

Lutheran Tidings

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*Preamble To Charter Of The United Nations **

We the peoples of the United Nations determined

to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

to promote social progress and better standards of life in larger freedom,

and for these ends

to practice tolerance and live together in peace with one another as good neighbors, and

to unite our strength to maintain international peace and security, and

to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and

to employ international machinery for the promotion of the economic and social advancement of all peoples,

have resolved to combine our efforts to accomplish these aims.

Accordingly, our respective Governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organization to be known as the UNITED NATIONS.

"He Who Humbles Himself Will Be Uplifted"

(Luke 18:9-14)

District Convention, Hampton, Iowa

By Ronald Jespersen, Pastor of Nain Lutheran Church, Newell, Iowa

To illustrate how shallow and how superficial our understanding can be of the teachings of Christ, this little story has been repeatedly told: The Sunday school teacher had finished the lesson of the publican and the pharisee, in which are contrasted the better and poorer ways of prayer and worship. In concluding the period the children were addressed as follows, "Now, children, let us fold our hands and thank God we are not like the pharisee."

The contradiction is obvious. We are proud of our humility! In such a situation the quality of humility is cancelled out by a kind of pride. The last estate is no better than the first. However, at this point it is well to keep our amusement in check, remembering first of all that if we were willing to shoulder the responsibility of being a Sunday school teacher this might have been one of us speaking. But the greater reason for checking our amusement is that the story might apply to us in a much greater and a more present way.

Some of you probably saw the cartoon sometime ago wherein three Americans sat down at a well-filled table and in the misty, hazy background were dozens of gaunt, sunken faces. Outlined were many who

were decidedly hungry, ill-clad and lonely. Under the picture were these words of one of the Americans, "Shall we say grace?" The impression that the cartoon left was that it was quite an achievement to live in a land of plenty, and an effort as well as an achievement to say grace.

—Well, the pharisee thought it was quite an achievement to be a pharisee. He was no cheat, no adulterer; he was not a rogue, not immoral. Oh no! He fasted twice a week—and he paid income taxes!

Now, fortunately, all pharisees were not that way, and all Americans are not achievement proud. But we all need to be on guard, lest we fall into an attitude of pride. We may have more of the pharisee than we know. This pride can take some rather unconscious but very real forms.

You may recall the incident which has a golf course on a Sunday morning as its setting. Two men are playing golf and watching other people going to church. One remarks to the other, "You know, I'm afraid of what Communism will do to the church." Such people have a false pride in churches, and a false pride in their own support of an ideal to which they give only lip service. This false pride and this lip service

*UNITED NATIONS Day was observed throughout our nation on Sunday, October 24th.

may also take place within the walls of the church.

We may be happy that we as a district have a budget which, in all, approaches \$60,000. But let us not become proud about it. After all, the budget and perhaps even the profit of many independent individuals in many single instances within District IV is near or above \$60,000. The kingdom of God, or that part of the kingdom of God in which we share, does rather well on such an amount, but let it not become a matter of self or group satisfaction.

Let us consider the danger of pride from another direction: The number of hungry people of Europe has been variously estimated. A year ago it was estimated that there were thirty million hungry children in Europe alone. The number of hungry people in Europe today is no doubt yet that many. In the world the number is many more. We have sent trainloads of food and clothing to the suffering in other lands. That is well. Let us be thankful that we could. Many Americans have put forth great effort and dug down into their own larder to help. That is worthy of recognition.

Yet, in 1946—and it was no less last year and probably will be no less this year—the American distillers and brewers used over four million bushels of rye, nearly three million bushels of rice, nearly a million bushels of wheat, over a quarter of a million bushels of barley grain and nearly seven million bushels of potatoes, as well as other large quantities of foodstuffs. —About a half million tons of foodstuffs NOT given to feed the needy and the hungry.

God forbid that we should become proud of our fasting “twice a week,” if that often. God forbid that we should take pride in paying tithes, if we do that much.

Have you ever pondered why a few people of the world, relatively speaking, are blest with so much? We are among those few. What if we had been born in Asia, Africa, Europe? Would that indicate that we would not be worthy or entitled to our natural material blessings? Why do we possess these gifts? To be sure, we have displayed ingenuity; we have done much work. But we have no great excess of either, and neither ingenuity or American work is a cardinal virtue.

Moreover, we shall not long have these great resources of ours if we continue as we have in many areas. In thirty years we have taken forty per cent of the nations commercial timber supply. Since 1942, but mostly in the last one hundred years, we have ruined one-fifth of our topsoil. We are depleting our supply of metals and petroleum at an alarming rate.

So, we are not superior in our care of resources. If we were we might have some reason for our great possessions and blessings. I can find no satisfactory answer, but I am again reminded of the story by Tolstoi which deals with the promotion of the little devil. When this little devil found he could not bring out the evil in a poor peasant by stealing his lunch and such other annoying things, the little devil proceeded to make the peasant very wealthy. It was when the peasant had too much, and not when he was deprived, that the evil found root. It took the form of wasteful, reckless living. Then the little devil won his promotion!

Karl Marx discovered some great truths; many of them are accepted now—but of course we do not attribute any to him if we can help it. But Karl Marx, in the last analysis, puts salvation into the form and substance of a full dinner pail, a full dinner pail for the self. However, good a full dinner pail is, it is not enough. (Marx, incidently, is not the only one, nor is Marxism the only system, which speaks of salvation in these terms). If material abundance guaranteed salvation, there should be many more saved from the consequences of sin.

I once had an instructor who stressed that the opposite of love is not hate; it is selfishness. I'm not sure I understand that fully, but I do know that selfishness also breeds greed and pride. The by-products of selfishness are not glorious unto God.

It is significant that in the great moments of history there were always unselfish, generous, sympathetic, humble men and women. There were men and women who were willing to sacrifice all they had for a cause. Their pride was only in the cause, not, as such, in themselves. Witness the early prophets, Christ, the saints of the early church, the heroes of the Reformation. Or note, if you will, the leaders of the Renaissance, or of anti-slavery movements, or of “heroes proved in liberating strife.”

Today we stand in need of that kind of great people who were so much in evidence in other trying days. If we would retain our democracy and our Christianity (not the same, but there is a distinct correlation)—if we would retain these, our first task is to practice these ways of life, at home as well as abroad.

In democracy the people rule, there is social equality, there is lack of snobbishness, or pride, or superiority. In Christianity all are equals before God, there is a priesthood of all believers, all may partake in all the gifts of God, no one is special or privileged, no one stands apart, alone.

I believe that the American people have the qualities and virtues which can make a living democracy and a real Christianity possible. In spite of signs of hardness, recklessness, wastefulness, they still have the capacity, by and large, to be kind, to be generous, to be sympathetic, to be humble. On the other hand, the American people are not immune to evil, or to selfishness, or pride or greed.

We would do well, therefore, to consider again the thought of Luke 18:9—14. We need to be on guard and to be sure that we do not succumb to a self-righteous and pride attitude in any form. Perhaps we need not utter our prayer in as contrite terms as the publican. We can be over-emotional, we can be too subjective, we can react too personally to a feeling of guilt and unworthiness. We can exaggerate in both ways.

Our challenge today is to err on the side of humility! We may well pray that we do our part without pride. May we guard against pride in the inner man, and may we go forth to do that which is worthy of us as children of God.

—“for everyone who uplifts himself will be humbled and he who humbles himself will be uplifted.”

Talking It Over

By E. W. Mueller

Division of American Missions, National Luth. Council

A church nestled among the hills along side the Father of Waters has been referred to as the home of a "model congregation." The members are proud of their church property, and rightly so. The spacious brick church with art glass windows and spires, together with a comfortable and roomy parsonage, indicates to some degree the sacrifices that have been brought by the tillers of the valley. Some of them have since been laid to rest in God's acre adjacent to the church. Immediately behind the church a hill covered with trees rises abruptly to make a very fitting background. The limestone outcroppings enhance the background and help to give the entire scene a sense of security. A traveler who by chance travels the highway that winds its way through the mills will be impressed by this scene. The two crosses that are held erect against the background of the rugged hill remind him of another hill. If the traveler is a member of the Church of the Reformation, I am sure a feeling of gratitude and pride will well up in his soul as he reads the inscription "St. John's Lutheran Church."

Attendance is good. The budget is adequately met. More than ten dollars per member was given for special appeals in 1947. But is everything well with this church in the valley? Is the future of this church secure? Those who sacrificed to make this church possible did so in the confidence that long after they had been laid to rest in the shadow of the spires the bells would be calling the tillers of the valley to give ear to the hearing of "the Word." They did not reckon with the fact that people of a different faith might gain title of the land—land whose fertility makes possible the maintenance of their place of worship. Yet this is exactly what has been happening in this valley.

What happened in this valley can happen in any valley or on any plain. What happens to land in their community should be of serious concern to everyone in the parish. As the loss of equity in land can endanger the security of a parish so can also the loss of fertility. The latter is much more devastating to humanity. Land should be discussed by every Brotherhood. Land has a definite place in the program of any rural church. If a budget has a place in the program of a rural church, and I am sure it has, then land also has a place.

In rural congregations we need more emphasis on stewardship but if we are going to discuss stewardship let us get basic. Let us talk about the stewardship of the land. Every dollar placed as an offering on the altar of a rural church represents sweat combined with fertility. People need access to fertile land if church members are going to promote a vigorous church program in rural areas. A given rural church needs as many farm units the next generation as the present generation has, or else her program will be curtailed. The fertility of these farm units also needs to be main-

tained or else the church's program will suffer. We need youth to man these farm units. (That is a subject all by itself for a future chat). This all adds up to land.

To talk about possessing land is not new. Abraham left his home in Mesopotamia to possess the land God would show him. The children of Israel paused at the Jordan to hear Moses' last instructions before they went in to possess the land. The purpose of these last instructions was that their sojourn in the promised land might bring glory to the living God. When church members discuss the possessing of land it should be with the noble purpose that their acquiring of the land might bring glory to the Creator. This is why this discussion comes under the heading of stewardship. If people are to possess the land to the glory of God, they of a necessity will have to regard work as a means of serving the community for the sake of God. It will require an awareness on the part of the farmer that he is a co-worker with the Creator to feed and clothe a hungry world. He will need to regard his property as a trust from the Lord to be used for the welfare of family and community. To possess land for selfish purposes detracts from the glory of God.

Land should be discussed under two headings, namely, preserving land and passing on the equity of the land from generation to generation. This must be accomplished in such a way that the continuity of families and churches is preserved. (This, too, we leave for a future chat). Something can be done. The congregation described above did something. This is what they did:

They wrote to the Division of American Missions for counsel. As a result a one-day rural church institute was planned in their area. The local Brotherhood took over and with help from the Division held a successful institute on September 30. One hundred seventy-six laymen and pastors attended. Laymen from many rural parishes were impressed with the fact that they cannot take the future of their church for granted. Evidence of concrete results became apparent the next day when an elderly layman offered to lend a sizeable sum of money to help establish a young Lutheran on a farm that a widow was offering for sale. You, too, can do something!

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Danebo Vibrations

By L. C. B.

Rev. P. H. Pedersen was a visionary. He came from Michigan where he had started the Ashland Folk School. People were emigrating westward; a large number of them settled around Tyler and Lake Benton. He sold the school at Ashland for 95 cents and went with the Danes to the new settlement in Lincoln County, Minnesota. The best in human tradition should be blessed by the spirit of the Ancient of Days, so he visioned a Folk School in the shadow of a church. South of Tyler there was a lake. Around it was the prairie and embryonic homes. On the northern slope of the lake, Pedersen thrust a spade into the soil and said: "This is where the folk school is to be built." My approach, some years ago, to this white building in a grove of man-planted trees was like the opening of a new world. Here I attended the first great Young People's convention where Knudsen, Th. Helveg, C. P. Hoibjerg and Nordentoft rang the bells of a world that might be, such as I had never heard it before. The white Folk School building burned to the ground, but the lovers of the folk-school-dream built a new one which for several years gathered a few hundred of first and second generation American youth. But the practical minded American culture gradually killed the spirit of the leaders who were possessed by the genius of the school for life. There could not be a school where there were too few to listen and to sing. And money is after all a hard master. But the Danebod Folk School is still there. It has been modestly remodeled for a new approach to an old idea.

Shall the farmer think only in terms of crops and profits? Can he not be made a singer behind the plow and a visionary of the soil, a greater co-worker with his Maker, a being who will find his greatest joys in the world which begins at his home? So in the spring there is a week of living around the dynamics of life at Danebod for the farmers, and during the summer there is one or two weeks of youth fellowship, and the last year the director of the school, Rev. Enok Mortensen, has invited community recreation leaders to a week of sharing and teaching of creative community activity.

But there are scattered over our broad land a goodly number who long to live over again their experiences of the youthful days when their conscience was still unfolding. So for those who love to live for a few days in a Danish cultural and spiritual world there has now been held at Danebod during the month of October, for the last three years, a "Folkemøde" (Folk meeting) almost exclusively in the Danish language. This year there were approximately 125 en-

rolled for this five-day gathering. With the editor's permission I shall attempt to write a few sketchy articles of my own experience at two of these unique assemblies.

II

"My neighbor Old Pat is a stick in the mud,
And sometimes I think he has ice in his blood,
If I full of fire for a cause go to bat,
He snorts 'what's the use,' there is no money in that."

—S. D. Rodholm.

Old Pat is, of course, right! Many have to drive a long distance to get to Danebod, one day going and one day coming home, the loss of profits for a whole week and just spending dollars for several days just to listen to lectures, discussions, singing, readings and living for a week in a building that is not a luxurious mansion. But we were a number of "fools" who had dared to risk the spending. They came from Texas, California and Canada; Wisconsin had the largest representation, and I believe nine states were represented. Of course, Pat would call it a fool's paradise, but he might be converted if he could be made to leave his business. I have noted that the same Old Pat is not afraid to spend money for less satisfying adventures. I spent one month some summers ago at Yale University just to get acquainted with a social problem. It cost a lot of money but no regrets. What's the use of living a hundred years or less if we can't count anything in our life but the years?

Pastor Rasmussen from Canada is a couple of years past seventy. I never think of him as an "old man." He drinks daily from the springs of youth. There are three absolutes in his life which may be the secret of his buoyancy. He will not grieve over the fact that he may not be able to preach in the Danish language ten years hence—"absolutely not"; he will not become bitter because the years are not the same as they were forty years ago—"absolutely not"; and he will not stand still and let the rest of the world go by—"absolutely not." He spoke the first evening about three pictures—there are usually three points in his speeches—the pictures made by an outstanding artist represented positive and negative forces in life. I presume the positive forces are always beyond us but at least we like to move in them for a few days and forget that which ugly and stark realism force upon us. Until we get old enough to let the positive be dominant in our existence it is quite painful to go into the daily streams of our surroundings. Rasmussen helped us to get a good start to live and forget existence for five days.

At the conventional evening coffee table, there were a lot of reunions of old friends, and after the singing of a song or two and a brief evening prayer all the obedient pupils went to their rooms where they might have spent hours of dreaming and ambitious explosions twenty-five or thirty-five years ago.

(To be continued)

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Kristian Ostergaard

By Thyra O. Nielsen

Some time ago Mrs. Lillehøj asked me to write an article for the "Women's Page" about father. The following article, written by my brother, Vermund Ostergaard, for "The Classmate" (from "The Story of a Song" by V. Ostergaard. Copyright by the Board of Education, 1938, The Methodist Church. Used by permission) tells briefly and clearly what might be of interest to the readers of "Lutheran Tidings."

A half century ago Kristian Ostergaard, a young Danish educator and writer, sat alone in his study and hummed the tune of an old folk song. He was almost ill from overwork, and he faced the prospect of failure in his chosen vocation; but courage and faith still were strong in him.

The rhythm of the tune began to emerge with his thoughts. Tentatively, seizing pen and paper, he wrote a line: "Den Sag er aldrig i Verden tabt," and the second: "Som deler Kaar med hvad Gud har skabt," and a new song had been born.

Many years later the song was translated. It came to be known as "That cause can neither be lost nor stayed," and is sung often by educational and cooperative groups.

Immediately one wonders how and why a song written in an obscure part of little Denmark, came to touch, fifty years later, a responsive chord in the hearts of Americans whose problems, economic, social and spiritual—embrace circumstances differing vastly from the difficulties confronting this Dane.

The external appearance of obstacles often changes with time and geographical location, but the Christian method of solving problems remains basically the same.

Perhaps a brief sketch of the song writer's life will illuminate this point and, at the same time, make apparent why a writer in a lonely hour may voice the hopes and aspirations of future generations.

The son of a Danish farmer, Kristian Ostergaard was educated chiefly in the Folk Schools of Denmark. In 1878 he came to the United States to serve as teacher in Danish-American Folk Schools. He remained seven years—long enough to found two such schools; but increasingly homesick, he returned to Denmark in the spring of 1885.

Denmark's peasants and farmers were then engaged in the immense task of rebuilding their social and economic lives. Through centuries they had been ignorant and poverty-stricken. They had endured a hand-to-mouth existence with little chance of securing better conditions.—Then the Folk Schools spread over the land. In them the people learned that they must first help themselves spiritually, mentally and physically. Many learned the lesson thoroughly, and an important economic status gradually came to them too.

But the young teacher, Ostergaard, discovered that

seven years of absence had made him something of a stranger in his old circles. Also, the Folk Schools had reached a critical stage in their history. For one thing, the conservative provisional government was not altogether friendly.

(To be continued)

What I Think

When I first read the article, "What Do You Think?" in "Lutheran Tidings" of June 20, I was in perfect harmony with the writer, Eva A. Nygaard. Since then I have had the opportunity to discuss the subject with our national president, Mrs. Ida Egede, and that has opened my eyes to a new viewpoint.

When a new member joins our local congregation, he also without any formality becomes a member of our synod. This new member does not always realize his responsibilities and privileges towards the synod, but they are there all the same.

Is it not just as natural that all women of our local congregation should in the same way be members of the National Women's Mission Society? If the women of our local congregations, who understand the value and the function of W. M. S., will try to acquaint the rest of their women with W. M. S. I believe we can get results without any different organizing.

I understand it is the wish of W. M. S. board that each congregation appoint a Mission representative. Where there is no active Mission group this could be done through the Ladies' Aids. This representative would be the connecting link between local groups and the district representative. If every group would do this I believe it would help much to make W. M. S. stronger. In some groups this representative contacts all women of the congregation for a small donation for the Mission. Each group has the privilege of working out their means of support for W. M. S. in their own way and either small or large donations are welcome.

We have had our District IV convention at Hampton, Iowa. Our W. M. S. business meeting was well attended. It is true that our business meetings seem too short at our conventions, but with all the important business that has to be attended to, especially at our national convention, let us be thankful for the one evening they allow us for W. M. S. work.

Esther J. Jacobsen,
Audubon, Iowa.

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By
BUNDY

WHITHER OUR PUBLIC SCHOOLS? Christianity gave rise to the school.

The public schools at present are not able to get enough well trained teachers to supply our schools. Some states are short thousands. Is it the spirit of a calling that is lacking? And are the spiritual values which education should promote disappearing? People are seeking technical training. The age demands it—and maybe a future war demands it. And how can we go on waging war and still think that there is a destiny where all that war implies will have no value?

But the real crux of the matter is: Are we gradually accepting the idea that whatever an age demands of us is our guide? And in such an age who wants to teach or preach? Is man more than a beast who seeks only the enjoyment of his sensate cravings? In my own age I have seen the lowering of teachers' concepts of morals. Is it any wonder we have placed it upon a monetary standard? Is it because our schools are being disassociated more and more from a Christian dynamic that they are under a sign of deterioration?

THERE ARE RUMORS BUT there are also rumblings all over the world. This may be a surprise to people who whisper "peace, peace" but who will not pay the price for it.

In England, the people are beginning to realize that the supremacy of the white man—who is a minority group in the world—is coming to a speedy end. Burma and Malay are in a confusing revolt which eventually seeks to establish a government built on the basic platform that a government has a right to control all resources for the good of the people's welfare. The biased press would have the people believe that all of this is "Communism."

But thinking people have an inkling that "the earth is the Lord's" and that governments, "of the people, by the people, and for the people" have not yet in reality put into practice the clause about "government for the people."

There was a time when a person could buy land from the government, but somehow most of that land slipped into the hands of monopolists. And that kind of thing has paraded around under the name of "free enterprise."

Would it be a sin to say to some monopolists: You can have only enough land and property for a good living—period.

IN FINLAND they speak of "quickening movements within the church," and these have made sectarian groups in Finland quite unimportant. If the historic churches could be more adaptable to "new

wine," they would always be the salt in their communities. But how can they become what they should be if they absent themselves from the streams of life? We may have organizations, but does the spirit function through these organizations?

THE VILLAGE ATHEIST. "No one but a village atheist can fail to respond to the torments in Scobies soul." Thus Clifton Fadiman in a few words, tells you what is "the heart of the matter" in Graham Greene's recent great novel. But I was arrested by the exclusiveness of the term "Village Atheist." Who is he? You may all have seen him. He is the fellow who loafs on the tavern street bench in the summer time, he is too lazy to change to a decent suit on Sunday morning. He never goes to an educational lecture, it is too "dry" for him. He lives in his own world of sophisticated aloofness. He does not like a concert. He would not be interested in the greatest book of the year. He has never read The New Testament; neither does he know Robert Ingersol, who called himself an agnostic until his brother died, then he spoke of "the rustle of wings in the silence of the night." The village atheist is the fellow who is absorbed in getting three meals a day and a place to sleep. He is a person who moves in a narrow intellectual circle and who does not even know that a person can be possessed by two spirits. He is an atheist because that is the conventional thing to be in his village.

SINCE 1933, the Germans have been cut off from general culture movements, first, by the Goebbels "culture bureau" and now by an American restriction which they call "The American www-a-y of loife." The great cultural assets, such as outstanding world literature, is not permitted. There are still Germans who love to read and who remember something about Schiller and Goethe. They would rather have them than our "best sellers," Mickey Rooney films, baseball instruction books, etc. And after all how qualified are most of our sergeants to serve cultural rations? Can this stuff fill the hole which twenty years of Hitlerism has left?—But pity not the poor German youth only. Most of our own youth are strangely lost in conversations which go beyond mechanics, late car prices and sports.

On the other hand, some American baseball, at the right time and the right place, would have a good humanizing effect upon European youth who are pitifully devoid of leisure time-skills.—The trouble with many American teachers is that they seem to think that our "thin stuff" is a good substitute for spirituality, and deep in the German blood there is still a longing for that.—We are too busy asking: Where are you going tonight?—If we could only start a spiritual wave from the right source!—Getting down on our knees is not enough, we will have to kick the kinks out of them after we get up. We need a holy wrath upon the world spoken by men who believe in God. Patrick Carnegie in England once said, "Hostility has often proved to be a fruitful point of contact with religion—indifference never."

Riches

I have just come back from a two weeks trip to the states. I was reminded on that journey of many different things. I will mention a few of them.

From Shelby, Mont., to Minneapolis, Minn., I traveled on the Oriental Limited train of the Great Northern Railway. In traveling on such a modern train one can not help comparing our present day traveling comfort, especially if we recall the traveling means of the early explorers, traders, missionaries and settlers in U. S. A.—Through a night and a day I traveled in the best of comfort 1,029 miles.

It was during the period of harvest that I made my trip into the states. I saw the riches of the land. Can it be described better than in these words: "A land of brooks and water, of fountains and depths, that spring out of valleys and hills; a land of wheat and barley and vines and fig trees and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it, a land whose stones are iron, and out of whose hills thou mayest dig brass."—In Montana where there is irrigation I saw stacks of alfalfa, carloads of sugar beets; and the pastures were clothed with flocks of sheep. One can not help but ponder over the riches that have come from this land since the first white man came and plowed the first furrow. And it is still the land of plenty.

And I noted the riches in nature.—As we drove through the state of Wisconsin and stopped at St. Croix Falls, we saw a landscape of which the following description has been given: "It laid its mystic spell upon priest and explorer, trader and settler alike."—Down below, the river is winding its way surrounded by rocky hills; but still trees grow and the leaves produce at this time the most glorious and fascinating colors that you could imagine. To look at this panorama means a feast for the soul. One man made this remark: "The painter has indeed been out with his brush."

I met the riches of fellowship. How thankful I am that I had the privilege of preaching a sermon in the Danish language in the beautiful church in West Denmark, Wis.; and not only listen to and take part in the congregational singing, but also to hear the young girls' choir sing the hymn, "Min Jesus lad mit Hjerte faa en saadan Smag paa dig, at Nat og Dag du være maa min Sjæl umistelig." (O Jesus in my heart instill such fervent love for Thee, that I can find no peace until Thy love abides in me.)

Then the fellowship at Danebod, Tyler, Minn., as we shared it there early and late.—How wonderful life in fellowship with others can be. Here we shared through five days and far into the nights the rich heritage we have in Danish spiritual life. It made me think of the riches of men's souls. If one can imagine all the art galleries in the world, the books in libraries, the poems, hymns and songs in people's hearts. What a valuable world of riches!

Then there is that still greater fellowship, the riches in the fellowship with God expressed in these words: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things

present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—And as further expressed in the words: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Again I repeat from the words of St. Paul: "O, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments and His ways past finding out!"

Lastly I remind you of the content of one of my favorite hymns:

"My God, how wonderful Thou art,
Thy majesty how bright!"

P. Rasmussen.

Lecture And Sermon Notes From District VII Convention

Meeting old friends at the District convention gives one the feeling of being at home immediately. Thus when we entered the church at Cordova and received a welcome by the congregation's president, Chris Nelson, and also by the pastor, Haakon Jorgensen, we knew we were beginning another good district meeting.

At that first meeting, Rev. Vagn Duus spoke to us, reminding us of the goodness of God to us. He told us the story of "The Miracle of Cana," using it as an example of sorrow and hardship leading to great personal reward. God works in mysterious ways and though there may be times we want to question those ways we must remember to accept them as we should.

Saturday morning Rev. Gordon Miller told us in Bible Hour of the "Christian Ideal in Christ." We all have a responsibility toward our neighbor to love him and help him but we certainly also have our definite, individual responsibility toward our Synod, our District, and toward our own congregations with **ourselves** being considered only after that.

The business meeting began at 10 o'clock and continued on into the late afternoon with only a pause to eat.

Saturday evening the W.M.S. had their meeting. Though our District representative, Mrs. Orville Sorensen of Nysted, was not able to be present, we had a report read telling of the work of W.M.S. on a National and a District scale. We're proud to know that our district has succeeded in now having enough money to buy the mattress covers to be used at Nysted. Our address Saturday evening was by Rev. John Pedersen of Danevang, Texas, who stressed the idea that we all have so many choices to make and it is up to each of us as individuals working for Christ to try to make the right decisions and to help others to also choose rightly.

Sunday morning Rev. Peter Thomsen of Omaha instructed the Sunday school in the story of Zacchaeus. I'm sure none of those who were there and learned the little song about Zacchaeus will ever forget that story.

There were church services in two churches with Rev. Harris Jespersen and Rev. Erik Moller as the pastors. Rev. Haakon Jorgensen officiated at the com-

munion at the home church after Rev. Jespersen had told us that we are all children of God and as man's understanding is different so our religion and religious worship is changing to fit the needs of man. Thus we understand that "the good old religion isn't enough for us" if we worship in the same old way simply because it is the same old way. Likewise we must not lose hope because our congregations are small, because after all the hope of the world depends upon the minorities. It is up to us to ask God for wisdom and help. After the sermon Rev. Jorgensen asked us to come in humbleness to the God of life.

Rev. Alfred Jensen's lecture Sunday afternoon was, of course, based on the Amsterdam conference. Out of all the wonderful things he told us, the high point to me is the statement that "this conference is the hope of growing unity within the Christian church," and that they explored ways and means of Christian fellowship.

The book, a **Report to Protestants**, was the subject of Peter Thomsen's talk Sunday evening. The outstanding suggestion, I thought, was that we must as churches, provide "personal spiritual directives to help those who are seeking fulfillment of their religious life in our churches." We must give them particular ways and means of showing their religious beliefs through works within the church. Rev. Gudmund Petersen used the theme, "Silence is golden," to show us that we can often be too quiet and not say the things that should be said as well as too noisy saying things that should not be stated.

We thank the congregation at Cordova for a good meeting.

Virginia Nielsen,
Assistant Secretary.

At The Funeral Of Mr. S. N. Nielsen

By Dr. Johannes Knudsen

Trinity Church, Chicago, Ill., Oct. 22, 1948

"Grace be unto you and peace from God, our Father, and from our Lord, Jesus Christ."

We have met in a Christian fellowship because a friend and a fellow worker has passed away. Many of you lived in intimate fellowship with him, some of us lived in the wider fellowship of church and people, the people of his birth and the people of his choice. Common for all of us is the sorrow of a loss, the joy of memories, and the hope of eternal reunion with God in the name of our Lord and Savior Jesus Christ.—It is my privilege to represent the larger fellowship of the church, and specifically the work of our church college. I do so in honor and gratitude to a friend and helper and with greeting and sympathy to those who have lost a father and a grandfather.

In the passing of Mr. S. N. Nielsen Grand View College has lost a wonderful friend, one of the best we have ever had. We are ever grateful for his support, especially in times of need, but we are even more grateful to him for the inspiration and challenge

he gave us. He was a living example of the power of Christian faith in honest, sincere, and effective living, and he was a strong example of the fact that a young man's heart can so be opened and inspired in youth that he continues in service throughout a long life. His memory will not only be a sweet remembrance, it will be a life-long challenge. Beyond all he desired that our college should be Christian and inspirational, and to that purpose we rededicate ourselves in his memory.

The president of the Danish Evangelical Lutheran Church of America has asked me to bring greetings from him and from the Synod. Through many, many years Mr. Nielsen has taken active and strong part in our fellowship. He was a faithful worker in the vineyard and his passing leaves a gap difficult to fill. We give thanks to God for the life He has given us to live on this earth. We give thanks to God for the life He gave to our friend which has meant so much among us. And we give thanks to God for the life He has given us through our Lord and Savior and which we shall share in his name.

Worldwide Bible Reading

The daily reading of the Bible is urged in the promotion of the Fifth Annual Worldwide Bible Reading program, which will be sponsored by the American Bible Society from Thanksgiving to Christmas.

"This program is a plan to get millions of people in America and all over the world to read the same Bible selections daily for the 31 days in this period," according to Dr. James V. Claypool of the American Bible Society, who is director of the program. "Last year 15,000,000 of the little bookmarks, that contain the list of suggested Scripture passages, were distributed and the list of selections was reprinted about 20,000,000 times. We expect to have an even larger response this year, when more and more people, both at home and abroad according to reports, are turning to the Bible as a source of help and hope."

Among the eight rules the Bible Society has compiled for the effective reading of the Scripture passages are "Set aside and keep a definite daily time for reading"; "Read slowly and prayerfully. 'No snap shots but time exposures' should be the rule"; Memorize one key verse daily."

Outside of the United States the program is under the supervision of the Society's 12 foreign agencies, which will produce the reading lists in the languages spoken in those nations which they serve. Thirty-four countries participated in the program last year. Chaplains, serving with various branches of the Armed Forces in all parts of the world, also secured the material.

A National Sponsoring Committee of laymen, of which President Harry S. Truman is honorary chairman, assists the Bible Society in the promotion of the program. Members of the committee this year include:

Eugene E. Barnett, Mrs. Mary McLeod Bethune, Karl T. Compton, Norman Corwin, Glenn Cunningham, Hon. Joseph E. Davies, Lloyd C. Douglas, John Foster Dulles, Dwight D. Eisenhower, Harvey S. Firestone, Jr., Douglas Southall

Freeman, Albert S. Goss, Frank P. Graham, William Green, Hon. Herbert Hoover, Miss Helen Keller, Adm. Ernest J. King, Alf M. Landon, Miss Marjorie Lawrence, R. G. LeTourneau, Kirtley F. Mather, Robert A. Millikan, John R. Mott, Adm. C. W. Nimitz, Drew Pearson, J. Howard Pew, Capt. Edw. V. Rickenbacker, Branch Rickey, Hon. Francis B. Sayre, Amos Alonzo Stagg, Harold E. Stassen, Charles P. Taft, Channing H. Tobias, Sumner Welles, A. F. Whitney.

From New York to Denmark Via London

By J. C. Aaberg

VI

The theme for 1948 is "The Book of All Nations." The reading program has as its central day Universal Bible Sunday which falls on December 12. To assist the pastors in the observance of this day the American Bible Society has mailed over 130,000 packets of material to churches of more than 80 different denominations.

"THE BOOK OF ALL NATIONS"

These Bible selections bring out helpful truths concerning the theme.

NOVEMBER

Day	Book	Chapter
25 Thanksgiving	Psalms	103
26	Psalms	90
27	Psalms	91
28 Sunday	Psalms	23
29	Ephesians	6
30	Philippians	4

DECEMBER

Day	Book	Chapter
1	John	17
2	Revelation	21
3	Psalms	121
4	Psalms	27
5 Sunday	Acts	17
6	John	15
7	Hebrews	11
8	Romans	12
9	John	3
10	Romans	8
11	John	14
12 Bible Sunday	Matthew	13
13	Luke	14
14	Luke	15
15	Luke	16
16	I Corinthians	13
17	Isaiah	55
18	John	1
19 Sunday	Mark	4
20	Matthew	5
21	Matthew	6
22	Matthew	7
23	Isaiah	2:1-5; 9:1-7
24	Isaiah	11:1-9; 40:1-11
25 Christmas Day	Matthew	2

If you want to follow a list of daily readings for 1949, ask your minister, write to your denominational headquarters, or request copies from

AMERICAN BIBLE SOCIETY, DEPT. U

450 Park Avenue, New York 22, N. Y.



From Vejle the train labors upward, at times so slowly that one wonders if it is going to stop altogether. We are edging away from the hilly, wooded country along the shore and into the comparatively bare and only slightly rolling plains which cover the greater part of the interior and western part of Jylland. We stop at Horsens a fairly large city which is located on a fiord of the same name and is known for its state prison and its extensive cloth mills.

The next stop is Skanderborg an inland city, built on the shores of the lovely Skanderborg lakes. It is an old city famous for its once magnificent royal castle. It was at this castle that King Valdemar the Victorious is said to have stayed when the message reached him that his wife, the beloved Queen Dagmar, was dying at Ribe, and it was before the walls of the castle that the heroic Nels Ebbesen fell in a battle to liberate the country from a German invader. Of the old stronghold only the chapel now remains, being used as the parish church. But the old city still lives on, on the shores of its idyllic lakes, a good example of what makes most old world cities so interesting, the aura of history which broods over them and permeates the present with the breath of the past.

But our train rolls on through a level sparsely wooded countryside, and after a short while we arrive at Aarhus, a city of about 150,000 people, the second largest city in Denmark. This too is an historic old, old city located on a broad bay of the Kattegat. It would be interesting to take a walk through its narrow crooked streets with their many century old buildings, to stroll along the harbor and the shore beyond with its fine park and beautiful villas to visit the old cathedral with its many relics of the past, or the new university, still building. The newer quarters of this fast growing city also have many especially fine buildings which would be interesting to see. But as we are just making a hasty tour of the country to catch a glimpse of its main characteristics, we must hasten on.

North of Aarhus, the country becomes even more flat and sparsely wooded until it dips down into the broad valley of the Gudenaa, the largest river in Denmark. Most of the rivers or rather brooks—for the country has no streams quite large enough to be called rivers—flow through such gentle, attractive valleys. They are not as pretty, however, as they were in my youth. Then nearly all of them were bordered by broad meadows which, especially in early summer, were literally covered with a riot of many colored flowers, making them look like a veritable flower garden. Now most of them are cultivated or turned into pastures, which may be more utilitarian but robs them of their former beauty.

After crossing the valley, our train stops at the

city of Randers which is located on the lower estuary of the Gudenaa and the upper reaches of a fiord of the same name. These winding and usually quite narrow fiords, on which most of the cities on the east coast of Jutland are located, are not only beautiful but of great value as traffic arteries, giving the cities along their course access to the sea, even by quite large vessels.

The location of Randers on the upper shore of the fiord and the broad lower valley of the river is especially beautiful, portraying some of the finest traits of a typical Danish landscape, green meadows, fertile fields and gentle forest-clad hills against a background of blue water. The city itself is very old, wrapped in the mist of antiquity and the memories of great historical events. Among these the slaying on May 1, 1340 of Graff Gert of Holstein, the bald-headed count, as he was called, by the valiant Nels Ebbesen is, perhaps, the most romantic.

A no-good Danish king had borrowed large sums of money from the Graff and pledged the larger part of his kingdom as security. When the king died, the baldheaded Graff gathered an army and set out to collect the pledge. Having stormed, pillaged and murdered his way northward along the peninsula, he finally made camp at Randers, and ordered all the nobles of the neighborhood to present themselves before him and pledge him their fealty. But one of these nobles, a knight by the name of Nels Ebbesen, not only refused to give the pledge but swore that he would kill the Graff wherever and whenever he might again meet him, a challenge which according to the knightly code of that day gave him the right to do what he threatened. The Graff, however, spurned the threat, for was he not surrounded by the ancient reliance of the Germans, an army of brave knights and hardy warriors? But a few nights later, Nels Ebbesen accompanied by a small band of retainers, broke into his camp, cut off his head, and got away with his own still firmly attached.

The deed inspired the country and brought about an uprising which through many hard fought battles encouraged the Germans to return to their native heath. It was in one of these battles that Nels Ebbesen, as previously related, fell before the castle of Skanderborg. An impressive statue of the valiant knight now commemorates him and his deed in the public square of the city he liberated.

Many another tale might be told of the old city with its crooked streets and century old buildings which still rests so beautifully within its frame of river and fiord, of green meadows and wood-clad hills, not to mention the broad belt of modern districts which have grown up beyond the old core of the ancient town. But the station master is ringing his bell, and we must get aboard our train or this quick tour through Denmark will be slower than the train itself.

North of Randers along the road toward Aalborg the country continues flat and sparsely wooded. But it looks fertile and it is dotted with fine farms and prosperous appearing villages. And after a little while,

our train rolls onto the low, level plain which in a wide belt extends along both sides of the Limfiord, a meandering water-course which, alternating with broad bays and narrow straits, cuts all the way across Jylland from the Kattegat to the North Sea. And then we are in Norre-Sundby, a modern city directly across a narrow strait of the fiord from the old city of Aalborg.

Until a few years ago, the two cities were connected only by a pontoon bridge. But the strait between them is now spanned by a fine modern structure of steel and concrete.

The city of Aalborg, which is now the third largest in Denmark, is also one of the oldest settlements in the country with a history that reaches back into the dimness of the saga period. It is thus supposed that it was from this region that the half mythical Cimbrians once set out to fight their way through Europe and sack the city of Rome. And all through the centuries countless other stirring events have centered about the old town.

Aalborg has now far outgrown its old shell and become one of the busiest business and manufacturing centers in Denmark. Its newer residential districts are especially fine with wide streets, attractive apartment buildings and fine private residences. But much of the old city still remains. Some of the old streets are so narrow that people living in the overhung upper story of a building, by leaning out of a window, may shake hands with their neighbors across the street.

The city was packed with visitors on the day of our arrival. For it was the third of July, the day before the great Fourth of July Ræbild festival. This celebration of America's independence day is held every year on a tract of typical Danish heather, located a few miles outside Aalborg, which Danes in America a few years ago bought and donated to Denmark. And the fourth of July festival there is one of the greatest independence day celebrations held anywhere, including America.

Attendance to the festival is almost a must for Danish Americans on a visit to their native land. And the streets were swarming with American cars, looking like arrogant, shining monsters among the smaller, less pretentious Danish machines of an older vintage. Whenever they stopped, a crowd would soon collect to examine them, not because they had not seen a car before, but because they have so few of the newer models.

On the morning of the Fourth, a great crowd collected along the harbor to watch the arrival of the king and queen who were to land there on their way to the festival. And it was a thrilling sight to see the gleaming white royal yacht heave into sight and slowly push its way up to the quay. The popular royal couple received a hearty welcome when they became visible on the upper deck of the yacht. On a tour through the city, they were everywhere greeted by great throngs of loudly cheering people. Their majesties are really an exceptionally fine appearing couple, and, although they had occupied the throne

only a few months, they were already very popular among their people.

After noon, the man of the family that had kindly given me shelter, accompanied me out to the park. This is merely a stretch of brown heather preserved in its natural state. A deep, oblong ravine with sloping edges serves as a nature-made stadium for the meetings. By the time announced for the beginning of festivities, about fifty thousand people crowded every available space around the center of the bowl where a platform had been raised for participants in the program, officials of the festival, and honored guests. A few minutes before the beginning of the program, everybody rose to greet the king and queen who, waving and smiling to the cheering thousands, slowly wended their way along a gently sloping path to the speakers platform. Being accustomed to seeing our most important officials tightly guarded by soldiers or police whenever they venture to show themselves among their people, it was surprising but charming to watch their majesties push their way among the tightly packed throng without a single armed guard of any kind.

The program of the festival was good but not exceptional. A Danish American male chorus sang a few numbers, a diva from the royal theater rendered a number of solos, and the Prime Minister, the president of the Danish Brotherhood, the King and a few others brought greetings and delivered a number of more or less lengthy speeches. It was all very nice, but the real festive spirit was engendered, I believe, much more by the occasion, the perfect weather, the striking surroundings and the festive-minded crowd than by the program. And as a means of furthering a mutual understanding between Danes and people of Danish descent in America, the Danish-American part of the program was at least misleading.

Of all the Danish organizations in America, only the Danish Brotherhood was presented on the program. Much the same occurred at the festival I attended in 1929, although Dr. N. C. Carlson, president of the United Danish Church, the largest Danish organization in America, was then allowed five minutes to deliver a greeting from his people.

Now I am not blaming the Brotherhood or its leaders for availing themselves of this most auspicious opportunity in Denmark to present their organization. That simply proves that the Brotherhood is more alive to the opportunity of presenting their work to people in Denmark than are other Danish American organizations. But it should be clear that an organization with only 12,000 to 15,000 members and a limited program can not truly present all the various groups and activities of hundreds of thousands of Danes and people of Danish descent in America. Any impression, no matter how produced that they do so, can only be misleading. Yet at Ræbild it was all Brotherhood.

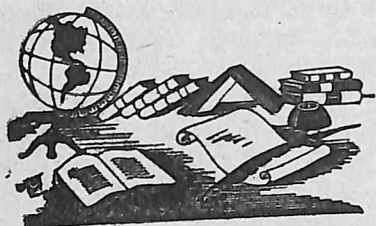
As already stated, this is not meant as a criticism of the Danish Brotherhood, but rather as a question to other organizations why they are not showing the same initiative in seizing the chance of this unparalleled opportunity to acquaint the Danish people with

their work as the Brotherhood is. Both Danish church synods in this country, for instance, have representative committees in Denmark, and one can not help wondering why these committees do nothing to present their churches at Ræbild, the greatest annual get-together of Danes and Americans in Denmark. There were many representative church members in Denmark last year, both pastors and laymen, but not one of them was offered a chance to bring even a greeting from their church. Yet people in Denmark should be informed that Danes and people of Danish descent in this country have not only organized mutual benefit societies but built churches and schools, maintained institutions for children and the aged, published papers and books as well as engaged in numerous other activities for the purpose of preserving the better parts of their religious, cultural, and humanitarian heritage.

As the program was drawing to a close, I was happy to espy my good friend Kresten Riber from Dwight, Ill., at a short distance from me picking his way out of the bowl. Judging from the angry mutterings in my wake, I fear I must have jumped over or even stepped upon a number of people in my haste to overtake him. But it is so heartening to meet friends from America in Denmark. No matter how friendly the Danes are, one soon learns that the only people one feels completely at home with over there are the Danish Americans.

As I had observed several Danish American friends enter the bowl, I asked Riber to remain until the conclusion of the program when the Danish Americans usually gather around the speaker's stand to exchange greetings. But Riber, who had his car parked in the parking lot among thousands of others, was anxious to find it and get away before the crowd began to leave. And as he offered me and my companion a ride with him to Aalborg, we gladly accepted the offer. We might just as well have remained, however. For a great many others had had the same idea as Riber, and the cars were already on the move. In America the departure of a similar number of cars would have been organized and affected with little delay. But there everything was confusion. The traffic directors were not used to handle so many cars at once, and drivers tried frantically to push ahead without the least respect for rules or the right of others. Many even seemed to take a most unholy delight in blocking the progress of other drivers. One driver almost bumped into us in a frantic haste to block us from getting out on the road. And then he had the impudence to grin proudly at us for having blocked our American behemoth with his little road beetle. The result was such a tangle and confusion that it took us an hour and a half to get out of the park. Their driving manners are evidently not better than their traveling manners.





Across the Editor's Desk

WINTER SCHOOL at Grand View College has recently been announced. This means that the college will open its doors for a winter term for young men and women from our various church communities. Many of our people have experienced such a winter term of fellowship, lectures, discussion, singing, etc., at Grand View College, or at one of our Folk Schools. And it would be difficult to estimate the cultural and spiritual impact that this one channel has had on the life and development of the Danish Lutheran Church in America.

Our Folk Schools as such have had to close their doors as the youth for our congregations gradually chose to seek the full high school and for many the Junior or full college education. However, it is our impression that we have in all our communities quite a number of young people who, after completing their high school work, have not sought further development by attending school. Many of these young people are seeking something, which they feel their chums that are attending Grand View College are getting. We should like to say to these young people: Here is your opportunity of getting a part in the fellowship at Grand View College, the spirit of the school, which lives the Christian atmosphere in the singing, the class work, the discussions, the athletic program, the fun and frolic of student life. You will be a part of the school family during these several weeks through the winter months. And it will give you that something which will stay with you as the most fond memories through your entire life. Parents, urge your boys and girls to avail themselves of this opportunity. See further details about the program in another article in this issue.

Lutheran World Action—Reports from the Lutheran World Action office in New York, dated October 25, reveals that the eight Lutheran bodies have reached 70.3 per cent of the goal of \$4,000,000 for the fiscal year of 1948 toward Relief and Rehabilitation in war-stricken Europe and other parts of the world. The American Lutheran Church has reached the highest quota of 91.9 per cent. But we find our synod standing at the foot of the list, having contributed only 36.2 per cent of our quota.

It seems difficult to understand this situation. Several appeals have been made asking church treasurers to forward the funds that have been collected as soon as it is convenient to our synodical treasurer. And we know that he in turn regularly forwards the total amounts to the New York office.

During the 1946-47 period we were active throughout our synod in raising special contributions to our Grand View College Jubilee Fund. It was evident that in many instances this appeal, at least temporary,

postponed the raising of the Lutheran World Action Quotas. This has not been the case this year. No general appeal has been made to all our members for other funds, although many have given again to cover various deficits, also in the Grand View College building project.—Is it our church boards and Lutheran World Action committees that are lagging in organizing the solicitations? It seems, to say the least, impossible that very many of our members would be unwilling to give the small amount of \$1.50 per confirmed member out of our very adequate American income during these years. We hear report after report of the poverty, the hunger, the want, of the people in many parts of the world. Lutheran World Action, the combined "Loving Arm" of the Lutheran Churches of America has won a place of recognition in all parts of the world for its magnificent work in helping with the feeding of thousands of hungry children, forwarding used clothing to the many who are homeless and without income or supply of any kind, building at least temporary structures for church and Sunday school work, etc.—Are we willing to let our part of the program drag so far behind, that others will be wondering if we have lost interest and love for this part of the work of the Kingdom of God?

We suggest that each district president immediately makes a survey of the contributions that have been made by all congregations in each district, and then to organize a follow-up plan for the congregations that are lagging behind to sponsor a final "Over the Top" drive.

The National Election is now history. And it brought to most people a surprise unexpected, to many a thrill of rejoicing, and to others a heavy headache.

It will be interesting to make a study of the reactions, the editorials that will be written, the chapters that will appear in days to come when historians will delve into the surge that caused "the miracle" as some commentators have spoken of the result.

In our humble opinion there is only one answer. We have at this early stage found it best expressed in an editorial in the Chicago Sun Times: "It was the American people who won Tuesday's election. The American people refused to be taken for granted. They refused to be treated like children. They refused to be pushed around."

"In the silent majesty of their complete independence, they swept aside all national polls, all the experts, all the double talk, to give a tremendous vote of confidence to a man who, whatever his shortcomings, had dared to take the people's problems seriously."

"As with Franklin D. Roosevelt, they elected Harry S. Truman because he was asking the same questions the people were asking. The people thought there was a better chance of finding the right answer with Harry S. Truman, who insisted on asking the right questions."

And the same paper probably hit the nail on the

head when they said the day after election: "Dewey won the polls, and Truman won the election. Dewey had the newspapers, the corporations and the money (big business); Truman had the people."

The common people still remembered the days of the depression, of Republican indifference to their plight. And labor remembered the old days of labor injunctions and feared the new injunctions under the Taft-Hartley Act. And the people voted to vindicate Mr. Truman's condemnation of the 80th "do-nothing" Congress.

Mr. Dewey's one great mistake was undoubtedly his unwillingness to recognize President Truman as a first-rate candidate with whom he could have discussed the issues of the day. He refused to take off his super-gentleman gloves for a real word battle with his opponent.

The surprise was one of the greatest ever experienced in general by the American press. One of the daily papers, The Chicago Tribune, that probably has been more unfair and insinuating in its entire attack on President Truman, in its over-confidence of victory even made the mistake of coming out with a Wednesday morning, Nov. 3, edition with the bold headlines: DEWEY DEFEATS TRUMAN, and further as the second headline: G. O. P. SWEEP INDICATED IN STATE. But as the votes were counted, the people, the common man of the street, the farm and the factory turned even the former staunch Republican states of Ohio and Illinois into the Truman Democratic column of victory.

The St. Louis Dispatch, that ardently has fought the corrupt McCormick-Green political machine in the state of Illinois, made this comment the day after election: "The election clearly is a victory for the progressive principles and policies of Franklin D. Roosevelt. It is a dramatic proof of how deeply Roosevelt's conviction of government as an agent for the public welfare has imbedded itself in the thought of the American people."

May we now all be found ready to seek a deeper understanding of and the joy of a true American democratic government "of the people, by the people, and for the people."

The Santal Mission

And Our Mission Circles

Are there not many of our church people who still think of the Santal Mission in terms of the time of the first missionaries, the Borresens and Skrefsrud?

Let us remember that our Santal Mission has grown to the extent that it now has more than one hundred foreign missionaries? These are men and women from Norway, Denmark and America. Do you know that for each one of these there are at least five native Indian workers on the mission staff? Did you ever stop to think of the large number of twenty-nine thousand baptized Christians in our Santal Mission?

This naturally, should urge us to exclaim in praise: "Mighty works hath Thou wrought before our eyes. Glory be Thy name!"

Will this not incite us to make a study of the conditions in the Santal Mission, where and how these laborers in the Kingdom are serving?—It has been estimated that approximately twelve million people live within the area entrusted to us in the Santal Mission; entrusted to our "Teaching, preaching and baptizing." May we uphold those in the field, that they happily, efficiently teach the Way.

If we find it difficult to disseminate information regarding our Mission, would it not warrant a try-out to have every member of our synod as a subscriber to "The Santal Missionary?" I would suggest that in every congregation a member be appointed representing this monthly Santal paper and regularly secure new subscribers. The annual price for the paper is only 50 cents, two years for \$1.00.

The same representative could also have on hand the latest book we have on the Santal Mission, entitled, "The American Santal Mission." It is written by Prof. Andreas Helland, and sells for the small price of 50 cents.

Other books we have on hand are: "In the Land of the Santals" by Rev. M. A. Pederson, price \$1.00; "Lars Olsen Skrefsrud" by N. N. Ronning, price 75 cents; "He Maketh All Things New" by Dr. Erling Ostergaard, price 35 cents.

All the above mentioned books can be ordered post-paid from Rev. Marius C. Dixen, 401 Cedar Ave., Minneapolis, Minn.

As we now again approach the Christmas season, we thank God again for the opportunity to bring Christmas to hitherto heathen people. Do we uphold these workers as we might?

Carey said: "Expect great things from God. Dare great things for God."

Dagmar Miller.

Lutheran World Action

Receipts as of October 25, 1948

Church Body	Goal	Cash Received	%
United Lutheran Church ----	\$1,984,167.42	\$1,400,344.28	70.5
Evangelical Luth. Church ---	728,373.27	398,762.74	54.7
American Lutheran Church--	672,622.93	618,307.99	91.9
Augustana Lutheran Church	458,716.74	296,079.15	64.5
Lutheran Free Church -----	56,110.87	33,036.12	58.8
United Ev. Lutheran Church	43,583.22	25,300.14	58.0
Finnish Suomi Synod -----	35,053.25	19,311.82	55.0
Danish Ev. Luth. Church ----	21,372.30	7,750.28	36.2
Undesignated -----		14,682.80	
TOTALS -----	\$4,000,000.00	\$2,813,575.32	70.3

Grand View College And Our Youth

Social Starters

Students activities got off to a merry start here at Grand View on October 2 with the presentation of a radio broadcast from the stage in the lecture hall under the direction of Esther Williams: It was a burlesque of the programs that one can hear any time by simply turning on the radio. Complete with singing commercials, soap opera, disc-jockeys and comedians, it left us all weak with laughter. If audience reaction is any indication, it was a top production.

On October 5 everyone journeyed to Woodside Park, about five miles north of town, for our fall picnic. Needless to say we all had a good time, although it's surprising the number of bruises that were in evidence the next day—results of playing football, baseball, drop the hanky, and just plain cutting up. A few drops of rain in the latter part of the afternoon didn't slow us up a bit. We merely retired to the campus and continued our activities.

October 9 we went back to the "Gay Nineties" when the students under the direction of Gene Franks presented their "Hole in the Wall." The setting was that of a restaurant somewhere in the past. We were greatly entertained by the music of LaVerne Pierson and his melodiers, the humor of Gerry (Bob Hope) Lund, then singing of Al (Barbara) Jolson and to top it off—singing waiters. I thought they sounded a little flat on their first number, but every time I mention it they become very indignant.

Some of the students journeyed to Fairfield, Iowa, on October 11 and put on a folk dancing exhibition before the Womens' Auxiliary of Parsons college. I understand that they were a big hit there and have received several other invitations to appear. These folk dancing exhibitions are very much in demand as they are different from anything that many people have ever seen, and they are very colorful and entertaining.

Of course we have our choir again this year. It is beginning to take shape under the direction of Thorvald (Ted) Lund, who is doing an excellent job of substituting for his brother, Olaf. On October 15 it made its first appearance in downtown Des Moines before the North Central Association of Junior colleges.

Our first dance of the year was the Fall dance. Thanks to V. S. Petersen, Jr., and his crew—the gym was in a full panorama of color for this annual event.

I suppose I could go on to tell about

our daily activities such as evening coffee and devotion; which we more or less take for granted, but yet means so much to us; but I think that those have been adequately covered in the past. I would like to add one thing, however. What is it about Grand View college that is so attractive? What is it that brings you back? I think I know. It's because here at Grand View everyone "belongs." Here we act as a group, not as individuals, and no one is excluded. It's a wonderful feeling!

Bill Bodtker,

Junction City, Oregon.

Plans For Winter School

Plans for the Winter School at Grand View college are complete on the part of the college. A fine and interesting curriculum has been organized and teachers have been assigned. There will be courses in history, literature, social and political economic problems, Bible, biology, self expression, and practical subjects. The students will be at one with the other students and will take part in gym, choir, intermural sports, U. K., etc. The cost will be nominal, \$250 for the twelve and a half weeks from November 29 to March 4. Veterans can use their G. I. benefits for the course, but in case they plan to do so, they should apply at once to the Veterans' Administration for their Certificates of Eligibility.

We hope that the plans of the college will be met by plans on the part of our young people. The time to plan is now. You can enjoy a winter at Grand View college in the fellowship of the students and with the inspiration and guidance of good teachers. Whatever your vocation may be, you will always profit from the time spent learning and growing in mind and spirit. We hope that you may seize the opportunity to go to school right now. If you desire more information, kindly write for it. We

would appreciate to know about you as soon as possible.

Johannes Knudsen.

Grand View College, November 1, 1948.

OUR CHURCH

Brooklyn, N. Y.—The District D.A.Y.-P. L. Board and one or more members from each of the youth groups of the District met on Saturday, October 16, at the Brooklyn church for an all-day conference. The meeting "was very successful and several steps were taken to strengthen the young people's work in the district and establish a closer relationship between the societies."

Kimballton, Iowa—Pastor V. S. Jensen, who recently moved to Kimballton to serve temporarily the congregation there, has been ill for some time and unable to take care of the congregational work. Pastors and students from Grand View are serving the church, coming out from Des Moines each week-end.

A Youth rally is scheduled for Sunday, Nov. 14. Pastor A. C. Kildegaard and Prof. Hurley, both from Grand View college, will be the guest speakers.

THE MAGNET is the name of a new publication by the Greenville, Mich., Young People's Society. Miss Nata Lou Hansen is the editor and Miss Freda Nielsen the assistant editor. The October issue has a very fine and challenging content, and we shall look forward to the coming issues from this alert Youth group in Greenville, Mich.

Soren Nikolaj Nielsen, a life-long faithful and active member of the Trinity Lutheran church in Chicago, died after a few days illness in the Lutheran Deaconess hospital, Tuesday, October 19. Funeral services were held in the Trinity church on Friday, Oct. 22. The following pastors were present and had a part in the service: Dr. Johannes Knudsen, president of Grand

Yule

For Good Christmas Reading

Published by Danish American Young People's League

Forty-eight pages of excellent Christmas meditations, stories, articles, poems and pictures. Attractive cover design by Mrs. F. Hisey.

Partial table of contents include: "Easter Sunrise Service in the Garden of the Gods," "Kristian Ostergaard's Songs" by Enok Mortensen; "An American Prophet, Henry George," by Harold Petersen; "A Dream Come True—Mirage Flats Irrigation Project," by Erik Moller; "The Letter," story by Dagmar Potholm Petersen; "The Shadow of Christmas Present," a story; travelogue by Dr. Otto Hoiberg of the University of Nebraska, who recently returned after three years in Germany; "Adventures of an American Soldier" and other articles and poems.

Off the press about November 15. Price 65 cents per copy.

Order from your local agent or book store, or directly from Rev. Harold Petersen, Askov, Minn.

Send Yule as a Christmas Gift

View college; Rev. O. S. Jorgensen, former pastor of Trinity church; Rev. Alfred Sorensen, pastor of St. Stephen's church; and Dr. Ernest D. Nielsen, pastor of Trinity church.

S. N. Nielsen was born November 16, 1857, in Vendsyssel, Denmark. He had thus passed his 90th birthday, but in spite of this advanced age, he was active and "on the job" with his many workers on a large building contract only a few days before his passing. S. N. Nielsen arrived in Chicago in 1884, and being a skilled mason and builder, he immediately entered this field of work. In 1894 he established his own building and construction company and has been known in Chicago through the many years as one of the largest and most dependable construction companies in the Chicago area.

As he was a faithful and active worker in his own local church, so he was known as one of the most active and loyal supporters of the work of our synod. He had especially given his love and support to the work and the constant development of Grand View college. He had contributed substantial sums of money to the various building projects, and he had given financial help to a number of students through the years.

Less than a year ago S. N. Nielsen made a trip via airplane to his native country, Denmark. And only a week before he became ill, he attended an all-day Fall Festival at the St. Stephen's church, to share in the fellowship and to hear the message of his friend, Pastor C. P. Hoibjerg from Denmark. He was one of the physical and spiritual giants that have helped to make possible "The American Dream."

Withee, Wis.—YOUTH SUNDAYS will be observed in the Nazareth church the three last Sundays of November. Pastor L. C. Bundgaard will give a series of messages on "Home, Country, Leisure Time;" "Your Battles, Occupation;" and "Character and Appearance, Our Lord and Savior." Some of the young people will have a part in the service.

Newell, Iowa—A Sunday School Teachers' Institute was held Sunday, October 17, in the Nain Lutheran church, Rev. Ronald Jespersen, pastor. Thirty guests from the neighboring congregations of Ringsted, Kimballton, Oak Hill and Exira came to share with the Newell people in the institute.

Des Moines, Iowa—Pastor C. P. Hoibjerg from Denmark is scheduled to be guest speaker in the Luther Memorial church on Sunday evening, November 14.

A YOUNG MARRIED COUPLE'S CLUB has been organized in the Luther Memorial congregation, the first meeting was held Tuesday evening, October 12.

Trinity, Chicago—The Annual Fall and Reformation Festival will be held in the Trinity church Saturday and Sunday, November 6-7. Dr. Johannes Knudsen, president of Grand View col-

lege, has been invited as the guest speaker.

A Sunday School Teachers' Institute, for the workers in the Sunday schools of the two Danish synods of the Chicago area, was held Sunday afternoon and evening in the Trinity Lutheran church, Chicago. Dr. Ervin L. Shaver of the International Council of Religious Education spoke at the afternoon session on the topic, "And Gladly Teach." And Rev. Fred C. M. Hansen spoke on the topic, "Child Evangelism as Related to the Work of the Sunday School." After the supper, served by ladies of the Trinity church, a demonstration was given of Visual Aid and its techniques by a member of the Religious Film Association.

St. Stephen's, Chicago—Youth Sunday was observed in the St. Stephen's church Sunday, October 24. Several of the young people took part in the service in various ways, John Sorensen gave the sermonette on Youth.

"Your Church"

"Your Church" is an attractive pamphlet written by Rev. H. O. Nielsen, our synodical secretary. It contains information about our synod. It is brief and to the point. These are some of the headings: **Beginnings of Our Church, Our Synod, Synod Activities, Foreign Missions, Women's Mission Society, Home Missions, DAYPL, Council on Elementary Religious Education, Synodical Publications, Education and Welfare**, etc.

There are several good pictures. It would seem to be just the thing

that pastors need when meeting prospective members and re-educating old ones. All pastors should have a supply. Church councils should see to this. The cost is five cents per copy. Order them from Grand View College Bookstore, Grand View College, Des Moines, Iowa.

Alfred C. Nielsen
for
Committee on Publications

From Davey, Nebr.

We are now ready to get the actual construction of our new church under way. We have received the blue prints and the construction foreman is to lay out the measurements for the basement Saturday, Oct. 2. It will undoubtedly be some time before the church will be completed as much of the work will be taken care of by the members of the Bethlehem congregation. Besides that it is a heavy financial burden to place on about twenty-five contributing members when we think of the estimated cost of \$15,000 for the construction alone. It therefore means that it may take years before we are able to complete all of the furnishings of the inside of the church and perhaps a few other things as well.

The congregation here at Davey would also like to thank each individual and each congregation for the contributions which we have received from you and we are happy to know we have friends who are interested in the work in this small congregation. We are hoping through your interest and contributions together with ours we may



...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

be able to erect another church to replace the one which burned to the ground over two years ago so that the coming generation may have a place to worship in the same way their parents did. Perhaps you young people who attend the University of Nebraska or you people who may happen to live in Lincoln will be interested in attending the service and other activities carried on by this little group.

We hope that the parents who send their children to the Nebraska State university will know one of your own churches is located only a few miles from there where your children will always be welcome.

Santal Mission

General Budget:

Mission Circle, Kimballton, Iowa	10.00
District IV DAYPL convention, Chicago, Ill.	31.31
District IV, Iowa district, Hampton	100.00
Immanuel Lutheran Sunday school, Los Angeles	9.56
District V DAYPL convention, Kimballton	105.62
Niels Petersens, Tyler, Minn.	10.00
St. John's Danish Ladies' Aid Mission meeting, Hampton, Iowa	6.00
St. John's Sunday school, Hampton, Iowa	13.12
Mrs. Johannes Davidsen, Chicago, Ill.	4.00
Nazareth Sunday school, Withee, Wis.	45.51
Rev. and Mrs. P. C. Stockholm, Portland, Me.	50.00
Andrew Christensen, New Hartford, Iowa	2.00

Germania Ladies' Aid, Marlette, Mich.	10.00
St. Stephen's Sunday school, Chicago, Ill.	25.00
In memory of Mrs. Laurits Muller, Minneapolis, from Knud Jorgensens, Jens Andersen and Jens Christensens, Chicago	6.00
In memory of S. Chr. Dixen, Askov, Mr. and Mrs. Chr. Nelsen, Exeter, Nebr.	2.00
In memory of Hans C. Christensen, Alden, Minn., Jacob Michelsens and Aage, Sander Jellum and family, Art Lubergs, Alfred Petersens, Milford Lagesens, The Robertsens, Queen Stove Works	16.00
In memory of the following, Nikolaj Hansen, Thorv. Lykke, Hans Nielsen and Mrs. Nygaard of Danevang from Mr. and Mrs. Hans O. Jensen	5.00
In memory of Mette Kirstine Johnson, J. C. Petersens, Lindsay, Nebr.	5.00
In memory of Mrs. Winther, Immanuel Ladies' Aid, Kimballton, Iowa	5.00
In memory of Dr. Soe, Mr. and Mrs. Kniken, Kimballton	1.00
In memory of Dr. Soe and S. Chr. Dixen, Askov, Mrs. P. Kilstofte	2.00
In memory of Kathrine Winther, Twenstrups, Kimballton, Iowa	10.00
In memory of Frede Westergaard, Luck, Rasmus Jensen, Art Harris, Jacob Jensens, L. P. Petersens and Anton K. Petersens	2.50
In memory of Mrs. Margrethe Madsen, Des Moines, Mrs. Marie Knudsen, Cedar Falls	2.00

For Lepers:

P. C. Pedersen, Chicago	50.00
For Children:	
Nain Lutheran Sunday school, Newell, Iowa	25.00
St. John's Danish Ladies' Aid, Hampton, Iowa	25.00
Lutheran Guild, Withee, Wis.	25.00

Total for October \$ 603.62

Total since Jan. 1 7865.88

Acknowledged with thanks,

Dagmar Miller.

Tyler, Minn.

The Porto Novo Mission

The following gifts are hereby gratefully acknowledged:

Margrethe Dixen, Coulter, Iowa	\$ 1.00
Mrs. N. Bennesen, Kimballton, Iowa	1.00
Mrs. C. Sorensen, Wetashaven, Canada	1.00
Mrs. Nielsen, Omaha Nebr.	1.50

Alice Jensen, Minneapolis, Minn.	2.00
The Ladies' Aid, Askov, Minn.	11.70
Nanna Goodhope, Viborg, S. D.	5.00
In memory of Sine Nygaard, from the Ladies' Aid, Danevang, Texas	5.00
Stamps contributed sold	7.00

Total \$34.20

A sincere Thank You to everyone who has sent money gifts or used stamps to this Mission. If there still should be some who may have a supply of used stamps, then I urge you to send them to me before December 1, as I on that day will leave on a tour to Denmark. We have sold stamps in Denmark for the amount of 45 Kroner. American cancelled postage stamps are in demand in Denmark.

Sincere greetings,

Johannes Jepsen,

R.F.D. 1, Pulaski, N. Y.

Dr. Nopitsch On Visit To U. S.

New York—Dr. Antonie Nopitsch, one of Germany's outstanding Lutheran church women, is now visiting the United States under the auspices of the United Council of Church Women.

During the two weeks of her stay, Dr. Nopitsch's services will be devoted to the National Lutheran Council as a speaker for Lutheran World Action. She will deliver addresses in Milwaukee, Wis., Nov. 20-23; in Minneapolis, Minn., Nov. 24-29; in Chicago, Nov. 30-Dec. 1; and in Philadelphia, Dec. 2-6.

Dr. Nopitsch is probably best known as director of the "Mutterdienst," a service agency for mothers in Germany. She is a member of the Council of Church Work for the American zone, and chairman of Lutheran women's work in Bavaria.

Dr. Nopitsch is editor of a monthly periodical of helps to mothers and also has responsibility for publishing a wide range of Christian Literature that is distributed among church members. During the war she had published more than three million devotional booklets.

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, 222 Pollard, Dwight, 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.

November 5, 1948

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

CLAYTON NIELSEN 6-1
DENMARK, KANS.