight, Ill.

Circulation Manager: Svend Petersen, Askov, Minnesota.

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

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 18, 1942, at the post office at Askov, Minn., under the act of March 3, 1879.



HAROLD PETERSEN, Editor
Ringsted, Iowa

VOLUME XXXVIII

June 5, 1946

No. 4

TO OUR YOUTH

Attention, Folk Dancers

Just think! Only a little more than a month left before convention! We hope you are as busy getting ready for it as we are. How are you coming with folk-dancing? O. K. we hope.

So far we've only heard from two societies, Ringsted and Des Moines, about folk-dancing but we hope there will be more of you responding to this part of the program. Don't be bashful! We're all dancing "just for the fun of it" and I'm sure your team will enjoy taking part, in either or both, the competitive dancing and the combined group dancing. We're still looking for letters from you.

Some time ago the question was asked, "Are we going to do all of the Sailor's Waltz?" As plans stand now the order of dances for the grand finale will be as follows:

We will enter to the music of the Parisian Polka, go through this dance a couple of times, then dance the Ox Cow (all figures) and end up with the **first figure only** of the Sailor's Waltz.

If you have any other questions, or any suggestions regarding the folk dance part of the program, let us hear from you.

Don't forget your costumes!

Sincerely,

Viggo Nielsen
R. 1. Tyler, Minn.

This Should Be Done

What a queer situation! When we get together at the Tyler convention, we are supposed to have a new constitution for D.A.Y.P.L. all squared, trimmed and polished. As I understand it, this was the wish of the conference of young people's leaders which met in Des Moines in the fall of 1944. That group found the job of dissecting and analysing the proposed constitution too cumbersome. So the job was left in the lap of a committee. This committee is apparently in agreement with itself and will place essentially the same proposal before the convention in July. In other words, our gathering in Tyler is to be a constitutional convention. Horrors!—all this valuable time to be spent on by-laws, points and paragraphs! There are two alternatives; either to swallow the committee's proposal whole and hope there will be no ill effects, or put another constitution committee to work for another three years.

Personally, I am not too deeply concerned about the constitution. There are issues which are much more vitally important, and they are of such a nature that not even a perfect constitution can take care of them.—no use in putting new patches on old cloth—it is far more important that we have genuine good-will, visions and a clear understanding as to what we want to do and where we want to go. It is at this point, it seems

to me, that we are sorely lacking.—I know it is unfair to compare the present state of D.A.Y.P.L. to the "one horse shay", the buggy which was so constructed that there was no weak link anywhere; it was simply supposed to break down all over at the same time. D.A.Y. P.L. has been breaking down for years, but there are still lots of strong parts left in the old buggy, at least enough to keep us moving if we pull together. But—to continue in the metaphor—it might be all right to ask ourselves whether we want to move forward in horse-and-buggy fashion; or, are we alert enough to want a streamlined vehicle? If we wish to continue to live in holy respect of outworn traditions, we might as well prepare to go out of the livery business. Youth will find other means for going places.

"Folkelighed" has been one of the basic principles of our young people's work right from the start; it must always remain so. But folk-life must be lived and constantly revitalized—just as love and religion and friendship and fellowship must be revitalized constantly in order not to perish. "Where there is no vision the people die." Are we so hide-bound with traditions that we cannot be stirred by new visions? Can it be possible that we are mummified before we are buried? It is not my contention that we are dead; not yet; but I am afraid that we are without vision, and without that the rest of the tragedy is only a matter of time.

Can anyone tell me, in which "folklighted" is D.A.Y.P.L. rooted, the American or the Danish? I can't answer. I only know that we are not too well rooted either way. Some say the Danish folk-soil is too far away and there is no American folk-life to be rooted in. I don't agree. There is an American folk-life, but we must go deep if we want to reach the strata where it is found. And isn't that what we are here for? There are deep and wonderfully rich sources which we must learn to tap. If we do not, we shall not be worthy of our young people, our past and our potential greatness.

Not everything in D.A.Y.P.L. is rotten, by any means. We have some fine, inspiring conventions and some really excellent summer camps. Alas, there is so far between them. They cannot possibly fill the place of the home activities; and it is on this point that we are sorely lacking. I have no doubt that many fine meetings are held here and there, but I still maintain that the level of the local work could be raised to a much higher standard. Generally speaking, it is nowhere near what it could be, if we really applied ourselves and made use of the resources that are available to us. There is no doubt that many individual pastors and other leaders are doing good work; but even their best achievements can not compare with what our unified efforts could accomplish.

A capital of currency can not be divided without being diminished; but cultural and spiritual values are

of a different nature. The more they are divided, the farther they reach, and still the original capital remains. Successive generations can go into the spiritual hills and find the same nuggets and treasures over and over, and still they are there for others to find.—It is high time that we give up our pernicious individualism and go prospecting together for the sake of our young people. Woe unto us if we don't.

Even the most energetic and inspired leader can accomplish only so much; he cannot possibly dig out more than a little fraction of the folk treasures, for prospecting is time-absorbing work. Even with good luck a local leader cannot furnish first class material for the whole series of a year's meetings to say nothing of the successive years. The result is that at least some of the meetings are dull and uninspired. The young people are again and again given stones for bread.

We are hampered by an overgrowth of individualism and our best efforts are cursed by isolationism. This is the way it works: Here is a leader, he is full of initiative and willingness to serve. He is constantly prospecting for new and better things. When he makes "a strike" he shares his "find" with the local group of youth and they are having a wonderful time, and that is that. Due to our individualism the find is shared by a group of 10, 25 or perhaps fifty, instead of being shared by a thousand. Why do we leave it to the individual leaders to go out and endeavor to strike gold? Why not let D.A.Y.P.L. as an organization set out to prospect systematically?—or is that unthinkable?

Look at A World of Song! There we met a real challenge in a great way; there we went prospecting for the sake of the common good. Today, it is doubtful that any group has a better collection of songs. Why can't this principle of unified efforts be extended to other areas. Let me point out a few hills where gold is awaiting! There is the field of current literature. Why not ask a group of qualified leaders to go prospecting here and bring out the nuggets; not each one for his own little group but all of these leaders for all of these groups? When they have made their finds, then let the national organization secure several dozens of copies of each of the books selected. The local societies could then borrow all the copies of a particular book so that all the members could read the book at the same time. Then let them get together and have a real discussion on that good book.—That would be doing something for our young people and for American folk-life!

The idea could be extended to materials on art, biographies, music science, religion, psychology, marriage, etc., etc. There are plenty of problems of the day on which our young people would like to be enlightened, and there is plenty of enlightening literature on the problems; the objects should be to bring the two together. If we do that we shall make better citizens out of our youths.

Nearly every society presents a play every year. And what trash it generally is! The field of real dramatics is left practically untouched by D.A.Y.P.L. We salvage our little conscience by the noble observation that people don't want plays with a purpose, and so we let our young people work on that dishonorable Holly-

wood principle: Give people what they want, that's what brings in the money. And that is what makes a farce of folk-life. Here again we need to do research for our young people so that they will know where to turn when they enter the field of dramatics.

Movies are a cardinal pass-time in the life of our youth. Is it fair to leave their selections entirely to the guidance of popular opinion? Why not set up some sort of information bureau on movies, that could advise the young people: Now here is a movie; you and your whole family ought to go and see that together, —or even the whole young people society. It might not be a bad idea to give pointers on how to size up movies for what they are worth. That too would be doing something for American folk-life. There are plenty of film exchanges all over the country, with wonderful films available for small rental fees. With projectors becoming more common D.A.Y.P.L. might even grow up to become a movie exchange including movies from Denmark.

Some of the churches have a young people's choir. Their work could be greatly strengthened, if there were some place to which they could turn to get help to secure just what they need for their ability. A local leader cannot have knowledge of access to everything that is offered. A research group could make a thorough scouting of the field. Another valuable service to our folk-life.

Lectures were formerly highlights in our young people's work. Now they are sadly in disrepute. We have been "foredragged to death." But this certainly does not mean that the power of the "living word" has been out-moded. It is still one of the greatest forces for the enhancement of folk-life. And what are we doing to revive it! As a group we could see to it that lectures given by really inspired persons were available to our societies. It would not be long before the members would know that when a lecture was on the program there would be something really worthwhile to go for.

There are wonderful opportunities to arrange evenings of entertaining nature. It can be done by local talent and ingenuity, of course. That is true, but some thorough-going research could bring to light a great many pertinent suggestions that would lift the common run of entertainment out of the mediocre. Why not have a clearing house for clever ideas and good material?

There are many other areas where unified effort could bring out further treasures. The harvest is great and the workers are few, divided and very individualistic, and what should be done is neglected. We stand in need of repentance, of visions and of will-to-serve. May the Tyler convention inspire us to mend our ways and to serve our people to the best of our capacity!

Marius Krog.

Chicago, Ill., June 1, 1946.

A freshman hesitates on the word "Connoisseur."

Prof: "What would you call a man that pretends to know everything?"

Freshman answers: "A professor."

Our Women's Work

Greetings

Dear Friends:

Before long, many of our women from the East and the West, the North and the South will meet for convention at G.V.C. We do hope that it may be a happy reunion, for we have a great common cause—that of bringing the work of the Master to more and more people both here at home and abroad; and we would that he should recognize us as true servants.

W. M. S. will again this year have the privilege of sponsoring an evening during the convention. This will be Thursday evening at 8 p. m. at Luther Memorial church. We hope to see our many W. M. S. friends there.

Friday evening at 7 to 7:45 p. m., W. M. S. will hold its annual business meeting with election of officers, and such other business as needs to be taken up. Remember, all women interested in W. M. S. work are invited and expected to attend and to cast their votes. Please plan to come to this meeting promptly as the time is short.

The W. M. S. board sends greetings and thanks to the women of the synod in all our nine districts for the cheerful letters and the willing responses we have had from them. It has been a happy year and the work has seemed light because we have always felt that your love, your interest and your prayers were behind all your efforts. The main project of the past year was the Danevang Altar fund. In dollars and cents that gift amounted to \$1,251.76; but the real value of such a united effort towards a common cause can not be measured.

"When is the time for prayer?

In every hour while life is spared to thee;

In crowds or solitude, in joy or care,

Thy thoughts should heavenward flee.

At home, at morn and eve, with loved ones there,
Bend thou the knee in prayer!"

Sincere greetings to all,

Ida Egede.

DISTRICT 8 CONVENTION

Watsonville, Calif., May 3-5, 1946

Reverend N. Nielsen, district president, opened the convention with a sermon at the service on Friday evening. Peter Thomsen conducted the Bible hour the next morning, and Rev. S. Marckmann lectured for us after the business meeting was finished in the afternoon.

Saturday evening was spent in the home of Holgersen with the singing of Danish songs and Johs. Mortensen giving his testimony.

Sunday forenoon service was in charge of Rev. A. E. Farstrup who preached the sermon and Rev. S. Kjaer served at the communion table.

Reverend Aa. Moller gave us his experience in children's religious education in public schools at the outing Sunday afternoon.

All of our speakers gave testimonies of their faith in Christianity, our Fathers Church, and impressed strongly our responsibility to go out and bring the message of Christ to all;

A Call For Practical Help To Our Santal Friends

There are many ways of being interested in and of showing that interest in mission work. One way which may appeal to many of our women is to give practical aid.

Our missionaries tell us that there are a number of ways in which we can be of great assistance. I quote from a letter received from Rev. B. Helland: "Bandages cut from two to four inches in width from old sheets and rolled can be used. Children's and women's garments in all sizes, especially simple blouses with short sleeves, will be gratefully accepted. Children's dresses, new or good used ones, are always needed. Short pants for boys, especially of khaki, are worn a great deal."

Then Rev. Helland says that used phonograph records, except jazz, would be welcomed. Many of the missionary stations have phonographs, and the Santals are so happy to hear music.

Perhaps there are groups among our synod's women who would be interested in filling a box with some of these articles for the Santals. Rev. Helland suggests that the best way to send these boxes would be to ship them by express to:

Santal Mission Office, 401 Cedar Ave., Minneapolis, Minn.

From the office the boxes will be sent across with some of the missionaries as they leave. This is the cheapest and safest way to get things the long way over to the Santals.

Let us do something about this phase of the work wherever possible. Miss Dagmar Miller urges us not to delay, for the need of the Santals is great.

Marie F. Engelbreth.

W. M. S. OFFICERS:

MRS. IDA EGEDE, President,
Hampton, Iowa

MISS YRSA HANSEN, Secretary,
Aurora, Nebraska

MRS. AGNETA JENSEN, Treas.,
1604 Washington St.,
Cedar Falls, Iowa

MRS. FYLLA PETERSEN, Editor,
2351 Chilcombe Ave.,
St. Paul 8, Minn.

both in our own field to old and young alike, and not for a minute cease to carry it all over the world; but support it with all our efforts and means.

It was good for all to live in this fellowship for a few days, and exchange the experiences we have each of us in our church, and find that we have so many things to share together.

The business meeting was opened Saturday morning by Rev. N. Nielsen, and as the secretary, Aage Jensen, was unable to be present at our meeting, Axel V. Pedersen was chosen secretary for the meeting.

The following ministers and delegates were attending:

Ministers: N. Nielsen, S. Kjaer, S. Marckmann, A. E. Farstrup, Aage Moller, Peter Thomsen.

Delegates: Watsonville: L. P. Holgersen; Salinas: Nis Pors, Anna Schmidt, Mr. and Mrs. Ulricksen; Parlier: Mr. and Mrs. Fred Holm; Easton: H. C. Hansen, Mrs. Oda Mortensen; Solvang: Mrs. Holger Lauritsen, Agnes Brons, Harold Johnsen; Pasadena: Mrs. S. Marckmann, Karl Moller; Los Angeles: Marcus Lund, Mathilde Jensen, Axel V. Pedersen.

The district president reported as follows:

As district president my concern has been mostly about the Home Mission project in our district.

I have visited all the congregations although not in all instances in official capacity. There has been no change of pastors in the last year.

Concerning Home Mission possibilities in our district I am still of the opinion that we have a very good chance to expand. We have three places where I believe the placing of a pastor would be most welcome. I am referring to Oakland, Watsonville and San Diego. Since taking part in Home Mission Council meetings of our synod for the past two years I have had great hopes for a favorable solution to opportunities in our district, and though I have often been discouraged when things seemed to move too slowly, I suppose the reason we have not accomplished much is the old story that we do not have enough pastors. One of the pastors I had hoped would come to our district to do home mission work accepted a call to another mission field and, of course, I am glad we at least get started some place.

As to the investigation and work carried out in San Diego and San Fernando Valley by Ejnar Farstrup and Peter Thomsen of Los Angeles I trust they will, as formerly sent their report to the synodical president.

The summer school for children at Atterdag under the leadership of Mr. and Mrs. Viggo Tarnow has enjoyed full house for several years and we are hoping that as our young people come back from the service the young people's camps will grow.

In Pasadena the congregation has built a new parsonage.

A mortgage has been burned in Salinas.

A new social hall has been procured by the congregation in Easton.

The president's report was given to a committee consisting of Mr. Nis Pors, Peter Thomsen and Mrs. Oda Mortensen.

Following recommendations of this committee were, upon motions duly made, adopted:

That District 8 is supporting the congregation in Solvang if it still desires to extend invitation to our synod to have its annual convention in Solvang in 1947.

That District 8 thru its president suggests to our synod president that a Denmark tour be sponsored by our synod not later than 1948.

That a committee of three be elected to study the matter of rules for District 8, and report to the convention at the next annual meeting. Rev. A. E. Farstrup, Nis Pors and Axel V. Pedersen were appointed to this committee.

That the meeting accepts the report of the president with thanks.

District treasurer, Chr. Jensen, gave a report on the finances. Cash on hand May 1, 1945: \$266.14. Income during year: \$328.70. Expenses for same period: \$232.00; leaving cash on hand \$362.84. Mathilde Jensen and Nis Pors were appointed to audit the treasurer's report, and they confirmed that income and expenses were as recorded.

REPORTS FROM CONGREGATIONS

Watsonville: Church service twice a month in English; but as long as there is no resident pastor very little progress in work can be expected. Several improvements to the church building has taken place during the past year.

Salinas: English services dominate with 61 English and 13 Danish services during the past year. The Sunday school has 49 children enrolled, and Rev. S. Kjaer is teaching religious education to students in high school.

During the past year the congregation burned their mortgage.

Solvang: Danish and English sermons are held every Sunday. The Congregation has Thursday meetings, and Rev. Moller is conducting monthly meetings in Santa Barbara and Santa Maria. Sunday school has an enrollment of 50, and released time religious education has been conducted jointly in the public schools with all denominations in five grade schools and one high school in Santa Ynez valley. Summer school was attended by 125 children and an adult meeting in March had a very good attendance.

Parlier: Parlier extended invitation for the district to have its next annual convention there. The work is going on as usual in all the various phases of activities in the church.

Easton: The new meeting hall is nearly finished and its completion will soon be celebrated with a dinner sponsored by the Ladies' Aid twice a month.

Pasadena: The new parsonage will soon be completed. Several families have joined the congregation. Most of the services are conducted in Danish.

Los Angeles: The work has been marked as a continuation of the missionary work by having monthly services in San Diego and Long Beach and this has been made possible by having Peter Thomsen as assistant pastor. Church and parsonage have been painted. The Friendship Circle has made this possible through their aid. Sunday school has an enrollment of more than 50 and is conducted at same time as regular church services.

As the district did not have any missionary work to support in the district it was decided to support the work of the Santal Mission with \$50.00.

It was decided to confirm that Reverend A. E. Farstrup and Axel V. Pedersen represent our district and synod as members of the Board of the Lutheran Welfare Council of Southern California.

The following delegate and minister were elected to represent the district at the annual synodical convention in June, and each be allowed \$75.00 toward their expenses.

Mrs. S. Kjaer, Salinas

Rev. S. Marckmann, Pasadena.

It was decided to allow Danish Women's Missionary Society at least one hour for meeting at our next convention.

The offer from the congregation in Parlier to be host to our next convention was accepted.

The following were elected to serve as officers for the coming year:

President: Rev. S. Kjaer.

Treasurer: Nils Pors, Salinas.

Secretary: Harold M. Johnson, Solvang.

Delegates expressed their thanks for the generous hospitality of the congregation in Watsonville and hoped it would be possible for them soon to get a resident pastor to take up the task of serving them.

Axel V. Pedersen.

Secretary for business meeting.

Twenty-five Years in the Ministry For Editor of Lutheran Tidings

It is certainly a rare occurrence when a minister celebrates his twenty-fifth ordination anniversary as pastor of the church in which he was ordained. But this is the happy experience which will fall to the lot of the editor of Lutheran Tidings when June 12 comes around. Holger Strandskov was ordained on that date at the 44th annual convention of our synod in the St. Peter's Church, Dwight, Ill., 1921, together with Bue Bennike, by the late Rev. P. Kjølhedede, for many years ordinator of our synod.

Holger Strandskov was called to serve St. John's Church at Kronborg, Nebr. In 1930 he accepted a call to serve the Danebrog Church, Tyler, Minn. He moved to his present charge three years ago this summer.

May I use this means of bringing to my old friend, classmate and roommate, the editor of our most important synodical publication, a real sincere "Thank You" for the many years of fellowship in the ministry as well as a cordial congratulation on behalf of the several thousands of readers who twice a month enjoy the result of carefully chosen reading material, articles, news notices, etc., presented for their benefit by Rev. Holger Strandskov.

Throughout the years of sincere, faithful and devoted ministry Holger Strandskov has gained a very

large circle of friends. Few ministers have had to face the trials of physical hardship in the shape of serious and prolonged hospitalizations and operations like he has. There can be little doubt that these experiences have made him sympathetic and understanding of people who are weak or who suffer. We are many who are thankful for Holger Strandkov's ministry of tenderness and loving kindness, for his fighting courage in regaining his health, for his plain and straight forward truthfulness in serving the causes of his heart's choosing.

We wish for him many years of service to his Master and Lord as well as to the people of His Kingdom. And may he forgive me for slipping this little bouquet unobserved past his editorial watchtower.

Des Moines, Ia., May 13, 1946.

Alfred Jensen.

Convention Information

Plans for the coming synodical convention would seem to be progressing satisfactorily. Securing accommodations for the many guests expected is our most pronounced problem. We are, therefore, greatly concerned that all enrollments come to us as soon as possible. Hotel rooms are still available, but requests for these should be made at once. Guests coming for Sunday (June 23) only who wish to be served dinner in the convention dining halls should notify us not later than Friday, June 14. Communications of this character should all be sent to Prof. Peter Jorgensen, Grand View College, Des Moines 16, Iowa.

The price for the entire convention has been set at \$9.00 per person, and for each single day at \$2.00. The rate for the entire convention for a pastor or a pastor's wife is \$5.00 and for children under twelve it is \$4.50.

To those unacquainted with Des Moines, it may prove convenient to know that Luther Memorial Church and Grand View College lie in the northeast section of the city, west of joint highway No. 65 and 69, and south of joint highway No. 6 and 64. From the point of intersection of these two highways (E. 14 St. and Euclid Ave.) the college and the church lie ½ mile south and one block west.

Of the railroads entering Des Moines, the Rock Island usually affords the most direct service. The city is, however, also served by the Great Western, the Milwaukee, the Northwestern, the Burlington, the Wabash, and the Minneapolis and St. Louis roads. Seven bus lines serve the city, the principal ones being the Greyhound and the Burlington (east - west) and the Jefferson (north-south).

On behalf of the Com.,

A. C. Ammentrop.

ACROSS THE EDITOR'S DESK

On To Convention. In all parts of our synod preparations are in the making for the forthcoming annual synodical convention. Many reports on the various activities of our synodical work have been written, standing committees have completed their work for the year, the congregation of the Luther Memorial Church in Des Moines and the household and faculty of Grand View College are making the many preparations necessary in order to accommodate the several hundred guests expected for the week of June 18-23.

And we know that in all parts of our synod there are many who are making their own private preparations for another experience of sharing in the rich fellowship of a church convention. There are undoubtedly those who are looking forward to this experience for the first time. To all who plan to par-

ticipate we should like to stress this note, that it takes definite preparation to attend such a meeting. In the first place delegates, pastors and all other members who will attend the various sessions of the business meetings should prayerfully and with due concern study the many reports, proposals, etc., that will be in their hands before the opening of the convention. But more than that, as the many speakers who have been asked to give their spiritual contributions at the various services, Bible hours, evening meetings, etc., are expected to come well prepared, so it behooves each participant to come filled with the spirit of love and devotion to the cause of The Danish Lutheran Church of America. As we meet in that spirit of hope and expectation, we shall find that God has much in store for us, and we shall be able to return from the convention enriched in Christian fellowship and strengthened in a feeling of being a part in the service of the Kingdom of God.

The Pastor's Salary. We welcome another contribution in this issue of L. T. from one of our laymen on the question of the pastor's salary. Mr. Arthur V. Jensen is a member of one of our city congregations. This congregation has recently, with several other congregations, given its pastor a raise in salary. It is undoubtedly true, however, as Mr. Jensen writes that the salary of the pastor "has not been adjusted with the current economic standard."

It is a general trend of thought that anyone who enters the work of the church must be willing to sacrifice himself to such an extent that he (or she) will forego many of the privileges and comforts otherwise considered a normal standard of living. And we believe that those who enter into the work of the ministry are prepared to do that—or at least will soon discover that it must be done.

However, Mr. Jensen is right in his contention, that the economic standard of the average member of our congregations throughout our entire synod is at present such that there is no excuse for the low salaries paid to some of our ministers.

We should like to draw what we consider a very fair comparison: The church and school in every community serves in general the same group of people. Although no young man going out into the ministry has the hope of being paid a salary equal to that of anyone in the medical profession, nor of those who enter into private business or scientific research, it would seem that the pastor's position in a community should rate with for example that of the Superintendent of a local High School. The salary of both is paid in general by the same group of people. But it is nevertheless a fact, that many a pastor's salary in our synod is so low and inadequate for the present economic standard expected in a pastor's home and his service, that even including the free parsonage, the added offerings and incidentals, the pastor's salary will be in some cases less than half and in most instances much less than the salary paid to high school superintendent. And still the pastor is expected to have a car to take him to all parts of his congregation (whereas the H. S. Sup't. has no need of a car except for his own pleasure driving). A pastor's home must at all times be open, ready to entertain guest speakers, members of the congregation, etc. The pastor's wife is usually expected to be ready to take a leading part in the youth work, in the direction of choir work, etc. If she would give the same quality and amount of work as a substitute teacher in a public school, she would be reimbursed, at least enough to pay for a maid to help her in her own kitchen.

We are happy that we have not had public complaints from any of our pastors. And we can assure our people, that there will be no strikes amongst our pastors. This editorial is neither a complaint but is written by the editor in the interest of the future of our church work. We know that many a pastor has been handicapped in doing his best in his field of work because of a limited salary. We also know that there have been young men who had considered the work of the ministry in our synod, but who felt that they did not feel justified in offering a wife and a family the likely privations of the average standard of living, which would be theirs if they entered this field. We can be assured that every pastor in our synod is more than willing to share the sacrifices necessary to further the work of the Church, but a pastor has a right to expect a serious consideration by his congregation of the possibilities of a salary adequate for a standard of living equal to the demands made of him and his work.

GRAND VIEW COLLEGE



An Inner View Of Grand View

"Good morning!"

Our lives, their purposes and their aims often trouble us. It was in the light of this knowledge that Rev. V. S. Jensen spoke to us concerning the necessary certainty that is gained through Christ.

Dr. Knudsen announced to the group one morning that plans for the new girls' dorm had been discussed and set down, in so far as possible, by the Board. He mentioned in contrast to this work that if 10 trains of 50 cars each left Berlin every day filled with rubble, it would take 16 years to clear it entirely.

Mr. and Mrs. Plambeck and family (including Pearl) and some friends visited Grand View May 16. They had just come from their home in British Columbia and were on their way to Halifax where they would board a boat for Denmark. Evelyn Lerager, a 1943-45 student, came with them and has been visiting friends here in Des Moines.

The next day Mr. and Mrs. John Petersen of Seattle, Wash., visited the school. They were also enroute to Halifax for the same trip to Denmark.

The play cast and personnel journeyed to Kimballton to present the Studentfest play, "Willow and I," on May 17. We wish to thank the Kimballton congregation for being so hospitable and helpful in the loaning of properties for the stage. We certainly enjoyed our stay!

May 18, the students were gratefully entertained once more by Mr. Spaulding, the city librarian. His traditional reading of Vachael Lindsay's "The Congo" at the coffee table was better than ever.

May 20, we bid goodbye to Erhart Hansen of Hampton, a winter student. He completed his final high school training and plans to be back next year.

On May 21 the school was pleased to have as its guest a Danish specialist, Dr. Heiberg, of the Finsen Institute in Copenhagen. Dr. Heiberg is in the United States studying cancer surgery. At present he is in Rochester, but visited Dana and Grand View because of his great interest in young people and their work. He spoke at chapel about conditions in Denmark and of a foreigner's impression of America. The

great pressure which was placed on the Danish mind during the occupation has been broken and a transition from the hiding of the truth to the revelation of the truth is being brought about. America, to him, is characterized by a broadmindedness, a love for freedom and emphasis on the larger and grander, a more advanced technical and practical knowledge, and a "principle" emphasis rather than a "fact" emphasis in education. He concluded his discussion with the statement "To live in mankind is far better than to live in a name."

Peter Jorgensen's chapel periods brought new light to the subject of our goal in life and the relation of a remote aim and the present enjoyment. We may either live so fully in the present that we prepare for the future or prepare so fully for the future that we live most fully in the present. A compromise is wisest. He closed by quoting an ex-student who said, as she was completing her stay at Grand View, "So these are my good old days!"

Rev. S. D. Rodholm spoke of the early days at Grand View at a few morning devotions. He stated that the purpose of Grand View is to preserve the Danish culture and that it, among other small schools, does much to Americanize the nation's youth.

The formulation of a guidebook for Viking and Echo editors, student officers and the students themselves was discussed at the May 25 U. K. business meeting. The program consisted of a pageant of United States folk music.

Sunday, May 26, was our last Sunday at G. V. C. for this year. Church services, including communion, was well attended. The softball team played Real Radio at 2 but lost to the score of 11 to 10. Weather and playing were excellent, however. Christian Larsen, a Des Moines alumnus, spoke at sandwich supper in the evening. His experiences in the rear echelon included work at London, Paris and Berlin with visits to Denmark and Switzerland. His work in the Control Council at Berlin gave him the opportunity to meet or work near many well known officials. He brought greetings from Arild Olsen and Otto Hoiberg, both important officers in the Council.

That night the first year girls were hostesses at a party for the second year girls in the attic. A little ditty to the tune of "There is a Tavern in the Town" was written specially for the event. It reads:

"There is a college in Des Moines
And there the night oil we do 'boin'
And eat our stew mid laughter free
And never think of stud-y-ing.
Fair thee well, for we must leave thee.
Do not let the parting grieve thee
And remember that the best of friends
must part, must part.
Adieu, adieu, kind friends adieu.
We can no longer stay with you, stay
with you
We'll think of you and also G. V. C.
And may the world go well with thee."

A Summer School Class of about 15

students have met twice a week for the past two weeks to discuss their plans and problems. We wish to thank Dr. Knudsen, Rev. V. S. Jensen, Knutie and Ellen Knudsen for their help.

As was mentioned in a previous article, Mr. Hasseriis of Denmark is coming to the United States on a speaking tour. He is scheduled to arrive in New York June 3. He will speak at the synodical convention here in Des Moines and at the Young People's convention in Tyler. He plans to stay until October and will be available as speaker in the congregations until that time.

Three new teachers have been hired for the coming year. Miss Ruth Goodhope, a Grand View alumnus, will receive her M. A. in chemistry from the University of Minnesota this summer. She will teach chemistry.

Mr. Edwin T. Sandberg has his M. A. from the University of Minnesota. He will teach English and direct the chorus and orchestra. He, his wife and son will live in the apartment.

Mr. Herbert T. Hurley has done graduate work from Iowa State College, University of Iowa and University of Colorado. He will teach physics and math and will live in a house on the campus.

Last, but not least, we come to the Spring Picnic which we enjoyed in the afternoon and evening of May 21. The usual volleyball, softball, football, badminton, horseshoe, relaxing, eating, etc., were experienced at Grand View Park. We were peased in having our guest, Dr. Heiberg, with us on our fun. Campfire was a new experience for we who were there.

"Goodnight!"

Norma Due.

In Parting

Soon I will be bidding farewell to two of the best years of my life—to my teachers, to my fellow students, and to all the opportunities Grand View College has offered me. After two years, or even one year at Grand View we may well ask ourselves, "Did we make our own lives interesting and worthwhile?"

Each one of us is an individual soul, unlike any other in God's kingdom. Each one of us has a life to do with what he pleases. We may give into the humdrum of everyday living and become fretting might-have-beens or we may become confident, tolerant individuals.

"Love your God and your neighbor" was Christ's way. We can show our love, without being sentimental, in all the countless ways of thoughtfulness in everyday living. In doing so, we lose ourselves in others and our own lives do become interesting and worthwhile to us and to those around us.

Lowell said, "the kind of world one carries about within one's self is the important thing, and the world outside takes all its grace, color and value from that." There are certainly those people among our friends that we welcome gladly because they seem to bring sun-

shine with them; and there are others from whom we expect trouble the minute we meet them. The latter are the ones who are first in their own minds and who care little for the interest of others. If they only forced themselves to make friends, they would be wonderfully surprised at how fascinating and absorbing others actually are. And others would like them too!

What human beings want more than anything else in the world is friends. Among the best things I experienced at Grand View were the little chats with my friends. Whether they were pep talks, digging up family history, or current discussions, they helped to make life interesting and worthwhile here at Grand View.

Recently, while gathered around a campfire, we sang a song that very adequately expresses the parting sentiments of us all:

"Each campfire lights anew
The flame of friendship,
The joy I've had in knowing you
Will last my whole life through."
Alma Nelson.

CHURCH AND HOME

By REV. M. MIKKELSEN

"I came to cast fire upon the earth."
—(Luke 12:49).

John's baptism was with water, but he said that Jesus should baptize with fire and the Holy Spirit. The present is nothing compared to that which shall come. The consummation is our reward for "running" and for "exercising self-control in all things."

In the training of His disciples Jesus is concerned primarily about adding the spiritual to their personality.

There is an education that leaves the heart untouched. It is not because nations have lacked educational facilities that the world today is torn with strife and disorder. No other generation as our own has had greater opportunities, no other generation has blundered like we have, and few or none have had more actual experience with suffering and fear as a consequence. If there is a reason for the last few years' terrorism, as there undoubtedly is, it is not because our generation has not been educated, but rather because the spiritual has been neglected in its training.

Jesus had a way of saying the right thing at the right time. It is only too bad that there were then and still are too many who do not seem to care much about what He did say. When are we going to begin to learn from past failure and understand that only when the spiritual is added to education can we expect our personalities to function so it will be a blessing to us all?

It is high time that we begin to listen to some one who can warm our hearts through and through. As it is there is grave danger of being chilled to death.

Never did the light of the halls of science burn with a brighter flame, never were the hearts that rejoice in pride over the conquest more cold and more unconcerned about neighborly love. Together with the conquest of nature man has succeeded also in conquering the old silly fear of sin as well as his regard for that which is holy and sacred.

Modern man, however, in spiritual conquest is far behind a certain group of simple unlearned peasants who, having been sent out by the Son of Man, came back overjoyed: "Lord," they said, "even the evil spirits obey us."

Jesus anticipated a day when the higher values in life would be better appreciated by man and asked for—in His name; when men have made up their minds about spiritual needs; when no longer their own efforts suffice.

Christianity is calling men and women who will serve to translate its ideals into practical service. Heeding the world wide cry of our neighbors, administering to their need out of our abundance and love, we shall have discovered the most effective remedy against sleepless nights.

Gifts For Grand View College

Grand View College has again this year been blessed with many gifts from individuals and organizations within our congregations. These gifts have been a great help and we extend our sincere appreciations to all the donors.

The following is a list of all the gifts. If anyone is omitted from the list, it is done unwillingly:

Waterloo Ladies' Aid, 104 quarts canned fruit and vegetables.

Cedar Falls Ladies' Aid and Study Group, 222 quarts canned fruit and vegetables.

Hampton Ladies' Aid, 120 quarts canned fruit and vegetables.

Mrs. W. Jacobsen, Audubon, 48 quarts canned fruit and vegetables.

Alden Ladies' Aid, 2 cases canned fruit and vegetables.

Mrs. Walter Petersen, Waterloo, 28 quarts pickles.

Kimballton Ladies' Aid, 13 chickens.

Mr. and Mrs. Aug. Sorensen, Ringsted, 30 dozen eggs.

Mr. and Mrs. Chris Nelson, Cordova, 30 dozen eggs.

Marquette Ladies' Aid, 60 dozen eggs.

Hampton Ladies' Aid, 30 dozen eggs.

Mrs. Carson Collins, Des Moines, 7 sacks vegetables.

Nissen & Korsgaard, tomatoes and pickles.

S. Larsen, Lucedale, Miss., one sack pecans.

Trinity Mission Group, Chicago, 24 dish towels.

Jens Sorensen, Oak Park, Ill., sporting goods.

Women's Mission Society, \$250.00.

St. Stephen's Ladies Aid, \$10.00.

Alden Ladies' Aid, \$10.00.

Cedar Falls Ladies' Aid, \$25.00.

Danebod English Ladies' Aid, \$25.00.
P. J. Petersen, Hutchinson, Minn., \$20.00.

We also wish to acknowledge work done by Andrew Christensen, Des Moines, and extensive help given by Kramme & Jensen Co., Des Moines, including the loan of trucks, pressure saw, various equipment and lumber used especially in chimney repair.

With sincere gratitude,

Johannes Knudsen.

Grand View College, May 27, 1946.

From Brush, Colorado

Sunday, May 19th, will long be remembered as a festive day in the Bethlehem church. On that day we resumed services in our church after the completion of extensive repairs and improvements.

During this period of repair in the church we were afforded the use of the High School auditorium for our regular services, and on Sunday, May 5th, we were invited to have our Confirmation service in the beautiful chapel of the Eben Ezer Mercy Institute.

When the bell of the Bethlehem Church called to worship on Sunday, May 19th, the church was filled almost to capacity. We opened our service by singing "This is the day which our Lord hath us given." A little girl was accepted into full fellowship of the church in Holy Baptism and many shared fellowship on that day in Holy Communion.

A feeling of joy prevailed. How good it seemed to be back in our own church again for our services, and how beautiful the church appeared with an abundance of flowers of spring for the occasion.

With beauty before us, with joy within us, with grateful hearts we felt it was "the day which the Lord hath made." (Ps. 118:24.)

J. J. Lerager.

OUR CHURCH

Rev. Holger P. Jorgensen, President of District II, made his annual visit to the Manistee, Mich., church on Sunday afternoon, May 19th, and to the Ludington church on Wednesday evening, May 22nd, speaking in both churches.

Tacoma, Wash.—The Ladies' Aid of our churches in Seattle, Enumclaw and Tacoma met on Thursday, May 16th for a joint Mission meeting in the Tacoma church. Mrs. A. W. Andersen presided at the meeting. Mrs. Whyllie of Bremerton, Wash., a former missionary of the Danish Tent Mission in the northwestern part of India was the guest speaker. Musical numbers were also offered, and the Tacoma Ladies' Aid as hostess served lunch.

Chaplain Jens C. Kjaer informs us that his address is now 1710 Oak St., Lawton, Oklahoma. We greet Chaplain Kjaer with a "Welcome Home". He has

during the past year been stationed in various places in the Orient, part of the time in Japan.

Brush Colo.—The annual convention of the D.A.Y.P.L. District I will be held in Brush during the week-end August 23-25. At the close of the convention the youth group will transfer to Insmont, Colo., to enjoy a week of camp activities in the beautiful mountain region southwest of Denver.

Trinity, Chicago.—Rev. O. S. Jorgensen will preach his farewell sermon in the Trinity church on Sunday, June 9th. Rev. Ernest Nielsen, who has been called to succeed Rev. Jorgensen, will according to plans be installed on Sunday, June 16th. Rev. Edwin Hansen of Racine, Wis., district president, officiating.

Perth Amboy, N. J.—Einar Andersen of Yonkers, New York, recent graduate of the Grand View Theological Seminary in Des Moines, will preach the English service in the St. Stephen's Church on Sunday, June 2nd.

Dr. A. T. Dorf will conduct both the Danish and the English services in St. Stephen's Church on Sunday, June 30th.

Mr. Irving Nielsen of Staten Island, a member of the Perth Amboy congregation, was elected president of the Eastern District of D.A.Y.P.L. at the convention in Perth Amboy. He succeeds Thormod Jensen of Brooklyn.

Cordova, Nebr.—Dr. Erling Ostergaard spoke in the Cordova church, Sunday, May 12th, morning and afternoon. Dr. Ostergaard visited all the congregations of the Nebraska District on this tour.

Mr. Charles Lauritzen of the Dwight Ill., congregation, has been appointed by the synodical board to serve on the Financial Advisory Committee of the synod. He succeeds Mr. Martin Nielsen of Minneapolis, who recently resigned after many years of service in this capacity. Mr. Lauritzen is well known to all who attend our annual conventions as he has attended these meetings regularly through many years. He has through the past ten years been the president of the church board of the Dwight congregation and gives his whole hearted interest to his church. He is well qualified to serve on the Financial Advisory Committee as he has a wide experience of service on many local, county and state boards and committees. He operates a large farm near Reddick, Ill., on which he lives. He gives, however, much of his time to his various activities as Insurance agent and as member of several county and state boards. He is a Director of the Illinois Agricultural Association with a membership of 127,000 members in Illinois. He serves on the Finance Committee of this association. While he was still active as a dairy farmer he served as the President of the Kankakee Pure Milk Association. And he has through the past five years served on the State Appeal Selective Service Board of the State of Illinois.

Rev. S. D. Rodholm, Professor of the Grand View Theological Seminary, will observe the 45th anniversary of his ordination into the ministry on Sunday, June 16th. Søren Damsgaard Rodholm was the first graduate from the Grand View Theological Seminary, completing his work from the seminary in January, 1901. He was ordained on Sunday, June 16th, 1901, at the annual synodical convention held that year in Clinton, Iowa. Rev. Rodholm began his ministry in the Fredslev, Iowa, congregation. He has however, served the greater part of the 45 years in the ministry at Grand View College and Seminary, as professor of theology and for a number of years as President of the College and Seminary. In addition to his work as pastor and professor, Rev. Rodholm has given much of his time to the work of translating many of our Danish hymns and songs into the English language. He has also written a number of Bible Story Songs, many of these have appeared in the columns of L. T. His many friends in all parts of our synod will join us in a greeting: "Tillykke med Dagen og Tak!"

The Annual Convention of the United Evangelical Lutheran Church (the United Danish) will be held at Blair, Nebraska, during the week of June 18-23, the same week as our convention in Des Moines.

NEWS BRIEFS

REPORTS ON TOUR OF EUROPEAN UNIVERSITIES

By Religious News Service

Minneapolis, Minn.—Students at European universities are "terribly afraid" that the United States "will go isolationist again," the Rev. Carl E. Lund-Quist reported here following a tour of 18 European universities for the World Student Christian Federation.

Mr. Lund-Quist, who will become director of public relations June 1 for the National Lutheran Council, said he found European students looking more and more to this country for idealism and for a pattern for world peace.

Most students at the 18 European universities he visited were "apathetic, disillusioned, and cynical," he reported. This apathy and cynicism applies to political organizations like the United Nations and to peace-making attempts in general, he said.

Two active youth groups showing a characteristic of enthusiasm and purpose, he observed, are the Christian associations and young communists.

"On the part of many students, there is a real fear of the growth of Russian influence and many see in her imperialistic designs a very dark future for Europe," he declared.

One of the hopeful things he found was that student and youth groups are getting together over national boundaries and "talking face to face."

Convention Information

Des Moines, Iowa, June 4—Convention Committee wishes to announce that it may be unable to accept future enrollments, except for pastors and delegates.

Hotel rooms are available, however, so late enrollments of guests can still be accommodated there.

Bring your Danish and English hymn books and song books.

Mr. Lund-Quist has been executive director of the Twin City Lutheran Foundation and chairman of the Council of Religions at the University of Minnesota.

LUTHERANS PLAN NATION-WIDE FOOD DRIVE

By Religious News Service

New York—Plans for a nation-wide relief drive by Lutheran World Relief, Inc., to obtain canned foods were announced here. The campaign will be undertaken in conjunction with the current appeal for clothing, bedding and shoes, to which American Lutherans already have contributed more than 2,-600,000 pounds of goods.

Dr. C. E. Krumbholz, chairman of the administration committee of Lutheran World Relief, said the decision to broaden relief activities to include food as well as clothing, bedding and shoes was made to meet increasing requests for aid from church leaders throughout Europe.

KARL BARTH RETURNS TO TEACHING POST AT BONN UNIVERSITY

By Religious News Service

Geneva (By Wireless) — Dr. Karl Barth, Swiss Protestant theologian, has returned to Bonn University in Germany from which he was expelled during the early years of the Nazi regime because of his opposition to National Socialistic teachings.

Dr. Barth was invited by the rector of the university to renew his post on the theological faculty during the summer term. He is said to be the first foreign professor offered a teaching post in the British occupation zone since the war ended. Last winter Dr. Barth was invited to lecture in Berlin, but was unable to obtain a permit to enter the Capital.

ALLOT \$700,000 FOR DANISH PASTORS

By Religious News Service

Copenhagen (By Wireless)—The Danish Rigsdag has approved a bill allotting an additional sum of 3,500,000 crowns (about \$700,000) annually for salary payments to pastors of the State

Ordination

God willing Ordination service will be held at the convention Sunday, June 23, at 9 a. m. in Luther Memorial Church, Des Moines, Iowa. Pastors will kindly bring their gowns.

A. W. Andersen.

Manager Wanted

for the old People's Home at Howard City, Mich. A married couple preferred. Anyone interested write to

Rev. C. A. Stub,
907 N. Lafayette St.,
Greenville, Mich.

Lutheran Church. About 98 per cent of Denmark's clergy belong to the state Church.

DANISH CHURCH LEADER TO VISIT CONGREGATIONS IN CANADA

By Religious News Service

Copenhagen (By Wireless)—Dean Charles Nedermark of Glostrup, vice president of the Danish Church Abroad, an organization which carries on church work outside Denmark, has left here to visit Danish congregations in Canada. He may also visit congregations in the United States.

SYNODICAL OFFICERS, ETC.

Rev. Alfred Jensen, President,
1232 Penn. Ave., Des Moines 16, Iowa.
Rev. Holger O. Nielsen, Secretary,
1410 Main St., Cedar Falls, Iowa.
Mr. Olaf R. Juhl, Treasurer,
4752 Oakland Ave., Minneapolis, Minn.
Mr. Herluf L. Hansen, Trustee,
111 Pershing Blvd., Clinton, Iowa.
Dr. F. N. Thomsen, Trustee,
Tyler, Minn.

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to AMERICAN PUBLISHING CO., Askov, Minn.

I am a member of the congregation at _____

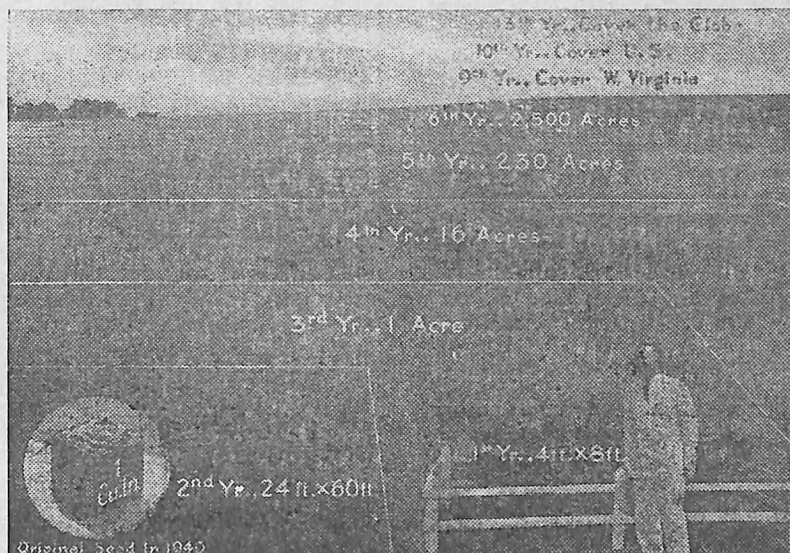
Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.
RTE. 2,

1 CUBIC INCH "BIBLICAL WHEAT" GROWS TO 2,500 ACRES IN 6 YEARS . . . WOULD COVER GLOBE IN 13 YEARS



Perry Hayden, Tecumseh, Mich., Quaker miller, standing in front of the first little plat of wheat grown from the cubic inch of grain shown in the insert, with the huge increase in the background. A 10% tithe for the church was deducted each year, and the entire balance replanted. The average annual increase of the "Tithed Wheat" far exceeded the state average of Michigan.

Inspired by a sermon in his local Quaker church in 1940 Perry Hayden, a Quaker miller of Tecumseh, Mich., set out to illustrate some of the Bible lessons on "Tithing," "Rebirth" and "Returns on what we sow."

Hayden started with a cubic inch of wheat, which he planted in the above patch of 4 ft. by 8 ft. . . A year later, he harvested the patch; deducted 10% of the crop as a tithe to the church, and planted the balance again the following year . . . The second, third and fourth years he again deducted the tithe and replanted the entire balance of each crop . . . Last year's crop, which was the fifth, had grown from the original cubic inch to 230 acres and netted 5,555 bushels. The sixth and final year of the demonstration required 2,500 acres of land. If continued for nine years it would require all of the land in West Virginia, and in ten years it would cover the whole United States. It is estimated that the 13th year would cover the whole globe—all starting with a cubic inch of wheat, a little faith and God's promises.

Land for the first five years, was furnished by Henry Ford, but last fall's planting was so large that no single tract of land in Michigan could handle it, so the seed was parceled out to about 250 farmers throughout the country, who have planted the genuine "Biblical Wheat" and will give the tithe to more than 150 different churches representing all faiths.

A representative field of the famous "Dynamic Kernels" has been planted

inside the race track at the Adrian, Mich., fair grounds, where the final huge official celebration will be held during the harvest this summer. The wheat will be cut, threshed, ground into flour, baked into biscuits and fed to the multitudes in the grandstands, right before their very eyes.

"Now that the war is over, elaborate plans are being completed by Perry Hayden, in cooperation with the Lenexa County Fair Board, to make this the most spectacular international human-interest story in the world," says Raymond J. Jeffreys, an Ohio publicist.

"The colorful parades, cutting and harvesting pageants, showing equipment used from the Biblical days down to the modern combines, and reports from the farmers throughout the country who are making possible the completion of this stupendous final year of the project, will make this great religious event a living demonstration of the Biblical truths regarding sowing, reaping, re-birth and tithing," says Perry Hayden, the Quaker miller and founder of the demonstration.

PLEASE NOTE

All matters pertaining to the circulation and distribution of Lutheran Tidings, including subscriptions, renewals, address changes, etc., should be sent to

Svend Petersen,
Lock Box 265,
Askov, Minn.