

# Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Volume XV

September 5, 1948

No. 3



Jesus Blesses Little Children

## THE BELLS ARE CALLING

September is the month of the year when schools open. Millions of American children enter the open school doors entertaining hopes, hopes if not held by all the children then by most of their parents, that the youngsters will receive an education.

Also in our churches the Sunday school settles down to business after summer vacations, jobs and trips. In our Synod there will be between three and four thousand Sunday school pupils and about four hundred teachers and pastors who will busy themselves with religious instruction.

Those of us who work in Sunday schools and confirmation classes know, as the teachers in the public schools know, that we are not doing the job as well as we should. We all need to excel in more self discipline and self preparation.

What else must we do in Sunday school and catechetical class to improve our work? We must have

the full support of you parents. Give us a fair chance in our work by sending your children regularly. However, parents' responsibility is more than punctuality. It's important, but not all important. **We parents are urged to exert ourselves in supplementing the work in church school with religious emphasis at home.**

Paul the apostle once wrote to the Corinthians thus: "I planted, Apollos watered; but it was God who caused growth." As a tree is planted in the good earth, so is the child in baptism planted in God's soil, and God's soil is His living Church and the Christian home.

One of the most striking passages in Luke is found in chapter 3:41-49. It is about the boy Jesus in the temple. His parents had to return to Jerusalem, and searching, they found him among the teachers in the temple. I am sure that when Mary found him she wept a little—and scolded a little. Jesus answered:

"Do you not know I must be in my Father's house?" Here is expressed by a child, though we parents often fail to hear it, the child's inalienable right to be in his Father's house or among his Father's people.

**Holger O. Nielsen.**

## To The Sunday School Teachers

In September the bells call our children to the schools. To the public schools—yes! But also to renewed interest in the Sunday School and the Church. Many churches close their Sunday Schools during the warm summer months and when the "back to school" atmosphere begins to prevail in the newspapers and the stores it falls natural that we also begin our new year's work in the Church Schools.

As the children return you will be there to greet them and to make them feel at home. Yours is a most important task. You are in a sense an assistant to all those mothers and fathers whose children come to you. Some of them, you may feel, are not too much concerned about the Sunday School and some of them may, by their actions and their attitude, break down all that you attempt to build up. On the whole, however, I think it can be said that most of them are desirous that you give their children something that will enrich life for them. They expect something of you. The church expects something of you. The great friend of children, our Master himself expects something of you.

I know that you are taken up with your daily work throughout the week, but I hope you will be able to prepare yourself well for each session with your class. No one can quite estimate what can really be done for good in the brief half hour or so you have with the children if you are a consecrated and well-prepared teacher. And no one can ever know how many obstacles you can place between a child and his God by being slipshod, indifferent or flippant in your dealing with the task at hand. None of us desire to be that way, but the teacher, as the preacher, must always be on his guard that he does not fall into the pitfall of becoming routine.

Yes! You are to be congratulated for the opportunities you have in working with the children of the church, and you are to be commended for your willingness. You may not receive too many expressions of gratitude for what you are doing, but do not let this discourage you. We human beings are not always as grateful as we ought to be and all too often we take each other for granted, but when we serve in the Kingdom we can overlook this. We serve because of what Christ has done for us! We serve because we believe that Christ is asking for a place in the hearts of all and especially in the hearts of growing children! We serve because we love children and desire to see them live in fellowship with God through Christ; because we want their life to be rich and beautiful and somehow we feel that without Christ it can not truly be so. And I think our parents feel that way about it also!

God bless you! God strengthen you and give you

a rich and fruitful experience with your boys and girls!

**A. E. Farstrup,**

Council of Elementary Religious Education.

## News From Brooklyn, N. Y.

On Wednesday, August 4, at 8 p. m., Pastor Kirkegaard Jensen, a representative of "Dansk Kirke i Udlandet," Danish Church Abroad, delivered a lecture in Salem Church, Brooklyn, on "Sydslesvig," Southern Slesvig, and showed a film dealing with the work of The Danish Church Abroad in Southern Slesvig.

Pastor Kirkegaard Jensen stressed the great need, the lack of food, fuel and clothing. There is no milk at all. Denmark shipped a small supply of milk in the past but is unable to do it any longer. The Danes in Southern Slesvig receive no assistance from Lutheran World Action because the German State Church will not allow it on the ground that Denmark helps them. This help is very limited, however, because Denmark is itself a victim of the war.

Two examples of Denmark's generosity are that it gives old people one hot meal a day at the "Ansgar" Mission Home and sends them to Denmark for two weeks to get the benefit of good food and a warm room. The great tragedy is that it is not possible to help everyone. Only a small fraction can get assistance because funds and personnel are limited. There is a desperate need for all the necessities of life among the people of Southern Slesvig. To add to the difficulties, the population has been increased tremendously by the influx of refugees from East Prussia and Displaced Persons from the part of Germany taken over by Poland.

The greatest hunger, however, is spiritual hunger. The Nazis made an attempt to de-Christianize the country and abolished all Christian instruction, with the result that children and young people, who grew up under the Nazi rule, do not know even the Ten Commandments or The Lord's Prayer. The Danish Church Abroad must begin at rock bottom in its Christian instruction. The Rite of Baptism is administered not only to infants, but to children of all ages, even to confirmands. And confirmands by the thousands are being instructed in groups all over the country. Because the German State Church in most cases refuses the Danish minority the use of the State Churches, the Danes are compelled to conduct the instruction of confirmands and hold Danish church services in such places as restaurants and taverns, which are converted to church use at short notice.

At the conclusion of the lecture Pastor Kirkegaard Jensen showed a film depicting the work of the Danish Church Abroad in Southern Slesvig. The film showed the tremendous need for help of every kind and brought home vividly to everyone present the great sufferings of our countrymen in Southern Slesvig and the responsibility and task of Danes everywhere to give of our abundance to help them—they have nothing!

**Ida Johnson.**



## Greetings From Denmark

It may be of interest to the readers of "Lutheran Tidings" to get a greeting from my trip to Denmark, and later to Holland. It will only be a few impressions of the many experiences that are mine on this trip. I have only three weeks to spend here in Denmark. In this short period of time I am to visit with my brother and sister, their families and other relatives. Furthermore, I am anxious to contact as well as I can in this brief time the spiritual life of Denmark today.

"Now we are going home to Denmark," was the remark of one of the passengers on the steamship as we slowly passed out of the New York harbor. I could not truly agree with him. Those who are dearest to me were still waving their "goodby" to me from the distant dock, and this is my home, my country, my people. It is here that I have found my life-work and my place in the Church.—Denmark is the land of my birth. And although I have many fond memories from this childhood home, still the home I have with my wife, my children, with friends and with my American people will always, in the deepest sense of the word, be my home. We who are parents will find that our home is with our children in their homeland. And without any questions we will also adopt the language which naturally becomes the language of our children. It is the language of their home. And truly we live our lives not for the sake of the past, but to give our contribution to the future.

It was my privilege to conduct two Sunday worship services on board the S. S. "Batory." Approximately seventy-five Danish people were returning to Denmark after a visit in America. And there were many Danish-Americans on the ship. A Catholic priest had charge of the service for the Polish passengers. As we had ideal weather during the entire journey, nearly everyone was able to be on deck every day, and consequently many also attended the worship services. It was especially noticeable that the Danish people love to sing their hymns.

The Danish people also know the art of sharing richly in a fellowship of conversation and good humor. Old friends and acquaintances from Tyler, Perth Amboy, Los Angeles, Bridgeport, Waterloo, yes from many other parts of U. S. and Canada were on board the ship and soon formed a close friendship. Good service on the part of the ship crew added much to the comfort and enjoyment of the voyage.

When I as a boy was taught the geography of Denmark, the population was named at 2½ million. It has now increased to four million. And this growth finds evidence in so many respects. Many new homes have been built in all parts of the land. The fact that U. S. A. practically closed the doors to immigration through many years, caused the young and ambitious sons and daughters of Denmark to remain in their home country. The larger estates were parceled into many small farms and homes. Industrial activity was developed on small and larger scales. Better products and trade relations with England and other

countries soon found Danish shipping and Danish products going to all parts of the world.

It is not easy for an American to become reconciled to the Danish travel and business facilities. Everything seems to lack the practical and efficient arrangements with which we in America are so familiar. On the other hand the Danish smile and courtesy adds something we seldom find in our country. There is probably no other people in the world with more sincere greetings and words of appreciation, and who makes use of them in such a natural way, than the Danish people. And one never feels that this added courtesy is in any way prompted by anything but good friendly motives.

It is harvest time in Denmark. And the Danish farmer is reaping a bountiful harvest. Although spring time is considered in Denmark the most beautiful time of the year, it seems to me that the golden fields of grain and the various harvest scenes reveal nature in its real beauty.—The more bounteous harvest this year will undoubtedly cause an increase in the bread rations. Although the flour and bread ration is still quite severe, I heard no complaint. Everyone seems to realize that it is imperative to keep the export to other countries as great as possible. All European countries are especially interested in getting as many American dollars as possible. Consequently the average Danish person without grumbling accepts the scarcity of coffee, tea, sugar, soap, rice and fruit. Therefore such articles coming from America are welcome gifts.—In spite of certain scarce items, the Danish people eat well and often. And especially the American tourist fares well, as his American dollars are very welcome to the entire economic condition of Denmark.

The Danish people are rejoicing as they read of the record cotton harvest in U. S. A.—With the promised Marshall Plan financial help, many a housewife is looking forward to possible new white sheets, dresses, etc. However, as everyone seems to be equally in need of these goods it gives a certain feeling of mutual need and hope for the better.

It is difficult to comprehend the trials and the burden of the five years of the German occupation. But one can sense a common desire in all political parties to get the debt paid, and thus to get Denmark back on a sound financial footing. And this common interest serves a good purpose for the future of Denmark. It will undoubtedly take a long time before the supplies will again be back in warehouses and in the stores. The condition is very much the same as we saw it in America two or three years ago.—Many

---

**Lutheran Tidings** -- PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Office of Publication: Lutheran Tidings, Askov, Minnesota.  
Editor: Rev. Holger Strandskov, 325 W. Chippewa Street, Dwight, Ill.  
Circulation Manager: Svend Petersen, Askov, Minnesota.

---

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

---

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



new homes are being built; and one gets the impression that this can be done in Denmark with less difficulty than in America. But many of our usual modern conveniences are not available to the Danish people. On the other hand the Danish home has a certain "Hyggelighed" (coziness) not known in the average American home.

The committee representing our synod in Denmark met with me at Liselund during the summer meeting held there annually. Present were Pastor Blichfeld, chairman of the committee, Erik Appel, Fru Gregersen and Pastor Evald Kristensen. We discussed mutual possibilities of avenues of contact. One of our main topics was the forthcoming tour to Denmark this coming Christmas season. We hope that many of our Danish-American people will avail themselves of the opportunity of a visit to Denmark.—The committee also informed me that there are several young men in Denmark who would like to consider a work in our synod, if and when they are fully prepared for same. In the evening I had the privilege to speak to the large audience gathered at Liselund, and I was asked to tell about the work and life of the Danish Church in America.—Niels Dael, the leader at Liselund is now 90 years old, but is still spiritually alert. He sent his greetings to all his friends in America (many of our people have through the years attended one or more sessions at Liselund) and to all members of our synod.—I also had the privilege here to meet Knud Kristensen, the former Prime Minister of Denmark; also Prof. Skydsgaard from the University of Copenhagen. Both of these men impressed me very favorably. Professor Skydsgaard is undoubtedly the outstanding spiritual leader of the theological faculty of the University of Copenhagen.

It gave me a great deal of pleasure to be able to visit in the home of Pastor and Mrs. C. P. Hojbjerg. Although he has now reached the age of 75, and probably not quite as active, physically speaking, he appears to be as alert as ever in conversation and in his delving into the social and spiritual problems of our present day. He was getting ready for his trip to U. S. A. And let it be my greeting to the people of our synod, that if you are interested in knowing something about the spiritual life of Denmark and the Danish people, do not neglect to hear C. P. Hojbjerg as he now soon will be on his speaking tour in America.—The same is true of Prof. Johannes Terkelsen from the Ry Folk School, who I happened to meet in the Hojbjerg home, and also will be in U. S. A. on a lecture tour. He will also have a good message.

Upon an invitation from Pastor Evald Kristensen, former pastor in our synod, I spoke Sunday, August 15, in the church he serves. He serves a large congregation, and many gather every Sunday in the large and beautiful church. Baptismal and Communion service is held regularly every Sunday. Pastor Kristensen is now a member of the Danish Parliament. Thus his interest in the social and cultural life of his people, which he has nourished through many years working in the Folk School movement, now reaches out to all of his countrymen.—My visit here in the Kristensen home was all too brief, as I had

promised to come back to Hillerød, to the home of my brother.

Making my headquarters, while in Denmark, at the home of my brother in Hillerød, I had ample opportunity of visiting some of the cultural and art centers in Copenhagen. The large Grundtvig Church, which has been completed since I last saw Denmark, impressed me very much, especially the spacious and artistic interior. In a sense it is the Cathedral of the North.

The three weeks I have spent here in Denmark placed me in the midst of the turmoil of tourist and vacation travel. All trains are crowded to the very last seat. But it has been interesting to observe the joy and the fellowship shared as the Danish people "en masse" are on vacation, traveling to and fro, visiting and adopting as their own, the numerous places of cultural and historical interest.

After considerable difficulty I have now secured the necessary permits to enter Germany. I am deeply indebted to Prof. C. Arild Olsen in Nurnberg, who finally managed to make the right contacts for me. As my time is very limited, I will not be able to visit other parts of Germany, but only in South Slesvig. I shall be able to make quite complete report on the situation there upon my return home.

This coming Saturday my journey goes on to Amsterdam in Holland to attend as your representative the First Assembly of the World Council of Churches. I have my air passage ticket, and plan to leave Amsterdam immediately after the closing of the meeting, to be back in New York September 9, ready to take part in the District I Convention to be held in Perth Amboy, Sept. 10-12 and subsequently other District meetings. It is my prayer to God that I may be granted the guidance to bring a greeting from this World Council of Churches meeting which may help to give new hope and strength to our little group of the Christian Church.

Alfred Jensen.

Hillerød, Denmark, August 17, 1948.

## To Build Two Churches

Copenhagen, Denmark—Some time ago the Bishops of Denmark obtained permission from the Danish Ministry of Justice to raise funds throughout the country to present a church to both Norway and Finland. Bishop Hans Fuglsang-Damgaard of Copenhagen headed the committee in charge of the drive.

In his introduction to the list of subscriptions, the Bishop stated that in gratitude for the preservation of the Churches of Denmark during the war, the Danish Church had decided to build two churches in northern Norway and northern Finland. During their retreat in these sectors the Germans used the scorched earth policy and destroyed churches and habitations north of the polar circle.

The church to be presented to Finland will be built at Salla, a town far in the north near the frontier of Soviet Russia, which was twice destroyed by war activities. The Norwegian Church will be built at the entrance to the Kolle Fjord, where the northernmost fishing village in Norway is located. It is estimated that some 600,000 Kroner will be needed for the two churches.



## Our Pension Fund

This year I shall try to fulfill my obligation as president of the Ministers' Pension Fund by sending this article to our official publication so that all our church people can read it instead of mailing a letter of greetings to the district conventions where only a few of our people can be present. If anyone desires to discuss any point in it they can bring it before the district convention.

As I was about to write this article the "Lutheran Tidings" came with an article or dramatical production written by Mrs. Maria Kjaer. Apparently she is not satisfied with the Solvang convention decision as to what shall constitute a "pastor's income." Whether Mrs. Kjaer intended the title, "Heavenly Sunshine," as a satirical reference to the littleness of the pension we pay, I do not know. But I do take exception to her statement: "We are intolerant and unkind towards the pastor's wife who must help her family over a hump and so has added strain and expense of short cuts. The convention by this decision condemned the professional woman who feels called by her community's need for her services." That is entirely beside the point. The convention condemned no one doing such work outside her home. We only tried to arrive at as fair an understanding as possible of what shall constitute a pastor's income under present conditions in all fairness to other pastors and their wife whose entire time is required in the work of their congregation.

I readily grant, that the pension we pay, even last years at \$400 and \$700, will not bring "Heavenly Sunshine" to any of our pensioners and that the increase we are able to give them was merely keeping pace with the decline in the buying power of the dollar today as compared to some years ago. But I can assure you, that your pension board is longing for the day when we are given sufficient funds to pay more adequate pensions. One way of reaching this objective is, that we pastors and wives of pastors willingly report all our income from which we and our family make our living rather than try to report as little as possible.

Those who were present at the convention in Cedar Falls, Iowa, in 1940 will perhaps recall, that some of us were very much opposed to returning to the former plan of pastors paying dues on their salary. It would have been so much more simple for each congregation to have added the necessary amount for pensions on their budget and, if necessary, to have paid their pastor a little less in wages. But the majority rules and the Pension Fund was in desperate need of the few hundred dollars the pastors' due amounted to then. So we decided to return to the plan of collecting dues from all pastors on the basis of their salary but according to a sliding scale instead of a flat one per cent. This was an improvement, although I still feel that the jump from one to two per cent on the income over \$1,200 is too steep. The change from a salary basis to income basis was a definite step forward toward a more fair basis on which to collect dues. The income derived from pastors' dues today

is about three times as large as in 1941. This fact should be ample proof to our lay people that we pastors want to do our part and encourage them to keep on improving our pension setup.

During the war it became quite common that people had part time work outside their home and even outside their profession. Modern conditions apparently have also affected the minister's home and his work. Some of our pastors give all their time to the ministry while others serve part time as pastor and work part time in some other occupation as harvesting, carpentering, printing, etc. Some preach on various occasions and teach the major part of their time. Some pastors return to school to get their degree and their wife brings in at least part of the income. Some wives teach and perhaps earn as much or more than their pastor husband thus increasing the family income substantially. So the question was put to me many times last winter: "Must we report this and that?" Some pastors felt that they were paying more than their share so long as others only paid on the part of their income which came directly from the ministry. Obviously some interpretation of the pension fund rule on what constitutes a pastor's income had to be made by the Pension Board until the convention could pass upon this matter. In fairness to all our pastors we interpreted it to mean all income from which he and his family made their living which the convention accepted as fair under prevailing conditions. Of course your Pension Fund Board has no way of collecting revenue and it is still up to the individual pastor's conscience to determine what to report.

Now, if it had only been a matter of petty amounts of income, a hundred dollars or so, I would have dismissed the whole matter at once. But when it might involve several hundred dollars not reported, thus making one pastor's dues very low while another pastor's dues were very high, although their income from which they and their family made their living was almost the same, I found that for the sake of fairness some adjustment under modern conditions needed to be made.

Our ordination into the ministry makes us eligible to a pension in our synod. Whether we do part time or full time service as a pastor or work part time in some other occupation or in one of our institutions our ordination still gives to us the right to a pension upon retirement at sixty-five or later and in case of illness before that age. We are also exempt from paying dues the year following our sixty-fifth birthday. Why should a pastor then not be willing to report all such income as well, so long as he is entitled to the very same pension?

Apparently Mrs. Kjaer and others do not feel that the earnings of a pastor's wife should come under this ruling. Nothing has ever been mentioned by the Pension Fund board about the earnings of a pastor's children and we do not intend to. Please keep that straight.

We could of course have proposed to the convention, that no pastor's wife shall hereafter receive a



pension so long as her husband is living and thereafter only two-thirds of the pension that her husband received which is the rule in some other synod pension setup. Undoubtedly that would not have set so well either with some who went to the convention. At this point it seems that our synod is most generous toward the pastor's wife.

However, it should be remembered, that a pastor's wife, because she is married to an ordained man, is entitled to the very same amount in pension as her husband upon retirement at sixty-five or later and to more than half of their combined pension if she becomes a widow. Furthermore, if her husband becomes ill and is incapacitated for his work before the age of sixty-five both are entitled to full pension until such time as he is able to do his work again. I know of some lay people who would appreciate such protection. Therefore, **so long** as a pastor's wife is entitled to these privileges we feel, that it is only fair play toward other pastor families that such income is included, if her income adds a substantial part to the income from which she and her pastor husband are making their living. We are not going to quibble about a few dollars. There is a policy of fairness toward one another involved. It does not seem fair to us, that one family reports all their income and must pay from \$30 to \$50 in dues while another family with as large or perhaps larger income gets by with less than half as much in dues, while the latter is entitled to the very same pension privileges.

Undoubtedly we shall find that there are other points in our rules which need to be reconsidered as time moves on and conditions change. Perhaps the day will come when a federal and state old age assistance plan will be arranged so that we can do away with all synod pension programs. But until such a day comes let us all, pastors and laymen alike, do all we can to improve upon the plan that we have and increase the pensions. Until our lay members contribute so generously that we can increase the pensions without the need of the pastors' dues, I do not think it is time to place such income in the Pension Endowment Fund. The suggestion is good and it will tend to build up that fund, increasing the income from the investments every year. If you lay members think it can and should be done, just lead the way. I am certain that the pension board members will O. K. such action.

Meanwhile we appreciate every contribution and donation to our Pension Fund. Not least do we appreciate such gifts as are being written into the will to be left by some member of our church in a quiet hour. Such a gift is indeed a fine memorial to the interest of that person in the future work of our synod. We hope that more of our people, who have funds to give, will remember the Endowment Funds of our synod.

The first Sunday in November is designated as the Sunday on which an offering is to be taken in our churches for the Pension Fund. Some congregations have found another Sunday better while other congregations place an amount on their church budget, earmarked for this cause. Either way is good if it is

remembered. Any congregation in need of envelopes for this purpose should write to Mr. J. K. Jensen, the Pension Fund treasurer, and order their supply if this has not already been done.

May our district conventions prove fruitful to the work in that part of the vineyard which has been entrusted to us.

A. E. Frost.

## South Slesvig

On July 29, Pastor Kirkegaard Jensen from Slesvig spoke at the Trinity Church in Chicago, telling about the conditions throughout South-Slesvig.

Pastor Jensen is located in the town of Slesvig. He serves under the direction of "Dansk Kirke i Udlandet." He also serves three other churches in as many neighboring towns. In one of his confirmation classes he had seventy children for instruction. In this class of seventy, he found that only one child knew The Lord's Prayer before coming to his class. He was at that time teaching in all his classes approximately two hundred and fifty children; and the same condition existed in all the classes. This proves the neglect of the children during the war period in regard to their spiritual welfare.

From all reports received from South Slesvig it seems evident that the German officials are still trying to prevent any help to the Danish people of that area. The German pastors refuse the Danish pastors the use of the churches, consequently other places have to be found for the Danish church services.

Likewise, the German officials who help with the distribution of Lutheran World Action clothing and food, seem to ignore the need found amongst the Danish population with the argument that they are outsiders.

It would seem consistent that we from our group made an appeal to the leaders of the Lutheran World Action, that our Danish people in South Slesvig at least were given equal opportunity with the German population in receiving help from the large sums of money given to this work. Or could there possibly be a certain sum set aside for the Danish population of South Slesvig? This matter should have the attention of those in charge.

I am very happy that the convention in Solvang voted to send our synodical president to South Slesvig to make a personal investigation of the conditions there. And it is gratifying to know that the Women's Mission Society voted to sponsor the collection of clothing and funds to the people of South Slesvig. Let us help them as much as we can.

After the lecture by Pastor Kirkegaard Jensen in the Trinity Church, the group present voted to adopt the town of Slesvig to which the Trinity church will send special help. An offering of \$537 was given for the cause (one individual giving a check on \$500). Pastor Kirkegaard Jensen said that he would like to use this gift for the buying of wooden shoes for the children and the older people in Slesvig.

May we throughout our synod be ready to help also this cause with our understanding and with our gifts.

Christian Warthoe.



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## God Answers Prayers

We find in our church much skepticism in regard to the efficacy of prayer. Probably it is a carry-over from Reformation times. The Roman church made of prayer a fetish against which the Reformers rebelled. It was maintained by them that as God already knows man's needs, why bother Him with individual supplications, many of which granted would be a hindrance to both the spiritual and the material progress of the supplicant.

As Lutherans we were at a very early age taught to say the Lord's Prayer, and most of us have continued the practice of repeating it each evening at bedtime when we are usually too tired to give much thought to its meaning. But we have a feeling that it somehow connects us with God.

We often hear folks assert that they can serve the Lord as well while occupied with their daily work as by shutting themselves out from the world in quiet communion with Him, whom they profess to honor and adore above all else. While their contention might be true, those who have acquired the need of a daily period alone with their Creator, tell of the attainment of an inner joy and a strength of spirit otherwise unknown to them. Archbishop French in the beginning of a little poem puts it thus:

"Lord, what a change within us one short hour  
Spent in Thy presence will avail to make."

"But," we are asked, "is it not deeds rather than prayers we need in these critical times?"

Yes, that is certainly true. But it is only as we let ourselves become attuned to God and commit ourselves to His spirit that He can exert His infinite power. And to many who have experienced it, prayer is the door which opens the mind and the will to God.

Many devout Christians are convinced that prayer as an activating force, exerted by even a minority of consecrated men and women, can save the world and humanity from self-defeat and perdition.

The following little poem on prayer which prompted these thoughts came to my desk recently from United Prayer Tower, 1571 Grand Ave., St. Paul 5, Minn. (a group of men and women of various creeds and racial backgrounds who believe in the efficacy of prayer). It was my immediate desire to share the poem with Lutheran Tidings readers:

### 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. Chipewa Street, Dwight, Ill.  
Treasurer: Mrs. Agneta Jensen, 1604 Washington Street, Cedar Falls, Iowa.

"I know not by what methods rare,  
But this I know—God answers Prayer.  
I know that He has given His word  
Which tells us prayer is always heard,  
And will be answered soon or late,  
And so I pray and calmly wait.

I know not if the blessings sought  
Will come in just the way I thought,  
But leave my prayer with Him alone,  
Whose will is wiser than my own,  
Assured that He will grant my quest,  
Or send some answer far more blessed."

Nanna Goodhope.

## Contributions To Women's Mission Society

### General Fund

Mrs. Thor. B. Holst, Cedar Falls, Iowa, \$2.00; Mrs. Michael Jorgensen, Mrs. Kristian Johansen, Mrs. Andreas Hansen, Mrs. Aage Jacobsen, all of Tyler, Minn., \$4.00; Rev. and Mrs. S. Marckmann, Pasadena, Calif., \$8.00; Mrs. P. C. Stockholm and Emilie Stockholm, Portland, Maine, \$4.00; Joint Mission meeting ladies of Dwight and Gardner, Ill., \$37.50; W.M.S. Group, St. Stephen's Chicago, Ill., \$25.00; Mary W. Andersen, Van Nuys, Calif., \$10.00; Mission Group, Brush, Colo., \$20.00; W. M. S. meeting, Fredsville, Cedar Falls, Iowa, \$32.30; Danish Ladies' Aid, Canwood, Canada, \$5.00; for pamphlets, Tyler, Minn., by Mrs. J. Christensen, \$2.00. Total, \$149.80.

### Grand View College Dormitory Furnishing Fund

In memory of Mrs. A. C. Kildegaard, Altar Guild, Danish Ladies' Aid and friends, Clinton, Iowa, \$22.00.

In memory of Rev. N. P. Gravengaard and Rev. and Mrs. A. C. Kildegaard, Danish Ladies' Aid, Cedar Falls, Iowa, \$25.00; Study Group, \$15.00; Mr. and Mrs. A. B. Holst, \$1.00; Mr. and Mrs. James Boysen, \$1.00; Mr. and Mrs. C. B. Jensen, \$1.00; Mr. and Mrs. Godfrey Guldager, \$2.00; Mr. and Mrs. P. J. Refshage, \$1.00.

Friendship Circle, Los Angeles, Calif., \$35.00; English Ladies' Aid, Askov, Minn., \$50.00; Ladies' Aids and Mission Societies, Greenville, Mich., \$100.00; Mary Seeley Knudstrup, \$25.00; W.M.S. collection, National convention, Solvang, Calif., \$218.13; Women's League of Menominee, Mich., \$25.00; Ladies' Aid Society, Marinette, Wis., \$25.00; Danish Ladies' Aid, Alden, Minn., \$30.00. Total, \$576.13. Contributions received for this project now \$7,079.48.

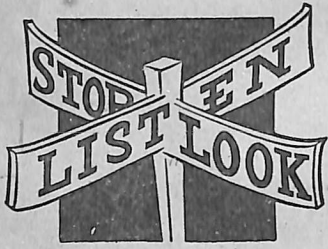
Sincere thanks,

Mrs. C. B. Jensen, Treas., W.M.S.  
1604 Washington St., Cedar Falls, Iowa.

## GOD WILL HAVE A WAY

To trust God does not mean always to see what is before us. It means to trust him without seeing. "If we are willing to do his will, he will always find a way for us to get through. There are ways for us to pass through, that would look impossible for us to pass through. But when things are impossible with us, they are not impossible with God.





By  
**BUNDY**

**WHAT IS COMMUNISM?**

There is a lot of loose talk about Communism, and we will hear more about it during the coming political campaign. That won't scare many, for most people don't ask about the ideology of a movement. They take it on the merits of its results or good looks. But for those who care here is a bit of defining wisdom given by Dr. Jens Kruse from Denmark: "Marxism thinks that all evils on Earth, and all happiness on Earth, everything called spiritual and all human relationships is dependent upon certain economic appearances upon strife between privileged or non-privileged groups—or upon the relation between production and consumption, power of labor, etc. These circumstances, and these alone, decide human life in all its ramifications. The problem is to get rid of strife between groups of privilege. This they propose to do by setting the groups at variance—by warfare. (This kind of thinking reminds us of the ugly phrase from the first world war: 'A war to end all wars'—a kind of dialectic materialism). Furthermore, the solid progress is, so they say, evidently on the side of class-struggle because the present social order (liberalistic-capitalism) will destroy itself through a continual crisis. When the goal is reached, namely classless society, when the state owns everything and is everything, then paradise has become a reality in the world."

To this Dr. Kruse comments: "Hence the communists are not criminals, who will proceed to eat the rest of us. On the contrary, they are missionaries who will bring to all of us perfect happiness. They are definite religious idealists. And religious idealists are the most dangerous beings in human history, because the next logical step is: Since the communist knows wherein the true happiness on Earth exists namely, in a classless society, paradise on Earth, must in all cases shape his life and that of the individual in the bringing about of this paradise. Hence, Lenin was ready to sacrifice generations of Russian people for the sake of the future. Concepts of right and wrong are therefore only relative to the bringing about of the one thing, the future world. Those who have the truth must of necessity help others—even though it hurts a little. Historically Communism is the logical close of a rationalistic culture epoch."

"We have done away with all suppositions for a view of life that reckons with anything but the obvious expedient—and it is therefore natural that there evolves a humanistic religion like Communism which with clear logic, and demonic power, points to earthly relations as the only concern, and a power which derives its strength from the things that are physical."

The one who opposes Communism must know upon what basis he opposes it. A blind dislike will not be

enough.—Wake up, you Christians. The Devil knows how to invent new weapons.

Is there anything that can be called righteousness, freedom and truth? Something we must hold on to in spite of all conjectures? That is the question.

**New Periodical.** The first issue of "The Lutheran World Review" is off the press. It is the voice of the Lutheran World Federation, of which the Swedish Theologian, Anders Nygren, is the president, and it appears to be indispensable for those who would like to keep posted on what theologians are thinking in an age of reorientation within the churches. And the Lutherans are doing a lot of rethinking of a theology that has become cumbersome and irrelevant to the people in the pews who have a tendency to nod when preachers become "theological."

**Social Insurance is Scheme Launched in England**

And this is the way it looks:

**"FROM BIRTH TO DEATH—EVERYONE IS COVERED.**

"Maternity grants and allowances give every child a better start in life.

"Family allowances help mothers and families in the early years.

"Sickness and Unemployment Benefits give security in later life.

"Industrial Injuries Insurance protects the worker at his job.

"The National Health Service provides proper medical attention for the breadwinner and for his wife and family.

"Retirement Pensions help to ensure a happy old age for everyone.

"National Assistance Act banishes the Poor Law and provides for proper relief of the destitute and for real homes for old folk in need.

"This mighty plan is one of the proudest achievements of British socialism. It is another great step forward in the progress of the great social revolution which began in Britain in July 1945 (note: victory of the Labour Party over Churchill and the Tories).

"Full employment and increasing production will guarantee its success.

**"REMEMBER—THIS IS THE WORK OF THE LABOUR GOVT.**

"When in all history did a Tory govt. produce such a scheme for the common good of all the British people? They could not do it because this is socialism in action, benefiting all ages and all classes."

I have a hunch that Christ would say: Well done! Don't let free enterprise demagnetize it!

Do more things like that and there will be less danger of the religion called "communism."

**Some newspapers should adjust their size** to the amount of truth they publish. It's strange all the nonsense we like to read about ourselves.



## Seventy-Fifth Anniversary

Of Central Bethlehem Evangelical Lutheran Church of Muskegon, Mich.

On September 14, 1873, a group of Danish people of Muskegon, Mich., met and organized The Bethlehem Danish Evangelical Lutheran Church. Through Rev. Adam Dan, who was then pastor in Racine, Wis., valuable aid was received in drawing up a constitution and in securing a pastor through "Udvalget" in Denmark. Rev. H. Rosenstand of Manistee preached once a month until Rev. J. P. Lillesoe arrived from Denmark in the spring of 1875 to be the first pastor. Meanwhile a building site for a church had been purchased on the corner of Peck Street and Merrill Avenue, and the building of the church begun. This was sufficiently completed to be taken into use for the Confirmation Service on Palm Sunday, 1876, but it was not completed for dedication until July 30 of that year. In 1880-81 a parsonage was built on Merrill Avenue next to the church. This was later added to as need arose. When a classroom was needed for Danish and religious instruction, a rear room was added; and when more rooms were needed for the pastor's family, an upstairs was built. Several times fire threatened to destroy this parsonage with only slight damage, but in 1928 it was totally destroyed. A new parsonage was then built, which now stands beside the ruins of the old church on Merrill Avenue; but if plans materialize, as we hope they will, a parsonage will be built next to the new church on Ransom Street.

Fifteen pastors have served Bethlehem Central Lutheran Church during the seventy-five years of its existence, some for short periods, and some have served several times. Their names follow: J. P. Lillesoe, P. Kjolhede, H. J. Dahlstrom, Rasmus Nielsen, C. J. Skovgaard, K. Knudsen, H. Ravn, A. C. Kildegaard, H. J. Jessen, A. Ostergaard, P. H. Pedersen, R. Jensen, Ernest Nielsen, Holger P. Jorgensen and Edwin E. Hansen.

The congregation has been a member of the Danish Evangelical Lutheran Church of America since 1884.

Twenty-five years ago the need for the use of the English language became more and more urgent in order to hold the young people in the church. Rev. P. H. Pedersen, who was pastor at the time, felt unable to cope with this need and so resigned after a year's service, and a pastor was called with the understanding that he was to be able to speak the English as well as the Danish language. Since then the work of the church has steadily been done more and more in the English language until today it is exclusively so to meet the needs of a congregation, 35-40 per cent of whose members are non-Danish descent. The Danish was discontinued in 1934 except for an occasional service. It was therefore misleading to have the church called a Danish Church, so the name was changed to Central Bethlehem Evangelical Lutheran Church of Muskegon.

On Sunday morning, December 6, 1942, fire totally destroyed the old church building. This was a tragic experience, one that tested the courage and spirit of the people. But they rose valiantly from the blow,

encouraged no doubt by the friendliness and understanding they met from fellow Christians in other churches of Muskegon as well as elsewhere in our own synod. The corner lot on Peck at Merrill was sold, and a better location nearby on Ransom Street and Delaware Avenue purchased. On this has now been built the first unit of our new church, a very attractive basement chapel, where Central Lutheran will observe its seventy-fifth anniversary with festivities beginning Friday evening, Sept. 17, continuing through Saturday evening and all day Sunday, Sept. 19. We would like to have had the upper structure completed for this happy occasion, but the war delayed the building project, and present high costs have made completion impossible, but we hope to complete it in the near future.

We are grateful to the pioneers of the congregational work in our midst. They built its work upon a sound foundation. We are thankful also to the many men and women who have carried on the work of the church throughout these many years. Most grateful are we to Almighty God, who has blessed the humble efforts of his people in this congregation for so long a time. It is with joy that we look forward to continue the work so well begun and done in the past, relying upon God's continued blessing.

## The World Council Of Churches

(NOTE: This is one of a series of articles on the issues to be presented to the Amsterdam Assembly by the Study Commissions of the World Council under the general theme: Man's Disorder and God's Design).

**"We wait for light, but behold darkness; for brightness, but we walk in the darkness . . . and judgment is turned backward, and justice standeth afar off: for truth is fallen in the street and equity cannot enter."—(Isaiah 59:9,14).**

This ancient passage is an accurate picture of the social scene in large areas of the world. Even in the more fortunate countries there is bewilderment, cynicism and paralyzing fear. The roots of the disorder of society must be found if we are to bring order out of chaos. European culture, of which we are the heirs, developed upon the foundations of Christianity and reason. Now we see Europe's civilization disintegrating, and with it our own, because in the last few decades economic, political and social forces have developed independent of these traditional values and without any regard for each other. Note some of these characteristics of our present day:

- (A) "Things are in the saddle and ride mankind." Mechanistic judgments have more and more taken the place of moral and spiritual values.
- (B) There has been such an extension of the function and power of the State that even in countries where there is no authoritarian, or state-socialist doctrine, the power of the State so increases that basic liberties of men disappear. Society tends to become **totalitarian**.
- (C) There is a titanic struggle between political and economic power in a world where **things** and **property** count for so much. It is possible to have virtual slavery, through economic power, while enjoying theoretical political power.

Should the Church be concerned with this disorder of society? There was once considerable debate on that subject. Advocates of the "social gospel" were told that the Church should be concerned only with the inner life and the destiny of the individual soul. In the face of what World War II taught us, that position has had to be largely abandoned. It has become clear that **Christ is the Lord of all life, public as well as private**. There is not yet agreement as to just how the Church should discharge its obligation to be the "conscience of the State" and the "guardian of society"



but there is general acknowledgment that the disorders of society, as well as disordered lives, are the Church's business.

The Church is itself involved in the disorder of society. It reflects, all too often, prevailing social attitudes. There are racial distinctions, and social ones as well, and they are sometimes a greater bar to unity than theological considerations! The Church has surrendered to secular organizations ministries which it formerly exercised. Once in our American scene the Church was the center of the common life of every village and town. Now it is too often pushed off in the corner. Most serious of all, the Church has abandoned what Prof. Ellul of Bordeaux has called its "mission of permanent revolution" only to have it fall into the hands of political parties. If the Church is to be concerned with the establishing of the order of God in the world, this must mean **constant change** in society to bring it evermore within the conformity of His will. Instead, the Church has contented itself with the "established order of things."

The Church cannot lead the world to repentance and regeneration until its own house is in order. What is needed is a re-Christianizing of Christendom! The forthcoming Assembly at Amsterdam must study and pray to the end that the Church, under God, may be the center around which all the values of life can be integrated. "The Church's call to the world is a call to the recovery of both holiness and wholeness. Having lost its reverence for the Divine Holiness, the world has lost its wholeness."

#### Oslo Leaders Meet Again

To continue "the vision, the purposes and the plans" growing out of the Oslo Conference, three representatives from American youth and student organizations meet July 12 with 27 world youth delegates at Appenzell, Switzerland, to draft a constitution for a World Christian Youth Commission.

Study sessions of the nine-day conference will center around the theme, "Our Common Responsibility in the Secular World." Delegates will draw up statements on the "distinctive contributions" which each of the five participating organizations can make to the evangelism of non-Christian youth.

American delegates to the conference include Miss Barbara Deitz of the YWCA and the World's Student Christian Federation; Miss Kathryn Kline and Dr. Everett Stowe, both representing the World Council of Christian Education. Miss Jean Fraser, secretary of the World Council's Youth Department in Geneva, will take an active role in the deliberations.

Organizations participating in the Conference are the World Council of Christian Education, the World Council of Churches' Youth Department, the World Student Christian Federation, the World's Alliance of the YMCA, and the World's YWCA.

#### Pope Warns of "Mixed Meetings"

The Catholic position relative to the Amsterdam Assembly has been clarified by a "warning" by the Supreme Congregation of the Holy Office at the Vatican forbidding "mixed meetings" of Catholics and non-Catholics "in which matters of faith have been dealt with."

"These prescriptions must be observed even more strictly when meetings which are called 'ecumenical' are concerned, in which Catholics, laymen and priests cannot participate in any way without the previous permission of the Holy See."

According to a Rome dispatch of Religious News Service of June 24, the Vatican will send one non-participating official observer to the Assembly. "A few priests" have received special permission from the Holy See to "listen in" at the Assembly deliberations.

The Pope's "warning" stops speculation arising out of a New York Times dispatch from Paris published May 11, 1948, in which Mr. Myron Taylor, the President's personal representative to the Vatican, was reported to have stated that the purpose of his recent visit to the Geneva headquarters of the World Council was "to make the Amsterdam meeting inclusive of all Christianity."

Following the papal "warning," Mr. Taylor denied, in a cable from Rome, having made any statement or given any interviews to press representatives in Paris.

#### Amsterdam Delegation Largest

On leaving for Geneva on June 24, Dr. Samuel McCrea

Cavert, chairman of the arrangements committee for the Amsterdam Assembly, stated that the 525 Americans attending the Assembly would constitute the largest group of church representatives ever to attend an ecumenical meeting abroad. Over three hundred of the group would be delegates, alternates, consultants, accredited visitors and staff, with the remainder being observing visitors.

#### Communion at Amsterdam

Four distinct and separate services of Holy Communion will be held during worship services at the Amsterdam Assembly, it has been announced by Rev. Oliver S. Tompkins, Associate General Secretary of the Council in London.

"It is impossible," Dr. Tompkins stated, "for a conference representing so wide a range of Christians to express their unity by receiving the Lord's supper together. Deplorable as it is, it is a fact, and one from which we must not run away."

In commenting on the problem of ecumenical intercommunion, Rev. D. T. Niles of Ceylon, wrote, "Here the younger churches are most concerned. They expect the World Council to impress upon its constituent churches the necessity of clarifying their attitude to intercommunion in relation to the ecumenical movement."

Dr. Niles declared that it was the task of the World Council "to help to safeguard the younger churches against confessionalism which would seek to impose on the younger churches hindrances to finding their unity" in their native lands.

#### Oldham Stresses Responsibility

A plea for the "revitalization of personal life" has been made by Dr. J. H. Oldham, editor of the Christian News Letter, in an Assembly study paper published in the Summer issue of **Christendom**.

Dr. Oldham's article, "A Responsible Society," is one of five papers, printed for the first time in America, which will be part of the preparatory study volumes presented to the Assembly.

The Church "has a direct concern with human relations . . ." Dr. Oldham writes. "Nothing can deliver men from becoming members of a herd and restore to them a genuine personal life except the widest diffusion of responsibility of initiative and opportunities for cooperation with their fellows."

"It is in the wide field of rebuilding vital social tissue through the experience of communal living that the direct service of the Church to society can best be rendered."

Other papers include a summary of Christian life in Europe by Jacques Ellul, of the University of Bordeaux; "The Biblical Doctrine of the Church," by Prof. Clarence T. Craig of Yale Divinity School; a survey of the ecumenical movement and its relation to the younger churches of Asia and Africa by Prof. Paul D. Devanadnan, of Union Theological College, Bangalore, India; and "The Relevance of the Gospel to the Present Time," by Pierre Maury, of the University of Paris.

In commenting on the study program as a whole, Rev. Robert S. Bilheimer pointed out two almost universal agreements which had been reached by the 500 theologians participating in the Study Program: First, that "the primary task of the Church is evangelism," and secondly, that the causes of Western social disintegration lie "in a combination of loss of faith and the dominance in culture of the machine and mechanical techniques."

#### Aid to Eastern Churches

The World Council's Department of Reconstruction and Interchurch Aid is still able to send material assistance to Christians in every country within the Russian orbit, except Russia itself, Dr. J. Hutchinson Cockburn, director of the Department, stated at a New York meeting of the American Committee on June 15.

Dr. Cockburn stressed "the bounden duty of churches in the Western countries to give all support humanly possible to churches in Eastern Europe, since they alone keep alive the very spark of Western civilization."

Pointing out the extensive use of laymen's cells in European churches, Dr. Cockburn described a recent conference of Christian politicians held under World Council auspices at the Ecumenical Institute in Switzerland.



## Greetings and Comments From Our Readers

### CAESAR AND GOD

We all know what Jesus said we should give to both. He makes it plain that we owe something to both.

The article on GUILT found on the front page of Lutheran Tidings dated August 20, does not seem to recognize this teaching of our Lord. It places the guilt for sin and war on the Church. The Bible teaches it is due to the sinful nature of man. Man means the writer of this article, the writer of the GUILT article and the rest of us who are living today; but man neither means Church nor government.

The statement is made: "Except for the church we cannot carry on wars." The fact seems to have been overlooked, that heathen savages have no trouble carrying on war today without aid from the Church, and that there have been wars since the beginning of history.

Good fences make good neighbors. We build them to keep their dogs off our lawns and their cattle off our fields, we put locks on our doors to keep the thief out and hire policemen so we may live in a law-abiding community. These simple rules of private living also apply to the nations of the world.

The article on GUILT indirectly blames the church for not wanting to tear down fences, throw away locks and discharge policemen in the face of the present world crisis. Such action pertains to the state, not the church. God knows the church is being blamed enough without being blamed unjustly.

When our country goes to war, the church does not bless the war, but it blesses our sons who must face death. They need it and are entitled to it, as every father and mother knows.

We miss the mark by shooting at our government and our church, and I may say we waste our time. The trouble lies in the sinful nature of you and me and our lack of repentance.

The question is asked: "Did Jesus pose as the guilty person or was he guilty?" In my humble opinion the answer is: What a sacreligious question! Christ lived and died without sin and guilt. Nor were the animals guilty, that were sacrificed before the altar during the old dispensation. Their blood was used as an atonement for the sins of the Israelites. The guiltless Christ shed his blood to atone for your and my sins. When this was done, his last words on the cross were: "It is finished." The task of the Church is therefore not to bear the guilt of the world, but to make sinners forsake their sins through faith in Him who paid the ransom.

The task of the individual is to follow His steps, and the task of the preacher is to help him do so. In this lies our hope for the present and the future.

B. Skou, Solvang.

### TOLERANCE IS NOT ENOUGH

When we study and compare the many church denominations in this country some surprising facts stand out. For instance, there is no relationship between the amount of activity and the size of membership. Some of the sleepest and most inactive churches in the campaign to win the world for Christ are the largest. Some of the smallest groups are best known because of their intense activity all out of proportion to their numbers. From this we can see that a limited membership will not excuse omission and negligence. We cannot avoid being small; we can avoid being indifferent and self-satisfied. What counts is not the size but the standards that we set for ourselves as a part of God's Holy Christian Church.

We could make a chart of all these churches, distributing them according to their tolerance and narrowness. We could put the most tolerant at one end and the most rigid and dogmatic at the other extreme, with the rest distributed in between. Which churches are showing the most vigor and growth? Which churches send out the most missionaries? Those that we classify as narrow. Think this over, for there is much for us to consider in this. It means that it is not enough for a church to be tolerant, progressive and liberal. Some other ingredient is needed.

It is dangerous to make an idol of tolerance. Tolerance lives next door to Indifference and many people have confused the two. Were the early Christians intolerant? Yes and no. The Roman government considered them the most stubborn and exasperating group of people with whom they had to deal. On certain matters, not very important ones either to the Romans, the early Christians refused to give in. Rather would they allow themselves and their children to be torn to bits by hungry lions. The first Christians were a gentle, kind and loving people with a will of iron when it concerned their faith.

We may condemn other churches for being narrow, for being too religious (!), for having too many ceremonies, but nevertheless they are used by God. Jesus tells us to judge the tree by its fruits. Some of these churches have very good fruits.

Right now it appears that the tolerant and liberal churches are the ones that God finds it most difficult to use. Why is this? What is missing?

Looking over this whole picture of the churches in America we can only conclude that God uses people who are in earnest about their faith, who are sincere about their beliefs, who take Christianity sincerely.

You cannot name a single religious movement that has not in its beginnings had the words "narrow" and "fanatical" hurled at it. Grundtvig seemed fanatical and queer to many, good respectable people of his day, but to others his message was a spring in the desert.

Let us not make a virtue of tolerance alone. We need fervor, we need earnestness, before God can make use of us and prosper us in our work.

—From Ringsted, Iowa, Church Bulletin.

### WAERLAND AGAIN

1. Waerland recommends the fast under proper care very strongly. A day of exclusive fruit juice consumption is an excellent health measure.

2. Why not admit the proven fact that the life germs have been commercialized out of wheat and sugar? The people who have done it get a lot of fun out of producing vital bread and sweets.

3. B. Schou is right in saying that the Waerlands should not use Jesus as patron saint. I would add that all Jesus cults are in error. We have fabricated a glossy show window Jesus hero who can so handily be used as prototype for all our "ways"—the American way, the communist way, the socialist way, the nature cure way, the Sunday school way, the Gandhi way, the pacifist way, the liberal way, etc., etc.—The people who eat meat and the fruitarians, the ones who take a beer and those who abstain, the ones who talk about practical Christianity and the apocalypics, all have decided that Jesus is on their side.

Whom do you say I am? That is again a question of importance.

Aage Moller.





## Grand View College And Our Youth

### Grand View College

Dear Reader:

There are three classes of people connected with Grand View college. The first group are the ones who have attended GVC two years and wish they were back there; those who have been at GVC one year and are eager to get back for the second year; and the freshman student, looking forward to a new experience.

The students who have completed two years at Grand View college have gained many fond memories, and have made many new friends. They will miss the fellowship of being together with their friends, the bull sessions, the social activities. It is hardest for them to leave GVC.

During the summer, the students who have completed one year eagerly await to start their second year. The majority of them say to themselves, "I'll study harder next year." I believe that line is familiar to every person who has completed one year of college work.

Last but not least we have the young people who are anxious to start college. They have heard of the advantages and wonderful experiences one acquires at school. They have something to look forward to.

There are many activities going on throughout the year at Grand View college. We have our social events, programs consisting of various types of entertainment, competent speakers, all of which helps in binding us together in Christian fellowship.

This year Grand View college will have the student nurses on a full time basis. On behalf of the faculty and student body I want to welcome them into our midst.

A unified student body is what any school needs to get the best results through out the school year. With the dorm students, town students, and student nurses working together, Grand View college will have the greatest year in its history.

Erv. Jensen,  
U. K. President, Cicero, Ill.

### From Newark, N. J.

The members of the Danish church in Newark were called to an important meeting on Wednesday, August 18. While this church has existed for more than thirty-five years, it is now well over twenty-five years since it has had its own pastor.

For some time we have realized that the location for our church on Newton Street was not satisfactory; and several meetings have been held this year in

regard to the possibility of a new location.

As many colored people have settled in the area of our church, a colored congregation has now offered us \$7,500 for our church building. This was unanimously accepted by the congregation.

Pastor Ove R. Nielsen from Perth Amboy, who has often been our guest speaker, was present at this meeting. He has in many ways been a help for us, also as we have considered to make this change of location.

A Swedish Baptist congregation, from which we secured the old church building in 1914, is now ready to plan for a still larger church edifice than the one they moved into at that time. They have offered us their church building, which seats 250-300 people, and includes an apartment for the pastor and his family, a large basement for Sunday school and other meetings, modern church kitchen, etc., for the price of \$18,000. This church is located on Roseville Ave., a good section of the city, within easy reach of all bus and street car lines. Many of our people of Danish descent live in this area of the city. So the congregation voted to buy this property, and it has already been arranged that we are assured of a loan from the synod for the purchase of this larger and better property.

We have through the past years called a number of ministers, and on our last call we were successful in getting Rev. Verner Hansen, who has promised to begin his work here in the first part of October.

Rev. Hansen was a chaplain in the World War, and he has since then been taking post-graduate work at University of Chicago. He has already visited us here, and we were happy to have him in our midst.

Pastor Alfred Jensen, our synodical president, visited us on his way to Denmark, and he was favorably impressed with the new church site, and our plans for the future.

We realize that there is a great difference between the sale price of the old building and the purchase price of the new plant. And we know that it will require hard work, faith and a spirit of sacrifice on the part of the congregation to go through with the project. But we all share the view of our newly elected treasurer who said to us: "We have an unusual opportunity and nothing worth while has ever been accomplished without hard work."

It was an unforgettable evening, a good will spirit prevailed throughout the entire meeting. Our joy found expression in the singing of many of our Danish hymns and songs, and a spirit of real fellowship prevailed as we gathered for the traditional Danish coffee table.

According to present plans Rev. Verner Hansen, our new pastor, will be installed in our new church on Roseville Avenue on Sunday, October 10.

Ebba Trang Ostergaard.  
East Orange, N. J., August 20, 1948.

## Acknowledgement of Receipts From The Synod Treasurer

### Towards the Budget:

Previously acknowledged ----\$ 1,687.70

### Unassigned Receipts to the Budget:

Congregations—	
Troy, N. Y. ....	80.00
Menominee, Mich. ....	55.10
St. Stephan's, Chicago, Ill. ....	200.00
Askov, Minn. ....	43.78
Omaha, Nebr. ....	80.00
Los Angeles, Calif. ....	66.90
Seattle, Wash. ....	166.44
Naomi Nielsen, Bakersfield, Calif. ....	5.00
1948 Convention Registration Fees .....	219.50

### To Pension Fund:

Congregation, Omaha, Nebr. ....	1.00
Miss Alice Jensen, Minneapolis, Minn. ....	20.00

### Home Mission:

1948 convention collection ----	291.21
Congregations—	
Kimballton, Iowa, (president's travel) .....	25.00
Parlier, Calif. ....	17.55
Miscellaneous subs. and gifts to Lutheran Tidings .....	66.25

Total ----\$ 3,025.43

### To Lutheran World Action: (1948 Quota):

Previously acknowledged, congregations, Ladies' Aids and individuals ----\$ 5,317.16

Congregations—	
Port Chester, N. Y. ....	46.00
Brooklyn, N. Y. ....	25.00
Grayling, Mich. ....	89.00
St. Stephan's, Chicago, Ill. ....	216.10
Trinity, Chicago, Ill. ....	115.00
Ringsted, Iowa ....	118.50
Waterloo, Iowa ....	56.00
Los Angeles, Calif. ....	42.00
Los Angeles, Calif. (Luth. World Rel.) .....	20.00
Seattle, Wash. ....	78.00
Enumclaw, Wash. ....	45.75
Danish Ladies' Aid, Seattle, Wash. ....	25.00
"In memory of Mrs. Chris Johansen, Antelope, Mont.":	
Mr. and Mrs. Chris Christensen, Reserve, Mont. ..	2.00
Mr. and Mrs. Martin Larsen, Dagmar, Mont. ....	2.00
Anton Jorgensen, Antelope, Mont. ....	5.00

\$ 6,202.51

Previously acknowledged,	
Sunday schools .....	\$ 118.30
St. Stephan's Sunday School, Chicago, Ill. ....	47.85
Sunday School, Grayling, Mich. ....	10.50

\$ 176.65

Total towards 1948 quota ----\$ 6,379.16







## Sixth District Convention

Members and friends of the work of District VI are invited to attend the District convention to be held in the Hope Lutheran church, Ruthton, Minnesota, October 22-23-24.

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

Registrations should be sent in advance to Volmer Jensen, Ruthton, Minn., or to Pastor Eilert C. Nielsen, Ruthton, Minn.

**Volmer Jensen,**  
President of Congregation.

**Eilert C. Nielsen,**  
Pastor of Congregation.

**Enok Mortensen,**  
President, 6th District.

## District I Convention

District No. 1 of the Danish Ev. Luth. Church of America will hold its annual convention at Perth Amboy, N. J., September 10-12. All member churches are urged to be represented.

**James N. Lund.**

### Invitation

St. Stephen's Lutheran church hereby invites members and friends to attend the annual convention Sept. 10-12. Lodging will be provided for all registered guests and meals will be served at a cost of \$5.00 per person.

**Ove R. Nielsen,** Pastor.

### PROGRAM

#### Friday

- 5:30-7 p. m.—Supper, sandwiches.
- 7:30—Danish service, Rev. Povl Baagøe.
- 8:15—English service, Rev. Einar Andersen.
- 9:00—Refreshments and registration.

#### Saturday

- 9:15—Morning devotions, Rev. P. Chr. Stockholm.
- 10:00—Business.
- 12:00—Dinner.
- 1:30—Business.
- 3:00—Refreshments.
- 3:30—Lecture by Rev. A. Th. Dorf.
- 6:00—Supper.
- 8:00—Report on the Amsterdam meeting, Rev. Alfred Jensen.
- 9:00—Film: "Salt of the Earth."

#### Sunday

- 9:30—Danish service, Rev. Willard Garred.
- 11:00—English service, Rev. James N. Lund.
- Communion service, Rev. Ove R. Nielsen.
- 12:30—Dinner.
- 2:30—Laymen's meeting.
- 3:30—Refreshments and farewell.

## Iowa District Convention

The Fourth District of the Danish Evangelical Lutheran Church in America will hold its annual convention at the St. John's Lutheran Church, Hampton, Iowa, Sept. 24-25-26. The congregations of the district are requested to send delegates and all pastors are urged to attend the convention. Each congregation is entitled to one delegate for each fifty voting members or fraction thereof as recorded in the latest issue of the synodical report.

**Holger O. Nielsen,**  
Dist. Vice President.

St. John's Danish Lutheran Church cordially invites members and friends of the Iowa District to the annual convention which will be held at Hampton, Iowa, beginning Friday afternoon, Sept. 24, at 2 o'clock. Please send your registration at least one (1) week in advance to:

**A. B. P. Miller,** President,  
Rt. 2, Hampton, Iowa  
or

**Hans Juhl,** Pastor,  
Rt. 2, Hampton, Iowa.

## District II Convention

Grayling, Michigan

Sept. 24-26, 1948

In pursuance of the invitation below, may I announce that the annual convention of District II of the Danish Evangelical Church of America will be held at Grayling, Mich., Sept. 24-26, 1948.

All congregations of the District are urged to send delegates to the convention; and all members and friends of our churches are invited to participate in this meeting.

May I remind delegates to come to the convention prepared to give reports from their respective congregations.

**C. A. Stub,**  
District President.

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

It is hoped that there will be a large attendance to worship and participate in the work and fellowship of this convention.

Reservations should be sent, not later than September 15, to Miss A. Ingeborg Hanson, 608 Michigan Avenue, Grayling, Michigan.

**Wilhelm Raabe,**

President of Grayling Church.

**Rev. Svend Holm,** Pastor.

## Convention Program

Sept. 24-26, 1948

Grayling, Mich.

### Motto:

"Surmounting the Passiveness in the Lutheran Church."

### Program

#### Friday:

8 p. m.—"Christ's Commission to His Church."—Rev. Svend Jorgensen.

#### Saturday:

9 a. m.—Bible hour—"Faith and Work."—Rev. John Christensen.

10 a. m.—Business Session, Layman's Hour—"Overcoming Difficulties in Practical Church Work."

2 p. m.—Business session, Sight-seeing.

7 p. m.—Women's Mission meeting.

8 p. m.—"Forward with Assurance"—Rev. Paul Wikman.

#### Sunday:

11 a. m.—Morning worship and Holy Communion. "The Fruits of your Faith in the Community." Sermon: Rev. Edwin E. Hansen. Communion: Rev. Svend Holm.

3 p. m.—Welcome to the Zion Lutheran church, Germania—Rev. C. A. Stub. "Responsibility of Parents and Congregation to the Young."—Rev. Richard H. Sorensen.

Closing.

## District VII Convention

Cordova, Nebraska

October 1-2-3, 1948

### Friday the 1st

8:00 p. m.—Opening service, Rev. Vagn Duus. Welcome, Rev. Hakon Jorgensen.

### Saturday the 2nd

- 9:00 a. m.—Morning devotion, Rev. Gudmund Petersen.
- 9:30 a. m.—Business meeting.
- 12:00 noon—Dinner.
- 1:30 p. m.—Business meeting.
- 6:00 p. m.—Supper.
- 8:00 p. m.—Women's Mission Society, Rev. John Pedersen, speaker.

### Sunday the 3rd

- 9:30 a. m.—Sunday school.
- 10:30 a. m.—Worship service. Sermon, Rev. Harris A. Jespersen. Communion, Rev. Hakon Jorgensen.
- 12:30 p. m.—Dinner.
- 2:30 p. m.—Rev. Alfred Jensen, report from meeting of World Council of Churches.
- 6:00 p. m.—Supper.
- 8:00 p. m.—Closing meeting. Revs.

Peter D. Thomsen, Gordon Miller, Hakon Jorgensen.

Please register early with Mr. Chris Nelson, Exeter, Nebr., or Rev. Hakon Jorgensen, Cordova, Nebr.



## 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 Strandkov,** Pastor,  
325 W. Chippewa Street,  
Dwight, Ill.

### Program

#### Friday, Sept. 17:

8:00 p. m.—Opening service: Pastor Alfred E. Sorensen.

#### Saturday, Sept. 18:

9:30 a. m.—Morning Devotion: Pastor Holger Strandkov.

10:00 a. m.—Introduction for Discussion by Pastor V. M. Hansen.

12:15 p. m.—Lunch.

2:00 p. m.—Business session.

5:30 p. m.—Supper.

7:30 p. m.—Women's Mission meeting. Pastor Marius C. Dixon, Secretary of the Santal Mission Board will speak about his recent trip to the Santal Mission field, and will show a film from same.

#### Sunday, Sept. 19:

9:30 a. m.—Sunday school. Pastor Alfred Sorensen will speak.

10:30 a. m.—Worship and Communion service. Pastor Robert Schmidt will preach the sermon, and Pastor V. M. Hansen will be in charge of the Communion service.

12:15 p. m.—Dinner.

2:30 p. m.—Pastor Alfred Jensen, synodical president, will speak, reporting from the Amsterdam meeting.

5:30 p. m.—Supper.

7:15 p. m.—Evening meeting—Pastor Verner Hansen.

## Fifth District Convention

Bone Lake Danish Lutheran church, located on Rt. 2, Luck, Wisconsin, herewith extends invitation to attend the convention of District 5, Danish Lutheran church in America, October 1-2-3. Lodging and breakfast will be provided guests gratis, while dinner and supper will be served in the church basement. Please notify us if you arrive by bus, train or by private car. Pastors and delegates are urged to attend and to send registration early.

**Willie Mohnsen,** President  
Rt. 2, Luck, Wisconsin.

**F. O. Lund,** Pastor,  
Rt. 3, Luck, Wisconsin.

The detailed program for the meeting will be announced later.

**L. C. Bundgaard,**  
District President, Withee, Wisconsin.

## OUR CHURCH

**Askov, Minn.**—Pastor C. P. Højbjerg from Denmark was scheduled to be the guest speaker in the Bethlehem church Friday evening, Sept. 3 and Sunday, Sept. 5. Prof. Johs. Terkelsen of the Ry Folk School, Denmark, will speak Monday, Sept. 6, in the afternoon in the Danish language and in the evening in the English language. Prof. Terkelsen, who previously spent a year in this country as instructor at Grand View college, is here this time upon the invitation from Columbia University and from a number of our Danish-American communities.

**Pastor John Enslemann,** Dagmar, Mont., who also has served the Flaxton, N. D., congregation, preached his farewell sermon in this group on August 18. At this service six children were baptized.

On Sunday, August 22, he preached the farewell sermon in the Dagmar and Volmer churches. Six boys were confirmed at the service in the Dagmar church. A farewell party was held in the evening for Pastor and Mrs. Enslemann.

Pastor Enslemann plans to be able to preach his first sermon in the Clinton, Iowa, church on Sunday, Sept. 12.

**Pastor Willard Garred,** Hartford, Conn., served Bridgeport, Conn., the two Sundays, August 29 and Sept. 5. Other neighboring pastors have also



...For A World In Need

### SEND NOW . . .

#### Food

Sugar, Shortening, Cocoa, Milk, Meats.

#### Clothing

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

#### Shoes

All sizes, Rubbers, Boots, Slippers.

#### Bedclothes

Sewing Materials

Food and clothing given in Christ's name bring hope and witness of love to people who live on the brink of despair. The gifts of American Lutherans saved many this past winter from desperation and sin. Yet, the task is not done—we must continue to supply food, clothing, and self-help materials. Your help is needed now!

### EVERY LUTHERAN CHURCH A COLLECTION CENTER!

Ship to

**LUTHERAN WORLD RELIEF, INC.**  
N. 13th Street and Bushkill Drive  
Easton, Pennsylvania

*Give through* **LUTHERAN WORLD RELIEF**



given assistance for the Sunday services during the vacancy.

**Nysted, Nebr.**—Pastor C. P. Højbjerg will be the guest speaker at the annual "Septemberfest," which will be held Sept. 11 and 12. Pastor Højbjerg will upon request speak in English.

**Pastor Erik Moller and family** of Hay Springs, Nebr., attended the Young People's Convention in Denmark, Kansas, and immediately after the convention they left for their summer vacation trip, visiting relatives and friends in Rosenberg, Omaha and Tyler.

**Pastor Peter Thomsen and family**, Omaha, Nebr., enjoyed a three Sunday vacation away from the daily duties and routine of work.

**Pastor Hans Juhl**, Hampton, Iowa, observed his 40th anniversary as pastor in the Danish Lutheran church, on Sunday, August 29. Pastor V. S. Jensen of Des Moines, Iowa, had been invited by the Hampton congregation to help them observe the anniversary day with their pastor.

Mrs. Hans Juhl recently submitted to a major operation in the Hampton hospital. According to reports she is again gaining strength and will soon be back in her usual active participation in all the congregational activities.

**Dr. P. Soe**, Kimballton, Iowa, passed away at the Jennie Edmundson hospital in Council Bluffs, Iowa, Wednesday, August 18. Funeral services were held Saturday, August 21, from the Kimballton church. Pastor Harald Ibsen, Viborg, S. D., former pastor in the Kimballton community, officiated at the funeral service.

Dr. Soe had served the Kimballton community as doctor since 1893, and was active also in his medical practice

until just a few weeks before his death. He was 86 years old at the time of his death. He was through the many years a faithful and active worker in his church and in many community affairs.

**Waterloo, Iowa**—A Fall Festival has been planned in the St. Ansgar church for Sunday, October 17. Dean Alfred C. Nielsen from Grand View college has been invited as the guest speaker.

## Pastor Rasmus Andersen's 100th Anniversary

Brooklyn, N. Y.

On Friday evening, July 23, a special service was held in Our Saviour's church in commemoration of the 100th anniversary of the birth of Pastor Rasmus Andersen, the founder and pastor for almost half a century of our church and one of the three ministers who in 1872, together with a small group of laymen, founded the Danish Evangelical Lutheran church in America and its official periodical, until 1931, "Kirkelige Samler." It was gratifying to see so many present in spite of the severe heat and to hear several who had known Pastor Andersen personally give their reminiscences at the coffee table following the service. We were happy to have one of Pastor Andersen's co-workers in the immigrant and seaman's work in the "old days" present with us—Pastor Tarpgaard, representing the Trinitatis Menighed in the Bronx.

At the coffee table, we began by singing a well known song by Pastor Andersen's close friend, Pastor Adam Dan, "Jeg løfter mit Haab om den sejrende Vaar," and closed with another song expressing the same faith and hope, written by Pastor Kristian Østergaard, "Den Sag er aldrig i Verden tabt." I think we all realized that the hope and faith in which Pastor Rasmus Andersen and Pastor Adam Dan together came to this country in 1872 and began their work for the establishment in this country of a Lutheran church based on the teachings of Bishop N. F. S. Grundtvig, need not be lost just because we know now that this work is to be carried out in the American language primarily, and that it will be lost only if we, who have the responsibility of carrying their work to fulfillment, lose hope and faith and give up. Pastors Andersen and Dan took up the challenge given to the Christian world by Bishop Grundtvig in his book, written in 1831, entitled: "Shall the Lutheran Reformation Really be Continued?" and worked to establish something more enduring than just another Lutheran synod based on a revival of the obsolete German theology of the 17th century. It is the responsibility of this generation to bring that work at least nearer to fulfillment. If we can do that here in this church, then we won't be merely paying lip service to the memory of those who have gone before. We will be true to their memory in a real sense, and carry-

ing their work forward in a new day and under new conditions. Times may change, conditions and language may alter, but it is the same work that remains to be done, for this is not a Danish question or a Lutheran question, but a question which is of importance to the entire Christian church which exists today "in, with, and under" a multitude of divergent sects.

From "Kirkelokken."

## NEWS BRIEFS

### NLC TO SEND THREE FINNISH MISSIONARIES TO AFRICA

New York—Three Finnish missionaries will be sent to Africa by the National Lutheran Council to help man the field of the German mission societies in Tanganyika.

The arrangement was made recently in Stockholm by Dr. Fredrik A. Schiotz, secretary-elect of the NLC's Commission on Orphaned Missions, and the Rev. T. Vapaavuori, director of the Finnish Mission Society.

While in Stockholm, Dr. Schiotz visited a youth camp at Ah Hotel on a fjord north of Gothenburg, where 140 youth were gathered from the four Scandinavian countries for Bible and mission study. Next year the camp will be held in Norway.

"In surveying the home base organization of the Swedish and Norwegian mission societies," Dr. Schiotz said, "it becomes obvious that they have been at the task longer than we have in this country. The staff organization makes provision for adequate research work, the sponsoring of a wide choice of printed matter, and more careful work in the field of personnel. Thorough work in consultation with new missionaries and with those returning on furlough yields big dividends in improved personnel team work."

## HELP WANTED

Children's Home, Chicago.

The Children's Home in Chicago is in need of a young lady who will work directly with the children.

Please write to the Superintendent for further details.

Miss Reva Nielsen,  
3320 Evergreen Ave., Chicago 51, Ill.

## SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen,  
1232 Pen. Ave., Des Moines 16, Iowa

SECRETARY: Rev. Holger O. Nielsen,  
1410 Main St., Cedar Falls, Iowa

TREASURER: Olaf R. Juhl,  
4752 Oakland Ave., Minneapolis 7,  
Minnesota

TRUSTEE: Charles Lauritzen,  
Reddick, Ill.

TRUSTEE: Erling V. Jensen,  
1104 Boyd Ave., Des Moines 16, Iowa.

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.

September 5, 1948

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

Name \_\_\_\_\_

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

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

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