

# Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Volume XIII

March 5, 1947

No. 15

## The Quiet Hour in Lent

Hebrew 12:2—"Looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God."

If our Lenten season is to have positive results it must be more than an observing of customs and traditions or abstaining from certain material things. It must be a physical fasting for the sole purpose of a spiritual feasting, a repast of a higher order.

We may well learn the purpose of Lent from Jesus. As he willingly was led by the Holy Spirit out into the unpopulated region where he could be alone with God in constant meditation, where his food was "to do the will of his Father" so the Holy Spirit must find us willing to be led aside into the quietude where we may commune with God, our Father, and partake of the spiritual repast he has prepared for our soul. This kind of feasting it seems that men and women through past ages have experienced best in "desert places."

The outcome of our Lenten season we may also learn something about from Jesus. As he "returned in the power of the Spirit," so should we be able to return to our tasks spiritually strengthened. "He who believes in me, . . . out of his heart shall flow rivers of living water." (John 7:38).

We are told that Jesus endured the cross "for the joy that was set before him." He seems to have kept his eyes focused upon that "joy" beyond the cross which gave him strength to carry on. But that was also what kept the friends of Jesus carrying on enduring the crosses on their way. Also before his friends this day has been set the joy of eternal life with God, so Jesus has assured us. As we keep our eyes focused upon that joy awaiting beyond the crosses on our way we are also given strength and courage to go on. Thus we also become "able to withstand in evil days and having done all, stand."

The meaning of Lent has been well stated by O. S. Reigstad: "Lent is meant to be helpful, girding man for victory day. To ease the burden, not to increase it. Take away the restlessness, give strength and peace. Set aside the non-essentials so as to gain a better hold of the essentials."

What is more essential for our busy generation than to be led aside in quietude, "looking to Jesus the pioneer and perfecter of our faith" and meditating upon its consecration? Such quiet hours with God are not wasted. They are very profitable. Out from such "desert places" have come the men and women who have accomplished more than anyone else for the good of all mankind.

A. E. Frost.

# Enter to Worship -- Leave to Serve

Second Sunday in Lent

Holger P. Jorgensen.

And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit; and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. And he answereth them and saith: O faithless generation, how long shall I bear with you? Bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming. And he asked his father: How long time is it since this hath come unto him? And he said: From a child. And oftentimes it hath cast him both into the fire and into the waters to destroy him; but if thou canst do anything, have compassion on us and help us. And Jesus said unto him: if thou canst! All things are possible to him that believeth. Straightway the father of the child cried out and said: I believe; help thou mine unbelief. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him: Thou dumb and deaf spirit, I command thee come out of him and enter no more into him. And having cried out and torn him much, he came out and the boy became as one dead; insomuch that the more part said: He is dead. But Jesus took him by the hand, and raised him up; and he arose. And when he was come into the house, his disciples asked him privately: How is it that we could not cast it out? And he said unto them: This kind can come out by nothing, save by prayer.—Mark 9:17—29.

One of life's biggest problems is to adjust the many extremes and opposites in life into a useful pattern. Life presents many contrasts. Life is full of bright spots interspersed with shadows like a photograph with its light spots and dark shadows out of which we make a picture with our minds. Can we take these opposites in life and make anything out of them? Or do they make only a grand jumble, meaningless and unintelligible?

I remember several years ago of hearing a missionary tell about his attempts to illustrate the story of Jesus being the lamb of God by showing the African heathens the picture of a lamb. "See this picture of a lamb," he said. But they shook their heads. One man ran around behind the picture in an effort to see the lamb that might be there. The picture meant nothing to them but a piece of paper. They made nothing out of the shadows in the paper where we see the picture of a lamb. Is that the way life appears to us?

Success in finding a definite pattern in life's projections spells the difference between happiness and despair; peace and unrest; faith and cynicism, doubt and agnosticism.

Jesus taught us to find God's grand pattern in life. He taught us to know that in the shadows God also works and has his purpose. It is he who brings meaning into the jumble life often presents. But above all, he called us to let our lights shine into the darkness. "Ye are the light of the world," said Jesus. The light that he lighted in our souls must reflect through us out into the world.

I have read of a painting by a great artist. It is called: The Transfiguration. There are two parts,

almost like two pictures, the upper half and the lower half, yet fused into one. In the upper half our Lord stands transfigured with Moses and Elijah. On the ground overcome by the glory, the three apostles lie prostrate. It is said that as one gazes upon that scene he is filled with a holiness which seems to carry him into the glory of the divine.

The scene of the bottom half is at the foot of the mountain showing what transpires there. We see the father with his wreathing, foaming son. The crowd is pressing and imploring the disciples to heal the boy. The disciples, frightened, confused, stunned, unable to heal the boy, are in heated debate with the scribes who triumphantly are claiming adequate proof of the inability of Jesus to master the evil spirits. They take for granted that when the disciples cannot, neither can the master. One gets the definite feeling of strife, confusion and alarm.

The artist has masterly put together two extremes of life into one picture. The sublime, the glorious; the shadows the struggles, strife and despair belong together in life's picture.

But just on the borderline between the upper and the lower half is another part of the picture. As our gospel tells us, just as the argument is most heated, Jesus descends down the mountain side with his three disciples. All eyes turn to him. He is the center now, for he is the key to the solution, as he always is in all life's situations, good or bad.

Immediately, the father brings his sick boy to Jesus. The father has suffered much for his sick boy. He had had his hopes aroused, only to be keenly disappointed by the inability of the disciples to help. I think we should translate his cry: If thou canst in any way—, rather than: If thou canst do anything.

Then Jesus extends a hand to grasp. It is the hand of faith. It is really up to the father, which the father understands. And he cries out these words which have given vent to the souls of countless numbers: Help me in my unbelief.

This father is typical of our attitude only too often. We mostly ask: Can God do anything for US? When we should ask: Can we accept what God has to give? Yes, God can; can we?

Yesterday (March 4, 1947) it was nineteen years ago since I preached on this text for the first time in my ministry. It was four days after the birth of our first child who had been born paralyzed from the waist down and therefore destined to go through life hopelessly crippled. Every parent can understand how we were plunged from the mountain of joyous expectation into the valley of shadows and alarm. Never has a text become so alive to me as this one during those days as I sat alone preparing a sermon on this text for the coming Sunday. I understood some of the father's anxiety, sorrow and doubt. I



said: some because a fuller realization grew as the years went by, six and a half of them. But we learned, what perhaps we never would have learned otherwise, the magnitude of the glory of the sustaining power which Jesus radiates in the valley of the shadows as he did for this father at the foot of the mount of transfiguration. While for us there came no physical healing of our girl as to the boy, there did come the healing of the anxiety and alarm. In his own way he brought to our hearts a calmness, trust and strength. Then, too, we often saw the testimony which such a little being can bear of and for God. She reflected a message from God to those around here. Many times she preached better than I did.

We learned to adjust the extremes of joyous glory and the shadows of alarm into a pattern of life so that we could see God's plan and abiding presence.

From time to time we get real close to God, both in our private devotions as well as in our worship services. It appears to us as a real transfiguration, a real worship, a real presence. Then ere long we leave and go out into the world with its clammy spirit of alarm, contention and doubt slapping us in the face. That, too, is part of life. We must go out in it. But we must go as one who serves by bringing the spirit of the master, who is the key to the solution, with us. We enter into his presence to worship; we leave to serve, to bear witness, to bring calmness and fortitude to others as we have found it. Even in the many extremes and opposites in life's experiences God is working out his plan and his will to be done.

God grant us his Holy Spirit, his guidance, his assurance. May we enter into his presence to partake in his glory and leave to serve. Amen.

## Milestones

### IV

The stone taken away—Lazarus in Bethany was very sick. Loving sisters sent a messenger to Jesus who was in Perea: "Lord, behold he whom thou lovest is sick." The messenger brought back this answer: "This sickness is not unto death — — —"

But Jesus did not come and Lazarus died. There was nothing to do but to bury him. They bound his hand and feet with grave clothes and covered his face with a napkin; placed him in a cave; a stone was placed in front of the grave to protect it from wild animals.

And then they were there in their home with sorrow as a partner. One word they spoke again and again: If Jesus had been here, their brother had not died.—Sympathizing neighbors showed their woe as best they could.

Then Jesus came. Martha ran to meet Him. She made a wonderful statement of faith: "I know that even now, whatsoever thou wilt ask of God, God will give it thee — — — I know that he shall rise again in the resurrection on the last day." Then Jesus uttered these sublime and triumphant words: "I am

the resurrection and life — —" and asked the question: "Believeth thou this?"

As the Jews had shown sympathy so also did Jesus. He spoke to Martha, but He wept with Mary. "Jesus wept." The shortest verse in the Bible. For He was surrounded by doubt, sorrow and death.

And then they are by the grave. It was a cave and a stone lay upon it. What would Jesus do? A moment of anxiety. Then rang out with clear and assuring voice: "Take ye away the stone."—Martha's love was on trial; her faith failed her. But Jesus took care of that. Keep thy faith and be true to thy confession. The glory of God is to be revealed. Some of the most wonderful things will happen.

Then they took away the stone.—People took away that stone, but upon the word of Jesus. On Easter morning it was an angel that rolled it away, for Christ, the Prince of Life.

Jesus had called Jairus' little daughter up from the death bed, and the widow's son on the way to the grave, but never before had the Son of God been glorified as here by the grave of Lazarus, when again His victorious voice rang out: "Lazarus, come out." And he that was dead came forth. Many of the Jews believed on Him.

This was as a prelude to Easter morning when we read or hear about the great sealed stone in the garden.—It is Friday toward evening and Jesus is dead. Now near the place where he was crucified there was a garden; and in the garden a new sepulchre. This garden and grave belonged to Joseph of Arimathea, a rich man, a good man and just, an honorable counselor, disciple of Jesus, (but secretly for fear of the Jews). He went to Pilate and asked permission to take Jesus from the cross. As permission was granted, he and other friends took His body from the cross with tender care. And there came also Nicodemus (he who had first come to Jesus by night) who brought a mixture of myrrh and aloes, about a hundred pounds of it. They wound the body of Jesus in linen cloths with the spices according to the Jewish custom of burial.

Faithful women from a distance beheld where he was laid. They formed a plan as to what they would do to show how they loved Him.—After placing Jesus in the grave, a large stone had been placed upon the door of the sepulchre. Matthew tells us, that it was a great stone, and Mark informs of the same by stating that the women on Easter morning said to themselves: "Who shall roll us away the stone from the sepulchre?" — — for it was very great. It was a serious question, for the stone was not only great, but it was sealed with the seal of the High Priest.

Now that stone is a question stone.—Will it remain there forever in front of that grave? The pharisees were sure of it. This reminds me of an old story. I give it as I have read it: Once upon a time, about a hundred years ago, a German countess, dying, ordered her grave to be covered with a slab of solid rock; that around it be placed blocks of stone, and that the whole be fastened together by strong iron clamps. She did not want anyone, not even God, to



open the grave. But one day an acorn fell near the opening. It sprouted and sent its tiny shoot under the heavy slab. Slowly and surely it grew, until it burst the clamps asunder, and lifted the heavy stone from its footing, exposing the grave of the countess.

Something different happened Easter morning. "And, behold, there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it."

• Therefore the angel could invite the women to come and see the place where the Lord lay. Therefore Peter and John could enter into the grave and see the linen cloths and the napkin. Therefore Jesus could meet Mary Magdalene and the other women in the morning, Peter in the afternoon, the two disciples on the way to Emmaus towards evening, and the apostles at night to give them His peace.

Therefore the Christians throughout the world greet each other with this message: "He is risen." And therefore we sing: "Hosanna in the highest, Hosanna forever more."

P. Rasmussen.

## The Young People and the Church

There is worry in regard to young people's allegiance to the local church. Let us say that it is a Lutheran church. It wants to continue its life and for that purpose the young people must become constituted members. The church tries to interest, entertain and engage them. It tries to adjust sermons to their taste. It also uses visual education. All that seems to leave the young people in a state of indifference.

Are we not putting the cart before the horses with these efforts? To me it is more important to ask whether or not the church can give the young people what they need for their salvation. Is it a church of spirit power in which man does not shade or blur the name of the God who spoke in Christ and was testified by prophets and apostles? Is it clear to the subtle mind of the young people that the elder members belong to the church because of what it contains, or do they have a suspicion that they use it for making more prestige and money? Is our church a free church or is it subservient to militarism and monopoly? Does the church dearly preach the new Testament way or some other way—American, Russian, Catholic or Lutheran? Is our church clannish and denominational? Is it a place where any seeking stranger will find a welcome? Do the old families who built the church, claim priority? Is it a home of prayer or an ornament? Does it preach the gospel or moralism? Does it pay with authority to the young people that they must lose themselves in order to find themselves?

Our way of life is also important in the matter. Young people know whether or not we are salt and light. I heard a man say that I can fare well only to the extent my neighbor is faring well. That is

gospel truth. Do we not run business on the assumption that my neighbor's misfortune is my chance? Racism and monopoly are based on that assumption. Do we show in action that we are eagerly searching for the laws of life in order that we may live? Do we resemble the pharisees or the first Christians?

If we take up the two problems for honest consideration we shall find but little time for superficial worries. Nor shall we expect teachers and ministers to do magical things while we follow the teachings of the daily press.

Aage Møller.

## Meeting of the Board of Education For Grand View College

The Board of Education for Grand View College met at the college Feb. 11, 12 and 13, 1947.

President Knudsen presented a comprehensive report dealing with the various aspects of the college administration in regard to the enrollment, teaching staff, curriculum, equipment and repair of buildings.

I shall give a condensed report of some of the main items from our meeting.

One hundred fifty-eight students were enrolled at the college during the first semester of the 1946-47 school year. One hundred forty-three of these students remained for the second semester, and an additional 33 new students enrolled, making a total of 176 students.

In dealing with the expansion program it has been the policy of the Board of Education to strive for a well rounded curriculum for our Junior College at Grand View. With that in view and anticipating an increase in next year's student enrollment, steps are being taken to add several additional teachers to the present faculty.

Contracts for next year, 1947-48, are being offered to all members of the junior college faculty.

The following additional teachers will be added to the present faculty:

One foreign language teacher, one social science teacher, one physical science teacher, one English teacher, one music teacher, an assistant physical director, a teacher of religious education (church workers course). A business secretary will be engaged. He will be in charge of the business management of the college and will be responsible to the president.

Tuition for next year was set at \$200 per year. Board at \$225 and room rent \$70 for the old dormitory and \$75 for the new.

One hundred beds, mattresses, mattress covers and pillow cases and 25 blankets have been purchased from government surplus to be used whenever needed. Total cost \$500.

A contract has been signed with the government for a building 25 feet by 50 feet to be used for a biology laboratory. The government will move this building from the camp where it is located to the college campus and will put it in shape for our use. By this time



all necessary arrangements should be completed. We have a right to feel reasonably sure that this building will be allotted to the college.

A new boiler has been purchased and together with other equipment will soon be added to the present heating plant. This new heating unit will take care of heating the new as well as the old buildings. The old heating unit will be retained as a reserve for use in an emergency.

Retirement age and pension for teachers at the college were discussed. It was decided that the retirement age should be 70. A committee consisting of President Knudsen, Jens Thuesen and Peter Jorgensen was appointed to give further study to a pension program. A few years ago this was given some study, but no satisfactory solution was found.

President Knudsen was authorized to negotiate with the city hospitals with the purpose if possible, to establish the nurses' training courses on a more permanent basis and on a college level.

During the summer we plan to have the old part of the main building renovated and thoroughly repaired. The main items will be enlarged and improved wash room facilities and improvement of classroom facilities.

In regard to the seminary, it is the intention of the Board of Education to provide a full staff of sem-

inary teachers by the beginning of the fall term of 1948. We are working toward that end, but have no final results to report at this time. President Knudsen has expressed himself recently in "Lutheran Tidings" on the present status of the seminary and the possibilities for an increased enrollment in the future, therefore, I shall not make further mention of it at this time. We of the Board of Education will do our utmost to engage a man or men on the seminary faculty to meet the needs confronting us in our church in this very important and indispensable field of our college.

It is an inspiration to see so many young men and women assembled at our college. Indications point to an even larger enrollment next year.

We are grateful to the teachers, the administration and the personnel at the college for the heavy load which they all, without exception, are carrying due to the increased enrollment and the often crowded facilities.

The completion of the new dormitory has been delayed due to shortage in plumbing material. This new building should prove a great asset when it is taken into use next fall.

With sincere greetings,

Respectfully,

Ottar S. Jorgensen.

## How to Win Friends and Influence Enemies

By Robert Root

(Correspondent, World Council of Churches)

I asked the British public welfare director in Hamburg, Germany, who are the most forgotten people needing aid.

"Those who were bombed out three or four years ago," she replied, "and are still just as poor as refugees."

To demonstrate, she drove me around to the "home" of such a bombed-out family. We stopped in front of a block of ruins and she took me down a dirt gully into one of the basements. There was a bare, rubble-filled room with a glassless window open to the cold. Vacant.

"They must have moved," she said. "We try to force people out of such places as fast as we can."

But then there was a rustling opposite. A curtain of burlap pushed aside and, in the door of what proved a dark cellar-hovel, appeared an elderly woman.

Yes, this was still "home," she said—for herself, her navy-crippled son, and her middle-aged daughter. One room, 8 by 15 feet! The daughter, who limped into this subterranean cave a few minutes later, said she had "water in the feet because of malnutrition."

That was the city and the afternoon when I saw a hungry family receive several herring, paid for by American church people and delivered in the name of the churches of Holland.

And if these people had recently been our enemies, I could only think of the magnificence and grandeur in the gesture of Christian love by which the Dutch

had hurdled the barriers of enmity to feed them. When the World Council of Churches informed the Dutch that \$5,000 was available to them, they replied: "The Germans need food worse than we do. Send it to them in our name as a token of Christian love."

So the World Council put the gift into herring and sent this fish into one of Germany's hungriest cities, Hamburg. I was along that afternoon as German church Deacon Fritz Stoeber took some of the herring and some other food from American churches, to the family of Heindrich Kruse active in the community Protestant services.

The Kruses have two rooms, with cold concrete floors and walls in a partially-ruined former office building. There are seven of them—the diabetic father, who has a factory job; the tuberculous mother, and five children from 10 to 18. They fear that the youngest children probably have contracted TB too in these chilly cells. Their big smiles could not really

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

Office of Publication: Lutheran Tidings, Askov, Minnesota.  
Editor: Rev. Holger Strandkov, 325 W. Chippewa Street, Dwight, Ill.  
Circulation Manager: Svend Petersen, Askov, Minnesota.

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

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minn., under the act of March 3, 1879.



convey how much this gift in the name of Dutch Christians meant to them.

The other day I told a correspondent for a big American paper about how the Dutch had done this good to those who had persecuted them, and he was impressed, wants to write a story about it.

But in a way, when you think about it, it's just as impressive news that my fellow-Americans, who short months ago were sending over the bombs which made these ruins, have often pushed old hates aside too and today are sending food to Germans. Not as much as they should, to be sure. Yet every pound is thrown into the scales of new Christian fellowship among nations.

There was Bremen, Germany, for example. I went out to a barracks village and dropped in on a family of father, mother and nine children living in three small rooms. When I tried to take a picture, it was so cramped and crowded it was almost impossible to find enough space. And the air was that thick, moist, foul kind which war victims are forced to take in preference to frigid fresh air.

I asked these people, the Siegmund Wilkens, an Evangelical-Reformed family, whether they had received anything from the church people of America. The thin mother smiled gratefully and brought out a carton which still held some baby food, chocolate and cereal. For them, too, friendly gifts were erasing the memory of the bombs which had ruined their Bremen flat.

As the newspapers show, one of the most destitute areas of Germany is the Ruhr industrial area. There again I saw gifts from America being distributed. At one place, I visited a family living in what was once the chicken house behind their big home, now a ruin. Light gleamed in through the roof hole where the stove pipe went outside.

Not far away, a family had put up some bricks from the ruins to make two rooms out of a shell of a house. The child here looked fat, but the skin was of a sickly, pallid color that I would not want my children to have, and they told me he had rickets. His grandmother feared for his health because the concrete walls were covered with moisture, now frost, and water dripped in so much that she had to sleep with a rickety umbrella over her.

Though again I underline that not nearly enough has come, in this area I saw three heartening signs that the hands of American Christians had been extended in friendship and aid to former enemies:

1. In Duesseldorf, I visited the Protestant warehouse. The German church woman in charge was beaming as happily as any recipient I have seen anywhere. She explained there wasn't much here, because they move receipts out to the consumers as fast as possible. I noted that the boxes of food were from the Canadian and U. S. Lutherans and bore labels of the World Council of Churches. She was tickled to see a consignment of flour had just come to the railroad station.

2. At the Luther House in the same city, I saw a

deaconess and a church laywoman mixing up soup in a huge vat, soup containing food shipped by American church people. This thick stew was sent out for distribution, in a program which had included between 5,000 and 6,000 small children. And I saw some ladeled out here also to children who carried it home to supplement thin suppers. (Here, incidentally, I saw a sign that not only bodies but minds and spirits are being fed by the same groups. This was a library of American religious books which had come for the churchmen and part of tens of thousands of Bibles and New Testaments received for the congregations).

3. There were some 500 children at a church-sponsored party in Duesseldorf. Each had brought a bowl, pan, mug or other container to get some of the "refreshments"—thick bean-meat stew including gift-food from abroad. They insisted I have a bowlful too. Since that evening I was not eating with the occupiers, but "going German"—that is hungry—I can testify that that one-course meal was substantial stuff that stuck to the ribs.

Am I just talking through my hat when I say that gifts like that warm hearts and cleanse them of hate? I think not. For I've just been reading over more than a score of "thank you's" which Germans wrote because of the Dutch herring they received. Here's one signed by several old folks in a home for the aged, which says their hearts have warmed that their neighbors "thought with Christian love of the old and weak in outlaw Germany."

And here's part of another, which says what I'm trying to say:

"Please send my gratitude to the Christians abroad. One thing is quite clear to me: That when Love and friendly understanding care for the needs of others, they also awaken similar qualities in the receivers. Therefore we Christians in Germany hope that, in spite of all, Love can and will be the reconciling and binding power . . ."

## Religious Education Council Gets Two New Members

Grand Rapids, Mich.—The Danish Evangelical Lutheran Church in America and the Rhode Island Council of Churches were accepted as constituents members of the International Council of Religious Education at its 25th annual business session here.

With the addition of the two new member agencies there are now 41 denominations and 32 state councils cooperating in the International Council with headquarters in Chicago.

## NATIONAL CONVENTION

JUNE, 1947

RACINE, WISCONSIN



# Our Women's Work

In wonder-workings or some bush aflame,  
Men look for God, and fancy Him concealed;  
But in earth's common things He stands revealed,  
While grass and stars and flowers spell out His name.

From: Beauty in Common Things.  
by Minot J. Savage.

## A Letter From Mrs. Gertrude Sorensen

Mrs. Sorensen writes that she has often thought she would like to tell us something about the beginning of the Danish church at Seattle; now that Rev. Sorensens have left Seattle, this urge has become even stronger, and so we are given this interesting sketch:

In front of St. John's Danish Ev-Luth. church in Seattle stand two very tall trees. They are Lawson Cypress and tower above the church straight and beautiful. When we were taking leave of the house, the church and the work in Seattle, I looked at those two trees and thought what a fine memorial they are to two people who lived for the church and what it represents. Those folks never had much of this world's goods, but what they had was used to the Glory of God.

Years ago, about the time of the fire of Seattle, which was in 1889, two families, Jens Nielsens and Anders Nielsens, moved from Cedar Falls, Iowa, to the Pacific Northwest. They made Seattle their home. But they missed the church and the fellowship with other Danes. Mrs. Anders (Karen) Nielsen, I am told, went about and sought out the Danes of the city and asked for contributions so they might send for a minister to visit them. Where the group met with these visiting pastors or how frequent were these calls I do not know. I do know that traveling was not as convenient nor as swift as it is today, so when a pastor came he would stay for a day or two—then the children were baptized, sick calls were made and sometimes weddings took place too.

Later Mrs. Nielsen thought it would be fine to organize a Ladies' Aid society and this was done. The last charter member, Mrs. Anna Westergaard, just recently passed away. She has told me, I am quite sure that they first met in 1892. Mrs. M. J. Lehman, still active in the Ladies' Aid, came in shortly after they were organized.

From tiny acorns tall oak trees grow. Surely we can say that from these meager beginnings a fine church has grown to carry on its mission among the Danes of Seattle.

My first recollection of the Anders Nielsens are of two dear old people who came to church every Sunday and sat in the second row of chairs in the small church auditorium we had at that time. Mrs. Nielsen was blind and he was deaf. He would tell her the number of the hymn being sung and she would sing from memory nearly every one.

In 1919, when the Nielsens celebrated their golden wedding anniversary and the congregation honored them with a purse of a hundred dollars, Mrs. Nielsen spoke very touchingly of their desire for a church edifice. "We will give this purse as a beginning of a building fund," she said. We were not there at the time but many will recall the occasion. I was present when Anders Nielsen broke the ground for the new building and I will never forget the day. When the cornerstone was laid, these two old friends rejoiced at seeing their hopes and dreams being fulfilled. And when the day came that the church was a reality and was to be dedicated, the Nielsens were still there. Mrs. Nielsen cited the verse: "Vi kom ej fattige hertil, men med en Arv saa god." All present were touched when she reached out, seeming to want to actually feel the building which she had helped love into being.

Mrs. Karen Nielsen was the first to be buried from the new church and we have often remarked how appropriate this was.

Yes, the two tall cypresses are there in front of St. John's church, visible memorials of the memory of two good and faithful people, but just as truly, that which gave these two people the impetus and courage and love to carry on the good work as they did it, is still present in the congregation and will grow and grow as time goes.

Gertrude Sorensen.

The reprint of the pamphlets edited through W.M.S. was delayed a trifle, but very soon now the District Representatives should receive a new supply.

It was a new venture when the W.M.S. board decided to edit this pamphlet, and they, cautiously, had only a thousand copies printed. However, the copies sold and more were in demand, so a reprint is forthcoming. At the small cost of only 15c very little, if any, profit will be made on them; but that was not the purpose of printing them. It is hoped that this new supply will be sold out, and that the venture may have been another link in arousing interest for the mission work of our church.

"Dannevirke" just came with Dr. Knudsen's article about the work at G.V.C. It gives a nice warm feeling every time I hear how the walls at dear old G.V.C. are bulging. Have you started your efforts towards helping furnish the new dormitory?

I will govern my life and my thoughts, as if the whole world were to see the one, and to read the other—Seneca.

### W. M. S. OFFICERS:

MRS. IDA EGEDE, President  
Hampton, Iowa

MISS YRSA HANSEN, Secretary  
St. Paul, Minn.

MRS. AGNETA JENSEN, Treasurer  
1804 Washington St.  
Cedar Falls, Iowa

MRS. EVELA BERTSON, Editor  
251 Chicago Ave.  
Aurora, Nebraska



# Report From The Meeting Of The Board Of Directors

February 3 and 4, 1947, Des Moines, Iowa

The meeting was held in the home of Rev. Alfred Jensen, Des Moines, Iowa. All members were present with the exception of Olaf R. Juhl of Minneapolis whose train stranded in a snow drift in the vicinity of Iowa Falls, Iowa. However, Mr. Juhl arrived in time to submit his financial statement which was examined and placed on file.

**Secretary's Minutes.** A copy of the minutes from the October 2 and 3, 1946 meeting had previously been sent to all of the board members. The motion was made and seconded that the minutes be accepted. Motion carried.

**Report from the Grand View College Building Committee.** It was reported that up to date the following sums had been paid out of the Jubilee Fund for the new dormitory and remodeling expenses:

General contractor .....	\$48,239.90
Plumbing .....	2,610.00
Electric wiring, etc. ....	1,484.69
Laboratory equipment .....	1,586.81
Architect .....	2,000.00
Insurance on new dormitory .....	255.50
Interest and other expenses .....	111.52
	<hr/>
	\$56,288.42

The new dormitory is near completion but there are some building materials that are hard to get. Plumbing is the present bottle-neck. However, by late spring we hope this new and beautiful building will be completed.

**Committee to arrange for Denmark tour in 1948 appointed:** Rev. M. Mikkelsen of Minneapolis, Minn., will serve as chairman, Aage Jensen Pasadena, Calif., and Thermod Jensen, Brooklyn, N. Y., will be the other members on the committee.

**Lutheran World Federation to meet at Lund, Sweden:** The Synodical Board has asked Prof. C. Arild Olsen stationed at Berlin, Germany, to represent the D. E. L. C. of America at this important meeting, June 30 to July 6, 1947. Rev. Einar Farstrup who will visit Denmark this summer has been asked to be the synod's guest delegate at the same meeting.

## Final 1946 Report on Lutheran World Action.

At the Half-Way Mark, Lutheran World Action Receipts  
December 31, 1946.

Church Body	Goal	Cash Received	%
United Lutheran Church ....	\$ 4,972,482.12	\$2,581,262.17	51.9
Evangelical Lutheran Church	1,791,316.73	1,375,025.00	76.7
American Lutheran Church	1,658,731.64	829,827.89	50.0
Augustana Synod .....	1,164,275.84	970,458.49	83.3
Lutheran Free Church .....	147,753.88	100,965.81	68.3
United Ev. Luth. Church ....	104,476.00	64,123.39	61.3
Finnish Suomi Synod .....	94,411.75	47,077.97	49.8
Danish Lutheran Church ....	56,463.62	20,537.92	36.3
Lutheran Student Association		5,326.66	
Undesignated .....		33,071.74	
Lutheran World Relief .....		56,480.75	
Totals .....	\$10,000,000.00	\$6,084,157.79	60.8

The final 1946 statement does not give us too exalted a position. I know of no better plea than that given by Franklin C. Fry and I quote: "Lutheran World Action unites the heart of God with our hands to sustain the breath of the Lutheran Church in Europe and Asia. God's heart will not fail. Our hands dare not."

**Biology Laboratory** and class room building from the W. A. A. to Grand View College. A building valued at ten thousand dollars was given to our college at Des Moines from the War Assets Administration. It was given with the purpose of helping our college accommodate the returning veterans with classroom and laboratory space.

**Barrack Churches.** During the war the government built a lot of churches in army camps and training stations. It is possible that these barrack churches may be made available and moved to congregations standing in immediate need of a temporary church building. Our president reported that our congregations at Davey, Nebr., and Danevang, Texas, were studying the feasibility of such an offer.

**Region Home Mission Councils.** The following men were appointed by the Synodical President for the various areas in the United States and Canada:

### Boston Area:

Rev. John Pedersen, Portland, Me., Jan. 1, 1948.  
Rev. A. C. Kildegaard, Jr., Bridgeport, Conn., Jan. 1, 1949.

### New York Area:

Rev. A. C. Kildegaard, Sr., Jan. 1, 1948.  
Rev. Ove R. Nielsen, Jan. 1, 1949.

### Detroit Area:

Rev. Holger P. Jorgensen, Jan. 1, 1949.  
Rev. Svend Jorgensen, Jan. 1, 1948.

### Chicago Area:

Rev. Ernest D. Nielsen, Jan. 1, 1949.  
Rev. Alfred E. Sorensen, Jan. 1, 1948.

### Madison Area:

Rev. Edwin Hansen, Jan. 1, 1949.  
Rev. Viggo Hansen, Jan. 1, 1948.

### Minneapolis-St. Paul Area:

Rev. L. C. Bundgaard, Jan. 1, 1949.  
Rev. Ottar S. Jorgensen, Jan. 1, 1948.

### Des Moines Area:

Rev. A. E. Frost, Jan. 1, 1948.  
Rev. Harold Ibsen, Jan. 1, 1949.

### Omaha Area:

Rev. P. C. Stockholm, Jan. 1, 1948.  
Rev. Howard Christensen, Jan. 1, 1949.

### Denver Area:

Erik K. Møller, Jan. 1, 1949.  
Rev. J. J. Lerager, Jan. 1, 1948.

### Seattle Area:

Rev. C. A. Hasle, Jan. 1, 1948.  
Rev. J. C. Kjaer, Jan. 1, 1949.



**San Francisco Area:**

Rev. Niels Nielsen, Jan. 1, 1948.

Rev. Svend Kjaer, Jan. 1, 1949.

**Los Angeles Area:**

Rev. A. E. Farstrup, Jan. 1, 1948.

**Saskatoon Area:**

Rev. Vilhelm Larsen, Jan. 1, 1949.

**Alberta Area:**

Rev. P. Rasmussen, Jan. 1, 1949.

The appointments were effective Jan. 1, 1947.

**Home Missions.** Here we find there are enough open fields but not enough ministers. If there is to be growth instead of decline in our synod, we must have more young men who are challenged and inspired to take up the ministry.

The home mission field at Hay Springs, Nebr., shows encouraging signs of growth and activity. There are other fields old and new, where our people are waiting and ready to carry on the work of the church as soon as we send them pastors.

These were some of the impressions left with the members of the board as Rev. Alfred Jensen gave us a comprehensive view of the church work within our synod.

**Financial Advisory Committee.** During our meeting all three members of the F. A. C. were present. The advice and insight of the F. A. C. is greatly appreciated by the members of the synodical board, especially in dealing with the problem of investing wisely and safely the funds entrusted to the Board of Directors of the D. E. L. C. of America.

The meeting adjourned and each member of the board hoped to find his way back home in spite of snow drifts and bitter cold weather.

**Holger O. Nielsen, Secretary.**  
1410 Main St., Cedar Falls, Iowa.

---

## Time Saved

About a year ago while I was residing in Chicago a group of our people there had the pleasure of hearing Dr. Macus Bach of the School of Religion of the University of Iowa. In the course of his lecture Dr. Bach told an incident from his visit to the Trappist Monks in Missouri. One day, he said a university student in the company of his parents came to the monastery to be admitted to the order. The young man wore a zipper jacket. The venerable elderly monk in charge looked at the zipper and worked it up and down. Then he asked, "Why do you not use buttons?" "Oh," said the youth, "this is much more handy, and besides it saves time." Quietly came the reply from the monk, "And what do you people out there in the world do with all the time you save?"

Yes, what do we do with all the time we save? Or do we save any time at all? Have we become slaves to a highly systematized civilization and its many wonderful gadgets?

During the war years the heavy work load which was shouldered by the average hard working man or woman left little time for leisure. Even now there may be many who have but little time left over after a long day's work. But I suppose we can all save some time. And speaking of time saved a wise man once said: "While you converse with dukes and kings, I have their betters here; their books." Good books, and there is an abundance of them in our days, are wonderful companions during time saved.

I know an elderly man who is a master toolmaker. He used the time saved in which to make many beautiful things. In the winter time he could often be found in the city library. He knew from many years experience what was on the book shelves there. In the summer time, especially Sunday afternoon he would make excursions by foot into the fields and woods and come back refreshed his soul filled with beautiful impressions. His little garden was a gem, an expression of his personality. When he spoke at special occasions in the group to which he belonged there was always that subtle, wholesome bit of philosophy which is the fruit of time saved well spent.

Experts on the labor question tell us that when normal times return the six-hour day will be the common and accepted thing for many people. If that or a reasonable approach to that comes to be, many folks will have a lot of time on their hands. But idleness easily becomes the hand maid of the devil. The modern cliff dwellers of our large cities will have to come down on the ground and the monstrosities in which so many of our inhabitants live will have to come down also. Homes and gardens will have to take their places. Pleasant surroundings will provide the incentive for many people to use the time saved creatively.

**Ottar S. Jorgensen.**  
From "The Messenger."

---

## WORK

There are two reasons why man works. The one is to make a living; the other is man's urge to create or to probe the mysteries of life in order to improve an imperfect world in which he lives. The one is for self preservation, the other is for perpetuation of life values.

Our age has come to view work as a curse. It will always be a curse when observed from a purely selfish and economic point of view. I grant that there have been many good reasons for strikes. There is no good reason why men have to sweat for a small wage while their employers become rich through their labor. But I believe it is time that we begin to realize that the present labor unrest is not altogether due to insufficient wages, for that complaint comes from too many who have no just reason for complaint. I think it can be said that no wage, however great, is sufficient when man's heart is not in his work. In other words, when labor means nothing more than a living—a pay check at the end of the week—it is



dull, boring—a curse. Much labor in our huge mass productive system is monotonous because it is impersonal. Man is a mere cog in the machine. He may see the finished product in which he has made some small contribution but his own little part is lost in the huge corporation for which he works. He is there only because his little pay means a living. Eight hour days can be long—even one hour of drudgery is long.

But this impersonal relationship to labor has crept into so many other fields where there should be less reason for it. The old country doctor who worked the full twenty-four hours of the day to care for a sick community is disappearing. The modern clinic closes at an early hour so that the doctor can go for his round of golf. Where is the farm hand who used to feel an interest in all the crops of the field which almost equalled his employer's? Where is the professor who after his round of classes led the Boy Scouts on a hike or led in some community work? Even ministers have their office hours and time schedules which provide for a daily nap and call for a late breakfast. Today a job has come to mean a pay check and the policy seems to be to get as much as possible for as little as possible.

This is not true when man sees in his labor something creative or when he labors because he desires to improve the general environment in which he lives. It is true that man will always be confronted with the necessity of making a living but it is also true that man's urge to perpetuate life values has often made him unmindful of his own economic security.

Thus the scientist probing the mysteries of the unknown, hoping to make some new discovery for the benefit of the human race, is in that envious position of being able to forget time or just how great or small his pay check may be. The farmer has often sold his product for a price so low that nothing was left to compensate him for his labor. And yet, he has experienced time and again the thrill of seeing a full crop mature which, more than money, paid for the sweat from the labor he had spent. Think of the pioneer building his log cabin or sod house and clearing a few acres of land every year. It meant long hours of hard work with no pay check to compensate him for his labor. Yet, he felt more like a king than the man who today rents for half share the best of America's rich farm land. There were many early American politicians who had the life and the future of America at heart and sought office neither for money or fame. To them a bribe would have been a disgrace to the duty which they through their office rendered. There was the old town blacksmith, who, tired and dirty at the end of a hard day's work, still had time to fix some broken rod of a late arriver. The pastor traveled far and wide on foot or on horseback; his salary was small and there are no records of complaints. It was not claimed then that small salaries kept men from going into the ministry. The teacher felt as if every child in her care was her own. She taught because she loved it. To break a contract or to strike would,

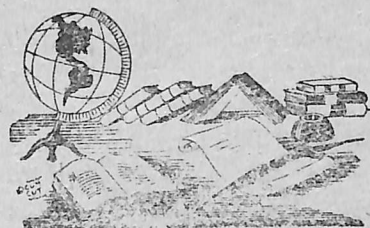
a quarter of a century ago, have been considered a disgrace to the teaching profession.

What is wrong? Is it that we today are not living well? Our standard of living is higher than ever before. Do we all expect to be kings? Have we ceased to fight the powers that monopolize wealth and instead come to envy them their position? The more we individually seek to become rich, rich with as little work as possible, the poorer we become collectively. In spite of high incomes and a high standard of living, we are in America poorer collectively than we were twenty-five years ago. For we have lost our sense of belonging together, working together, and sharing things together. We have lost sight of work being a "call." In our desire to get rich—or, at least, to get big pay checks—we have forgotten that life demands of us a work which cannot be paid in money but which will mark the happiness and welfare of those who live in the world with us and of those who shall live in the world after us. Work is, at best, not a curse; it is a blessing. But it will only become a blessing when we see in it more than our pay checks.

Fifty new Junior Hymnals have been added to the Sunday school thanks to a donation from Andrew Henriksen and the Sunday collections from the children.

Harold Petersen.

In "Askov Church Messenger."



## Across the Editor's Desk

The Lutheran World Federation assembly to be held in Lund, Sweden, June 30th to July 6th, 1947, will be represented by Lutheran leaders from all parts of the world. A total of forty leaders from the United States and Canada have now been chosen to represent American Lutheranism at Lund. It is expected that a large number of visitors from America will also attend the meeting.

Presidents of six of the eight church bodies of the National Lutheran Council will be present at the Assembly, namely, Dr. Franklin Clark Fry of the United Lutheran Church, Dr. J. A. Aasgaard of the Evangelical Lutheran Church, Dr. Emmanuel Poppen of the American Lutheran Church, Dr. P. O. Bersell of the Augustana Synod, Dr. T. O. Burntvedt of the Lutheran Free Church and Dr. Alfred Haapanen of the Finnish Suomi Synod.

Our synod will be represented by Dr. C. Arild Olsen, former president of Grand View College, who is in charge of the religious affairs section of the American



Military Government in Germany. The United Evangelical Lutheran Church has appointed Dr. J. M. T. Winther of Davenport, Iowa, retired missionary to Japan as its official delegate to the assembly.

**Our Confirmed Membership**—Several attempts have been made in our synod these latter years toward finding a more concrete and comprehensive definition of the terms: Baptized, confirmed and contributing membership. As far as we know the present and existing status dates back to the annual convention held at Troy, N. Y., 1941, where the following committee proposal was adopted: "Baptized members shall include: a) All regularly accepted members of an established church. b) Children of accepted members who have received baptism. c) Children of non-members baptized by a pastor and on the church record.

Confirmed members: a) All regularly accepted members of an established church, and children of such members from confirmation. b) Children of non-members confirmed by the pastor and on the church record.

Voting members: All regularly accepted members who have the right to vote in accordance with the constitution of the local church. (Where only the husband is on the church record as a contributing member the wife should nevertheless be accorded the right to exercise the privilege of voting).—The committee recommends that no change be made in the present understanding that contributing member is any accepted member of a church who pays dues." (Annual Report, 1941, pp. 92—93).

Any pastor or church secretary that has tried to work out a report on a church membership knows that the above definition does not give a satisfactory definition, nor a definition which will result in a uniform application throughout our synod.

We refer especially to the **Confirmed membership** definition, which has acquired added significance now as our congregations the past years have been allocated quotas to the Lutheran World Action based on the confirmed membership.

From experience and from reports from others we find that the above definition of "Confirmed membership" allows for far contrasting results, and that such contrasting reports exist within our synod: Let us take as examples congregations **A** and **B** with about the same number of adult members. In congregation **A** the definition for "Confirmed membership" is interpreted to mean: All confirmed members who are active, attending church and contributing to the church. Consequently children of non-members confirmed are not kept on the "church record" if they do not contribute to the church. Confirmed young people from members homes are not counted either unless they begin contributing as an individual to the church. In other words the "church record" in the above definition for a "confirmed member" is interpreted to mean the record of active contributing members. On the other hand congregation **B** interprets the term "church record" to mean all names entered into the records of the church. Consequently all that have been confirmed the past 25 years whose names are entered in the

records, be they children of members or non-members are considered "confirmed members" of the church and consequently the local congregation feels a responsibility toward this large group. (In many of our churches we thus find now an "Honor Roll" of all the "confirmed members" of the congregation that served in the armed forces of our country in the recent war). And as long as any individual in this large group has not joined another church, he or she is considered a "confirmed member" of that congregation, although said individual may not have given any evidence of interest nor active participation in the work of the congregation, nor attending services probably since the day of confirmation 5, 10, possibly 25 years ago.

These examples may seem extreme, but nevertheless portray the extreme contrasting conditions existing in our synod. We thus have the situation that two congregations of equal number of homes or equal number of adult contributing members can have the following status on "Confirmed membership": Congregation **A** will have probably 12 confirmed members above the adult voting membership. (A large majority of the young people confirmed the past 25 years have either moved away or have never joined as active members, and thus are not on the "church record.") Congregation **B** in counting all that have been confirmed the past 25 years, both non-members and from members homes, has an added "confirmed membership" of 135 above the "adult voting membership." Thus congregation **B** would have a quota for the Lutheran World Action two-year program of \$600 above congregation **A**, although both congregations have the same number of adult contributing and voting members.

In checking through the Annual Report from 1946 we find the following rather different reports on membership in congregations: Nine congregations have the same number of "Confirmed members" as "voting members." We can hardly imagine that any of our congregation's Constitution permits anyone at least under the age of 18 to be voting members. Where then are the children that have been confirmed the past four years or more in such reports?—Furthermore we find six congregations reporting a lower "confirmed membership" than "voting membership." This situation seems so entirely self-contradictory, that it must challenge us to do something about this condition.

We believe that the definition for "confirmed membership" and "baptized membership" needs further study especially if we are to continue an allocation of funds on such membership reports.

**Stewardship Lags in Churches**—In spite of the fact that the members of churches of this country are in better financial condition than they have been for many years, their per capita giving is alarmingly low. Benson Y. Landis of the Federal Council of Churches reports that whereas ten years ago one per cent of all expenditures went to the churches last year it had dwindled to .8 per cent. The U. S. government allows a person an exemption of 15 per cent on his income tax for gifts made to churches and charitable organizations; but returns show that less than one per cent is actually deducted.





**CHRISTIAN ETHICS AND SOCIAL POLICY** by John C. Bennett (Scribner's; \$2.00).

John C. Bennett is one of the relatively few theologians who can express profound thoughts in a lucid style. He was my teacher at Pacific School of Religion and I learned to admire the brilliance of his mind as well as the piety of his spirit. Ever since, I have wanted to recommend his books, especially "Christian Realism" and "Social Salvation." Now he has written a small book, "Christian Ethics and Social Policy" which should be read by all ministers and many laymen.

In a troubled world where the church too often chooses between withdrawal from social problems or identification of Christianity with social programs, it is good to have someone reiterate Augustine's claim that a Christian is a citizen of two worlds: the City of God and the City of the World.

Dr. Bennett, now professor of Christian Theology at Union Theological Seminary, holds that "no degree of depth in theology and no degree of warmth in piety can compensate for failure in social sensitivity." While never identifying Christianity with social programs, he makes a strong plea for a Christian faith which will guide social policy.

Enok Mortensen.

**TRUTH vs. DOGMA** by J. C. Macaulay. Moody Press, 153 Institute Place, Chicago 10, Ill. 130 pages. Cloth. Price \$1.25.

The author of this book is pastor of the Wheaton Bible Church, Wheaton, Ill. In the Preface the author informs us that "the chapters of this book were given first of all as messages" in his own church. The book was then written in response to numerous requests to have the information in print. The author states further: "I have been more and more profoundly convinced that Protestants in general are quite ignorant of the teachings of Roman Catholicism. My first thought, therefore, in preaching these sermons, and now in publishing them, was to instruct our Protestant Christians in the true difference between the two faiths.—And I trust that the volume now sent forth may accomplish this double purpose of instructing those of my own faith, and turning some who have been taught in the sacramentarianism of Rome to the freedom of the gospel of our Lord Jesus Christ."

The author reveals the main teachings of the Roman Catholic Church and presents same in such a manner that laymen as well as pastors will derive great benefit from reading the book.

Permit us to give a few quotations from various Catholic doctrines, which immediately reveals the dangerous teachings of any church: on page 43 the author quotes from the Lateran Council in one of its decrees: "There is one universal church of the faithful, outside which absolutely no one is saved.—" From page 57 we quote from a booklet entitled "The Priest": "Where there is no priest there is no sacrifice, and where there is no sacrifice there is no religion."—"Without the priest the death and passion of our Lord would be of no avail to us."—"See the power of the priest! By one word from his lips, he changes a piece of bread into a God! A greater feat than the creation of a world."—"If I were to meet a priest and an angel, I would salute the priest before saluting the angel. The angel is a friend of God, but the priest holds the place of God."—"Next to God Himself, the priest is everything."

In regard to the immunity of a priest from testifying in court on matters which he knows from sacramental confession only, the author quotes an authority, Alphonso Ligouri: "A priest is brought as a witness only as a man; and therefore without injury to conscience he can swear that he does not know things which he knows only as God."

Although the author is sharp in his criticism and condemnation of the above mentioned and other teachings of the Roman Catholic Church, yet he closes his book with a chapter on "Lessons From Rome" where he points out that "Rome can nevertheless be our teacher in some matters of grave importance. And he stresses especially the fact that "the Roman Church educates the child, not only giving stated periods each day for religious instructions and exercises, but putting religion at the basis of all instruction given. There is no disharmony between what the child learns in the catechism and what he learns in his zoology class. It is all of a piece. The child is taught that his whole life revolves around the church as the mighty hub." (p. 118).

We recommend this fine little book to all our pastors who do not have similar information, and to all laymen interested in having the facts about the teachings of the Catholic Church.

H. S.

**FOR HIS NAME'S SAKE** by Martin Hegland. Published by Augsburg Publishing Co., Minneapolis, Minn. 480 pages. Cloth. Price \$1.50.

This book, written by Martin Hegland, Professor of Religion at St. Olaf's College, Northfield, Minn., is intended as an aid to devotional use of the New Testament. The author has worked out daily devotions for each day of the year with selected readings from the New Testament in such a manner that it will take the worshipper through the New Testament in a year. Over each reading is a descriptive heading intended to help the reader for the message of the day. A closing prayer follows each selection which relates itself to the central idea of the reading and its application to life.

The headings for each daily devotional reading are well chosen. Permit us to mention just one example: For July 24th, "Christians Secure in the Arms of God." The chosen reading is from Romans 8:31—39, "What shall we then say to these things? If God be for us, who can be against us?"—etc. And the following prayer: "We praise Thee, Dear Lord, for the wonderful assurance that as Thy believing children we are secure in Thy arms. Help us to be hopeful in all difficulties, knowing that when we are on Thy side we shall be strong and win the victory with Christ our Lord. Amen."

The text employed, in the main, is the Authorized King James Version, but the language has been somewhat modernized, and in some cases where a different rendering is greatly to be preferred, the American Revised Version has been used. Instead of the verse arrangement, the paragraph plan has been employed.

We believe this fine Daily Devotional will be cherished in many homes and will be an inspiration and a helpful guide in daily readings in the New Testament. With a beautiful red cloth binding, and the name of the book in gold letters, it makes a fine book for a present.

H. S.

What we need most, is not so much to realize the ideal as to idealize the real.—Hedge.

Every man is a hero and an oracle to somebody, and to that person, whatever he says, has an enhanced value.—Emerson.

**NATIONAL CONVENTION**

**JUNE, 1947**

**RACINE, WISCONSIN**



## Greetings and Comments From Our Readers

### Think This Over

My message this month is beamed especially to young married couples (both with and without children) for them to think over seriously and take to heart. Others as well may well think this over. These thoughts and questions are given in the spirit of friendliness and helpfulness. Think them over in the same spirit.

Homes are the bulwark of a nation. The future of our nation, not to say civilization, depends to a large extent upon what kind of homes you build and maintain. The best and most effective homes can be built only on a mutual love for one another sanctified by the presence of our Lord abiding in the homes. Too many young couples fail to make room for the Master in their homes and in their activities. Too many couples forget their church home after the marriage ceremony. It is tragic to see young people who were regular church attendants and very active in the various church activities such as Sunday School teachers, Y. P. S. and choir drop out so completely after marriage so as to become almost strangers in their church. Yet, it often happens. Why? Surely they need the fellowship and inspiration of the worship service as much, if not more, after marriage.

Are you one of those who has neglected coming to church since you were married? Then you had better have an honest talk with yourself and your life-partner. I have often wondered how you can be happy and satisfied with such a break with your church activities. Are you really happy about it? For the welfare of your souls, your homes and your church fill your places in your church.

And to you who have little children, remember that the parents are the potters who form the child's early characters. They provide the environment in which the child grows up in its earliest years. Ah, yes, you are all willing to bring your child to baptism. Most couples faithfully bring their child to baptism early. But too many stop there. When the child comes to bless your home, it is not the time to stay away from church, but rather to come often. It is important that your child gets used to see father and mother go to church. How can you expect them to want to go when you don't? Remember that your example makes an indelible impression upon your child.

I know there are difficulties to overcome when there are children and that it is not easy to get away. But those problems are not insurmountable. Where there is a will and the spiritual hunger, there is a way. Have you really tried to find that way? Once the whole family filled the pews. That was a grand sight. In our present day city churches there is a lamentable absence of children. It is not a healthy situation.

Are you diligently sending your child to Sunday School? Of course you must not leave the entire religious training of your child to the Sunday school. Much of it must be done by **you at home**. But the Sunday school is a vital part and it is your sacred duty not to cheat your child out of this fellowship in the church. Your child **WANTS TO COME**. It is our experience that many parents, because they will not inconvenience themselves by getting up and getting the children off, utterly neglect their sacred duty. Are you of these? If so, think over what you are really doing to your child.

It is important that the child be surrounded in early life by faith, security, fear of God, reverence and keeping holy things sacred. Children are sensitive. They detect your insincerity. They soon sense: Why is it good for me to go to Sunday school and not for mother and dad to go to church?

Nor must Dad leave the religion to mother. Remember, Dad, your son or daughter looks to you also and are influenced by you.

It is a struggle to keep the spirit of our homes wholesome in the avalanche of unwholesome influences trickling in through the ether waves. It is a struggle we must keep up.

Well, young married couples, yours is this difficult but important task. God give you wisdom and strength to do it. Look to your church for courage and help.

—"Central Lutheran Messenger," Muskegon, Mich.

## A Lenten Thought

Once again the lenten season is upon us. In many minds this season is associated primarily with giving up something. Fasting, the abstinence from meat on certain days, giving up going to the movies or eating candy are but a few of the various expressions of the basic thought that we must give up something for lent. There is no doubt some merit in such a resolve in so far as it may foster self-discipline but, even at its best, such a plan has little of constructive value in it. At its worst it becomes hollow mockery. There are those who will readily give up something for lent—something they don't like very well anyway.

This idea of giving up something, this negative view, prevails in many quarters not only with respect to lent but with respect to Christianity itself. The chief tenets of some Christians seem to be "don't do this" and "don't do that." It is as if Christianity is chiefly a matter of refraining from something. It makes it appear entirely negative. It is unfortunate that most of the ten commandments begin "thou shalt not" for this tends to lend support to the negative view.

It is of course obvious that there are things that Christians should not do but to put the emphasis on those things is, so to speak, to "put the cart before the horse."

The lenten season is not primarily a time for giving up something but a time for taking up something. It is a time when we should take up in our hearts and minds the thought of Christ, his life, his teachings, his suffering, his death and his resurrection. It is a time for us to think of these things and of what they mean to the Christian church, and to us. It is extremely doubtful that we shall become any better because we give up the movies, or something else, during lent but if we take up the thoughts of Christ's life and death there is a good chance that we shall lead better lives.

The Christian life is a matter of **taking up** something rather than merely **giving up** something. If we take up the ideals and principles laid down by the Carpenter of Nazareth we shall find that we automatically give up the things that we should give up. To merely give up something will never make us good Christians.

We can't make a room warm by trying to empty it of cold air. We must let warm air in and that in turn will drive the cold air out. We can never really give up anything unless we take up something in its place.

As Christians we must take up something, let something in. Then we need not think of giving up anything for that which does not belong will be driven out.

T. C. H. From "The Alden Messenger."

We take greater pains to persuade others that we are happy, than in endeavoring to be so ourselves.—Goldsmith.

## NATIONAL CONVENTION

### JUNE, 1947

### RACINE, WISCONSIN



## Grand View College And Our Youth

### G. V. C.

February 13, was the beginning of two interesting and enjoyable days for we Grand View students. We had as our guests the Danish gymnasts and folk dancers. Thursday evening they presented an excellent exhibition at the North High school gym. Friday afternoon we met in a very informal get-together in the lecture hall. At this time we heard stories of their journey thus far. Their choir sang several songs and a short skit was presented that brought forth hilarious laughter from the audience. After this meeting we went over into the gym where we showed our Danish guests what games we played when we got together for an evening of fun. After an hour of games and folk dancing we came back to the dining room for supper. At each table we made room for two of our guests. This way we all got a chance to get better acquainted.

In the evening we met again, this time in the church basement. Sitting by the coffee table we heard more interesting talks from the different visitors. The leader, Flensted-Jensen, told how he started training this group and more of their trip. Anna Marie Lind-Borup, the leader of the girls, who is a former teacher of Grand View, expressed her feelings of how good it was to be back. Several of the young people from the different parts of Denmark also gave a short talk. The choir again sang some songs and a couple of skits were given. Saturday morning they had to be on their way. It seemed that we were just beginning to become acquainted and we hated to see them go. From here they went to Kimballton and then on westward.

February 17th, we celebrated "Fastelavns." School was dismissed at noon. At 2 o'clock the students met in the gym to play games and to enjoy their freedom from school. The afternoon began by playing relays. The group was divided into nine teams. The winning team received as their prize candy canes and the losers prize was the job of cleaning the gym hall after the afternoon's fun. Next on the list of entertainment was to "Slaa katten af tønden." What excitement! Kisses, peanuts and apples flew from the barrels after each blow. John Sorensen of Seattle and Ruth Sorensen of Ringsted were the victors and became the king and queen for the day. After the mad scramble and excitement, a delicious lunch of coffee and "Fastelavns boller" was served which ended the afternoons

entertainment. In the evening the customary Fastelavn's dance was held. This year it was a masquerade. There were many clever and comical costumes. During intermission our judges made their choice of the best costumes. The winners were Evelyn Sorensen (Chicago) who came as "The Little Squaw" and Tommy Juhl (Minneapolis) who was a zoot suit ducky. Another highlight of the evening was the presentation of "Stinky Miller and his orchestra." Using instruments that they had ingeniously made themselves, they pantomimed playing the music that we heard coming from a phonograph. After lunch and more dancing we went home—a tired group but a very happy group.

On the evening of the 19th of February a basketball game was played between Webster City and Grand View. It was a very close game all the way through and Grand View was behind all of the time up until the last minute. They came out on top with a score of 46—44. The 21st of February, Grand View played Bloomfield and brought home another victory. They were now eligible to compete in the Junior College tournaments which were to be held in Webster City.

February 21 and 22, we had as a visitor a Danish newspaper reporter who is touring the states observing the Danish communities of America.

The Viking staff is busy at work with our yearbook. Individual pictures of the students and pictures of the different activities have been taken and many students are busy writing articles for the Viking. The staff hopes to have it completed by "Studenterfest."

On the 25th and 26th of this month Grand View College has been greatly honored by having as our guest speaker Dr. Marcus Bach of the University of Iowa. He gave three very interesting lectures comparing religions and relating to us many of his astonishing experiences. He had time for many individual discussions with the students and for the help he gave us, we wish to thank him. Although of the German Reformed Church, he learned enough Danish to say "Mange Tak" after we had sung "Skaal" to him at the coffee table.

Even though we have had many additional activities and entertainments lately our classes go on as usual and we are well on our way into the new semester.

Hilsen fra G.V.C.!

Ruth Sorensen,  
Ringsted, Iowa.



## OUR CHURCH

Withee, Wis.—Midweek Lenten services are held every Wednesday evening through the Lenten season.

The ladies of the congregation have been very active in collecting clothing for the Lutheran World Relief. Recently a large shipment was made including 31 overcoats, 81 dresses, 2 boxes of shoes and rubbers and numerous other warm items.

Troy, N. Y.—A recent congregational meeting voted to have English services regularly every Sunday at 11 o'clock. Danish services will be held the 2nd and 4th Sunday of every month at 10 o'clock.

It was voted unanimously to increase the pastor's salary to \$1800 annually. The church sexton was also given a \$10 per month raise in salary.

The "Jitney Club" of the church recently donated \$200 to apply on the church debt, reducing the present debt to \$200.

Rev. F. O. Lund of Brooklyn, N. Y., was the guest speaker in the Troy church on Sunday evening, February 16.

Waterloo, Iowa—The St. Ansgar's congregation recently voted to move to another part of the city. Consequently the former parsonage was sold and another house was bought at 1456 Hawthorne Street for a permanent parsonage. During the month of March this house will be remodeled under the direction of Mr. Jens P. Andersen. Donated labor from the members of the congregation will be given during any spare time such members can find.

Minneapolis, Minn.—The parsonage has recently been extensively renovated. A new electric refrigerator has been installed.

Mr. and Mrs. Peter Kirkegaard, choir director and church organist through many years, resigned at the end of the year 1946. Mr. Donald Hansen has been engaged as choir director and Miss Elsie Baadsgaard as organist.

Cedar Falls, Iowa.—Pastor M. F. Blichfeld from Copenhagen, Denmark, is scheduled to be the guest speaker in the Bethlehem church Friday evening, March 7. The neighboring congrega-

### "A Source Of Strength"

A 3-act play written by  
REV. MARIUS KROG  
depicting life at Grand View  
College.

Price: 50c per copy.  
Proceeds will go to G.V.C. Jubilee  
Fund Drive.

Available from  
G. V. C. Alumni Association  
Grand View College  
Des Moines 16, Iowa



# KEEP IT GOING!

## SEND NOW

To Fight Winter's Cold!

## FOOD

Spam, Crisco, Cocoa,  
Boullion Cubes, Canned  
Milk and Vegetables.

## SHOES

All Sizes, Rubbers, Boots,  
Galoshes, Slippers.

## CLOTHES

Coats, Underwear, Sox,  
Stockings, Bath robes,  
Suits, Dresses.

## BEDCLOTHES

To Warm the Freezing ...  
The numb cold in Europe

this winter is in danger of  
chilling men's very souls  
in misery and despair.  
Let us warm the freezing  
with our Christian love  
and our clothing.

... Franklin Clark Fry,  
President, Lutheran  
World Relief, Inc.

Make Your Church A Depot

Ship to

Lutheran World Relief, Inc.  
N. 13th Street, and Bushkill  
Drive,  
Easton, Pennsylvania

## KEEP IT GOING thru LUTHERAN WORLD RELIEF

tions in Fredsville and Waterloo have  
been invited to attend.

Several new members were recently  
received into the church.

**Muskegon, Mich.**—Mid-week Lenten  
services are held through the Lenten  
season every Wednesday evening in  
the Muskegon church.

The building fund of the church has  
grown by about \$4,000 the past year,  
having reached a total of \$12,000. The  
organ fund has reached a total of \$2,000.  
The Muskegon congregation is now  
holding its services in the new base-  
ment church built a few years ago at a  
cost of some over \$20,000 and is one  
of the finest and best planned of its  
kind we have ever seen.

**Alden, Minn.**—Pastor M. F. Blichfeld  
from Denmark was the guest speaker  
in the Alden church on Tuesday eve-  
ning, March 4. Pastor Blichfeld spoke  
in the English language.

**Los Angeles, Calif.**—Pastor Evald  
Kristensen from Denmark was the  
guest speaker in the Emanuel church  
Sunday afternoon and evening, March 2.

Einar Anderson, assistant to the pas-  
tor of the Emanuel church was called  
to New York recently by the sudden  
passing of his father. He is again back  
in his work in Los Angeles.

**Rev. J. C. Aaberg**, former pastor of  
the Dwight, Ill., church, has recently  
made an extended visit in the Dwight  
congregation, speaking several times in  
the St. Peter's church. Rev. Aaberg is  
planning to make a trip to Denmark  
this summer to visit two sisters and  
other relatives and friends in Denmark.

**Perth Amboy, N. J.**—Rev. F. O. Lund  
of Brooklyn, N. Y., was the guest speak-  
er in St. Stephens church at the Danish  
evening on February 19th.

**Granly, Miss.**—Rev. Alfred Jensen,  
synodical president, served the Granly  
congregation Sunday, Feb. 23.

## Santal Mission

### General Budget.

A Friend, Tyler, Minn. ....	\$ 5.00
Mr. and Mrs. Peter Miller, Dag- mar, Mont. ....	8.00
Kronborg Y. P. S., Marquette, Nebr. ....	10.00
Nazareth Sunday School, Withee, Wis. ....	16.00
Trinity Church, Chicago ....	34.86
Juhl Church, Marlette, Mich. ....	3.00
Bethlehem Sunday School, Askov, Minn. ....	15.00
Danish Ladies' Aid, Nysted, Nebr. ....	10.00
Albert Stockholm, Bartlett, Ill. ....	10.00
Mrs. Just Ammentorp, Val- borgsminde ....	2.00
Mr. and Mrs. P. Hansen, Hart- ford, Conn. ....	10.00
Mrs. Ellen Olsen, Hartford ....	2.00
Miss Anna Jacobsen, Hartford	50.00
Bone Lake Ladies' Aid, Luck, Wis. ....	10.00
St. Ansgar's Church, Pasadena	10.89
Mrs. Carl Tambo, Lake Benton	1.00
St. John's Sunday School, Ring- sted, Iowa ....	2.00
English and Danish Ladies' Aid, Junction City, Ore. ....	30.00
North Hollywood and Los An- geles, Immanuel's ....	33.46
Mr. and Mrs. Andrew Bornhoft, Tyler, Minn. ....	2.00
Mr. and Mrs. R. C. Mitchell, Lake Benton ....	5.00
Poul Mouritsen, Dagmar, Mont.	10.00
Kronborg Church, Marquette, Nebr. ....	24.85
Trinity Danish Lutheran Sun- day School, Chicago ....	50.00
In memory of Otto Christiansen, Iowa, Mrs. Mary Larsen, Mrs. And. Nielsen, Sig. Stages, and Geo. Krog, Fredsville ..	1.50
In memory of Lorenza Henrick- sen, Rosenborg, John Peter- sens ....	3.00

In memory of Mrs. Louis An- derson, Los Angeles, Im- manuel's church, Los Angeles	5.00
In memory of Marcus Lund, Los Angeles, Immanuel's church, Los Angeles .....	5.00
Mrs. Lund, A. Lunds and Elmer Lunds, Chicago .....	20.00
In memory of Mrs. Jens Soren- sen, Tyler, Anton og Helga Buhl .....	1.00
In memory of Mrs. Carl Soren- sen, Mrs. P. K. Petersen, Tyler .....	1.00
In memory of Mrs. Niels Jen- sen, Withee, Marius Moi- lands, Owen, Wis., Chris Wil- lumsens, Centerville, S. D. ....	2.00
In memory of Mrs. Soren Jo- hansen, Viborg, friends ....	9.00
In memory of Alfred Christof- fersen, Lake Norden, Roy Greens and Owen Larsens ..	3.00
In memory of Rev. A. W. An- dersen, Mrs. Anna Christen- sen, Tacoma .....	5.00
Miss Susanne Sorensen, Val- borgsminde .....	5.00
For children's keep in school, St. Peter's Danish Ladies' Aid, Dwight, Ill. ....	25.00

February .....\$ 446.56  
Since January 1 .....\$1,595.61  
Acknowledging every gift with  
thanks.

Dagmar Miller.

## NEWS BRIEFS

### DANES INVITE EUROPEAN PROTESTANT PASTORS

Copenhagen (By Wireless)—Seventy  
Protestant clergymen from Poland,  
Czechoslovakia, Austria, Hungary and  
Germany will be invited by the Danish  
Ecumenical Council for a month's study  
and recreation at the Danish People's  
High School here. The clergymen will  
live in Danish rectories.

Purpose of the visit is to stimulate  
ecumenical and ecclesiastical work in  
the countries represented.—(RNS)

### WORLD COUNCIL PLEDGES FUND FOR TRAINING OF GERMAN LAYMEN

Geneva (By Wireless)—The Depart-  
ment of Reconstruction and Inter-  
Church Aid of the World Council of  
Churches has pledged \$125,000 to a  
program for training 10,000 German  
laymen as religious teachers, it was  
announced here. Launched by the Hilfs-  
werk, welfare agency of the Evangel-  
ical Church in Germany, the project  
aims both at relieving overburdened  
pastors and providing Christian in-  
struction in schools.

Also pledged by the World Council  
agency was \$50,000 to assist the Hilfs-



work in providing summer camping opportunities for over 50,000 German youth, and \$10,000 to help student Christian centers in Hamburg, Munich and Stuttgart. In addition, the reconstruction department granted a request for six wooden barracks to serve as lecture halls, chapels, offices and dining rooms in the three centers.

Funds for the projects are being requested from Church World Service in the United States, and from interdenominational reconstruction committees in other countries.—(RNS)

#### DIBELIUS VISIT TO U. S. DELAYED UNTIL NIEMOLLER'S RETURN

Berlin (By Wireless)—The projected visit of Bishop Otto Dibelius of Berlin to the United States has been postponed until the return of Pastor Martin Niemoller, who has been in America since early last December, it was learned here.

Bishop Dibelius will be accompanied by the Rev. Hans Asmussen, general secretary of the Evangelical Church in Germany.

According to spokesmen here, the trip was delayed in order to evaluate the results of Pastor Niemoller's visit.

(RNS)

#### NIEMOLLER STRESSES FORGIVENESS AT ECUMENICAL SERVICE

Boston—Permanent peace can be assured the world only if all people believe in and live according to Christian principles of forgiveness and brotherhood, Pastor Martin Niemoller declared in an address at Trinity church here.

The German pastor addressed the second ecumenical service sponsored

by the Boston Area Council of Churches.

The Rt. Rev. Norman B. Nash, bishop coadjutor of the Episcopal Diocese of Massachusetts, conducted the service.

Dr. Niemoller was presented with an English text Bible by the Rev. Frank Singiser of the Massachusetts Bible Society, as a token of 1,000 German-language Bibles to be sent by the Society to Germany.—(RNS)

#### CHURCHMEN DEPLORE ATTACKS ON ACHESON-LILIENTHAL REPORT

Washington, D. C.—Representatives of 21 national organizations, including nine religious groups, signed a "round robin" statement here deploring recent Congressional attacks on the principles of the Acheson-Lilienthal Report on international control of atomic energy.

The statement was issued to the press by the Rev. A. Powell Davies, pastor of All Saints' Unitarian church here, who released simultaneously a letter to Senator Arthur M. Vandenberg (R-Mich) in which he said that "only world law in atomic energy can bring us security and peace."

"This is the last field in which we should permit partisan politics, not the first," Mr. Davies stated in his letter to the Senator.

"Atoms are not Republican or Democratic; they are not even American or British or Russian. The problem is a menace to the whole world."

Referring to David E. Lilienthal, whose appointment as head of the domestic atom group has created a storm in some Congressional circles, Mr. Davies declared: "We cannot afford to lose any capable public servant whose work can be vital to success in this field."

Signers of the statement upholding the Acheson-Lilienthal report included:

The Rev. Paul Poling, division of social education and action, board of Christian education, Presbyterian Church, U. S. A.; Mrs. Harper Sibley, president, United Council of Church Women; Dr. Samuel McCrea Cavert, general secretary, Federal Council of Churches; and Mrs. Joseph M. Welt, president, National Council of Jewish Women.

Also, E. Raymond Wilson, executive

secretary, Friends Committee on National Legislation (Quakers); the Rev. Ray Gibbons, director, Council for Social Action of the Congregational-Christian Churches; Dr. William G. Mather, chairman of the Council on Christian Social Progress of the Northern Baptist Convention and Bishop G. Bromley Oxnam, secretary, Council of Bishops of the Methodist Church.—(RNS)

#### District VIII Convention

Parlier, Calif., April 18—20

The annual convention of District VIII will be held in St. Ansgar's Lutheran church, Parlier, Calif., beginning Friday evening, April 18, and will continue through Sunday, April 20.

All pastors, delegates and guests are asked to send in their registration a week in advance to Rev. Niels Nielsen, Rt. 6, Box 723, Fresno, Calif.

St. Ansgar's congregation herewith extends a cordial invitation to the pastors, delegates and friends of the congregations in District VIII to participate.

Svend Kjaer, District President.  
Niels Nielsen, Pastor.

#### SYNODICAL OFFICERS, ETC.

Rev. Alfred Jensen, President,  
1232 Penn. Ave., Des Moines 16, Iowa.  
Rev. Holger O. Nielsen, Secretary,  
1410 Main St., Cedar Falls, Iowa.  
Mr. Olaf R. Juhl, Treasurer,  
4752 Oakland Ave., Minneapolis, Minn.  
Dr. F. N. Thomsen, Trustee,  
Tyler, Minn.  
Mr. Viggo Nielsen, Trustee,  
190 Jewett Ave., Bridgeport, Conn.

Miss Dagmar Miller,  
Santal Mission, Treasurer,  
Tyler, Minnesota.

Dr. A. T. Dorf,  
Danish Seamen's Mission,  
193 Ninth St., Brooklyn, N. Y.

#### National Convention

June, 1947

Racine, Wisconsin

#### SUBSCRIBE TO

### "THE UPWARD TRAIL"

New Publication of Danish American Young People's League  
Written by Young People for Young People.

Send subscription price of 50c a year to:  
Business Manager, Pastor Willard Garred,  
170 Russ St., Hartford 6, Conn.

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

March 5, 1947

I am a member of the congregation at \_\_\_\_\_

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

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