

# Lutheran Tidings

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No. 1

## Placed on Guard by the Master

At the Convention, Solvang, Calif., Thursday Morning, June 24th  
By L. C. Bundgaard, Pastor of the Nazareth Lutheran Church, Withee, Wis.

From the time of arrival at the Los Angeles Union station last Sunday morning the day was rather hectic with many cares. It was not until the bus turned into the restful and peaceful hills in these regions that something began to sing within me and the words which I first heard from the lips of the beloved Irish singer, John MacCormack, kept on coming back to my memory:

"When the golden sun sinks in the hills  
And the toils of a long day is o'er,  
And the lilt of the song,  
Will be lost e'er long,  
I forget I was weary before.  
Far away where the sun goes to rest,  
I shall come to contentment and bliss,  
And the toils of the day,  
Will be all passed away,  
In my little grey home in the west."

With some imagination we can deduct from these words two strains running through the Christian message, "The toils of the day" and the "contentment and rest." On festive occasions we would rather not touch upon "the toils of the day," but in the midst of our festivities there are realities lurking behind the scenes of the time to which I dare not close my ears nor eyes. So as so often before, I have again read some of the words of Christ spoken to His disciples during the last week in His life when the religious and national leaders hung Him upon a cross.

We would perhaps expect Him to say "nice" things to the crowd now that they are not going to see Him again. But he did not say "nice" things to all of them. He spoke a number of parables to them and some of them are stinging sarcasm and stern rebukes. And some of those who heard the parables knew that He spoke to them.

There was another group to whom He also spoke during His last week, they were His disciples. They were those that had shared with Him all His temptations. He had seen their faults, and had occasionally spoken stern words to them also, He had even called one of the greatest of them "Satan," which is so much more remarkable when we remember that He had called the same person "blessed."—He had called another one "the son of perdition" which means one who has utterly thrown his life away. Yet this son of perdition was offered the cup of fellowship on the night when men betrayed Him.

How come He can speak so comfortably to one group though they are men with many and great faults, and how come he can speak so denouncingly to the other group though there are among them many of

the most "religious" men of His time? What is the great difference in these two groups? Can we not say it in these two words: Interest and indifference? The one group is vitally interested in His every word and act and the other group is indifferent and hostile.—Theologians will perhaps say, "you are forgetting something" so I hasten to add, one group knows **not** how to repent and the other group is like a certain man who stood at a distance from a holy place and with a bowed head said, "God be merciful to me a sinner."

Now what is the significance of the different attitudes of Jesus toward these two groups? He looks back upon His years among them. Many of these people have undoubtedly heard Him speak to them upon the mountainside where he set before them such life realities as men had never heard before. Some had heard Him speak in their house of worship about "the bread of life," some of them had seen Him raise a widow's son in Nain, some of them had heard Him say, *Ta li ta u mi* to the daughter of Jairi and they had seen both her and Lazarus restored to life. They had heard his loving invitation, "Come unto Me all Ye that labor and are heavy laden and I will give you rest for your souls."—But to some of these men their own traditions were more important, though history spoke a rebuking language against such contentions. They might admit he was a good man, but he opposed some of their customs and denounced their business. Nevertheless what He had to offer men was a choice between life and death. This emphasis must be made clear before He leaves them. It's a crisis they are facing. So in their capital city He speaks to them as if for many of them there may not be another tomorrow.

But what of the other group, His disciples? Yes, He has a few things that must be squared with them also. For some of them were concerned whether all of the things He had said and done should not be broken off like a branch of ancient history and be replaced with a man-made kingdom called **Israel**.—There was a doubter among them—his honesty needed a positive direction, and there was one among them who needed a special restatement of his commission, Peter, and they all needed to know once more that there was a kingdom to be announced which should begin with them.

So we find Him again, after that memorable morning in Joseph of Arimathea's garden, among the group, who had shared with Him the mystical meal in the



choicest room in the home of John Mark. We shall perhaps never know the words He spoke with them during those days; but evidence of the divine power He gave them is seen in the living human memorials that have lasted until this day.

Now what can we deduct from the parables that were **not** spoken to the disciples, but to the large non-repentant groups who were hostile toward Him.

I don't like "Crisis preaching" any more than you do. I would rather flutter in a sunny ether and live in a monastery of idealism than to be on the main street of realism, but I gather from the approach of Jesus that there is a time when it becomes the task of the Church to get to the crowd with a message that places men squarely face to face with life and death.

Jerusalem could have avoided the calamity that fell upon it in the year 70 A. D., of which Josephus, the near contemporary historian of Jesus wrote these words, "Now if anyone considers these things, he will find that God takes care of mankind, and by all ways possible forshews to our race what is for their preservation; but that men perish by those miseries which they madly and voluntarily bring upon themselves." But men will not accept the historic writings that belong to their peace.

I find a near historic sequel to Josephus in a few lines spoken by J. C. Hambro, the former Norwegian statesman and president of the League of Nations. At the Delaware Conference for the Future Peace he said: "It is essential that nations should realize in time what they have not officially realized before, that spiritual forces are stronger than material forces, that wars are not automatic results of certain economic processes, but come as a result of a state of mind, and are not started by soldiers and politicians but are prepared in schools and universities. If the nations had realized this simple thing, if they had studied the textbooks of history and geographies used in totalitarian states, if they had studied the manuals given to the teachers in those countries, if they had studied the manuals of philosophy used by all students in those countries, they would have known that a war was coming and they would have prepared." (p. 147, *A Basis for the Peace to Come*).

But are we not somewhat reluctant to read the signs of the times and teach it from the pulpits?—It is much easier to tell a Bible story without its present application to our momentous times. I grant it would be difficult for some of us to do enough reading to keep abreast with present world tendencies and needs. But could we not from our New Testament learn that in it speaks a person who knows the laws upon which we break or make our life?

We take our texts Sunday after Sunday in more loyalty to the wisdom of our church forefathers than in loyalty to a Christ who would put the emphatic application upon the aimless and ignorant isolation of present day humanity from our eternal relationships.

We need not nearly as much a subjective enjoyment as we need a concept of our attachment to the eternal laws which have found their clearest expression in a Christ which must be our focal point as The Way, The Truth and the Life.

Men are more interested in their own dissipations than in making community centers where people might spend their money in decency rather than in centers which sap the marrow out of community life. (Read Matt. 24:32-44).

## Convention Report

(Continued)

### Report of the Jubilee Fund Committee

Dr. Erling Jensen, chairman of the Jubilee Fund Committee gave additional comments to the official Report that had been given to the convention. We were informed that the total cash to date received (some pledges were still outstanding) amounted to \$98,187.04. Thus was still lacking a sum amounting to \$1,812.96. It was further pointed out, that if all our congregations had responded as well as a large number of congregations had, we would have been far over the top.

Pastor Alfred Sorensen of Chicago, who at previous conventions had been able to put new fire and zest into lagging drives for funds, was called upon by the chair to give his recommendation for further action. Pastor Sorensen knew of only one solution, he said, and that was to dig down into our pockets and raise the balance right here at the convention. He spoke of it as the **G. V. C.: Grand Victorious Conclusion**. He had a large poster with a good sized picture of the Grand View College campus, and showing in the foreground the new girls' dormitory. Miss Cora Sorensen as artist, had erected on this picture a tall flagpole on the new dormitory. A red banner carrying the letters: **G. V. C.** was shown. As the contributions were coming in, the banner was gradually raised on the flagpole until Saturday evening after the Youth Rally when the **Grand Victorious Conclusion** banner was lifted to the very top of the pole when two men from the audience promised to give another additional gift to complete the **G. V. C. Jubilee Fund**. The goal had been reached. But there were too many of our people in our synod who had not contributed, others who had given far below what could be expected of the average church member, and then there were those who had given smaller or larger substantial sums according to their means, and quite a number who continued to give each time there was a new appeal, because of their untiring love for our College and its mission for our youth.

The convention voted the following: "The convention recognizes and appreciates the great effort put forth by the Jubilee Fund Committee and all who assisted them in coming to the realization of the \$100,000.00 goal within our synod as well as the special work done in the city of Des Moines. (As of May 1, the drive in Des Moines had produced \$54,000 in cash and \$995 in outstanding pledges) for this fund.

As stated in the Report from the Jubilee Fund Committee to the convention "several thousand dollars more have been promised on the condition that the synod reach this goal (of \$100,000.00)."

It was voted to discharge the Jubilee Fund Com-



mittee now that the goal had been reached, with a special thanks for its efforts.

### Friday Afternoon, June 25

At the opening of the afternoon meeting several greetings were read. We shall give a recount of these later.

### Synodical Treasurer's Report

The Findings Committee that had worked with the Treasurer's Report found that "a number of congregations fail to meet their financial obligations to the Synod," therefore the Committee recommends: "a) That each District be asked to do its outmost to raise its quota for synodical work in full, and b) that each District make provisions, (by whatever means and methods it may deem best) for the elimination of any possible failure of member congregations to raise its quota."

After the above recommendation had been adopted the following motion was offered by Pastor Ove R. Nielsen:

A. "That the Synod Board shall appoint a stewardship committee of three members, the tenure of whose terms shall be at the discretion of the Synod Board.

B. That its duties shall be to outline workable stewardship plans for the congregation and to promote literature and film distribution, calculated to educate our people to give of their time and money for local and synodical causes."

After some discussion and remarks from several approving this step, the above motion was adopted.

The treasurer's Report was accepted with thanks.

### Report of the Financial Advisory Committee

The question of the \$35,000 debt, that has been incurred in carrying out the Grand View College building program was at this time brought before the convention. The Findings Committee recommended that this matter be brought before the various District meetings. However, some felt that it would be ineffectual to bring up the debt retirement at District meetings.—After considerable discussion Charles Lauritzen of Dwight, Ill., moved "that 20 per cent of our G. V. C. debt (\$7,000.00) be placed on our budget each year until the debt is paid." Pastor Alfred Jensen offered an amendment that the following clause be added to it: "With the understanding that all possible efforts be made to obtain large gifts from individual donors." The understanding was that such gifts should be applied on the total debt and not on any of the annual quotas.—The motion was adopted as amended.

The convention adopted the Finding Committee's motion in Point 2 of its report: "The committee notes with satisfaction the exceptionally favorable rate of interest realized on investment of the synodical funds, and moves that we concur with and approve of the investment policies adopted by Synodical Board, Special Investment Committee, and Financial Advisory Committee."

### Statistician's Report

The Statistician had been requested by the synodical convention a year ago to present to this year's convention "a workable definition of the different

types of church memberships." He presented the following proposed definitions:

**Baptized Members** of a congregation shall include:

a) All baptized adults who have voting rights in said congregation;

b) Baptized children of voting members of said congregation, excluding, however, said children after they have become eligible to become voting members of said congregation if they do not exercise that privilege.

c) Baptized children of parents who are not voting members of said congregation if said children have been baptized by the congregation's pastor, excluding, however, said children:

a) If parents are voting members of another congregation.

b) Three years after their baptism unless their parents have become voting members of the congregation before that date.

**Communicant Members** of a congregation shall include:

a) All voting members of said congregation.

b) Confirmed children of voting members of said congregation, excluding, however, said children after they have become eligible to become voting members of said congregation if they do not exercise that privilege;

c) Confirmed children of parents who are not voting members of said congregation if said children have been confirmed by the congregation's pastor, excluding, however, said children:

a) If their parents are voting members of another congregation,

b) After they have become eligible to become voting members of the congregation if they do not exercise that privilege.

**Voting Members** of a congregation shall include:

All regularly accepted members who have the right to vote in accordance with the constitution of the local congregation. (Where only the husband is on the church record as a contributing member, the wife should, nevertheless, also be counted as a voting member).

**Contributing Members** of a congregation shall include:

All accepted members of a congregation, if said members pay dues.

The Statistician added the following note to his suggested definitions: "I am suggesting no material changes in the definition of VOTING and CONTRIBUTING members. In my report last year I stated that I felt that our definitions of BAPTIZED and CONFIRMED members should be so drawn that only those person who are **actively connected** with our congregations are included. I hope that the suggested

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revisions reach that goal. Please note that the term COMMUNICANT membership replaces the term CONFIRMED membership formerly used. The new term conforms with the terminology used by the National Lutheran Council."

The Findings Committee for the Statistician's Report submitted after some deliberation on the above suggested definitions the following: "The committee understands the difficulties involved in defining and classifying church memberships, and moves that a committee of three be appointed by our synodical president to work out and present to next year's convention more concise and workable definitions of the several types of church membership." However, after some discussion on the convention floor, the Statistician's proposed definitions were adopted and his report as such accepted with thanks.

#### **Report of the Old People's Home, "Valborgsminde," Des Moines, Iowa**

We quote briefly from the Report to the convention: "Every room is occupied at present and has been during the entire year. There are now 23 members at the Home, with 10 on the waiting list. It is our sincere wish to help these dear people enter our Home."

We are thankful to the convention last year for granting the local board permission to build an addition, and hope they will extend this another year. Many will ask why we have not built this year? The prices are so terrifically high. Taken as a whole our Home is on a good financial basis, yet, as we contemplate the future we can quite well see the possibility of difficulties and do not dare to build."

The convention voted to give the Old People's board an extension of another year on the building project.

The Report was accepted with thanks to all workers at the Home.

#### **Report From the Children's Home, Chicago**

Briefly we quote certain statements from the Report:

"We have twenty-seven children at present, thirteen boys and fourteen girls.

"The children are under the daily care of workers that do their best to make the life of the Home as much like that of any good home in which the needs of children receive adequate attention.

"A fairly recent study of the dependent child in Chicago presents the changes in clientele which is being experienced by every child caring agency in the city. We quote the following lines from this report, because they give an insight into some of the very problems which we face, problems which in turn, effect our administrative work.

"Although it would not be safe to say that children have changed very much in the past thirty years, it can be said that the kinds of children coming to the attention of private child caring agencies in Chicago and the reasons for their coming have changed markedly. In general the children's problems are more difficult because increasingly they reflect the parent's inability or refusal to act for other than economic reasons. Although by no means all of the children under the care of the agencies come due to the

incompetence or neglect of parents, an increasing number are coming with scars in the form of serious behavior and emotional problems resulting from broken homes and parents irresponsibility. Even in this country which has not been invaded, children have suffered and will continue to suffer from the war. Children of hasty marriages and of unsolemnized wartime romances, those who have been hauled across the country from one trailer camp to another without ever knowing the security of a real home, the young children who have been sacrificed to their mother's employment—these are just a few of those who will be appearing on the doorsteps of the agencies bringing with them serious problems. Proper corrective services for these deprived and emotionally disturbed children cost more both in money and intelligence than does mere maintenance or custodial care."

"As this report will show the Children's Home of Chicago faces important changes in its administrative framework in order to function in such a way that there may exist the best possible relationship between the Home, the State, and accrediting social agencies.

"The detailed Report on Audit of the Books and Accounts of the Home indicates that the cost of operation for the fiscal year of 1947 resulted in a loss of \$2,394.36. It is important for the Synod to fully understand that although the Home is endowed, our whole budget rests upon cost of operation rather than a combination of endowment and operation funds. Hence, the need to ask for increased support from our people.

"Since the Superintendent must assume tasks in the field of social service it is imperative that the Superintendent is acceptable to the accrediting agencies, which in our case are the State of Illinois and the Council of Social Agencies. Since the Home cannot afford the employment of a full time Case Worker, the plan has been approved that the present Head Resident, Miss Reva Nielsen, becomes the Superintendent, charged with the work of both administration and social work. In order to qualify, Miss Nielsen will take work at one of the schools of social service in the city.

"The Home has offered the Rev. Erik M. Back the position as Housefather. He and his family will move into the Home. For a long time we have felt the need of a man in the Home. There are many things to be done around the buildings and grounds which need the attention of a man who is able to do mechanical work. He will be responsible for the maintenance of the building and grounds, assist in planning and carrying out the program, and he will conduct daily family devotions. Mrs. Erik M. Back will take over the duties of the cook.

"We wish to take this opportunity to thank those individuals and groups of individuals who in one way or another have contributed to the Children's Home in Chicago. We are the oldest Lutheran Children's Home in the city. We enjoy the good will of many, many Danish people both from within and without the synod, but we need to draw a larger financial assistance from all of our people than we have had to ask for before."

The convention accepted the Report from the Home



and voted to "approve a general appeal to the entire membership of the Synod for funds to carry on the work of the Home."

#### **Report From Old People's Home Tyler, Minn.**

Quoting from the Report:

"At this time there are eight old people and four children in the Home.

"We have been compelled because of the high cost of living to increase the monthly fees of all residents. This fact coupled with careful management, has made it possible to close our books with a small balance.

"May I urge our people to give generously not only to our operating fund but through donations and bequests to our endowment fund which so far exists only on paper.

"In closing I want to pay a special tribute to Mr. and Mrs. Michael Jorgensen for another year of devoted and efficient service. The Jorgensens are leaving the home July 1 and we thank them for more than five years of valuable management of the home. Taking their place as managers are Mr. and Mrs. Magnus Johnson of Fords, N. J., whom we bid welcome to the home."

The convention accepted the Report, and voted to recommend "that our people continue their generous support of the home."

#### **Report of the Danish Children's Home Fund, Perth Amboy, N. J.**

When the Perth Amboy, N. J., Children's Home was discontinued some years ago, and the building was sold, the total assets of the Home was placed in a Fund and the money invested in real estate First Mortgages and in U. S. Savings Bonds. The receipts from the interest on said Fund is then used throughout the year in the assistance of the support of certain homeless children; and during this year a small sum has been used in defraying the expense of a bus for bringing children from a distance to the Perth Amboy Sunday school.

The Report was accepted with thanks.

#### **Report of the Eben-Ezer Mercy Institute**

The Eben-Ezer Mercy Institute is supported and governed jointly by a board of members from the two Danish synods. We quote briefly from the Report: "Last year the Board authorized the completion of the basement of the Madsen Memorial Building. This work has not been started yet. However, we do hope that it will be possible to go ahead with it this summer or fall. The addition to the hospital and the remodeling is progressing. We hope that the summer will see the completion of this undertaking.— When this work is completed we will have a modern hospital of fifty beds."

The convention received the Eben-Ezer Mercy Institute report with thanks.

#### **Report of the Pension Fund**

Quoting briefly from the Report: "— made it possible for us not only to pay the regular pension but double the extra gift to each pensioner. This will mean that each couple will have received \$700 instead of \$600 and a single pensioner \$400 instead of \$350.

The Pension Board feels that we have carried out the wish of our congregations in giving the pensioners this increase in the time of increased cost of living. We wish to express our thanks to all who have contributed to this cause.

"Apparently our Pension Endowment Fund has reached the \$50,000 goal. We owe our thanks to those men and women who in a quiet hour decided to set aside an amount in their will for this cause. We would like to encourage others to follow their kind example so that the Endowment Fund may continue to increase. The returns from the investment of these funds are a big help today."

The convention voted to "set a minimum of \$620 yearly pension to a couple and \$360 for single pensioners."

Upon recommendation from the Pension Board that this matter be considered, the convention voted that "a minister's salary" shall also include any possible income by the minister's wife.

Upon recommendation to the convention a motion was adopted to the effect "that congregations shall not receive credit (on their congregational quota to the synodical budget) for the dues which the pastor pays to the Pension Fund."

#### **Report From the Santal Mission**

We quote briefly from this report: "1947 marked the eightieth birthday of the Santal Mission. For eighty years Christians in Denmark, Norway and America have been privileged to support the work of bringing the Gospel to Santals, one of the poorest, most backward and oppressed tribes in India. And in these eighty years much work has been accomplished. Among a people where before the advent of the missionaries there were no Christians, no schools, and not even a written language, there is now a Lutheran Church of about 30,000 Christians, 200 congregations, with 52 native pastors, 200 evangelists and 58 Bible women, a Sunday school with 85 teachers and 1,731 pupils, and every day schools, primary and secondary with 100 teachers and 6418 pupils. Besides this the mission operates three hospitals, two leper colonies, a large printing concern, and a large tea garden where it supplies work to more than 600 workers. It has built many fine churches, a large number of school buildings, some of them both large and beautiful, and the many buildings belonging to the leper colonies and the hospitals.—

"Never before in all these eighty years has such a large group of new missionaries been present to start work. It is an indication of the spiritual health and vitality of our home churches, it is an expression of understanding and concern for the spiritual poverty of the people who live without Christ. It is an evidence of their love for those who know Him not. We therefore welcome all new missionaries who have arrived during the past year. We wish them God's richest blessing in whatever work they may be placed. Every work is for the glory of God and the advancement of His kingdom."

**Friday evening** the Women's Mission Society held its annual meeting in the church. A report of this meeting has been given on "Our Women's Work" page.



### Seamen's Mission Pastor Speaks

Pastor Poul H. Baagøe, connected with the Seamen's Mission in New York City, spoke in Danish in the Atterdag auditorium. He chose as his text, 1 Cor. 1:4-9. Pastor Baagøe pointed out that his task as the Seamen's pastor was quite different from that of any other pastor in the synod, in that his daily work was entirely to make contacts in New York, the world center for Danish shipping, with the Danish seamen that come into port for a shorter or longer period of time.

"We try to meet the Danish ships when they come into harbor. Then we extend our invitation to these young men, some of them very young, and far away from home. We often arrange excursion trips for them. They are always interested in seeing the large city with all its sights. We then usually arrange these sight-seeing trips by coming to one of our Danish churches or to the large Y.M.C.A. where we can also be sure to find good friends. We then may have a small program of singing or speaking and usually end the day with a devotional service, giving thanks to God for his many blessings to us.

"I wish to express my personal thanks to members of our congregations throughout the synod for the many gifts and packages that have been sent to my office. It has been a great help for me, and a fine encouragement in the work."

### Saturday, June 26th

The Bible Hour and Morning Devotion was conducted by Pastor C. A. Stub. He chose his text from the 17th chapter of the Book of Acts. In his message Pastor Stub pointed out that the pagan Greeks of old have their counterpart in much of modern America. Business, science, etc., are America's idols, and are worshipped by many as their only God. Even within our churches we face the forces of secularization. Man, in ignoring God, becomes self-devoted, self-centered, instead of being what Paul pointed to: Being Christ-devoted, and God-centered, in our living and thinking.—Repentance and faith is the only answer. Faith means resting upon God, and trusting in Him. Faith is not something between God and the brain, an intellectual thing; but it is a relationship between God and all of man. Therefore our service to God is not for His sake, but for our sake.

Election of synodical officers, etc., was the first order of business on Saturday morning. We reported the election results in the July 5 issue of L. T. In order to expedite the election all ballots were on one mimeographed sheet according to the recommendation of last year's convention. This proved quite a saving of time, and appeared to be quite satisfactory to all concerned.

### Report of Committee on Publications

The Committee on Publications is charged with the responsibility of supervision and policy making of our synodical publications, plus the election of editorial and business personnel of same. It is further charged with the responsibility of publishing books and pamphlets of special significance to the spirit and work of our church.

The convention voted upon the recommendation of the Committee on Publications to transfer the con-

tract for "Kirkelig Samler" to August L. Bang, that it be continued for another year, and that the price paid for the "Kirkelig Samler" page in "Dannevirke" be increased to fifty dollars a month. The convention gave a vote of appreciation and thanks to the editors of our synodical publications, and to the Committee on Publications.

### Report of the Synod's Historian and Archivist

We quote briefly from the Report: "We have, at last, a Danish-American library, museum, and archives room—not in far-away Denmark, but in Des Moines, Iowa!

"The archives room is located in the south end of the new dormitory building on the Grand View College campus. It is a fairly large and pleasant room which will serve our purpose at least for some time. Last fall I brought the larger part of my collection to Des Moines and with the assistance of Miss Jane Hansen the books and the periodicals were arranged on shelves which fill the whole south wall. Miss Hansen, a trained librarian, has since catalogued the books.

"It is getting late. Much material is already lost; at long last, we have made a beginning."

The convention voted its approval of the fine work done by Pastor Enok Mortensen in his pioneering work in collecting books archivalia and articles of historic interest. During the discussion Pastor Mortensen again made a general appeal for possible historical material found in any of our congregations which would be available for the G. V. C. Archives.

### Report of Council of Elementary Religious Education

The Council has centered its activity through the past year on the following:

1. To study, evaluate and recommend lesson materials for Sunday School and Vacation School work.
2. To study, evaluate and recommend materials for confirmation class work.
3. To study and gather all possible information relative to visual and audio-visual aids in Church School work.
4. To consider the possibility and the feasibility of the publication of supplementary materials, including Sunday School papers.
5. To consider and facilitate ways and means of giving concrete help in a teacher training program.
6. To secure and display useful materials at conventions.
7. To represent the Synod in its relationship to inter-denominational religious education work.
8. To serve as a clearing-house for ideas and as headquarters to which local workers may turn for help.

The convention voted to accept the Report expressing its appreciation of the work done by the committee throughout the year.

### Report From the Committee on Lutheran Church Relations

The committee reported that an attempt had been made to have a meeting with the Lutheran Church Relations Committee of the UECL "in order to discuss further cooperation in matters of common interest." However it had not been possible to find a



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## W. M. S. BUSINESS MEETING

Convention, Solvang, Calif., June 25, 1948

The business meeting of the W.M.S. was held Friday evening, June 25, at Bethania Lutheran Church in Solvang, during the synodical convention. Our meeting was opened by singing a hymn requested by Mrs. Knudstrup, "Lord I Wish to be Thy Servant." Our president, Mrs. Ida Egede, bid us all welcome and reminded us that this was our fortieth anniversary. The minutes of last year's meeting were read by Helga M. Petersen, due to the absence of our secretary, Miss Reeta Petersen. The treasurer, Mrs. Agnete Jensen, read her financial report and both were approved as read. Our cash on hand in the general fund was \$806.95 and in the G.V.C. Dormitory furniture fund \$324.76, (both amounts are up to convention date, after books had been closed).

Next on the agenda was election of officers with results as follows: Mrs. Agnete Petersen, Tyler, Minn., vice president; Miss Reeta Petersen, secretary; and Mrs. Agnete Jensen, treasurer. Mrs. Hans Egede thanked Mrs. Marie Engelbreth for her faithful service on the board these past five years.

We were informed that our project of furnishing the G.V.C. dormitory is short of the goal by approximately \$3,000. Mrs. Egede asked for suggestions on how to raise this amount. Some districts have not completed their quota, the Solvang group said they had been busy furnishing Atterdag college but promised to do their best to raise money for the G.V.C. project. Some suggested a bake sale another suggested the board should write a letter to all women's groups, a third suggested that we talk to our ladies when we get home. A motion was made and carried that the board write a letter to all women societies suggesting that wherever feasible a bake sale to raise money to complete our project. Mrs. A. Eriksen, Racine, made a motion that the collection at our W.M.S. meeting Friday night be given to the G.V.C. project.

A letter from Mrs. Alfred Sorensen was read, requesting us to send clothing and shoes to South Slesvig where they are in dire need. Mrs. Agnete Jensen said she would be glad to accept any gifts of money for this worthy cause. Delegates from Salinas informed us they had sent fifty-five packages of shoes, and Ringsted, Iowa, reported they had sent food. (We in Chicago have also sent food and clothing).

It was agreed to send a night letter to our Honorary President, Mrs. Thos. Knudstrup, to greet her in honor of her eightieth birthday and our fortieth anniversary, also to send a night letter to Mrs. W. N. Hostrop in Seattle and to Mrs. Annie Larsen in California, the latter two having been members of the first board of W.M.S.

Mrs. Ernest Nielsen, representative from the third district, reported that a new mission group had been started at St. Stephen's church, Chicago. Mrs. Anna

Stub read a greeting from Miss Reeta Petersen, our secretary, expressing her regrets on not being able to attend our meeting and a prayer from Mrs. Knudstrup was read. Mrs. Stub was asked to extend our personal greeting to both these women. Our president urged us all to get the W.M.S. booklet which contains the history of our mission work.

A portion of Mrs. Eva Nygaard's article in Lutheran Tidings of June 20 was read, but as it had just come during convention, only a few had read it so we were unable to discuss the suggestions in the time we had. The women were asked to express their views on this article in our page in Lutheran Tidings.

Mrs. Harold Petersen made the motion that we have the time of our business meeting printed in the program of the synodical convention. Motion carried.

Mrs. Egede spoke a few words about this, our fortieth anniversary, stating that the W.M.S. was started in Chicago on June 13, 1908. There was a greeting to us from Mrs. Marietta Strandskov. Our meeting was closed with prayer and the singing of the hymn, "Work for the Night is Coming."

A lot of business had been transacted in a very short time. Our meeting was well attended and our two beautiful hymns had been sung with heart and soul put into the words; because we truly want to be servants of the Lord and we do want to work before the night comes.

Helga M. Petersen,  
Acting Secretary.

P. S.: I do hope all of you will pardon my delay in getting this report to Lutheran Tidings as I just arrived home in Chicago on Friday, July 16. When I left Solvang I went to Los Angeles to join a tour through the Pacific Northwest and Canadian Rockies. I have added so many pleasant memories of all the beauty I have seen to the sweet memory of lovely Solvang and the very fine convention we had there.

## WOMEN'S MISSION SOCIETY FINANCIAL STATEMENT

May 1, 1947 to April 30, 1948

### Cash on hand May 1, 1947

General fund	\$ 909.26
Grand View College Dorm. Furnishing Fund	932.31
	<hr/> \$1,841.57

### RECEIPTS:

Contributions from Missions, Societies, Congregations and individuals to General Fund	\$1,299.54
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## W.M.S. OFFICERS

Honorary President: Mrs. Seeley Knudstrup, 345—3rd Street, Manistee, Mich.  
President: Mrs. Ida Egede, Hampton, Iowa.  
Vice President: Mrs. Harold Petersen, Tyler, Minn.  
Secretary: Miss Reeta Petersen, Gowen, Mich.  
Assistant Secretary: Mrs. Marietta Strandskov, 325 W. Chipewewa Street, Dwight, Ill.  
Treasurer: Mrs. Agneta Jensen, 1604 Washington Street, Cedar Falls, Iowa.



W.M.S. collection, National convention, Racine, Wis.	200.03
W.M.S. collection, 9th District meeting	34.50
W.M.S. collection, 4th District meeting	110.91
W.M.S. collection, 5th District meeting	21.52
Sale of pamphlets	127.10
*Contributions to Grand View College Dorm. Furn.	
Fund (including gift of \$15.40 from Dist. II women)	3,985.45

Total receipts ----- \$7,620.62

## DISBURSEMENTS:

Santal Mission, \$200.31 earmarked	\$ 300.31
Seaman's Mission, \$11.28 earmarked	111.28
Danish Mission to China, earmarked	98.71
Dr. E. Ostergaard, convalescent gift	50.00
Rev. L. Kirkegaard, ordination gift	50.00
Rev. H. Riber, ordination gift	50.00
Rev. Gordon Miller ordination gift	50.00
Lutheran World Action, convention collection	200.03
St. Peter's Ev. Luth Comm. Church, Hay Springs, Nebr.	200.00
Bethania Congregation, Granly, Miss.	50.00
Rev. K. Tromborg, earmarked	20.00
Lutheran Tidings	50.00
Child's Friend	50.00
August Bang, Dannevirke	15.00
Mrs. J. Lillehoj, Our Woman's Work page	15.00
Nysted Folk School, \$78 Dist. 7 mattress cover project	178.00
Children's Home, Chicago, Ill., washing machine	150.00
Dr. E. Ostergaard, Christmas gift	10.00
Dagmar Miller, Christmas gift	5.00
Holst Printing Co., stationery	12.50
Saaby Greenhouses, Racine, Wis.	5.00
Postage	10.13
Bank check exchange	7.45
**Grand View College Dorm. Furnishing project	5,000.00

Total disbursements ----- \$6,688.41

## Cash on hand April 30, 1948

General Fund	\$ 714.45
Grand View College Dorm. Furnishing Fund	217.76
	\$ 932.21

Grand total ----- \$7,620.62

\*In addition to contributions to this project which have been handled by the undersigned as shown above, the sum of \$1,285.59 has been collected by Olaf Juhl, synodical treasurer, making a complete total of \$6,503.35 contributed to this project.

\*\*Included in said amount is the sum of \$300 transferred from our General Fund.

W.M.S. funds collected at the Dist. III meeting were used for purchase of a washing machine for Grand View College.

Respectfully submitted,

Mrs. C. B. Jensen, Treas.

Audited and found correct May 3, 1948.

Margaret Michaelson,  
Cedar Falls, Iowa.

## Convention Report

(Continued from page 6)

meeting time suitable to all involved; but it is hoped that a meeting will be held some time this fall.

The Committee on Lutheran Church Relations was established with the purpose of seeking possible working relations with the several Lutheran synods. Consequently the committee had arranged a meeting, which was held on April 23 in Chicago, with Dr. Franklin Clark Fry, president of the ULC. The committee was primarily interested in learning from Dr. Fry something about the background and the history of the United Lutheran Church, and also about possible points of cooperation in various fields of work.

The committee submitted a brief outline of the

content of this meeting in Chicago, and summed up the interest in the meeting thus: "It is the opinion of the committee that the information we have received thus far warrants further and thorough study, and we would suggest that the convention give the Committee on Lutheran Church Relations permission to continue this work and at a later date submit a more comprehensive report with more specific recommendations for future action."

Quite a lengthy discussion followed the presentation of the Findings on this Report.

Pastor Alfred E. Sorensen of Chicago, a member on the committee, added his comments to the printed report that had been given. The committee meeting had been held in the St. Stephen's Lutheran Church, of which Rev. Sorensen is the pastor. He stressed that the meeting was held primarily to explore possibilities of cooperation.

However, in the course of the meeting, as Dr. Franklin Fry upon questions from the committee presented in detail the organizational set-up and the relationship of the various synods of the ULC to each other and to the head-organization, the question was also presented to Dr. Fry as to what the relationship would be, if the Danish Lutheran Church at some time in the future would desire and seek not only closer relationship, but eventual merging with the ULC. The committee was particularly interested in learning that the United Lutheran Church is a Federation of thirty-two synods, and that each synod has the privilege of retaining its identity as a synod. And thus if we should some time in the future desire a merger with the ULC, we would be able to continue our own synodical work, and would continue our various synodical functions uninterrupted.—President Alfred Jensen who also attended the committee meeting in Chicago, pointed out that we would have much to gain if we, in a closer relationship with the United Lutheran Church could avail ourselves of the extensive work done by their committees on Sunday School material, on Youth Work, etc.—Pastor Jensen pointed out further, that one historian has made the statement that there probably are more people of Danish descent now in the United Lutheran Church, than the total number of members of the two Danish synods.—Thus a Slovak synod was organized of Slovaks within the entire ULC. If eventually we should merge with the ULC we would be able to continue our own synodical work, using our own hymnal, our own liturgy, etc., and at the same time have the advantage of the great source of material, the leadership and research work of committees, councils and individuals of this large United Lutheran Church. There are many who believe that the day will come that ultimately there will be a Federation of all the Lutheran synods in America in one large Lutheran Church.

Pastor Ove R. Nielsen of Perth Amboy, N. J., voiced his approval of the report of the committee and said, speaking extemporaneously:

"I am very happy that the committee has found it expedient to pursue the direction set forth in its report. Two years ago we had a minor explosion on the convention floor when another direction was dis-



cussed. I am happy now that we experienced that minor explosion, for I believe that was a contributing factor to the committee's decision to present the report which we are here discussing.

"The United Lutheran Church is a Federation of 32 synods. Each of these functions independently in so far as their internal affairs are concerned. A few weeks ago I attended the bi-centennial of the Lutheran Ministerium of Pennsylvania. It is the oldest of the Lutheran synods and is a part of the U.L.C. At the meeting Dr. Franklin Clark Fry president of the U.L.C., was welcomed by the president of the Pennsylvania Ministerium in much the same manner as our own synodical president might have welcomed him here.

"Sitting with the men and women of that meeting, I felt more than at any other time in my life that I have not alone a Danish heritage, but a Lutheran heritage as well. I felt very much at one with those people.

"I urge that we not only study the U.L.C., but that we move, as soon as possible, toward becoming a constituent synod within that great federation. We have a heritage. I am convinced that we shall have a far greater opportunity to make that heritage known to others through the various mediums of publication, etc., offered through the U.L.C., than we have at the present time. We expend certain sums of money each year in our synod. I feel that by channeling our efforts and money through the highly efficient boards of the U.L.C., that our dollars shall accomplish much more of what we intend them to do, than they can at the present time. Let it be our goal to become a constituent synod of the United Lutheran Church in America."

Dr. Johannes Knudsen, president of Grand View College gave his contribution in the discussion, and we bring a summary of his statements:

"I approve of the two points which give approval to the work of the Committee on Lutheran Church Relations and which encourage it to continue its work. I am heartily in favor of working with other bodies toward the goal which Christ gave us that we may all be one, and I believe that the best approach is cooperation, friendliness and understanding as it has been practiced in Des Moines during the last year. The congregation of our sister synod there has used the auditorium of Grand View College for worship for many months and we have come to know and understand each other. I believe that there are doctrinal differences which must be worked out, but inasmuch as the doctrinal problems are not on the agenda today, I merely wish to say, that any closer relationship to another church body presupposes that we are not asked to give up any essential characteristics, but are accepted as we are.

"I would like to caution, however, against the prevailing drift to formalism which is taking place in our synod. This formalism is characteristic of many Lutheran bodies, often as a defense mechanism against liberalizing progress and ecumenical thinking, and I do not believe that we should imitate it just in order to be like others. We must change, partly because we live in a changing world, partly because we live

in America. But we must not change for the sake of change nor merely in imitation of others.

"I would not be true to my own home background, to my childhood congregation in Tyler, to the free church circles in Denmark which it was my privilege to experience—I would not be true to the memory of great leaders in our own church—I would not be true to the great influences that have come to us from Grundtvig and (in this case) from Soren Kierkegaard, if I did not testify as to my opposition to a prevailing tendency toward religious formalism in worship, in the concept of the church and its institutions, and in the general ways and thinking which is taking place in our church today. The only way in which we can contribute to the future of Lutheranism in America is to be ourselves.

"When we do move toward closer cooperation and understanding, we must do so on all levels. It is not enough to work through a committee on church relations, and it would be wrong to funnel everything through the top administration. There must be cooperation between many groups, such as representatives for religious education, for youth work, for home mission, for charity, and for higher education. At Grand View College we have worked in the National Lutheran Educational Conference, in the Lutheran Faculties Conference, and in the Conference of Lutheran Seminary Faculties. This work is and should be recognized as part of the whole picture of our cooperation."

Several others gave their contribution in the discussion. Dr. Ernest D. Nielsen, pastor of Trinity Church in Chicago, was one of those who offered a substantial contribution, and we may be able to bring in a later issue an article by Dr. Nielsen on the issue.

The convention voted to "approve the work done by the Lutheran Church Relations Committee during the past year especially with reference to the contact made with the United Lutheran Church.

"The convention gives the committee on Lutheran Church Relations permission to continue this work and submit a more comprehensive report with more specific recommendation to next year's convention."

A Report was submitted to the convention from **The Lutheran World Federation Meeting** held in Lund, Sweden, last summer, June 30-July 6. The Report was written by Pastor A. E. Farstrup from Grand View College who was our representative at the meeting. The meeting accepted the Report.

A Report was given from **The Lutheran Commission on Evangelism** by Pastor Holger O. Nielsen. This report was accepted, and we hope to be able to bring in the near future an article from Pastor Holger Nielsen in regard to the program of the Lutheran Commission on Evangelism for the coming year.

A Report on **Inter-Church Relations** was given by President Alfred Jensen. In the discussion of said report, the convention voted to "approve the divisional status for the Student work of the National Lutheran Council and participate in its operation and cost."

The convention voted also "to accept our synodical quota for Lutheran World Action and we strongly



urge every congregation to meet or **exceed** its quota and participate more fully in Lutheran World Relief."

The convention further voted "that the convention expresses its regret at the death of Dr. Ralph H. Long, who contributed so greatly to the Lutheran Church and to humanity."

Further: "That every one familiarize himself with the work of the National Lutheran Council by reading the 'Uniform Report of the National Lutheran Council' distributed at this convention."

The convention approved "the action taken by the synodical board of sending the president of the synod as a delegate to the Amsterdam Assembly of the World Council of Churches, August 22 to September 4, with expenses paid out of the equalization fund."

#### **D.A.Y.P.L. Report to Synodical Convention**

Two reports had been submitted from the Youth work of our synod in DAYPL one by Pastor Richard Sorensen, National President of DAYPL, and one by Pastor Holger Strandskov, Synodical Representative on the Board.

The convention gave "a vote of thanks to the D.A.Y.P.L. Board, the Program Committee, the World of Song Committee, the Yule Committee, and the editor and business manager of the 'Upward Trail' for their loyal devotion to the cause," and further recommend the use, wherever possible of the program suggestions and materials published and distributed by the Youth Program Committee.

The convention "endorsed the idea of the Friends of Youth Committee and that said committee be encouraged to be active in the local youth work." The convention also "emphasized the importance of having each pastor take responsibility for the return of the questionnaire which has been sent out."

As recommended by the D.A.Y.P.L. Board, the convention adopted the following resolution:

"WHEREAS, it is evident that we are in need of a more consecrated support from our congregations in a revitalized Youth Program; BE IT RESOLVED, that a national Youth Sunday (preferably in October) be observed in each congregation on which:

a) the Youth Program of the local congregation be given special recognition—possibly an all Sunday Youth Rally.

b) that on this Sunday the local D.A.Y.P.L. and the congregational "Friends of Youth" committee for the coming year in some manner be given recognition and assured of congregational support.

c) that the congregation on this day either by an offering or otherwise give some financial support to the Youth Program for the coming year.

d) that the money thus collected be used as follows: One-half to the National D.A.Y.P.L. treasurer, one-fourth to the local youth work, and one-fourth to the district treasury, to be used to assist our young people in attending national and district camps, conventions, workshops and larger Inter-Church Youth Meetings."

Pastor Holger Strandskov called attention to the large Christian Youth Conference of North America to be held in Grand Rapids, Mich., during the week of August 31 to September 5, sponsored by the United Christian Youth Movement of which our Youth group

is a constituent. Our National D.A.Y.P.L. convention will be held during the same days, as two hours have been set aside each afternoon, for the various convening Youth groups to conduct some of their own Youth League business, etc.

It was emphasized that our young people in the various parts of our synod will need the encouragement and the financial assistance from their local youth groups and congregations in order that we may have a good representation at the Grand Rapids Youth Conference.

#### **The Synod Budget for 1948-49**

The following proposed Budget was presented to the convention:

Grand View College .....	\$8,000.00
Pension Fund .....	6,000.00
Home Mission Account .....	8,900.00
Publications, synodical papers, etc. ....	7,625.00
Delegates Traveling Help, outlying districts..	375.00
Tyler Old People's Home .....	900.00
Administration .....	5,200.00

This proposed Budget for the coming year was discussed pro and con, and the only change made was that an additional \$400 was added to the Administration expense, inasmuch as the convention voted to raise President Alfred Jensen's annual salary to \$4,000. Thus the Budget as proposed, with this additional change will be a total of \$37,400.00.

As it had been previously decided to raise the sum of \$7,000 this coming year as debt retirement on the \$35,000 debt incurred on the Grand View College building program, the convention voted to submit this as a separate Debt Retirement Budget to all congregations, said amount would mean approximately \$1.00 per contributing member.

**The 1949 Annual Convention** will upon invitation from the First Evangelical Lutheran Congregation of Montcalm County, Mich., be held in Greenville, Mich., next year.

Several greetings were again brought to the meeting and the chairman announced that the annual convention was adjourned.

The business session was closed by the singing of the hymn "Thy blessings fill our earthly need."

#### **Saturday Evening Youth Rally**

Saturday evening had been set aside as the evening for the Youth Rally. Quite a number of young people were attending the meeting, and many had arrived for the week-end. After the evening meal, young and old gathered on the lawn in front of the College building and joined in the singing of many of our fine songs which had been mimeographed and distributed to the audience. At 8 o'clock Pastor C. S. Hasle of Junction City, Ore., spoke in Danish in the Atterdag Auditorium, and the DAYPL Rally was held in the church, where Pastor Howard Christensen, vice-president of DAYPL, was in charge of the meeting. Mrs. Maria Kjaer of Seattle gave a very fine organ recital. Mrs. Kjaer played the following selections: "Kom, Susser Tod" (Come Sweetest Death), Bach; "The Squirrel," Weaver; and "My God and I" (Latvian Folk Song) text and music by Sergei.



Following this the official color and sound film from the Oslo World Youth Conference held there last year was shown on the screen. It was a very inspiring and challenging picture and portrayed many interesting scenes of youth from all parts of the world meeting under the one motto: "Christ Is Lord."

Pastor Holger Strandkov, synodical representative on the DAYPL Board, gave the address of the evening. He had chosen as his theme: "Our Youth Program." His address will likely appear in the August issue of "The Upward Trail."

Following the lecture by Pastor Strandkov, a panel discussion was held on the Youth work under the direction of Pastor Howard Christensen. A number of Youth leaders and young people were seated on the platform and each of these gave a contribution to the discussion. There were also questions and comments from the audience.

The evening was closed with evening devotion and the evening song, "Evening Star Up Yonder."

**Sunday, June 27**, was the "Festdag" in a special sense. Both Danish and English services were held in the church, 9:00 and 10:30 a. m. respectively. Pastor Halvdan Knudsen of Los Angeles preached the sermon at the Danish service, and Pastor Alfred Jensen was in charge of the Communion service. At the English service, Dr. Ernest D. Nielsen of Chicago preached the sermon, and Pastor Edwin E. Hansen of Muskegon, Mich., gave the Communion meditation and the invitation to the Lord's Table.

Sunday afternoon at 3 o'clock the large audience gathered in the American Legion Memorial Hall to hear first the Bethania Choir render the Cantata, "The Risen King," under the direction of Mrs. Cecilia Fauerso, the accompanist at the piano being Mrs. Thyra Larsen.

The two speakers of the afternoon were the pastors, Harold Petersen of Askov, Minn., and Marius Krog of Lake Norden, S. D.

The closing meeting was held in the church, where the two pastors, Enok Mortensen of Tyler, Minn., and Holger O. Nielsen of Cedar Falls, Iowa, were the speakers. We may be able to bring in forthcoming issues of L. T. some of these very fine addresses.

The convention, after a number of greetings had been given at the closing hour of the evening session, came to a close in the name of the Triune God, and standing the audience sang the traditional convention closing hymn, "And Now We Must Bid One Another Farewell."

We had shared in a good convention. The people of Solvang were given as they well deserved a greeting of sincere appreciation for their splendid hospitality, first rate service in regard to lodging, food, ideal California weather, and most of all a fine setting in homes, church and College facilities for true Christian friendship and fellowship.

**Holger Strandkov.**

## From New York to Denmark via London

By J. C. Aaberg

### II.

Looking out over the city, the first sight to strike one was a countless haze of slender chimneys, great clusters of them on every building. London, like most old-world cities, has few central heating plants. And apartments must, therefore, have their own smoke-outlets. Hence this maze of chimneys to a certain extent signified a different living standard. Outwardly, except for their peaked roofs, the apartment buildings looked much like similar structures in this country, musty rabbit warrens for human habitation. But the houses salted in between them in rows or individually looked very different. The styles, although of great variety, seemed heavier and gloomier, and not nearly as bright and inviting as the common types of homes in this country. Instead of being built back from the sidewalks with an open lawn in front of them, as most of our homes are, English houses are built close to the street with a small garden, and, invariably, a substantial fence in front of them. The fence gives the house a shut-off impression and is, probably, expressive of the English view that a man's home is his castle. But I like the American style better.

The traffic became tremendous. The narrow, winding streets appeared almost solid with buses, trucks and passenger cars, all swirling between and around each other, even where it seemed that there could be no room for anyone to pass. Our own bus would swerve around one car and speed by another with less than inches to spare, and other buses and trucks did the same to ours. And it didn't make it any better that all this passing appeared to be on the wrong side. Time and again, when I noticed our big machine swerving to the left in heavy traffic, I gripped my seat and commended my soul to my Maker thinking that now we would surely get it. But we must have had a good driver for he always found a hole to squeeze through. It seems peculiar though that John Bull always must do things his own way, even in driving.

In spite of what appeared to be many narrow squeezes, we arrived unscratched at the air terminal, and were now on our own, faced with the task of finding our own way in the big city.

I had corresponded with a Miss Kirkegaard, the matron of the Danish Young Women's Christian Home in London, and she had kindly promised to reserve a room for me in a hotel and, if possible, to get someone to meet me at the airport. But as I had found no one there, I expected that this had proved impossible, and that there would be no one to meet me at the air-terminal either. As I could speak English, however, such as it was, I wasn't worried much. And in a moment my worry disappeared entirely. For I had no sooner entered the terminal than a man came up to me and said, "How do you do, Aaberg." I looked at the man, a rather heavy set middle aged person, but could



not recognize him at all. Seeing my puzzlement, the man smiled at me and asked, "Don't you know me? My name is Pedersen." "Why, yes! You are Rev. Pedersen, who used to be in Brooklyn." And that was it. But how the years do change us! Rev. Pedersen, who is now a pastor at Skive, Denmark, was spending the summer in London studying the history of Roger Williams in whose life and work he was very interested. He knew Miss Kirkegaard and had kindly consented to meet me at the terminal. So now I was in good hands. Rev. Pedersen proved himself to be a splendid companion indeed during my stay in London.

As my hotel was located quite a distance from the terminal and one cannot carry much baggage on a bus, Rev. Pedersen advised me to check as much of it as I could spare at the terminal from which I again would be leaving London. I had a ticket from London to Copenhagen on the Danish airline whose terminal proved to be a considerable distance away from the American Overseas terminal, and we, therefore, secured a taxicab to take us there, a far from difficult task since the streets of London are literally swarming with taxis, small, odd-looking machines, real museum pieces some of them which look as though they might fall apart at any moment but somehow hold together to get one there. The drivers are a tough lot, Rev. Pedersen told me, a statement which was promptly proved by our own driver when he gave Pedersen a tongue lashing for not coming across with a large enough tip.

After checking the baggage, we boarded a bus to the Danish home, about a forty-minute ride. There are no streetcars in London, at least I didn't see any in my roaming about the city. But there are great numbers of buses, so many that they at times appear to cover the street. And they drive fast, swirling in and out of the traffic with such apparent recklessness that it is a wonder they are not smashed. But though they made me hang on to my seat at times, they always managed to keep clear, often with only inches to spare. Yet it was doubly nice after this exciting ride to enter the quiet and peace of the Danish home, where Miss Kirkegaard received us very kindly and invited us to come in for coffee.

The home, a spacious, former private residence, is located in a middle-class district in one of the quieter parts of London. It is operated by the Danish church in foreign lands for the benefit of young Danish women working in and around London. And as far as I could observe, it is managed much on the same plan as our young people's homes in this country, only perhaps in a more strictly religious spirit.

There are a considerable number of Danish girls in London, mostly working as house-maids. Wages are but slightly higher than for similar work in Denmark, so the young women immigrate for a few years mainly for the sake of the experience. There were always a considerable number of them about the home, healthy, unaffected, friendly youngsters whom it was a pleasure to meet.

Miss Kirkegaard herself proved to be from my home town in Denmark. She knew a number of my relatives and her parents were next door neighbors to my cousin, Peter Aaberg, president of the People's Savings Bank for Lemvig and vicinity. We were,

therefore, soon talking away like old acquaintances about people and conditions in our common native community.

After an hour of interesting conversation, Miss Kirkegaard and Rev. Pedersen kindly accompanied me to my hotel which was located only a couple of blocks away. This proved to be a nice enough middle class hotel, and the cost was reasonable, only about two and a half dollars a day for room and breakfast. My room was small and very sparsely furnished. But as I didn't intend to spend much time there, the furniture was sufficient for my need. The worst thing was the bed. With only a thin, lumpy mattress covering its bottom board, sleeping in it was little better than sleeping on a bare floor. Of all the conveniences I missed both in England and Denmark, a nice American bed with a spring mattress comes first. Talk about soft feather beds! The feathers were always on top of one, where they were a torture in warm summer weather, while one's weary limbs had to rest on something not much softer than iron. What a joy it was when once in a while one had the good fortune to be given a real spring bed with American quilts on it instead of the heavy feather ticks which it was too warm to keep on and too cool to be without. How true it is that one does not always count one's blessings before they are missed.

After seeing my room, I went down to a nicely furnished general room to have a look at my surroundings, including my fellow guests. The majority of these appeared to be elderly ladies, very prim and English looking with their angular forms, sharp features and high-bridged noses. They paid no attention to me but kept on gossiping with each other in their lisping London English. And I felt quite neglected until a small, neatly dressed and kindly looking young woman sat down beside me, remarking that it was rather cool outside. And so we started to get acquainted. She soon discovered that I was an American and wanted to know how things were in the States. She was a typist, she told me, her salary was about thirty dollars a week in American money, and that was about average for girls in her position. It was much more than they had earned before the war. But then the cost of living had increased greatly, and they were no better off than before. Yes, most things were scarce in England, especially foods. But then most everybody faced the same difficulty. The country simply couldn't provide everything they would like to have, so it was no use griping about it. Things would no doubt become better eventually, and they would just have to bear it until they did. Maybe, she grinned, America would help them a little more. The war years had been hard, especially the bombings. The hotel had been hit. A whole row of houses across the street had been blown down, and many others in the neighborhood had been burned by incendiaries. It had been rather tough. But people had all helped each other, and she thought, that the war had created a deeper sense of fellowship and common responsibility among all classes than had existed before.

It was all told in a light vein without any sense of complaint. And that appeared to be typical of the



spirit with which the English bore and thought of their difficulties. England has suffered and she is very poor. Compared with her, Denmark is a land of affluence. But the people seemed cheerful and friendly. Of the proverbial English coldness and reserve I experienced nothing. Those I talked with were invariably polite and kind, ready to talk and to help me find my way and the things I wanted to see. And they showed a much friendlier attitude toward America than I found elsewhere.

At breakfast the next morning, I had my first experience with the English food shortage. There were a couple of pieces of what has supposed to be bacon, a few fried potatoes, a cup of tea and a hunk of bread. The tea, to my surprise, was far from good, and I noticed with surprise that the English used cream in it, which in my opinion is enough to spoil the taste of even good tea. But the bread was the worst. I never could make out what it was made of. But it was coarse and unpalatable. And this meal was a fair example of the food served in England. It was no wonder that the English were said to be going to Denmark in droves to get a square meal, something I didn't get in England, not even at the Danish home, though the food there was much better prepared.

A considerable number of Indians were staying at the hotel, and a number of them were eating in the dining room when I came down. Although others didn't appear to pay any attention to them, they were an interesting sight to me. The men were all dressed in European clothes. But the women and the girls wore their colorful native costumes. Despite their dark color some of them were fine looking people. A couple of small girls dressed in flowing robes were especially cute.

After breakfast, my first concern was to obtain some English money. I found a bank only a block away from the hotel and went confidently up to the counters, presented my dollars and asked to buy some English pounds. As the dollar is one of the most coveted items everywhere, I expected no difficulty in completing the transaction. But here for the first time I came up against the English red tape. Dollars should be exchanged at a certain bank down town, I was informed, and I had to talk fast explaining to them that I could not go down town since I had no English money at all, and that I thought they really were anxious to get all the dollars they could, etc. As I would not accept their no, they finally called one of the officials, who after another detailed explanation of my need, at last consented to let me obtain a few pounds, at the same time telling me that, if I should need more, I must be sure to get it at the proper place, as "this thing was most irregular and could not be done again."

Well, I got the money. But English money is in itself a puzzle. Although a Scotch friend of mine had carefully instructed me in the intricacies of English coins before I left America, I never could figure them out when I had to disburse them. And after a few vain attempts, I simply held out a handful of it when I had to pay and told them to take what they wanted.

This appeared to work all right, and I don't believe I was ever cheated, not much anyhow.

For about a week, I now roamed about London, walking or riding on bus and underground as convenience or opportunity dictated. The underground or tube, as the English mostly call it, offered the fastest transportation. But it was very deep, much farther down than the subways are in this country, which explains why they afforded such effective bombing shelters during the war. And although most of the stations had escalators, it took considerable time to get down to the trains where there was nothing to see except the tube. I, therefore, preferred the buses. Most of these were double deckers and they gave one a good chance to see the city. But much of the time I walked. I walked more in Europe last year than I have done for the last twenty-five years in America. And I liked it. It was good for my health and it gave me a chance to see the buildings, the stores, the crowds much more intimately than it would have been possible to do from any means of mechanical transportation.

London does not give one the impression of a great city that New York and other large American cities do. There are no skyscrapers in London, and the general height of the buildings is lower than in the business sections of our great cities. One has not the impression of walking through a canyon when passing along its streets that one has in some of our cities. The streets are quite narrow and meander about according to no visible plan, a fact which makes it difficult to find one's way and quite dangerous to cross the intersections since the traffic may be coming at one from all possible directions. Most of the stores are small and unattractive, and there are few window displays of the size and elaborateness of the store windows in this country. Many of the windows, however, were yet wholly or partially boarded up after being smashed by the Germans.

Hitler fell far short of smashing London; but he did give it an awful lacing. The marks of it were still visible almost everywhere. In the residential districts, one could see one, two and, in places, whole rows of buildings completely destroyed. In other places many buildings, that appeared to have escaped, proved on closer observation to be nothing but fire-gutted shells. Destruction, however, was greatest in the down town districts. There one could see blocks and blocks of complete destruction. The damage seemed to be worst in the neighborhood of internationally famous structures, such as the parliament buildings, Westminster Abbey, St. Paul's Cathedral, the Tower of London, London Bridge, the British Museum, the University of London, etc. It looked like the bombardiers had attempted to smash these buildings but had overshot their marks and destroyed their neighborhoods instead. Otherwise one could see no reason for expending so much energy on destroying these, on the whole the poorest and most dilapidated parts of the metropolis.

But although the most famous buildings had not been destroyed, some of them, nevertheless, had been severely damaged. One wing of the transepts of both



Westminster Abbey and St. Paul's Cathedral had been severely hit, and were closed to the public for repairs. A part of the British Museum had been smashed, a number of buildings of London University had been blown down, the Tower of London and the parliament buildings had likewise suffered considerable damage. The buildings of parliament are built in the shape of an L. A bomb had exploded in an open space between the foot and stem of the L, and the walls there were pockmarked by bomb fragments, the same was true of parts of St. Paul's and many other buildings.

The rubble of the destruction had all been cleared away, leaving only solid remnants of the walls standing. Breast-high walls had been erected between the sidewalks and cellars of the destroyed building to protect people from falling into these. Looking over these walls, one could see the floors of the cellars, many of them still with rugs on them but with no signs to indicate how many lives had been lost when their

upper structures were wrecked by the inhuman ferocity of wild beasts in the shape of men.

It will no doubt require years to repair the damage done to the city. But as one Londoner said to me, "the greater part of this district was old and needed to be rebuilt anyway, something which we would probably never have got around to if it hadn't been blown down. So maybe the blighters did us a good turn in doing it." One the whole, the people appeared to view the destruction calmly and not without a sense of humor. Many stories were told of how the people had reacted to the ordeal. After a severe bombing attack, an inn-keeper was said to have invited the whole neighborhood to have a free drink because of the cheerful spirit with which they had fought the destruction. Another story told about a party at which the hostess, when a buzz bomb was heard to stop right over the place, had embraced her husband and said, "Oh, John! I have been so mean to you today. Will you forgive me?"



By  
BUNDY

Let us listen to Peter Marchall, chaplain of the U. S. senate. His prayers before our lawmakers have caught the attention of our newspapers and periodicals, some of them have even pleaded that we should heed them. The following is particularly fitting at this time of political maneuvers:

"O, God our Father, we pray that the people of America, who have made such progress in material things, may now seek to grow in spiritual understanding. For we have improved means but not improved ends—"

"We need Thy help to do something about the world's true problems—the problem of lying, which is called propaganda; the problem of selfishness which is called self-interest; the problem of greed which is often called profit; the problem of license, disguising itself as liberty; the problem of lust, masquerading as love; the problem of materialism; the hook which is baited with security—"

Glory be to men who can see that the Christian religion is not an irrelevance to the affairs of the other days not called Sundays, but a cement that ginds them all together into the only relevance!

**Too personal!**—When the editor of a Nevada newspaper was hard up one week for matter with which to fill his columns, he had his compositor set up the Ten Commandments and run them without editorial comment. After the paper was published he received a letter: "Cancel my subscription. You're getting too personal." Maybe it's wrong that we have hidden some words away in a book that few people

know very much about. How would it be if we had them blazoned upon an entrance gate to half of our famous cities? After all, matters it not that these commandments were first written upon stone?

**What Did He Speak About?** Queried some of our convention guests after listening to lectures about "The insignificance or superiority of man" and "Evangelism."

Has our religion become a professional interest since such subjects seem strange or remote to us? If so, is it not time we let our Church slip out of one of our main protestant contentions, that the Church is "the priesthood of all believers?" We must either become that in reality or we have no alternative but the professionalism of Roman Catholicism. And slipping back to that means that we are helping the world to another explosion worse than the reformation headed by Martin Luther.—And by the way—during our convention at Solvang, some of us heard a sermon about Peter's great confession.—Upon this confession the Roman Catholics say that Jesus made Peter the first Pope, but when we read the Epistle for the same day, (5th Sunday after Trinity) Peter denies such a theory for he makes each individual "living stones" and "a royal Priesthood." There is a difference between a Church built of many stones and one officeholder, and "Christ the cornerstone." Ponder again Peter's letters and we will find that we cannot throw all our responsibility on him. And Paul founded many churches and we can find no trace of any head of these churches except Jesus Christ.

We are a "holy priesthood," pastors are merely guides into a fuller realization of the calling which is ours by adoption. There never were any "Popes" in the Church until about the 4th Century.—It is interesting that the outstanding Roman Catholic scholar Fulton Sheen recently made the statement, "It is no longer Protestantism from which we must convert souls; it is from confusion."



## Grand View College And Our Youth

Dear Reader:

Hot water? Sure there is lots of hot water now at G. V. C. with only occasional convention groups and the Junior camp boys and girls roaming the halls. There is even hot weather as the weatherman reports temperatures in the hundred degrees plus bracket.

Speaking of something hot, it seemed like there was always someone with a hot shoe or a hot head so it is not irregular to find hot items in life at G. V. C.

Life at school must be different now with Carl Eriksen and his jet propelled lawn mower representing the only sign of life on the campus. Mr. Jensen planned on remodeling the interior, so repairmen must be painting the walls and fixing the showers in the boys' dormitory.

It won't be long before we journey back from the four corners of the United States to spend another eight months together. Peder Buck once gave a good description of the students at Grand View when he said, "A better group of students is hard to find."

We all have our differences but they are insignificant before the year is out. "The town students," "the holier than thous," "the anti-everythings," "the steadies," "the chamber of commerce students," and other groups are all one at a "fall picnic."

The participation in the morning and evening chapel periods, plays, dances, folk games, clubs, "bull-sessions" and even the work details are what makes happy memoirs of the time spent at college. The faculty can only suggest, the building can only house us; but the student body provides the foundation of a successful and happy year at G.V.C.

It's the same old story of individual initiative to bring success to a new school year but I only want to reiterate to the returning students and the newcomers that life at school this 48-49 year will depend on what we want to make of our time at Grand View College.

School starts in September but now perhaps Professors A. C. Nielsen and Jorgensen, Doctor Knudsen and Rev. Farstrup have made the grounds a miniature golf course for the summer. Rev. Ammentorp is an "A student" in college in Michigan while Miss Thorpe is looking for the "Hope Diamond" in Omaha. Miss Mortensen languishes over a hot stove and is probably looking for the ribbon on it. Mesdames Gould and Noyes are thinking up new examinations, while Dr. Weissinger is trans-

lating Goethe's Faust to the German. Mr. Hurley and "Knudie" are trying to get Denmark on the wireless.

All the teachers are busy and I only hope that they can tear themselves away from their summer avocations to meet with us in September to begin the best year in the history of Grand View College.

Walter Brown,  
Seattle, Wash.

### District I D.A.Y.P.L. Camp And Convention

**Date:**

August 13 to 20.

**Place:**

Convention—Aug. 13-14, Denmark, Kansas.

Camp—Aug. 16-20, Camp Lincoln, Cawker City, Kans.

**Fee:**

Convention—\$5.00.

Camp—\$10.00.

#### CONVENTION PROGRAM

##### Friday

6:00—Supper.

8:00—Lecture.

9:00—Music and folk games.

##### Saturday

9:00—Morning devotions.

10:00—Business meeting.

12:00—Dinner.

2:00—Business meeting (continued).

4:00—Picnic, ball game, tennis, etc.

8:00—Program with a number from each society.

##### Sunday

10:30—Church service with Holy Communion.

12:00—Dinner.

1:45—Lecture.

3:00—Ball game.

8:00—Lecture.

9:30—Coffee, folk-dancing and farewells.

#### Daily Camp Program

Camp theme: This Business of Christian Living.

7:00—Arise.

7:30—Breakfast.

9:00—Devotions.

10:00—Organized recreation.

11:00—Folk games.

12:00—Dinner.

2:00—Discussion on phases of the camp theme.

3:00—Swimming.

4:30—Crafts.

6:00—Supper.

8:00—Singing.

8:30—Program.

9:30—Lunch.

10:00—Campfire.

10:30—Lights out.

We break camp Friday morning at eight.

### D.A.Y.P.L. Dist. IV Meeting

An invitation is extended to all young people and members of the D.A.Y.P.L. of Dist. IV to attend the district meeting to be held at Kimballton, Iowa, August 20, 21 and 22.

Please enroll early to

Miss Doris Jacobsen,  
Kimballton, Iowa.

### Ninth District Convention

Ninth district will hold its annual convention at Hope Lutheran Church, Enumclaw, Wash., Sept. 10-11-12. The congregations of the district are kindly asked to send delegates to the convention. Each congregation is entitled to one delegate for every twenty members or fraction thereof.

C. S. Hasle,  
District President.

Hope Lutheran Church, Enumclaw, Wash., cordially invites members and friends of District Nine to our annual convention which will be held at Enumclaw beginning Friday evening, Sept. 10, through Sunday evening, Sept. 12. Please send in your registration at least one week in advance to Mrs. Laura Pedersen, 550 Roosevelt, Enumclaw, Wash.

Elmer Boysen, Pres.  
Laura Pedersen, Sec.  
Charles Terrell, Pastor.

### District III Convention

Members and friends of the work of District III are invited to attend the District convention to be held in the St. Peter's Ev. Lutheran Church, Dwight, Ill., during the week-end September 17, 18 and 19.

Congregations are asked to send delegates and all pastors in the district are urged to be present.

Registrations should be sent in advance to one of the undersigned.

Charles Lauritzen, President,  
222 Pollard Ave.,  
Dwight, Ill.

Holger Strandskov, Pastor,  
325 W. Chippewa Street,  
Dwight, Ill.

## OUR CHURCH

**District II Convention** will be held in Grayling, Mich., during the week-end, September 24-26.

**Greenville, Mich.**—Pastor Alfred E. Sorensen of Chicago was scheduled as the guest speaker in Greenville, Wednesday evening, July 28.

**Trinity, Chicago**—A summer program of daily activities and recreation for all the children of the neighborhood known as the "HAPPY HOUR" has been conducted through the summer vacation months. The program was started on Tuesday, July 13, for boys and girls, age 6 to 14, of the neighborhood of



the Trinity Church. The program consisted of singing, story period, interesting picture-slides, filmstrips, movies and play. It is a new venture in reaching out to children of the neighborhood, offering good and wholesome recreation.

**Jubilee Publications** are wanted by the Grand View College Library. The librarian of Grand View College, Mrs. Helvine Mailand, appeals to all congregations that have observed a special Jubilee, and have had Jubilee publications printed to send a copy to the Grand View College Library.

**Summer School at Atterdag College**, Solvang, Calif., for children has been conducted again this summer under the direction of Mr. and Mrs. Viggo Tarnow. According to reports we have the school had full house. This year marks the tenth year Mr. and Mrs. Tarnow have conducted such a children's school. Pupils have each year been enrolled from all parts of the California area. The children live at the school, and share in the daily tasks of cleaning their rooms and the school rooms. Classes are conducted in Bible, Danish language, singing, gymnastics, crafts, swimming and hikes.

From August 8 to 15 a week's camp was planned for former summer school students who have grown beyond the ages for the regular summer term, but who would like to return for a week of fellowship and camp life.

**Holger Koch, Luck, Wis.**, former pastor in our synod, conducted throughout last winter a "Way-faring School" in some of our Danish-American communities. One who attended this school has made this statement: "I find myself now and then expressing views given me at this school. I have taken part in meetings before, that I have enjoyed

very much, but as time goes on it sorta' fades. The views and thoughts of this school grow on me. I find myself coming back to them time and again." The address of Holger Koch is Luck, Wis., and as far as we know he will be available again this coming winter for such a community school of lectures, discussion, song, etc., as held last year in Askov, Minn., Kronborg, Nebr., and other places.

**St. Stephen's, Chicago**—Rev. and Mrs. Alfred E. Sorensen conducted a Vacation Bible School in the church parlors during the latter part of June and the first part of July. A number of boys and girls lived at the church and parsonage throughout the entire three weeks' session, some of them going home probably over the week-ends. Mrs. Thyra Nussle and Miss Laura Boose and Mrs. Mortensen assisted Rev. and Mrs. Sorensen. A total of 21 pupils were enrolled.

**Alden, Minn.**—The Alden, Minn., congregation recently observed its 75th anniversary. A fine anniversary book was prepared for the occasion. It contains a large number of interesting pictures, and a very good history of the church work in this community. The congregation still has a number of these on hand and would like to sell them. The book can be ordered from Rev. Thorvald Hansen, Alden, Minn. Price \$1.50 postpaid.

**Cedar Falls, Iowa**—The congregation has recently modernized the parsonage kitchen and basement, and redecorated all first floor rooms.

**Pastor Holger O. Nielsen** and family returned to Cedar Falls, Iowa, on July 17 after a 6,400 mile trip to conven-

tion in Solvang and other points on the Pacific coast. Pastor Nielsen spoke also in Los Angeles on the evening of June 29, and in Junction City, Ore., on Sunday, July 4. Rev. Nielsen served the Junction City church before moving to Cedar Falls, Iowa.

**The Junior Camp** at Grand View College opened Sunday, August 1, with approximately 80 advance enrollments. More were expected. We hope to bring a report of same in the next issue of L. T.—Your editor had the privilege of "sitting in" at the first session on Monday morning, August 2. One father had come all the way from Danevang, Texas, more than 1,200 miles with his boy in order that he might attend the Camp. We consider that a real effort and sacrifice in the interest of a boy's welfare and his future.

**Bronx, N. Y.**—Its mission as a Danish congregation nearly completed, and with no prospects for developing an English speaking Danish Lutheran congregation in that area of New York, the Trinity Danish Ev. Lutheran Congregation of 1179 Hoe Avenue, Bronx, has sold its property to The Slovak Ev. Lutheran Congregation of St. Paul, which formerly worshipped at 1410 Vyse Avenue, Bronx. The Slovak congregation (ULC) will take over the property on September 1. Under terms of the sale, the Trinity congregations may continue to conduct services in the building on two Sunday afternoons each month, and to conduct its church council meetings in the smaller of the church parlors. The last regularly called pastor to serve Trinity congregation was the late Rev. A. C. Kildegaard, Sr. During the last year the congregation has been served by Pastor Baagøe of the Seamen's Mission.

## Den Danske Kirkes Juleekskursion

Vil du hjem til Jul i Aar? Sidder en gammel Mor og Far og venter, at Du kommer? Har Du udsat den Rejse fra Aar til Aar? Hvorfor saa ikke rejse i Aar! Juletid i Danmark er Højtid. Oplev den igen.

Fra alle Egne og Menigheder i U. S. og Canada vil der være danske Mennesker, der i Aar vil hjem til Jul med Den Svensk Amerikanske Linies to Jule-skibe, M.S. "Gripsholm" den 4. December og M.S. "Stockholm" den 10. December. Jule-skibene gaar uden forhøjet Pris direkte til København under speciel Rejsefører.

Kun et begrænset Antal Kahytter, alle Klasser — staar til Komiteens Raadighed.

Bestil Plads nu. Skriv straks, at Du ønsker at være med, til

**Pastor M. Mikkelsen,**

Komiteens Formand,  
3333 Stevens Ave., Minneapolis, Minn.

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 \_\_\_\_\_ August 5, 1948

Name \_\_\_\_\_

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

City \_\_\_\_\_ State \_\_\_\_\_ R.F.D. 2

JENSEN, JENS M.  
TYLER, MINN.