

# Lutheran Tidings

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## Report to the Seventy-first Annual Convention of the Danish Evangelical Lutheran Church of America, Held at Solvang, Calif., June 22 - 27, 1948

*By Alfred Jensen, Synodical President*

Dear Friends and Co-Workers:

Let me begin this report with a reference to these words of our Lord and Saviour: "If ye abide in my word, then are ye truly my disciples, and yet shall know the truth and the truth shall make you free," and furthermore: "If therefore the Son shall make you free, ye shall be free indeed," (John 8:31-32, 36). It seems to me that our main task in the church of today is to keep these words constantly in our minds and also before men in business, politics and other affairs, the kind of men not given to care much for anything else but their own selfish aims. We all desire and somehow attempt to pursue peace. Nevertheless, peace seems not to come any closer. Warfare, even in the Holy Land, has come about through the design or accidental action of evil men. Conflicts of all sorts, entailing violence flare on several domestic fronts and revolutions shake the foundations of more than one country. The truth is, I believe, that we also pursue freedom and security, the two things that spell happiness to most people when taken together, and most often peace gets caught between the pursuit of freedom and security and comes out second or third best. If the church and all who sincerely believe in Christ and the Father would always proclaim and practice the kind of freedom created by faith in the word of Christ and the truth He proclaimed, I believe we would have a right balance between peace, freedom and security and I believe unreservedly that there is no other way to gain a proper balance between these three highly desirable objectives, except by abiding in, which means believing and practicing, the word of Christ. The bondage to sin and evil, the fear of death and any other mortal enemy of man can be defeated only through such abiding. Christ spoke that truth to the Jews of His day. It remains just as true for Jews and Gentiles alike today.

Have we in the Danish Lutheran Church been true to that Calling throughout the last year? Have we fervently preached, taught and guided men's hearts and minds into the path of the Good Shepherd? Have we spoken words of judgment and condemnation, tempered with love and affection? Has our concern for the souls of men added strength to our endeavors for their eternal welfare? In other words, have we justified the life, work, funds, institutions and activities of our Danish Lutheran Church in the judgment of God?

No one will stand up and answer unqualifiedly in the affirmative. We have all fallen short of the Glory of God. We all need to confess our sins; we need repentance and God's boundless grace and forgiveness. There is nothing at all to which we in our work and accomplishment point with pride. Deep humiliation engulfs us as we realize how our

efforts could have been crowned with success if only we in all things had abided in the word of Christ, had thus become true disciples, redeemed Christian men, sons of God, because the Son had made us free indeed.

But because we realize our sins and failures, we are so much more thankful for the opportunity, the calling to work in His vineyard, the many happy hours spent in trying to serve God and men, the beginnings made, the blessings received, the growth witnessed. We realize that we are but sowers, not reapers, that God may use us as His servants, even if the seeds we plant shall not bear fruit in this generation. We have no right to expect that the perspective of Jesus' word about being free indeed, if we abide in His word and know the truth thereof shall be exhausted within the range of our vision. To an ever increasing extent shall those words go marching on, gaining victories and followers through future generations. We rejoice in that realization.

### Prevalent Trends

It is very trite to say that our age is filled with turmoil and conflicts. It is more to the point to say that even as the Church was founded through vicarious and victorious suffering and death, so must it also rely for its life upon the willingness of faithful men and women to serve unto death.

'Mid toil and tribulation  
And tumult of her war,  
She waits the consummation  
Of peace forever more.



REV. ALFRED JENSEN

Increasingly paganism and secularism are gaining grounds abroad and at home. Missionaries are giving their lives and mission fields are being reinvested by pagan enemies. Many lands seem to have been repossessed by godless forces or at least to have suffered a sort of twilight to descend upon them. Atheism and materialism coupled with various forms of political control give the churches only little hope of survival. The younger churches in Africa and Asia may on account of their comparative lack of strength find tolerance on the part of the masters of their countries. But altogether the picture taken as a whole looks dark indeed. Perhaps the church needs to be chastised for its too firm reliance upon and alliance with the powers that were in control and had only a nominal Christian allegiance. Perhaps the faith of the disciples will again triumph through humiliation and defeat. Meanwhile, he will render all the succor and relief in our power to those of our brethren now in exile or prison deprived of their means of support. We will pray and hope for the days when nations will again turn to Him that said: "All authority hath been given unto me in Heaven and on earth, go ye, therefore, and



make all nations my disciples, baptizing them . . . and teaching them."

The prevalent trend at home is seen in the renewed restrictions placed upon the educational activities of the churches through a recent strict interpretation of the Constitution. The result seems to have been that the Christianizing forces have suffered a setback in their attempts to bring the gospel truths to bear upon the lives of the growing generations. The separation of church and state, our well-known and constitutional position, is in danger, not only of strict interpretation and enforcement, but in being accepted by the general public as an official approval of the irrelevance of religion and the church to the life of the nation as a whole. Indeed, this has always been the explicit peril associated with that constitutional position. While it made the matter of religion an individual and private affair it seemed to indicate that it was of no concern to public life and affairs whether or not our nation was being brought up to fear God and follow His commandments or it fall under the influence of some spurious and dissolute forces. I am certain that no such indifference was intended and innumerable men in public life have disproved that it was. Furthermore, we are all firmly resolved that religious freedom shall not be impaired in its exercise in this country.

Nevertheless, it is of immeasurable importance that the churches do not lose what influence and part they have at present in shaping the ideals and character of the coming generations. The secularizing trend is at work at home even as the atheistic trend is manifest abroad. No one has as yet been able to overcome the ten years or so of Hitler's Youth propaganda in Germany. I am not here arguing for or against the advantage or disadvantage enjoyed by any certain church in indoctrinating youth through use of public property or equipment. I think such problems are important only as between allies. The important problem is, whether we of the churches through our blind allegiance to some tradition, language custom or some such minor point will keep disunity alive among those who profess to follow the Master and who have accepted the commission to baptize and to teach, not a few, or a specified group, but all nations.

The question of released time from public schools would be no question if all churches throughout the land would unite in claiming it and using it jointly or individually as the facilities and circumstances would permit. Instead of that we witness an attempt here and there to do justice to their duties and we witness a lot more of jealousy and suspicion and working at cross purposes.

On yet another educational front we hear from the Report on Higher Education by the President's committee that billions should be used to further expand the facilities of state educational institutions and to subsidize students attending there while church related institutions and students should be left to care for themselves.

These and other happenings show clearly that we are moving away from the time honored position of the founding fathers of this republic, none of whom would ever have thought of education and religion as being possible of separate existence.

It remains for me to point out that the churches to some degree, at least to a degree discernible, are drawing together and deciding that unless they hang together they may hang separately. The men at the head of the larger groups see clearly that in unity is strength and that no one group can go it alone. It is heartening to know our college in its own small way is sharing in making the influence of the church-related colleges raise the voice of the combined institutions of higher learning against the vicious attempts of the government to foist a permanent military training program upon this country. In various congregations of our synods released-time religious education is being carried on jointly with other churches. Summer vacation schools are also often on a joint basis. I am of the firm opinion that unless we are willing and able to convince the youth of our land that Christianity is not divisible into a number of patented sets of truths, possessed and controlled by independent church organizations, but is in its main characteristics a body of truth common and known to all churches, we will never be able to win them for Christ. As our nation slowly develops and grows

in unity by absorbing or eliminating the widely divergent elements brought here from all corners of the world, the emphasis will be placed upon certain broad, central and main types of Christianity. We will not be able to establish a Lutheran, Methodist, Baptist or any other denominational sort of salvation in this country. Without sacrificing the valuable characteristics and contributions of the various denominational traditions we should make it clear to youth that the deepest and best in our entire beings find expression when we sing:

Like a mighty army  
Moves the Church of God.  
Brothers, we are treading,  
Where the saints have trod;  
We are not divided,  
All one body we,  
One in hope and doctrine,  
One in charity.

I believe we can rejoice that we move along with other Lutheran churches associated together in the National Lutheran Council for whatever purposes and objectives these jointly decide upon. Locally, ministers and congregations find themselves more and more part and parcel of the community church life, and pattern. Instead of weakening us in our determination to make useful our Danish religious and cultural heritage such integration will alone make it possible. Grand View College according to my observation by becoming more closely related to the life of its community is accepting a unique opportunity to transmit whatever possible of its glorious Danish heritage. Isolationism in its various aspects has proven untenable and unprofitable. The prevalent trend toward association and cooperation is healthy. It broadens our understanding and sympathies, while it builds up the body of Christ because it emphasizes the principal truths held in common with all Christian churches. Unless the Christian church finds itself more and more centered and united about such main truths it will not be able to withstand the onslaught of the paganizing and secularizing trends of our age.

#### Recommendation No. 1:

That the seventy-first annual convention of the Danish Lutheran Church express gratitude to God for His manifold blessings and care throughout the past year.

#### Recommendation No. 2:

That we rededicate ourselves to preach and teach the gospel of Christ for the salvation of men, the means of grace of the church, as the only solution to the perplexing problems confronting our day, such as those of race, of class, of peace and war, of clashing ideologies.

#### Recommendation No. 3:

Expressing our determination to be faithful in our support of those exposed to the trials and sufferings for the sake of their faith with a firm belief that the gates of Hell shall not prevail against His Church.

#### Recommendation No. 4:

That we affirm it as our duty to support Christian education by all honest and permitted means including especially released time from public schools, improvement of Sunday, vacation and confirmation instruction, youth camps, program material, etc. To do so in cooperation with other church groups if possible.

#### Recommendation No. 5:

That we enter whole-heartedly into the church life of our communities and extend the influence of our Danish Lutheran heritage as far as possible.

#### Recommendation No. 6:

That we join with other church conventions in opposing any form of peacetime draft or universal military training for our youth.

#### Danish Associations

Two former pastors of our synod, Evald Kristensen and Halvdan Helveg, both pastors of the Church of Denmark, spent most of last summer among our congregations. Halvdan Helveg made known to people in Denmark through articles in a Danish newspaper, that we have a shortage of pastors. The result so far is that Paul Wikman, Associate social secretary in The Copenhagen Y. M. C. A., asked that he be extended a call from one of our congregations. Since he has been seven and one-half years in Canada as a young man,



has studied theology at Copenhagen University and has most excellent recommendations from well-known leaders in the Church of Denmark, the Board of Ordination unanimously recommended that he be allowed to be extended such a call, if a congregation should so desire. The upshot of it all is this that Paul Wikman will be ordained to the ministry in our synod upon a call from Our Savior's Church at Manistee, Mich., Sunday, May 23, by Rev. S. D. Rodholm, our ordinator. We welcome Paul Wikman and Mrs. Wikman to fellowship and service in our synod.

The committee representing our synod in Denmark, especially its chairman, Pastor Blichfeld, was instrumental in bringing Paul Wikman and the call from Manistee together. We heartily thank Pastor Blichfeld for this. Other young men in Denmark as well as one or two parish pastors have expressed themselves as interested in moving to America to accept calls to serve congregations in our synod. It is difficult to know whether these should be encouraged or not. It is the plan of your president when he visits Denmark this summer on his way to the Amsterdam Assembly to meet with these prospective ministers and with the above mentioned committee in order to gain some definite conclusions as to the value of these prospects.

"Kirkeligt Samfund af 1898," a countrywide association of members of the Church of Denmark especially dedicated to carry forward the views of Bishop Grundtvig, has through the same aforementioned committee asked for the Synod President's recommendation of a collection among our churches for the purpose of paying for the purchase of Vartov and for making it into a headquarter for its work in Copenhagen. In my estimation it will be far more useful if the convention will make such recommendation.

The committee appointed two years ago for the purpose of organizing a trip to Denmark reports its inability to get the necessary accommodations during the summer months of 1949. It has therefore seemed best for that committee to accept an offer made by the Swedish American Line according to which a tour of about 100 would be organized to visit Denmark for Christmas this year. A larger tour is to be organized in the summer of 1950.

The proposed visit of Bishop Fuglsang-Damgaard to the two Danish sister synods in this country will not be possible this year. The reason is an extended illness on the part of the Bishop. It is hoped that he will have recovered sufficiently to undertake to make the visit next year.

#### Recommendation No. 7:

That we welcome Pastor and Mrs. Paul Wikman into our synod.

#### Recommendation No. 8:

That we recommend to our congregations the cause of Vartov by making an ingathering of funds for that purpose and that the synodical secretary be instructed to receive such funds and to forward them to the proper authorities in Denmark.

#### Recommendation No. 9:

That the Denmark Tour Committee be allowed to organize the two tours desired.

#### Recommendation No. 10:

That we join with our sister synod in inviting Bishop Fuglsang-Damgaard to visit our synod in 1949.

### State of the Synod

#### Spiritual Conditions.

In attempting to evaluate spiritual conditions or the sum and substance of the kind of Christianity lived by the individual members, congregations and communities making up our synod, I face a task far beyond my ability. It has been possible for me this last year to visit 55 congregations, either as a speaker or as a consultant to congregations facing the task of calling a minister. But even though I, in that way, have had a privileged opportunity to observe life within our synod, I cannot pass judgment. Neither is that necessary. There are conditions I would like to have corrected, attitudes I deem detrimental to the best interest of the individual and the church, customs which I wish could be changed, spiritual habits that retard and weaken. But in mentioning this I say nothing not known to every minister and perhaps all lay people. But what I carry with me as a treasure to be trusted

and loved are memories of the many willing and faithful people, who have taken the Church of Christ to heart. They know themselves servants entrusted with a great cause. They do not think themselves great or even good enough, but they serve humbly and live faithfully as they have come to know their God and Saviour. These persons and homes are always in my thoughts when I think of the spiritual conditions of our synod. God has always wanted to have a people of His own, God's people. I have met them on every turn of the road I have traveled in the Danish Lutheran Church.

This naturally makes a person confident. Not because the works of these people are worthy of rewards, but because their faith in God and His grace have made it possible for them to live and serve Him humbly. God deserves the praise, not men. I am therefore bound to conclude that faith is active and living in our church and God's forgiving, restoring and inspiring grace is being accepted by sinful men, yet children of God.

#### Spiritual Awakening.

There are older people among us who would like to have us believe that in the good old days, there was much stronger faith, deeper understanding, finer fellowship, etc. I think they are right if it was possible to establish some measurement for such qualities that would be the same from age to age. However, that is not possible. What constituted the most sought for marks and traits of faith, fellowship and service fifty years ago, have perhaps given way to some other characteristics of these Christian virtues today. Each generation, nation, or denomination has widely different conceptions. Life, especially spiritual life is never static. It is always dynamic. God's Spirit is creative. As in the days of Christ the need of human souls and bodies determines the kind of help and service and fellowship and faith people profess and practice. There is a great truth revealed in this motto: A changeless Christ for a changing world. Christ remains eternally the answer of God to all the various and changing needs of men. Fundamentally these are the same as ever, but they appear among us in a different form. It is therefore not possible to compare different generations as to the quality or value of their Christianity. What I believe we can compare is the sincerity, truthfulness and faithfulness of our Christianity. There are those who earnestly pray for a spiritual awakening and anxiously scout the heavens for signs of its coming. It seems, however, that always such awakenings come not because they have been laboriously prepared by men, but because, somehow, the hour of God and His Spirit is at hand.

Bishop Grundtvig became the Pentecost poet among the Danish hymnwriters, and the awakening that the people of Denmark experienced can be characterized as a spiritual awakening. As I see it, it did not come because Grundtvig or anyone else put the paragraphs of church law in their places or found some better orthodox scriptural interpretations. But the Spirit was abroad and people awoke out of slumber. The results are history.

There is no way in which we can recall or resurrect any such episode in history. We may think that it is important for us to piece together and preserve all the fragments of the glorious past in order to make possible future greatness. I think we will fail utterly and tragically in such endeavors. The Christian life we live should be related to actual conditions and people as they experience their needs today. God and His Son are always with us in His Word and supplies all the answers to these needs. True, the past can serve as guideposts to the future. We can learn to avoid pitfalls and detours. But every time the Sunday school teacher shares

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her life in Christ with her class, a new chapter in spiritual life is being written, for God creates it by His Spirit as they listen to the words of the most wonderful story ever told.

It is my firm belief that we in our Danish Lutheran Church have a deep-going desire for experiencing Christianity as the creative power in the lives of men and society it was from the beginning. We humbly confess our dependence upon His Word and Spirit, never disunited, and upon the means of grace.

#### Working Together

There is no better way of promoting fellowship than for people to work together trying to serve the cause of the Kingdom. The many workers for the Grand View College Jubilee Fund found a fellowship worth a treasure in promoting that cause. I could mention Lutheran World Action as a cause actually creating a deepgoing concern for the well being of countless unfortunate unknown persons. Such concern shapes our thoughts and ideals and changes our attitudes.

We are fortunate these days to have had such great causes to serve and through them the greater cause of the Master. Our sympathies and understandings have been broadened and purified. The little noticed movement among the Sunday School Children to give over and above what older people have given to the cause of Lutheran World Action is worth while. Love of God our Father and of our neighbor as ourselves can be comprehended more easily by those initiated into bearing the burdens and sufferings of others in that way.

The district meetings deal more and more with actual life needs and situations as they did before. Lutheran Welfare societies appeal to them for help. Lutheran Student associations call upon them for aid. Seamen's Mission, Women's Mission Society and innumerable other good causes plead for help to our various auxiliary organizations.

Sunday Schools and Vacation Schools have long ago won a regular place in the hearts of the men and women of our congregations and other organizations. Rev. A. E. Farstrup is gaining ground in his work for the establishment of a real department of Christian Education at Grand View College. If given time and support he will be able to strengthen the service rendered by teachers in these schools.

Much more than this could be said to characterize the spiritual life and work in our synod. There may be dead spots here and there but there are ever so many more hopeful beginnings and signs of awakening.

#### Pastoral Supply

The following churches are at present vacant or going to be soon and therefore looking for a pastor: Tacoma, Kimballton, Bronx, Bridgeport, Portland, Dagmar-Volmer. As I have already mentioned Manistee, Mich., will by convention time have as its new pastor, Paul Wikman from Denmark. Cand. Theol. Einar Anderson was asked to serve Brooklyn when Pastor Lund left there at Christmas. He has now been called as pastor of Our Saviour's Church and will be ordained there together with Paul Wikman by Rev. S. D. Rodholm, the synodical ordainer, May 23. Bethania Church at Racine decided to call as its pastor, Robert C. Schmidt of Liberty, Ill., a pastor belonging to the Illinois Synod of the United Lutheran Church in America. Rev. Schmidt has accepted the call subject to his application for admittance into our synod be acted upon favorably by this convention. Rev. Schmidt is a grandson of one of the oldest and most loyal members, Wm. P. Schmidt, Marinette, Wis. He is a graduate of Carthage College, Carthage, Ill., and Maywood Seminary. He is married and has one child. I am ready to submit his application and information about him as well as recommendation from Dr. George A. Weng of the Illinois Synod. This winter Gordon Miller was ordained to serve the Brush, Colo., church.

One of the pastors who had taken time out from service in our synod for the sake of completing his studies, Ronald Jespersen, is re-entering service in our synod by having accepted a call from the church at Newell, Iowa. Various other changes of pastors will be noted from the district president's reports. I mention those above in order to show how we almost suddenly find five vacant calls filled. There are still two of our pastors that are taking time out for studying at universities, Holger Andersen and Verner Hansen. Pastor P. C. Stockholm is serving Portland on a temporary basis. Rev. M. Mikkelsen is still without a call.

It appears that the critical shortage of pastors we suffered under this winter has been relieved to some extent. We must not forget, however, that there are a number of pastors now in service who are up in years and may have to be replaced before long. Constantly there is with us also the need for pastors to take up work in some of the places designated for Home Mission. It must be admitted that there is no prospect of a large number of ministers going into the service of our churches from our own seminary. It would seem almost a requisite for the continued existence of our synod as an independent body, that we obtain an increased supply of pastors. I know very well that it is not only in quantity but also in quality we need an increase with respect to ministers. The attempts of improving the training of these as well as the conditions under which they study, are called and ordained, such as are proposed by the Committee appointed for that purpose, should be studied carefully and accepted if found worthy. However, no set of rules, be they ever so good will result in an increase in the number of pastors. There is no shortcut to an adequate supply of ministers. It is no help that other churches are also experiencing a shortage. A study of how students for the ministry are being recruited by some of the larger Lutheran bodies might prove helpful.

Judging from reports from a good many churches, the minister's salaries have been raised considerably. Whether or not they have kept pace with the mounting cost of living is doubtful. The willingness on the part of most ministers to live a hand to mouth sort of existence is perhaps in the best Christian tradition. There are churches which expect a minister to serve to the fullest at the most meager salary. Again I want to remind the convention of this word, "A laborer is worthy of his hire." Do we really practice that both as to ministers and to laymen? Perhaps it would be an incentive to some of our young men to enter the ministry, if they felt the services of the minister was rated on a level at least with that of other professions.

A number of our retired ministers, formerly among the leaders of our synod, have been called home during the year. Pastor N. P. Hald died June 18, last year, after years of painful suffering and was buried at Solvang. Pastor A. C. Kildegaard died in September while yet serving Trinity Church at Bronx. Burial was at Dwight. Mrs. Kildegaard died suddenly this spring at Des Moines. Pastor Henrik Plambeck passed away at his home in Brayton, Iowa, this winter and was buried at Oak Hill. Pastor N. P. Gravengaard for many years president of our synod, was called quietly home late in April. Burial was in Des Moines. Pastor Dorf, living in retirement at Peekskill, N. Y., lost his wife, Thyra Dorf, nee Axelsen, also in April. Many friends throughout the synod mourn the departure of these old and trusted friends and guides in the spiritual realm. They were all associated with our church work from early youth, in the case of the Kildegaards, from childhood. They had all served long and faithfully, exhausted all their God-given strength in the service of our churches. There is much to be thankful to God for in their lives. We shall cherish their memories and pray to God to send others to take their places. They will not easily be equalled in devotion to duty and ability to serve.

#### Special Events

It was my privilege to participate in the fiftieth anniversary of the Immanuel's Danish Lutheran Church at Kimballton and I expect to share in the seventy-fifth anniversary of the churches at Alden and West Denmark within the next two weeks. St. Stephan's Danish Lutheran Church at Perth Amboy celebrated its seventy-fifth anniversary in August, while Montcalm County First Lutheran Church, Greenville, Mich., celebrated its seventy-fifth anniversary this month and at the same time celebrated the one hundredth anniversary of Pastor Ole Amble. Bethlehem's Evangelical Lutheran Church, Cedar Falls, had its fiftieth anniversary late in August. If there are more anniversary celebrations than these they are undoubtedly accounted for by the district presidents.

It was a great privilege to be able to share in the consecration of two new churches last winter. The 9th of November at Hay Springs, where the St. Peter's Lutheran Community Church obtained its permanent house of worship with great joy and with hopefulness for the future, and the 14th of



December, when the Ansgar Lutheran Church, Danevang, dedicated its house of worship. Both of these new churches were former army chapels. A lot of work had been done to convert them into beautiful and useful Lutheran churches. Our synod was directly and indirectly helpful through donations and financial support in making these churches become a reality. It was evident both places that people were grateful for this help and they felt themselves tied more firmly than before to our synod. The bond of love which is the bond of fellowship never fails.

#### Youth Work

While it is not my intention to deal with the DAYPL and its contribution to our synodical progress, I would nevertheless remind the convention that some of the former Folk High Schools like Danebod, Nysted and Atterdag to a certain extent and a varying degree serve as rallying points today as they did years ago. It reveals to all of us, that the capacity for living one's youth or even the life of the person in more advanced age in association with others, as a group or fellowship, is perhaps as strong with us today as it ever was.

Last year a committee was appointed to study the possibility of developing further the helpfulness to our youth and older people as well as the above mentioned regional centers and also to find a way in which camps could be established in several of our districts. The committee chairman recently reported to me that his committee had found it impossible to get together. However, it was not because of lack of interest and he therefore hoped the committee would be asked to continue. It was my hope last year that we might find a way to finance these undertakings and support them out of synodical funds. I still wish this was possible, but I see no hope for it, since even our Church Extension Fund has lagged far behind. Will it not therefore be worthwhile for the above mentioned committee, if it is to continue, that it study the possibility of organizing local or regional associations that are to control and support.

#### New Congregations

A group of Lutherans residing not far from Withee, yet feeling themselves a distinct community, has organized a congregation under the guidance of Pastor L. C. Bundgaard, Withee. Its constitution has my approval and the matter will be placed before the committee action on this report. Bethany Lutheran Congregation, Wolters Corner, is the name and place of the congregation, and it is the intention that it is to be served by the pastor from Withee. I presume that the Withee congregation has approved or will approve this arrangement.

As it is well known to the entire synod Germania congregation mostly consisting of people of German origin, and having been related to the Evangelical Reformed Church is located about five miles from our church at Juhl, Michigan. A fine cooperation and fellowship between these two congregations has been in existence for the last 11-12 years. They have shared pastor and various activities, while they still remain separate and individually responsible in all respects. The Germania congregation has now taken steps to obtain a release from the above mentioned synod. It is also in the process of writing a new constitution and making application for admittance to our synod. I have been asked to be present May 26 at a meeting at the Germania congregation where presumably the entire matter will be discussed and favorably acted upon. I expect to be able to present the application of Germania for admittance to our synod to the convention.

Pastor Svend Holm, Grayling, as the report from District 2 reveals, is serving the Lutheran Church at Roscommon, Mich., a distance of 12 miles from Grayling, twice monthly. This church belongs to the Augustana Synod, but since this synod has difficulties in supplying it with pastoral services it is entirely willing that it should join our synod and has officially stated this in a letter a few years ago.

I may be permitted this general observation that in the case of these three small congregations located conveniently for service from three of our churches, we should be happy to welcome them into our midst. While they may never become large enough to be independent calls, they are so

situated that they may receive all the service and attention to which a congregation is entitled and which it needs.

#### Home Missions

The home mission work in the St. Peter's Lutheran Community Church carried on under the guidance of Pastor Erik Moller has already been touched upon in this report, namely with regards to its newly acquired church. As will be seen from the district 7 report other progress has been made and is being vigorously pushed. The Home Mission Council has promised to support this congregation with an amount equal to the pastor's salary of \$2,200 for the coming year. The proportionately small debt on the church is expected to be paid in the course of this year. Some other necessary improvements will also have been made. Thereafter the congregation will gradually assume the pastor's salary. The Home Mission Council has been working on a plan by which it would replace Pastor Vilhelm Larsen, Canwood, Sask., with a pastor capable of using both languages and thus provide a church serving the entire community. The Danish people in Canwood are distinctly a minority. But there are possibilities of expansion and having other groups join if English were used in the work. Pastor and Mrs. Mikkelsen have declared their willingness to accept this task and make a determined effort to carry it through to success. It would mean doubling the \$1,000 we are now approximately spending there. We would perhaps also have to extend help to the Canwood congregation in order that its parsonage might be improved and modernized. It is the hope of the Council that it may be able to obtain the support of the congregation at Canwood in the execution of this plan. Pastor Vilhelm Larsen is fully informed about the plan and entirely cooperative. He has reached the age of 65 by the time convention opens. His service began nine years ago. His ordination took place at Withee. It was a difficult place to find someone for, when he declared his willingness to go there. The people of Saskatchewan appreciate Pastor Larsen's services greatly, yet they also know as he does that the time for using both languages is here. Pastor Larsen declared in a letter to me that he did not expect to be paid a pension only in an emergency, if he should need it.

The congregation at Newark, N. J., is still determined that it must move in the direction of getting its own pastor. It realizes that the location of the present church as well as the size and quality of that church is insufficient, if there is to be any future for the congregation. It has therefore been decided to sell it and locate somewhere else. Pastor Ove Nielsen, Perth Amboy, is serving this congregation part time and is also willing and able to help them with their problems. The Home Mission Council has offered its help in finding a pastor as well as in supporting the work. It must be admitted that we are short both of men and means. However, the Council is determined to do all in its power to help Bethania Congregation at Newark with the prosecution of its plans.

The Bethania Congregation at Granly, Miss., has been served occasionally by visiting pastors and has obtained some support for that purpose. While the group is small, the interest is large and the children and youth should be helped even more than is the case. It will be difficult to have this congregation establish itself so well in its community that it can be a real community church. Since the hope of ever having a real Danish settlement prosper has almost disappeared, there is no other way into a satisfactory future for that church than to become a community church.

The Home Mission Council asks for \$4,000 on the budget. It depends upon the extent to which the above projects will be carried out whether or not it needs that much money. There is also a balance of \$1,600 in the Home Mission Council fund at the present time. Should the plans described for Canwood and Newark materialize quickly, all this and perhaps more will be needed.

The goal I advocated last year of collecting \$10,000 each year for the next five years and placing this money in the Church Extension Fund did not meet with success. This was undoubtedly due to the failure of the Home Mission Council to provide the literature necessary in order to enlighten and inspire people as to the purpose of this Church Extension



Fund drive. I feel that it will be possible when the proper steps are taken to convince our people that this fund is really needed. Church relocations are scheduled in Waterloo and Racine while Withee is going to build a new church. I have been contacted unofficially from these three congregations about possible loans from the Church Extension Fund.

It is not necessary for me to tell the convention that the Kingdom of God is not of this world and therefore cannot be bought or sold or constructed by material means. But neither should it be necessary to point out that the Kingdom of God is in this world and we believe we meet and serve it especially in our churches. These cannot be had except through hard labor and financial means. Christians have always considered it a privilege to join hands and help one another. We do so in no small way through Lutheran World Action, Missions and other activities. Supporting the Church Extension Fund drive is just one more way of doing this. May God lay also this cause on our hearts.

#### Recommendation No. 11:

That we fervently hope and pray for continued spiritual strength to carry out the task we as a distinct Lutheran group are convinced has been assigned to us in coordination with other churches.

#### Recommendation No. 12:

That we promise full cooperation to Rev. Farstrup and the Committee of Elementary Rel. Ed. in strengthening our Sunday Schools, Vacation Schools, Junior group work by bringing these causes constantly before district meetings, institutes and community gatherings, etc.

#### Recommendation No. 13:

That we accept the application for admittance into the synod of Pastor Robert C. Schmidt.

#### Recommendation No. 14:

That we pledge ourselves to work continuously for the improvement of the calling and position of the ministers of our synod and support our Seminary in its endeavors to enlarge the attendance.

#### Recommendation No. 15:

That the convention cause a resolution to be drawn up and presented to it for adoption expressing our deepest sympathy with close relatives of the six former pastors and pastors wives who passed away during the last year. Also that a fitting memorial be presented to the convention for adoption.

#### Recommendation No. 16:

That the committee on camps be continued with the same instructions next year as those it had for this year.

#### Recommendation No. 17:

That we pass favorably upon the application for membership in our synod the Bethany Lutheran Church, Wolters Corner, Wis., and Germania Church, Marlette, Mich.

#### Recommendation No. 18:

That the Home Mission program as outlined in the report be approved.

#### Recommendation No. 19:

That all the churches which did not meet their Church Extension Fund quota last year be urged to do so this year and that we postpone the second installment a year. Also that appropriate literature be published by the Home Mission Council.

### Archives

A basement room in the new women's dormitory at Grand View College has been provided according to plans for the use as synod archives. The historical collection obtained by purchase from Enok Mortensen has been moved there while other material has been and still is being added. Some necessary equipment is also being purchased. The synod Board is charged with the responsibility of caring for the archives and is grateful to Pastor Mortensen and Mrs. Mailand for their efficient and willing help. A great service can be rendered through improved archives for the benefit of the future.

Since the maintenance as well as proper establishment in the new archives room involves of necessity some cooperation between the synod and the college, it is thought beneficial

if a set of rules governing the use and supervision of the archives be determined.

#### Recommendation No. 20:

That the Synod Board, the College Administration and the Synod Historian be authorized to work out proper rules for the synod archives and present same for the approval of next year's convention.

### Change of By-Laws

Since it has proven fairly difficult to live up to the convention rules as found in the by-laws paragraph 14 and dealing with the collection of \$1.00 per registered family head of the convention thus entitling him to a copy of the Annual Convention Report, I believe a change should be made establishing a flat registration fee of \$0.50 for each registered participant in the convention without any right to have a convention report furnished free of charge.

#### Recommendation No. 21:

That we strike all of paragraph 14 of the by-laws with the exception of the first sentence. Paragraph 14 will then read: "Registration: Each person who registers as a participant of the convention shall pay a registration fee of \$0.50 to be used for convention expense."

### Manual of Constitution and By-Laws

The synodical secretary has spent a great deal of time and effort in perfecting a master copy containing all the changes made up to last year's convention, all amendments and new rules for various activities. He has furthermore supplied this master copy with an index so that the desired information relative to our laws and regulations in force can be supplied quickly, accurately and completely.

The printing of a manual containing all these was decided upon two years ago, but has been delayed until now due to the inclusion of a change or amendment or deletion here and there. However, there are no radical changes. In order to expedite this matter without any undue waste of time, I think the convention can well delegate to certain qualified individuals the task of approving for publication such a manual carrying out the provisions as found in the secretary's master copy.

#### Recommendation No. 22:

That the convention authorizes the convention chairman, the convention secretary, assistant chairman and secretary together with the synodical secretary to get a manual of constitution and by-laws and other rules for our institutions and activities ready for publication as quickly as possible.

### Financial Condition

Last year's budget was the largest in amount ever collected by the synod. Besides this amount about \$30,000 was collected for Luth. World Action. Other amounts collected for the Santal, Seamen's and Women's Mission totalled over \$20,000. Altogether about \$96,000 was collected within our membership for various approved causes. This is comparable to a similar amount last year. We have reason to be grateful to God and men for the kind and effective support these amounts represent.

The income from the three endowment funds as well as the Reserve Fund of the Old People's Home rose to above \$25,000. It is also gratifying that the pensions paid to retired ministers and their wives and widows have been increased. May we always give thanks to God for His goodness and kindness by generous sharing of our means with the causes of the Kingdom.

During the year we received the amounts due the Pension and O. P. Home Endowment Funds from the estate of Mads Peter Nielsen, Manistee, Mich., and Mrs. Sena Hansen, Council Bluffs, Iowa. The Pension Fund received \$1,021.29 from the M. P. Nielsen estate, and \$1,425.66 from Mrs. Sena Hansen's estate. The O. P. Home Endowment Fund received \$1,021.29 from the M. P. Nielsen Estate. We are thankful to God that these devoted friends of our support of the old people and old and retired ministers and their families remembered them in their wills. It is also thus possible to increase our aid to these. May the memory of these helpful friends remain appreciated in our midst.

### In Memoriam

In addition to the pastors and pastors' wives mentioned



above in this report I have received from the Synod Necrologist, Pastor Valdemar S. Jensen, names and brief sketches of the following persons. The report in line with a decision made two years ago will be deposited with the Synod Historian in the archive.

Lorens Peter Petersen, Arcata, Calif.; Karl J. Malling, Hartford, Conn.; Hans Gross Lauritsen, Hartford, Conn.; Anna Petersen, Danevang, Texas; Clara Kristine (Ravnholt) Jensen, West Denmark, Wis.; Anton C. Larsen, Manistee, Mich.; Caroline (Christensen) Jorgensen, Kimballton, Iowa; Mrs. Marie Godfredsen, Tyler, Minn.; Karl Frederiksen, Manistee, Mich.; Karen Kristine Johnson, Grayling, Mich.; Mrs. Else Marie Johansen and Mrs. Marie Johansen, both of Clinton, Iowa; Christen Madsen, Danevang, Texas; Mrs. Jensine Nygaard, Danevang, Texas; S. E. Svendsen, Danevang, Texas; and Thorvald Lykke, Danevang, Texas.

Our synod has suffered a great loss in the passing of these and the pastors and pastors' wives mentioned above. We will cherish their memories knowing that they are happy to be at home with the Father in the many mansions.

#### Proposals to Come Before the Convention

There will be no less than six proposals or resolutions to be acted upon by the convention without any going over by a committee. It is a great and democratic privilege for members thus to have priority on placing whatever subject they have in mind before the convention. Such a privilege should be used with great caution.

There are also two committee reports to go before the convention.

#### In Conclusion

At this point I would like to express to the members of the Synodical Board and Finance Advisory Committee my deepfelt thanks for fine cooperation and assistance during the year. Without their help it would have been impossible for me to carry on. I know that we have not always agreed, nevertheless we have been able to make progress toward the goal we have had in common.

I also want to express my sincere appreciation to many helpful friends and critics that I have shared much with during the year. So much hospitality and kindness have been shown to me in all parts of the synod that I am feeling very humble not being able to return them.

To the synod I am grateful for the opportunity to serve for many years in the position of leadership. I am conscious of a great many flaws and shortcomings. Intentions are not always sufficient be they ever so well meaning.

May the Danish Lutheran Church through it all keep close to its heart the words of Christ: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

May the seventy-first convention of the Danish Evangelical Lutheran Church of America become a blessing for the Bethania Church at Solvang, the churches of the 8th district, and the synod as a whole.

Alfred Jensen.

Des Moines, Iowa, May 21, 1948.

## Santal Mission Convention

May 28—30, 1948

The Santal Mission, its board members, missionaries and friends were guests of the Harlan church of the U. E. L. C., and we met a warm welcome as we assembled on Friday evening, May 28.

Throughout the entire meeting we again this year experienced the joy of true Christian fellowship.

I shall not go into detail about the meeting, but can say that the program which was printed in "Lutheran Tidings" was followed and proved to be a very good program. It would be interesting to hear from some of those in attendance from our churches in Kimballton, Moorhead and Des Moines as to their impression of the meeting.

In the absence of Mrs. J. M. Girtz, Mrs. Adelaide

Landoy of Radcliffe brought us a greeting on Saturday. The fact that Rev. M. C. Dixen spent the winter in India, thus affording first hand knowledge about conditions on the mission field, was a real asset. He brought to our attention the need of more stations for the missionary staff which now numbers 104 workers.

In the course of the meeting greetings were read from Dr. and Mrs. Erling Ostergaard who were unable to be present, and a greeting from Rev. and Mrs. Ernest D. Nielsen of Chicago inviting the Santal Mission to have its 1949 annual meeting at the Trinity Lutheran Church of Chicago.

The most refreshing rains on Sunday evidently did keep some from the meetings, due to some slippery hills in our Iowa's beautiful southwest section. Nevertheless the Harlan church was practically full Sunday morning where Rev. Gornitzka, president of the Santal Committee, preached.—Others of the board members and missionaries preached in various churches throughout the large Lutheran community in this area of the state.

The call throughout the meeting was: Forward with the Gospel of Him who brings salvation.

Dagmar Miller.

## The District VIII Convention

The District VIII annual meeting convened at Pasadena, Calif., during the week-end, April 30—May 2. The meeting opened Friday evening in the Pasadena church, Rev. Svend Kjaer delivering the sermon.

Saturday morning Rev. J. Kr. Jensen led us in the morning devotion, and the business session followed and continued through the afternoon.

The following pastors were present: Halfdan Knudsen, Aage Moller, J. K. Jensen, S. Kjaer, Niels Nielsen and S. Marckmann. Also the following delegates: From Los Angeles: Mrs. T. C. Bylling, Axel Lundvang, Carl Davidsen, Aage Knudsen, Axel Pedersen. From Pasadena: Jacob Jacobsen, Aage Jensen. From Solvang: Mr. and Mrs. Julius Nielsen, Aksel Elbeck. From Salinas: Mrs. Ethel Kjaer, Mr. and Mrs. C. A. Schultz, Mr. and Mrs. M. P. Pors. From Watsonville: Poul Holme. From Easton: Ellen Nielsen. From Parlier: Søren Poulsen.

The District president, Rev. S. Kjaer, gave his report and later this was taken up for consideration.

The District treasurer, N. P. Pors, gave his report. The income for the year had been \$272.00 and the disbursements \$147.53, leaving a balance together with the balance of a year ago of \$470.40.

Reports were given from the various congregations revealing active work in all the congregations.

The Women's Mission Society held a short meeting after the lunch hour where Rev. S. Marckmann spoke mainly on the history of the W.M.S.

Aage Knudsen extended an invitation to a Summer Camp to be held in August at White Oak Flats 4-H Camp near Santa Barbara.

Mrs. Hilda Johnson gave a report on a meeting of representatives from all the congregations that had met during the noon hour to discuss Sunday school work. This group presented the following proposals to the District meeting: As we consider the Sunday school work as one of our most important Mission projects, we 1) suggest that necessary funds be appropriated to this work. 2) We also suggest that a committee (a pastor, a teacher and a layman) be appointed to work with this problem. 3) We suggest that this committee might further the idea of an institute, or possibly

(Continued on page 16)





By  
BUNDY

The Magazine "Time" occasionally finds "religion" an interesting subject for discussion. Some time ago it carried a great article, (March 8th, 1948) on the impending crisis. In this article it makes Reinhold Niebuhr one of our best interpreters of Dostoyevsky and Soren Kirkegaard, and the most far sighted prophet of an impending crisis. But the great trouble with these three men is that they have made religion such an interesting subject of discussion and intellectual acrobatics that the man without a University degree in Philosophy, hardly knows whereof they are speaking.

It may be tragic that our church people will not make much attempt to understand their language and we cannot help but to confront the question: Is there not a less intellectual approach? And of course there is, namely in Grundtvig's interpretation of God, Man and his divine relationship. Grundtvig's interpretation is more positive and he gave it the voice in song in which the other three men had no great gifts. It is not given to every great writer to give men a vision of "the substance of things hoped for, the evidence of things not seen."

But it's a great tragedy that we in our churches do not experience too great a concern for an acquaintance with men that really have made the living contact and have expressed it well. You have to search far and wide for a more assuring conviction than Grundtvig's lines:

"O, land of our King,  
Where harvest embraces the flowery spring,  
Where all things worth having for ever remain,  
Where nothing we miss but our sorrow and pain,  
All mankind is longing to find and explore,  
Thy beautiful shore."

The crisis is that humanity seems to think that they can stumble into "beautiful" shores. But there is no crown without a cross.

The Historian Toynbee, asks the question: What shall present civilization do to be saved? And he answers:

First, in politics, establish a constitutional system of world government.

Second, in economics, find marking compromises between free enterprise and socialism. Is that not what Sweden is doing?

Third, in the life of the spirit, put the secular super structure, back unto religious foundations.

Toynbee states that in our western world, efforts are being made to find our way back toward each of these goals.

And we had better mark these words: "Of the three tasks, the religious one is of course, in the long run by far the most important, but the other two are the more urgent, because, if we were to fail in these in the short run, we might lose forever our opportunity of achieving a spiritual rebirth which cannot just be whistled for our convenience, but will only come, if it comes at all, at the unhurrying pace at which the deeper tides of spiritual creation flow." (Toynbee, Civilization on Trial, Oxford University Press).

I note that those who have been in a real fire with their nation think about life a bit more sanely than those who are always talking of "making a living."—The devil wanted the Lord of the world to be content with a living, but Christ did not come into the world to miss the mark of identification with his fellow men.

A Man from Stony Brook, Long Island, writes in the Ladies' Home Journal his version of how Americans spend their money. According to the National Stewardship committee—so we thought no one was watching our money?—we spent \$81,000,000,000 for taxes while we during the years 1933-1945 enjoyed an increase of \$318,000,000,000; during the year of greatest increase in income we spent \$58,000,000,000 on luxuries, at the same time the gifts to churches and related benevolences decreased by \$1,000,000,000. While the church membership increased the national income almost doubled and great savings were accumulated but the contributions to churches were lower than during the depression years of 1932. And then the gentleman adds:

"In this country thousands of Christian families practice the time honored principle of tithing, where at least ten per cent of the family earnings are given to church and charitable causes. But it is not difficult to see why national morale is slipping when the American people as a whole spend nearly twice annually on tobacco, three times as much for movies and recreation, seven times as much for alcohol and nearly ten times as much for jewelry, furs and other luxuries as they spend on character building agencies." Isaiah has a similar picture of some city people in his day—see chapter 3. They did not get along so well after their pugnacious demonstration.

The only way certain political ideologies can go on holding their field of special privilege by the strength of money monopoly would be by a more profuse propagation of their own kind and that is not to be expected. There is more than homespun philosophy in John Steinbeck's "Grapes of Wrath" wherein Ma Joad says, "Why Tom, us' people go on livin', when all them people is gone. Why Tom, we're the people that live. They ain't gonna wip us out. Why we're the people—we go on." Visit New England, and count the number of "mansions" that are depopulated. The aristocracy of Czarist Russia kept on pushing the ruble of the peasantry out in the circumference of the circle so long that they finally turned around and created another tyranny.



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## Recessional

By Isaac Watts

Our God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our Eternal Home.

Before the hills in order stood,  
Or earth received her frame,  
From everlasting Thou art God,  
To endless years the same.

A thousand years in Thy sight,  
Are like an evening gone;  
Short as the watch that ends the night  
Before the rising sun.

Time, like an ever-rolling stream,  
Bears all its sons away;  
They fly, forgotten, as a dream  
Dies at the opening day.

O God, our help in ages past,  
Our Hope for years to come,  
Be Thou our Guard while Time shall last,  
And our Eternal Home.

## What Do You Think?

Have you also been thinking about our W.M.S. meeting at the convention this year? I have. In fact, since last convention at Racine I have had several thoughts which I would like to mention in this column.

First, last year's program was excellent. It was enriching and memorable. One couldn't help but carry the outstanding message by Rev. Erik Moller home to our individual groups in our congregation. The evening program was well planned and inspiring worked out.

But there are two things which should be taken up for consideration at W.M.S. this year. The first is: W.M.S. is a very important work; can the business of such an organization be thoroughly and efficiently worked out in a hurried hour after supper just before the program starts? An entire afternoon AT LEAST should be set aside for this purpose—considering the many hours at our convention that are devoted for lengthy discussions of other issues. In that brief hour, the various reports are dashed, yes, literally dashed through, with hardly any chance for them to register in one's mind. Then the voting and election of officers is rushed over with, and the business meeting is over for another year. There is no time left for an exchange of ideas for improvements or ideas for W.M.S. programs, etc. W.M.S. is doing good work

but it could do even better. Generally, only a comparative handful of women attend the business meeting. It **SHOULD BE ATTENDED** by every woman at the convention. Maybe this absence is due to another factor I have been thinking about, namely: Lack of definite organization.

It has become a tradition that every one of the women in our Synod is a member of W.M.S. I believe in tradition, yes, in so far as it is a progressively working tradition. Tradition is good until it becomes outworn by circumstances; then an improvement must be enacted. The existing W.M.S. membership tradition, I feel, is definitely hindering the furtherance of W. M. S. work. Each congregation should have an actively organized Women's Missionary Society and this should be in accordance with a constitution stipulated by our Synodical W. M. S. As it now stands, some Mission groups in our various congregations may be organized and really be working while others say, "Well, we are already members (by tradition) and we send in what is expected of us," and that is the extent of that particular W. M. S. There is existence but **no growth** in that idea. One person at the convention last year said to me that being organized that way would mean dues, and Salvation is free so W.M.S. should also be free. In answer to that I would say, "True, Salvation is free but the price was tremendous; the **blessings** from W.M.S. will also be free although membership would cost us dues." Anything appreciated and regarded worthwhile will cost in one form or another: Self-sacrifice, work, time or money.

If W.M.S. was definitely organized throughout our Synod, and if in all our congregations our women would become more than ever definitely aware of W.M.S., of its truly great significance and high purpose, then greater than ever conceivable would be the blessings in store both for those whom we seek to help as well as for ourselves. Then, if only the hand of W.M.S. would reach out and **STRONGLY** help our Home Missions get going and reach over the oceans to help our workers on the foreign Mission fields!

Women of our Synod! We have our tasks in our homes—we can't cross the ocean, (etc., as in the hymn, "Hark! the Voice of Jesus Calling,") but we can cry out, "Lord, here are we; send us, send us in more active W.M.S. work."

May God richly bless W.M.S. and our convention at Solvang.

Eva A. Nygaard.



## A Song Of Life

"Your children are not your children.  
They are the sons and daughters of life's longing for itself.  
They come through you, but not from you;  
And though they are with you, yet they belong not to you.  
You may give them your love, but not your thoughts.  
You may house their bodies, but not their souls,  
For their souls live in the house of tomorrow,  
Which you cannot visit, not even in your dreams.  
You may strive to be like them, but seek not to make them  
like you,  
For life goes not backward nor tarries with yesterday."

It was Christmas 1947. Einalee was six and "Larry Boy" nearly two. With each succeeding year it seemed that life had grown more and more beautiful in its fulfillment, but the richest of all our blessings were those two heavenly sent children. Each day they were teaching us parents something new, something to be grateful for, something to make life's meaning more beautiful. Neither one of them had ever known a real sick day.

Then one midnight Larry woke up desperately ill. The vicious virus X had struck. Complications set in and three days later his little body lost in the struggle for life. Father's pride, mother's love, Einalee's brother was gone.

Robert Lawrence Dixen was born in Altadena, Calif., April 12, 1946. He died January 22, 1948. He was baptised in the little Danish chapel on South Grand Oaks Avenue in Pasadena. (I love cathedrals but even more I love a simple little chapel when God's love echoes through it's lowly space). At this same little chapel friends and neighbors gathered for "Larry's" funeral. The flowers and the music were expressive of love and kindness from far and near. The lovely and comforting words spoken by Rev. S. Marckmann took us for a few minutes into the kingdom of God. Never before had it been so wonderful to sing "Beautiful Savior, Lord of Creation" and "Love From God." The third song was another familiar to our own childhood days. "His Jewels." Never before did we weep so bitterly and never before did we rejoice so jubilantly in song on one and the same day. Surely that day God's spirit of love spoke to us gently and kindly through song, through the words of Pastor Marckmann, and through friends. One little act of the day was as outstanding as it was beautiful. Our Italian and Catholic neighbor went forward in the church, as others did, to bid little "Larry" goodbye. She alone paused before the altar; gracefully and humbly she knelt and made the sign of the Cross.

At the grave Pastor Marckmann spoke again with calm, steadfast and comforting voice. Before pronouncing the benediction the following composition from "Daddy" to "Larry Boy" was read by our pastor:

### LARRY BOY

Larry Boy, Larry Boy,  
Your stay with us was short.  
Beautiful is our memory  
And deep is the joy,  
A page in our lives filled  
With happiness, since you were here.  
Larry Boy, Larry Boy.

And now, Dear Lord,  
To the bosom of your earth

We commit his body.  
From earth it came,  
To earth it must return.

His soul on the wings of love  
To your realm of love will hasten.  
The sweet memory of the blessing  
And the love he gave to us  
Shall now abide within our lives.

Larry Boy, Larry Boy,  
Our hearts are filled with sunshine  
From the days you stopped with us.  
Our fond farewell to a brave little boy.  
Larry Boy, Larry Boy, Farewell!

Surely that day was not only a farewell to our son but also seemed like his return to God's heaven. Silently we bent low under the outstretched hand of God as we felt His love and the majesty of His wonderful creation. Until God in His loving wisdom deems it time for reunion there shall be a longing in our hearts for "Larry Boy."

Einar B. Dixen,

2717 Maiden Lane, Altadena, Calif.

## Square Heads on A Round Trip

By Ellen Nielsen

(Conclusion)

The Danish soldiers are an appealing lot. I can't imagine anyone ever having the heart to shoot them. And I doubt very much that the rifle the Danish soldier carries is a real one. (He is just a Christmas toy come to life). The guards form a pageant wherever they are in their gay uniforms (some tailor or designer must have gone fey with color and joy) which so teasingly match blue eyes and red cheeks (surely those red spots on each cheek are painted on?) At the Royal Palace the guards wear bustles (I never got near enough to see what they were made of; Niels says they carry ammunition and stuff there) and there are little red telephone booths (without doors) where they stand. I always wanted to play peek-a-boo with them. But the guards are very serious, they only smile out of the corners of their bright blue eyes.

At the border (a beautiful place with the wide, placid Flensborg fjord flowing between Denmark and Germany) the guards would answer questions if you stopped for the time of day, it was always a delight to hear a comfortable Danish dialect coming out of such a gay military background. We stood at the very line separating the two countries, where cars were stopped and searched, papers examined. The setting sun illumined Denmark (or maybe it was the uniforms) with a fine red glow, but in Germany, up the road through the woods it was already dark. An occasional cyclist would cross over from Denmark (one of them had a sack bursting with apples on the carrier) walking beside the bicycle pushing it up the dark hill into Germany. It looked lonely. We shivered, though it was warm and still, there, in Denmark.



But best of all in Denmark was Bedstefar. There in his house, in that place was something that suited me "down to the Puritan marrow of these bones." There was a Denmark I knew by what strange alchemy of inheritance?

Nothing was changed to suit our being there. It couldn't be changed. Why should it be changed? That was a word alien to Bedstefar. Well he might say, "I am that I am."

The little low, sunken, crooked rooms. It was like living in the earth. You went down. You sank into shelter.

There was a bit of lawn, a crabby old apple-tree, tiny lanes bordered with small old-fashioned flowers, and a big flourishing kitchen garden. (But I wouldn't dare eat the stuff, it was too evident of what it was fertilized!)

Bedste wore a smock, it was dark blue, had long sleeves with a tight cuff and it slipped on over the head. Wonderful! I cast envious eyes upon it, it was the essence of style because it was so workable, it so simply fulfilled a function. When he went out to the garden or to the store he stepped out of house-slippers, at the door, and into wooden shoes. I can hear him yet clumping over the little wooden bridge and up the cobbled walk to the store. When he came back he stepped out of the wooden shoes and into his slippers again. He could do it almost without pausing at the door.

When he went out for a call or visit he simply hooked a terribly starched white bib onto his shirt. This was hooked on and off all the time we were there. One moment he was a rather shabby, soiled little old man, the next he was fine and starched with his bib. (That must be where the line comes from "his best bib and tucker"). We had sent him a suit of my father's, it was his pride and joy. The strata of society in which he was to appear was gauged by whether or not he would wear his **Amerika frakke**. As far as I could see he had taken it right out of the package (after three months on a tightly-packed journey) and worn it. One day I decided to press it, especially the accordion pleated lapels and sleeves. The seamstress (she was his housekeeper and lived in one side of his house) had an electric iron but when I asked to borrow it she went into her rooms and locked the door. That iron must only be used for silks and laces. So I got an evil black lump of an iron which I stuck into the glowing coals in the stove every three minutes. I pressed away like mad. Nothing much happened. Bedste stood by with the most skeptical look upon his face. Quite often he exploded into soft mirth. His whole being said: Hva Nøtt æ et te? (What's the use?)

Our meals were frugal and plain. Meat and potatoes. Fish and potatoes. And rødgrød (Danish pudding). I used to pray when the women went out to the kitchen to bring in the dessert "Only make believe it isn't rødgrød." But it always was. "Only let it be five fresh berries in a saucer." But it never was. I've had rødgrød enough to last me this mortal life.

Once a week Bedstefar polished the cutlery, one of the many little duties he docilely performed for his housekeeper (she was very clean, factual and firm). Once, walking through the village together to some

event someone called out asking where they were going, and Bedste answered fresh as any young squirt, "Vi skal lyses til." (Having the banns read). Der faar de noget at snakke om. (That'll give them something to talk about).

One day we sat outdoors against the red brick wall and Bedste sorted onions. We talked comfortably, without effort, against the silky, dry rustle of the onions. As fast as he threw them into a round wire basket they rolled out. It finally came to me that there was a hole in the basket and I told him. Without stopping in his talk he turned the basket around. But the onions kept rolling out into the same pile he took them from for there were many holes in the basket. But it didn't seem to matter.

We took many long walks together, especially in the long, gentle evenings. Bedste was a good walker and I have no pleasanter recollection of Denmark than the sound of our footsteps on the gravel roads winding their leisurely way through the fields. Once we came upon a bull and I crept back of Bedste. He liked that. But he explained that there were not many bulls any more in Denmark as most cows were scientifically bred. I was astonished. After a while I felt the conversation was getting a bit out of hand and turned it into other channels. (Danes are so frank and "natural!") But that was as bad. In a reminiscent mood Bedste told me of some youthful indiscretion. I was plunged into deep thought. This innocent little old man and a dare-devil youth? Suddenly I found that I was walking on alone and looked back. There stood Bedste stock-still in the lane. "Æ er ræd for du har tabt din agtelse for mig nu." (I'm afraid you've lost respect for me now). I had to go back and kiss him to reassure him. And he said, as he always said when he got a kiss from me because he was cleanly shaved, "Det er mærkeligt, men Æ føler mæ slet itte gammel." (It's queer, but I don't feel a bit old!)

We walked two miles out in the country to see the "bitte Sted" (the little place) where Niels was born. But Niels said it had shrunk, it had never been that small. Fr. inst. the terrible marl pit back of the barn wasn't terrible at all!

We had barely got into bed the first night when Bedste knocked at the door, came in, marched across the room and solemnly pinned a dishtowel to the window curtains. I was mystified. But it was because the sun, mornings, would shine in our eyes. He'd done that every single day for 25 years! One day he said the road running so near the house made the lack of privacy quite annoying. We bought shades for him and hung them one night. He stood by consumed with inner merriment and pride. He'd never have thought of shades. Not even after 25 years. I don't know if he was as proud of the shades as of having a son to buy them for him. I could tell by his voice. When he was touched or pleased his voice turned hoarse and he was short with us and had a queer abrupt gesture with one hand as though he was pushing something away from his eyes. Once when Niels was trying to figure out a way to get around the authorities and still sell the car legally Bedste got very hoarse. He was terrified of the authorities. He began talking of other things but when his voice



cracked I asked him point-blank if he was worried . . . Bedste would never need a lawyer.—He was a bit uneasy about the shades too. He was afraid the villagers would think he was getting above himself.

In the bedroom hung a small, cracked mirror, the kind that comes with and is set into a calendar. It divided your face sharply in two, you never saw your face wholly assembled. Niels said that mirror had hung there when he went away to America.

The clock in the living room was the same, too. Old, rasping and slow. When it struck all conversation ceased and you sat waiting for time to hobble by on crutches. Not for Bedste that most hideous of all modern inventions, the bland, ubiquitous electric clock.

He was very proud of the car and would sneak out early mornings to polish it. When we came back from a drive he would rub it down like a horse. We told him that in America we only polished a car the day we bought it and the day we sold it. I think he would have liked sleeping in the car fully armed. In one of the many interviews of the car (we were merely negligible bystanders) Bedste had been photographed standing by it. When he saw the picture in the paper he said, "Æ er ræd for Æ ser for stolt ud." (I'm afraid I look too proud).

Our poor old battered Buick was like an ugly duckling become a swan. But upon examination of it the Danes would cry out in horror, "Men den har jo **Buler!**" (It's dented!) Truth to tell it was only the inevitable battered fenders, the insignia of American parking places and in America, what's the use? Pound one out and before you get home you'll have another one. Besides, next year you'll get a new one. For in America instead of making do you discard. Not so in Denmark. There, cars of the 20's vintage sparkle like showcases, they have on them the rich patina of well cared for age.

A fly-paper hung from a lamp in one of the rooms. The flies made a wide detour around it. It wouldn't have hurt them, it was bone dry and had probably hung there, too, since the time Niels went to America. Bedste snorted when I waved flies off the food. Silly, a little fly won't hurt you! (We were shown through a doctor's new home in Denmark, as fine and modern a place as I've ever seen in America, in fact it had innovations I've never seen in America. But no screens. Flies buzzed in and out of the wide open windows. I asked why they didn't have screens . . . The doctor said, "Well, maybe . . . but doesn't it obstruct the view?"—Many times when we mentioned DDT to the farmers the answer was always the same, "Yes, but don't the flies come again?" But in many counties the dairies are enforcing use of it).

Our visit was coming to an end now. Already the struggle was beginning again. We are leaving home, we are going home to America. Even as we drive away Denmark is hung, like a picture, in the back window of the car, the Denmark I'd been told about, the other country, the enchanted land of my childhood, the Denmark that is not on land nor sea, the Denmark between the covers of the Danish songbook, of Danish words that can never be translated for they are like melodies in one's memory: Føl, Hvalp, Kvæld, Frue,

Skumring, Krat, lille, klukke, of words in Danish hymns as real as bread: Her vil ties, her vil bies; Slangen bider i min Hæl (not one single word can be translated and say as much). Yes, out of the potpourri of impressions, of violent joys and disappointments, rises the dust of a Denmark that is there and still not there. Which is memory and which is Denmark? Which is my father and which is Denmark? Which is real, the tale lived or the tale told? Hist hvor Vejen slaar en Bugt there is that house with the small panes and the crooked walls and the sagging door. And Bedstefar. Bedstefar growing old and small, leaning too heavily now on the gate as he waves us off (Æ er ræd for Æ vil græ).

The Danish tongue. August Bang has said it in his beautiful poem, "Jeg har Danmark i min Sjæl." Only I would say, because it is an inheritance, I have Denmark in my blood. And I have my being in America. The struggle is on. Already I see it in the windshield as we drive out of Denmark: 542 in the Danish hymnal, 363 in the English. Will the meeting be in Danish or English? It's no use inviting him because he can't speak Danish . . . or she can't speak English. Danish the 5th Sunday of the month (and finally not at all).

But I choose the struggle (not that I have anything to do with it, it has chosen me) I would not be without it. I scorn those who evade it, who too lightly put down the precious burden. I pity those who think that by not talking Danish they have solved a problem, those who think that by speaking American they are Americans, (a Dane can become an American, he never is one). I will speak Danish and I will live in America; America has given me that supreme gift, that right. Because of my struggle America . . . and Denmark . . . will be the richer.

Denmark is more than a country, it is an inheritance, the mysterious, insistent genes in your blood.

And America is more than a land, it is an age, a time, a becoming.

I am Danish. But I choose America.

Finis.



## Across the Editor's Desk

**ORGANIC UNION OF NLC BODIES URGED BY AUGUSTANA CHURCH**—At its 89th annual convention held at Rock Island during the week June 7—13, the Augustana Lutheran Church adopted a resolution urging "organic union of the eight participating bodies of the National Lutheran Council."—It was further suggested that the merger should be undertaken "together with other Lutheran groups which may desire to join such a union with federation as an intermediate step, if necessary."—The Executive Council of the Church was instructed to initiate action in the matter by seeking approval of the proposal by the other synodical bodies of the National Lutheran Council.—In the president's message to the convention, Dr. P. O. Bersell endorsed moves toward Lutheran unity "even to the extent of organic union at the very earliest moment," but stipulated that it must not be "a union of minor



parts but as near a total merger as can be accomplished."—"When the Augustana Synod gives up its life as a corporate body to merge with other Lutherans," he said, "may it be a part of the accomplishment of the merger of at least two-thirds of the Lutherans of America. Then I would also see the ultimate possibility of the total union with the other third in God's good time."

Dr. Bersell expressed disapproval of a proposal that has been advanced to merge the five bodies of the American Lutheran Conference, asserting that it would "create a new bloc of Lutheranism over against the two other blocs of almost equal size, which would obviously hinder the ultimate union of these bodies."

Separation of Augustana Theological Seminary from Augustana College, one of the controversial issues before the convention, was upheld when delegates defeated a motion to rescind the action taken in 1946 and ratified in 1947.—August 31 next was set as the date for separation of the schools, and the Rev. Karl A. Mattson, president of the New England Conference, was elected president of the seminary.

**ELC REJECTS WORLD COUNCIL**—By a vote of 872 to 546 the Evangelical Lutheran Church at its biennial convention held at Minneapolis, June 8—13, rejected a proposal that it accept membership in the World Council of Churches.—Membership in the Council had been urged by President J. A. Aasgaard in his message to the convention and the question had been debated at length on the convention floor.

Dr. Aasgaard, who has been president of the ELC since 1925, was re-elected for a six year term.

The new Lutheran Hymnbook is to be published soon after several years of study by a commission representing seven Lutheran bodies. The ELC voted that the new book be "accepted for use" in its churches but provided that a special supplement should be added "to include such hymns and other material as do not find their way into the main body of the book, but which in their estimation are so valuable and precious to us as a Church and people as to be worthy of preservation."

A joint session of the Church Council, the Board of Education and the seminary faculty is to be convened by the president to "thoroughly study the whole question of graduate theological study." The question of an inter-Lutheran post graduate theological seminary had been referred to the constituent bodies of the National Lutheran Council.

The same group is to serve as an agency of the Church in relation with the UELC regarding possibility of a cooperative relationship in Lutheran Seminary for training pastors and missionaries.

A union committee to be appointed by the Church Council will be authorized "to institute negotiations with the UELC and with such other constituent bodies of the American Lutheran Conference as may officially express desire for such approach."

**LUTHERAN FREE CHURCH TURNS DOWN WORLD COUNCIL**—A proposal to join the World Council of Churches, tabled from last year, was rejected by the Lutheran Free Church at its 52nd annual convention held at Willmar, Minn., during the week, June 9—13. The vote which followed a lengthy discussion from the floor, was 246 to 101.—Dr. Bernhard Christensen, president of Augsburg College at Minneapolis, pleaded that all Protestant churches in the world must "speak with a united voice against the forces of destruction."—In opposition, the Rev. P. A. Strommen of Sand Creek, Wis., asserted that it would be impossible for members of the Lutheran Free Church to cooperate with "forces of unbelief" which might be included in the World Council. He argued that many members of the group will have a "loose faith."

Dr. T. O. Burntvedt, president of the LFC for the past twelve years, was elected to his fifth three-year term.

Erection of the science wing of a new library and science building at Augsburg College, at an estimated cost of \$550,000, was approved, construction to begin immediately. Also voted were plans for a new headquarters building of the LFC, at a cost of about \$50,000, work on which will be begun in the fall.

## What Kind Of Americans Will We Be?

The Jutes, Frisians, Angles, Saxons and later the Danes, Norwegians and last the Normans invaded and settled Britton. Together with the old population of Kelts and others, they, after the last invasion 1060 by the Normans, led by William the Conqueror, slowly became a people. But it took them 300 years to fuse all these people into one distinct kind of Englishman.

We may ask, how long will it take to fuse all that have come here into the finally distinct American? It is in this, I think that we play a part. And our contribution is our spiritual and cultural life. There has never been any cultural life, unless there was first a spiritual life.

Spiritual and cultural values can not be separated. And where cultural life dies out, we can be sure that spiritual life has also ceased to exist. I am confident that this holds true for descendants of any foreign group.

This is our problem today. Nearly one-half of America's 140 million people can trace some kind of foreign grandparents. And the fact, that this transition has been taking place without taking along the respective cultural values from the various backgrounds, makes these people uprooted. And then they meet the other half of America and discover that they also have left their respective foreign backgrounds without any continuity of contact.

It is in this bigger view that I look at our Church problem. It was with this knowledge, that many of our young people, who crave a solution, maintain that they do not want their Church home erased, that I wrote my article, "Mission Or No Mission." I am inclined to think that the third and fourth generation will give us the answer as to what kind of Americans we will be.

Christian Warthoe.

## Arc Waerland

A friend has furnished me with authentic literature by and about the Swedish Arc Waerland movement. Besides giving me the pleasure of reading the melodious Swedish language it opens the door into a revolution. I surmised to begin with that here was another addition to our body-minded culture, but I found out that here are people who have ventured out into a spiritual world concept. To them the gospel proclamation of a world of spiritual absolute truth and love quality is not a hypothesis, but a faith reality. It is for that reason that they have cancelled the broiler, commercialized white flour, granulated sugar, pasteurized milk, meat, eggs, liquor and tobacco. They want to live in bodies which do not demand attention. A sick poisoned body is like a spoilt child who craves 90 per cent more doting than it should have. Such a body claims the mind, the intuition and the creative capacity to a post which should be superfluous. The body, they believe, can be a good house for the spirit to live in if it operates according to the inherent laws and nature of the body.

A violent revolution is really only a change from one form of materialism to another. That is why people who knew that spirit is realism always refused to take part in such so-called revolutions. The ones who take spiritual manifestations at face value do revolve into a new world without destroying itself, and the use of the sword is always suicide.

These people are not floating in the air but intimately devoted to new ways of agriculture and home building. The sports people of Sweden are taking the lead in the movement.

I am thankful for the description in "Waerlands Maaned-Magasin" of Minni Dajo and Pierre de Rudder, for Fru Waerland's devotional contributions and for Waerland's competent writing about faith and spirit.

Here is a problem which I present to you theologians. The Waerland people maintain that Jesus abstained from meat eating, because it was part and parcel of the old blood religion which he effaced. I am not theological scholar and cannot solve the problem. Is it not plausible, that if we revolve from a war religion to a peace religion we shall come to dislike meat.

One thing becomes obvious in the Waerland movement, that it is foolish to eat devitalized and harmful food for the purpose of hiding inorganic currency in a robber's den.

Aage Moller.



## Grand View College And Our Youth

### G. V. C. Closes Another Fine Year

With the graduation exercises of June 4, the school year of 47-48 was climaxed and closed. These graduation exercises ended the commencement week which began Sunday, May 30, with worship service in Luther Memorial church. The sermon was delivered by President Johannes Knudsen. The following Thursday evening, June 3, a Recognition Program was held in the auditorium. At this meeting, the GVC choir presented two numbers, representatives from the various activities spoke, and athletic awards were presented.

Friday evening, June 4, terminated the year. It is interesting to note that this is the first formal graduation exercise that GVC has had. The reason for this is rather obvious since no degrees are granted at the end of the two years at Junior college. However, diplomas certifying completion of two years Jr. college work were granted this year at a gathering in Luther Memorial church.

The order of the program was as follows:

Processional  
Invocation ..... Rev. V. S. Jensen  
Grand View College Choir .....  
..... Thorvald Lund, directing  
"The Earth Is the Lord's"  
"Lost in the Night"  
Address ..... Rev. Alfred Jensen  
Vocal Solo ..... Miss Gloria Mortensen  
"How Beautiful Upon the Mountains"  
For the Christian Training Course...  
..... Rev. A. E. Farstrup  
For the Junior College .....  
..... Dean A. C. Nielsen

Awarding of Diplomas  
Closing Remarks .... Pres. J. Knudsen  
Grand View College Anthem, Audience  
Benediction ..... Rev. S. D. Rodholm  
The ceremony was a very worthwhile experience.

Following the ceremony, coffee was served in the dining room accompanied by the usual short talks at closing meeting.

Thus, very suddenly, after the last burst of energy to finish exams, the end is thrust upon us. Another fine year is over. Perhaps it is trite to say that it has been the finest in the history of GVC since that statement is made at the close of every year. However, this year has been particularly successful. It has been successful not only from the standpoint of a large enrolment, the expansion of facilities, a high scholastic standing, and the achievement of numerous and worthwhile activities; but successful also because of the fellowship experienced, the friendships

made, and the cultivation of the Christian Spirit. These last mentioned qualities are those that give Grand View College its richness and deep values. Those values are the binding forces of GVC; the forces that cause first year students to return and cause a tug at the heartstrings of second year students. Those values are the GVC spirit.

We have had a fine year. Thanks to the Synod, to the School Board, and to the Faculty for your many efforts and tireless energy. We hope that the coming years may be as rich and as fruitful for future students of GVC.

Verner Jensen,  
Viborg, South Dakota.

### Tenth Annual Grand View Camp

For Juniors, 12 to 16, inc.  
August 1-8, 1948.

#### GRAND VIEW CAMP

The Grand View Camp is located at Grand View College, Des Moines, Iowa. The college and campus are the camp grounds. Campers are to sleep in the college dormitories, eat in the dining room, and use the class rooms, gymnasium and athletic field during the daily program. The swimming will take place at the Birdland pool, or some other.

#### DAILY PROGRAM

7:00- ..... —Arise.  
7:15- 7:30—Exercise in gym.  
8:00- ..... —Breakfast.  
8:30- 9:00—Clean up.  
9:00- 9:15—Devotion.  
9:20- 9:55—Bible hour.  
10:00-12:00—Organized play and craft.  
12:00- 1:00—Dinner and rest.  
2:30- 3:30—Swimming.  
4:00- 5:00—Quiet games and craft.  
5:00- ..... —Supper.  
6:00- ..... —Singing.  
7:00- 8:30—Games.  
8:30- ..... —Refreshments.  
8:45- ..... —Camp fire.  
10:00- ..... —Lights out.

#### SUNDAY, AUGUST 8

On this day the parents of the campers are invited to be guests of the camp for dinner.

#### Program

10:45—Church service.  
12:15—Closing meeting.  
2:00—Closing meeting.

#### RULES

1. The camp is open to boys and girls 12 to 16 years of age. A camper may not have reached his seventeenth birthday.
2. Campers may not leave the grounds without permission.
3. Campers who wish to swim, must present a written permit from parents.
4. All campers must clean their own rooms, and in their proper turn take part in policing the grounds and setting and clearing the tables and washing dishes.
5. Campers must attend all sessions, unless excused.
6. The leaders reserve the right to dismiss any camper who fails to con-

form to the rules and regulations of the camp.

7. Campers must pay for property damaged or destroyed.

#### EXPENSES

Room, board and tuition ..... \$12.00  
This item will be reduced when two members of the same family attend. The rate will then be ..... 11.00  
Room, board and tuition for shorter stay per day ..... 2.00  
Price for one meal ..... .75

#### GENERAL INFORMATION

Meals will be served to campers beginning with supper Sunday, August 1, and ending with dinner, Sunday, August 8.

Be sure to bring towels, soap, swimming suits, tennis shoes and gym suits. If you play tennis bring your racket. Do not fail to bring sheets, pillow case and one blanket for your bed.

Bring your New Testament, Lutheran Hymnal and "World of Song."

Enroll early. Be sure to give your age. We can not guarantee to accommodate young people who are not enrolled. In order to make our plans we should like to receive your enrollment by July 25.

To enroll, write to

JUNIOR CAMP,  
Grand View College,  
Des Moines, Iowa.

## OUR CHURCH

Brooklyn, N. Y.—Ordination service was held in Our Savior's Church on Sunday, May 23. Einar Andersen, who since Christmas has served the Brooklyn church, was ordained to be pastor of this church. Paul Wikman, Y.M.C.A. secretary from Denmark, and who has served as such through several years in Canada, was ordained to be the pastor of the Manistee, Mich., church to which he has been called.—Pastor S. D. Rodholm, the synodical ordinator, officiated at the service and was assisted by all the regularly called pastors of the Eastern District and two retired pastors.

Pastor Robert C. Schmidt preached his first sermon in his new pastorate in the Bethania Lutheran Church, Racine, Wis., on Sunday, June 6. A reception was held in the evening in the church parlors where members and friends of the congregation met to welcome the new pastor and his family. Pastor Schmidt's address is: 2015 West High Street, Racine, Wis.

A Book on Grundtvig is under preparation, sponsored by the Committee on Publications of our synod. Contributors are: Dr. Johannes Knudsen, Dr. Ernest D. Nielsen, Prof. Alfred C. Nielsen, Prof. S. D. Rodholm and Pastor Enok Mortensen. According to present plans it should be ready for publication in the spring of 1949.

Tyler, Minn.—The annual Fourth of July Community Festival will be held again this year at the Danebod Folk School. Besides the traditional after-



noon lecture, band music, sports, etc., an outdoor performance of the comic opera, "The Maid Becomes Mistress," will be given by actors and singers secured through the University of Minnesota.

**Salinas, Calif.**—An all-day church picnic was observed at Uvas Dam on Sunday, June 13. No Sunday school nor church service was held that day. Everyone gathered at the picnic for an all day fellowship.

**Pastor James N. Lund**, Troy, N. Y., preached the sermon in the Fredsville, Iowa, church on Sunday, June 6. He had come to Cedar Falls to be present at the graduation of his son from the Iowa State Teacher's College.—Pastor Lund will continue his journey to Solvang, Calif., to attend the annual synodical convention.

**The DAYPL District IV Annual Convention** will be held during the Labor Day week-end, September 3—6 at the Trinity Church in Chicago. All the young people of the District are invited and urged to attend. The Young People's Society of the Trinity Church will be host and all the members of the society are busy planning for a good convention.

**The DAYPL Convention** held at Troy, N. Y., during the Memorial Day week-end was well attended. Notable speaker for the event was Otto Bremer of Harvard, present at the meetings at Lund, Sweden, and at Oslo, Norway, last summer.—Pastor Einar Andersen of Brooklyn was elected District Advisor, and Erling C. Nielsen of Perth Amboy, N. J., (formerly of Tyler, Minn.) was elected District president. Next year's convention will meet at Bridgeport, Conn.

**Perth Amboy, N. J.**—The St. Stephen's Church voted to give its pastor, Ove R. Nielsen, a five weeks vacation for his trip to the convention at Solvang, Calif. During his absence Otto Bremer of Harvard University will preach on Sunday, July 11, and Pastor A. C. Kildegaard, who will be attending Union Theological Seminary this summer, will conduct services on Sunday, July 18.

**The 75th Anniversary** of the West Denmark, Wis., church was observed June 4—6. The following former pastors of the church had been invited as guest speakers: Marius Krog, Holger Koch, Jens P. Andreasen, also the synodical president, Pastor Alfred Jensen, and Pastor Ottar Jorgensen, whose father had served the church.

**A Rural Church Life Institute** will be held under the direction of the National Lutheran Council at Wartburg College, Waverly, Iowa, July 5—8. The topic to be considered will be "The Church a Force in the Rural Community." Rural sociologists and rural church leaders will address the group and lead the forums. Members of our synod are invited and urged to attend.

**Correction:** In the Acknowledgment of Gifts to the Tyler Old People's Home, in Memory of Martin Johnson, the name of Mary Ellen Hansen should be added.

## Receipts From The Synod Treasurer

FOR THE MONTH OF MAY, 1948

### Towards the Budget:

#### Unassigned Receipts to Budget:

Congregations—	
Detroit, Mich. (for last year)	\$ 145.73
Dalum, Can. (for last year)	77.23
Salinas, Calif. (for last year)	2.17
Junction City, Ore. (for last year)	10.02
Muskegon, Mich.	27.50
Des Moines, Iowa	35.00
Dwight, Ill.	209.73
Ringsted, Iowa	2.00
Askov, Minn.	81.35
Omaha, Nebr.	40.00
Ladies' Aid, Moorhead, Iowa	35.00
<b>To Pension Fund:</b>	
Congregations—	
Des Moines, Iowa	108.06
West Denmark, Wis.	56.35
Askov, Minn.	55.00

"In Memory of Jens C. Jensen, Ringsted, Iowa":	
Miss Miriam Rodholm, Hines, Ill.	5.00
Mr. and Mrs. Axel Sorensen, Mr. and Mrs. Andreas Hansen, Mr. and Mrs. Harald Nielsen, Mr. and Mrs. Anton Buhl, Mr. and Mrs. Jess Kaltoft, Miss Dagmar Miller, Mrs. Kristian Ostergaard and Vermund Ostergaard, Tyler, Minn.	7.00

#### Home Missions, Misc. Receipts:

"In Memory of Niels Rasmussen," from J. J. Ravn Family, Ringsted, Iowa	10.00
"In Memory of Jens C. Jensen":	
Mr. and Mrs. Thorvald Rassen, Ringsted, Iowa	1.00
Mr. and Mrs. Aug. Sorensen, Harold, Ruth and Cora Sorensen and Mrs. Marie Strandskov	3.00
Mr. and Mrs. Lawrence Thomsen, Jackson, Minn.	1.00
Mrs. Charles Hansen, Bancroft, Iowa	1.00

"In Memory of Olaf Petersen," from Mr. and Mrs. Jorgen Danielsen, Viborg, S. D.	1.00
"In Memory of Rev. and Mrs. Axel C. Kildegaard, Sr.," Edna Wolkerson, Muskegon, Mich.	5.00

#### To Lutheran Tidings:

Misc. advertising	36.00
Gifts and subs.	5.50

#### For Annual Reports:

Congregation, Hay Springs, Nebr.	1.00
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#### Tyler Old People's Home:

"In Memory of Olaf Petersen," from Mr. and Mrs. Jorgen Hansen, Mr. and Mrs. Carl Hansen, Viborg, S. D.	6.00
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Total towards 1948-49 budget	\$ 967.64
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#### To GVC Jubilee Fund, Cash

Contributions to date, (maturity value)	\$31,800.00
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#### To GVC Jubilee Fund, Bonds:

##### Contributions:

Previously acknowledged	\$73,249.79
Mr. and Mrs. Guilford A. Nissen, Marquette, Nebr.	15.00
Mr. and Mrs. Elmer Ness, Manistee, Mich.	5.00
Rev. Vilhelm Larsen, Canwood, Sask.	10.00
Mrs. Toby Christensen, Cedar Falls, Iowa	5.00
"In Memory of Jens C. Jensen, Ringsted, Iowa," from Mr. and Mrs. Earl Mehus; Thorvald, Anna and Kristian Frost	5.00
Congregation, Ringsted, Iowa	15.00
Marie Nielsen, Metuchen, N. J.	10.00
Axel Olsen, Perth Amboy, N. J.	10.00
Mr. and Mrs. K. Samann, Lake Wales, Fla.	5.00
A. V. Teisen, Chicago, Ill.	15.00
City of Des Moines Drive	316.60

Total to date	\$73,661.39
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#### To Lutheran World Action:

##### (1948 Quota)

Previously acknowledged	\$ 3,105.94
Congregations—	
Dwight, Ill.	125.34
Exira, Iowa	112.50
Waterloo, Iowa	55.50
Ringsted, Iowa	222.70
Des Moines, Iowa	59.50
Marquette, Nebr.	181.06
Brush, Colo.	35.50
Sunday School, Withee, Wis.	13.65
Sina Petersen, Withee, Wis.	5.00
Clara Petersen, Withee, Wis.	5.00
Mr. and Mrs. Guilford A. Nissen, Marquette, Nebr.	10.00
Lloyd Bisballe, Royal Oak, Mich.	10.00
"In Memory of Olaf Petersen," from Mr. and Mrs. Jens P. Hansen, Mr. and Mrs. Arne Petersen, Mr. and Mrs. Ludvig Andersen, Mr. and Mrs. Peter A. Andersen, Mr. and Mrs. Henry M. Andersen, Mr. and Mrs. Martin Nielsen, Mr. and Mrs. Niels C. Jespersen, Mr. and Mrs. John K. Buck, Mr. and Mrs. Hans Christopherson, Viborg, S. D.	9.00

Total	\$ 3,950.69
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#### To Eben-Ezer Mercy Institute,

##### Brush, Colo.:

Congregation, Dwight, Ill.	\$ 56.33
Respectfully submitted,	

Olaf R. Juhl,  
4752 Oakland Ave., Minneapolis 7, Minn.

## The Pension Fund Rules

Having had so many inquiries about the Pension Fund Rules the past year we decided not to wait any longer for the printing of all the Synod laws. So a small supply has been printed and mailed out to the pastors and to their congregation.

If I have missed anyone, kindly drop me a card and a copy will be mailed to you or your congregation.

A. E. Frost.



## Santal Mission

## General Budget.

Ingemann's Sunday School, Moorhead, Iowa	10.00
Alden Danish Luth. Ladies' Aid, Alden, Minn.	25.00
The Annex Club, Seattle	10.00
St. Peder's Joint Women's meeting, Minneapolis	13.77
Bone Lake Lutheran Church	17.44
Mrs. L. Lange, Tyler, Minn.	3.00
Women of St. Ansgar's Luth. Church, Salinas, Calif.	36.00
Ladies' Aid Sewing Club, Sal- inas, Calif.	10.00
Mr. and Mrs. Chr. Nielsen, Tyler	5.00
St. John's Ladies' Aid Mission Meeting, Hampton, Iowa	9.35
Oak Hill Danish Luth. Church St. John's Church, Cordova, Nebr.	7.50
W. M. S., Kimballton, Iowa	19.00
Mrs. J. M. Petersen, Cordova, Nebr.	5.00
Danish Ladies' Aid, Dalum, Canada	2.00
Mrs. Christine Christensen, Hartford, Conn.	25.00
Miss Anna Jacobsen, Hartford, Conn.	1.00
In memory of Mrs. Scott, Tyler, Minn., Johs. Olsens and Peter Christensens, Tyler	100.00
In memory of Mrs. Ellen Kilde- gaard:	1.00
The G.V.C. Choir	5.00
Friends, Des Moines, Iowa	2.00
Ehms Eskildsens, Dwight, Ill.	5.00
In memory of Percy Løgstrup Christensen, Mrs. Trine Ol- sen, Easton	5.00
In memory of Martin Petersen, Arlington, S. D., Peder A.	

Andersens, Henry M. Ander- sens, Harl Holms, Dan. Dan- ielsens and Niels Jespersens, Viborg, S. D.	5.00
In memory of Ingvar Guldager, Cedar Falls, Iowa:	
Men's Club	5.00
Godtfrey Guldager, Hertha Olesen, Ingrid Assink, Kar- en Lammer, H. C. Jacob- sens and Mrs. Anna Jacob- sen	12.00
In memory of Henry Thomsen, Rosenborg, Nebr., Willie Ja- cobsens, Kimballton	2.00
Mrs. C. Petersen, A. P. Peter- sens and Mrs. Rebecca Hoegel	5.00
In memory of Walter Chris- tensen, Dwight, wife and family	7.00
In memory of Andrew Wiborg, Niels S. Hansen and family	3.00
In memory of Jens C. Jensen, Ringsted, Iowa, friends at Ringsted and Mrs. Chas. Han- sen, Bancroft, Iowa	26.50
In memory of Mrs. Jens Niel- sen, Eugene Petersen	1.00
In memory of Marinus Ander- sen, Gayville, Stan Knutsons, Gayville, S. D.	2.00
In memory of Pastor Graven- gaard, Immanuel Church, Los Angeles, Calif.	5.00
Karen and Peter Sorensen, Cedar Falls, Dagmar Miller and "A Friend," Minne- apolis, Minn., Hans Madsen, Solvang	7.50
In memory of Peter Pedersen, Cedar Falls, Earl Christen- sens and Paul Engels	1.50
In memory of Mrs. Thyra Dorf, Hans Madsen, Solvang	2.50
In memory of James Johnson, Dagmar, Mont.:	
A. Wallers and grandchildren N. J. Mikkelsens and Anton Jorgensens	18.00
In memory of Pastor H. Plam- beck, Oak Hill Danish Mis- sion Circle	2.00
In memory of Jens C. Jensen, Ringsted, Iowa, United Mis- sion Circle	10.00
In memory of Mrs. Martha Warming, Chicago:	13.00
A. C. Nielsen and family	2.00
Lake City Lutheran Ladies' Aid	3.00
In memory of Mrs. J. P. Ibsen, Solvang, "A Friend," Minne- apolis, Minn.	3.00

## For Hospital Work—

Our Savior's Joint Ladies' Aid, Brooklyn	116.25
Total for May	\$ 579.81
Total since Jan. 1	\$5,335.16

Herewith acknowledged with thanks.

Dagmar Miller.

THE DISTRICT VIII  
CONVENTION

(Continued from Page 7)

getting a traveling worker who could give help to the Sunday school teachers in each congregation.

Axel Pedersen offered the motion that the District appropriate money and support for the above mentioned plans in the interest of the Sunday schools of the District, a sum of \$300 was to be available. The motion was voted upon but was voted down with a vote of 8 to 10.

Rev. Aage Moller presented the idea of a proposed Old People's Home in Solvang. After some discussion a committee of three was appointed to work with the people of Solvang on further plans for such a Home. Aage Moller, Aage Jensen and Halfdan Knudsen were appointed for this committee.

An invitation was extended to have next year's District meeting at Salinas. This was accepted.

Saturday evening Rev. Niels Nielsen and his wife, Ellen Nielsen, entertained the audience by telling about their trip to Denmark a year ago and showing moving pictures from same.

Sunday morning Rev. Aage Moller was in charge of the worship and communion service. The choir from the Los Angeles church sang several selections. Sunday dinner was served at Hotel Greene.

Sunday afternoon Rev. Halfdan Knudsen was the speaker. Later as we gathered at the supper tables several short talks were given and the meeting came to a close.

Reporter.

## Christian Fiction Contest

Tremendous interest is being expressed in the two Christian literary contests being currently sponsored by the Zondervan Publishing House, Grand Rapids, Mich.

The \$10,000 International Christian Fiction Contest has proved to be intensely appealing to interest novelists and a great number of manuscripts are expected to be received for consideration in this contest which closes on December 31, 1948.

The second contest, closing April 30, 1949, the \$2,500 Christian Biography and/or Missionary Manuscript Contest, is likewise creating a real interest and authors from around the world are expressing their desire to enter this special contest.

Three prizes are being offered in each contest—\$7,500 first prize, \$2,000 second and \$500 for third place in the Fiction Contest and \$2,000 first prize, \$350 second prize and \$150 for third prize in the Biography and/or Missionary Manuscript contest.

Full details concerning both contests may be secured by addressing the editors of the two contests, Zondervan Publishing House, Grand Rapids 2, Mich.

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, Astor, Minn.

June 20, 1948

I am a member of  
the congregation at \_\_\_\_\_  
Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_

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