

Lutheran Tidings

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1848

Adam Dan

1948

America

Thou free and rich and noble land
With gold abundantly,
With freedom's beacon on thy strand,
And home for ev'ry honest man
Who turns his back on tyranny,
And thanks his God for thee.

America! God prosper thee!
May here the race be won
For culture, peace and liberty,
For justice and equality:
Enough for all, too much for none,
Good will to everyone!

Adam Dan, 1887.
Translated by S. D. Rodholm.

The Pastor Adam Dan Anniversary

Historical Record

February 8, 1848—Born at Odense, Denmark, of Ole Petersen Dan and Elizabet (Johansen).
 Attended University of Copenhagen.
 1868—Attended Mission School, Basle.
 1868-1870—Missionary in Nubia and Jerusalem.
 1870—Immigrated.
 July 6, 1871—Ordained in Racine, Wisconsin.
 1871-1880—Pastor, Racine, Wisconsin.
 1880-1884—Pastor, Salinas, Watsonville and Chualar, California.
 1884-1893—Pastor, Minneapolis, Minn.
 1893-1896—Pastor, South Chicago, Ill.
 1897-1900—Pastor, Fredsville and Cedar Falls, Iowa.
 1900-1902—Pastor, Boston, Mass.
 1902-1928—Pastor, St. Stefan's, Chicago, Ill.
 Emeritus, 1928.
 Married Signe (Sorensen) (1871-1895).
 Children: Elizabet, Thyra, Aksel, Agneta and Ragna.
 Married Marie (Petersen) (1903-1946).
 Died at Clinton, Iowa, May 6, 1931 at the home of his daughter, Mrs. Thyra Knudsen. Burial from St. Stefan's Church, Chicago, Ill.

Pastor Adam Dan—Literary Record

One of the founders of "Kirkelig Missionsforening" (1872) (called DLC in 1874).
 President of DLC 1872-1874.
 Editor (and founder) of "Kirkelig Samler" 1872-1874;
 1886-1887; 1906-1907; 1912-1913; 1917-1920; 1922-1928.
 Author of the following:
 1868—Til de Sørgende; Taarer og Smil.
 1871—Alperoser.
 1872—Kors og Kærlighed.
 1878—Emaus Menigheds Historie.
 1881—Kanaan.
 1882—Sejrende Kræfter; Herren har besøgt sit Folk; Juleaften i Børneskolen.
 1887—Julesange.
 1889—Kilder i Dalen; Solglimt.
 1892—Prærierosen.
 1901—Maleren.
 1902—Vaarbud.
 1903—Sommerløv.
 1923—En Kaffetaar.
 Numerous articles and poems in various journals.

The Anniversary Observed in St. Stephen's Church, Chicago.

Many members and friends of the St. Stephen's Church had gathered Sunday afternoon and evening, February 8th, to observe the 100th anniversary of the birth of the late Pastor Adam Dan.

Although a severe cold wave swept the windy city on this date a group gathered Sunday afternoon at 3:30 o'clock at the grave of Pastor Dan on the Oaklawn cemetery on Cottage Grove Ave. and 74th Street for a brief prayer and meditation service.

At 4:30 o'clock a good sized audience had gathered in the St. Stephen's Church and Rev. Alfred Sorensen, pastor of the church, was in charge of the Memorial Service. After the Processional Hymn, "Fair Beyond Telling," Rev. Holger Strandskov of Dwight, Ill., led in the Invocation. The hymn, "Come Zion and Sing to the Father" was sung and Rev. Alfred Sorensen led in "Prayer of Thanksgiving" at the Altar, giving thanks for the life, the soul spirit and the work of Pastor Adam Dan, who through more than 25 years had been the pastor and the spiritual leader of the St. Stephen's Church. The choir, under the direction of Rev. Verner Hansen, and with Miss Mildred Pagaard at the organ, rendered the selection, "We Publish the Greatest of Tidings," written by Adam Dan. Rev. Alfred Sorensen then preached the sermon and tribute to Pastor Dan, using as his theme: "In The Beginning." We hope to bring a resume of this sermon and tribute in a later issue of L. T.

After the service a beautiful and well planned Anniversary Booklet was distributed to all present. It contained the Historical and Literary Record of

Pastor Dan as given above, and a fine selection of the best known songs and hymns written by Adam Dan. It also contained a fine picture of Pastor Dan as used on the front of this issue (we are sorry that the quality of our paper will not do justice to the picture) and several fine free-hand drawings had been made throughout the booklet. The booklet and the drawings had been planned and produced by the artistic members of the Sorensen family.

After a fine supper served by the ladies of the church in the church parlors the evening meeting was held. Mr. Thorvald Hansen, one of the confirmands of Pastor Adam Dan, was the chairman of the evening. Many of the songs written by Pastor Adam Dan were sung throughout the evening. Rev. Holger Strandskov had been invited as guest speaker and spoke on the topic: "The Pioneer Pastors," paying his tribute to the life and work of Pastor Dan and the pioneer pastors who had given of their soul strength in laying the foundation of our church work throughout our country. He related several little experiences from the daily life and work of these early pioneers, as they went forward in spite of poverty and often very trying conditions on the prairie, in the northern woods as in the cities of our land.—Rev. Verner Hansen with his violin and accompanied by his wife at the piano, gave two fine musical selections, and several spoke throughout the evening paying in various respects their tribute to the pastor and friend who had meant much to them. Mrs. Thyra Knudsen of Evanston, Ill., daughter of Pastor Dan, was present and voiced her sincere thanks to the St. Stephen's

congregation, its pastor and friends for this fine observance of the 100th anniversary of her father's birth, and for what the St. Stephen's Church had meant to him during his many years of service here.

In every way the day became a day of fellowship and re-dedication to the spirit that had guided and given strength to our pioneer pastors and our early pioneer church work.

Going To Jerusalem

Quinquagesima Sunday.

John Pedersen.

Epistle. I. Cor. 13

Gospel. Luk. 18, 31-43

And he took unto him the twelve, and said unto them. Behold we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of man. For he shall be delivered up unto the gentiles and shall be mocked, and shamefully treated, and spit upon, and they shall scourge and kill him; and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said. And it came to pass as he drew nigh unto Jericho a certain blind man sat by the way side begging; and hearing a multitude going by, he inquired what this meant. And they told him that Jesus of Nazareth passeth by. And he cried saying Jesus thou son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out the more a great deal. Thou son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him, and when he was come near he asked him. What wilt thou that I should do unto thee? And he said Lord, that I may receive my sight. And Jesus said unto him. Receive thy sight; thy faith hath made thee whole. And immediately he received his sight, and followed him glorifying God; and all the people when they saw it, gave praise unto God.

It's a law in this world, that everything great and everything good and beneficial to mankind is born out of suffering. We do not get anything for nothing. We must either be willing to pay the price or lose the blessing. Democracy, freedom, culture and progress are all paid for with suffering. Someone paid the price that others might enjoy these blessings.

The greatest price which was ever paid was the one Christ paid when he gave his life on the cross to save men that they might have life and have it more abundantly.

Now some people will ask: Why should his death be counted as a higher price than so many others? Thousands of other men have been persecuted and put to death on crosses, in gallows, burned or cast before wild animals, all for their faith. Was their suffering and the price they paid not just as high as the one Christ paid? Thus people have asked and in that way men have tried to belittle the sacrifice of Christ.

There are three things we must remember. First: He gave his life as the Son of God and of his own free will, to save men. Second: The result of it changed the world. Third: It was for all men.

Paul said it this way. Phil. 2, 5-11. "Let this mind be in you which was also in Christ Jesus. Who being in the form of God thought it not robbery to be equal with God. But made himself of no reputation and took upon himself the form of a servant, and was made in the likeness of men. And being found in fashion as a man he humbled himself, and became obedient unto death, even the death on the cross." He became man and suffered and died, all of his own free will.

The result of his sacrifice was a changed world, a world which slowly but surely changed from heathen darkness to Christian light. No sacrifice ever given by men had had such a revolutionary effect in world history no matter how much they gave, or how important they were in world development. The results of their lives can in no way compare with that of the life of Christ. He died and overcame death, that we might live.

The example of men who gave their lives in the service of Christ may be a great inspiration and example for others to follow. The blood of the martyrs was the seed of the early Church. Their brave sacrifice and their strong faith gave others courage and inspiration. For every one who was killed a hundred others came forth; but their suffering and death never affected the whole world as did the life, suffering, death and resurrection of Christ.

Our text said. "Behold we go up to Jerusalem." If he had said nothing else it would have been a joy for the disciples to hear. To go up to Jerusalem in most cases meant to go up and celebrate in the Holy City. But he added, "That all that which is spoken by the prophets may be fulfilled. That the son of man shall be delivered into the hands of the gentiles, be spit upon, mocked and shamefully treated and be killed." In other words, for him to go to Jerusalem was to go into suffering. And the disciples understood none of these things. They had been used to seeing him perform miracles, heal the sick, speak with authority, rebuke the pharisees, even raise the dead. It never entered their minds that he should be overpowered by his enemies. Men thought of the glory that the Messiah should bring them, and not of the price which had to be paid if that glory should be available to men.

Men still have to pay for glory in suffering. Human progress in whatever way it came was paid for by the suffering of men. The building of America, the development of science, the progress of production of all kinds; all this is always bought with a great price.

If the glory always is given in proportion to the amount of suffering which goes before it, the world of tomorrow has a lot coming. We have surely the last few years been on our way to Jerusalem. But we must distinguish between the suffering we have to endure because of the blessings we are fighting for, and the suffering which is brought upon men because they persist in evil. It was the sin of men which nailed Christ to the cross. It is still the sinful nature of men which brings about the suffering in the world today. Some men suffer and die in order to preserve evil, others because they oppose it.

Christ placed the banner of truth in this world, and all who gather under that banner must fight to preserve it. "I came not to bring peace but a sword." How true that is. The Christian church will always have a battle to fight against sin and evil.

Therefore we are still going up to the Jerusalem of suffering. I hope the time will come, but I am afraid it is far off, when humanity can go up to the Holy City to celebrate the feast of love, peace and good will among men.

Paul challenges us, "And you are not your own, for you are bought with a price, therefore glorify God in your body and in your spirit which are Gods." The price was paid on the cross. The victory was won on Easter morning, when Christ broke down the gate of death and freed men from the prison of darkness.

Let us therefore, during this Lenten season go to our churches that we may experience the blessings Christ gave us, and prepare ourselves for the glory of Easter.

Amen.

Missions Or No Missions

Speaking at the Synod Convention in Racine, Wis., last summer on the subject of the Future of our Church, Rev. Holger O. Nielsen made the assertion that by acquiring new members of non-Danish blood through intermarriage and otherwise our synod would cease to be a Danish Church. I realize that Rev. Nielsen may have made this prediction as his own personal observation; but as vice-president of the synod the possibility exists that he was expressing a view that is to form the basis of a new policy of the leaders of the synod.

I have observed, since my return to the west, that a number of our ministers welcome persons of varying national and cultural backgrounds to our congregations with the greatest enthusiasm. These ministers are almost always of Danish birth themselves. Those of American birth are more likely to hold the spirit of the Danish Folk Church to their hearts as if it would cause them great pain to part with it.

I am not speaking of the language. I am speaking of the deeper things. You do not become a different person by speaking a language other than your own. The character that you have inherited from your forefathers remains unchanged.

Do these ministers believe that the change of language will afford them an opportunity likewise to change the human material? If they entertain such an ambition, then they lack understanding of the need of our people and reveal to us that they themselves have never conceived even a spark of the spirit of Grundtvig and of the Danish people.

It should be obvious that we possess a cultural and spiritual heritage; the preservation of which is essential to our fulfilling God's mission with us.

Our continued development as human beings depends on it; to discard it will mean our own spiritual suicide. If the goal of our Synod at this time happens to be the elimination of our Danish characteristics

by encouraging an influx of non-Danish members, then some of us will do best to leave it now without further delay to take up membership in other church groups. Our Synod will have lost its reason for existing in 15 or 20 years, although our ministers may now have the sincere belief that the proposed transition was necessary to bring Christianity to the American people.

I am afraid that the American people will not respect those who do not respect themselves, least of all our ministers.

My hope that some daring soul would have taken a stand against this trend has gone unfounded. Therefore I must express my conviction now. I do not believe that this policy of imitation and make-believe, involving also the rejection of our Danish souls will save the day. Perhaps it is the defeatist and escapist spirit of the last two generations of immigrants that is responsible for our apathetic plight. It arose in Denmark in the period following 1864-70. The motto was: "Hvad kan det nytte?"—The old pioneers, three or four generations back, and their children did not feel defeated nor did they blame America for their personal grievances.

The more recent immigrants are so exceedingly anxious to display their Americanism immediately. And who cares? The people of the old American stock certainly do not. To them the newcomers remain rank foreigners.

Christian Warthoe.

*"What's the use?"

Rural Life Schools

In its early days, Danebod **Folkehøjskole** was both a folk school and a general meeting place for the Danish immigrant settlers in the Tyler area. The Rev. H. J. Pedersen, founder, gathered his people for worship on Sundays; for lectures, too. And certainly, there were meetings at which plans for the future of the colony, the congregation and the folk school were discussed and adopted.

The settlement grew rapidly. The folk school needed a gymnasium, the congregation a church. The settlers hauled stone from the prairie. Others cut them into blocks. Kirsten Klink, stone mason and early Danebod "elev" (student) spent the last of his strength to finish the building. He died of tuberculosis.

The building, now known as "Stenhuset" or the Old Stonehouse, was gymnasium, church, meeting place. There, many decisions of importance in the life of the colony were taken. There, no doubt, the Rev. Pedersen rallied the discouraged immigrants after a hailstorm had ruined crops and young trees, had smashed windows, ripped up roofs, battered walls and killed livestock throughout the settlement. "We shall never be any poorer than we are now," this indomitable, bearded man said. "Poor people are more likely to get things done than those who have wealth. Now is the time to build our church."

The settlers laid the foundation for Danebod "Korskirke" in the autumn following the summer's tragic storm.

Americans, including those of Danish descent, no longer are poor. Nationwide hail storm has not faced us with poverty of the material kind. But we do face problems which are as grave, and much greater in scope. Among the nations of the world, one at least must assume the kind of leadership which will cancel out the doubt, the mistrust, the fear and hatreds which are the handmaidens of destruction. Before a nation can fill this role, the people individually must learn how to live, to let others live, else who will know how, and possess the spirit, to thwart the storm?

The folk school's primary goal is to help those who would learn how to live.

Danebod's Rural Life School, March 15-20, offers instruction in much of the so-called practical arts of interest to rural people; but as Enok Mortensen, director, has said, "... the emphasis will be on richer rural living. We shall sing and play and work together in an effort to find ourselves. Why are we living in rural America? How are we doing? ... It would be presumptuous of me to promise that you will find the answer if you come. Perhaps you won't. But we shall meet to share with one another not only our questions and our problems, but also our common hopes, our best aspirations, and our firm faith in rural America."

LEADERS AT RURAL LIFE SCHOOL

- R. J. Woods—Extension Service, Farm Beautification, Tree Planting.
- W. H. Danders—Extension Service, Cooperation and Rural Living.
- Miss Kierstling—Extension Service, Home Furnishing and Rural Youth Recreation.
- Walter Lassen—South Dakota Association of Cooperatives, Rural Life Problems.
- Stanley Hamilton—Rural Life Association, Indiana, Rural Living.
- Chester C. Graham—Nationally Known Rural Educator, Lectures.
- Lloyd Larson and W. W. Anderson—Soil Conservation Service, Soil Conservation; Contour Farming.
- Viggo Nielsen—Farmer, Youth Leader, Folk Dancing and Games.
- Enok Mortensen—Director, Danebod Folk School, Lectures.
- Saralice Petersen—Arts and Crafts, Lectures.
- Carrie Martensen—Registered Nurse, Home Nursing.
- Harald Johansen—Farm Security Adm., Lecture—Farm Financing.
- Donald Sandager—Farmer; Teacher, Veterans' Education.

Terms are \$3.50 per day or \$16.00 for the entire five-day session, March 16 through 20, plus a \$1.00 registration fee. Guests are requested not to appear earlier than the afternoon of March 15. The first meal will be served at supper on that date.

Write Enok Mortensen, Director, Danebod Folk

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A New Approach Needed

Dr. Conrad J. Bergendoff, president of Augustana College and Theological Seminary, declared recently that immediate steps must be taken to dispel the "ignorance and indifference which have characterized Lutheran attitudes towards politics." He recently returned from the Lutheran World Federation Assembly at Lund, Sweden.

In this field, the Lutheran educator and outstanding theologian declared, the Lutheran Church needs bold, even original thinking.

"It was a bit disturbing to notice how often at Lund an argument was supposed to be settled by referring to Luther. In most areas one can find no better human authority, but in the relations of church and state it would be better that we rethought our own problems in the light of Scripture itself. Luther never expected the church to follow him except in the path of meeting all problems with the Word—the Word of God, not his word."

Dr. Bergendoff declared that formulation of a clear statement on the relationships of church and state is the "most crying need in current Lutheran theological studies."

He charged that Lutheran theology "has not caught up with political developments, and its teachings on the subject of law fail to meet the demands of our day."

Dr. Ralph H. Long Dies Of Heart Attack

Dr. Ralph H. Long, executive director of National Lutheran Council, died of heart attack in his office in New York Thursday noon, February 19.

Upon the advice of his doctor, he did not attend the annual meeting of the National Lutheran Council in January, but felt better now and had again returned to his office work.

He was a faithful servant, an untiring worker and a friend of many.

Holger Strandskov.

School, Tyler, Minn., for additional information, or send \$1.00 with request for enrollment now.

V. Ostergaard, Sec.,

Danebod Folk School Association.

Solvang, California
in June



By BUNDY

A very liberal minded man had for years spoken and written against the idea of the source of evil commonly called "the devil."

One of those persons who sought personal consolation for his "would like to believe" contentions congratulated the wise liberal for getting rid of the old superstitions about a "devil." — But the wise liberal, after some patient listening to his younger friend came back with a reversed doubt to his young admirer, and said, "If I were you I would not be too sure about this fellow we are talking about. I have seen too many things lately which is not the work of a God."

Last evening—Friday, Jan. 30, 1948—when the message came over the radio that Mohandas Gandhi had been assassinated in India by a man of his own religion, I thought of a universal character whom I do not hesitate to call "the devil." Evil is of such a nature in the present world that we cannot describe it, and that is another of the devil's clever tricks that he has dressed every evil up in holiday pants.

And we have so much sand in our eyes that we hardly see any difference in things and events any more. But once in a while "the devil" makes such a colossal mistake that we know him for what he is.

But in general evil has succeeded in getting preachers, teachers and statesmen to play a hush game in which there is no good soil left in which eternal truth may grow.

The murder of Gandhi comes in line with Socrates, Jesus, Abraham Lincoln and Kaj Munk.

We may creep into a complacency once more in America, but truly this was a shot heard around the world. That bullet hit the soul of a man with a universal spirit.

What a stimulant each morning to read a selection from Emil Kock's book "Christian Humanity." The oftener I read from it the more I love it. How I wish that more preachers would follow his practice to keep on speaking about scripture selections until they really had touched the depths and details of what wise men of old laid away to be read each Sunday and be churned over every other year.

Take a look at the gospel text for the second Sunday after Epiphany—the second series—. We come to church and expect a preacher to empty that text in twenty or at the most thirty minutes. But Kock gets seven discourses out of that text. Look at them and make your own sermon:

"The natural joys of human life."

"Why does the Wine not last?"

"Water becomes Wine."

"A happy home."

"Marriage."

"No more Wine."

"Discover humility in our human limitations."

But horrors! Some people would talk about the preacher for a week if he did not stick to the old pericopes year after year. A series of talks on some of our outstanding selections—or taking life situations and let the light from scripture shine upon them, that might be speaking of our needs and I am not sure that our conventional minds can see the need in that kind of an approach. So many people come into the churches to be confirmed in what they already think.

February 8, marked the hundreth year since the birth of Adam Dan, poet and preacher in our church. We have been blessed with several men of that type in the past. There was a time when it was expected of a preacher to have broad cultural interests and knowledge. I don't know if the present age can appreciate that kind of a pastor. Dan could preach, the flow of words came to him in quiet streams, but he also had broad cultural interests and his ears were attuned to the music of many voices. During his latter years his eyesight was poor, but it was comparatively easy for him to pour out the life, that was within for an hour and a half. Some of his songs will live among us for a long time, thanks to good translations. The following lines might have been the keynote in his life:

"I lift the banner of hope where I go,
Let winter-storms blow,
Through dark and disheartening hours,
I smile at the prophets of fear and defeat,
I know that the power of death must retreat,
When spring comes with sunshine and flowers."

(Tr. by S. D. Rodholm).

If we are wise we will take the best from the past into the future if we want a future. New ages are built upon foundation stones of the past.

DOES MAN HAVE A SOUL? What a silly question to ask! But we are being forced to ask it. By means of an indifferent process and a consequent growth of cynicism man has gradually been reduced to a physical value. He is not only unknown to some people but he is altogether too mystical. So science has been forced into an investigation of that debatable thing called a soul! Well, if people won't believe a revelation from Christ, who had the insight of the ages, then let science speak to this age it's hard facts. But even if science proves—and they claim they have proven it—that mind is the master over matter and in the words of Paul, the spirits is mightier than the flesh, we still have the unwilling man who refuses to submit to anything mightier than his own humanity. Speaking to our gross ignorance, Christ said once, "You know not what manner of spirit you are of." But now that science has proven that there is a mysterious soul in man, how is science going to reach out to a Tom Jones or a Joe Henry who has been so busy holding his body together with three meals a day and has lost even the faintest whisper in his physical framework and mysterious glands? But it's gratifying that science is coming around to verify what The New Testament always has been saying.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Anne Marie Petersen And The Porto Novo Mission By Nanna Goodhope.

In the fall of 1909, nearly forty years ago, Anne Marie Petersen left her home and friends at Ferritslev, Fyn, Denmark, to become a missionary in India. She had felt it as a direct call to her when three years earlier she heard Edward Løwenenthal, then a missionary home on leave, speak of the need for women missionaries in foreign fields, where it was considered improper for native women to be seen by strange men.

Anne Marie was at that time a teacher in a Grundtvigian free school near her home and she was an active member of the Ryslinge church fellowship, to which she had belonged all her life.

Her training for the mission field in India required that she study for some time in England. The rest of her training she obtained at the Danish Mission Society's school in Denmark, a school supported mainly by the Inner Mission Church.

It was the intention that Anne Marie should become an assistant to the aging missionary, Løwenenthal, who had served in the field nearly forty years and, because of failing health, was anxious to retire.

The Løwenenthal Mission, as his field of work was then called, was supported by a loosely organized society of friends within the Grundtvigian Church, who shared with Løwenenthal a new vision on foreign missions. They believed in evangelization—bringing Christ to the nations, rather than in proselytism—forcing upon converts a complete system of Christianity, as was generally practised then. Long before, E. Stanley Jones had become convinced that his mission as a Christian was to bring Christ to India, not western civilization or its ecclesiasticism; Løwenenthal had made the same discovery. He saw that the form of worship practiced in the western world was in many ways not only unsuitable but meaningless and confusing to people of the East.

He believed that the people of India could be brought to experience Christ as a living reality; they should be permitted the privilege of finding a form of worship natural and suitable to their culture and civilization.

These and similar ideas of Løwenenthal's were then—in the early seventies—too radical for the members of the D.M.S. board who rejected him, although he had received most of his training in the D.M.S. Mission school and was anxious to serve in the field. It was then that the Grundtvigian Church, which largely shared Løwenenthal's views, offered him the needed support to begin an independent mission in India.

It was as an assistant to Løwenenthal that Anne Marie began her work in India. But as the time drew near for Løwenenthal's retirement and no other man

had volunteered to replace him, it was thought unwise for her, an unmarried woman, to remain alone in the work at Vellore, where the mission was established and Løwenenthal therefore urged her to seek admission to the D.M.S. with the understanding that the Løwenenthal Mission would continue to support her.

The proposed arrangement was made and it worked to the apparent satisfaction of all concerned for a number of years. Anne Marie's experience and advanced ideas were valued so much by D.M.S. that when in 1916 it was decided to establish an advanced school for girls, her proposed plans were considered, and she was delegated by the Mission to make a tour of investigation of schools of a similar type in various parts of India, both those sponsored by Christian missions and by the new Nationalist party. It was at the time when Gandhi had begun a new awakening and many new ideas were blossoming forth.

(To be continued)

Thank you, Mrs. Goodhope, for your comprehensive article. I read it with much interest as I have often wondered about the real cause of Anne Marie's break with the D.M.S. This was clarified for me by your able presentation of existing circumstances.

—J. B. L.

W. M. S. District V

W. M. S. Meeting at Dagmar, Mont., Oct. 10—12, 1947

It has not been customary in District V to have a special evening set aside for the Women's Mission, so we decided to call a meeting late Saturday afternoon. Due to the fact that District V held its meeting in one of our outlying communities, we did not have representatives present from all of our congregations. The following were represented: Askov, Minneapolis, Flaxton, Dagmar, Dalum and Canwood. The problems of our district with reference to W.M.S. were discussed and plans made for the year. The undersigned read a letter from our president, Mrs. Egede, and the financial report from our treasurer, Mrs. C. B. Jensen. Our district had contributed about \$300 to the dormitory fund, \$37.50 to the general fund and \$18.90 to the pamphlet fund. Several of the women offered to sell more pamphlets, so we hope to dispose of our allotment, and I can report that the dormitory fund has been doubled, since our meeting last fall. Judging from the reports given by the women from the different groups in our district a real interest has been shown in the various foreign and home mission causes within our synod. We made plans to have a special W.M.S. meeting at our next district meeting.

W. M. S. OFFICERS:

MRS. IDA EGEDE, President,
Hampton, Iowa.

MISS RETA PETERSEN, Secretary,
Greenville, Mich.

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

MRS. JOHANNE LILLEHOJ, Editor,
Kimballton, Iowa

An offering was taken for W.M.S. which amounted to \$21.52.

It was a very refreshing experience to visit the Dagmar colony. We would, however, have liked to see the wheat fields before they were harvested. I think we all need to get out in the wide open spaces occasionally. There is a certain feeling and atmosphere there, that we lack in the more populated areas. It was good to meet new friends from other congrega-

tions in Canada, Montana and the Dakotas.

After we returned to Minneapolis, I received a letter from Mrs. Ada Steenberg Pedersen, which did my heart good. I hope the editor will have it printed some time on the Women's Page.

Sincere greetings from Minnesota,

Alma Jorgensen, Dist. V. Rep.

Editor's Note: I have written to Ada asking her permission to print part of letter mentioned above on our "Page."

The Confirmation Class

III.

In the Christian Education of Our Children.

A minister once told some of his colleagues that when his confirmation class was leaving on the last day of instruction, he had seen a boy waving his book over his head and crying out: "That's the last of this for me!"

Such a result may be obtained by forcing the children to learn scripture passages by heart. We may make them hate what we want them to love. But may not children naturally come to love words of the Spirit such as we have them in the Bible? "The eternal God is a dwelling-place and underneath are the everlasting arms" (Deuter. 33, 27).—"As an eagle that stirreth up her nest and fluttereth over her young, so spread He abroad his wings, he took them, he bore them on his pinions" (Deuter. 32, 11).—"I bore you on eagle's wings and brought you unto myself" (Ex. 19, 4). Will not children love such passages?

Yes, if the minister loves them. And if he loves such words he will not force children to learn them. No, but he will help them to learn them; he will say the words for them and with them, and in time they will fasten themselves in the child's memory. He will urge the children to study those passages at home, and if the right relationship exists between him and them, they will do it. If he had not succeeded in establishing that relationship he will seek the parents in the home,—remembering that he may be God's instrument for eternal fellowship between parents and child.

The Ten Commandments.

Said Grundtvig: Luther's catechism is too small in that it omits the renunciation of the devil and all his works and all his ways; and it is too large in that it includes the Ten Commandments.

Why should the catechism include the renunciation? Because the renunciation is a part of God's Covenant Word to each one at baptism.

Why should the catechism omit the Ten Commandments? Because they are the Covenant Word of the Old Israel, and not of the New. The Ten Commandments are no part of Christianity. If they were, then the Seventh-Day Adventists are right, and we should, according to the third commandment, observe Saturday instead of Sunday. For plainly, what the third commandment designates as the Sabbath-day, is Saturday. If the Ten Commandments are a part of our Christian childhood-teaching, then all we

who do not observe Saturday are under a curse, for it is written: "Cursed is everyone who continues not in all things that are written in the book of the law, to do them" (Deut. 27, 26; Gal. 3, 10).

But what does Paul say of those who think that the law of Moses must be observed by Christians? He says: "You are severed from Christ, you who would be justified by the law, you are fallen away from grace." (Gal. 5, 4).

What, then, are the Commandments, and where their place? The Ten Commandments are the Covenant Word of God to the Old Israel, and therefore they should be learned **in their place in the history** of the Old Israel, even as we learn the covenant word of God to Abraham (Gen. 22, 18) in and with the history of Abraham and God's covenant word to Noah (Gen. 8, 22) in and with the history of Noah. That is the place of the Ten Commandments; but why should the children learn them? The Ten Commandments are words of God given to the people of God at a certain time in their development: "And Jehovah spoke unto you out of the midst of the fire, you heard the voice of the words—he declared unto you his covenant — — — the Ten Commandments" (Deut. 4, 12-13). And the words of the Ten Commandments were the life of the people of God **at that time**, even as our Covenant Word from God today is our life: "Set your heart unto all the words — — — all the words of this law — — — because they are your life" (Deut. 32, 46-47).

Why then, are they not the life of the people of God today?—What does Paul mean when he says: "The old things are passed away, behold they are become new?" His complete statement is: "Wherefore, if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (2 Cor. 5, 17).

The Old Israel was not born again in and by their covenant word. The Ten Commandments were for them a school master (Gal. 3, 24) unto Christ, but could never give them forgiveness of sins, much less resurrection and eternal life. But the Ten Commandments could, and did, bring them up even as a school master brings up children—bring them up to be a people prepared for the Lord. The Ten Commandments were the covenant word of preparation for Christ; our covenant word is the word of the fulfilment in Christ.

Why, then, should the children learn the Ten Commandments? The Ten Commandments are much more than an historical document; they are the fundamental

ethical law for mankind. Every human being worships; no human being should have any god before the one true God. Every human being has a name for a god; no human being should take the name of God in vain. Every human being should have a day of rest for body and mind. Every human being should honor his father and mother, that he may live long in the land. The Chinese honor the father and mother; they lived in their land longer than anyone knows.

The Ten Commandments are the best ethical law known to man,—and no wonder: They were given by Him who “knows our form” (Psalm 103:14) because he made us. He is able to enunciate the laws of our own natures, and he has done it. When the children hear the Ten Commandments, their innermost, better selves will have to admit that God is right.

V. S. Jensen.

When Luther Visited Our Church

By Charles E. Schmitz

His very appearance was impressive as he stood before the Lutheran congregation gathered to observe the anniversary of the Reformation. To most of those present, Dr. Walter Manuel Montano who had often been called “the Luther of South America,” was simply “The Monk Who Lived Again” for his biography* was well known to them.

The pastor of the congregation had asked him to tell again the simple story of his escape from a Dominican Monastery, his subsequent conversion and his present activity as Director of the Western Hemisphere Evangelistic Association. For more than an hour the congregation of men, women and children leaned forward in their pews to catch every word of the dynamic representative of the cause of Christ in Latin America.

Dr. Montano, like the Luther of the Reformation, was born into a strict Roman Catholic home and community. His father was known as the “Kaiser” of the University in Cochabamba because of his strict insistence upon discipline in his classes for the future lawyers, doctors and priests of Bolivia. His highest hopes and prayers were that Walter, whose mother died soon after his birth, would be a priest. Like Martin, Walter was not so inclined until he had absolutely despaired of finding peace anywhere else, except in a monastery. Days and years passed quickly. Honors were heaped upon the diligent and sincere scholar—but still no peace of heart or soul.

A bold decision to “escape” from the monastery was accomplished with singular daring for “escape” he must since upon entering the monastery he had signed away all of his personal rights and freedoms before a notary in order that he might enter into monastic life. In his escape his footsteps at four a. m. led to the house of a sincere “protestant” who was amazed to find a fully garbed priest standing at his door in the early dawn asking, “Do not deceive me, have you found happiness and peace in your religion?” The missionary scarcely able to speak the language of the land carefully led the monk to a real experience of saving grace of the Lord Jesus Christ through faith in His righteous atonement for all of our sins. The Holy Spirit filled both men so that in tears for five hours they poured out their hearts in prayer and in listening to God’s voice from His Holy Word. The priest knew much about Christ and knew many Bible verses, but now he met the Savior who gives life to all who come to Him in faith.

“In prisons often” aptly describes the experience

of this modern combination of the experiences of St. Paul and of Luther. “But Christ stood by to strengthen him.” He was denied by family and friends, banished from one South American country to another and finally to Central America. His prayer upon his conversion had been that God would send him “everywhere” in Latin-America preaching the Good News. Today it seems to him that by means of these deportations God answered his earlier prayers, and at government expense besides. The Western Hemisphere Evangelistic Association is the result of God’s blessings upon his simple testimony.

Today he pictures South America as trembling on the verge of a great Reformation. Already in some countries large groups of clergymen have severed connections with Rome. The learned Doctor numbers Presidents and great statesmen among his closest friends. He prays and yearns for the day when respectable churches may be built by the Protestants in the big cities of South America to win those influential leaders for Christ and His Kingdom. To him this is a challenge for the Lutheran Church.

“Why Lutheran rather than some other Protestant denomination?” the former priest was asked. His reply was immediate. “For three reasons. First, the Lutheran Church has reverence in its worship which will appeal to the South American mind which the average Protestant mission now operative does not have. Secondly, the Lutheran Church is unswerving in its loyalty to the Word of God. Modernism can never get a start in the Lutheran Church or the pastor is no longer a Lutheran. Thirdly, the Lutheran Church will never compromise with the errors of Roman Catholicism.”

There was still one more question which a Lutheran pastor would want to ask the Modern Luther of South America but we wondered whether it was the correct thing to ask at the moment. He anticipated our question by telling us that in 1944 he thought he was the only man who believed in the Real Presence of Christ in the Lord’s Supper apart from transubstantiationism until he was told by a Lutheran friend that the entire Lutheran church was committed to the same doctrine. By the same route that Luther had taken, Scripture alone, he had arrived at the same place four hundred and thirty years later. He added that on occasions he was unable to commune in “Protestant” services where the words of Christ were changed to mean “This signifies or represents the body or the

blood of Christ." Our faith in the Lutheran doctrinal position was never stronger.

But before "Luther" left our Church he had a challenge to leave with us. Yes, he repeated again as he had publicly said so many times before, he would welcome Lutheran support for his work. He would serve Christ with the Lutheran Church in South America. Already his Western Hemisphere Association had two Lutheran pastors on its Board of Directors. Young Lutherans in the congregation earnestly inquired whether they might be called of God to go to South and Central America. Would our Church sup-

port them if they went? Our prayers for South America are more earnest since this Modern Luther visited our congregation. We are praying for that day when the Lutheran Church of America gives more than token support to the cause of "Luther For Latin-America." Perhaps inside of a century or two the North American Lutherans will be ready for this momentous step.

—Lutheran Outlook.

*B. H. Pearson: *The Monk Who Lived Again*, Life and Light Press, Winona Lake, Ind., 1945.

North American Student Conference On Christian Frontiers

II.

In the concluding hours of the North American Student Conference on Christian Frontiers held at Lawrence, Kans., attention of the 1700 delegates and leaders was focused sharply on the importance of Christian missions for the future.

The last night in Hoch Auditorium several participants on the conference who have already committed their lives to mission work spoke on the reasons for making such a decision. Foremost among this group was the Rev. Winburn T. Thomas, general secretary of the Student Volunteer Movement, who was responsible for arranging the Lawrence conference. Mr. Thomas was a missionary to Japan before the war, and is leaving his present work to return to the Orient this month. In explaining why he is giving up his present position, and returning to the Far East to work for one-third his present salary, Mr. Thomas said: "I have never ceased being a missionary, since I am duly appointed by the Presbyterian Church, U. S. A. There is no mystic call impelling me to go forth. It's simply that there's a job that must be done, and my particular qualifications equip me better than most to do that particular job."

Mr. Thomas has worked in missions and with students; in relief matters and in administrative duties—in his new assignment he will have the dual responsibility of administering the program of World Student Relief in the Far East, and co-ordinating the work of the World Student Christian Federation among student groups in China, Korea, the Philippines and India.

Among the other conference participants who spoke: Cliff McMartry, who is now attending the University of Saskatchewan in Canada, and intends to work in the rural missions field; Miss Gladys Chattergoon of Trinidad, also a student of Saskatchewan in the school of nursing, who plans to work in India; Miss Elizabeth Downing, of Ohio State University, Columbus, who plans to become a community worker in the rural field; and Miss Mary E. Wood of Charleston, South Carolina, who is now studying Japanese history and culture at Yale University in preparation for work in Japan.

In the panel discussions yesterday morning, Dr.

Walter Judd, U. S. Congressman from Minnesota and fourteen years a medical missionary to China, related for the benefit of the student delegates his personal experience in deciding to enter the mission field. "One advantage of being a missionary," he said, "is that periodically a person has to pull up all roots and completely change environment. In this process it is possible to see oneself more truly than under ordinary circumstances."

On choosing a field of work, Dr. Judd's advice was this: "A person must first decide whether or not he is going to be a Christian. Then the detail of *where* he is to work—whether as a missionary, or banker, or a businessman—can be worked out next."

The meeting Tuesday night brought before the conference two challenging addresses concerning Christian Frontiers at home. The Rev. David Burgess drew from his background as a worker among migrants for the Home Missions Council, and more recently as a Home Missions pastor at East Prairie, Missouri, and currently as a union organizer, to present the challenge of work among "forgotten" segments of our population. The C.I.O. assumes the churches are against it, he said, and such an assumption is a terrible indictment of our churches.

Other phases of the Christian Frontiers at home were dealt with by the Rev. James Robinson, pastor of the Church of the Master in the Harlem section of New York City, who advised the young delegates: "Go out and preach on the corner, instead of in a comfortable, overheated church—there you will find Christ."

This was the 15th student missionary quadrennial and was sponsored by fourteen "Y" and church student agencies and by the Foreign Missions Conference and Home Missions Councils. The 1700 delegates and leaders were from every state in the United States, Canada and 60 other countries. The purpose of the conference was to present a summary of the church at work on all the frontiers, both at home and abroad. Many of the delegates already have definite commitment to the mission field as a life's work.

Submitted by,

Eliot O. Buhl,
Grand View College.

Square Heads on A Round Trip

By Ellen Nielsen

XII.

Askov was all, and more, than I had imagined it to be. It was like opening a Danish songbook and finding Denmark, it was like being a child again and hearing my father read H. C. Andersen, Adam Homo, Synnøve Solbakken, Terje Vigen and Frithjof's Saga (yes, I know the latter are Norwegian but my father's voice made them Danish to me) "Ved Toldboden Stegen Matros i Land," etc. History breathed here, it had all actually happened, it was **true**. And why the first Underground didn't start there in Askov is a puzzle to me (did it start in a "Kro" in **Hvidsten?**), why Holger Danske, who slept so lightly there, didn't fully waken puzzles many. (Later, when I saw Arnfred I knew he would have his own heart-breaking reason for it, not lightly would he come to any decision).

We drove along the highway from Vejen and suddenly we were in Askov. I had expected an approach, a time to assimilate one's wits. But no. One moment you are on a highway in the fields and the next moment you are in Askov (also, the next moment you are out of it). Askov is a metropolis on a cherry-stone.

Well, since we are on the main street we had better look for the bookstore. We were sitting outside it.

Alas, the door was closed, locked. It was Saturday. One-thirty. A man passed by, guessed our plight. Go to the back door, he told us. Knock. (I've often thought that if bookstores in America were made as inaccessible as speak-easies more books would be bought). With the ever-cozy helpfulness of the Danes the man, himself, went to a dark stairway and yelled, "Pedersen!"

Ah! The moment had come. I had been writing to this man for a year. He had sent me books he thought I should read. We had argued about books, somewhat a one-sided argument for it takes three graphologists to decipher his handwriting.

Down creaking, sagging steps came something that sounded like an oncoming irresistible force about to meet, etc. I thought, I am now to reap the whirlwind. A huge man came toward me on the curious light-footed tread of heavy men. "Uh . . ." I said nervously, "We're here!"

He bowed gallantly, at once, completely in the dark. I thought to mention our name. Great and mutual delight. Mutual amazement at our all being people with ability to talk, move, make gestures.

The bookstore! Old curiosity shop. A building sagging with the weight of books and memories, worn with the time and tide of man, a building stuffed and replete with knowledge and dreams. Books everywhere on tables, ledges, window-sills, floor. I have never seen such a thickly populated, warmly demo-

cratic bookstore. (And if he rebuilds it and brings it up to date, as he threatens to do, I'll be the first to weep. I want it to stand there sagging into the ground, settling deeper and deeper into the calm and wisdom of age).

We fell into a discussion at once. What, then, did I think of Denmark?

Well, I said. (I was so ill at the moment, in such pain that I had to hang over a counter of books. I only hoped he would not notice. One of the big moments of my life and then to hang there torn with stomachache. This time I will be the boss, I informed my stomach by wireless). Well, I said. And out came the foregoing chapters.

The Boghandler (it is his best name and can hardly be translated) looked happier and happier. He rubbed his big hands in sadistic glee. "Ah, wonderful, wonderful!" he cried, "Just the thing! That's what we like! The students who come to Askov and are smacked down with disappointment and dislike, ah, so they can hardly crawl out of here (the man simply beamed) they're the ones who really eventually regain a lost paradise." He laughed with pure joy. "They go out of here, our best reference." He went quickly to the stairs and called, "Heuck! Dr. Heuck, come down!"

Steps again. "You've always wanted to know, firsthand, what an American thinks, his reactions, etc."

A handsome, white-haired, pink-cheeked man came into the room. His manners were so exquisite that he might as well have been in a tuxedo instead of his plus-fours.

I had come to the mechanism stage. The doctor threw up his hands. "No, no, no, leave us alone, please, you mechanistic Americans, no, no we don't want that. What with all your mechanism have you got that we haven't, etc.?"

I got madder and madder. So did the doctor. The Boghandler stood outside our cage and gurgled with delight. I clutched my stomach.

I wanted to ask the doctor if he would love his wife less at an electric washing machine than bending over a scrub-board, but I couldn't find the right words to ask if he HAD a wife. Could one ask right out: Har du en kone?

It had got so the doctor wouldn't even look at me. His dislike went straight to my stomach, too. I thought I might die any moment. (But I wouldn't dare ask HIM for help; he'd cheerfully poison me).

I made small sorties in the direction of the Boghandler, who, though sadistic, was kind and gazed upon me quite adoringly. We discussed by twos and threes and en masse. Frede Terkelsen was there for a moment, dipped into the fracas and dipped out. Words flew over and through him while he was innocently buying a book.

My charge of too great coziness, too complacent smallness was answered for all time (artistically) by Boghandleren. It must be said in Danish. If anyone can translate it with all its charm and harmony I should be most appreciative. "Danskerne elsker at se Danmark igennem en Port." That gave me to pause. The words went home. I ruminated a bit.

Would Americans . . . ? No, never! A "port" to Americans would immediately be something to get **through**, beyond; a challenge. (I could see us storming through it!) How could you see Grand Canyon, Boulder Dam, the Empire State Building through a "port"? But the Boghandler's words affected me much as would a cool and gentle hand on a fevered brow. Had I not myself, once (in extremus) said it was enough to behold a blade of grass? Hear a bird sing?

His words went home. They **said** something. He has something **THERE**, I thought, that we haven't got.

"Empires dissolve and peoples disappear; song passes not away, the poet doth remain."

Yes, it is true and good, I said, and I will apply it, I, too, would see Denmark through a "Port" but it will be only an interlude for in America we would not have the time, or the patience, or—I mean, I said, it is nice for Denmark and I see the point but—

Through the window I could see Askov Højskole, the street circling around it, surrounding it like a moat; you entered a cobbled court yard and there was the school around you like a fort. (I never got over the surprise of finding the folk schools casually in the center of towns. I thought they'd be away some place, up on a hill or out on a country road like our Ashland or Atterdag; did the towns, there in Denmark, grow up around the folk schools or were the schools planted like any other building, in the towns?) The street was all torn up; a few men were carrying big stones around, doing some pretty futile digging with garden shovels. The whole thing looked listless and half-hearted. I began sputtering about the terrible waste of man power and time, why at that rate they'd never get the road finished, why in America . . . !

Patience, said the Boghandler; in Denmark one learns patience. They had been at that road for four years.

So the discussion started all over again. No, really, I said. And should **that** be a virtue? Wasn't there a point where patience became—you see in America we—If only you all wouldn't be so complacent about your lacks, so serene! It was almost like enjoying ill health! In America it's sink or swim, it's a constant battle, there are always frontiers, so to speak—I began floundering under the doctor's cold eye. I braced myself against the books to keep from falling down.

"Your shortages are bad, of course, your food rationing a nuisance," I said, "in America we had some of it and it made us **MAD**. I could understand it better if you were all **madder**, more impatient. Such patience I do not understand!"

Had I ever been hungry for certain things, unable to get them?

I remembered the time I had had typhoid fever, the six weeks hunger-cure, the nagging, insistent dreams of food . . . But far worse than those dreams were the fever dreams, the sick, soggy fever dreams.

"I'm not doing this to be mean and critical," I said desperately to the doctor. "I came here expecting to come **home**. I never knew I was an American before! I thought I was Danish! And now I find I am an Amer-

ican with Danish blood in my veins. I don't know where I belong. Memory and tradition and the Danish tongue make me a citizen of Denmark, but I've been brought up in the young, brilliant, challenging air of America. Why American air is like a fever in the blood! It keeps you young too long, it makes you think you can do **anything**! Almost every generation is born into a new America, it's never the same America, it's never the America your father knew; the young are always starting from scratch! It makes us smart-alecky, it makes us tough, it makes us braggarts because we are always conquering our world."

I was near to weeping. "You can't understand our impatience and we can't understand your patience! You try," I said vindictively, "to straddle two countries and you'll see how torn and confused, what a split person—not only two countries but the salt, estranging ocean between."

And what a garbled mess I made of that, I thought.

But the doctor's whole being softened and he suddenly looked at me almost tenderly as though I might be an interesting germ under a microscope.

"Of course Denmark is beautiful through that 'Port'," I hastened to add. "But," I added fiercely, stubbornly, "**I'd want that road finished!** I wouldn't be able to rest until it was finished!"

"Two countries," said the doctor. "Very interesting. A split person. Now that **IS** very interesting."



GOD'S FIRST CHILDREN by Esther Salminen. Translated from the Swedish. Illustrated by the Swedish artists, Kaj and Per Beckman. Published by Roy Publishers, N. Y. 128 pages, price \$2.00.

These Old Testament stories are told in the simple style suitable to the primary child. The narration is vivid and dramatic. Only the essential plot is told with bold strokes. The illustrations, most of them in color, are a happy accompaniment to the 24 stories which take us from creation to the return of the Israelites from the Babylonian captivity.

A good supplementary book in a home, for the Sunday school library or the browsing table in Daily Vacation Bible School.

Marietta Strandskov.

MEMOIRS FROM THE WAR YEARS by Arne Fjellbu. Published by the Augsburg Publishing House, 425 So. Fourth Street, Minneapolis 15, Minn.; 200 pages; price, paper, \$1.25; cloth, \$2.00;

This book was originally published in Norway under the title, **MINNER FRA KRIGSAARENE**. The late Dr. L. A. Vigness translated this work into the English language just before his death.

The book has for its basis the personal diary of the Right Reverend Arne Fjellbu, the Bishop of Nidaros, Norway. The Diary begins within a few days after the invasion of the Nazis. The notes taken day by day were written in shorthand and were hidden various places, in a sandbox, in the foot of a lamp, in a pickle jar, in empty oil cans, etc. Some were buried in the ground, others were placed in secret spot in the cathedral. The contents are divided in ten chapters, and make good history.

H. S.

Greetings and Comments From Our Readers

While Luther Sleeps

As the pastor of — — — (a city to which the Chicago Tribune would certainly send foreign correspondents to report any extra ordinary occurrence) looked back upon the year that had just passed from his grip, there was little for him to be jubilant about. It had been an eventful year for the Christians who had called and installed him with much deliberation and ceremony three years previous; but eventful only in time. Their congregation had celebrated its seventy-fifth year.

Certainly there had been little in that year to which the young pastor could look back with pride, and if he must judge the future by the year just departed there would be little for him to look forward to with hope.

He had presided at the baptisms of seventeen infants and three adults. Six young people had been confirmed into church membership, seventeen couples had wound their willing way to matrimony, eleven burial services had been conducted and eight hundred and seven communicants had sought the Lord's table. Less people had attended worship services than in the preceeding year, with not quite one-fifth of the adult membership in attendance on uneventful Sundays.

Members of his congregation had contributed an average of roughly one per cent of their total incomes to their church during 1947, and that had included gifts to their synod and to Lutheran World Action. A few members had given considerable more than the one per cent—others, considerably less.

One-third of his young people had participated in the two youth organizations, approximately one-fourth of the members of the Ladies' Aid had attended meetings regularly; the choir, except for an occasional low tide, had managed to be an inspiration at services, and meetings of the Danish Group had been relatively well attended. Perhaps the most consistent of all had been the group of women who had wrapped bandages for the local hospital on each Tuesday afternoon.

The Sunday school, he found, had done well; it had trebled in attendance, due mainly to the concerted efforts of a few

and to expanded facilities. The pastor recalled that he had made slightly more than eleven hundred sick and house visits during the year.

In Light of Others.

As 1947 had progressed, Lutherans of other synods had been awakening to the necessity of a greatly enlarged program of service at home and abroad. The "double discipleship" idea had emerged for the people of the United Lutheran synod. In such a time as this, to them, every Christian must try to be twice as active in church life as formerly. For some that would be nothing times two—for many, a considerable amount.

Churches of a number of other Lutheran bodies had been driving hard and had been getting results; but Danish churches, it seemed, were still asleep. Would their slumber develop into a coma and result in an epitaph, or could some new method of action stay the pendulum and eventually reverse its course?

Whether it had been the sandman or the legendary "Ole Lukøje," the results were discouraging. Coming from the State Church of Denmark, which had placed little responsibility on the individual, the Danish people in America had failed to accept the stewardship idea. Many considered it a violation of propriety for the church to solicit money, even more to suggest regular church attendance. Let the church continue so long as it made no demands of its members, was the prevailing attitude.

To Be or Not to Be

The prince at Elsinore had been known to most members of the pastor's congregation, but few of them had taken Hamlet seriously. The melancholy Dane had had little on them when it had come to making decisions. Ponderous indecision had plagued a few, but seldom had the weight of conscience and the willingness for greater service been victorious. The pastor had pondered seriously whether to leave his charge to the skills of another, were such a one available, or to continue to strive for some workable solution. He had heard numerous suggestions which, if acted upon, it was thought would bring desired results. All of them would require sacrifice and self-discipline by the members. None of these would appeal to the majority of his parishioners.

Asked whether he would remain in his present charge in the event that his congregation would face its problems and make real effort to solve them, the pastor replied that the time for any pastor to leave his young people is not yet, and his old people, never. "But," he added as an after thought, "perhaps that kind of reasoning is too reasonable."

From Saskatchewan

We experienced here in northern Saskatchewan a most unusual summer this past year. It was a comfortable and apparently a healthy climate, and the roads were in fine shape, which is not always true.—But it proved to be a bad year for the farmers, as we did not get enough rain to produce a crop. In many places the straw of the wheat stood only six inches tall and without any leaves. Thousands of acres were plowed under without being harvested. Other thousands of acres were harvested for hay. Many farmers in this district harvested less than 500 bushels of wheat on a half section of land. Most of our Danish farmers, however, were fortunate to raise from 8 to 20 bushels per acre.

In view of the fact that our groups are comparatively small we have had several well-attended meetings during the fall months. In Canwood we had

full house for our Harvest Festival, and nearly the entire congregation was present.

Our Ladies' Aid had a very successful bazaar in Canwood in November. The usual auctioneer was unable to be present. But our banker in town volunteered to sell the articles, and with unusual good humor he disposed of everything at very good prices, and the net proceeds were more than our ladies had expected.

We had unusually fine weather during the Christmas holidays. Our Christmas service in Canwood was very well attended. This service, in order to accommodate the many children, was held in the public school. We have our Christmas service in the one room, and in the other room the Christmas tree stands all decorated, and here we had the usual Christmas program. We had close to fifty children present, as

several children from homes outside our church had come to share in the fellowship with us.

We also had the regular Christmas services in Clouston and in Melfort. Both these places we had the misfortune of competing with a bad snowstorm, so the attendance was rather small.

On January 18 our congregation in Canwood held its annual meeting. Reports were given for the activities of the past year. Mr. Thorvald Hansen was re-elected as president of the congregation, and Miss Ruth Skafte was elected as a member on the church board. It was also decided to order 12 copies of the Hymnal for Church and Home.

With sincere greetings,

Vilhelm Larsen.

Canwood, January 23, 1948.

Grand View College And Our Youth

G. V. C. Highlights

The first semester final exams are over, the first week of the new semester is past, and once again we are back to normal classes and homework with a well-meant resolution to study harder during the second semester. The first week in June will be the judge of how well we keep that resolution.

There has been an addition to the credit courses at Grand View. Beginning with the second semester, choir members will receive school credits plus the enjoyment of singing with the group of sixty voices. Grading will be based on attendance rather than singing ability. This was due, in part at least, to the need for more regular attendance in preparation for the concert tour which the choir will make some time in May. Concerts will be given at as many of the Danish communities in the middlewest as is possible during ten days.

Bendix automatic washing machines have been installed in both the boys' and girls' laundry rooms at the college. They are on a trial run now, awaiting the approval of the students. The major drawback in their use is the cost of operation; a quarter must be deposited for each machineful of clothes.

Monday, February 9, was Fastelavns, and as usual, was appropriately celebrated at Grand View. In the afternoon there were games in the gym, concluded by the traditional "knocking the cat out of the barrel." The king and queen of Fastelavns were Thomas Nielsen, East Falls, Church, Virginia, and Julia Petersen, Tyler, Minn. One casualty was reported during the fun. Elaine Christiansen suffered a badly sprained ankle when she fell while hitting the barrel.

The climax of the day was the masquerade dance at the gym. The hall was beautifully decorated in a Mardi Gras fashion, and the great variety of costumes added to the gala occasion. The prizes for best costumes went to Lois (Valentine Girl) Nielsen of Solvang, Calif., to Art (Robot) Sloth of Chicago. By the time this paper goes to press, most of us will know the worst or best, since the first semester report cards are due to come out this week.

Kenneth Krantz,

Askov, Minn.

Grand View Alumni

"Good luck with the Station Wagon Drive" has been the message attached to some of the up-to-date contributions. Many have written—we want to help too—, others want a "big one" to make the project really worthwhile.

Let us not forget those who have furnished much transportation for G. V. C. during their "daze" on campus. These people have willingly given, for they know the need of such a vehicle. One calls it a **sensible** project—for she remembers her years at G. V. C. when such a contraption—unheard of then—would have been of great service. Let us all REMEMBER. Get your contribution in at the earliest possible date. Time is passing.

We want to thank those who have called our attention to correct spelling of names and to those who have given their change of address. We will be most happy to receive further information of this kind; in fact we want to encourage such so we might get our mailing list into a better state of being. Send us the names and addresses of your sisters, brothers, aunts, uncles and cousins, too, who have attended Grand View College. We will be glad to sift out the duplicates if your list should include the same as Uncle Peter's.

Gratefully we are accepting many fine contributions. We still have many to hear from; are you among those? Send your donation to the undersigned.

Cora E. Sorensen.

521 East Second St., Spencer, Iowa.

OUR CHURCH

Rev. Harris Jespersen has resigned from the pastorate of the Clinton Church and has accepted a call from the St. John's Lutheran Church Kronborg-Marquette, Nebraska. He and his family will according to present plans move to the new field of work about June 15. Rev. Jens A. Holst, who a few years ago retired from the ministry and moved to Kronborg, Nebraska, is serving the church there during the vacancy.

The Committee to plan for a Board of Ministerial Training, appointed at the last synodical convention, met in Des Moines, Iowa, Thursday and Friday, Feb. 12 and 13. Members of the committee are the five pastors: Johannes Knudsen, Ernest D. Nielsen, L. C. Bundgaard, Holger P. Jorgensen and C. A. Stub.

Our Detroit Church has for some time been considering relocation. The congregation voted at its January 6th meeting to purchase a site for a new church which the committee had picked. The new site was located where Sorrento Street crosses the James Couzens Highway. The committee had the understanding that the

site could be purchased for the amount of \$6,000. However, the day after the meeting it was learned that the price has been increased to \$12,000, which automatically canceled this plan. The committee has now been instructed to find another location, and as soon as such has been found another meeting will be called to consider the location.

The Juhl, Mich., Congregation is sharing with five other churches of that community in a series of six Lenten mid-week services, each service held in a different church, with each of the six pastors participating having one service; however each pastor apparently speaking in some other church than his own.

The Chicago Grand View Alumni met for the Winter meeting Sunday evening, February 1st in the Trinity Church. The guest speaker was Rev. A. C. Ammentorp, Professor at Grand View College, who spoke on the subject, "Beauty and Character Building." One member present reported thus: "Rev. Ammentorp's message was fresh with the spirit of the college, and he held a good-sized audience spell-bound by his wit and thought."

Gordon Miller, who graduated in January from the G.V.C. Theological Seminary, was ordained Sunday, Feb. 8th, in Luther Memorial Church in Des Moines. Rev. S. D. Rodholm officiated as the ordinator. He was assisted by the following pastors: Harris Jespersen, Johannes Knudsen, V. S. Jensen, A. C. Ammentorp, Einar Farstrup, Alfred Jensen and Holger P. Jorgensen. Rev. Harris Jespersen, who had been the former pastor of Gordon Miller, gave the Intimation Address. Rev. Gordon Miller has been called to serve the Bethlehem's Church in Brush, Colo.

Rev. Harald Riber and wife our missionaries in India have been assigned to the Boy's School at Kaerabani. They have already moved to this field of work, and are looking forward to the privilege of this new responsibility. Their new address is: P. O. Kaerabani, Santal Parganas, Bihar, India.

Rev. Henrik Plambeck died in his home at Brayton, Iowa, Saturday, January 31st. Funeral services were held on Wednesday, Feb. 4th, from the Oak Hill church with Rev. Harald Ibsen of Kimballton in charge of the funeral service. Rev. V. S. Jensen and Rev. Alfred Jensen, both of Des Moines, Iowa, also were present and spoke. Rev. Plambeck had reached the age of 74, and had been failing in health the last year or two.

The Alden, Minn., Church could observe its 75th anniversary on February 18th. The congregation was organized on Feb. 18, 1873, as a small group met in the home of Jacob Paulsen in Carlston. A church service was held that day, and after the service the congregation was organized. A 75th anniversary observance will be held later in the spring, and further announcements will be forthcoming.

Rev. Jens C. Kjaer, Seattle, Wash.,



.....That Others May Live

SEND NOW . . .

Food

Sugar, Shortening, Cocoa, Milk, Meats.

Clothing

Suits, Dresses, Coats, Bathrobes, Stockings, Undewear, Overalls.

Shoes

All sizes, Rubbers, Boots, Slippers.

Bedclothes

Sewing Materials

Thousands of men, women and children overseas face death this winter from hunger and cold. American Christians must help these unfortunates, many of them our Lutheran brethren. Tons of food, clothing and self-help materials are urgently needed.

EVERY LUTHERAN CHURCH A COLLECTION CENTER!

Ship to

LUTHERAN WORLD RELIEF, INC.

N. 13th Street and Bushkill Drive,
Easton, Pennsylvania

Give through LUTHERAN WORLD RELIEF

is scheduled to be the guest speaker of the Men's Club of our church in Tacoma on Monday evening, February 23rd. He will preach and lecture in the Junction City, Ore., church on February 29 and March 1st.

The Denmark, Kans., Church is at present being re-decorated on the interior. The Ladies' Aid has made a gift of \$100 toward same, and \$150 was derived from a Benefit Dinner given for this purpose.

Acknowledgement Of Receipts From the Synod Treasurer

For the Month of January, 1948

Towards the Budget:

Previously acknowledged	\$10,920.98
Congregations:	
Troy, N. Y.	\$ 280.00
Muskegon, Mich.	49.05
Juhl, Mich.	75.00
Racine, Wis.	225.79
Clinton, Iowa	96.00
Askov, Minn.	259.60
Omaha, Nebr.	40.00

Earmarked Pension Fund:

Congregations:	
Muskegon, Mich.	\$ 1.00
Dwight, Ill.	2.00
Clinton, Iowa	2.00
Ringsted, Iowa	62.90
Hay Springs, Nebr.	15.00
Omaha, Nebr.	41.00
Solvang, Calif.	26.16
From Bridgeport, Conn.	22.00

Earmarked Home Missions:

Congregations:

Bronx, N. Y. (pres. travel)	\$ 15.00
Troy, N. Y.	25.06
"In memory of Nels Nelson, Gayville, S. D.": Mr. and Mrs. Martin Hansen, \$1.00; Mr. and Mrs. Chris Hansen, Mr. and Mrs. Julius Erickson, Mr. and Mrs. Harold Ferris, Mr. and Mrs. Harry Hansen, Mr. and Mrs. Chris Snyder, Mr. and Mrs. Philip Andersen, Mr. and Mrs. Morton Hanson, Mrs. Hilda Jepson and Alva, \$4.00; Mr. and Mrs. Gordon Myron, \$1; Mr. and Mrs. Oscar Danielson, \$1; Amanda Erickson, \$1; Julian Erickson, \$1; Mr. and Mrs. Edward Mortenson, \$2; Mr. and Mrs. Adolph Hansen, \$1	12.00
Miscellaneous gifts and subscriptions to Lutheran Tidings	66.25
Congregations:	
Muskegon, Mich., (Annual reports)	1.00
Troy, N. Y.	2.50
Chicago Children's Home:	
Mrs. Toby Christensen, Cedar Falls, Iowa	\$ 5.00
Misses Kjeldgaard, Omaha, Nebr.	20.00
Hans Madsen, Solvang, Calif.	5.00
W. P. Schmidt, Marinette, Wis.	10.00
Danish Ladies' Aids:	
Danevang, Texas	5.00
Clinton, Iowa	10.00
West Denmark, Wis.	5.00
Marinette, Wis.	5.00

Newell, Iowa	10.00
Parlier, Calif.	25.00
Manistee, Mich.	5.00
Volmer Ladies' Aid, Dagmar, Mont.	10.00
St. Stephan's Ladies' Aid, Chicago, Ill.	25.00
St. John's Ladies' Aid, Hampton, Iowa	10.00
Junior Ladies' Aid, Fredsville, Iowa	20.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	15.00
Bethlehem Ladies' Aid, Brush, Colo.	5.00
St. John's Ladies' Aid, Cordova, Nebr.	10.00
Friendship Circle, Los Angeles, Calif.	15.00
Bethlehem Study Group, Cedar Falls, Iowa	10.00
Sunday School, Diamond Lake, Minn.	5.00
Gertrude Guild, Clinton, Iowa	10.00
Y. P. Society, Dwight, Ill.	25.00
"In memory of Peter Johansen," from Friends, Ringsted, Iowa	10.00

Total to date \$12,515.29

Received for Items Outside the Budget.

G.V.C Jubilee Fund, Contributions in Bonds:

Acknowledged to date (maturity value) \$31,800.00

G.V.C. Jubilee Fund, Cash Contributions:

Previously acknowledged	\$72,297.39
"In memory of Peter H. Jorgensen, Los Angeles, Calif.": Miss Stine Andersen and Miss Mathilda Jensen	5.00
Mr. and Mrs. Herluf Utoft, Tyler, Minn.	1.00
St. Stephan's Y. P. Society, Chicago, Ill.	25.00
Congregation, Ringsted, Iowa	100.00
"In memory of Nels Nelson, Gayville, S. D.," Mrs. Sine Miller	2.00

Total to date \$72,430.39

Miscellaneous Transit Items:

American Bible Society: Mr. and Mrs. M. L. Miolund, Withee, Wis.	\$ 20.00
Danish Seaman's Mission: Congregation, Wilbur, Wash.	10.00
To Eben-Ezer Mercy Institute, Brush, Colo: "In memory of Nels Nelson, Gayville, S. D.," Mrs. Minnie Jensen and family, \$5; Mr. and Mrs. S. M. Sorensen, \$2; Mr. and Mrs. H. P. M. Hansen, \$2; Mr. and Mrs. Thurlow Smith, \$1; Mr. and Mrs. Chris Sorensen, \$5; Mr. and Mrs. Milton C. Johnson, \$2; Mr. and Mrs. T. B. Wettedland, \$5; Mr. and Mrs. John Schnider, \$1; Mr. and Mrs. Carl Schnider, \$1; Mr. and Mrs. Alfred Schnider, \$1; Mrs. John Erickson and	

family, \$1; Danish Ladies' Aid, Gayville, S. D., \$3; Jens Jensen, Mary Oleson, Anna Oleson and Hans Oleson, \$3.

Lutheran World Action:

Previously acknowledged,
1946-47 ----- \$57,188.82

Delayed Acknowledgement of Direct Receipts:

Congregations:
Omaha, Nebr., to L. W. Relief ----- \$ 71.00
Los Angeles, Calif. ----- 1.00
Brooklyn, N. Y. ----- 29.00
Ladies' Aid, West Denmark, Wis., to L. W. Relief ----- 12.00
Danish Luth. Church, British Columbia, Canada ----- 19.00

Total contributions, 1946-47 \$57,320.82

Towards the 1948 Quota:

Congregations:
E. Port Chester, N. Y. ---- \$ 12.00
Juhl, Mich. ----- 43.02
Juhl, Mich., (Child Feeding program) ----- 111.00
Dwight, Ill. ----- 1.00
Ringsted, Iowa ----- 87.75
Clinton, Iowa ----- 2.00
Withee, Wis. ----- 349.30
Ruthton, Minn. ----- 5.00
Solvang, Calif., (1947 delayed) ----- 412.00
Mary W. Andersen, Van Nys, Calif. ----- 10.00
"In memory of Nels Nelsen, Gayville, S. D.":
Mr. and Mrs. Albert Smith 3.00
Otto Hansen ----- 1.00

Total ----- \$ 1,037.07

Respectfully submitted,

Olaf R. Juhl, Treas.

4752 Oakland Ave., Minneapolis 7, Minn.

Santal Mission

St. John's Sunday School Christmas Tree Offering, Hampton, Iowa ----- \$ 19.22
St. John's Church, Ringsted, Ia. 135.30
Andrew Henriksens, Askov, Minn. ----- 100.00
Diamond Lake Sunday School, Lake Benton, Minn. ----- 34.60
Johannes Johansen, Tyler, Minn. ----- 5.00
Mrs. Dora Ingemann, Minneapolis, Minn. ----- 5.00
St. John's English Ladies' Aid, Hampton, Iowa ----- 5.00
Juhl Sunday School, Marlette, Mich. ----- 25.00
Bridgeport congregation, Ruthton congregation, Pasadena congregation, Lindsay Ladies' Aid, Kronborg Ladies' Aid, Tacoma Ladies' Aid, by Olaf R. Juhl ----- 150.69
Trinity Ladies' Aid, Bronx, N. Y. ----- 5.00
Mrs. R. Jensen, Brookings, S. D. 5.00
Sophie Olsen, Cedar Falls, Ia. 5.00
Ladies' Aid, Grant, Mich. ---- 6.00
Minna Eskesen, Easton, Calif. 10.00
Bethlehem Congregation, Cedar Falls, Iowa ----- 53.00
Denmark Luth. Sunday School, Denmark, Kans. ----- 86.77
St. Stephen's Ladies' Aid, Perth Amboy, N. J. ----- 25.00
St. John's Congregation, Seattle, Wash. ----- 50.60
Mrs. Anna Terkildsen, Tyler, Minn. ----- 1.00
Jens Bossen, So. Windsor, Conn. 50.00
Hans Dixon, Marlin, Wash. -- 10.00
Trinity Congregation, Chicago 31.48
Mrs. H. J. K., Kimballton, Iowa 50.00
Dan F. Maten, Enumclaw, Wash. 10.00
Women's League of Danish Lutheran Church, Menominee Mission Boxes, Hope Lutheran Sunday School, Ruthton, Minn. ----- 5.00
Bethlehem S. S. Christmas Tree Offering, Brush, Colo. 47.36
St. John's S. S. Christmas Tree Offering, Ringsted, Iowa -- 4.30
St. John's S. S. Christmas Tree Offering, Marquette, Nebr. -- 37.75
Bethania S. S. Birthday Offering, Solvang, Calif. ----- 43.15
Mrs. E. Bender, St. Croix Falls, Wis. ----- 16.50
Lutheran Guild, Withee, Wis. -- 3.00
S. H. Sorensen, Solvang, Calif. 10.00
Danish Lutheran Church, Wilbur, Wash. ----- 20.00
Mrs. Olga Boesen, Des Moines, Iowa ----- 5.00
Christ Olsens, Tyler, Minn. --- 2.00
Fredsville Sunday School, Cedar Falls, Iowa ----- 100.00
St. Peder's Sunday School, Minneapolis, Minn. ----- 26.81
Lake Amalie Ladies' Aid, Minneapolis, Minn. ----- 10.00
Paul Steenbergs, Minneapolis, Minn. ----- 200.00
Mrs. N. C. Strandkov, Ringsted, Iowa ----- 2.00

Luth. Memorial Sunday School, Des Moines, Iowa ----- 20.00
A. E. Lutheran Ladies' Aid, Danevang, Texas ----- 25.00
Jorgen Christensens, Tyler, Minn. ----- 5.00
Joint Mission Meeting, Dwight, Ill. ----- 38.40
Andrew Bornhofts, Tyler, Minn. 2.00
In memory of Peter Johansen, Ringsted, relatives, friends 17.00
In memory of Peter Johansen, Ringsted, Birthday Club ---- 2.00
In memory of Peter Johansen, H. B. Club, Des Moines, Ia. -- 5.00
In memory of Mother, Mrs. Jorgensen by Rita Norden -- 10.00
In memory of Mrs. Dora Blunk, Axel Sorensens, Withee, Wis. 1.00
In memory of Oscar Johnson, Ruthton:
Mrs. Anton Sundberg and Adeline, Willmar ----- 2.00
Friends in Willmar ----- 5.00
In memory of Gunnar Kruse: Ansgar Bollesens, Chr. Johansens, Lars Bollesens, H. P. Nielsens, F. N. Thomsens, W. Holms, John P. Johansen, Erick Johansens, Rasmus Sorensens, Holger Ries, Roy Jacobsens, Victor Jensen, Jens Jessens, Chas. Sorensen, Henry Petersens, Carl Olsens, Jorgen Christensens, Mrs. Dagmar Petersen, Viggo Christensens, P. J. Sorensens, Jens M. Jensen, Jens Jorgensens, Christopher Jensen, Harald Linnet, P. Hansen Duus, Clarence Hansens, J. P. Johansen, Anton Buhls, Chris P. Christensens, Peter Christensens, Alvin Howes and Dagmar Miller, Tyler, Minn. ----- 29.00
For Dr. Hagen's Work:
Bethania Sunday School, Racine, Wis. ----- 40.00
Bethania Mission Group, Racine, Wis. ----- 50.00
Total for January ----- \$1,672.93
Acknowledged with sincere thanks.

Dagmar Miller,
Tyler, Minn.

N. B.: While our missionaries are in conference together and with Sec. Thormann from Denmark, Sec. Hallen from Norway, and Rev. M. C. Dixen of Minneapolis, Sec. from U. S., comes the shocking news of the assassination of that great peace-loving and peace-heralding Hindu leader, Mahatma Gandhi. What a tragedy. May something good be in store for struggling India even for all this sin-sick world.

D. M.

WOMAN WANTED

We need help at Old People's Home "Valborgsmide" at once.

Good wages and good working conditions. Write to Mrs. H. Ries, 110 Grand View Ave., or to P. L. Lund, 1517 Guthrie Ave.

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.

I am a member of the congregation at ----- February 20, 1948

Name -----

New Address -----

City ----- State -----

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