

# Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Volume XIV

August 20, 1947

No. 2

## Holy Communion Sermon

SERMON BY ARCHBISHOP ERLING EIDEM of  
Sweden for the Holy Communion Service with which  
the Lutheran World Federation Assembly opened on  
June 30, 1947, at Lund, Sweden

In the Name of the Father, and of the Son and of the Holy Ghost.

"Put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly; in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." (Col. 3:12-17)

My brethren: These words of warning which Paul, the Apostle, once wrote to his friends, the Christian congregation in Colossia, are directed to each one of us, who from various countries and peoples, from near and far, have gathered within these beautiful and awe-inspiring temple walls, hallowed by the prayers, worship, and thanksgiving of centuries.

We are truly brothers. This is something we should feel, we must feel, toward one another. What riches, what good fortune, what matchless Grace is set forth: Here Christ Jesus, our Saviour, the Blessed One, has made us brothers. So closely do we stand to one another, so binding is our communion, if only we love God. Of this He reminds us, when He today invites us to partake of the Sacrament of His Body and His Blood, that we may grow all the deeper together with Him who in infinite love gave His life in death for us, "the many," so that we, His disciples, might come closer to each other.

This, then, in the deepest sense, is our task: to keep and bestow the spirit of love, as followers of the Saviour. This is our source of strength: the peace of Christ in our hearts. This is our aim: with gladness and devotion to thank God, our Father, through the Lord Jesus, in Whose Name we would do all that we undertake.

1. They are not extraordinary deeds and actions, nothing beyond ordinary conduct in its higher sense, which God asks of them who would be called and could be in truth His chosen, holy and beloved.

The Apostle speaks with simplicity and naturalness about things which concern us and which are understood more clearly when, in his figure of speech of various articles of clothing, he describes how a faith-

ful follower of Christ should behave. He enumerates: a heart of compassion, kindness, lowliness, meekness, long-suffering, forbearing one another, and forgiving each other. And the "bond of perfectness" which indicates in the single word, "love."

This is the true Christian "bond of perfectness," that which belongs to the children of God. These indeed are the good deeds which God desires of us, and in which He takes pleasure.

Love, which looks toward the Lord and sees in His forgiving goodness its model and guiding star, will help us to discover our responsibilities in life's personal relations, as well as our duties as true Christians to the community, the nation, and to mankind.

2. High, unending, is the demand that love's kindly command lays upon us, when we indeed take it in full seriousness. Left to ourselves, we would despair altogether. Sinners we are, and sinners we shall remain. Our thoughts, words, and deeds are evil and our hearts are corrupt.

But the Christian looks not only upon himself, at his own sin and impotence. The same God, before Whose holy and righteous gaze he stands as a wretched sinner, has, in Jesus Christ, revealed Himself as a gracious Father, who in His infinite goodness forgives that child who in penitence and faith turns again to Him. Christ, the Saviour, is for the believer a reality as certain as his own existence. In His beloved Only Begotten Son, Who became Man for our sake and Who lived, died and rose again for our benefit, God has set forth an infallible sign of promise. Through Him, in spite of all my own great unworthiness, I belong to God's chosen, holy and beloved. For He has "truly secured, delivered and redeemed me, a lost and condemned creature."

My brethren. Let us then allow the peace of Christ to rule in our hearts. Of ourselves we certainly can not take upon us this peace which is bestowed in the forgiveness of sins, in life and salvation. We are called by God Himself to claim this peace. All is given by His Grace alone. All is received by faith alone.

And this peace of Christ, given through grace and received by faith, binds us together in a communion of the heart which goes beyond the boundaries of time and space, which removes all differences and con-



flicts. We are as limbs of one and the same body. That we should need one another and serve one another and give joy to one another is a necessity which God demands in His gracious calling to us who believe. The peace of Christ creates a holy, catholic church.

3. My brethren. Thanksgiving befits us. It befits us particularly in these times filled with heavy and tragic memories, with spiritual and physical needs, with its uncertain and menacing outlook for the future.

This is grace to be thankful for, that we may begin all in the Name of our dear Lord Jesus. Then all that we undertake in word or in deed cannot be without its blessing. In this blessed Name we begin and continue this whole meeting for which we are now gathered.

And how shall we possibly be able to thank our Father in Heaven that in His goodness He has granted us the unspeakably great gift which is called "The

Word of Christ?" God grant that this word shall richly dwell among us, that we, each one of us, may evermore, in word and deed, become glad and thankful Christian messengers to our fellowmen. God grant also that this meeting, with its fellowship and resolutions, may become a help to us and an inspiration toward such a goal.

My brethren. It is right and meet that we with heart and voice praise and honor God, the Father, through Jesus Christ, our Lord, when we are permitted in this hour, to enter hand in hand and heart with heart unto the Holy of Holies where He meets us, Himself, our Saviour, and under the simple outward symbols of bread and wine, grants us who repent of our sins and believe in His Word, the unmerited gifts: forgiveness of sins, peace and salvation.

## The International Sunday School Convention

Thirty delegates from our synod attended, and I believe I speak for all of them when I say, "It was a wonderful experience." Meeting together, singing together, and thinking together with 5,000 people interested in a common cause, such as this, is truly inspirational.

The convention program was built around the theme **Live Christ—Teach Christ**. In order to "Live Christ" we need to know Christ; we need to know the Bible, and we need to know how to apply the principles of Christianity to present everyday living. Accordingly we found in the program:

Bible Study----For stronger understanding of our work  
Prayer and Worship-----For spiritual enrichment  
Address-----For information and inspiration  
Forums-----For attacking our problems  
Group Meetings-----For denominational programs  
Music-----For enjoyment and fellowship  
Mass Sessions-----For strength and solidarity  
Luncheon, Dinner Meetings---For better acquaintance

Rev. Marvin Nygaard from Fredsville, Iowa, is one of the several delegates who kindly consented to help with the reporting. Read what he had to say about the Thursday afternoon session in St. John's Lutheran Church:

It is the opinion of this reporter that more was accomplished at our All-Lutheran meetings Thursday and Friday afternoons than at the general assembly sessions of the International Sunday School Convention. At the mass meetings it seemed to me the issues were not clear; the atmosphere seemed filled with the idea that the purpose of Sunday School teaching is to make good, moral American citizens out of our children and youth. At the All-Lutheran sessions the atmosphere was clear as far as the purposes of Sunday School teaching are concerned; namely, that we endeavor to keep our children believing Christians, who grow up to confess Jesus Christ as their Saviour and Redeemer, in order to go through life with

Christian convictions. The goal expressed by Lutheran Christians was not some Utopia here on earth, but that our children may have their eyes on eternal life. And, Christians who confess Jesus Christ as true God make the best citizens too.

It is my assignment to report on the address delivered, Thursday afternoon, at our Lutheran meeting, by Dr. J. Vincent Nordgren, executive director of the Board of Parish Education of the Augustana Synod. It is not possible to put into writing the Christian conviction and enthusiasm with which Dr. Nordgren presented his viewpoints on the topic: "Leaders: How to Improve Them." But I shall endeavor to bring out some of his points and thoughts on Sunday School teachers.

The speaker began with the assumption that we endeavor to improve the teachers we now have. In some cases that can't be done, because some teachers think that they know it all. Every teacher must have the capacity for growth, must have a spirit devoid of conceit, and must be as a good apple tree which "grows a little new wood each year."

He also spoke about the qualifications of a Sunday School teacher. The Sunday School Teacher must be a consecrated, mature Christian with a God-dedicated personality. It is self-evident that a Sunday School teacher should have Christian convictions, and must have had experience in the Christian faith with the personal experience of salvation and the forgiveness of sins. The teacher must first know Jesus Christ as "true God," as his personal Saviour and Redeemer before he can teach Christ as the mediator between God and man, the Saviour who took our sins upon Himself. And certainly the teacher must have a rich private and family devotional life. The teacher should be a regular reader of the Bible and should spend time in his prayer-chamber. God must first teach the teacher before the teacher teaches the children. Our speaker quoted Roger Babson as saying that he would rather take a man and make a statistician out of him than to take a statistician and make a man out of him.



Likewise, he (Nordgren) would rather take a Christian and make a teacher out of him than to take a teacher and make a Christian out of him. That is the primary qualification of a Sunday School teacher that he be a personal Christian. Our speaker then elaborated on secondary qualifications such as knowledge and skill, understanding of pupils, knowledge of teaching methods, agreeable personality, friendliness, personal appearance, sense of humor, democratic spirit, willingness to cooperate, dependability, punctuality, etc.

"Then how are we going to get good teachers?" the speaker asked. In too many churches the Sunday School receives too little attention and is only considered a side-issue and receives insufficient funds from the congregation for equipment and teaching materials. The Sunday School is, however, one of the more important missions of a local congregation. Since some congregations put Sunday School work in the background it is hard to get teachers. Some congregations have to beg for Sunday School teachers, while others have a waiting-list of teachers. This is a good index to the spiritual life of the congregation. The Sunday School teachers must come out of the congregation, and if the members of the congregation are alive spiritually there will be more volunteer teachers than can be used. The confirmation classes and the Bible classes are training fields for possible teachers. A congregation should have a strong Bible Class department for its young people and adults, moreover, some congregations have special Teacher-training Courses which is very ideal.

Then the speaker remarked that at our regular monthly Teacher meetings, much time should not be consumed by discussing time of picnics, etc., but these meetings should be devoted to a study of the Word and lesson plans in order that the teacher may be helped to grow spiritually.

In some congregations the Church Council sends a "letter of call" to each of its Sunday School Teachers much the same as it calls its pastor. In this way the Church Council may consider beforehand the spiritual qualifications of the prospective teacher, for if a prospective teacher is spiritually qualified he can acquire other necessary qualifications in Teacher-Training classes and by experience. The cause of our Sunday Schools is the greatest in all the world. The best that we can give them in our congregations is not too good.

It was indeed an inspiration to attend the All-Lutheran meetings of the Sunday School Convention. It seems to me there is a modernistic, libaristic cloud hanging over much of Protestant Christendom today. But why can't we have large All-Lutheran Sunday School Conventions and other such conventions?

—Marvin E. Nygaard

Our next reporter is Mrs. John Schultz from Fremont, Nebraska, who writes:

With joy and expectation we found ourselves in Des Moines, July 23, looking for the Sunday School Convention. Before long we saw crowds of people walking in one direction. Then we spotted the Coliseum, parked the car and soon we, too, were in

the great throng. We were with a group that did not have to be coaxed to come in to hear the Word of God. Nor did the speakers have to try to sell Christianity. These thousands of people, representing forty Protestant denominations in the United States and Canada, were gathered for one purpose—to learn to be better teachers of Christianity. One sensed the spirit of eagerness to learn new methods, to hear of successful programs, to see new materials, and to discuss problems. And the singing! It was a foretaste of heaven. To sing with five thousand believing Christians, the well-known hymns of our churches, under the direction of a song leader who could bring out the very best from all those voices, was an experience I shall never forget.

But I am to report the Friday forenoon session. The theme for this day was "The Sunday School and Its Leaders."

The first half hour was devoted to worship service led, that morning, by the visual education committee. We saw colored still pictures, during which time a speaker on the platform read scripture verses.

The first address of the morning was by Dr. Ernest Trice Thompson, professor of Church History at Union Theological Seminary, Richmond, Virginia. His topic was "The Bible in Christian Teaching." In his introductory remarks he stated that in our day there are three forces out to capture America—Roman Catholicism, Secularism and Protestantism. He stated further that Protestantism has been losing ground in America, to both Catholicism and Secularism and will continue to do so unless checked. We were told that the Bible, once such an important book in our nation, is going the way of Cicero and Virgil. Among the reasons offered for its fading popularity were: (1) Some religious leaders are reluctant to accept the discoveries of science. (2) The seeming irrelevance of the Bible to the problems of today. (3) The concepts of God belong to an earlier civilization. (4) The difficulty the ordinary reader has in understanding the Bible with its unfamiliar names, places and customs. (5) The unintelligent use of the Bible by some people. Dr. Thompson stressed the need for a revival of Bible reading and Bible teaching in the home as well as the church schools.

Following Dr. Thompson's address came the Forum Hour when the audience was given an opportunity to ask questions of members of the panel. One idea presented during this period which I wish to pass on is relative to lay people's work in the church. One pastor said in his church they ask members what they would like to do, in place of making assignments. They found, he said, people have ideas that had never been thought of, and talents never heard of. Another pastor said members of his church, when signing the yearly pledge card, indicate what work they will do that year.

At that Friday morning session we also had the Presentation service at which outstanding lay Sunday School workers were recognized, and given a copy of the New Testament. We have already read in the Lutheran Tidings of our own Emilie Stockholm who was thus honored. Printed in gold inside the cover



of the Testament were these words: "For one person in each of the Council's forty denominations in recognition of the basic and indispensable place of the Bible in the teaching task of the Church, and in appreciation for one whose record of service in Christian education has been most notable."

Another address followed, "Education for Christian Leadership." Dr. Charles Turck, noted lecturer, lawyer and college president, told us in part: The most effective Christian work is done within the framework of institutions. No reform is brought about by a mere external imposition of legal control. Wherever the church is weak ethically, the community is weak morally. Juvenile delinquency is traceable much farther

back than the youths themselves. If the communities license immorality we do not do our duty as Christians until we organize to destroy the evil forces. Unless the denominations unite to do good in the communities we shall be building great churches on sand. Let us define and declare the rights we think basic, and then unite the world to keep these rights unviolated, any place in the world.

—Mrs. John Schultz

Thank you Mrs. Schultz and Rev. Nygaard. Reporting will be continued in the September issue.

Agnes Holst—Member of Council of Elementary Religious Education.

## Short Talks About The Seaman's Mission

### 1. What is the "Institute?"

More than 100 years ago, to be correct, in the year 1834, friends of the Seamen in New York organized the "Young Men's Auxiliary Missionary and Education Society." In 1844 it was incorporated as the "Protestant Episcopal Church Missionary Society to Seamen in the City and the Port of New York," a very long name which was later shortened to "Seamen's Church Institute."

The dangers to the seamen at that time were much greater than they are now. To get a job on board it was necessary for the seamen to lodge at one of the many "boarding houses," whose owners were in contact with captains and shipowners. Sometimes they poisoned the seamen and sent them on board, securing for themselves a large part of their wages. On land they also tried to get as much as possible out of the discharged seamen. No wonder that seamen at that time were poor and had to live below human standard.

The Church could not sit idle and look on. Therefore the Seamen's Church Institute was founded with the purpose of caring for the moral, spiritual, mental and bodily welfare of the seamen. Religious literature was distributed in boarding houses and on the ships, and chaplains took care, at the request of the seamen themselves, of their money, mail and baggage.

In the beginning the Institute had a floating Church moored at a pier on the East River. It was used as late as 1910, when it was moved inland and is now serving as a Parish Church at Staten Island. 1888 a brick Church with adjoining recreation hall and residence was built and were in use until the present building was erected in 1913.

The new building, which was put up at the time of the disaster of the SS "Titanic," has a lighthouse on top of the corner of the 13th floor in memory of the seamen who lost their lives then. The building contains everything which a seaman may need when ashore.

A large part of the building is occupied by lodging rooms, altogether containing 1400 beds. During the year from January 1 to December 31, 1946, there were 403,026 lodgers. The Institute handled during the same period 164,190 pieces of baggage, served 1,077,820 meals, distributed 4,684 pieces of clothing, treated 5,161 seamen in the clinics, located 388 missing seamen, had 42,-

199 personal interviews, secured 4,308 jobs for seamen, had 5,063 attending lectures at the Merchant Marine School on the top floor; 8,425 attended religious services at the Institute and U. S. Marine Hospitals, 34,846 made use of the library in the Institute, and more than 100,000 were present at movies, concerts and sports.

To complete the list of activities of the Institute, it may be noted that there is also a post office, a barber shop, a laundry and a tailor shop within the premises of the institute. In 1921 the Institute initiated radio medical service to the ships at sea, which was later taken over by the Radiomarine Corporation of America. The Institute also inaugurated legislation making the passing of first aid examination compulsory for all candidates for American Merchant Marine officers' licenses.

Every Sunday there are at least two services in the large and beautiful Chapel on the ground floor of the Institute, and 2-3 chaplains are always ready to have interviews with the seamen.

All included the Institute has a staff list of from 275 to 300 persons. Of these 60 are servants mainly connected with the dormitory, 12 in the laundry, seven are teaching in the marine school, eight working in the clinics, 12 visit the ships, especially on paydays, when they help the seamen saving their money. (They handle about 13 million dollars for the seamen every year). Three are engaged in the employment bureau, four in the library, five in the baggage room, etc. Fifty-five of them have served in the Institute for more than 15 years.

The 13-story building also provides rooms for British, Belgium, Dutch and Danish seamen. The Swedish Seamen's Mission will shortly move in and become neighbors to the Danes. Each nationality has its own room decorated in national colors and with pictures from their home country. But that is a story which belongs to one of the following chapters.

With greetings to all friends  
of the Danish Seamen's Mission.  
Povl H. Baagøe  
2223 Benson Ave.,  
Brooklyn 14, N. Y.



# What Religion Can Do For A Person

**For God so loved the world that He gave His only begotten son that whosoever believeth in Him shall not perish but have everlasting life.—New Testament**

This is a controversial question. I stand in danger of bringing down the wrath of both the clergy and laymen. Religion is largely a personal experience and I don't suppose any two people experience it exactly alike.

For the people whose longings are primarily physical, religion has no message. They are of this world and it is here that they will receive their short-lived satisfactions. They will not understand our Lord when He said "Blessed are they who do hunger and thirst after righteousness."

Also for the people who know they can help themselves, religion has no meaning. Why bother about asking God for help if you can do it all yourself? There is much truth in the old saying that man's extremity is God's opportunity.

One of the dangers that besets all of us is to become petty. We easily become absorbed in and with our everyday problems, the whole matter of making a living. Now, this is no small matter. Millions of people in our age find themselves reduced to a desperate struggle for existence. But for most of us that is not true. We are in no immediate danger of starving to death. We are, on the other hand, in danger of eating ourselves to death. We are all too occupied with what to eat, wear, etc. Big feeds, silk stockings and sharp suits become major questions in our little lives. Religion can help us keep our eyes on the really big things in life, the things that count, the things that make a difference. To keep our eyes on the distant hills is of supreme importance.

To those who are weary and heavy-hearted, religion comes with its solace. Have you ever been desperately ill? Have you ever been at a place where it seemed that every road was a dead end road? If you have, you will understand the psalmist when he says:

"The Lord's my Shepherd, I'll not want,  
He makes me down to lie;  
In pastures green He leadeth me  
The quiet waters by."

The man who knows that he has a spark of the divine within his soul is a man who dares to hold up his head during persecutions and other earthly trials. If proof is needed read the history of the Jews. During history the Jew has refused to be enslaved because he knew that he was God's child. So strong was his conviction in this matter that on the ancient slave market the Jew could hardly be sold. He was too proud to be a slave.

The history of the Christian church is replete with instances of believing men and women who knew they were on God's side and could not be whipped. They could take it. But see the man who worships things of clay and when his idols fall, he falls too.

Not long ago I read a rather remarkable book. It is "Three Came Home" by Agnes Kieth. It is the story of a man, a woman and a child in a Japanese concentration camp. On the surface it is not a beautiful story. Life was hard and ugly. But in all the wretchedness there also was a rare beauty, not the beauty of moonlight and roses, but the beauty within some human souls. And the beauty consisted in this, that some mortals were able to find strength to be kind when others were cruel and to love when all about them invited them to hate. The author does not try to tell you that it was an easy matter, but the fact that some of them rose above the natural temptations to strike back, to hate, is a remarkable tribute to the living power of religion in our age.

For hundreds of years men and women have declared to a skeptical world that God and Christ are factors in their lives. Poets have sung it as did Harriet B. Stowe in these lines:

"Still, still with Thee, when purple morning breaketh  
When the bird waketh and the shadows flee,  
Fairer than morning lovelier than daylight  
Dawns the sweet consciousness, I am with Thee."

Religion gives meaning to life. A life without meaning is worthless. Religion gives a person something to work for. Jesus said, "He who would save his life shall lose it." It is a most profound truth. Show me a person who is always living for self, and I'll show you a miserable person. But show me the person who has found work, good work, great work that he can forget himself in, and I'll show you a person who gets deep satisfaction out of living.

It is not always easy to believe. To prove by way of science that God is, may never be done. But religion was and is in the hearts of men. Where life is really hard there you will find some who find God; where the soul is sick you will find God with his healing hand, and when we are called upon to walk through the valley of the shadow of death, He will be there. Finally let us not forget that even if we have strayed far away and once again come to ourselves, He will be at hand.

It would be interesting, and I am sure valuable, to have other readers of Lutheran Tidings express their views on this most important subject.

Alfred C. Nielsen

**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.



# Our Women's Work

## The International Sunday School Convention, Des Moines, Iowa

By the thousand we came from all the States in the Union and from Canada, representing Sunday School teachers and Church School workers in these two nations and other places of the world. There were delegates from 40 different Protestant denominations, the Presbyterian Church leading with almost 700 delegates. Next came the Methodists, then the United Brethren, the Northern Baptists, the Reformed Church, etc. We Lutherans were somewhat down the list. The churches of Canada had 81 delegates enrolled the first day, and there was one from each of seven foreign countries.

The speakers too and leaders of the Convention had come from many different places and different fields of work. There were men of national importance such as United States Attorney General Thomas C. Clark, Harold Stassen, etc.; and there were many men and women who had done outstanding work for Christian education. The speakers were mostly laymen, which seems very fitting since the Sunday School is to a great extent a layman's work—yes, and the very idea of it too.

One of the Convention Bulletins told us that "The Sunday School had its origin in the warm heart and ready hands of a layman, Robert Raikes, in England back in the year 1780. The fire that was in his heart reached others and seemed to find a ready response in the hearts of laymen and women throughout the world. From England the fire leaped to America; it went from one small community and one small church to another and soon gathered such force that it could not be confined, but finally moved out to the islands of the seas and all the nations of the world." Preachers and professionally trained men had a share in it, but it was the lay mind and heart, the lay pocket-book and enthusiasm that carried the movement forward.

The first National Convention was held in New York City in 1832 with an attendance of 220 Sunday School teachers, and since that time, states the Bulletin further, "the Convention system has been one of the most powerful influences in developing the Christian education movement." It was a national Convention that initiated the Uniform Sunday School Lessons. Another Convention took the next step in adopting Graded Lessons, etc. But I am also sure that many an individual has come away from such a convention with a new zeal in his heart, new courage and strength to do his very best for that Sunday School class back home. And I am glad to say that was the way the group from our Synod who attended the meeting this year, felt about it too. It just seemed to give us all "a lift" to sit together with 7,000 others for morning devotions, listen to the very fine speeches and bow our heads while a stately graybearded Episcopalian Bishop from Canada, or an old Negro Metho-

dist Bishop with a voice like a beautiful bell, pronounced the benediction.

The most impressive of it all perhaps was the singing. To hear thousands of voices sing the mighty old hymns like "Faith of our fathers," "O God, our help in ages past," "A mighty fortress is our God," etc., was a very inspiring experience. (Yes, and even the—Amy McPherson—idea of shaking hands and getting acquainted every morning, finding out who the men and women are in the seats next to you, got to appeal to me before the week was over.)

As our Synod has been a member of this interdenominational group less than a year, it was the first time most of us from our Synod had attended a meeting of this kind. I think many of us had wondered how we were going to like it. I can assure you that when we met in our own church on Saturday afternoon for a meeting, there was no doubt in our minds that it was indeed good to be together with so many others, all of us trying to learn how to "Live Christ" and "Teach Christ" a little bit better. As one of the leaders of our group, Mrs. Agnes Holst, said at our last meeting together, that even if we forget all we have heard, but remember this great theme of the Convention: to live and teach Christ better, our church will have benefitted much by this forward looking step of joining with others.

How I do wish that many more of you women who are interested in mission work could have been there. Teaching the children of the world is the greatest mission task of all, and those 50 per cent of the children of our own Christian country who are not yet taught are as important as any of them. But, do not fail to read the report from our other delegates in this paper, as this is just a sort of a bird's eye view of it all.—

With greetings,

Anna J. Stub

## Letter from Mrs. Pedersen, Granly, Miss.

Dear Johanne:

It was such a pleasant surprise hearing from you again, after your visit with us this winter. We enjoyed that so much! It's too bad we didn't have our Ladies' Aid meeting while you were here, so you could have had first hand information about us.

Granly Colony was started in November of 1930 and for more than six months we were only three women, and part of that time only two—During the summer of 1931 three more women arrived and Mrs. Axel Buck suggested we meet regularly for a cup of coffee and an afternoon of visiting. We welcomed the idea for we had all belonged to some form of Women's Organization before coming to Granly and we missed these meetings.

On September 23 Mrs. Buck invited us to her home and all the women in Granly were there, namely Mrs. Knudsen, Mrs. Jacob Pedersen, Mrs. J. Karby, Miss



Elin Karby, Mrs. Axel Pedersen and Mrs. Axel Buck. At that meeting we decided to meet at the various homes twice a month. We brought our "Højskolesangbog" and sang to our hearts' content. Later we took turns reading articles or stories we wanted to share with others. Everything was very informal but we enjoyed the fellowship. Jokingly we spoke of attending "Kvindemøde" and we looked forward to our meetings.

Even at this early date we did more than sing and drink coffee, for we took upon ourselves to plan the social activities of the entire colony. I remember a fish fry, but sad to say, our fishermen **bought** the fish even though they had been fishing most of the night. Other events we sponsored were a community Thanksgiving, where Hans Nygaard provided venison for all of us; a Christmas party for the community, and our gatherings at "The Park" as we affectionately christened a beautiful little piece of woodland about half a mile from the highway.

Within a year several more families had moved to Granly and as the group increased we decided to hold monthly meetings the first Thursday in each month. We still had no organization nor officers but in January, 1934, we decided to have dues of 10 cents per month in order to meet small obligations, such as coffee, sugar, etc., used at our community activities. Mrs. K. Knudsen was our first treasurer. It was also during this time that we discussed Sunday School and

vacation Bible School. Mrs. K. Knudsen and Mrs. Axel Pedersen took turns conducting Sunday School at the latter's home while church services were being conducted at Rev. Knudsen's home. Mrs. K. Knudsen also taught Danish to a group of children on Saturdays.

The year 1934 was a year of growth in Granly. By October of that year we were so many members that we decided to organize a "Ladies' Aid" in conformity with our Synod. On November 14 the organization took place and the following officers were elected: President, Mrs. Enevold Smidt; Vice-President, Mrs. Axel Pedersen; Secretary, Mrs. Edward Jensen; Treasurer, Mrs. Andrew Outzen. A committee on rules and regulations consisting of Mrs. K. Knudsen, Mrs. Axel Buck and Mrs. Jens Brinkman was also appointed to meet with the officers and to report at the next meeting. I think all of us present at the meeting felt that an important step, in the history of Granly, had been taken!

This letter must be brought to a close but I'll write you again telling you of how our organization is run and also how the Ladies' Aid started the ball rolling so that Granly was, at long last, able to build their community house.

Until then—"ha' det Godt."

Sincerely,  
Dagmar

## The Public School

A few of Lutheran Tidings' readers will remember that I once spoke fiercely against the public school system. I see now that I spoke against an illusion that was and still is adamant. People were hurt by my shouts because they loved the public school. They loved it because they considered it to be their child whom they could bring up according to their best judgment. Taylor Caldwell is right in saying that the British people love their king and government because both are at their mercy and subject to their decision.

We have lived and do live in the illusion that we have brought forth the public school out of ourselves, that we direct it and decide on its curriculum. It is a strong illusion and for that reason the public school system has been expanded to all nations in a century. It has in U. S. become the central factor in the community. To many it has taken the place of church religion and politics. The "commencement" has become the one outstanding event of the year. Educational promotion is the dream of the parents. The school occupies the minds and bodies of children and youth during the day and evening. The school is extending itself into the Sunday and vacation time. I am sure that many of the most capable leaders in the system feel justified in assuming that they shall be both teachers and ministers in the community.

What gives the system, established in all nations, a grand opportunity is that it is instrumental in forming the world communistic state. There are but few who can

see it; but the fact is that the public school, based on the compulsory state, alleged to the state, limited by the requirement of the state is state communism in principle. Here the state has taken over a basic human community function. It is in the nature of the state to illiminate a confessed faith in a spiritual world. The state is both totalitarian and utilitarian.

The public school is the product of "the age of reason" in which state citizenship became the first commandment, the goal and rule of human life. The child enters the school for the purpose of becoming a good citizen in the state and the school ignores anything that goes beyond that.

The school does naturally try to make its first commandment as religious, emotional, solemn and colorful as possible.

The illusion will undoubtedly hold until the world state is formulated. It has been given its job. It is, however, creaking and someday it will crack. Painfully and almost imperceptibly people are discovering that they are sitting in the auditorium while the child is on the stage. They are really not the masters. At the time the industrial revolution uprooted the farm family it became necessary for the rulers to hand out to the populace the illusions of public vote and compulsory school education. The rulers were shrewd enough to withhold the power. People can vote and send their children to school but the ballot and the board are controlled.



Now that the yearning for a spiritual world and spiritual reality (freedom, justice, memory, etc.) is on the increase, man finds out that the school, by its intrinsic nature, is prevented from helping him. So he leaves the school for the theatre. It could happen that he would see a glimpse of God in one of the pictures. He knows that reality does not express itself in utility facts but in the language of the myth, the parable, the sentence. Where the spirit touches language it becomes a vivid reflection of the heavens. An infinite world of pictures, beautiful and trustful. Where spirit touches man he becomes like a forest lake in which the starlit sky can be seen. Discovering that he and all creatures, all plants and planets have emanated from the creative Word of God, we must say a conclusive farewell to the state citizenship limitation.

There are still some people who dare say that man

has a soul, but they are the fools in this world, yet they are the realists who know that the soul has already left the state with its government and school. Should the theatre become compulsory, the soul would leave that, for under the auspices of a compulsory agency the soul cannot find the God of Spirit. When reason assumes the position of the highest it forms a vacuum in which man cannot breathe.

Even with freedom the theatre cannot satisfy the soul, and it is therefore on the way out in the desert where it can go into itself, discover its true kinship with the Father and come home.

Man is destined to become the creative master, and when he arrives, he shall not be limited by state citizenship, nor shall he exude the prejudice-hate which compulsion breeds.

Aage Moller

## The Doxology: Who Wrote It?

By Harry Pringle Ford

**"Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host;  
Praise Father, Son and Holy Ghost."**

Although these lines are, in all probability, more familiar to the English-speaking millions than any other stanza in our language, yet comparatively few know the name of their author. Ask the first ten fairly intelligent people you meet who wrote the Doxology, and it is quite safe to assume you will not get a single answer that goes beyond the one word "Ken," and it's likely you will not get even that.

### Four Lines Universally Inspiring

A happy characterization has been put by another in these terms: "Never did uninspired man write, in so few words, so much sound divinity, so much of deep feeling, so much of fervent praise, so much of earnest piety, combined with so much gratitude, as is embodied in the four lines forming the Doxology; never was a stanza of human composition translated into so many languages, understood by so many nations and sung by so many millions. It suits all men, all climes, all times, circumstances and conditions, and often expresses what the heart feels too deeply to put in any other form of words. Thousands of Christ's followers have by it sung away their doubts and fears, relieved their sufferings and comforted their hearts. Tens of thousands of spirits, relieved from bondage of sin, have proclaimed their ransom by Christ and their consciousness of accepted pardon, by singing these lines; and the rejoicing of the angels in heaven over one sinner redeemed and pardoned, has been re-echoed upon earth by millions of voices in this immortal Doxology by Thomas Ken."

Thomas Ken was born in Little Berkhamstead, Hertfordshire, England, in July, 1637, three years before the meeting of the famous long parliament, and four years before the breaking out of the great civil war. English history was made in vast heroic molds

between the time of his birth and death. During that stormy period no less than eight rulers directed the affairs of the nation—Charles I., Oliver Cromwell, Richard Cromwell, Charles II., James II., William and Mary, and Anne. Young Ken was sent to the famous school of Winchester, where he soon became noted for his "towardly disposition, his parts, application and behavior." He subsequently graduated from New College, Oxford. It was during his collegiate days at Oxford that he formed the delightful friendship with Lord Viscount Weymouth, which was to prove of such inestimable value to him. The last twenty years of his life were spent on the fine old estate of Lord Weymouth, at Longleat, Wiltshire, where, "contented and happy," he was a welcomed and honored guest to the end of his days.

Ken was fortunate in having for "a true friend and pious guardian" his brother-in-law, "honest Izaak Walton," the gentle fisherman, widely known as the author of "The Compleat Angler."

Shortly after his graduation, being then 25, Ken took orders and was made rector of Little Easton, in Essex, in 1663. He resigned this charge two years later, and became domestic chaplain to Bishop George Morley in Winchester. In 1667, he took Brightstone, Isle of Wight; and two years later he was promoted to the dignity of a prebendal stall in the restored church of Winchester.

### The Final Stanza of Two Hymns

It was about this time that he published his "Manual of Prayers for the Use of Scholars of Winchester College"; and wrote to be used in connection with that book two matchless hymns which are assured of Christian immortality—"Awake, my soul, and with the sun" and "All praise to thee, my God, this night." These hymns, in their spiritual simplicity, are "surpassed by



none in the language"; and are, as Lord Macaulay says, "daily repeated in thousands of dwellings." They were sung by the boys of Winchester school in their rooms in the morning, and "before they lay down upon their small boarded beds at nights."

The Doxology, as given above, is the refrain or final stanza of each of these hymns.

In 1674, Ken visited Rome with his nephew, young Izaak Walton; and shortly after his return he was, in 1679, appointed chaplain to the Princess Mary, wife of William of Orange, and went with her to Holland, where he remained a short time. Soon after his return to England he was made chaplain to King Charles II., whom five years after he attended in the monarch's last illness.

In March, 1683, Charles II. visited Winchester, taking with him a favorite of the court, Nell Gwynne, for whom he demanded apartments in the home of Ken. The minister, however, courageously refused to permit her to come into the house; and for this, strangely enough, got no censure from the royal debauchee. Indeed the act seems rather to have won the admiration of the king. Some months after this, when the see of Bath and Wells was vacant, Charles said: "Where is the little man who would not give poor Nell a lodging?

Give it to him." And the word was law. Ken was consecrated bishop of Bath and Wells in January, 1685, and one of his first official acts was to minister to Charles on his deathbed. It is said that at chapel time Charles was accustomed to say: "I must go and hear Ken tell me of my faults." This indicates how brave and outspoken the good man was.

James II., who came to the throne in February, 1685, declared that Bishop Ken was the best preacher in the Protestant Church.

#### In Favor and Disfavor Always True

In 1688, Ken was sent to the Tower of London for refusing to obey the order of the Romanizing James to read the "Declaration of Indulgence." But public sentiment was so strong against the action, that he and the six other bishops imprisoned at the same time were released.

In 1691, Ken was deprived of his bishopric by William of Orange, who had succeeded to the throne, because he would not take the oath of allegiance to him. Queen Anne, when she came to the throne in 1702, offered to restore the bishopric to him, but he refused the offer. Two years later the queen granted him a treasury pension of 200 pounds a year.

(Continued on Page 13)

## To The Congregations Of District Two

Another year has rolled past and we are again looking forward to our District Convention to be held this year at Ludington Sept. 26-28 as well as making plans for it. One of the preparations for the convention is the Dist. President's report to be published in Lutheran Tidings one month prior to the convention.

First of all, I wish to refer you to my report to the Synodical Convention found on pages 15-16 in the reports to the 70th Annual Convention.

There have been no material changes since that was written.

We can, however, now report that our Dist. did meet its Synodical quota in full. For this we are thankful and happy. The Synod convention in Racine made some decisions to enlarge our work which of course in turn increased the synodical budget. District II's share of that considerable increase is an addition of \$1150.00 over last year's budget or a total of \$3950.00 for Dist. II this year. As soon as the statistics reach me I will figure out the share for each congregation. In the meantime each congregation can easily figure out for itself its proportion of the increase.

By the time of the convention we hope to be able to announce that Manistee has secured its own pastor.

The campsite proposition will also come up for discussion. Will each congregation please talk over this and be ready for a thorough discussion as well as a decision.

I also ask each congregation to have the latest figures on its contributions to Lutheran World Action

so that we can get an accurate report of our District's standing.

A Sunday School Institute is in the making and a report will be made at the convention announcing plans, place and time.

Have you all sent in your Dist. dues? They should have been in by Aug. 1.

You have all from time to time read suggestions from B. P. Christensen on various phases of our Dist. activities. We welcome all such suggestions. I recall that years ago we did have meetings (we called them "Missionsmøder") such as Christensen suggests in many of our Districts. They were very valuable. But somehow now in our mad rush, few people can even take time off for our conventions. It is also hard to find lodgings for people. Hospitality has waned. I think all this is very regrettable. Let us at this convention discuss, for example, this suggestion that we have a meeting in our Dist. in addition to our convention where there will be no business but full emphasis placed on the spiritual fellowship. Do you really want such a meeting and are you willing to do the work involved?

We welcome also the desire of some laymen for more active participation. What will you do? Do not think that the pastors do not welcome the full activity of their laymen. Come prepared to offer words, but especially deeds.

Be sure to send in any resolutions in time so that they can be announced four weeks prior to conven-



tion which is required to make them eligible for adoption.

The District board decided to send Helen Stub as the Dist. Representative to the International Sunday school convention in Des Moines. She will make a report at our convention as well as at our summer Bible camp.

Elections this year will be: Dist. president for two years; and member of finance committee for two years. (Thos. Knudstrup's term expires).

Sunday offering: To what shall it be given this year?

Home Mission cause and fund in our Dist. For two years now we have set aside \$150.00 for future use. Shall we do this again this year?

Is there an invitation for next year's convention? Grayling is next in line.

Let us then meet in good numbers. Let us make this another of the conventions rich in fellowship so characteristic of Dist. II.

Greetings to you all,

Holger P. Jorgensen, Dist. Pres.

Muskegon, Mich., August 6, 1947

## *Square Heads on Round Trip*

By Ellen Nielsen

### II

They fiddle with the brakes in Albuquerque, **now** they are fixed, the "best brake-man in New Mexico" has given them 3 minutes of his time.

Our feet are like loaves of bread, big and puffy from heat. We buy shoes, a piece of cardboard with two straps. If you still want to take that car trip in the good old summertime bring shoes along two sizes too large, bring shoes that consist of nothing but straps).

We start for Sante Fe, we've always wanted to see Sante Fe.

We have no brakes again.

We boil over into Sante Fe. The car spouts water like a tea-kettle.

Don't go to Sante Fe if you have any illusions about it. It's full of people who just love **ort**. It's full of phony **ortists**. It's full of crazy middle-aged women who go in for eccentricity. It's full of men who wear shorts (ugh!) and Windsor ties. It's full of people calling each other "my deah!" It's full of station wagons that crowd. History and tourists support the town. We couldn't get out of it fast enough. . . . I had dreamed of going on to Taos but I didn't dare. I couldn't afford to lose another illusion.

But a mechanic fixed our brakes in Sante Fe, fixed them for good and never charged a penny. 'S' fact.

A few miles outside Sante Fe we stopped and took a nap in a beautiful pungent pine woods. There was not a sound in the world there, the ground was spongy with pine needles and the air richly and heavily perfumed. The memory of that place is a thing to escape to. . . .

Denver was as dusty as it was — years ago when I was there as a child. (Let's not go into numeri-

cal detail). The same whirlpool of dust on the same corner. (But what a semi-circle of mountains surrounds it!) Pike's Peak was the same, too. It is frightening to find some things so unchanging.

In Colorado Springs we stopped for a dinner of lake trout. Alas!

My poor trout was fried to such a crisp that when I cut it its tail flew over into my neighbor's plate. One of life's painful moments. He gingerly picked it up and gave it to me but I didn't want it either, after it had been in his plate, so it lay on neutral ground between us. The atrocities that are committed with foods!

Then we went through Nebraska, Nebraska, Nebraska. On a detour—there are lots of detours now.—but this was ALL detour.

It began raining in Iowa **and it rained all the way to New York!**

Late at night we drove into Atlantic, Iowa. It seemed like being on a roller coaster, far worse than the Rockies, up and down, in and out on narrow, wet highways. They are not only narrow but they put a lip on either side so you are sure not to get an inch more space. Thunder and lightning, the first we had seen in eight years. And that indescribable earthy **green smell!** Rain in California doesn't make the earth smell that way. Rain in California is synthetic.

Otumwa was under water. At the last moment, on a whim, we had skirted Otumwa or we would have been under water too.

Grand View College was as empty as a sea-shell and as echoing. We had a **suite** of rooms there, we had a whole floor. Vermund Østergaard reigned benignly among the year's flotsam and jetsam, bills, receipts, order blanks, etc; Johannes Knudsen dashed in and out regardless of weather, he ignores it.

Getting our luggage into the car in the downpour was a feat in dexterity; we'd get one thing at a time packed away, run in to the school again and shake ourselves like a dog . . . then out again. If I ever travel again I swear I will bring only a tooth brush, not one single other thing.

We had to get something at Yonkers on the way out of Des Moines. Downtown everything was stalled while the heavens emptied water. Cars sat parked



every which way. We parked in a safety zone and near a fire hydrant . . . nobody cared, not a policeman on foot.

We sat there for almost two hours debating . . . should we chance it or not? Thunder crashed, water reached sidewalk level, Yonker's basement store was beginning to be flooded, they were moving wares and rugs.

Finally there was a lull and off we drove. The lull enabled us to get out of town . . . after that the deluge. It wasn't rain, it was a steel curtain. Rivers ran OVER the bridges and starting over a bridge was a precarious adventure, one never knew where the floor was!

Getting gas was a thing to avoid as long as possible . . . unless we could find a station with a roof over it. We had our trunks on top of the car. Once the canvas blew off and we had to drive two miles before we could find a place on which Niels could stand to fasten it on again. We stopped on a bridge and he climbed up on the railing and secured the canvas.

Stopping at cabins we had to back up and arrange it so we could jump from the car straight into the cabin . . . water was ankle deep and more . . . and our rubbers in the trunk on top of the car that was to go down in the hold of the ship . . . I mean trunk and car both. . . .

We splashed and swam through this wet world into New York. The **Pennsylvania Turnpike** was the one light point in the whole trip. It is the finest highway in the world, I'm sure. One hundred miles of four lanes, no cross roads, no billboards, not even **Burma Shave!** There are six places where you may get off or get on this marvelous highway . . . and you do it in such an ingenious way that you do not interfere with the fast-going traffic, you sort of **slide** into the highway at these points. We, of course got on at the beginning and left it, reluctantly when it ended, at Harrisburg, Pennsylvania. At intervals there are gas stations connected with an inn where you may eat or sleep, six or ten mile intervals. There are mile long tunnels cutting through the mountains. It is a triumph of road making.

Nothing could be more European than Harrisburg! There they have **Bindingsværk** (or it gives that impression) and the houses are built right out to the walks, a solid wall. Thousands of people were milling the streets (it was a Saturday night. We asked the waitress "What's going on?" She looked at us blankly and said "Why, nothing! It's just Saturday night!") during the temporary clearing of the weather. But suddenly the rain began again (it didn't even begin, it was suddenly **there**) and instantly the streets were empty, people darted into any entrance or building they could find, in one minute flat the long crowded street was as empty as a deserted stage. We darted into a restaurant. There, among the people, were many Donkers, a Dutch sect of some sort, I suppose. The women wore black bonnets tied with black ribbons under their chin. The bonnets were made exactly like

baby bonnets, shirred in back and with a rim encircling the face.

Needles, California, is nothing compared to the Pennsylvania mountains. There's not a straight piece of road in Pennsylvania.

From New Jersey we saw New York looming, a fantastic painting of towers and spires. New York is a dream from the distance, rising like a fragile, grey mirage, but New York itself is a nightmare from which I am not yet fully awakened.

We got into the city on a Saturday night, fiddled with hotels until we found one where we could park the car so near that we could get to it. (We had reservations at the Roosevelt but the nearest parking lot was "You go down 5 blocks that way, then you turn left 3 blocks and . . . well you can take a cab, too, that might be easier, and . . ."). So we found the quiet, unpretentious old Henry Hudson with parking lots on both sides of it. (Later we found to our delight, that it was on the street at which the Drottningholm was parked, only 4 blocks away).

Monday morning we thought it wise to remove the canvas and take a birdseye view of the condition of our trunks, one steamer trunk, one foot locker trunk, both borrowed . . . alas! What should meet our horrified eyes but a **blistered** steamer trunk! Then inside . . . ? But where to get the trunks down? In the parking lot we were cheek by jowl, packed in like sardines in a tin. Where! We looked around: nothing but stone walls, brick, cement, every bit of available space had something on it.

We backed the car out, took it to a gas station to be greased and there (space was precious there too, but at least we had a square foot or so to stand on) took down the trunks, an awkward and strenuous job.

We opened the steamer trunk . . . and steam escaped. There hung our things white with mildew, sopping wet. When we pulled open a drawer the drawer came off in our hands, when we lifted the hangers out they crumbled to a wet sponge in our hands. Oh, HCV from whom we borrowed the trunk, we'll get you a new trunk, that we promise, we'll get you a new one. . . . And Sara, from whom we borrowed the little trunk, we'll get a new lock for your trunk, the rain had rusted it shut so we had to pry it open. We'll make it good, we will indeed!

I stood there on 57th St. and **bawled**. All the things I had been keeping nice for Denmark. I **bawled**. After a bleak moment Niels reminded me of Otumwa where people were homeless, of devastated Europe, of . . . Well, that's the way it is when you travel with a minister. . . .

What to do? The suits and silk things must be taken to a cleaner, the other things washed and dried. . . . Steel and stone on all sides. One couldn't stretch a clothesline in the gas station lot, probably there wasn't a clothesline in the whole city of New York! Where would they hang it? The country's largest city and no place to hang out clothes.

I never felt so homeless, so much like a refugee, so downtrodden!



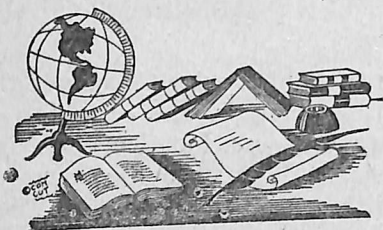
Well, we carried clothes by the armful to a cleaner . . . who didn't give us much hope, but he would try . . . it had already shrunk, he said. The trunk we took down to the hotel basement and unpacked. I wrung most of the water out of the things before I took them up to the hotel laundry room. (A wonderful place, donated and furnished by a women's club for the benefit of hotel guests; 4 Bendix washers and 5 racks of driers on which to hang your things . . . you then push it into a sort of oven and in half an hour they were dry . . . and warm; 6 ironing boards). There I spent the entire day from eight in the morning until they closed at night at nine o'clock. A few women drifted in and washed out Nylons, many maids washing out their mistresses' underthings. . . . No one spoke. I thought we could have fun. But no. People do not speak in New York. They don't look at each other, either. I

guess it isn't **nice**, it isn't the **thing** to do. When I looked at people their eyes jumped. So I tried not to (We all go around not looking at each other. I feel like ectoplasm, drifting through people like smoke. No, we never spoke; not even when we are all locked up in a room together). We don't **recognize** one another. We don't **exist**. You can deny my existence by not looking at me.

It was warm and dry and clean-smelling in the laundry room. I got along fine with the hotel's laundress, a nice, elderly woman who was so surprised when I spoke to her that she almost dropped her iron. I gave her a bag of water-logged raisins, she said they were just fine and soaked just right for pudding. . . .

Niels took the trunks up on the roof and left them there all day open to the wind coming off the ocean.

Thus did the Nielsens from California take possession of the Henry Hudson.



## Across the Editor's Desk

**Wanted: 15 Million Wide-Awake Americans**—An announcement has recently come out from the University of Chicago giving the information that 50,000 sets of "Great Books of the Western World" were to be printed under the joint auspices of the University of Chicago and Encyclopedia Britannica. Chancellor Robert M. Hutchins of the University has made the announcement that the organization of The Great Book Foundation is made to encourage discussion groups centering around these books and to assist in training leaders for such discussion meetings.

Lyn A. Williams, Jr., of Chicago has been made president of The Great Books Foundation. Williams says it is his goal to expand these discussion groups until 15 million Americans are reading and discussing intelligently the great ideas that have helped shape the development of the Western civilization.

The first step in this vigorous campaign will be special training courses for discussion leaders to be held in Chicago during July and August. You don't need a list of formal degrees to get into this educational act. If you have the desire to form a Great Books discussion group in your neighborhood, just drop a card to the Great Books Foundation, 19 S. La Salle St., Chicago 3, Ill., and you will get all the information you need.

**Lutheran Churches of The World** were brought closer together than ever before when a constitution for the Lutheran World Federation was approved unanimously at the international agency's seven-day assembly here, June 30 to July 6.

Adoption of the constitution was dramatically sealed in a colorful ceremony when church leaders from thirty countries signed the document. First to affix his signature was the Rt. Rev. Erling Eidem, Archbishop of Uppsala and Primate of the Swedish Lutheran Church, who for nearly two years served as in-

terim president of the federation after the resignation of Bishop August Marahrens of Germany in December of 1945.

Dr. Ralph H. Long, executive director of the National Lutheran Council, said the action "indicates the forward movement of Lutheran churches to solidify their efforts." He added: "Its adoption and the spirit manifest at the conference are of special significance to me."

Dr. P. O. Bersell, president of the Augustana Synod, called the signing of the constitution "an epocal event in modern Christendom."

Dr. S. C. Michelfelder, executive secretary of the federation, said the constitution "unites Lutheran churches into a free association for common objectives" and "provides for a paid secretariat to be opened immediately at Geneva, Switzerland." Hitherto, he said, common action by the churches was possible only through infrequent assemblies.

While the Lutheran World Federation (then Convention) was organized at Eisenach, Germany in 1923 and met at Copenhagen in 1928 and Paris in 1935, it was not until the latter meeting that a committee headed by Dr. Abdel Ross Wentz, president of Gettysburg (Pa.) Theological Seminary, was appointed to prepare a constitution. Its presentation and adoption by the assembly was delayed by the war, which cancelled the 1940 sessions scheduled in the U. S.

Delegates to the Lund assembly elected Professor Anders Nygren of Lund University, New Testament scholar and outstanding Lutheran theologian, as president of the federation. He succeeds Archbishop Eidem, who declined re-election because of lack of time and strength. Dr. Nygren was appointed professor of systematic theology at Lund University in 1924 at the age of thirty-two. His books are known to theologians throughout the world.

All the American representatives on the executive committee of fifteen members were re-elected. They are: Dr. Franklin Clark Fry, president of the United Lutheran Church in America; Dr. J. A. Aasgaard, president of the Evangelical Lutheran Church; Dr. Long and Dr. Wentz.

More than 600 delegates and observers from thirty



countries on five continents attended the Lund assembly to make it the most significant world-wide gathering of Lutherans since the days of the Reformation. Churches of occupied lands, Churches in exile, in defeated countries, in mission areas sent their best leaders, all filled with hope and high enthusiasm for the efforts to weld world Lutheranism into a united front.

Asiatic, African and South American Lutherans gave delegates a new insight into the growing strength of the Younger Churches. The voice of the daughter groups, through Dr. Peng Fu of China and Dr. Lokra of India, was clear and sometimes insistent at the sessions. The assembly provided a place for these groups on the executive committee.

German Lutheran Churches, headed by Bishop Hans Meiser of Munich, Bishop Hans Lilje of Hannover and Dr. Ernst Sommerlath of Leipzig, sent the largest group outside their country since before Hitler's time. For the first time in months, fifty-five delegates and observers from all four zones of Germany tasted regular meals, mingled with well-dressed people, received equal regard from all nationals, and entered homes untouched by war. Said one delegate: "The absence of open tensions in a meeting of this kind is a victory of Christian faith and understanding."

Full opportunity for free expression in discussion groups, sectional meetings and before the whole as-

sembly meant a growing together in matters of common concern. Theologians came to agreement on significant dogmatic matters in the report on the message of the Lutheran Church today.

Most Lutheran Churches in the federation have made common cause in relating themselves to the World Council of Churches. The evidence of their desires to make this united effort a greater influence was apparent to all at the assembly. The arrangements accepted by the federation in its constitution assure Lutheranism of a stronger voice in ecumenical circles. The assembly voted to have the executive secretary serve as fraternal delegate to the organization meeting of the World Council of Churches at Amsterdam, Holland in August of 1948, on invitation of the World Council.

For most Lutherans from America it was their first contact with European Lutheranism and with postwar realities of the major portions of the world. One delegate as he saw the condition of a European's clothing took his friend into a store and bought him a suit. Many incidents of this kind emphasized the urgent needs of peoples today.

An unprecedented press coverage for a church conference was due in large part to the fact that all meetings of the assembly were open to the press. Complete film coverage of the proceedings was arranged through Swedish Film Industries.

## From Saskatchewan

For the first time in the eight years I have served here, a pastor from the U. S. arrived here in his own automobile. Rev. Alfred Jensen, his wife and son, Herluf, arrived here shortly after the annual "Sommermøde" in Dalum, Alberta.

On Friday, July 11, we had a service in Mayfair, approximately 100 miles southwest of Canwood. We enjoyed a good attendance of about 20 adults. We shared in a fine fellowship throughout the day in spite of the depressing sight around us: Our harvest prospects are very bad this year throughout our entire Canwood-Mayfair area. And to make it worse a hail storm had destroyed much only a day before our meeting.

On Sunday, July 13, we met for our annual "Sommermøde" in Canwood. We had the privilege of meeting in a small Anglican church which has been built this past year. Rev. Jensen preached the sermon and spoke again in the afternoon. It was a very warm day, reminding one of Nebraska temperature.

In the evening we met in Elks Hall where Rev. Jensen spoke about Lutheran World Action and showed moving pictures from this field of work.

On Monday many gathered for the traditional outing to the Andersen and Skafte homes. And later the Jensen family continued northward to the Canadian National Park.

Wednesday evening we had a meeting in Clouston where seven families previously gathered regularly, but now there were only two families at our meeting. Rev. Jensen conducted a service also here.

The next day we drove on to Melford. Many of the Danish families have left this area, consequently only a very small group gathered in the evening for our meeting.

Each day was warm far above the average summer temperature in this area. The farmers do not like it, as it is evident that the prospects of a crop is getting smaller and smaller each day.

Our greetings and Thanks to Rev. Jensen, his wife and son for the very fine visit which we enjoyed each moment they were here.

Vilhelm Larsen

## THE DOXOLOGY: WHO WROTE IT?

(Continued from page 9)

Bishop Ken retired to the home of his friend, Lord Weymouth, where he spent twenty years of delightful tranquillity. He died on the 19th of March, 1711, "and was buried beneath the chancel window in the church yard of Frome Selwood." He was carried to the grave, at his own request, by "six of the poorest men in the parish."

In person, Ken is said to have been "short and slender, with dark hair and eyes. His expression was winning. In manner he was courteous; and in disposition he was affectionate, tender and compassionate. He was an eloquent and energetic preacher. It is also said of him that he was "a man of solid and extensive learning, refined taste and wide sympathies. In office, he displayed great zeal and self-devotion."

Such, in brief, is the life of the man who gave to the world its universal hymn.



## Grand View College And Our Youth

Great activity during the last month promises to get our new and old buildings ready for fall. There are many surprises in store for the returning students, but I shall not enumerate them now. Suffice it to say that we will be in shape to take care of 250 students.

### ENROLLMENTS

A number quite close to this total has applied for admission. We are now testing the list to see if the enrollment holds up, but so far only a few have cancelled out. We will still be able to accept enrollments for dormitory rooms, however, inasmuch as almost 40 per cent of our students come from the city of Des Moines. Therefore rooms are yet available in both boy's and girl's dormitory.

### FURNISHINGS

The Board of Education appointed a committee of three ladies to purchase furniture for the new dormitory. The furniture for the rooms has arrived and is ready for use. This means that it must be paid for within a short time. We are highly grateful to the Women's Mission Society for their help in furnishing the dormitory, and we hope that their contribution list may grow rapidly. So far we are obligated for more than twice the sum which has been contributed.

### NEEDS

We are rapidly taking care of the needs of the college. The outstanding need now is for a gym and auditorium. In this respect we are really pinched. Our library is also too small. But in regard to dormitories, dining rooms, class rooms and laboratories we will have a greatly improved college.

JOHANNES KNUDSEN.

Grand View College  
August 12, 1947.

## A Perth Amboy Venture

When I met Rev. Helland at a church convention several years ago, I became filled with the dreams of some day being a missionary. Time has dimmed those dreams yet this summer I came close to realizing part of them.

For six weeks I was employed by the Home Mission Council of our church to work for Rev. Ove. Nielsen of Perth Amboy, New Jersey. My principal job was to help organize a new Sunday school.

As is the case in many cities the parishioners have moved away from the church in the city out into the suburbs. So it is in Perth Amboy. Although the

parents might make it to church it is harder for the children to get up for the hour's drive to the 9:00 a. m. Sunday school.

It is Rev. Nielsen's plan to organize a Sunday school near the homes of the children. The location of the new Sunday school building is to be a lot, which has been given the church in Raritan Township, about ten miles from the Perth Amboy church. Raritan Township is a residential area. Many of the families are young couples with young children. Since there is no Protestant church here, Rev. Nielsen obtained permission from the New York Regional Council of Churches to make this our mission field. Once this was established it became my job to walk from house to house, to ring one doorbell after another, in an attempt to discover how many parents would be interested in sending their children to a Lutheran community Sunday school. Families who had tried driving their children ten miles to a Sunday school welcomed the new project. Others who had no means of transportation were doubly enthusiastic. There were a few who still wanted to drive the many miles every week. But those who gave the impression of really having a church home were the exception rather than the rule. On the long treks up and down front steps, I gradually came to expect that children in a family (especially if there were more than two) meant it was a Catholic home. Despite this observation we ended up with a list of seventy children's names including those on the cradle roll.

Similar projects are being carried on by the Perth Amboy church in Woodbridge and Sayerville, New Jersey. Hence on September 7, the Perth Amboy church will be sponsoring not one Sunday school, but four—in Perth Amboy, in Raritan Township, in Woodbridge, and in Sayerville. Parents and young working girls will be teachers. A veteran will be Sunday school superintendent in Raritan Township; a mother will take this position in Woodbridge. The people of Perth Amboy, although having preserved the Danish language more than most of our other churches, are beginning community Sunday schools. They are asking their young people to take leading positions in this work.

May more churches follow their example and may Grand View College through its new church workers' course train young people for the work of their home church.

BODIL STRANDSKOV.

## Folk Meeting At Danebod

The second annual folk meeting at Danebod will be held September 30-October 5. The meeting will begin Tuesday night and will close Sunday afternoon.

Rev. Halldan Helweg, pastor of the oldest church in Copenhagen, (Helligaandskirken) will be our main speaker. There will be a daily Bible hour, lectures, discussions, singing etc.

Further information will follow later, but please reserve room on your calendar for this meeting! You may register with me as soon as possible. We have room for only about sixty people.

ENOK MORTENSEN.

## OUR CHURCH

Rev. and Mrs. Viggo M. Hansen, Marinette, Wis., are enjoying a vacation on the west coast.

Rev. and Mrs. Enok Mortensen, Tyler, Minn., left during the last part of July for a two month tour to California. Rev. Mortensen formerly served the Salinas, Calif., church, and is back to visit his former congregation as well as the other congregations of the California District. During his absence from the Tyler church Rev. and Mrs. S. D. Rodholm of Des Moines, Iowa, are in charge of the church work in the Danebod congregation.

Dwight, Ill.—A farewell service was held Sunday, July 20th, in the Dwight church for Rev. and Mrs. Harald Riber before their leaving for the Santal Mission field in India. Rev. Harald Riber preached the sermon at the service in the morning. A pot-luck dinner was served in the dining room of the church, and after the dinner many brief speeches were given by various members of the church, the pastor and other guests present. A money gift of some over \$200 was presented to Rev. and Mrs. Harald Riber from the congregation. Part of this was to pay for the extra expense of air travel from Chicago to New York. The Ribers left a few days later from New York for Denmark, where they will spend some time, also with Harald Riber's father, Chr. Riber of Dwight, who is visiting in Denmark this summer. Later they will, according to plans, continue their journey from Denmark to India.

St. Stephen's Chicago—Rev. and Mrs. Alfred Sorensen have conducted a combined church school and camp at the church during a period of four weeks this summer. Children were housed at the parsonage and the church parlors during the week, only to go to their homes each week-end.

Trinity, Chicago—The Young People's Society of the Trinity Church in Chicago was host on Sunday, August 3rd, to the young people from the St. Stephen's Church, and from the Dwight and Racine, Wis., churches.

A Committee "to study the duties and responsibilities, and the enlargement of the Board of Examiners and the Board of Ordination, and report their findings and recommendations to the next annual Convention" was appointed



by the chairman of the convention as voted by the convention. The following were appointed: Rev. C. A. Stub, chairman, Dr. Johannes Knudsen, Rev. Ernest D. Nielsen, Rev. Holger P. Jorgensen and Rev. L. C. Bundgaard.

**Another Committee** to study the possibilities of collecting "a fund of \$50,000 for the purpose of acquiring camp sites and improving these as well as aiding the already available places like Danebod, Nysted and Atterdag, in order that each district may have a center for the purpose of Sunday school conferences and training classes, youth camps, older people's shorter meetings, leadership training courses, pastor's retreats" was also appointed. The following have been asked to serve on this committee: Rev. Harris Jespersen, chairman, Rev. Howard Christensen and Dr. F. N. Thomsen, Tyler, Minn.

**A Committee** assigned the duty of bringing the synodical constitution and by-laws up to date, and to plan a possible loose-leaf system for same was also appointed. The following were appointed: Rev. Holger O. Nielsen, chairman, Rev. Arthur E. Frost and Mrs. Ernest Jepsen, Fredsville, Iowa.

**Greetings From Mt. Ranier**—Your editor and family spent a most marvelous day yesterday, August 14th sight-seeing on Mt. Ranier. Nature revealed itself in all its grandeur and majesty and told its own story of the almighty hand of a creator sharing richly with all who will lift up their eyes unto the beauty of the earth.

## Acknowledgement of Receipts from the Synod Treasurer

For the Month of July, 1947.

### Towards the Budget:

Previously acknowledged	---\$ 1,995.30
Congregation	
St. Stephens, Chicago, Ill.	172.00
Askov, Minn.	41.70
Los Angeles, Calif.	23.55
Seattle, Wash.	83.02

### Earmarked Pension Fund:

Congregation	
Gayville, S. D.	45.00

### Home Missions:

Mrs. Peter Olsen, Dwight, Ill.	
"In Memory of Peter Olsen",	3.00
Congregation	
Dalum, Canada, (Pres. Travel)	65.55
Canwood, Canada, (Pres. Travel)	40.00
Newell, Ia., (Pres. Travel)	38.85
Ringsted, Ia., (Luth. Tidings)	7.50

Misc. Subs and Gifts to Luth. Tidings for June	10.50
--	-------

### Chicago Children's Home:

Christ Smith, Dwight, Ill.	
"In Memory of Mr. and Mrs. Gregorius Smith",	10.00

Total budget to date	-----\$ 2,535.97
<b>Received for Items Outside the Budget</b>	

### G.V.C. Jubilee Fund Cash Contributions

Previously acknowledged	---\$69,768.91
Rev. and Mrs. L. C. Bundgaard, Withee, Wis., "In Memory of Our Son, Lt. Carl H. Bundgaard,"	50.00
Halvor Gregersen, Santa Barbara, Cal.	25.00
Mrs. Fred Witzel, Des Moines, Iowa	5.00
Harold Thuesen, Newell, Ia.	10.00
Mr. and Mrs. C. Osterby, Grant, Mich.	25.00
Mrs. Anna Berggreen, St. Paul, Minn.	5.00
	\$69,888.91

### G.V.C. Jubilee Fund, Contr. in Bonds: (Maturity Value)

Contributions to date	-----\$31,800.00
-----------------------	------------------

### Towards Room Furnishing of New Dormitory:

Contributions to date	-----\$ 1,040.59
-----------------------	------------------

### To "Valborgsminde" Old Peoples Home:

Christ Smith, Dwight, Ill.	
"In Memory of Mr. and Mrs. Gregorius Smith"	10.00

### To Lutheran World Relief:

Congregation, Los Angeles, Calif.	21.00
Juhl and Germania Mission Society, Marlette, Mich.	57.00

### To Lutheran World Action:

Previously acknowledged	---\$39,388.26
(1946-1947)	
Congregation	
Grayling, Mich.	145.00
Ringsted, Ia.	104.85
Cedar Falls, Ia.	135.50
Los Angeles, Calif.	29.00
Seattle, Wash.	155.50
District I, D.A.Y.P.L.	23.18
District IV, D.A.Y.P.L.	52.96
Mr. and Mrs. Fred Madsen, Davey, Nebr.	5.00
Womens Mission Society	200.03
Total to date	-----\$40,239.28

Respectfully submitted,

Olaf R. Juhl, Treas.

4752 Oakland Ave.,  
Minneapolis 7, Minn.  
per. H. Strandkov.

## District II Convention Ludington, Mich., Sept. 26-28, 1947

Bethany Lutheran Church, Ludington, Mich., host to our annual Mich. District Convention this year, hereby extends a cordial invitation to the pastors, delegates, members, and friends of our churches to attend this convention. The meeting will begin Friday with an opening service at 8 p.m. and last through Sunday afternoon.

It is hoped that we may have a large attendance and that God will give us two days of rich fellowship.

Reservations should be sent not later than Sept. 15, to Mr. Robert Matthews, 202 Second St., Ludington, Mich.

Robert Matthews,  
President of Bethany Church  
Rev. John Christensen, pastor  
Holger P. Jorgensen,  
District President.

## District III Convention Sept. 26-28, 1947

The churches at Marinette, Wis., and Menominee, Mich., will this year be hosts to the annual District meeting. Beginning Friday evening, Sept. 26, the convention will continue through Sunday. The Trinity Lutheran Congregation of Marinette and the Danish Lutheran Congregation of Menominee extends a cordial invitation to the pastors, delegates and friends of our churches to come and participate in the work and fellowship of this convention.

Reservations should be sent, preferably at least a week in advance to George Hansen, 843 Parnell Ave., Marinette, Wis., or Wm. Wilson, 501 Pearson Ave., Menominee, Mich.

GEORGE H. HANSEN,  
President, Marinette  
WM. WILSON,  
President, Menominee  
VIGGO M. HANSEN,  
Pastor  
EDWIN E. HANSEN,  
District President.

## Editor's Notice

Due to the editor's absence from his office during the month of August and enjoying a vacation trip with his family to the west coast, all articles, announcements, etc., for the August 20th and the Sept. 5th issue of L. T. should be sent directly to LUTHERAN TIDINGS, Askov, Minn. Mr. Svend Petersen has promised to edit these two issues.

Pastors and others are asked to send possible news items of special interest to the above address.

—EDITOR



## District Five Convention, Dagmar, Montana

October 10-12

The Nathanael Congregation, Dagmar, Montana, invites friends of the Danish Evangelical Lutheran Church to be our guests during the above days, God willing. Guests and delegates will kindly send their reservations to Rev. John Enslemann, Reserve, Montana, not later than October 6th.

Mr. Aage Andreasen, President of Nathanael Congregation, Dagmar.  
Rev. John Enslemann, Pastor.  
Rev. L. C. Bundgaard, District President.

## District VII Convention

The annual convention of District No. VII will be held at Nysted Folk School September 26 to 28. Program will follow in the next issue of Lutheran Tidings.

HOWARD CHRISTENSEN.

## District IX Convention

Seattle, Wash., Aug. 29-31

The Ninth District will have its yearly convention at Seattle, Washington, Aug. 29-30-31. All congregations will please send delegates. Pastors, if at all possible, are asked to attend.

C. S. HASLE, District President.

St. John's Lutheran Church, Seattle, Washington, extends invitation to pastors, delegates, guests from congregations of the district, and to others, who may wish to attend, to be its guests at the Ninth District's conven-

## LUTHERAN TIDINGS

tion Aug. 29-30-31. Kindly send names of all, who plan to attend, to Rev. J. C. Kjaer, 2406 East Spruce Street, Seattle, one week before the convention.

JACOB NIELSEN, President.

J. C. KJAER, Pastor.

The program is as follows:

### Friday:

8:00 P. M. Opening Service, Hasle.

### Saturday:

9:30 A. M. Bible Hour, Terrell.

10:00 A. M. Business Meeting.

12:00 Noon Lunch.

1:00 P. M. Women's Mission Meeting.

1:00 P. M. Men's Meeting.

1:30 P. M. Business Meeting.

3:00 P. M. Picnic, (weather permitting.)

6:00 P. M. Dinner.

7:30 P. M. Young People's Program.

Speaker: Holger Andersen.

### Sunday:

9:30 A. M. Danish Service. Sermon: Arendt. Liturgist: Hasle.

10:00 A. M. Sunday school: Terrell, Guest Speaker.

11:00 A. M. English Service. Sermon: Alfred Jensen. Communion: Kjaer.

12:30 P. M. Lunch.

2:00 P. M. Laymen's Discussion. "How Can I Help My Church?"

3:30 P. M. Coffee.

4:00 P. M. Organ Recital: Mrs. J. C. Kjaer. Lecture: Holger Andersen.

6:00 P. M. Dinner.

8:00 P. M. Closing Service. Speakers: Rev. Jensen, and Rev. Kjaer.

9:15 P. M. Coffee and Farewells.

### Monday:

10:00 A. M. Pastor's Retreat. "The Message I Preach." Terrell.

are crammed full of bible stories. All they have is religion. Some of it is hard to understand. They resent this idea of religion being pressed onto them, so they naturally don't like it. The teacher or pastor should get a little recreation mixed with religion such as gym and art classes, and singing other songs than just religious ones. Give them the Bible stories simply and only a few a day. They will remember them, and when they get older will finally grasp their full meaning and will hunger for more instead of tossing religion aside as so many young people are now doing because they are "fed up on it."

Now, why do the parents vote for only two weeks summer school? Because they have found nothing to interest the children. Either the pastor or teacher is falling flat on the job. What parent would want to send a child just to hear him complain he doesn't like it and fully criticize our religion. No—it's better to get just a little religion from our homes so we'll learn it clearly instead of being stuffed with it.

EDITH NIELSEN CROSSON  
Withee, Wisconsin.

### SYNODICAL OFFICERS, ETC.

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

Miss Dagmar Miller,  
Santal Mission Treasurer,  
Tyler, Minnesota.  
Pastor Povl Baagøe,  
Danish Seamen's Mission,  
2223 Benson Ave.,  
Brooklyn 14, N. Y.

## Opinions of Others

In reference to V. S. Jensen's article "The Folly of a Two Weeks' Church School for Children," I would like to correct some of his reasons why children don't like Church School and why the parents chose it for only two weeks.

In the first place the children don't like it because it isn't interesting. They



### 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.

August 20, 1947

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

Name \_\_\_\_\_

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

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

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