

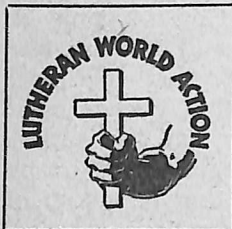
# Lutheran Tidings

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Number 5.



"God has no hands but our hands,  
To do His work today.—"

## No Hands But Ours

By Clifford Ansgar Nelson, D.D.  
European Representative of L.W.F.'s American Section

The scene: ruined St. Mark's Lutheran Church in Frankfort-am-Main, Germany—a ghastly shell of its former beauty.

There, the ceiling that once sheltered the stately sanctuary is but a gaping hole open to the sky. Black shadows from twisted metal and charred beams streak across the heaps of rubble and shattered walls.

Grim reminder of a grimmer work—bomb-havoc that left not a single church in Frankfort unmarked.

Bleak. Empty but for one thing that remained intact—almost intact.

Against a scarred background of ragged bricks and chipped masonry, high in the chancel above the altar and pulpit, still stands the statue of Christ.

As if rising out of the pastorless pulpit, Christ stands—His arms outstretched in benediction. His arms—but, look closely, His hands are gone.

Christ amid chaos. A parable. So it struck me, as I walked through the ruins, with its pastor, Dr. Otto Fricke. Christ still there, but His hands—gone.

Is it not like that in our chaotic, postwar world? Amid the ruins of Europe and Asia, where fury of war all but crushed the fabric of our civilization, where are the hands of our Lord who wants to rebuild and restore the broken hearts and homes of men? Are they gone completely?

Ah, no! His hands may have been broken by the bombs of war, but it is for us to be His hands today, to be His healing and restoring hands.

It was Pastor Fricke who told me that when the church is restored, the statue will remain untouched. The hands will not be replaced. It will remain forever a remembrance of those tragic, troubled years of Christ's call to service.

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## The Power of the Resurrection

Sixteenth Sunday after Trinity. John 11:19—45.

"And many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this? She said unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world. And when she had said this she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place, where Martha met him). The Jews then who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going to the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. The Jews therefore said, Behold, how he loved him! But some of them

said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die? Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave and a stone lay against it. Jesus saith, take away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he had been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou believest, thou shouldest see the glory of God? So they took away the stone. And Jesus lifted up his eyes and said, Father, I thank Thee that thou hearest me. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound with a napkin. Jesus saith unto them, Loose him, and let him go. Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him.

The raising of Lazarus brings us face to face with one of the most friendly and sympathetic acts in the life of Jesus. The Son of the Most High did not deem it below His dignity to share the sorrows of His friends.

However, even if this story tells touchingly of the human interest and friendliness of Jesus, its real message is one of divine importance. Its center of gravity is not among any of the persons and circumstances connected with this event: the disciples who very reluctantly journeyed to Bethany, the Jews, friendly or



otherwise, not even with Martha and Mary. This event is part of the unfolding of God's plan of salvation for man. Jesus Christ operated with divine objectives, not human objectives. Through this happening we are given a glimpse of God's objectives: To give all those who believe everlasting life. The words of Jesus to Martha: "I am the resurrection and life, whosoever believeth on me though he die, yet shall he live, and whosoever liveth and believeth on me shall never die," were to be given divine testimony even as they were being uttered by the God-Man. Bethany was that day the scene of the greatest miracle of all times as it was being anticipated by Christ Himself: His own resurrection. The raising of Lazarus became an object lesson to all present and to others, who, learning about it, formed the conspiracy that eventually brought Jesus to die on the cross.

As all other miracles this one was only capable of being experienced by those who believed. "To those who believe, no explanation will be necessary. To those who do not believe no explanation will be possible. Even the risen Christ never showed Himself to other than His friends. But in their lives He became completely a power unto salvation.

The words quoted above, spoken to Martha, proclaims the essence of the Gospel as of His life on earth. I cannot answer the question: What did Christ bring? What is His supreme gift? more truthfully than to put it this way: "He made life eternal." With Jesus the possibility of human life becoming eternal was realized. The Jews of the old dispensation did not believe this. A Jewish home even today is prostrate with grief when death strikes. The Jews are without hope. Just as any person is who does not put his trust in Christ to unite us with our dear ones after death. With Him there is no longer a fleeting longing, a passing fancy. It is a glorious reality.

The disciples did not grasp this at once. Even when Jesus met them Easter morning and the first real "Good Morning" was spoken, this was not evident to them. On the day of Pentecost Peter made the resurrection of Jesus his main theme, as it also was throughout the Acts of the Apostles in the early church at Jerusalem. It remained to Paul to draw the consequences of the resurrection of Jesus Christ. Peter and John and the rest saw primarily in the resurrection God's vindication of their faith in Jesus and they used it to persuade thousands to come into the Church.

But Paul in his letters to the Romans and especially the first letter to the church at Corinth draws the consequences: "If Christ has not been raised, your faith is vain, ye are yet in your sins." . . . "If we have only hoped in Christ in this life we are of all men most pitiable." The resurrection of Christ was to Paul both forgiveness of sins and life everlasting. Let us make this the central theme of our Christianity! It should not be faith in the immortality of the soul. But a faith in the power of Christ Jesus to raise the sons of faith.

It is true that the place this ought to have in our worship and thinking has largely been occupied by other things of small importance. On the one hand churches and preachers, admittedly grand and great in material, intellectual and religious respects, preach

the gospel of betterment of human society and living conditions, the abundant life or perhaps the good life morally good and humanly attainable. They hold up the goal of some social utopia, some perfection of human society. They have given up hope of everlasting life as other worldly.

On the other hand, there are churches and preachers who proclaim a gospel a great deal like those in Jesus' day, who wanted the Kingdom of God to come as worldly power in order that they could prosper and become mighty. Why do these new sects prosper? Is it not because they have found that people must be given some kind of hope of justice and restitution. The fault is perhaps ours, who have neglected to preach the eternal life, the spiritual everlasting Kingdom of God. The result is that both of these groups representing the upper and lower strata in today's society have substituted some ephemeral goal or some strange concoction of biblical-prophetic sayings and passages for the message of Christ: I am the resurrection and life, and its resultant note: Christianity is resurrection.

Thus we see the churches that are rich and powerful often preach a gospel as flat and uninspiring as many modern church structures appear. The gospel message has become a utilitarian affair. It has been incorporated into the life of this world, its passing generations and current developments. And we see other churches appeal to the frustrated masses, often ignorant and uneducated, to hope for some form of the millenium, the second coming of Christ the fulfillment of some prophetic saying or apocalyptic vision. Neither of these are what Christ had in mind when He said: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." He came to redeem us from sin and give us eternal life. The value of life depends upon our faith. Does our faith embrace eternal life? If there is no eternity ahead, neither is there any perspective. Without perspective life becomes flat and meaningless and even the ordinary human freedoms lose their meanings, even the right not to be killed. It took 600 of our greatest scientists, thinkers, poets, etc. in 1940, when our civilization seemed to totter on the brink of a catastrophe to come to this result: "We are convinced that civilization can only be preserved by a recognition of the supreme worth and moral responsibility of the individual person." It is characteristic of the wisdom of this generation, that these learned men did not understand that the worth and value of the life of the individual hinges upon the acceptance of the eternal character with which Jesus Christ endowed human life by His resurrection from the dead. These wise men did not see the thread from above holding up the web of human life. They would emulate the spider

(Continued on page 9)

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# DISTRICT IV CONVENTION

September 19—22, 1946.

The District IV Convention met at Fredsville on September 19—22, 1946.

Rev. A. E. Frost conducted the services on Thursday evening. As his text he used 2nd Corinthians, Chapter 5, verse 14, and Chapter 6, verse 1. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." "We go as workers together with Him, beseech you also that ye receive not the Grace of God in vain." A goodly number participated in the Lord's Supper. The Waterloo choir, under the direction of Mrs. R. W. Sells, added greatly to the impressive occasion by singing "To Thee We Sing" and "Remember Thy Creator."

It was a lovely autumn morning that we went to our first business meeting at the District IV convention at Fredsville.

As we walked into the small white church on the country hilltop we saw the beautiful white clouds scudding across the almost indescribably blue sky. We felt that such a clear, crisp morning was the ideal time and the white church the ideal place, to carry on our conference work.

We felt very keenly our religious heritage, as we thought how long since this spot on the rolling prairie had been chosen as a site for the church. The tombstones, some new and some mouldering, gave mute testimony to the fact that we are permitted to walk this earth for a very short time; but that religion endures. We sensed the greatness of time and the smallness of our allotment. The infiniteness of God was personified in the fact that these souls, resting on the hilltop, had believed in and built on the same faith as we have now, and that many following us will believe in and further build upon.

The meeting on Friday morning was opened with devotions led by Rev. H. Juhl of Hampton. He chose as his theme from The Sermon on the Mount: "Let your light so shine before men that your works shall be known by your good deeds." He stressed the thought that we of the church are the Light of the World. Good deeds and activity in the church work is important but it is only through worship of God that we receive salvation.

It was through the warmth of Rev. M. Nygaard's welcome that we felt the sincere hospitality of the rural community of Fredsville.

After the minutes had been read and corrected they were approved.

The following delegates were introduced:

Waterloo—Mrs. David Christensen, Mrs. A. E. Frost, Mrs.

John Lund, Mrs. M. Sorensen, Mrs. H. Thompson.

Hampton—Mrs. H. Jorgensen, Peter F. Nielsen.

Newell—J. C. Grau.

Kimballton—Willie Jacobsen.

Oakhill—None.

Exira—None.

Ringsted—C. C. Bonniksen.

Des Moines—O. Bendixen, Harold Knudsen, Carl Shov, Mrs.

Carl Shov.

Fredsville—Mrs. Peter Dall, Theodore Thuesen, Howard Miller.

Cedar Falls—Mrs. Elvind Andersen, Mrs. James Boysen, Mrs. Folmer Hansen, Mrs. S. E. Hearst, Anton Hofstad, Mrs. J. Elmer Jokumsen, Mrs. Raymond Larsen.

It was voted that Dagmar Miller also be given a vote.

The following pastors were present: A. C. Ammentorp, Jens Andreassen, A. E. Frost, H. Ibsen, H. Juhl, M. Nygaard, Alfred Jensen.

Rev. H. Ibsen, district chairman, gave a summary of his district work. Although there had been some thought of a merger of the two Danish churches at Moorhead that idea had been abandoned. He urged more services be arranged in that congregation. Although the financial aspect in most congregations was encouraging, the Lutheran World Action and Grand View College Jubilee quotas so far had not been met. The outlook gained impetus when it was found there was some discrepancy in the amount reported and the amount actually collected to date.

Louis Olsen, treasurer pro tem, read the treasurer's report.

Total income -----	\$667.28
Disbursements -----	319.46

Balance on hand -----	\$347.82
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This report was audited and approved.

The delegates gave reports from their respective congregations. Most outstanding news was perhaps the Waterloo expansion program. They have recently purchased six lots and a house on Hammond Avenue where they plan to build later. It was evident from these reports that there is much activity in each of the churches, thus making our church a living, growing institution. The majority of the congregations showed an increase of members as well as spiritual growth.

There was group discussion on the problem of securing adequately trained Sunday school teachers. It was generally conceded that there is a definite need for some sort of Sunday school teacher training program. Until such a program can be set up we can only use the best teachers available. Monthly meetings where lessons for the month are planned and worked out are a decided help. It was left to each congregation to solve its own problems.

There seems to be considerable activity in middle-age fellowship groups. However, the crying need everyone recognizes is the lack of an adolescent youth program. This group of young people from the ages of 14—19 approximately, are the ones who slip away from the church for the lack of a plan suited to their needs. They do not wish to share their group, neither do they want to participate with the middle-age group. Nothing concrete in the way of a solution was offered.

George Westby, executive secretary of the Lutheran Welfare Society of Iowa, gave a comprehensive report of the work of that organization. After an investigation by a committee appointed by the chair, "It was resolved that District IV of the Danish Evangelical Lutheran Church of America become a contributing



and supporting member of the Lutheran Welfare Society of Iowa, and that the district make an annual contribution thereto. We further resolve that the local churches be encouraged to support and contribute to the organization.

The Cedar Falls delegates presented a motion which was passed in the following form: "We move that a Junior membership be established to promote a greater interest in the work of the church. The age limit for such membership to be from confirmation to 18 years of age and that such members be exempt from synodical dues."

Following a report by the budget committee, Rev. Alfred Jensen gave a detailed report of the needs of the synod. The allocation reads as follows:

#### 1946-47.

Cedar Falls	\$1088.24
Waterloo	575.84
Hampton	292.80
Newell	785.68
Kimballton	732.00
Fredsville	824.72
Oak Hill	190.32
Exira	87.84
Ringsted	497.76
Des Moines	400.16
Moorhead	82.96

\$5558.32

It was voted to send the following gifts to be paid from the district treasury: Santal Mission \$100, Cordova Mission \$50, and Lutheran Welfare Society of Iowa \$50.

The election of officers was next on the agenda. Rev. Holger Nielsen was re-elected secretary, with Louis Olsen of Fredsville as treasurer.

Greetings were received and read from Rev. Erik K. Moller from the District I meeting in Brush, Colo.

On Friday afternoon we listened to a very stirring address on "The Rural Church" by Rev. A. W. Molin of Wellsburg. This man was a very forceful speaker. The Lutherans were accused of having been asleep. "We must awaken and build a strong church. If we do not do this we will continue to lose members to other churches." He spoke about the many different divisions of the Lutheran church, stating that only through united effort could the church progress. He encouraged broader education and increased pay for ministers; parochial schools and recreational centers for youth.

Rev. C. Justesen spoke to us briefly on the Sunday school Friday afternoon. He stressed the importance of this work in the church, urging parents to realize the necessity of supplementing religion in the home. Among the needs of a well balanced program he suggested improved physical environment for the Sunday school class, visual education, and teachers well instructed in the fundamentals of the church as well as the Bible.

On Friday evening the Women's Missionary Society met with Mrs. C. Jorgensen, district chairman, presiding. Miss Dagmar Miller led devotions by reading the 34th Psalm of David. The minutes were read by Mrs. Peter Lillehoi, secretary, and approved. Mrs. C. B. Jensen reported a balance of \$869.70 in the national treasury.

The Lutheran World Action, Santal Mission, Pasadena parsonage, Danevang church and other projects were recipients of gifts during the year.

It was unanimously voted to encourage the various local church aids to help furnish the rooms in the new dormitory at Grand View College.

Following this meeting the Fredsville choir sang "Fairest Lord Jesus," which was succeeded by Lorraine Fredericksen singing "The Lord is my Shepherd."

We were conscious of the need of not only missionaries in the Santal mission, but also supplies, after hearing Dr. Chr. Hagen speak. He received a \$100 check from the offering taken, to be used for this work in India.

It was following worship led by Rev. S. D. Rodholm that we began our business meeting on Saturday morning.

Professor Frode Hasseriis spoke on the Danish Folk School in the afternoon. While listening to him and Mrs. Hasseriis sing "Jeg ved, hvor der findes en Have saa skøn" one was filled with a nostalgic feeling for the little land of Denmark.

On Saturday evening the guests and delegates of the convention saw a moving picture on the Lutheran World Action.

Many people had the privilege of hearing the sermon by Rev. H. Ibsen, our district chairman, on Sunday morning. He chose to speak on John 5:1-15. This service was followed by Danish communion in charge of Rev. S. D. Rodholm. The sermon was preached by Rev. Jens Andreassen.

The Sunday school children had the privilege of hearing Miss Dagmar Miller speak.

Dr. Johannes Knudsen spoke to a large audience Sunday afternoon on "Our Church and Concordia," the text of which has been printed in a recent issue of the Lutheran Tidings.

The gathering was entertained by the Waterloo negro A Capella choir singing a group of spirituals.

Another musical treat was a solo, "The Holy City," by Lavonne Petersen.

Rev. A. C. Ammentorp gave the last address of the convention. He chose as his text the story of the Prodigal Son. He stressed the fact that man has two natures. We should strive to make our better self our true self. In a very quiet, straightforward way he captivated his listeners as he told us of his college acquaintance with Loeb of the Loeb and Leopold trial. Today we hear much of split personalities. In this case as well as the more recent Chicago case, the evil self had triumphed over the better self.

This seemed a fitting conclusion to our three day meeting. We felt our hosts, the women of the Fredsville congregation, had done their utmost to provide well during this shortage of food. The meals were wonderful!

We sincerely thank our fellow church people of Fredsville and the pastors for a profitable and enjoyable meeting.

An invitation from Newell was extended for the 1947 meeting, at which time we hope to meet again.

Sarah E. Hearst, Secretary pro tem.



## DISTRICT VI CONVENTION

The annual meeting of District VI was held at Viborg, S. D., September 13—15, 1946.

The meeting opened on Friday evening. And after the singing of a couple of hymns the local pastor, Holger M. Andersen, welcomed the delegates, pastors and other guests. Rev. Eilert C. Nielsen of Ruthton, Minn., spoke to us on the topic: "Christianity and Government." He briefly mentioned the different forms of government. Although he did not wish to be found critical of the Catholic Church, he nevertheless feared that the absolute control of the various officials in this organization tended to create a fertile field for the development of totalitarian governments.

Following the singing of another hymn we were all invited to the parish hall where a light lunch and coffee was served.

Saturday morning devotional services were conducted by Rev. Holger M. Andersen using as his text Thes. 5:19, and speaking on the topic: "Quench not the Spirit."

The business session convened at 10 o'clock. The district president, Rev. Enok Mortensen, called the meeting to order. The following delegates were present:

Tyler, Minn.: Miss Magda Sorensen, Mr. and Mrs. Harald Nielsen.

Diamond Lake: Mr. and Mrs. John Krog.

Ruthton: Mrs. Anna Petersen, Mrs. Chris Andersen.

Gayville, S. D.: Mark Miller.

Viborg: Martin Lauritzen, Henry Andersen.

Hetland-Badger and Gayville churches had no delegates present.

The following pastors were present: Enok Mortensen, Eilert Nielsen, Holger M. Andersen and Missionary Dagmar Miller.

Rev. Mortensen was elected as chairman and Lester Lauritzen of Viborg was elected as convention secretary. The minutes of the last annual convention were read by Rev. H. M. Andersen, and the treasurer's report was read by the chairman of the meeting. Both were accepted as read.

The chairman read a letter from the synodical president who was unable to be present due to two other conventions being held this same week-end. The letter called attention to the following projects: Pastors' Pension Fund, Jubilee Fund, the proposed tour for Pastor Blichfeld from Denmark, a proposed Tour of Denmark in 1948, and the Lutheran World Action drive.

Rev. Mortensen gave a short talk on the work of the church in our district. A letter from the president of the Pension Fund was also read. A discussion followed on the method of collecting for the Pension fund and our attention was called to the comparatively small amount paid to the pensioners.

In regard to the G. V. C. Jubilee Fund, reports revealed that two congregations had completed their quota and one congregation was very close to the goal.

The proposed tour for Pastor Blichfeld from Denmark was discussed briefly.

The Lutheran World Action drive was at this time taken under consideration. Figures showed that only a small percentage of the 2-year quota had been

collected. It was called to our attention that our synod was behind the other Lutheran groups in the collection for the Lutheran World Action.

The chairman appointed the following to act as the allocating committee: Rev. Holger M. Andersen, Martin Lauritzen, Mark Miller, Mrs. Chris Andersen, Harald Nielsen and John Krog; and Mrs. John Krog was appointed to audit the treasurer's report.

After dinner had been served, greetings were read from District II convention held in Detroit and District IX meeting held in Tacoma and from Professor Alfred C. Nielsen in Des Moines, who was scheduled to speak but had been prevented from attending.

The auditing committee reported the treasurer's report to be correct. The Allocation committee reported at this time, but the allocation schedule submitted was not accepted by the meeting, and it was decided to retain the schedule used this past year.

After some discussion the following motion was adopted: To charge delegates and other guests attending the district conventions \$1.00 each for the district treasury.

Next years' convention will likely be held in Diamond Lake, Minnesota. Election of officers followed. The following were elected: President, Rev. Enok Mortensen; vice-president, Rev. H. M. Andersen; secretary-treasurer, Mrs. Harald Nielsen of Tyler. This concluded the business meeting.

Rev. Eilert Nielsen spoke Saturday afternoon on the topic: "Confession as Conceived by Romanism and as it is Conceived by Protestantism." He stressed the great need for pastoral counseling. He believed that it is abused in Romanism and that it is neglected in Protestantism.

Saturday evening Rev. S. D. Rodholm from the Grand View College seminary spoke on the topic: "The Place of the New Testament in the Christian's Life."

Sunday morning Rev. Holger Andersen conducted the communion service and Rev. Enok Mortensen delivered the sermon, using as his text, Matthew 20:20-28. "There is no priority and there are no special privileges in the Kingdom of God."

About 200 guests were served at the Sunday noon dinner. And Sunday afternoon Rev. S. D. Rodholm spoke, using as his text Isaiah 40:1-11. He pointed out that the prophet many years before Christ had seen God in almost the same way that Christ revealed Him.

The Women's Mission Society meeting was held at 4 o'clock. An octette from the Viborg group sang selections. Mrs. C. T. S. Goodhope spoke. A complete report of this meeting will appear later on the "Women's Work" page in L. T.

After supper a group of young people from Gayville entertained with a folk-dancing exhibit.

The closing meeting was held Sunday evening. The octette again favored us with two selections. Gordon Miller, seminary student, sang "My Task." Rev. Enok Mortensen addressed us on the subject of "Lutheran World Action." He presented a vivid picture of the conditions in Europe and challenged us



in regard to our part in the rehabilitation work in the various European countries.

As district president, Rev. Mortensen expressed a "Thank you" to the members of the local congregation for their hospitality and the closing hymn, "Brothers and sisters, we must depart," was sung.

Telegrams of greeting had come from the District II meeting in Detroit and the District IX meeting in Tacoma.

**Lester Russell Lauritzen,**  
Convention secretary.

## NINTH DISTRICT CONVENTION

The Ninth District of the Danish Ev. Lutheran Church held its annual convention September 13-14-15 at the St. Paul's Lutheran Church, Tacoma, Wash.

The convention opened Friday evening with a worship service, at which time Rev. Terrell, Enumclaw, preached the sermon, while the local pastor, Rev. A. W. Andersen, had charge of the altar service.

The meeting Saturday morning was opened by the secretary of the district, Rev. C. Hasle, Junction City, Oregon, who conducted a Bible hour. His subject was: "The Loyalty of Jesus Toward His Father's Plan."

After the Bible hour the convention was organized by the president, Rev. Andersen. Rev. Sorensen, Seattle, was selected to serve as chairman, while Hasle was elected to serve as convention secretary. Mrs. L. C. Larsen, Seattle, was appointed to send a report to "Dannevirke."

The roll call showed the following delegates present:

Enumclaw: Mrs. Karen Rasmussen, Mr. and Mrs. Fred Weston.

Wilbur: Mrs. Chris Mikkelsen.

Tacoma: Niels Christensen, Chris Andersen.

Junction City: Arthur Jager, Thorvald Hansen.

Seattle: Mrs. Hans Eskesen, Mr. and Mrs. Chris Kjaer, L. C. Larsen, Jacob Nielsen. Later Mrs. Harry Falck arrived and took her place as regular delegate in place of Jacob Nielsen, who had served as alternate.

The district treasurer, Hans Eskesen, was present, and also the following pastors: A. W. Andersen, A. Sorensen, Chas. Terrell, C. Hasle. Altogether 18 votes.

Rev. Andersen read his report to the convention. This was followed by the treasurer's report. Chas. Terrell, Fred Weston, L. C. Larsen, Mrs. C. Mikkelsen were appointed to consider the president's report. Mrs. Karen Rasmussen and Arthur Jager were appointed as an auditing committee.

There was no unfinished business, but before considering any new business the chairman welcomed Rev. Holger Nielsen, Cedar Falls, Iowa, to the convention as representative of the synodical board.

Rev. Nielsen responded by bringing a greeting from our synodical president, Rev. Alfred Jensen.

As Rev. Nielsen had just a few minutes previously received a message informing him of his sister, Marie Nielsen's death, the chairman expressed the sympathy of the convention to him in this hour of bereavement.

There was a motion to the convention from Hope Lutheran Church, Enumclaw, recommending that the committee for Home Mission and the Home Mission funds be discontinued, and that the money in the fund be returned to the congregations.

After a long discussion the motion was tabled to be taken up later together with possible recommendations by the committee's consideration of the president's report.

As there were still a few minutes left until dinner time the secretary read a letter from Rev. Arthur Frost, chairman of the Ministers' Pension Fund. A motion recommending that all congregations support the Pension fund was adopted.

The committee for the president's report recommended three points to be considered:

1. The district fund for Home Mission be financed in the future by voluntary contributions by the congregations, and the present funds be retained for Home Mission purposes.

2. All congregations must make an effort to meet their quota for Lutheran World Action.

3. The district invites Rev. M. F. Blichfeld to visit its congregations during the fall.

After some discussion all three points were adopted. After which the president's report was accepted.

A word of explanation may be in order at this time. At the 1945 convention it was decided that the district Home Mission funds could be used only for the support of the work at Wilbur and the Columbia Project under the auspices of the synodical Home Mission council. As the Columbia Project is still in its infancy, and as the Home Mission council has not proposed any other project a motion was adopted by this convention that the district's Home Mission funds may be used for Mission projects in the district, but under the supervision of the district board.

The allocation committee reported that the district's quota for the coming year would be \$4.00 per contributing member. This was accepted.

The secretary was instructed to send a report to each congregation as to the amount of money collected for Lutheran World Action, and also include in same letter the amount that each congregation must raise to meet its quota to the synod.

Rev. Nielsen was given the floor to report on the progress of the Grand View Jubilee fund. He also gave some information as to the progress of the new building which is already under construction. Six young people from district 9 are enrolled for the fall term.

Rev. Nielsen called attention to the proposed excursion to Denmark in 1948, and also explained the new plan of paying traveling expenses of delegates from outlying districts to the synodical convention.

A motion, that the district dispenses with the sending of a district delegate to the synodical convention was adopted.

Reports from the different congregations showed that nothing unusual had taken place during the year. Wilbur has been without a pastor for more than twenty years, but is still hoping to get a full time minister. Vacation school has been conducted at Seattle, Enum-



claw and Junction City. Sunday school is conducted in all congregations, except in Wilbur.

The following were selected to serve as officers for a period of two years: C. Hasle, president; Chas. Terrell, secretary; Hans Eskesen, treasurer. Mrs. A. W. Andersen was elected chairman of the Women's Missionary group.

Saturday evening was given over to the Young People's Luther League. There were representatives from Seattle, Tacoma, and Enumclaw. Judging from all indications the work among the young people has suffered considerably during the war years.

There were two worship services Sunday morning. A Danish service was conducted first with Rev. Rudolph Arendt, Vancouver, B. C., delivering the sermon. This was followed by English service with communion. At this service Rev. Holger Nielsen delivered the sermon, while Rev. Andersen had charge of the altar service.

Sunday afternoon was given over to the Women's Missionary group. After a business session, Rev. Gudmund Rundstrom, Enumclaw, delivered a brief talk on mission work.

At the closing session Sunday evening Rev. Alfred Sorensen delivered the sermon, while Rev. Andersen had charge of the altar service. After the service the retiring president wished God's blessing upon the new district board, after which he officially closed the convention in the name of the Father, the Son, and the Holy Spirit.

Just a few more gestures: Telegrams were sent to second and sixth districts conventions in Detroit and Viborg. Later a telegram was received from the Detroit convention.

As Rev. Alfred Sorensen has served as pastor of St. John's church, Seattle, for twenty-five years this fall, the convention expressed its appreciation and thanks to him for faithful service in Seattle and in the district and wished him many more years of continued service.

The congregations were well represented, and the sessions were well attended. The speakers offered challenging messages, well worth the serious consideration of the listeners.

In some inexplorable manner, the secretary failed to get the treasurer's report. However, the treasurer's books were audited by a committee, and found correct. The report submitted by the treasurer of the convention was accepted.

The only unpleasant feature of the meeting was the weather, which was cloudy and rainy every day during the convention. The natural beauty of the Puget Sound vicinity was hidden by a heavy mist which no human eye could penetrate but for a short distance. Even Mt. Rainier, (Pardon! Mt. Tacoma) which in clear weather can be seen from any point in the city, hid its face from interested visitors.

Christian Hasle, Secretary.

## A Golden Wedding Service

In many cases it is customary to have mock weddings at either silver weddings or especially golden weddings. I have never liked that. To me such mock weddings are wholly out of order. Once the wedding vows have been said, they are for life. However, in all cases I wholly endorse, yes, strongly urge that golden bridal couples have a short service in their church.

Recently one of our loyal couples, Mr. and Mrs. N. P. Hansen, celebrated their golden anniversary. It was their sincere wish to kneel before the altar of their church and thank God for the fifty years of blessed married life. Instead of a mock wedding, I worked out the following service. I was asked by some to send it in to Lutheran Tidings as a suggestion to others who might wish to use a service of the same kind. I hereby gladly do it, realizing all too well how imperfect it is.

With the playing of the wedding march, the couple marches forward to the altar.

Pastor says: DEARLY BELOVED: Fifty years ago you stood before the altar of your church and before God and man were united in holy wedlock promising to love and honor one another both in days of prosperity and in days of adversity.

You have been faithful to your vows.

During those fifty years God has been good to you with His richest blessing both to body and soul. There have been days of adversity in which you have felt that God carried you through. There have also been many days of prosperity and rich blessing.

Deeply mindful of God's richest blessing over you, your home and your family, and with hearts overflowing with thanks you today stand before the altar of God to give thanks and ask His blessing.

God smiles joyfully today because you so give thanks to Him. He smiles because you have been faithful in the trust which He gave you. He smiles because you have built your home so that He has a leading place in it. He smiles because

your family has been brought up to be His children, honored before Him and their fellowmen.

I know that you are also deeply mindful of the need of God's continued blessing in the days to come.

Be assured that God forgets not His own, but will be with you every moment of your life.

Let us humbly give thanks and renew His benediction upon you.

THE COUPLE KNEEL AS PASTOR PRAYS: LET US PRAY: Our dear heavenly Father, Mr. and Mrs. Hansen come before Thee today with hearts filled with praise, and thanksgiving for the fifty years of rich life together and pray for Thy rich blessing over them, their home and their family. Accept their humble praise and thanks. Give them a happy celebration these days.

We thank Thee for what they have done in our church and in our community. Give them still many more days of service for Thee. Bless them richly in their individual lives, their home and their family. Give them the assurance of Thy presence. Let them feel Thee laying Thy hands of benediction upon them as we say from our hearts: (pastor laying hands upon the couple) Our dear heavenly Father, give unto this golden bridegroom and his golden bride Thy grace, blessing and prosperity both to body and soul. Grant that they may love one another faithfully, and serve Thee sincerely in all things, that they may live as Thy dear children and at last meet with Thee in the everlasting habitations.

Hear us in Jesus name, Our Father . . . (Lord's prayer).

BENEDICTION: The Lord bless thee and keep thee, The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee His peace. Amen.

The couple can then be seated and a hymn or two sung, a scripture read and closing with the apostolic benediction.

Holger P. Jorgensen.

Used in Muskegon, Mich., Aug. 19, 1946, for Mr. and Mrs. N. P. Hansen.



## To Our Youth

# Keeping Holy Things Sacred

Bible Hour at D.A.Y.P.L. Youth Camp, Bass Lake, Mich., August 17, 1946.

Read: Isaiah 6:1-5. Matth. 5:33-35. 1 Thess. 4:3-8.

In his story: Arne, the poet and writer, Bjørnstjerne Bjørnson has given us a touching description of how a person can besmear and profane that which is sacred to him. One day Arne and his father are in the living room. As too often was the case, the father is drunken. Arne had the ability to imitate the singing of people. He is amusing his father with this art. Arne's mother comes into the room on an errand and goes out again. "Sing like your mother," said the father. At first Arne would not, but after repeated urging by the irresponsible father, Arne sings like his mother sang when her voice was choked with tears, which was often under her difficult life.

The father roared in laughter. As soon as Arne had stopped singing, his mother came in. He knew that she had heard him. She said nothing, but only looked at Arne with sadness in her eyes and left.

She was the mother he loved so much. Sorrow overwhelmed him. He jumped up and ran out into the field to be alone. But there was now no peace to be found.

When he came back his mother was sitting outside sewing a cloak for him. Passionately he fell on his knees before her and begged her to sing.

"But you know I can't sing," she said.

"Mother, sing to me, or I shall never be happy again."

Then his mother sang to him about a mother's love for her child, of her tender care, of her prayers to God to protect him from evil.

You see, Arne had profaned and besmeared his love for his mother which was holy to him.

We must keep holy things sacred. We must be careful never to profane that which is holy. For clean, healthful, wholesome living we must hold holy things sacred. I am sure that it is an absolute MUST. Every person must have one or more things that is holy to him. He must be able to say: "This is holy to me and must not be encroached upon nor profaned by anyone."

The person who lives so that more things become sacred to him I am sure grows, rises to higher spiritual levels, and becomes happier. He will radiate a wholesome life from his whole being.

Unfortunate and poverty stricken, indeed, is the person who holds nothing sacred. He sinks ever lower in his appreciation of life and its values. Life

more and more disintegrates and turns sour for him.

Just prior to Isaiah's time Israel had lost its respect for holy things. God and things holy had become cheap to the people. In the process they had lost their temple. Then Isaiah, the man of God, stepped forth with his message, the contents of which was: Holy, holy, holy is the Lord God, and therefore his people are holy also. That message eventually pulled the people together on their knees and they regained their respect for the holy things and regained their temple.

Do you remember what Luther says in his explanation to the first petition? "God's name is indeed holy in itself; but we pray in this petition that it may be hallowed also among us." It is to US that God's name is to be holy.

The more we love holy things the more they become sacred to us. As our love for holy things deepens, we can less tolerate that holy things are profaned. Certainly a person we love dearly we can never stand by and see his name or person profaned. We will stand up for him. The more we love our church the less we can tolerate that its name is profaned. And as our love for God deepens the more it hurts us to hear His name taken in vain.

We are living in a time when it is hard to keep things sacred. There is an air of flippancy over all. Debunking of old things seems to be in order. Many pastors find it increasingly harder to impress their confirmation classes with respect for that which is holy.

For example, I think of the relationship between young men and women. That relationship is now free and easy. I think it is better than the restrained unnatural relationship of the past. The present free mingling of the sexes has its advantages, I am sure. But it also has its grave dangers. There is a tendency to cheapen this relationship and drag it down to a low level. Gladys Hasty Carroll in her splendid book: "Dunnybrook," has an old man relate to two boys an experience of his youth. A number of young people were sliding on the hills near their home. It seems that he had stolen a kiss from one of the girls, I suppose his "best girl." After all those years he speaks thus of the incident: "her lips were as cool and sacred as the candles on the altar." Young people, guard well the sacredness of the holy relationship between young men and women and never let it sink to the common level.

I also think of our churches as holy places. They are not places for visiting, but sacred ground dedicated to the worship of our God. In our Danish churches we have the abominable habit of talking before the service begins. The prelude is usually drowned out by the chatter; scarcely does it stop for the opening prayer. Rather we should do as in many churches that upon entering we bow our heads in silent prayer and silently await the blessing to be had. Let us also remember that the altar is a holy place where God gives out His Food and Drink and gives His benediction. We should be very careful about carelessly running around inside the altar rail. Should we not rather feel as Moses did at the burning bush as he heard the voice: this is holy ground, take off your sandals?

Then there are our homes. There, too, the ground is holy and we should guard carefully whom we admit. The ether waves carry into our homes many things which tend to desecrate the sacredness of our homes. Once our homes have been profaned our children and our nation are in grave danger.

I think also of the frequent use of scripture passages or hymns in jokes. We all at times do it. Our "Amens" slip out all too easily. We quote scripture too flippantly. God's name slips out rather freely. Oh, my God! is an all too familiar exclamation.

Thus one could go on giving numerous illustrations. They are almost limitless.

Dear young people, let us keep holy things sacred. May we never besmear nor profane that which is holy. And may the things that become holy to us ever increase. You will find life richer, I know.

Holger P. Jorgensen.

## Yule 1946

Once again we are appealing to the young people throughout our synod to help us sell the D.A.Y.P.L. Christmas magazine, Yule. By the time you read this appeal cards will have been sent out to the pastors or leaders in all our churches. Get your order card from them.

It was with the loyal help of many pastors and young people that we succeeded so well last year. More than 2100 copies were sold which was not a poor beginning. But we also feel that Yule merits wide distribution. It was highly praised by people even outside of our Danish Church. I am confident that you will find the 1946 edition much better than last year's.

Do not forget that this is a D.A.Y.P.L. undertaking. We hope, therefore, that you young people will take a real interest in it and do all that you can to sell it in your community. You need not be afraid to show it to your friends who do not belong to our church. That was done last year in, at least, one



community with the result that it received very high compliments for our young people's organization. If there is no young people's group in your community, we hope the pastor, the ladies' aid, or some person within the congregation will help us sell Yule.

We would appreciate advance orders as indicated on the card which you are asked to return to the undersigned. They will give us a fair idea of how many we should have printed. It is, of course, understood that you can send us orders for additional copies if you can sell more than what you originally ordered.

The price of Yule this year will be 60c; 10 per cent discount will be granted on orders of 10 or more copies and when ordered directly from the business manager of Yule.

**Harold Petersen,**  
Yule Business Manager,  
Askov, Minn.

## "The Colonel's Word Will Stand"

During my military service in India, in those stirring times of mutiny and murder, I had in my regiment a little bugler who was too weak and delicate for the life he had to lead; but he was born in the regiment, his father had been killed in action, and then his mother drooped and died. After his mother died his life was made miserable by the scoffing sneers and ribald jokes of the men, whose butt he was.

When little Willie Holt was fourteen years old, the regiment was bivouacking some miles from camp for rifle practice. I had intended leaving the lad behind, but my sergeant-major begged hard to "take him along." "There is mischief in the air, Colonel," he said, "and, rough as they treat the lad, his pluck and his patience tells on 'em; for the boy is a saint, sir; he is, indeed."

I had a rough lot of recruits just then. Before we had been out a fortnight several acts of insubordination had been brought to my notice, and I had pledged to make an example

of the very next offense by having the culprit flogged.

One night targets were thrown down and otherwise mutilated. On investigation the act was traced to occupants of the very tent where Willie Holt was camped.

In vain I appealed to them to produce the man, and at last I said: "If any one of you who slept in number four tent last night will come forward and take his punishment like a man, the rest will get off free; but if not, there remains no alternative but to punish you all, each in turn to receive ten strokes of the cat."

For the space of a couple of minutes, dead silence followed; then, from the midst of the prisoners, where his slight form had been completely hidden, Willie Holt came forward.

Fourth a faint moan escaped his white lips; but ere the fifth fell a hoarse cry burst from the crowd of prisoners who had been forced to witness the scene, and with one bound Jim Sykes—the black sheep of the regiment—seized the whip, as with choking utterances he shouted: "Stop it, Colonel, stop it, and tie me up instead! He never did it, but I did"; and with convulsed and anguished face he flung his arms around the boy.

Fainting and almost speechless, Willie lifted his eyes to the man's face and smiled—such a smile! "No, Jim," he whispered, "you are safe now, the Colonel's word will stand." Then his head fell forward—he had fainted.

The next day I visited the hospital tent where the boy lay dying. The shock had been too much for his feeble strength. He lay propped up on the pillows; and at his side, half kneeling, half crouching, was Jim Sykes. I saw the drops of sweat standing on his brow as he muttered brokenly: "Why did ye do it, lad? Why did ye do it?"

"Because I wanted to take it for you," "Colonel," said he, "you have passed your word that if any one of those who slept in number four tent last night comes forward to take his punishment, the rest shall get off free. I am ready, sir; please, may I take it now?"

For a moment I was speechless, so utterly was I taken by surprise; then, in a fury of anger and disgust, I turned upon the prisoners: "Is there no man among you worthy of the name? Are you all cowards enough to let this lad suffer for your sins? For that he is guiltless you know as well as I." But sullen and silent they stood, with never a word.

Then I turned to the boy, whose pleading eyes were fixed on me, and never in all my life have I found myself so painfully situated. I knew my word must stand, and the lad knew it, too, as he repeated, "I am ready, sir."

Sick at heart, I gave the order, and he was led away for punishment. Bravely he stood with bared back, as one, two, three strokes descended. At the Jim," Willie's weak voice answered tenderly. "I thought it might help you to understand why Christ died for you."

"Christ died for me?" the man repeated.

"Yes. He died for you because He loved you. I love you, Jim, but Christ loves you much more. I only suffered for one sin, but Christ took the punishment for all the sins you have ever committed. The penalty was death, Jim, and Christ died for you."

"Christ has naught to do with such as me lad; I'm one of the bad 'uns; you ought to know."

"But He died to save bad ones," answered Willie. "Though you have sinned against Him He loves you so much that He came all the way from heaven, and suffered and died in your place, and now He is calling you."

"He says: 'He that heareth My Word and believeth on Him that sent Me hath everlasting life, and shall not come into judgment, but is passed from death unto life.' Won't you receive Him now?"

After a little while we saw a strange light in his dying eyes, and with a happy cry he flung out his hands as if in welcome. Then gradually the weak arms dropped; the light faded from the shining eyes; and his spirit passed over from earth to heaven.

—Selected.

## The Power Of The Resurrection

(Continued from page 2)

that spun his web and left. When he came back he had forgotten the purpose of the thread that extended upward beyond the reach of his vision. Therefore he cut that thread. The result was that the web collapsed about him. Likewise, the web of human life, social life, the life of mankind will just as surely collapse unless we can maintain faith in eternal life.

The Nazi view of life allowed for no faith in eternity. Germany was the God. What happened is not in need of being told here. What happens to the intellectual who sours on the grapes of this world and becomes cynical and unbelieving is well known. Spiritual barrenness often accompanies such views. The poet, E. Merrill Root, in writing of the pathetic position such

unbelievers find themselves in has this to say: "If life is a lethal chamber and the only exit into nullity, none save the baser prisoners can be cheered by a final turkey dinner." How true it is that if you in gaining all the knowledge and riches of this world lose faith in eternal life through Jesus Christ, you have lost a true and abiding interest in life and the many fine and valuable aspects of life. The lasting ability of this American Road, as Stanley Jones puts it, depends upon how much of eternity we can put into it.

Humanity will either believe in Jesus Christ and his gift of eternal life and live, or disbelieve Him and His gift and die. It will be a clear cut choice between resurrection and extinction.

**Alfred Jensen.**



# Our Women's Work

## W.M.S. District 6 Meeting, Viborg, S. D.

Mrs. Eilert Nielsen called the meeting to order after which we sang an opening hymn. Mrs. Holger Andersen then read from Luke 10:38-42 the story of Martha and Mary . . . "Martha, Martha, thou art careful and troubled about many things: but one thing is needful. Mary hath chosen that good part, which shall not be taken away from her."

The Viborg Octette sang for us and then Mrs. Nielsen opened the business meeting. The representatives from the different Ladies' Aids gave each a brief report. Mrs. Nels Hansen, Viborg English Ladies' Aid, said that their fall meeting is centered on missions. Guests are invited and the collection goes to missions. They also have a birthday box. Viborg Danish Ladies' Aid uses the same methods. At Gayville the March collection goes to missions. They had donated to the Danevang Altar Fund. Mrs. Agneta Petersen, Tyler English Ladies' Aid, said it is difficult to arouse interest for missions. Members are not familiar with the work. They have a birthday box into which they pay as their birthday comes around. Dagmar Miller from Tyler Danfish Ladies' Aid said that they have no special Mission society, but donate regularly to mission and other good works. Mrs. John Krog reported there is no W. M. S. at Diamond Lake, but the Ladies' Aid sets aside two meetings a year for mission study. Rev. and Mrs. Nielsen spoke at the one this year and Dagmar Miller at the other. Collections at these meetings go to Mission work. At Ruthton, Mrs. Chris Andersen stated that their work is almost identical to that at Diamond Lake. From White \$25 were given to Lutheran World Action and \$15 to Danevang. No report from Hetland-Badger.

Following these reports Mrs. Nielsen gave several good suggestions for furthering interest in the work:

1. Read "Our Women's Work" page in Lutheran Tidings to see what other groups are doing.
2. Elect a representative from your group to keep in contact with the district representative to help increase the efficiency of the work. Her term of office might be the same as that of the district representative.
3. Report any new ideas or methods which may help to further the work to your representative.

A letter was read from the president of W. M. S. suggesting that W. M. S. take up the furnishing of the new dormitory at G. V. C. as their next big project. It also stated that a pamphlet is being prepared by W. M. S. which it is hoped will reach into many homes to further interest for our work.

Mrs. Nielsen reminded us of our page in Lutheran Tidings and to remember to use it whenever we have anything that might be of interest to others. Dagmar Miller told of sending bandages etc., to the Santal Mission. Mrs. Goodhope told of her experiences at "Camp Farthest Out." This was very interesting. Our meeting then closed with the singing of a hymn.

**Thyra O. Nielsen**, Tyler, Minn.

## W.M.S. Meet At Tacoma, Wash., September 15, 1946

At the 9th district meeting W. M. S. held their meeting Sunday afternoon. Mrs. A. W. Andersen, district president, opened the meeting with prayer after which we sang several hymns. The minutes from our last meeting at Lutherland were read. Then the president called for reports from the different societies. They all showed a decided interest in the work.

The secretary read a letter from our national president, Mrs. Ida Egede, regarding the furnishing of the girls' dormitory at G. V. C. After some discussion it was decided that W. M. S. of District 9 will sponsor the furnishing of one room at the new dormitory.

Mrs. A. W. Andersen was re-elected as our president by a standing vote. Mrs. Gertrude Mortensen, our secretary-treasurer, unable to attend the meeting, was substituted by Mrs. Betty Laursen, Enumclaw.

Rev. G. Rundstrom from Trinity Lutheran Church, Enumclaw, delivered a very inspiring talk on "Foreign Missions."—Why we have foreign missions? Because the Lord has commanded us to go out into the world and bring the Gospel to all nations. The effect of our work among the heathen has often been a help to our soldiers of this war. Rev. Rundstrom told of soldiers who had been saved and nursed by natives who had become Christians. Mission work also teaches us to love one another, and love is the greatest power in the world. The Gospel teaches us that.

A collection of \$25.77 for mission work was taken.

A panel discussion was read, but our time had gone too fast, so we had to refrain from any discussion or remarks on the panel. With the singing of a hymn and the pronouncing of the benediction by Rev. A. Sorensen, Seattle, our meeting closed.

**Betty Laursen**, Sec. of the meeting.

## Service Centers Busy

More than \$3 million has been expended during the past five years in service to men and women of the armed forces through the 60 major service centers operated jointly by the National Lutheran Council and the Missouri Synod throughout the U. S., Europe and Asia, it was disclosed in a report of the Service Commission of the National Lutheran Council at Divisional meetings held at the Hotel Belmont, Chicago.

Dr. N. M. Ylvisaker, Minneapolis, executive secretary of the commission, reported that attendance at the centers since their opening in 1941 exceeded 11 million service men and women. At the King George Hotel, operated as the San Francisco center, more than 600,000 overnight accommodations were provided at an average cost of 69c to the service men. In that center alone, his report said, five tons of coffee were served, for which five and a half tons of sugar and 4,000 quarts of milk and cream were used.



# LUTHERAN WORLD FEDERATION REBUILDING FOR CHRIST

By Dr. S. C. Michelfelder.

European Representative, American Section, Lutheran World Federation.

For years, people have asked: what is the Lutheran World Convention? Is it only an occasional meeting of church dignitaries who discuss deep tomes and pass on long reports?

Some came to Uppsala with misgivings as to whether the Lutheran World Convention could be revived as an active force for unity and cooperative work.

Though members of the executive committee who met in December, 1945, elected me as executive secretary, I could not accept this position until I had felt the urgency of the "call." Hardly had the meeting begun until one felt a strange coming together of minds. These men meant not only to reconstruct what once was, but also to construct a new Federation which could meet the needs of this day.

In the new constitution drafted at Uppsala, provision was made for all departments of the Church to participate. Not only theological, but practical, questions will be studied and presented. Delegates to the Assembly should be clergy and laity, men and women. Youth also should send delegates and representatives. The World Assembly of the Federation must be a cross-section of the Church.

When the new constitution was under consideration, there was unanimity that no name chosen dare suggest only a convention, meeting or conference. The name must suggest a continuous action and service. Hence, "Federation" was the name finally agreed upon. Not overlooked was the fact that the new name could be readily and accurately translated into the many languages in which the Lutheran Church carries on its work.

The constitution provides that there shall be a committee for each country which shall function for that country as the executive committee functions for the entire Federation. Provision is also made for various "commissions" which shall be asked to study and report on such subjects as "Theology and Literature," "The Church and the State," "The Lutheran Church and the Ecumenical Movements," "Evangelism," "Inner Mission and Welfare Work," "Foreign Missions" and "Stewardship." Church organizations such as men's women's and students' will also prepare reports based on studies and findings.

The new name and constitution will be presented to the World Assembly for final adoption.

As a free association of Lutheran Churches, the Federation shall have no power to legislate for the Churches belonging to it, or to interfere with their complete autonomy, but shall act as their agent in such matters as they assign to it.

The federation will consist of an assembly that will meet every five years to elect a president and executive committee and to transact any business before it; an executive committee consisting of 16 members that

will meet annually; national committees in every country represented in the membership; special commissions to study current questions and problems.

Membership in the executive committee will consist of four representatives each from the United States and Germany, four from minority churches, and one each from Sweden, Norway, Finland and Denmark. The committee shall elect the executive secretary at the close of each Assembly.

All Lutheran Churches previously affiliated with the Lutheran World Convention, which through their representatives participate in the adoption of the constitution, shall continue to be members of the Lutheran World Federation. Other Lutheran Churches which accept the constitution shall be eligible to membership, their acceptance to be decided by the Federation in assembly, or in the interim, by the executive committee.

## Purpose of Federation.

1. To bear united witness before the world to the Gospel of Jesus Christ as the power of God for salvation.
2. To cultivate unity of faith and confession among the Lutheran Churches of the world.
3. To promote fellowship and cooperation in study among Lutherans.
4. To achieve a united Lutheran approach to ecumenical Christian movements and to common responsibilities in missions and education.
5. To support Lutheran groups in need of spiritual or material aid.

The aim repeated over and over in the Uppsala meeting was: "Sharing the Strength of the Strong." If this aim becomes an accomplished fact, then we have come to the end of provincialism and isolationism. Even weak churches which are minorities among the churches of the land will have an important part in the work of the Federation. Churches which are strong numerically and financially must assume their rightful places in sharing with the weak and small.

Further, the Federation has pertinent problems to face. First of all, it must make a clear statement of the Lutheran Church's position on "The Word of God and the Sacraments." It must set forth in clear-cut terms the concept of the Church itself in relation to the State and other Churches.

With the very structure of the Church threatened by the trends of the times, European Churches particularly must study what they must do if and when there is a complete separation of Church and State.

The very word "Stewardship" is not understood overseas as we understand it in America. They are very much interested. They should be helped to prepare against that day when, like in America, the congregation supports its own church, and each individual assumes an obligation for stewardship of time, talents and money.



Relief needs present another problem. Central Europe, in particular, is hungry. And during the winter just ahead, millions will be cold. The Lutheran Church of the world must face the greatest demand for material aid in its history.

Children and the aged suffered most during the war—are suffering most now. Tuberculosis and other diseases which usually follow in the wake of malnutrition are on the increase. Europe's devastated areas need our help now.

Millions of Lutherans are among those who have been forced to leave their homelands. Practically the whole Baltic Lutheran Church is in exile. The "Seidenbergers" have been forced to leave their country, a 700-year old homeland. Lutherans from Yugoslavia, Czechoslovakia, Poland, Ukraine, likewise, are homeless victims of history's unparalleled mass migration. It is the Lutheran World Federation that must do something to help them.

To make the Lutheran World Federation the strongest body of Lutherans possible in these times and to coordinate this with the work done by other Churches (particularly the Reconstruction and Study Departments of the World Council of Churches) is a paramount task.

The executive committee of the LWF not only elected the writer to the office of executive secretary, but also combined with that position the duties of representative of the Lutheran World Federation to the World Council of Churches. For the time being, headquarters for the executive secretary will continue to be in Geneva, Switzerland, at 17 Route de Malagnou.

Also elected to office: Archbishop Erling Eidem of Uppsala, Sweden, president; Professor Olaf Moe of Oslo, Norway, first vice-president; Dr. Abdel Ross Wentz of Gettysburg, Pa.; second vice-president. Others present were: Dr. Alfred Th. Jorgensen of Denmark; Bishop Max von Bonsdorff of Finland; Dr. J. A. Aasgaard of Minneapolis; Dr. Franklin Clark Fry of New York; Dr. Ralph H. Long of New York. Visitors included: Bishop Rodhe, Dean Newman, Professor Nygren and Mr. Johansson, all of Sweden, and Drs. Julius Bodensieck and Dr. Clifford Nelson from America.

German delegates arrived late for the meeting. Dr. Hans Meiser, Bishop of Bavaria, was present for the last day only. Dr. Karl Ihmels and Professor Ernst Sommerlath from the Russian zone in Germany arrived after the close of the sessions. Proceedings and actions were reviewed for them at a special conference meeting. They joined in subscribing to the minutes, thus making all decisions unanimous.

Much long and deep thinking marked the Uppsala meeting. But two actions taken stand out in importance: the fixing of Lund, Sweden, the last week in June, 1947, as the place and date of the first postwar World Assembly of the Lutheran World Federation, and the unanimous consent of the delegation to request the World Council of Churches to accept Lutheran membership on a confessional basis.

The American Section had already petitioned the WCC's Provisional Committee to change Article 5 of the World Council's constitution so that representation

## Folk Meeting At Danebod



**Danebod Folk School.**

Danebod is ready to open its doors for the folk meeting October 8—13. The language used at this meeting will be almost entirely in Danish. We have invited the following speakers: Marius Krog of Chicago, S. D. Rodholm of Grand View College, and M. F. Blichfeld of Copenhagen. There will be daily devotions, lectures and discussions. There will be singing and reading (Oplæsning). The local Danish Ladies' Aid will present two Danish plays: "Sagt Op" and "Valbygaasen."

We have room only for about sixty people, but we look forward to having a group of people who will lose themselves in a larger fellowship and find strength and vision to live a richer and fuller life.

Please register early.

**Enok Mortensen,**  
Tyler, Minn.

would be granted Lutherans in that body on a confessional rather than territorial or geographic basis.

Dr. Abdel Ross Wentz went directly to Cambridge, England, following the Uppsala meeting, to present the unanimous petition of the Lutheran World Federation to the World Council's Committee on Arrangements meeting there. Later, Dr. Wentz reported by cable that the Committee had agreed to recommend to the Council's Provisional Committee that the constitution be so amended.

That the Uppsala meeting moved to convene the first postwar Assembly of the Lutheran World Federation in Lund, Sweden, the last week in June, 1947, is of no small importance to world Lutheranism. Readily accepting the Swedish delegates' invitation, the LWF executive committee allocated the representation to be seated at the Assembly.

Forty delegates from the United States, five from Canada, 10 from Denmark, 10 from Finland, 40 from Germany, five from Iceland, 10 from Sweden, 10 from Norway and five each from other countries.

Pending action by the newly appointed program committee, a suggested theme for the 1947 World Assembly was approved:

The Lutheran Church in the World Today

I The Faith by Which We Live

II The Missions We Should Fulfill

III The problems We Must Face

One of the first projects to be undertaken is the



compiling of a list of people in Lutheran Churches throughout the world who are specifically qualified to take part in the preliminary work of the World Assembly. Lack of time and yet-inadequate transportation and communication, makes it unlikely that the reorganized Lutheran World Federation will be functioning in full force by June, 1947.

However, an excellent start has been made toward that end. Members of the executive committee and the invited guests were in unanimous agreement that the course was well set and the high objectives will be reached.

May God bless the Lutheran World Federation that our Church throughout the world may make its rightful contribution toward the building of Christ's Kingdom on earth.

### Greetings and Comments From Our Readers

Dear Editor:

Recently two excellent articles have appeared in Lutheran Tidings. One was "The Eucharist" by Valdemar S. Jensen and the other, "Our Church and Concordia" by Johannes Knudsen. But I believe that many people failed to read these two articles because the titles of both were out of this world for the general reader. The titles spelled simply: "Something for preachers."

Ove R. Nielsen.

Dear Editor:

I was pleased to see the pictures of the Ringsted church, the new dormitory at Grand View, the Bass Lake youth camp and the Danebod Folk School in the September 20th issue. May I suggest that when possible, pictures of those who submit the various articles accompany the articles.

A Reader.

We appreciate very much the above suggestion. We also believe that pictures in our paper can help us very much in making "Lutheran Tidings" more interesting to our readers. However, as the making of "cuts" for pictures is quite an expensive item, we urge anyone of our readers to help us by loaning us possible "cuts" for pictures, or in some manner to help us with extra funds for this item.

—Editor.

### MY IDEA OF WHAT A MINISTER SHOULD BE

Being the son, grandson, nephew, son-in-law of clergymen with others in the great-great-grandfather line I am, I fear, a somewhat prejudiced layman to write on the ideal minister. I know at first hand that there is no profession so noble nor so self-sacrificing, nor is there one which demands so much of the family. Like all other professions, the ministry call for varied talents. There is today great neglect of the pastoral side. We think that the minister must have an office, a typewriter, a secretary, but we do not regard it as important that he should know his people, their troubles, their sorrows, their problems, and he cannot know these things unless he knows the homes in which his people live. It would be a very good thing indeed if the pastoral visit were revived; but this would mean a revolution on the part of the laity as well as of the

clergy. One of the greatest preachers this country ever produced, Phillips Brooks, was asked when he was rector of Trinity Church in Boston why he spent so much of his precious time calling on parishioners. His answer was direct: "How can I preach to my people unless I know them and their problems?"

And to be helpful to his people a clergyman must keep himself alive intellectually. It is a pity that there are so few scholars in the Church, but it is ten times more of a pity that there are so few clergymen with scholarly instincts or interests. In the early days the clergyman was the intellectual leader of his community. He must regain that leadership or the Church will suffer. It is very easy to give the excuse that the demands on a minister's time are so many and so varied that he cannot find time for reading and study. But he cannot feed his flock on empty sermons, and it is more a question of desire or training than of lack of time. I can recall an old-fashioned divine who every morning read selections from the Bible in Hebrew, Greek and Latin and kept his mind thus active well into his eighty-fifth year. A modern minister might think such exercise an anachronism; so few know even Latin. But any good hard daily reading in philosophy, or theology would be worth while.

It goes without saying that a clergyman must know how to get on with people, how to sympathize with them in trouble and sorrow, how to be human in all the relationships of life. That this can be done without back slapping or without loss of dignity has been proved again and again. If a clergyman is a good fisherman, or a good card player, or a good golfer, or a good mechanic, all the better, and of course he should have the saving grace of humor. There is a story told of a former Bishop of Connecticut that illustrates the point of not taking yourself too seriously. One day a clergyman came to see the bishop greatly discouraged. Asked what might be the trouble he replied his parish was doing well apparently, the congregations were good, the offerings satisfactory, but he went on to say that in five years no one had said an encouraging word and he felt he had better get out. "Get out, nonsense," said the wise old bishop. "Get sick and then you'll find out what New England people think of you!"

Naturally the minister must above all things else be sincere and be a spiritual leader. In a time when religion itself is being diluted and criticized we need clergymen who are priests as well as prophets, men of God as well as good citizens. Sometimes it seems as if clergymen did not realize how hungry men and women are these days for spiritual nurture and for something of that leadership in spiritual matters that the clergy of early New England abundantly forwarded. My Idea of What a Minister Should Be therefore centers in spiritual sincerity. A minister belongs to the noblest of all professions, and consequently to exercise that profession properly he must have the support of the laity which will be forthcoming to a man of humility and zeal.

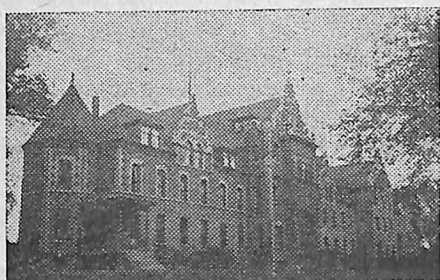
Kenneth C. M. Sills,

Brunswick, Maine.

—From Maine Minister's Bulletin.



## GRAND VIEW COLLEGE



### Report From Grand View College

At the time of this writing Grand View College has a 1946-47 enrollment of 197, with two more students scheduled to arrive this week. The figures are broken down this way: Junior College 154, Nurses Training 40, Seminary 3. The boys number over ninety, of which 73 are veterans. There are two girls who are veterans. Seventeen states are represented by the students, and Des Moines naturally leads with thirty some students. 110 students reside at the dormitory and the others have rooms in the neighborhood. Miss Marian Mortensen, Gayville, S. D., commercial teacher, is resident on the second floor in the girls' dorm, and Miss Elizabeth Nielsen, Bridgeport, Conn., nurse in charge, is resident on the third floor. Mr. Vermund Ostergaard, Tyler, Minn., will join the staff after October 1, and he will be Dean of Students, residing in the boys' dorm. Mr. Ostergaard will be a member of the administrative staff of the college with the veteran's program in his charge.

The large enrollment has necessitated considerable expansion, some of which is temporary. Classrooms are crowded, so we have rented the large assembly room in the Young People's Home for the largest classes. The chemistry laboratory in the gym basement has been expanded to accommodate 32 students at one time. It is an interesting note that the blackboards in this laboratory are the old slate boards from Nysted Folk School which were purchased by the college.

Additions to the faculty have previously been announced in part, but here is the complete list: Mr. Herbert Hurley, physics and mathematics, Mr. Lawrence Brainard, chemistry, zoology, and nurses training, Mr. Edwin Sandberg, English, Miss Marian Mortensen, commercial, Dr. R. Weissinger, German and Greek, Mrs. Frank Noyes, speech. Besides these Mr. L. Lockridge is teaching two chemistry classes, and Mr. H. King, a senior at Drake, is assisting in the chemistry lab.

Miss Thora Strandkov will join us October 15 to be in charge of the household. In the meantime, Mrs. Carl Erikson has been in charge of the cooking, Mrs. J. Knudsen has managed the purchasing and Mrs. Chr. Andersen Boes

has helped in the kitchen. We have had many practical problems to iron out, and we appreciate all the help we have been given. The students have been fine in their understanding and their cooperation.

J. Knudsen.

### To G. V. C. Friends

"Due to the crowded conditions" or "Since there are so many more this year" or "If we can arrange it the same as we always have before with so many more" have become necessarily favorite phrases of Dr. Knudsen these first weeks of school here at GVC. Problems have arisen such as the possibilities of having evening devotion in the lecture hall, of having more than one setting for meals, of converting the student living room into a study room during the evenings. None of these have become necessary yet. For devotion we crowd into the living room using the floor, tables and folding chairs besides the regular couches to sit on; for the meals we use both dining rooms; and either the professors haven't been too tough yet or more students are studying in their rooms for you can still find a few empty chairs in the library.

This year the faculty has instituted a new chapel-lecture schedule. Unlike last year when each morning chapel was accompanied with a fifteen minute talk, we have this year only a very short devotion period each morning and then combine all the fifteen minute talks into a one hour lecture each Thursday. At the first two lectures we heard Dr. Knudsen and Rev. Ottar Jorgensen, president of the Board of Education. Dr. Knudsen announced that through the year we would hear several speakers from outside our own group.

Studying to the accompaniment of cement mixers, we are becoming increasingly aware of the Jubilee fund and what it will mean to Grand View. At the beginning of school, the local Jubilee committee sent several girls out to distribute a most attractive and eye appealing pamphlet explaining the Jubilee drive to leading business men of Des Moines. Already several substantial contributions have been received.

We have not been so busy these first weeks, however, so that we have not had time for company. On Friday, Sept. 20, Mr. and Mrs. F. Hasseriis spent an informal evening with us in the student living room. They favored us with Danish songs, and Mr. Hasseriis, with prompting from his charming wife, told of their trip through our United States and Canada.

The following week the Board of Education met here not only for meetings but also for the corner stone laying on Friday, September 27. During the afternoon of that memorable day we celebrated the 50th anniversary of our school with special congratulations given by Mayor John MacVicar of Des Moines, (son of the mayor of Des Moines who was present at a similar

ceremony 50 years ago), Dean Hoffman of Drake University, Rev. Ottar Jorgensen and Rev. Alfred Jensen. Dr. Knudsen presided. The choir, having practiced one whole week, sang "Faith of Our Fathers" under the direction of Mr. E. Sandberg. Following this program the assemblage moved out into the threatening and stormy looking outdoors down to the new building for the actual corner stone laying. Rev. S. D. Rodholm gave the invocation using as text Matthew 7:24-27. Then Rev. Alfred Jensen, Rev. Ottar Jorgensen and Dr. Knudsen ascended a platform each in turn using a verse from the school song, "Gracious and Mighty God" as a prayer, finishing each verse by placing a trowel full of mortar in the corner stone niche. Next, two workmen lowered the cement cornerstone with 1946 written on it, into place. Newspapermen's cameras clicked, and finally Rev. V. S. Jensen offered the benediction. Before the crowd moved back to the school's lobby for refreshments all sang the school song and carried with them the impression that here was something to tell their children and grandchildren some day. That evening the formal opening meeting, delayed so that it would coincide with the anniversary celebration, was held. Speakers were Dr. Knudsen, Rev. Stub, Rev. V. S. Jensen, Rev. Ottar Jorgensen and Rev. Ammentorp.

The same reason that is causing a new dorm to be built also caused us to enlarge the "Unge Kræfter" board—too many people for the old structures to provide for. Three trustees—a boy, a girl and a seminary student—are to meet with the UK board. On Saturday, September 28, the students elected these people: President, Eric Sloth, Chicago; vice president, Iver Jorgensen, Des Moines; secretary, Delores Andersen, Marquette; treasurer, Anne Marie Skov, Des Moines; boy trustee, Howard Paulsen, Superior, Wis.; girl trustee, Evelyn Nielsen, Chicago; seminary trustee, Clayton Nielsen, Lake Benton, Minn.; Viking editor, Herluf Jensen, Des Moines; Viking business manager, Wilmer Larsen, Seattle; Echo editor, Bodil Strandkov, Dwight; Echo business manager, Verner Jensen, Viborg; Echo circulation manager, Glenn Krantz, Askov; Echo drive captains, Myrtle Teisen, Chicago, and Paul Jorgensen, Minneapolis.

First plans for the Lutheran Students Association's District Convention that is to be held here, have been organized.

On Sunday, September 29, the Luther Memorial congregation invited the whole student body over to the church basement for sandwich supper followed by a welcoming program for the GVC students.

The year has begun well. We still now and then meet a student we are positive we never saw before until we are told that he has been here since school started. Yet, by Christmas we should know everyone. Meanwhile the professors promise to keep us busy.

Bodil Strandkov.



## OUR CHURCH

**Chaplain Verner Hansen** has been moved into the Pacific area. In a letter to the editor he writes from Manila on September 18: "I have spent the past week here in Manila, where we debarked fifteen hundred troops brought all the way from New York, via Panama. It was an exciting and interesting trip; the army certainly is giving me an opportunity to see the world." He further informs us that he undoubtedly will serve as chaplain at least until next spring. His new address is Chap. Verner Hansen, % Port Chaplain, Port of Embarkation, San Francisco, Calif.

**Yule**, the Christmas magazine published by D.A.Y.P.L., will be in the mail as soon after November 1 as it is possible to get it printed. The editor, Rev. Harris Jespersen, informs us that he has received some very fine articles and stories. Pictures and illustrations are in the process of making. See article on YULE in the "Youth" section of this issue.

**Perth Amboy, N. J.**—Albert Ravenholt of the United Press, who in recent years has reported for that news agency from China, Burma, Malaya, India and Japan, will be the speaker for the annual Harvest Festival in St. Stephen's Danish Lutheran Church on the evening of October 20.

A beautiful bulletin board has been given to the St. Stephen's Church by Mr. and Mrs. Cecelius Petersen, in memory of their son, Lt. Robert Petersen of the Army Air Forces, who lost his life over Austria during the war.

Rev. Holger Andersen, Viborg, S. D., will be guest speaker in the St. Stephen's Church at the Danish evening meeting on October 16.

**Rev. Michael Mikkelsen** will observe the 25th anniversary of his ordination to the ministry on October 23. Rev. Mikkelsen has served faithfully during these years in the Oak Hill, Iowa, Parlier-Easton, Calif., Withee, Wis., Dagmar, Mont., and until recently in the Askov, Minn., churches. Rev. and Mrs. Mikkelsen are for the present residing in Minneapolis, their address being 3333 Stevens Ave., South.

**Rev. Alfred E. Sorensen** has accepted a call from St. Stephen's Church in Chicago and will according to present plans begin his work there by February 1. Rev. Sorensen has served the Seattle church during the past 25 years, moving there in 1921.

**Rev. J. C. Aaberg** will serve the St. Stephen's Church in Chicago during the vacancy until the arrival of Rev. Alfred Sorensen and his family by February 1.

**The Chicago Children's Home** observed "Open House" Sunday afternoon, Sept. 29. About 250 guests visited the home during the afternoon and were served a "Kold-bord" lunch. An offering amounting to approximately \$1,000 was given by the guests to the Home.

**Grayling, Mich.**—Mrs. Margrethe Hansen died at her home Tuesday, Sept. 17, at the age of 101 years and 10 days. She had celebrated her 101st birthday on Sept. 7.—Mrs. Hansen was born on Sept. 7, 1845, at Botø, Falster in Denmark. She came to this country at the age of 20. She married Rasmus Hansen and through the many years this esteemed couple were faithful members of the Grayling congregation. Funeral services were held at the home on Peninsular Street Friday, Sept. 20. Rev. Svend Holm officiated and used as his text, Matth. 24:35, "Heaven and earth shall pass away, but my words shall not pass away."

**Rev. Harold Petersen** preached his first sermon as the new pastor of the Bethlehem's church, Askov, Minn., on Sunday, Sept. 15. In the afternoon the congregation gathered again to observe the annual Harvest Festival. Prof. F. Clarey Nielsen of Centuria, Wis., was the guest speaker. In the evening the members and friends of the Bethlehem church gathered again for a reception for the new pastor and his family. A program of song, music, greetings of welcome, etc., was presented throughout the evening.

**Dwight, Ill.**—The annual Harvest Festival was observed in the St. Peter's church on Sunday, September 22. Rev. Alfred Jensen of Des Moines, Iowa, was the guest speaker. Rev. and Mrs. Holger Strandskov observed their 25th wedding anniversary on the same day. After a family dinner in the parsonage with many relatives and guests from far and near a reception was given by the congregation in the church parlors. A program of music, song, congratulatory greetings, presentation of gifts and a fine lunch served by the ladies made the afternoon a festive day in every respect. Open House was observed throughout the evening in the parsonage.

**Kronborg, Marquette, Nebr.**—Rev. and Mrs. Holger Strandskov were the guests of the congregation on Sunday, Sept. 29, and Rev. Strandskov was in charge of the worship service in the St. John's Church on Sunday morning. A fellow-

## Thank You!

We wish to express our sincere appreciation to friends far and near for the many, many greetings, telegrams, flowers and gifts received on Sunday, September 22, our Silver Wedding day.

A special "Thank You" to all members of the Tyler, Minn., congregation, the Sheffield, Ill., congregation, the Lake City, S. D., congregation, the Kronborg, Nebr., congregation and the Dwight congregation for the fine gifts received from each of these groups with whom we have shared so richly throughout the twenty-five years.—We are unable to say in words how much the many greetings of friendship means to us.

As we find it impossible, at least for the time being, to answer the several hundred greetings, please accept this greeting note as a sincere "Thank You" for your share in making the day so festive for us.

**Marietta and Holger Strandskov.**

ship dinner was served in the parish hall dining room and throughout the afternoon and evening Rev. and Mrs. Strandskov were honored with program, gifts and many greetings on the occasion of their 25th wedding anniversary. The day marked to a day the 25th anniversary of the moving into the Kronborg parsonage by Rev. and Mrs. Strandskov as they began their work as newlyweds in the Kronborg congregation in 1921. It was of special interest to the honored guests that the same choir, with the exception of two members, was the same as the one which rendered so many fine selections at a similar festivity twenty-five years ago.

**Rev. and Mrs. N. P. Gravengaard**, who through many years have lived in Los Angeles, Calif., have recently sold their home to move back to the mid-western states, where all their children now are living. According to present plans they will soon arrive in Kronborg, Marquette, Nebr., where three of their children are located. If possible they hope to find a permanent residence in Des Moines, Iowa. Rev. Graven-gaard was the first President of Grand

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Write for Catalog — Johannes Knudsen



View College and through many years the president of the synod.

**Cozad, Nebr.**—The annual Harvest Festival was observed Sunday, September 29. Rev. P. C. Stockholm of Kronborg, Nebr., was the guest speaker.

**Dr. Johannes Knudsen**, president of Grand View College, attended a meeting of College presidents of the eight synods of the National Lutheran Council in Chicago Monday, September 30.

## NEWS BRIEFS

### CHURCH LEADER URGES BYRNES CONFESS AMERICA'S FAULTS

Fremont, Nebr.—Dr. C. Franklin Koch, executive secretary of the Board of Social Missions of the United Lutheran Church, suggested here that Secretary of State Byrnes admits to the Paris peace conference that the United States is selfish, suspicious and has economic and imperialistic ambitions.

Speaking at union services opening the 24th annual Midland Assembly for church workers at Midland College and the 66th annual convention of the Nebraska Women's Missionary Society, Dr. Koch termed repentance and forgiveness as basic needs of the world.

"Both individually and nationally," he declared, "we should confess and repent of our part in the present world situation. If Mr. Byrnes were to approach the Paris peace conference with the statement that, on behalf of the United States, he wished to confess our selfishness, our suspicion of others, our economic and imperialistic ambitions, and ask for the forgiveness of the other participating nations, we might be surprised at the number of representatives of these nations who would join in a

similar confession and plead for forgiveness."—(RNS).

### CHURCH LEADER PUSH PLAN FOR JAPANESE CHRISTIAN UNIVERSITY

New York—A special committee of Japanese and American religious educators are holding regular meetings in Tokyo to lay the groundwork for the establishment of a united Christian university in Japan, according to Dr. Thoburn T. Brumbaugh of the International Missionary Council here.

Dr. Brumbaugh, former secretary of the Detroit Council of Churches and for 17 years a missionary to Japan, will leave here shortly for Tokyo where he will take over direction of the project.

The proposed united university will be operated on a strictly interdenominational basis, Dr. Brumbaugh told Religious News Service. For more than a quarter of a century, he said, religious and educational leaders in Japan have been urging the creation of a university of standard grade with various faculties of learning and with buildings, equipment and staff comparable to the large secular institutions in many Japanese Cities.

Plans for the university were proposed last March at a special meeting of the Federal Council of Churches in Columbus, Ohio, when a committee was named to explore the project.

The institution would be sponsored by the American Committee of the World Council of Churches, the Foreign Missions Conference and the Federal Council.—(RNS).

### METHODIST YOUTH URGE FULL SUPPORT OF UN

Grand Rapids, Mich.—Full support of the United Nations organization as an essential step toward the ultimate goal of a world government "which includes all nations," was called for here by 150 delegates to the National Conference of Methodist Youth representing 2,000,000 Methodist young people in the U. S.

The delegates also urged international control of atomic energy, "through cooperation with the United Nations," and the destruction of all atomic bombs now in existence, "as soon as such administration and control have been fully enacted."

International disarmament by all nations except for those arms deemed necessary for the maintenance of an international peace force was asked by the delegates. They also registered opposition to peace-time compulsory military training in the U. S. and suggested permanent universal abolition of compulsory military training and service "by international agreement."

Daily prayer and worship for the "cause of a lasting international peace" were urged by the delegates.—(RNS).

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