

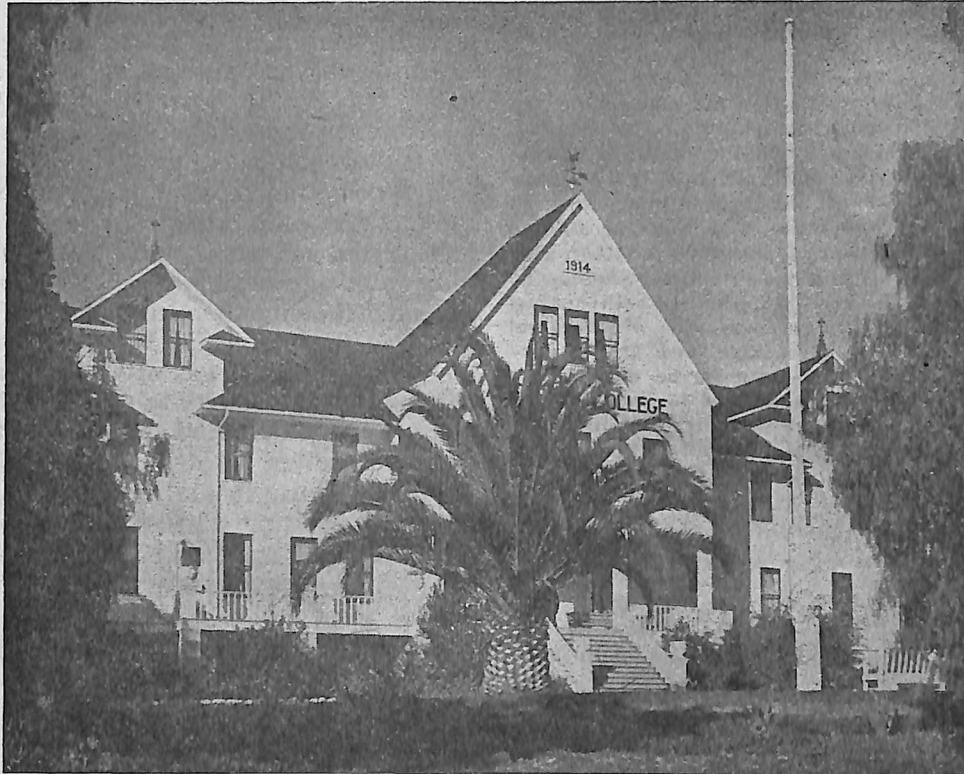
Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Volume XIV

July 20, 1948

No. 24



Atterdag College, Solvang, Calif.

Convention Headquarters, June 22-27, 1948

Atterdag College has had a place in the life of the colony of Solvang since practically the first beginning of the Solvang community.

The Danish colony in and around Solvang dates back to the year 1911, when Danish people from many parts of U. S. and Denmark set out to develop a community in the Santa Ynez Valley of southern California. During the first year twenty-six married couples and 30 young men and one young unmarried woman moved to Solvang. The two pastors, B. Nordentoft and J. M. Gregersen, and Prof. P. P. Hornsyld, who had been teaching at Grand View College, took the lead in organizing the colony, and not least the spiritual leadership.

The Bethania Danish Evangelical Lutheran congregation was organized the first year. The first need was a place to meet. Because the memory of the Folk School was in their minds, the settlers decided to build a house which could be used both for church services and for "folkelig Oplysning" (community enlightenment). The result was the building which is now the Knudsen Coffee Shop. Soon the community and school grew and a new place for assemblage was needed. Consequently the present Atterdag College building was erected in 1914.—The lecture auditorium was used for worship services through many years.

However, a desire for a separate sanctuary was felt by many of the members of the congregation. Thus in 1928 the beautiful church building was erected. It was designed

and built by Hans Skytt, one of the community founders.—The pattern is that of the typical rural church in Denmark, and yet it is different. It is much lighter in appearance and harmonizes well with the climate and the landscape of the Santa Ynez Valley of California.

As the beautiful church was the assembling place for the convention worship services, the business sessions, etc., so Atterdag College was the registration office, the scene of the many committee meetings, the social gathering place before and after meetings and meals. The dinner and supper meals were served to all convention guests in the spacious gymnasium next to the college building. Fifty-nine guests were given night lodging in the college dormitory throughout the convention week.

Mr. and Mrs. Viggo Tarnow, as host and hostess on Atterdag College had previous to the convention directed the reconditioning and the redecorations of the entire building. Many of the people of the community had given of their time and effort, also various gifts toward the reconditioning of the entire Atterdag College and the Bethania Church buildings and grounds.

Many individuals and families had volunteered to recondition and redecorate one room each in the College dormitory. Thus about 35 rooms had been refurnished. Several clothes closets had been built in, bedding, curtains, pictures and lamps had been donated to beautify the rooms. Two new bath and toilet facility rooms had been added, and a third had been

(Continued on Page 13)

Love and Wrath

Second Sunday After Trinity

By Holger O. Nielsen

Pastor of Bethlehem Lutheran Church,
Cedar Falls, Iowa.

Luke 14:25-35: Now there went with him great multitudes: and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: men cast it out. He that hath ears to hear, let him hear.

This is a severe text. The words do seem to be inconsistent with the Man who preached and practiced the gospel of love.

A minister once referred to the text as a seed and to the sermon as the plant that grows out of the seed. It would be well for us from the start to make it clear that the seed sown by Jesus in His gospel is not a seed of hate. Hate might be a reality in the New Testament, but it is not the gospel.

This incident is told of Booker T. Washington, the great Negro educator, while he was walking with a white friend a pedestrian roughly elbowed him into the gutter. The friend was furious and said to Washington: "How can you tolerate such an insult? The great man replied: "I defy any man to make me hate him." Rufus Jones has rightly said: "When hate becomes a passion it is a sign of mental as well as of moral disorder."

What must we then understand by the words spoken by Christ in the text for the second Sunday after Trinity? We might find part of the answer in the first verse in the text where it states: "Now there went with Him great multitudes." Jesus was getting to be in Palestine a public and a popular figure. We have in America a phrase which perhaps brings to our mind what was happening in a small way between Jesus and the populace in some sections of his native land. In the vernacular we call it, "getting on somebody's band wagon." There were great crowds following Jesus wherever he went, and it is as though we see the Lord turning to them saying: Wait a second! Do you people know what you are doing or are you just running behind me because everybody else is? Have you calculated the cost of following me? Perhaps your father, your mother and sister will hate you for being one of my disciples. The day might even come when they will nail you to a cross and leave you to die in pain and darkness."

The words of Jesus in this text are the words of a

realist warning his followers of the terrible price they might have to pay for being one of his disciples. This warning (but also a challenge) the Master spoke to his followers in yesteryears. He also speaks it to us today.

However, the words of Jesus are more than a warning and a challenge. He tells us to hate. Now I am fully aware that modern scholars call our attention to the fact that hate in the New Testament is used hyperbolically in a relative sense to express the strong preference of one to another. Father and mother are to be hated in comparison with Christ. However, I cannot read the Gospel of Matthew, chapter 23, without feeling that Jesus was aflame with righteous wrath. He was not an over-tolerant, philosophical Greek. Jesus was a Jew. And the temperament of that race compares better with fire than with ice!

The evidence in the New Testament is sufficient to convince me that Christians cannot go through life but what they must take sides against men and movements that run contrary to the best within them. I cannot see how they can avoid hating evil wherever they find it. Hating not in unholy glee but in sorrow.

Years ago a certain poem was quite popular, a poem that told us we were to live in a house beside the road and be a friend to man. It was a pretty, and sentimental bit of philosophy, but it was not Christian. A Christian cannot and should not live in a world like ours and be a friend to everybody. A man of Faith has convictions, and as such he cannot and should not sell his Christian heritage and convictions for a mere pot of porridge.

Richard Niebuhr once said something like this about us modern Christians that we trusted in a God without wrath, brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross. There is not much Christianity left in that kind of diluted religious liberalism which is neither hot nor cold—and hardly lukewarm.

I am certain the truth of the matter is this: that once we grow to love the crucified and arisen Lord and His way of life we will be forced to hate those who oppose Him. I realize this every Sunday when we in the church repeat the renunciation, "I renounce the devil and all his works and all his ways." In this manner the Christian congregation openly declares its hatred of evil before it confesses its faith and love of God through Christ Jesus.

The Psalmist in the 139th psalm, verse 20, expresses similar thoughts in these words: "For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Lord, that hate thee? I hate them with perfect hatred: I count them as mine enemies."

We may not be able to see as clearly as psalmists, seers and saints, and some of these, seemingly, have at times seen "through a glass darkly," too. But fun-

damentally the main issues are clear if we will only open our eyes to the truth. If we love God we cannot but hate the evil that destroys the soul and body of His children; if we love freedom we will despise slavery; if we have faith in the people we cannot embrace facism.

The Danish preacher Kaj Munk who became a martyr for his faith and his country once said: "The Christian preaching of today prefers to dwell with the sunny side of the gospel and skip the thunder. It becomes sentimental about heaven and tries to erect a shelter to ward off the breeze from hell. It makes salvation easy but dares not face destruction. Modern preaching is too liberal, too humanistic, too anemic to pronounce that the wrath of God is an essential part of His love." These words were spoken by a man who faced the cruel issues of life under the brutal regime of the Nazi, and it seems to me his words will carry weight for years to come. Has he not given us the key that opens the door of understanding to this text when he said: "The wrath of God is an essential part of His love." And when we human beings acknowledge that, we had better state it with a prayer on our lips.

The Christian gospel is the old, old message of salvation by faith, that there is mercy for sinners, that God is love, a love so tender that it accepts the prodigal son who repents, and a loving kindness that receives the little children of men and women in holy baptism. And a love so strong that it drives the money changers out of the House of the Lord. And when Jesus performed this unpleasant but necessary task I am sure He did not do so with an angelic smile on His face, but with flashing eyes and a brow that was knitted.

In the closing verses of Matthew, chapter 23, we read of Jesus sitting on the Mount of Olives overlooking Jerusalem. Weeping He said: "O Jerusa-

lem, Jerusalem thou that killest the prophets, and stonest them which are sent unto thee, how often would I gather thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Here the Savior is pleading with the people who do not want to be saved. From now on they must prepare for destruction. They had refused the outstretched hand of help and salvation, and the generation forty years hence was to reap the harvest of disaster and destruction. Because of this Jesus wept. Men follow their own selfish ways rather than the will of their heavenly Father.

On the cross of Calvary Christ prayed: "Father, forgive them, they know not what they do." This prayer was not only a prayer for the Jews, Romans and others that were present at the foot of the cross but it was a prayer spoken from Mount Calvary cross and carrying on to the end of all time for the erring and disobedient children of God. Amen.

Gracious and mighty God we lift our voice to Thee in prayer. Know us as Thy children; but we must openly confess that all too often we are Thy disobedient children. "But Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee."

Sustain our faith in Thee and strengthen us in the inner man that we may find and follow the path that leads to Thy Church. Bless Thou the Christian congregations here at home and wherever Thy children gather to worship Thee in the spirit of truth. Be thou near the sick, and all who are in trouble and want. And to those that must pass through the valley and shadow of death be Thou near with Thy mercy and loving kindness.

Give wisdom, strength and hope to struggling humanity. May the peoples of all nations see the new vision of "One World"; that there may be less hate, strife and bloodshed among Thy children to whom Thou has given dominion of land, sea and air.

For this we pray in the name of our Lord Jesus Christ.
Amen.

Annual Church Convention, Solvang, California

June 22—27, 1948

(Continued from last issue)

Findings of the Committee on President's Report

(Continued)

19. Whereas facilities for the Synodical Archives have been provided at Grand View College, be it resolved that the Synodical Board, the College Administration and the Synodical Historian be authorized to work out proper rules for the Synodical Archives and to present such rules for the approval of next year's convention.

20. Whereas our synod has certain national convention expenses, be it resolved that we eliminate all of Par. 14 of the by-laws with the exception of the first sentence. Par. 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 expenses."

21. Whereas a need exists for an up-to-date manual of all our constitutions and by-laws, be it resolved

that the convention authorize the convention chairman, the convention secretary, the assistant chairman, the assistant secretary, and the synodical secretary to prepare for publication and re-group paragraphs a manual of constitutions, by-laws and other rules governing our synod, institutions and activities.

22. Whereas Pastor Alfred Jensen, the Synodical President, has visited 55 of our congregations during the past year, and whereas our president has worked indefatigably for the Kingdom of God, Christian Fellowship, the welfare of our Synod, and for the Church

Lutheran Tidings -- PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA
Office of Publication: Lutheran Tidings, Askov, Minnesota.
Editor: Rev. Holger Strandskov, 325 W. Chippewa Street, Dwight, Ill.
Circulation Manager: Svend Petersen, Askov, Minnesota.

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

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

at large, be it resolved that this convention express its appreciation and satisfaction for Pastor Alfred Jensen's ceaseless efforts.

23. Whereas copies of the president's and district president's reports have been distributed, be it resolved that all participants in this convention be encouraged to read said reports; be it further resolved that said reports be accepted with thanks.

Jens C. Kjaer

L. P. Holgersen.

Harold Petersen.

E. Vendelboe Nielsen.

Mrs. Harald A. Petersen.

Discussion on the President's Report

Points 1, 2, 4, 6, 8, 10, 11, 12, 15 and 23 were accepted without discussion.

Point 3, in regard to the president's recommendation of making use of "released time from public schools" for Christian education, brought considerable discussion. In light of the recent Supreme Court decision on "school and church" relationship, some spoke in favor of deleting from the president's report the part recommending "that wherever possible we cooperate with other churches in the use of released time from public schools," and a motion was made to that effect. This motion, however, was lost, and the entire recommendation on Christian education was accepted.

The Church and Military Training

Point 5 of the committee's report occasioned considerable discussion. Pastor J. C. Kjaer explained that since the president's report had been written, Congress has sent a draft bill to the president of the U. S., and this has become a law. In view of this fact the committee had chosen to present the recommendation as found under Point 5 of their report.

Pastor Alfred Jensen expressed his conviction that the Christian church cannot in consistency reach any other conclusion than the one stated in his Recommendation 6. He reminded the convention that at the Des Moines convention two years ago we publicly expressed our opposition to Universal Military Training. It would, he said, seem like retrogression if we do not take a stand on this matter. We can, he affirmed, be "in opposition to" the law even while we obey it.—Pastor Enok Mortensen moved to substitute the synodical president's Recommendation 6 of the president's Report for paragraph 5 of the Committee Report. This motion was adopted. This Recommendation reads: **"That we join with other church conventions in opposing any form of peacetime draft or universal military training for our youth."**

Point 7 favoring the support of individual gifts to the establishment of "Vartov" as the headquarters for "Kirkeligt Samfund af 1898" was discussed and recommended by several speakers. The recommendation was adopted, and the synod treasurer was authorized to accept and forward gifts to the Varfov project in Copenhagen.

Point 9 in regard to the pending invitation to Bishop Fuglsang Damgaard from Denmark was, after some discussion, adopted.

Supply of Pastors

The committee underscored the president's report on pastoral supply, and stressed in Point 13: **"Whereas an adequate supply of pastors is vital to the welfare of our synod, be it resolved that we pledge ourselves to work continuously for the improvement of the calling and the position of pastors of our synod, and that we endeavor to improve our seminary and to enlarge its attendance."**

Pastor Alfred Jensen reminded the congregations of their responsibility toward their pastors, and that one aspect of this situation is that the congregations should increase the salaries of their pastors in pace with the increasing cost of living. He also felt that much could be done in homes and church groups in encouraging our youth toward an interest in the work of the ministry.—Others also spoke on this point and after several comments the committee's recommendation was adopted.

In Memoriam

Turning to the following point of the committee report the convention gave a rising vote: "Whereas a number of faithful pastors and pastors' wives have passed away during the past year, be it resolved that the convention instruct the synodical secretary to write letters of sympathy to the bereaved families."

New Congregations Admitted

The Bethany Lutheran Church, Wolters Corner, Withee, Wis., and Zion Lutheran Church of Germania, Marlette, Mich., were upon recommendation of the Findings committee accepted into the synod by a unanimous vote.

The Home Mission Field

Pastor Alfred Jensen gave additional comments to his report on the Home Mission field of our synod. He commended the Hay Springs, Nebr., community for the very fine work done there the past year in organizing and building a community church.—He also spoke about the situation in the Canwood, Sask., area, and stated that Pastor Wilhelm Larsen would continue his work there the coming year.

Pastor Ove Nielsen of Perth Amboy, N. J., who lately has served also the Newark, N. J. church, gave a very encouraging report about the situation there, and he cited the possibilities of the purchase of a church building which was being abandoned by a larger congregation in the city. However, the entire future work in Newark hinges entirely on the question of a resident pastor for this congregation.

The Church Extension Fund

As many of the congregations had failed to contribute their quota to the Church Extension Fund as set up at the last annual convention, considerable discussion was given to this matter. Some expressed the regret that adequate literature had not been distributed concerning this fund. The recommendation of the committee was adopted: "That the Home Mission Council be instructed to prepare and to distribute literature which describes the needs and functions of the Church Extension Fund, and that all churches which did not meet their quota last year be urged to do so this year and that we postpone the second installment one year."

The Synodical Archives

Pastor Enok Mortensen was called upon to give a brief description of the work that has been done in establishing and in collecting historical material for the Archives Room, which now is located in the new dormitory at Grand View College. And upon recommendation from the committee the convention voted: "That the Synodical Board, the College Administration, and the Synodical Historian be authorized to work out proper rules for the Synodical Archives and to present such rules for the approval of next year's convention."

The Convention Registration Fee was upon recommendation from the synod president and the Findings committee changed to 50 cents for all participants of the convention, instead of the former arrangement as found in Par. 14 of the by-laws.

Constitution and By-Law Manual

Upon recommendation from the synodical president and the Findings committee the convention voted to adopt Point 21, and to ask the convention officers in conjunction with the synodical secretary to prepare for publication such a manual of constitutions, by-laws and other rules governing our synod, institutions and activities.

President Alfred Jensen Given Vote of Thanks

The convention gave a rising vote on the following recommendation from the Findings committee: "Whereas Pastor Alfred Jensen, the Synodical President, has visited 55 of our congregations during the past year, and whereas our president has worked indefatigably for the Kingdom of God, Christian Fellowship, the Welfare of our Synod, and the Church at large, be it resolved that this convention express its appreciation and satisfaction for Pastor Alfred Jensen's ceaseless efforts."

The entire President's and District President's Reports were accepted with thanks.

We believe the Report from Grand View College merits a space in our columns to give all our readers the opportunity of a more complete picture of the large work being done at our school in Des Moines.—We bring the report with certain paragraphs about visiting speakers, the contracts with teachers, etc., eliminated, in order to save space.

Report of the Board of Education for Grand View College

Introduction

Anyone returning to Grand View College after an absence of three or more years would be amazed at the transformation that has taken place in the physical plant. He would find new or improved equipment on every hand. He would find a remodeled boiler room including a new boiler and stoker, a modernized kitchen and cafeteria, new offices and classrooms in the main building, a new biology building, and a beautiful and substantial new dormitory for women.

Were he to count the student body he would discover that the enrollment now is more than three times as large as formerly.

In spite of all this the Board of Education feels that the spirit at Grand View College remains the

same. The administration, faculty, and students have succeeded in maintaining the basic attitudes and traditions which we have always associated with Grand View College.

Because of the many improvements and the larger enrollment, the Board feels that a broader education can be provided to the young people of the Synod, and at the same time the values which we cherish may also be more widely distributed among the youth of our country.

The Junior College

Without the new facilities mentioned above Grand View College would not have been able to take care of the 1947-48 enrollment in the Junior College which reached 245 at the beginning of each semester. As far as academic requirements are concerned, only the number and size of class rooms fall short. Of even greater importance than the increased plant facilities is the enlarged faculty. Two teachers have been added in the natural sciences, one in social sciences, and one in English. As a result, an enlarged curriculum has enabled the college to offer a broader program, especially in the sophomore year. The faculty has worked hard and well and has given splendid cooperation. Under the leadership of Dean A. C. Nielsen the Junior College has maintained its quality work under expanded conditions.

Much thought has been given to future plans. A drop in the number of veterans can be expected already next year and military service may cut into the ranks of high school graduates. It will thus be necessary for all of us to cooperate to keep the 1948-49 enrollment at a level where we can carry the expanded program. Long range educational trends give promise for the future. Barring war and catastrophe, all indications show that college attendance will continue to increase. It is therefore entirely proper for Grand View College to expect a future enrollment comparable to the present one. However, we believe that we must work for it, and we solicit the help of the whole Synod to get our young people to attend our own college. It is a good college and it is widely recognized as such. We plan to increase this recognition by seeking admittance into the North Central Association of Colleges. It will probably take a year or two for us to perfect our organization to meet requirements, but there are no insurmountable barriers in our way.

Nurses Training

An agreement has been reached with the Iowa Lutheran Hospital by which Grand View College will instruct the nurses training class in five, first-year subjects on a college level and for full college credit. The instruction will be spread over the whole year and payment will be the same as for all other students. This arrangement should prove highly satisfactory to the college as well as to the hospital.

The Theological Seminary

(This and the following section are taken from a report to the Board by President Knudsen).

"Three students were regularly enrolled in the Seminary this year and one, Gordon Miller, was grad-

uated. Three others have received part time instruction. This has been given by Rev. V. S. Jensen, Rev. S. D. Rodholm and myself. Next year Rev. Axel Kildegaard will join the Seminary faculty and I shall give my teaching time to the Seminary. Rev. Farstrup may also teach a class. One student has applied for admission so far, besides the two who will continue.

"There are several students in the Junior College who plan to study for the ministry, and there are others who are attending other colleges completing their preparation. I make no claim to a definite number, for it is difficult to tabulate pre-ministerial students with certainty. Undue pressure may even have undesired results. But we do continually encourage students to seek the ministry, and Rev. Farstrup and I have tried to give encouragement to those students whom we believe are interested. We approach this task with a grave feeling of responsibility, but we realize that we are fighting the universal secularization which even dominates many of our good church homes.

"From the fall of 1951 pre-Seminary requirements will be raised to four years of college. Next year we will undertake a thorough study of the whole Seminary curriculum with an eye to revision and improvement.

The Training Course

"The training Course in Christian Education and Service which was inaugurated this year under the leadership of Rev. Farstrup has been a valuable addition to our work. While it has not had an overwhelming enrollment, it has made a good beginning. Given time and confidence, I am sure that Rev. Farstrup will develop it into a very valuable part of our Synodical work. The one great need which the course has, and which must be filled, is the active support of our homes and churches in encouraging young men and women to attend. In addition to the Training course, Rev. Farstrup has taught the Junior College Bible class and has been in charge of the devotional program. He has also been busy with the religious educational work of the Synod, planning, organizing and teaching."

Music

Last fall Oluf Lund was placed in charge of the Grand View College choir. He has developed a very fine group which has given a number of concerts. Thirteen of these were presented in congregations of the Synod. Although Mr. Lund will be absent from the college in the fall to complete his undergraduate work, we expect him to prepare for another tour next spring. Choral work is thus again on a high plane and we hope that it will become an increasingly valuable part of our program in the future.

Building and Grounds

The physical plant at Grand View College has undergone extensive improvements during the past year. The beautiful new dormitory for women was put into service last September. This building provides modern, dignified and convenient living quarters for all the girls in residence at the college. The main building has undergone very extensive repairs

and remodeling so that it can serve the needs of the college for some years to come. The new biology building, received from the War Assets Administration, provides needed laboratory space at a very nominal cost. The new boiler and stoker should take care of the heating needs for many years to come. The athletic field purchased by the college from the Synod has been graded and seeded, and used for the first time for a game on May 7. It provides badly needed physical education facilities never before available at Grand View College.

The inventory of the equipment now owned by the college stands at \$56,428. This equipment has been insured by the Board of Education. The insurance on the buildings is carried by the Synod.

Cost of building and remodeling program to date:	
New women's dormitory	\$134,085.27
Remodeling of main building	18,955.29
Biology laboratory cost	2,532.22
Gym repair	583.13
Heating plant remodeling	9,641.46
Interest and insurance	685.01
Chem. lab. tables, etc.	1,586.81
Furnishings new dorm and Archives	658.28
Promotional expense	2,264.76
Total cost to date	170,992.23
Available from Jubilee fund to date	143,797.79
Deficit to date	27,194.44

The Board of Education recommends that this deficit be kept as an obligation rather than paying it from endowment funds.

During the past two years a program of war surplus purchasing has been carried on under the able direction of Vermund Ostergaard. The total estimated acquisition costs amount to \$3,800.00. The estimated value of the surplus acquisitions are as follows:

Summary of Value of Surplus Acquisitions

1. Kitchen and dining room equipment	\$ 3,300.00
2. Physics lab equipment	12,182.00
3. Biology laboratory	10,000.00
4. Glass wool insulation	300.00
5. Plumbing fixtures	520.00
6. Dormitory furniture, etc.	2,238.00
7. Office supplies	790.00
8. Furniture, miscellaneous	150.00
9. Office machines	250.00
10. Miscellaneous supplies and equipment	816.75
11. Miscellaneous supplies and equipment	1,168.00
12. Camp Crowder Surplus	1,150.00
13. OPA Furniture transfer	905.25
	<hr/>
	\$33,770.00

The greatest building need at present is a new gymnasium as the old building is much too small for an adequate program for a student body of approximately 250 students. The Board and administration have made every effort to get a suitable building from the War Assets Administration, but none has become available.

Finance and Administration

Due to the fact that the books had not been closed at the time of publication of this report, the detailed financial report will be issued separately to the convention.

In order to care for the tremendous increase in business affairs due to the increased enrollment, Harry

Jensen has been appointed business secretary for the College. He supervises the operation and care of the buildings and equipment, the operation of the cafeteria, and he has charge of all financial matters, subject to the direction of the President.

The present members of the Board of Education are Rev. Ottar S. Jorgensen, chairman; Supt. Harald A. Petersen, secretary; Rev. Alfred Jensen, Jens G. Thuesen and Rev. C. A. Stub. The term of Rev. Ottar S. Jorgensen expires this year. The Board of Education, established in 1938, is now completing its tenth year of service as the governing body of the college.

Attendance Record, 1947-48

Seminary	3
Junior College	277
Nurses	49
First year students	175
Second year students	102
Students completing seminary	1
Students completing college work with at least 60 sem. hours credit	73
Students from Des Moines (7 from our church)	129
Total student months (Junior College)	2,142
Total student months 1946-47	1,445
Total student months 1945-46	580
Congregations represented	37
States represented	17
Denmark	5
Student nurses from Iowa Lutheran	49

Charges for the year 1948-49 have been set as follows: Tuition \$125.00 per semester; room rent \$100.00 per year in women's dormitory and \$75.00 in the men's dormitory; board \$150.00 per semester (subject to change). The Synodical Scholarship of \$25.00 per semester will still be available to young people of the Synod.

Conclusion

The Board of Education wishes to commend President Johannes Knudsen and Dean Alfred C. Nielsen for the fine leadership they have shown in making the many necessary adjustments which the expanded program has entailed. We also wish to extend our sincere thanks to the faculty and personnel of the college for their willing help in making the year's work a success.

The Board wishes to express its appreciation to the members of the Women's Mission Society for their work in providing furnishings for the new women's dormitory. A special thanks is due the committee in charge of this work, Mrs. Erling V. Jensen, Mrs. Erling Jensen and Mrs. Johannes Knudsen.

Lastly, we wish to extend thanks to the many persons whose generous gifts have helped in operating the college.

For the Board of Education for Grand View College.
Harald A. Petersen, Secretary.

Discussion on the Grand View College Report

Point 1. The Findings committee recommended: "That a concentrated effort be made in every congregation throughout the synod to encourage the young people to attend Grand View College with special emphasis on interesting them in the 'Training Course in Christian Education and Service' and in the theological seminary."

After some discussion a motion offered by the Pastors L. C. Bundgaard and Alfred E. Sorensen, "that the Convention recommends to the Board of Education that Religious Education courses at G. V. C. be classi-

fied as academic courses with credit."—Dr. Johannes Knudsen explained that one Bible course is now given for credit in the Junior College, taught by Pastor Einar Farstrup, and that there is a limit to the number of religious courses that can be taught for credit.—Others expressed the opinion that it would be a help toward getting the young people interested in registering in these courses if credits were given for same.—After further discussion a vote was taken and the motion was adopted.

North Central Association

The committee recommended "that every effort be made on the part of the college to gain admittance to the North Central Association of Colleges and Universities as soon as possible."—Dr. Knudsen explained that one requirement for admittance to the Association probably will be that the number on the Board of Education will have to be increased, and that their tenure of office also will have to be extended. He also pointed out that the Seminary will have to raise its standards commensurate with the requirements of the Association, or the Seminary and the College will have to be separated in advertisement and in the catalog, that it is obvious that accrediting the College does not mean accrediting the Seminary. With this information in mind the recommendation was adopted.

Thursday Evening, June 24

Two meetings were held again Thursday evening. Pastor P. Rasmussen from Dalum, Canada, spoke in Danish in the auditorium of Atterdag College. And the former missionary to Santalistan, Pastor J. M. Girtz of Albert Lea, Minnesota, spoke in the church. He had chosen as his topic: "Our Mission." We quote a few brief notes from his address: As a people, he pointed out, we have been given a rich spiritual legacy and it is our moral obligation to preserve it, use it, and pass it on to those who follow us. Each one of us has a definite mission here on earth and it is only through accepting such mission and giving ourselves completely and fully thereto that we shall realize the purpose and meaning of life, and experience the joy of being a member of His Kingdom here on earth. Father Damian and Brother Joseph of the Molokai Leper Colony, Borresen and Skrefsrud of the Santal Mission, realized their mission. And their dedicated lives have been a source of inspiration and strength to the workers who followed in their footsteps. Pastor Girtz cited many challenging illustrations from life, each of them revealing in what way an individual may find his or her "mission in life." He concluded his address with the plea: May each one of us discover our mission and do our part of God's work. An offering was taken at both meeting places for the Santal Mission.

Friday, June 25

Ove R. Nielsen, pastor of St. Stephen's Lutheran Church, Perth Amboy, N. J., conducted the morning devotion and spoke at the Bible hour on Friday morning. His text was Romans 8:23-26. Pastor Nielsen stated that from a very early age we proceed to establish objectives for ourselves, and realize the attain-

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Mahatma Gandhi's Challenge To Christian Missionaries

In a conversation one day I said, "Mahatma Gandhi, I am very anxious to see Christianity naturalized in India, so that it shall be no longer a foreign thing identified with a foreign people and a foreign government, but a part of the national life of India and contributing its power to India's uplift and redemption. What would you suggest that we do to make that possible?" He very gravely and thoughtfully replied: "I would suggest, first, that all of you Christians, missionaries and all, must begin to live more like Jesus Christ." He needn't have said anything more—that was quite enough. I knew that looking through his eyes were the three hundred millions of India, and speaking through his voice were the dumb millions of the East saying to me, a representative of the West, and through me to that very West itself, "If you will come to us in the spirit of your Master, we cannot resist you." Never was there a greater challenge to the West than that, and never was it more sincerely given. "Second," he said, "I would suggest that you must practice your religion without adulterating or toning it down." This is just as remarkable as the first. The greatest living non-Christian asks us not to adulterate it or tone it down, not to meet them with an emasculated gospel, to take it in its rugged simplicity and high demand.

But what are we doing? As someone has suggested we are inoculating the world with a mild form of Christianity, so that it is now practically immune against the real thing. Vast areas of the Christian world are inoculated with a mild form of Christianity, and the real thing seems strange and impossible. As one puts it, "Our churches are made up of people who would be equally shocked to see Christianity doubted or put into practice." I am not anxious to see India take a mild form—I want her to take the real thing. "Third, I would suggest that you must put your emphasis upon love, for love is the center and soul of Christianity."

He did not mean love as a sentiment, but love as a working force, the one real power in a moral universe, and he wanted it applied between individuals and groups and races and nations, the one cement and salvation of the world. With a soul so sensitive to the meaning of love no wonder there were tears in his eyes when I read him at that point the thirteenth chapter of First Corinthians. "Fourth I would suggest that you study the non-Christian religions and culture more sympathetically in order to find the good that is in them, so that you might have a more sympathetic approach to the people." Quite right. Certainly we should be sincerely grateful for any truth found anywhere, knowing that it is a finger post that points to Jesus, who is the Truth.

—From "Christ of the Indian Road,"
by E. Stanley Jones.

The Women's Mission Society Meeting Friday Evening, June 25, 1948, At Solvang, California

As we walked down the Avenue of Flags from Atterdag to the beautiful Danish church in Solvang, the sun was going down in back of the hills and the strains of the organ concert came to us. A more beautiful beginning for a Mission meeting could not have been arranged.

Mrs. A. V. Andersen opened the meeting with a prayer followed by The Lord's Prayer in unison.

The president, Mrs. Ide Egede from Hampton, Iowa, called the meeting of the Women's Mission Society to order and told us in her kind and loving way, that it was forty years since the Women's Mission Society, or Dansk Kvinders Missionsforening as it was called then, was started in Humboldt Park, Chicago. She mentioned several names of the women who laid the foundation for this work and how grateful we are to them. May God ever bless the memory of them. There will always be a Women's Mission Society for willing workers.

We sang "From Greenland's Icy Mountains" and then Mrs. Ernest Nielsen spoke to us about the life of Ida Scudder. It was warm, inspiring and beautiful the way in which she pictured the young Chicago girl and how she became interested in Missionary work. Ida Scudder still lives in India.

"My Faith Looks Up to Thee, Thou Lamb of Calvary" was sung. Rev. Alfred Sorensen asked God to bless all the women in this work and spoke of some of the founders of Women's Mission Society, mostly of Mrs. Kjolhede. He spoke of the Christian women, of the wonders they could do, and what a blessing it is for children that grow up where morning and evening prayers are used.

We sang "Oh Zion Haste Thy Message." Mrs. Egede thanked the speakers, and Dr. J. Knudsen thanked the Women's Mission Society for all they had done for Grand View College during the past year. A collection of \$220.00 was taken for the Women's Mission Society while we sang "Dejlig er Jorden" and "Onward Christian Soldiers." The meeting was closed with the singing of "Lord, I Wish to be Thy Servant."

We went out into the June summer night with the stars above us, listening to the soft music from the organ. It had been a blessed evening. May God bless the coming year for the Women's Mission Society.

Christine Marckmann.



From New York to Denmark via London

By J. C. Aaberg

I

How does it feel to fly across the ocean, many people ask me after my return from Europe, and the answer is that flying normally affords little sensation of any kind. Except for an occasional drop or bump when the plane crosses an air-pocket or hits a cloud, flying in a modern passenger liner feels much like sitting in an easy-chair. Although hurtling through space at a speed of hundreds of miles an hour, one has but a slight sense of motion, even when looking at the ground or water below. There is little to see and less to do, and a long flight, therefore, is rather monotonous, far less interesting than traveling by train or boat.

Our plane left LaGuardia Field, New York, at 1:30 p. m. June 17. The weather was windy but quite clear, affording us an excellent view of the city and its vicinity as we rose into the air. But in a few minutes we were out over the ocean and above the clouds which, except for an occasional rift, barred us from seeing anything below.

We were thirty-eight passengers aboard the plane besides the crew, and only a few of us, I believe, were experienced air-travelers. The thought of being thousands of feet up in the air above a very wet ocean is apt to engender a certain measure of tenseness and unease in the inexperienced. But this feeling was to some extent counteracted by the size and stability of the plane. The modern air-liner is a far cry from the flimsy contraptions flown only a few years ago. It has the size and solidity of a railroad car, and moves far more smoothly.

Our first stop was to have been at Newfoundland, but reports of bad weather there forced us to land at an airport about two hundred miles southwest of that port. I never heard the name of the place, but clusters of army barracks showed that it had once been used as a military base. It was a desolate place. The surrounding country was flat, rocky and barren except for patches of brush and withered grass. Aside from the barracks not a house could be seen anywhere.

But although the place looked uninviting, one was glad after five hours in the air to get a chance to stretch weary limbs and imbibe a few breaths of fresh air while the plane was being serviced for its long hop across the ocean. The weather was clear but blustery with a freezing bite to it which made one happy, after a brisk walk, to repair to a warm and very nicely furnished waiting room.

In about an hour, the plane was ready for its long hop. It trundled out on the long run-way, the motors roared and we lifted into the air, heading out over the sea.

Although one was by now somewhat seasoned, one

could not wholly suppress an uneasy thought of the long miles ahead. And this was made no easier by our otherwise very comforting stewardess who, standing in front of the cabin, delivered a detailed lecture on what to do in case the plane should fall down. There were swimming belts above each seat, she explained, and a number of windows which could be removed so that we could crawl out of the plane. One of these windows happened to be right by my seat. But it didn't comfort me much. I have heard that the water of the North Atlantic is both wet and very cold.

Our good stewardess, however, soon eased our tension by serving us an excellent supper, including a glass of good wine. Passengers were allowed to smoke, and after finishing supper and lighting one's pipe, one felt quite comfortable and relaxed. The steady drone of the engines and the easy movement of the plane as it sped through the sky induced restfulness and a sense of security which was probably no more false than any other feeling of safety in this very insecure world.

My seat was right above a wing. I could see its slow movement up and down with every slight change in the level of the plane, and observe the rhythmic spin of the swirling propellers. It seemed unbelievable that these small props could lift the heavy machine and speed it through the sky at a speed deemed impossible only a few years ago.

A bulletin informed us that we were flying at a height of about 20,000 feet and at a speed of 335 miles an hour, that we were using only fifty-five per cent of the potential power of our motors, and that the temperature outside was about eight below zero. The cabin, however, was pressurized and warm, and we felt no discomfort from either the altitude or the cold.

Night had now fallen. The stars shone brilliantly in the dark blue of the sky and the clouds lay like a solid blue-black blanket beneath us except for a narrow band of brilliant red along the northwestern horizon, the last light of the vanished day. In the cabin everything was quiet, the lights had been dimmed, the passengers had settled down to sleep or looking quietly out in the night, even the busy stewardess had disappeared, there was not a sound in the plane except the deep throated roar of the laboring motors. One felt as though the plane was hanging motionless in the sky with the clouds moving slowly by beneath. It was a peculiar feeling to be hanging up there in the silent night with the turbulent ocean miles below.

I had been looking out of my window, I know not for how long, when I was startled by noticing that the band of red along the horizon was growing wider. Streamers of various colored red and yellow were shooting into the sky, the black clouds beneath us were changing to gray, silvery and dazzling white. By my watch, set to New York time, it was only a little after eleven at night. But there could be no doubt about it, it was morning. The sky changed from indigo to the purest of light blue, the clouds assumed the aspects of an enormous, fleecy, slightly undulating blanket of pure wool, while here and there a fantastic formation, looking like a wildly tumbled snow covered

mountain, rose above the general level. The world looked beautiful from above, much cleaner and purer than I had ever seen it below. And now the sun itself appeared, majestically, unclouded, brilliant, far too bright for one's eyes to look at for more than a moment. A new day had dawned, the most beautiful I had ever seen.

But our plane sped onward. Passengers began to awake and move about. It was time to make one's toilet and to prepare for landing on another continent. There was a nicely furnished washroom with warm running water. Making one's toilet was easy, as easy as in a modern home. After a while the stewardess appeared to serve coffee and tidy up the cabin. One could light his pipe and take one's ease while the plane sped on. It was not long, however, before one noticed that the comforting roar of the motors began to decrease and decrease until it was almost muted. What was the matter, were we out of gas? "No," the always helpful stewardess assured us. We were merely beginning to coast down for a landing, we were approaching Ireland. It took quite a while, however, before the descent became noticeable. Then the clouds drew nearer, and we sped into them. They no longer looked white but gray, just layers of swirling unattractive fog. Then we emerged beneath them. Below us we could see rows of white breakers along a narrow beach and, beyond those, a low, level countryside, looking like a checkerboard with small appearing straw-thatched buildings scattered upon it.

Our plane made a wide swing in over the land, finally flying straight westward again as though it didn't like the land and would take us right back over the ocean. But it was boring lower and lower. Soon we could see long runways and, beyond them, clusters of buildings. We felt a featherlike touch, and a slight vibration from the wheels told us that we had landed, we were again on terra firma, the long hop was over; in about seven hours we had spanned the Atlantic.

As the plane stopped, we were all eager to get out. It was a beautiful morning, clear, fresh and bracing. It would be fine to walk about, get some fresh air and take a look around. But the moment we started to do so, a uniformed guard appeared and told us brusquely that no wandering was allowed, and we were firmly herded into the station. I was hungry for a breath of air and tried to sneak out, but was firmly turned back. It helped me nothing that I loudly assured the ever present guards that I wanted nothing on their precious isle but a little air. I was told to get back where I belonged and stay there. I never did like the Irish overly much, and my short visit to his native heath didn't increase my fondness for him.

Coming back to our waiting room, I was startled to hear my name paged. I began imagining that something dreadful had happened to loved ones at home. But on presenting myself at the desk, I was told that it was only my home city paper that had asked them to interview me and take my picture. I don't know if either the interview or the picture was published. I had nothing very interesting to tell, and I never did take a good picture, which is not the photographer's fault.

In about an hour the plane was serviced and we were called aboard for the last leg of our flight. I had looked forward to seeing something of Ireland and England as we sped across them, but in a few minutes, we were again above the clouds and unable to see anything but their brilliant and now familiar white blanket. Only when our plane again pierced them on its long glide toward its landing at the London airport, did we catch a glimpse of the English countryside and the London suburbs. It looked very attractive in its bright green summer covering, broken here and there by the red roofs of villages, church spires and turrets of old castles. Only one of these was pointed out to us, Windsor Castle, which was interesting but did not look very impressive from above.

The airport was large but far from magnificent. As at other airports, many of the buildings appeared to be just temporary structures, indicating how new this already mammoth means of transportation still is. Looking around one saw planes standing about from almost every part of the globe. Just reading the names of the various companies to which they belonged was enough to inform one that this was a world center and hub of the world's travel. But there was little time to look at anything. We were again herded into a waiting room where we were ordered to wait until our name was called. As my name with its double A is usually first on any list, I didn't have long to wait. And now began my first experience with the servants of King George. And there were a goodly number of them who craved to see me, to inquire about my health, my money, my citizenship, my passport, my destination, what I wanted in England, how long I wished to stay, where I intended to remain, where I was going from there, what I had in my luggage, and almost every other thing they could think of. I was herded from room to room and from desk to desk, I strained my ears to catch their odd-sounding English, and came near losing myself among a multitude of all races and tongues that was herded about the same as I. Yet the servants of John Bull were both polite and efficient and the ordeal was not quite as tiresome as it may sound. As a common episode in modern travel, however, it may serve to emphasize what a watchful and peculiarly suspicious world this has become.

When I had sufficiently answered all their questions, I finally received a simple looking little piece of paper which granted me the privilege to enter and roam around the king's realm. A bus for the city air terminal was waiting outside, and I lost no time in transferring myself and my belongings to it.

The airport is located a considerable distance from London, and the ride into the city, therefore, afforded us a brief view of an English countryside. And it was an attractive sight. The land was fairly level, the fields small and irregular, dotted here and there with small patches of woods and bisected in places with living hedges. The farm buildings appeared old and gray with low walls and high roofs. Unlike the buildings of Danish farms, they seemed to be built after no particular pattern but scattered about the building site in a most irregular manner. At intervals

more pretentious dwellings with white walls and tiled roofs were visible through groves of stately trees, typical English manor houses, someone informed us. It was not the grand scenery, but it was neat and quietly peaceful, conveying much of the charm so often ascribed to English countrysides.

After a few miles of driving, signs of the big city began to appear. Tall factory chimneys were reaching toward the sky, important looking villas began lining the roadside, and the traffic became heavier. Lines of big trucks rumbled past us, small odd-looking passenger cars wove in and out between them, appearing like nimble beetles which might at any moment be crushed by the lumbering trucks.

But now the road, which had been broad and multi-laned, became narrower, gradually changing into the winding, cramped street of an old-world city. The scattered villas along the road became solid rows of houses, business blocks and apartment dwellings. We were entering London.

Convention

(Continued from Page 7)

ment of these objectives or goals throughout our living. But we nearly always find that the realization is never so great as we had anticipated.—With the spiritual and eternal values, he said, it is different. The actual realization is far greater than the anticipation could ever have been; for eternity is from God. Eternal life is a gift from God, made possible to us through the death and resurrection of Jesus Christ.

After the singing of the hymn, "Golden Light of morning bright," the chairman opened the business session for the day. The minutes from the previous day were read and approved as corrected.

The chair welcomed Sister Marie from Eben-Ezer Mercy Institute, Brush, Colo., and she in turn brought a greeting from the Institute to the convention.

Discussion of the Findings of the Committee on the Report of the Board of Education of G. V. C. was continued.

As presented in the Report of the Board of Education, the committee in Point 3 supported the plan: "That the pre-seminary requirements will be raised to four years of college and move that this standard be attained as soon as possible." This point of the committee report was adopted, and the announcement was made that the new ruling would take effect in 1951.

In regard to the building and remodeling at the college, Point 4 expressed: "The committee rejoices in the extensive building and remodeling at the college during the past year as well as in the war surplus acquisition. The committee concurs with the expression of the Board of Education and moves that the deficit in the cost of building and remodeling shall not be met from the Endowment Fund. The committee further moves that the discussion pertaining to this deficit be left to the committee considering the synodical treasurer's report dealing with the Grand View College Jubilee Fund." This point was accepted.

A New Gymnasium

Point 5 in the committee report stated: "The committee appreciates the need for new gymnasium facilities but moves that no major building projects be undertaken until funds are available for their completion."

A discussion followed. Dr. Knudsen estimated the minimum cost of a new gymnasium at \$100,000. He stated that our synod has not asked for major donations during this post-war high income period to the extent that other synods have; if we had, we could have built a couple of buildings, finished the Jubilee Drive, and filled our Church Extension Fund quotas. Others spoke to the question, and Point 5 was accepted.

Points 6 and 7 were accepted with a rising vote of thanks to the Board of Education, president, faculty and personnel at Grand View College.

Enlarged Board of Education

In connection with the last point of the committee report a discussion developed, and several speakers commended the fact that our college is winning a place in the Des Moines community. Pastor Holger O. Nielsen later offered the motion: "That a committee of five shall be appointed by the chair to make a study of the Grand View College Rules and report to the next year's convention."—In doing so he had in mind the possibility of enlarging the Board of Education with a possible member representing the Des Moines community. The question was brought up as to the legality of a non-synodical member being on the Board of Education. Dr. Ernest Nielsen warned against the trend of making our school a church-related college rather than a church college.

After further discussion the above motion was adopted and the entire Board of Education Report and the Committee Report was accepted with thanks.

Report of the Board of Examiners of G. V. C.

In connection with the discussion on the Findings Committee's Report on the Report of the Board of Examiners of G. V. C. it was clarified that the ordainer is responsible to the convention, and not to any committee or board. A request was presented from the ordainer to the convention that chapter 5 of the Constitution be so interpreted that he, in carrying out his duties to the candidates for ordination, be permitted to teach a class in the seminary. After a brief discussion a motion referring this matter to the Board of Education was adopted.

(Continued in next issue)

Address by Rev. Jacob Haikkinen

Friday afternoon, after the recess for coffee, the Rev. Jacob Haikkinen addressed the convention. Rev. Haikkinen was formerly professor at the Gettysburg Theological Seminary, and is at present taking post-graduate work at Princeton University for his Doctor's Degree. He spoke to us on the theme: "Lutheran World Action in Finland." We bring here Rev. Haikkinen's challenging address as taken by one of

the many guest stenographers attending the convention (some abbreviated here):

"I am very happy for this opportunity of being here in 'Little Denmark' but especially happy to be able to participate in this convention of the Danish Lutheran people. When I call Solvang 'Little Denmark' I am not doing this in a disrespectful way, but many of you here at the convention know the travel folder states that the town of Solvang is known as 'Little Denmark.'

"We wish to think of Lutheran World Action as a great crusade which the Lord himself has called us to do.—I shall speak of the main objectives in the field. Particularly because of the deep interest and deep affection for the Finnish people do you want to hear about things in Finland and about what the Lutheran World Action has meant to the Church of Finland.

"Ninety-six per cent of the people of Finland are Lutherans.—During the war I came across a very interesting statement which interprets the feeling of a great churchman, statesman, thinker, playwright and pastor, Kai Munk. In one of his flaming sermons in which he wished to awaken his people to accept their political responsibilities, he said, 'Look at the Finns, what they have done although they were left alone. They have stood for that which they have found in the depths of their own conscience.'—Today there is a deep feeling of kinship between these Scandinavian peoples, the Danes and the Finns. I had the opportunity in Finland to talk to Dr. Prenter who teaches at the University of Aarhus. He has written one of the outstanding books in the world of Lutheranism, 'Come Holy Spirit.' This particular book is a study of the Lutheran understanding of the Holy Spirit. It is not, of course, the right place to give you something of the theological thinking, or my indications of it in detail, but rather to concentrate on the work of Lutheran World Action.

"Perhaps it is sufficient to point out that the strain of Lutheranism runs very deep in the Danes and the Finns, and the truth of the catechism and the teaching of the gospel has struck deep into the souls of the Danish and the Finnish peoples.

"I arrived in Finland on the last day of January, 1947. Those of you who have been in the Northern countries know that the days in January are short, damp and cold. When I arrived I thought I could have the same advantage as I had in America when traveling in a city, find a hotel and take a bath. I inquired about hot water. But I was informed that there was no hot water. When I inquired when there would be hot water in which to take a bath I was told: In two months probably. As a substitute they suggested a steam bath; but also there was a long waiting list, and I would have to wait a long time before I could get a steam bath.—I can not begin to speak of their fuel situation. They burn some coal which is hard to get, and some wood. Life is very grim. They are not starving, and most of the people are fairly well dressed, although most of the clothes is eight to ten years old. They try to fix up what clothes they have as artistically as possible. It is

very evident even on the streets of Helsinki that the women are wearing left overs from perhaps ten years ago.—There is no import of any materials. It is a slow, grim, uphill fight for existence. There is a shortage of many foods, and to order meat at the cafe was a difficult task, and we were never sure how fresh it would be.—Of course, I could tell you details about the black market meat, and the tricks used to buy this very valuable food. I think the situation is slowly improving, but very slowly.

"The city of Helsinki shows no signs of bombardment. Buildings that were destroyed are completely removed, or temporarily covered over with something. So when you come into Helsinki you get the impression that the city was spared bombardment. This, however, is not the case. An interesting fact is that the first building which was bombarded by Soviet planes was the Legation building of the Soviet Union. This building is now repaired and remodelled.

"I had a political experience on the first day I arrived. I hoped to find a hotel as was my custom in Detroit or New York, where I could enjoy a comfortable chair and warmth. I saw a building resembling a hotel. There was a police line around the building. But I straightened myself and walked through the line. I had seen police at the docks and the trains; they had checked my passport several times. The guards all bowed very low and I thought, what marvelous courtesy. There were two guards at the door, they also bowed, and I was even more impressed by their courtesy. I told them I would like to find the lobby and they said, 'Will you kindly come this way.' We walked down a long corridor to an elevator. I began to realize that I was being pushed around; and no American likes to be pushed around, especially in a foreign country, so I said: 'I do not want to go there.' But they only said: 'Will you come this way.' When we got to the office I was told to leave the building within five minutes. I took my coat and left hurriedly, forgetting all about the comfort of a hotel lounge, etc. This is life in Finland, bounded on every side by the new regime and the Russian police.—As I was visiting a farmer friend, I asked how was life to be understood in Finland? He said, 'Why do you ask such a thing?' I told him I had been in this certain hotel and had been put out. He could not contain his laughter, as he explained to me that I had been walking into the headquarters of the Russian Central Commission, and he wondered how I had gotten out again; as anyone straying around there usually remained 'inside' for three or four weeks at least. This was my first political experience, although I have given it here as an anecdote.—It shows one important thing, the extent of the Russian influence exerted over Finland today. Russia is present visibly, not invisibly, and maintains a small Communist party, a very small party, the smallest in all Europe.—But they use here the same approach as used by Russians in so many other European countries.

"The war reparations are very heavy and this casts a shadow over all life and also means a hindrance to the efforts of Lutheran World Action in Finland. Three hundred million dollars worth of

goods go annually to Russia. Russia is supposed to have increased the remainder of these payments by 50 per cent; and what the future will be no one knows. I saw thirty carloads of freight go over the Finnish border into Russia, carrying electric motors, prefabricated homes and all kinds of material produced by Finland which she has been forced to make during these war reparation years. That is a lot of goods for a country that has been in a war as long as Finland has.

"Russia still has a hold over Finland. Why has Russia then not subjugated Finland and made it a part of the Soviet Union? It is not easy to answer this question, and my answer may be challenged by some. I believe that Russia is afraid of subjugating Finland.—Finland could not withstand Russia, and she knows it. But Russia may also know that Finland being a country of lakes and forests, and the Finnish people being very patriotic and loyal to their country, the underground movement would be very large.

"I wish to say from my observations and my study of conditions abroad, that we Christian people carry a political responsibility. I want to say that the destiny of Finland is bound up with the foreign policy of the United States of America in the immediate months and years to come. And Finland's destiny is in our hands from an economic point of view.

"What is the Lutheran World Action doing in Finland? Do you realize that 95 per cent of the churches of certain areas of Finland were destroyed during the war? When we keep in mind that the Finnish mark has hardly any value, the American dollar plays a very effective part in bringing about those things that must be imported into Finland.

"It was my duty to help plan the work of Lutheran World Action in Finland. It was then my task to draw a chart, or make a map, according which each L. W. A. dollar could be converted into the most effective aid in this war-ravaged country.—I stood figuratively speaking in the middle of the Atlantic ocean with one hand in New York and the other hand in Finland. In this capacity we strove to draw a complete map in accordance with which the money allocated from Lutheran World Action to Finland could most effectively be distributed, and bring about the most help to the Church of Finland.

"Lutheran World Action furnished clothing for pastors' families, parish workers, etc.—350 bicycles were purchased for pastors and parish workers in order that these may be able to cover their large parishes. We established a child feeding program, and 50,000 children, especially in the poor quarters of the larger cities, were given one hot meal a day during the school year.

"We also faced the restoration of institutions. When the Russians took over, the Deaconess Hospital had to leave behind all buildings and modern medical equipment developed during a period of forty years. Likewise the International Bible Society which had been printing Bibles and had developed one of the finest printing crafts in Northern Europe. All the machines were destroyed, and when the Russians left

they were not able to resume the printing of Bibles. This print shop had to start from scratch, but help came from America to this institution as well as to the Deaconess Hospital, where they for a long time were trying to get along with paper sheets. We have now furnished this hospital with sheeting from which have been made a large number of hospital sheets, and other supplies.

"Another sum was allotted for the rebuilding of churches. These were so completely destroyed, those that were left, by the retreating Nazi army. In one city I saw the ruins of a section of the town where several churches had stood. All was ruin, but in the midst of the rubble had been raised a large cross, as a symbol of the living hope of reconstructing new church homes for the people. The people indeed lived by Faith.

"In conclusion, I might say that the losses of Finland have been tremendous; the struggle for existence is grim, and the future is uncertain. But Finland has been blessed most richly in a spiritual way. The people in one section of Finland complained to the Bishop that young people were drinking and going to ruin. 'It is so,' said the Bishop, 'I agree with you that there is an excessive amount of drinking; but I also want to point out that there are more young people in Finland today carrying the standard of Jesus Christ, than at any other time during the last two hundred years.'—And I found this to be true. The Finnish people are yearning for a contact with God, and for the association of that life from above.

"When one of the delegations left for Moscow in 1939 thousands crowded the station to say goodbye to those leaving. The atmosphere was tense, as they feared the worst. As the train was about to leave a single voice of a woman began to sing, 'A Mighty Fortress is Our God,' and soon thousands joined her. Finland has been singing the past seven, eight years, and in this faith in the living Christ she is carrying on.—We are helping Finland, naturally, but in return Finland is passing unto us rich and deep spiritual treasures. Therefore I like to think of the Lutheran Church in Finland as a repository of a deep and abiding faith in the living Christ."

Atterdag College

(Continued from page 1)

improved with shower and heater facilities. New fire escapes had been added. The three cottages had been painted outside and inside; bunk-beds had been furnished for the two bunk-houses; a number of new innerspring mattresses and other individual pieces of furniture had been donated. All in all the entire building was in tip-top shape. Mr. and Mrs. Tarnow and all their helpers made everyone feel right at home from the very early morning hours, when many of the guests ate their breakfast in the cozy college dining room and until late in the evening when friends visited and conversed in the "Hyggelig Dagligstue," some probably writing a letter to dear ones at home, and others discussing problems raised on the convention floor, etc.—All in all it was an ideal convention home.

Grand View College And Our Youth

Vacation Schools

I wonder how many of us realize the value and real importance of our vacation schools, and especially in the times in which we now are living?—Religious training has almost been forgotten as a basic part of our formal education. The recent Supreme Court decision undoubtedly makes this trend clearer to us.

To what an extent does the average young girl or boy of today gain a knowledge of the Bible and help toward religious living? Our church groups all use various methods, Sunday schools, some vacation school, etc. But is it not true, that in our homes we neglect this all important phase of daily living with our children? Religious training in the home is all too often sandwiched in between the movies, hours at the radio, and the many other pursuits and pastimes of a busy family, if indeed it is not squeezed out entirely.

Sunday school is usually given its due place by most of our church homes. But one hour a week can hardly counter-balance the many hours in which a child is under the guidance or influence of the many other interests, be that in the public school, on the playground or the average home atmosphere. Nor is that one hour of Sunday school equal to the importance of the vast and extensive subject taught.

The instruction given in preparation for confirmation falls short in the same fashion. And the tendency of dropping out of Sunday school at the age of confirmation, deprives a child of getting that added help at an age when the more mature mind can begin to grasp that which was previously rather vague.

Those of us who have gone out from Grand View College to teach vacation schools realize more and more the great importance of this phase of our work in our congregations. In the vacation school there is a chance of helping the children who attend to a better knowledge of the Biblical stories, knowing our great hymns, etc., and to grow in the spirit of fellowship in sharing these things. But we also have the opportunity of sharing with these children the cultural values, the songs, the stories, the recreation that is common to us of Danish-American heritage.

Often a well conducted summer school will attract other children from the community who wish to share in this fellowship, and thus we help to develop a stronger feeling of unity in the community.

THE CHRISTIAN YOUTH EVENT OF 1948

What is it?

The great youth event of 1948 for Christian young people in America is the forthcoming Christian Youth Conference of North America, August 31 to September 5, 1948. Five thousand young people from the forty Protestant denominations and the affiliated youth organizations of the United Christian Youth Movement will meet "to demonstrate the power of Christ and His Church in the lives of young Christians of North America." They will be seeking to demonstrate to themselves and to the world the present and potential power of young Christians working co-operatively in and through the Church of Jesus Christ.

The program for this event includes ample time for fellowship singing, morning and evening devotions, and recreation. But the highlights each day will be (1) an address each morning by an outstanding leader whose message will be discussed in each of 160 discussion groups which will assemble immediately after the address; (2) denominational gatherings at which time DAYPL delegates will meet for national convention business sessions and discussions; and (3) a variety of evening programs including a "Town Meeting of the Air, ABC Broadcast," an address by Governor Luther Youngdahl of Minnesota, a dramatic worship program entitled, "Christ and the Fine Arts," and a sacred concert featuring a massed conference choir with Rosa Page Welch, famous negro mezzo-soprano, as soloist. The conference will close with Sunday morning worship and holy communion.

And the children are not the only ones who gain something from the experience of a summer vacation school. The teacher's experience in learning to know such a group of children, the privilege of leading these children in teaching and in the sharing of a fellowship, the making of new friends in the homes, the church community, etc., is something that none of us who have tried it would part with for any price.

It is not possible, nor has it been my aim to enumerate the reasons for having summer vacation schools. But I hope these projects may gain more and more interest by our church people, more support, and even greater attendance. We also need more aid in organizing and finding the best material for these summer schools.

I definitely believe that this phase of our work is all-important if we are to grow in spiritual strength; and especially our children as they face the many present-day forces that are at work trying to destroy that which we love and wish to live for.

Edwin S. Pedersen,

Luck, Wisconsin.

Where is it?

This year's conference, the third of such quadrennial conferences, will be held in Grand Rapids, Michigan, a beautiful city with an enviable record as convention host. The hotels and the homes of Grand Rapids will be opened to house the 5,000 delegates. Housing accommodations will be available at rates of \$1.50 to \$4.00 per night. The main sessions of the convention will be held in the huge Grand Rapids Civic auditorium. Churches and other meeting places will be used for the smaller gatherings. Delegates will buy their own meals in local eating establishments.

Why go to Grand Rapids?

If you want to enjoy the fellowship of singing, playing, and worshipping with other Christian young people.

If you want to meet and hear some of America's outstanding youth leaders and discuss their messages with other young people.

If you want to enjoy a week-long fellowship with other DAYPL delegates and help them work out an adequate program for DAYPL in the coming year.

If you want to find out how Christian youth groups of other denominations carry out their program and want to examine some of their materials and methods.

If you want to be inspired and informed so that you can better serve in your local young people's society and in your local church.

Then, you must come to Grand Rapids with us.

The "how" of getting to Grand Rapids

First of all you'll probably want to find a "buddy" to take along. Remember that each local DAYPL society can send two voting delegates to our national business sessions, so you two are "it." In appreciation of the "work" you will be doing for them, we hope the local society and the local church will make a little contribution to help defray your expenses. If you can't find a "buddy" from your society who is going, then try some of the other DAYPL societies in your district. If that doesn't work, then try to find a "buddy" from your neighborhood who may be going as a delegate from the Methodist Youth Fellowship, or the Baptist, or the Presbyterian, or any one of the other 40 youth fellowships that are part of the United Christian Youth Movement. Remember that about 90% of the Protestant young people in America are eligible to go to Grand Rapids; that's about ten million young people between the ages of 16 and 25! Surely one of them would like to go with you! But, if not, then come alone, by all means; you're not bashful, are you?

When you register you pay a \$5.25 registration fee (a little more for registration after August 1) and you pay \$5.00 toward the travel pool. "This is

a fine way for Christian youth to demonstrate Christian cooperation. Every full-time registered delegate pays \$5.00 to the travel pool fund. A committee of 'mathematicians' figure how many cents per mile can be paid out of the fund. This money will be paid to delegates who travel beyond a certain radius. The amount will be in ratio to the number of miles they travel to the conference. In other words, those delegates close, and 'fairly close' to Grand Rapids will help contribute funds to bring delegates from the extreme edges of North America. This will make our Conference more representative and more influential." So if you arrange to come from a great distance, you can expect to be re-im-bursed by the conference for some of your expense. Other delegates can do some of their own "pooling" by piling five or six in one car for the trip and cut down the travel expense this way. Remember, "where there's a will there's a way."

But if you are very interested in going and still cannot find a way, consult with your youth leaders or your pastor or with the national DAYPL officers. In most cases we should be able to help you find a way, even around financial difficulties.

Now that you are fully decided on going to Grand Rapids on August 31, please **send in your registration immediately**, including the \$10.25 for registration fee and travel pool. Your letter of registration should give your full name and address and age, state your membership in DAYPL, and give your first and second choice in housing preference (\$1.50 in private homes; \$2.00, \$2.50, \$3.00, \$3.50 or \$4.00 in hotels). Send your letter of registration to the UNITED CHRISTIAN YOUTH MOVEMENT, 203 North Wabash, Chicago 1, Ill. They, in turn, will inform DAYPL headquarters of the good news. Then we'll see you in Grand Rapids!

The above article is being reprinted from the July issue of THE UPWARD TRAIL for the particular benefit of church officers, parents, pastors, leaders and friends of young people, who might not read it in the youth paper. We believe that all the above mentioned will benefit from reading this information and consequently feel the necessity and desire for helping local young people attend an event of this kind. Will you do all you can to encourage and assist some of your young people, particularly the prospective leaders and present leaders, to attend the Christian Youth Conference of North America at Grand Rapids, August 31 to September 5. Your young people and your church should reap rich benefits from such an event.

Richard H. Sorensen,
National President, DAYPL.

Holger Strandskov,
Synodical Representative, DAYPL
Board.

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 conform 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

Pastor Harald Ibsen preached his first sermon in the Viborg-Gayville, S. D., pastorate on Sunday, July 11. He moved there from Kimballton, Iowa, where he had served since the fall of 1942.

The Gayville congregation was a guest of the Viborg church on this festive day. Following the morning service there was a fellowship dinner at noon, and an informal gathering in the afternoon where many in various ways expressed their welcome to the new pastor and his family.

Pastor J. C. Kjaer, Seattle, Wash., is at present serving for a period of two weeks as Chaplain, Chief of Service, for a group of combat engineers at Fort Lewis, Wash. Chaplain Kjaer served during World War II as Chaplain, and is still a member of the Army Reserve, subject to call for special duty.—During his absence in Seattle, Pastor Holger Andersen, who is taking post-graduate work at the University of Washington, served the Seattle church.

Ruth Goodhope, daughter of Mr. and Mrs. C. T. S. Goodhope of Viborg, S. D., and a former Grand View College student, was married recently to Leon Witebsky of Minneapolis. The two young people will continue their studies at the University of Minnesota, where each also holds a teaching assistantship, she in chemistry, he in psychology. Congratulations!

Trinity, Chicago—Pastor Kierkegaard Jensen from South Slesvig will speak at the Trinity church Thursday evening, July 29, at 8 o'clock. Pastor Kierkegaard Jensen will speak in Danish about the work of the Danes in South Slesvig, and will show film documentation of the work carried on in that part of Europe.—The meeting is sponsored by

the Danish National Committee and the Trinity Church of Chicago. The public is welcome.

Pastor and Mrs. Axel Kildegaard were given several farewell parties in the Bridgeport and the Port Chester congregations during the month of June before their leaving this field of work on June 27.—They were gladdened with many silver and cash gifts in token of appreciation of their years of service in these two churches. Pastor Kildegaard is taking post-graduate work at the Union Theological Seminary during the summer months. Their address until August 15 is Hastings Hall, 600 West 122nd Street, New York 27, N. Y.

The District III Convention will according to present plans be held in Dwight, Ill., during the week-end of September 17, 18 and 19.

The DAYPL District I convention will be held in Denmark, Kans., August 13, 14 and 15. A large group of young people are expected.

Mr. Harry Jensen, business secretary for Grand View College was scheduled to lecture and show moving pictures of student life at G. V. C. in the Denmark, Kans., Youth group on Sunday evening, July 18.

Pastor Arthur Frost delivered the sermon on Sunday, July 4, in the Salinas, Calif., church. He spoke again in the evening in the Parish Hall.

The California Youth Groups will gather for a Summer Camp during the week August 15-21 at the 4-H camp in the mountains above Santa Barbara, about 28 miles east of Solvang. The camp has modern facilities, a large recreational area and a very good swimming pool. The camp is sponsored by

the Luther League of the Immanuel Congregation of Los Angeles. Registration should be made with Aage Knudsen, 106 So. Hudson Ave., Pasadena 5, Calif.

The Danebod Recreation Institute will be held July 25-31. Advance enrollments have been very encouraging, according to present reports. Leaders for the Institute will include Rev. and Mrs. Enok Mortensen, Dr. W. H. Dankers, Mrs. Harris A. Jespersen, Else Baadsgaard, Patricia Jorgensen, Howard Paulsen, Mrs. Johannes Knudsen, Mrs. Maurine Stanton and Mrs. Robert Gale. It "is a camp designed to develop leadership as well as personal development and skills."

The two Youth camps originally planned during the first part of July at Danebod were merged into one camp, held during the week July 11-18.—According to reports about 50 young people attended. The leaders who assisted Rev. and Mrs. Enok Mortensen were the two pastors, Ove R. Nielsen and L. C. Bundgaard, also Patricia Jorgensen, Else Baadsgaard, Howard Paulsen and Viggo Nielsen.

Kresten Riber is the name of the newly-arrived assistant in the Harald and Mary Riber home, missionaries in Santalistan, India. The baby boy was born on July 14 and named after his paternal grandfather, according to a cablegram received in Dwight. Harald and Mary have been spending the summer months in the Himalayan Mountains to get away from the terrific heat of the oriental India summer. A letter received recently by the editor informed us that they were enjoying the cool atmosphere in the "Ailina" Cottage of the Mount Hermon Estate at North Point, Darjeeling, India. As they looked out of the windows they could constantly "see the snow-capped mountain peaks of the Himalayan Mountains, and the beautiful green valley which lies stretched out for miles and miles below our cabin."—The address of the Ribers is: P. O. Kaerabani, Santal, Parganas, Bihar, India. In behalf of Lutheran Tidings readers we offer congratulations to the Riber home, and we believe that many a greeting will be sent across the waters to the happy parents. (Ten cent air mail letter forms may be had at any post office for foreign air mail service).

Tragic Air Crash—Cablegram from China reports the tragic death of the Rev. Dr. Daniel Nelson, his wife and two children on Friday, July 16, when a flying boat crashed off the coast of southern China. Dr. Daniel Nelson has been assigned for some time as Relief Director in China for the Lutheran World Federation.—Please look for more complete story of the tragedy in the "News Briefs" column in this issue.

Tyler Old People's Home Gifts Received

In memory of her mother, Mrs. Walter Rink ----- \$ 1.50
In memory of Mr. Jensen, White, S. D., Mr. and Mrs. Hurst and daughter ----- 5.00
100 pounds of sugar from Ole Olesen, Tyler, Minn.

Thank you!
Johannes P. Johansen,
Treasurer.

NEWS BRIEFS

DR. DANIEL NELSON AND FAMILY KILLED IN AIR CRASH IN CHINA

The Rev. Dr. Daniel Nelson, relief director in China for the Lutheran World Federation, Mrs. Nelson and their two children, were among 25 persons who died when a flying boat crashed off the coast of southern China on Friday, July 16, according to word received here today at headquarters of the National Lutheran Council, 231 Madison Avenue.

The plane, operated by Cathay Pacific Airways, plunged into the sea after having covered only four miles of its regular 40-mile over-water run from the Portuguese colony of Macao to Hong Kong. The bodies of the Nelson family, recovered from 30 feet of water, were among the first identified, including the children, Marguerite Anne, 16, and Daniel Idso, 13.

When the tragedy occurred, Dr. Nelson had been back in China less than a month from a three-weeks visit to the United States, during which he conferred with National Lutheran Council officials here on problems of orphaned missions in China. Soon after his return to Shanghai, he and his family went to Hong Kong for a brief vacation. They were flying back from a side trip to Macao when the plane crashed.

The first report of the tragedy indicated that Dr. Nelson, at the last minute, had not taken the plane. A check by the Associated Press and a cablegram from the Rev. Thomas Lee, a missionary of the Evangelical Lutheran Church, confirmed, however, that Dr. Nelson had accompanied his family on the flight and had perished with them.

The lone survivor, a Hong Kong Chinese named Wong Yu, when rescued by a Chinese junk, reported "a terrific explosion occurred in one engine when we were over the Ninepi Island. The passengers seemed stunned. The plane lost height and fell into the sea." He was saved by jumping out of a window just before the plane hit the surface and sank in 30 feet of water.

Dr. Nelson is survived by three brothers and two sisters. Mrs. Nelson leaves four sisters and a brother. Funeral services for the Nelson family are scheduled to be held in Hong Kong.

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

I am a member of the congregation at _____ July 20, 1948

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.

RTE. 2