

Lutheran Tidings

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FROM—THE SHIP OF STATE

Thou, too sail on, O ship of State!
Sail on, O union, strong and great!
Humanity with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast, and sail and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock,
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith, triumphant o'er our fears,
Are all with thee,—are all with thee!

—Henry Wadsworth Longfellow.

OUR COUNTRY

For more than three centuries men and women from all parts of the earth have been building the country which today is yours and mine. Small communities were built in the forests of new England, in the midst of great plantations in the south, on the prairies of the middle west, the high plateaus of the west until every square foot of land was claimed by man. Small communities grew to become large cities and everywhere the creative genius in man was made manifest until a vast civilization not ever dreamed of by those first pioneers from England, had taken the place of the vast stretches of wilderness which they found.

This great country is ours for awhile, just as it was theirs for awhile. What we have today which they did not have, we have because of them and the great work of many who followed them. It was their country for awhile; we, their children, are rich because they toiled that the riches of this country might become a gain for the welfare of man.

The spirit of the common welfare first expressed in the Mayflower Covenant and expressed with even greater force in the Declaration of Independence and the Constitution has lived in the soul of the American people through the years. Because there has been an

American creed of liberty and justice for all, we are permitted to enjoy an air of freedom in an age when totalitarian powers would rule the world.

Our America has not come to us without a sacrifice of toil and human lives. We often point to the fact that thousands of men have died for America but let us not forget at the same time that thousands of men have lived for America. Unless we continue to live for the things which have made our country great, they who have died for America will have died in vain.

Our country can remain great only if we will continue to provide for the common welfare. Human rights must exceed individual rights. We will also have to remember that the riches of this land, given us by God Almighty plus the creative labor of those who lived before us are only ours for awhile. If America is to be a land of opportunity and freedom for those who are to come after us, we must provide for the common welfare in permitting human rights to govern our individual desires.

Harold Petersen,

Pastor of the Bethlehem Lutheran Church, Askov, Minnesota.

—From "The Askov Church Messenger."

"...THAT MY HOUSE MAY BE FILLED" Luke 14:23

Sermon at the Synodical Convention, Greenville, Mich.

By Robert C. Schmidt,

Pastor of Bethany Church, Racine, Wis.

An Englishman who boasted that he did not believe in God once visited the Fiji Islands. As he saw the natives going to church with Bibles in their hands, he exclaimed, "The Bible is no good. Your religion about Christ is false." To this a simple native teacher answered, "It is a good thing for you that we left our heathenism and cannibalism and took to our Bibles and Christianity, or else you would be clubbed, cooked and eaten."

In the whole wide world today there are these two extreme responses to the Gospel of our Lord. On one hand there are those millions like the Englishman who reject Jesus Christ. On the other hand, there are those like the native who receive Him. Between the two poles are various degrees of response from lukewarmness to indifference. There are all classes and kinds of people within, as well as without, the Church.

Our Gospel lesson for the Day presents most vividly a group which, like the Englishman, rejected the Kingdom of Christ. When the Church appointed this lesson for the Second Sunday after Trinity, a selected subject for sermonizing was in view. The Church wanted to include a warning against the danger and damnation of being excused from the gospel feast of grace. For our consideration there are three observations to be made.

I

The very first observation which greets us when considering this passage from Luke is the fact that it is a brief, historical account of the Gospel being given to the Gentiles. This parable of the Great Supper records the rejection of the Kingdom by the Jewish nation. And we are told that it was then extended to the heathen and pagan outside the realm of God's chosen people. Like Paul, we should never cease to give thanks unto God for this gracious gesture. How forlorn and forsaken might our circumstances be had God made His wrath felt among the nations, instead of revealing His love.

An examination of the parable reveals its historical content. I now invite you to make such an examination of this parable. The "certain man" who prepared a great supper represents none other than God. Such an interpretation is consistent with the Master's method of teaching throughout all the parables. It is Jesus' favorite manner of portraying the Father in heaven. It was God who prepared the Great Supper.

Now the significance of this great supper is easily understood. The figure of a feast is often employed to present and associated with presenting, the things of the Spirit. One of the Beatitudes is a reminder of this practice. "Blessed are they which do hunger and thirst after righteousness: For they shall be filled." The Great Supper is Jesus' way of talking about His own Kingdom. Thus far, then, the parable

teaches us that God has made all things ready for the coming of His Kingdom on earth.

Next we read that many were invited to partake in this Kingdom. Reference is here made to the so-called "chosen people." All the priests and Levites, Scribes and Pharisees were extended the invitation. All those who were upholding the traditional religion of Israel were invited to the Kingdom. The prophets issued the invitation to Hebrews throughout their history. It is important to note that it was offered to the Hebrews first.

Then when all things were ready, when the time was right, other servants were sent to issue a second invitation to those who had received the first one. This pattern was a social custom of the age. No one ever thought of going to a party if he received only one invitation. That was unheard of. A person had to have two of them before he would consider accepting. Jesus knew this and cleverly talked in a language His listeners understood. And this second invitation to the Kingdom of God was extended by those from the time of John the Baptist to the day of Pentecost. This includes God's own Son.

When John and Jesus and the others extended this second invitation our Lord says, "They all with one consent began to make excuses." Their excuses were rather shallow. One man was a property owner. The land could not run away, but this man allowed his possessions to stand between him and the Kingdom of God. Another man was going into big business. He could only handle one team of work animals, yet he bought five teams. He knew what those oxen were worth before purchasing them, or else he wouldn't have made the deal. But his business was allowed to stand between him and the Kingdom of God. The last man mentioned didn't even bother to excuse himself. He just flatly refused to come. He had been married recently, and he would not permit his pleasures to be interrupted by anything.

Much of the same careless concern is evident among Christians of this century. True, there is no hard-hearted wickedness, no sin in possessions or business or pleasure. But once let these things come between us and the Kingdom of God, and they become our chief sin.

Now the historical scene moves along. The upper classes rejected their second invitation. Naturally, God was displeased. Thus the lower classes, the despised classes, were invited. God sent His invitation to the publicans and sinners who did not excuse themselves. We learn this from the command, "Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and the halt and the blind." The invitation is still offered to Jews.

After this was obeyed the love of God reached beyond the Hebrew nation. He ordered, "Go out into the highways and hedges." In other words, the serv-

ants were commanded to take the invitation and offer it along the great system of Roman highways throughout the Empire, offer it along the commercial routes of the Mediterranean world—beyond the Jews to the Gentiles. Go to the Gentile with urgent and persistent preaching. This is the account of the Gospel given to the Gentile, to us.

II

Along with explaining how the Kingdom of God was extended to you and to me, this parable is a plea for missions. There is a cry, a command, for missions here. In this parable there is provided a Scriptural basis for the two-fold mission program of the Church. Missions at home may be motivated by God's command, "Go out quickly into the streets and lanes of the city and bring hither the poor, and the maimed, and the halt, and the blind." Missions overseas may be motivated by God's command. "Go out into the highways and hedges, and compel them to come in." The parable practically screams, "MISSIONS, MISSIONS, MISSIONS!"

Right here in America there is application of this teaching for the Danish Synod. As we look at the membership rolls of our congregations, the names are largely: Andersens, Christensens, Jacobsens, Jensens, Nielsens, Sorensens, etc. This indicates we are catering to the Danish people. I find nowhere in my Bible that Christ said, "Go and make disciples of the Danes." My Bible reads, "Go and make disciples of all nations," all nationalities. As one of the pastors asked at the convention Wednesday morning, "Are we Danes first? Or are we Christians first? Are we Christian Danes? Or are we Danish Christians? There is a great difference! Some will say we are Christian Danes, but let me remind you that serving the Lord is an impossibility without sharing the Lord. Serving the Lord is an impossibility without sharing the Lord, sharing Him with all our fellow Americans.

There is further application for us of this teaching on missions. When we think of foreign missions our thoughts jump to the Santal field in India. However, there is a far broader scope for our efforts. I'm thinking of Lutheran World Action. "What!" you ask, "Is that a mission program?" My answer is emphatically, "Yes, both directly and indirectly!" It can be said that L. W. A. is a direct and deliberate mission program because a big bite of the dollars you and I give goes to Lutheran mission stations which have been deprived of their support due to the war and postwar conditions. Aid is given to Lutheran missions around the world—Africa, India, Indonesia, New Guinea, China and Palestine. At this rate, the sun never sets on the mission fields aided by L. W. A. And I can say that L. W. A. is an indirect mission program because another big bite is given to rebuild institutions in other lands, these institutions are nurseries of Christian knowledge and healing. This being the case, we hardly dare give a penny less for L. W. A. this year, than we did last year.

III

The final thought that presents itself for our consideration in this parable is a warning. The warning is this: Let us not fall into the same fault as the Pharisee and those of his class. So often much of our preaching would be of greater value if it could reach the ears of those who are not at worship. In like manner I presume that those who are present feel that much of the preaching doesn't apply to them. But it must be remembered that much of Jesus' teaching was addressed to those who were already disciples. This fact sheds an altogether different light on our preaching. If the sermon is Scriptural, it applies to, and there is benefit for, any Christian. Not one of us is perfect. All of us have room for growth.

If anyone, then, should make light of God's Word, feeling that it is of no value to him, the fault of the Pharisee is his fault also. Therefore let us ever pray that we will so fear and revere the Holy Name of God as not to reject any part of the Gospel message in our own lives.

In one of the mission fields there was once a native who astonished the missionaries by memorizing the Sermon on the Mount in a very short time. They asked him how he was able to do it. The native replied, "I read one verse and then keep it in mind until I had done some deed to fulfill that verse. After doing that deed I would read the next verse and fulfill it. And likewise throughout the whole sermon." You see, this native stamped the Sermon on the Mount upon his memory by doing what he learned. The native fulfilled the words of Jesus, "Go, thou, and do likewise." Too often our people in this Century say in effect, "Go and do otherwise." Let us not fall into that error.

The grave danger of most souls is not the kind of evil we see spread across the front pages of our nation's newspapers. For the most part you are not likely to be branded as a murderer, or a thief, or an embezzler, or any such kind of criminal. Our danger lies in a more subtle direction. Careless concern for the Kingdom of God constitutes the danger for our souls. Just as those who were first invited to the feast, so many of our day reject the invitation. The second invitation is still ringing in our ears, "Come, all things are ready." God still issues the good news to the end that His house may be filled. Let us, therefore, keep ever before us the fact that God has spared His Kingdom for us that it might be shared with others.

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Report From The Annual Convention Held At Greenville, Mich., June 22-26, 1949

The 72nd Annual Convention of The Danish Evangelical Lutheran Church of America was held at Greenville, Mich., during the week June 22-26.

The First Lutheran Church of Montcalm County was the host to the convention. The very best facilities had been provided, as the entire convention, with the exception of the Sunday morning worship services, was held in the large auditorium of the Greenville Public High School. Numerous committee rooms were available in the various classrooms of the school. The large high school gym was the scene of the large convention dining room. Free showers, ample lounging rooms, etc., were available, and thus the Greenville people proved themselves to be very fine hosts. All convention guests were housed in the many homes of the members of the congregation and with neighbors and friends of the church.

Greenville is a beautiful little city, population about 8,000, in Montcalm County, about 35 miles north-east of Grand Rapids. Montcalm County lies almost in the center of the Lower Peninsula of Michigan, between Saginaw and Muskegon, on State Highways 66, M-46 and M-57.

Within the city of Greenville is the beautiful Baldwin Lake, and they have a boast in the city that you can fish in a different lake for more than 100 days and never be more than 25 to 40 minutes from the city. (We are not posted on mode of travel, car or airplane (?) for this venture, Greenville does have its airport).

Montcalm County has a vast white pine forest and many other kinds of trees. In the production of rye and potatoes, this county outranks all other counties in the state. It even ranks well in oil production.

Montcalm County was first established in 1831 and named in tribute of the great French general, who won dying fame in the battle of Quebec. Active settlement began in 1840, and soon after we find Danes coming into the Montcalm County area. We shall endeavor in a later issue to give a brief history of the settlement of the Danish people here, and the history of the congregation.

The city of Greenville has several larger industries, such as the Gibson Refrigerator Plant, The Federal Mogul Branch Factory, a large Iron Foundry, Tool and Die Works, etc. And many of the business establishments display such good Danish names as Jensen, Petersen, Hansen, Rasmussen, etc.

The convention opened Tuesday evening, June 22, in the large auditorium of the public high school. Rev. Alfred Jensen, synodical president, gave the opening sermon. He chose as his theme "The Growth of Church Consciousness." We bring a brief summary of the challenging address of our president: There has been sensed a growth of church consciousness. Such is spoken of by past generations. But in our time men are sharing in a greater whole. Something in our

souls has brought this about—a true coming together through the work of the Holy Ghost. Jesus chose his first disciples to be sharers in the life that God had given Him.—Further Pastor Jensen said: We have not come here to measure our thoughts or to count our money, but we have come to realize as a group and as individuals that we have been taken into God's plan through His loving heart. It is from Him that growth comes, and from Him that blessings descend upon us. What Jesus had said to His disciples in person, "I have chosen you. I command that you love one another," became a reality on Pentecost. As we become conscious of His Gospel of Love and Truth, then the church of which we are a part will grow.

Wednesday morning, June 22—The opening devotional and Bible Hour was conducted by Rev. Ronald Jespersen of Newell, Iowa. He read from the seventh chapter of Matthew beginning with "Beware of false prophets . . ." and the familiar Commandment from the Old Testament, "Take not the name of the Lord in vain . . ." He made the following points. (We may be able to bring this and other addresses in full later).

1. The Commandments have this general failing: They are negative in spirit and form, and thus insufficient. We must certainly be **for** as well as against in our religious and moral life.

2. The quoted commandment stresses not only cleanliness of language and avoidance of profaning the very name of God, but it also stresses an avoidance of mere lip-service, empty form, pomp and parade, and much meaningless ritual.

3. It is easy to fall into pretention and vanity. It is likewise easier to wait expectantly for a miracle than it is to make a contribution.

4. We should build on the solid rock of faith, a faith not only of word but of deed, a faith that gives us direction and desire for duty.

After this morning service, Rev. Alfred Jensen, synodical president, took charge. He read from 1 Cor. 4:2: "Here moreover it is required of stewards that a man be found faithful." He reminded us that as the Apostle Paul thus challenged his friends, so we as we have come to this convention may profitably bear in mind, that we are to do our work faithfully here. Let us pray that God will make use of our efforts and that somehow we may be permitted to serve His purpose.

He then opened the 72nd Annual Convention of the Danish Evangelical Lutheran Church of America in the name of the Triune God.

Rev. C. A. Stub, pastor of the local church, voiced the welcome of the Greenville congregation, saying that the people have been looking forward to the entertaining at this convention.—Rev. Stub then introduced Owen Munaw, the mayor of Greenville, who bid us welcome in behalf of the city of Greenville. Mr. Allinder, the superintendent of schools, also spoke

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Evaluation and Information

A Summary, in Part, of a Talk Given at the Church
Convention at Greenville, Mich., June 22, 1949

By Dr. Johannes Knudsen

President of Grand View College, Des Moines, Iowa

It is important for the Synod to understand that Grand View College is now, or is in the process of becoming, a college grown up. By this I do not mean to infer that the general level of college life is more mature than in the past. To the contrary, the students, whose average age is 18-19, are probably less mature than those of past epochs, including the G. I. wave of the last few years. But Grand View College has now found a stable and recognized place in American education, and it is necessary that our church people be given an understanding of the changes that have taken place.

The past year or two have been years of consolidation after expansion. Now it is time to make an evaluation of the character of the college. Such an evaluation requires standards of measurement, and I propose that the college be measured by three such standards.

The one is the standard of the past. We must remember the great ideals of the founders of the college; we must keep in mind the ideas and contribution of the fine educators who have graced our college with their work; and we must live up to the standard of excellence that has been practiced through half a century.

The second is the standard of academic quality. Our one great reason for existence as an academic institution is quality. For this reason we are striving toward acceptance by the North Central Association. The benefits we are seeking by such a move are not primarily measured by the mechanics of accreditation but by the knowledge that we are measuring up to the minimum requirements of a good academic institution as stipulated American colleges.

The third is the standard of service. Our college must serve the needs of our churches and communities. It must inculcate in the students an awareness of these needs and a desire to render the service. In many cases the service will be direct, inasmuch as the young people will return to their homes, and in many cases the service will be indirect, when young people go on to further training and find their place in the larger realm of community life.

Grand View College has a general educational purpose and it has special purposes. The greatest of these is the training of young men for the ministry. About this service Professor A. C. Kildegaard will speak later on this evening. I would like to mention four service-areas in which we are working and plan further work.

The one is the area of the Folk School. This general educational work has been a very important phase of the educational work of our church. At the present time no Folk Schools are operating, and it is therefore important that Grand View College fills the need. Last winter we had a fine group of ten young

people in the Winter Folk School, and we propose to continue again this year.

The second area is that of Nurses Training where our college gives pre-clinical training in academic subjects to the first-year class at the Iowa Lutheran hospital. We are very happy that this has come about, and we sincerely hope that we may continue to render this service.

The third area is that of training for educational and leadership work in the churches. Our Training School, under the direction of Rev. A. E. Farstrup, has been doing very well, but the enrollment is still too small. The reason for this lies primarily in the fact that the students are conditioned in other directions when they register. It is therefore the task of the homes and the ministers to condition prospective students so that they may enroll for the course.

The final service-area is that of teachers training. Academically we are reluctant to move outside straight Liberal Arts course, but we feel that in the area of training teachers for the elementary schools we have a field where we can work and where we can be of good service. We have therefore made arrangements to offer work for the Standard Elementary Certificate of Iowa, and we are making application for accreditation by the Iowa Board of Educational Examiners. The course will be a two-year course, and we will offer the first year of the course in 1949-50.

Convention

(Continued from page 4)

at this time, expressing his welcome and assuring the convention that the facilities of the school's department as well as the entire building were ours for the week of our meeting.

The convention officers were called to take over. These were (as elected a year ago): Dr. Erling Jensen, Ames, Iowa, convention chairman; Rev. Arthur E. Frost, assistant chairman; Rev. Verner Hansen, Newark, N. J., secretary; and Miss Margrethe Michaelsen, Cedar Falls, Iowa, assistant secretary.

The following list of pastors and delegates were presented by the credentials committee:

PASTORS:

A. C. Ammentorp, Des Moines, Iowa; J. C. Aaberg, Stratford, Conn.; L. C. Bundgaard, Withee, Wis.; John Christensen, Ludington, Mich.; Howard Christensen, Cozad, Nebr.; J. L. J. Dixen, Withee, Wis.; John Enselmann, Clinton, Iowa; Arthur E. Frost, Waterloo, Iowa; Willard Garred, Hartford, Conn.; Edwin Hansen, Muskegon, Mich.; C. S. Hasle, Junction City, Ore.; Thorvald Hansen, Alden, Minn.; Viggo Hansen, Marinette, Wis.; Verner Hansen, Newark, N. J.; K. Kirkegaard Jensen, Perth Amboy, N. J.; Valdemar Jensen, Kimballton, Iowa; Alfred Jensen, Des Moines, Iowa; Ronald Jespersen, Newell, Iowa; Svend Jorgensen, Detroit, Mich.; Holger P. Jorgensen, Des Moines, Iowa; Ottar Jorgensen, Minneapolis, Minn.; Hans Juhl, Hampton, Iowa; A. C. Kildegaard, Des Moines, Iowa; Jens Christian Kjaer, Seattle, Wash.; H. V.

Knudsen, Los Angeles, Calif.; Johannes Knudsen, Des Moines, Iowa; Marius Krog, Lake Norden, S. D.; Franz Oluf Lund, West Denmark, Wis.; James N. Lund, Troy, N. Y.; M. Mikkelsen, Des Moines, Iowa; Enok Mortensen, Tyler, Minn.; Erik Moller, Hay Springs, Nebr.; Clayton Nielsen, Denmark, Kans.; Eilert Nielsen, Ruthton, Minn.; Holger O. Nielsen, Cedar Falls, Iowa; Ernest D. Nielsen, Chicago, Ill.; Marvin Nygaard, Freds-ville, Iowa; John Pedersen, Danevang, Texas; Harold Petersen, Askov, Minn.; S. D. Rodholm, Des Moines, Iowa; C. A. Stub, Greenville, Mich.; Robert C. Schmidt, Racine, Wis.; Richard Sorensen, Marlette, Mich.; Alfred Sorensen, Chicago, Ill.; Andreas Tarpgaard, Mt. Vernon, N. Y.; Peter Thomsen, Omaha, Nebr.; Paul Wikmann, Manistee, Mich.; Einar Anderson, Brooklyn, N. Y.; Svend Holm, Grayling, Mich.; Niels Nielsen, Fresno, Calif.; Holger Strandskov, Dwight, Ill.

EXTRA VOTING PARTICIPANTS:

J. K. Jensen, Chicago, Ill., treasurer of Pension Board; Charles Lauritzen, Dwight, Ill., trustee; Jens G. Thuesen, Cedar Falls, Iowa, Board of Education; Erling V. Jensen, Des Moines, Iowa, trustee; Dr. Erling N. Jensen, Ames, Iowa, Publications Committee; Hermod Strandskov, Minneapolis, Minn., statistician; Oluf R. Juhl, Minneapolis, Minn., treasurer; Miss Dagmar Miller, Hampton, Iowa, Missionary.

DELEGATES

District I:

Brooklyn, N. Y.: Peter Osterlund, Mrs. Peter Osterlund, Halvor Jensen, (2 votes).

New York, N. Y.: Miss N. Asbøl, (2 votes).

Troy, N. Y.: Mrs. Curtis DuBois, (3 votes).

Hartford, Conn.: Mrs. John Back, Edward Smith, Mrs. Edward Smith, Christian Jensen, Mrs. Christian Jensen.

Perth Amboy, N. J.: Peter Juelsen, (3 votes); Mrs. Peter Juelsen, Niels Gerlufsen, Mrs. Niels Gerlufsen, Albert Dodge, Mrs. Albert Dodge.

Bridgeport, Conn.: Viggo Nielsen, (2 votes); Mrs. Viggo Nielsen, E. Vendelboe Nielsen.

Portland, Maine: Soren Christensen, (3 votes).

District II:

Grant, Mich.: Peter Jensen.

Muskegon, Mich.: Mrs. Edwin E. Hansen, William Nielsen, Mrs. William Nielsen, Holger Jorgensen, Mrs. Holger Jorgensen.

Detroit, Mich.: Christian Staugaard, Mrs. Christian Staugaard, Mrs. Svend Jorgensen, Miss Dorothy Sorensen, Aage Sorensen.

Ludington, Mich.: Mrs. Wm. Shook, N. J. Christensen.

Victory, Mich.: Mrs. William Groth.

Manistee, Mich.: Miss Rita Norden, Elmer Ness.

Marlette, Mich.: B. P. Christensen, Mrs. Oscar Nelson.

Greenville, Mich.: N. J. Lamb, Jens Frantsen, C. W. Loding, Calvin Nielsen.

Germania, Mich.: Mrs. Clarence Gerber.

Grayling, Mich.: Mrs. Kenneth Phelps, Mrs. Leo Jorgensen.

District III:

Trinity—Chicago, Ill.: Walter Andersen, Clarence Petersen, Mrs. Clarence Petersen, Knud Overgaard, Mrs. J. K. Jensen.

St. Stephens, Chicago, Ill.: Miss Laura Jensen, Chr. Korsgaard, J. M. Jensen.

Clinton, Iowa: R. T. Grau, Mrs. Thora Grau.

Dwight, Ill.: S. Dixen Sorensen, Mrs. S. Dixen Sorensen, Carl Jensen, Carl Paulsen, Mrs. Carl Paulsen, Carl Andersen, Mrs. Carl Andersen.

Racine, Wis.: Aage Engelbreth, Mrs. Aage Engelbreth, Mrs. Soren Jacobsen, Mrs. Anker Eriksen, Anker Eriksen, Mrs. Bert Vium.

Marinette, Wis.: Mrs. John Larsen.

Menominee, Mich.: Mrs. Edward Cherney.

District IV:

Cedar Falls, Iowa: Harold Madsen, Mrs. Harold Madsen, Godfrey Guldager, Henry Nielsen, Mrs. Henry Nielsen.

Waterloo, Iowa: Mrs. Andrew Simonsen, P. H. Petersen, Mrs. P. H. Petersen.

Hampton, Iowa: Mrs. John Christensen, A. B. P. Miller.

Kimballton, Iowa: Martinus Christensen, Mrs. Martinus Christensen, Mrs. Charlie Sorensen.

Freds-ville, Iowa: Harold Andersen, Mrs. Harold Andersen,

Hans Schmidt, Chris Sloth, Mrs. Jens Thuesen.

Ringsted, Iowa: August Sorensen, Mrs. August Sorensen, George Johnson.

Des Moines, Iowa: E. G. Gravengaard, Theodore Ellgaard, Mrs. Theodore Ellgaard, Mrs. Johannes Knudsen.

Newell, Iowa: Louis Madsen, Mrs. Louis Madsen.

District V:

Withee, Wis.: C. B. Andersen, Mrs. Karen Crossen, Richard Nielsen, Viggo Rasmussen.

West Denmark, Wis.: John Miller, Mrs. John Miller, Niels Mortensen.

Askov, Minn.: Mrs. Emil Hansen, Mrs. Chris Henriksen.

Minneapolis, Minn.: Mrs. Ottar Jorgensen, Mrs. Inger Baadsgaard, Mrs. Ingeborg Kirkegaard, Mrs. Ellen Juhl, James J. Haue.

Alden, Minn.: Hans Kjølhed, Johannes Pedersen.

Dagmar, Mont.: Mrs. Alvin Madsen.

District VI:

Diamond Lake, Minn.: Johan P. Krog, Mrs. Johan P. Krog.

Tyler, Minn.: Mrs. Lars Bollesen, Clarence Hansen, Mrs. Clarence Hansen, Axel Brandt, Mrs. Axel Brandt.

Ruthton, Minn.: Jess Larsen, Harold Sinding.

District VII:

Omaha, Nebr.: J. P. Petersen, Mrs. J. P. Petersen, Chris Fredericksen.

Kronborg, Nebr.: Albert Andersen, George Jensen, Mrs. George Jensen, Miss Delores Andersen.

Cozad, Nebr.: Mrs. Howard Christensen.

Danevang, Texas: Mrs. John Pedersen, (3 votes).

Denmark, Kans.: Mrs. Clayton Nielsen, Mrs. C. C. Nielsen.

Nysted, Nebr.: Arthur W. Christensen.

Granly, Miss.: Mrs. Axel C. Pedersen.

District VIII:

Salinas, Calif.: Mrs. Mamie Christensen, (3 votes).

Los Angeles, Calif.: Axel V. Pedersen, (2 votes); Mrs. Anna Rasmussen, (1 vote).

District IX:

Junction City, Ore.: Mrs. C. S. Hasle, (3 votes).

Seattle, Wash.: Mrs. Otto Larsen, Erik Petersen, (3 votes).

After the Agenda for the convention had been adopted, the various Reports to the convention were presented. As these reports had been printed in advance and sent out to all pastors and delegates, they were not read, but each person reporting was given an opportunity to make remarks concerning his Report.

Before the meeting adjourned for lunch the following committees were announced:

Committee No. 1:

Committee on the President's and District Presidents' Reports: Rev. Ernest D. Nielsen, Chicago, Ill.; Rev. Clayton Nielsen, Denmark, Kans.; R. T. Grau, Clinton, Iowa; Peter Osterlund, Brooklyn, N. Y.

Committee No. 2:

Committee on Board of Education and Board of Examiners: Rev. Erik K. Moller, Hay Springs, Nebr.; Rev. Ronald Jespersen, Newell, Iowa; Viggo Nielsen, Bridgeport, Conn.; Mrs. Lars Bollesen, Tyler, Minn.; Walter Andersen, Chicago, Ill., Trinity.

Committee No. 3:

Committee on Synod Treasurer, Finance Advisory Committee, Statisticians Report and Stewardship Committee Report: Ted Ellgaard, Des Moines, Iowa; Aage Engelbreth, Racine, Wis.; Holger Jorgensen, Muskegon, Mich.; Albert Dodge, Perth Amboy, N. J.; Rev. Eilert Nielsen, Ruthton, Minn.

Committee No. 4:

Committee on Board of Welfare Report: Rev. O. S. Jorgensen, Minneapolis, Minn.; Rev. Johannes Petersen, Danevang, Texas; Elmer Gravengaard, Des Moines, Iowa; Clarence Hansen, Tyler, Minn.; N. J. Christensen, Ludington, Mich.

Committee No. 5:

Committee on Pension Fund Report and the Santal Mission Report: Rev. Holger Jorgensen, Des Moines, Iowa; Rev. John Enslemann, Clinton, Iowa; Mrs. Gudrun (Emil) Hansen, Askov, Minn.; Chris Fredericksen, Omaha, Nebr.; B. P. Christensen, Marlette, Mich.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

W. M. S. Business Meeting Synodical Convention at Greenville, Mich., June 24, 1949

Due to the absence of Mrs. Hans Egede, our president, Mrs. Holger Strandkov welcomed the women present and read a letter from Mrs. Egede with greetings and suggestions for the year's work. The minutes of last year's meeting were read by the secretary, Miss Reeta Petersen, and the financial statement was given out to all present. The offering received at the Thursday W. M. S. evening meeting amounted to \$185 and was to go to the dormitory fund. At the Friday evening supper table the Greenville ladies had arranged a birthday party for us all. At this time, at the suggestion of Mr. Viggo Nielsen, Bridgeport, Conn., a birthday offering was laid for W. M. S. This added \$135 to our fund. Besides that, Mrs. C. A. Stub presented Mrs. Strandkov with \$60 for W. M. S. from the Women's Groups of the Montcalm County congregation.

Mrs. Strandkov spoke briefly on our project for South Slesvig relief. Mrs. Elsie Stub had not intended to keep on indefinitely in that work so had to let her warehouse lease expire and was without a license for a while. But the packages of clothing kept coming and she was forced to store them in her apartment. When Mrs. Stub saw that people kept on sending clothing, she renewed her license and rented another warehouse and will continue to take care of the shipping at least this year. So we can continue to send supplies to her till the end of November.

Mrs. Knudstrup reported that many letters had been received by her and others from South Slesvig thanking for the clothing and for candy. Many of the children had never tasted candy before.

Mrs. Paul Wikman spoke in Danish about the mission work of the women of the church of Denmark. This talk in translation will appear later in Lutheran Tidings. She also spoke of the recent stir in Denmark about the ordination of women. In connection with that, Mrs. Strandkov informed us that 41 denominations in the United States ordain women and seven more license them.

Mrs. Strandkov reported on a meeting in Chicago called by the Evangelization Committee of National Lutheran Council at which she represented the women of our synod. It was stated at this meeting that the purpose of auxiliary organizations (Sunday schools, young people's societies, women's groups, etc.) is to assimilate the members of the church, to bind them together in a feeling of fellowship with each other and with the church. The auxiliary organizations are called upon in the evangelization program to do this more intensely and to see that as many members of the church as possible are connected with one or more of these groups.

Mrs. Strandkov mentioned various projects for

the W. M. S. She suggested "My Missionary for a Day" by which each woman pays one day's wages for a certain missionary. She also suggested that a group might go together and pay for a bed in the new hospital our Santal Mission is building. Our dormitory project is not finished. According to the financial statement it still lacked \$1,000 on April 30. "Child's Friend" is another project of W. M. S., so to speak, for while we do not contribute to the running expenses we give money for new pictures for the paper. It was mentioned that one of the best ways to support "Child's Friend" was to secure new subscribers by gift subscriptions to children who do not receive it in their Sunday schools. Mrs. August Sorensen of Ringsted recommended the wider use of Child's Friend and spoke of it as a connecting link between the children in our various congregations. The letters, especially, could be used to give children the feeling of belonging to the synod as a whole by becoming acquainted with the many places our churches are located. Several in the meeting expressed their appreciation of the contents of "Child's Friend" and told how anxious the children were to get it.

The suggestion was made that the board might send out a manual of program helps to district representatives. Several specific suggestions for programs were made, including the program given in the W. M. S. pamphlet, the devotional helps given in Lutheran Tidings some time ago, and "Early Days of Our Church" by O. C. Olsen which can be secured from G. V. C.

The election resulted in Mrs. Hans Egede being re-elected president and Mrs. Emil Hansen of Aaskov becoming assistant secretary.

We had many more things to talk about than we had time for so it was decided to present a request to the synodical board asking that one hour a day, say from 1 to 2 o'clock, be set aside for meetings of special interest groups such as W. M. S., Sunday school teachers, D.A.Y.P.L., or the like. We felt that squeezing the meetings in between other meetings was most unsatisfactory. It is to be hoped that in the future the W. M. S. business meetings will be included in the printed programs as an integral and important part of the synodical convention.

Ardis N. Petersen.

Women Of The Bible (Concluded) DORCAS

"Pure religion and undefiled before God, and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: v. 27.

In Acts 9, v. 36-42 we read about this woman, Dorcas, "who was full of good works and almsdeeds which she did." In Joppa she had become a disciple among her people. We surmise that she was well-

known and greatly beloved by all who knew her. We are told at least that after her death, they sent for Peter and brought him to the upper chamber where they had laid her. That the miracle of raising Dorcas from the dead was performed by Peter by means of prayer and the divine healing that had been imparted to him, we learn in this part of the Acts. Peter's command "Tabitha, arise!" after prayer was all that seemed necessary.

"All the widows stood by him, showing the coats and garments which Dorcas made, while she was with them," v. 39. Dorcas was kind to the widows—the lonely—in their afflictions. Their grief became hers. Their loneliness she shared with them. Their needs she fulfilled, making coats and garments for them and their orphans, perhaps. Dorcas, or Tabitha, has often been remembered in our day by using her name as the name of a missionary society, ladies' aid society, or a young girls' organization. Perhaps such a group of women has adopted as its "good deed" "the making of coats and garments" for the less unfortunate than they. Women has adopted as its 'good deed' 'the making of coats and garments' for the less unfortunate than they. I have known of at least two such groups who were called the Dorcas Society.

"A certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and almsdeeds which she did," v. 36. After Peter's revival of Dorcas from the dead, we conclude that she lived for many years after that among her people at Joppa, performing her duties and good deeds. Truly, such a woman deserved the simple, unassuming title of "disciple." Christ's "Go thou, and do likewise!" can very appropriately serve as advice and admonition to all of us who bear the simple sexual distinction of womanhood.

Marie M. Hald.

Is Doctrine Fundamental?

Many people think so. Through the Christian centuries many people have thought so. The United Lutheran Church in America must think so, since her leaders demand that we must subscribe to the doctrine of that church is we want to join with her.

They demand this for the sake of unity. Unity of believers is what Christ prayed for and more and more Christians are praying for. Does it come by demanding that all think alike, or does it come when all believe alike? If we are to believe alike is it not necessary that there be one definite Word of Faith received by each one as the covenant Word of God to man?

Doctrine is teaching; by teaching men's thinking is directed; but by the Faith of Jesus Christ man is saved when he embraces that Faith in his heart. Doctrine is interpretation arrived at by thinking; but what we believe are the acts of God performed by his Son on earth.

What has doctrine done in the Church; has it united or has it divided?

There have been two great divisions (the learned call them schisms) in the Christian church: The division between Eastern and Western Christendom, and

the division between Roman Catholics and Protestants. Where and when did the division between East and West begin? Was it not at Nicea in the year 325 where leaders in Christendom gave themselves under the leadership of the heathen (non-baptized) emperor, Constantine? They wrangled and they fought about the doctrine. What came out of their wrangling is called the Nicene creed, but is it anything but a man-made doctrine copied on the apostles' creed? It did not unite; it separated. Now we have, instead of one catholic church, The Greek Catholic Church and The Roman Catholic Church. And the Greek church baptizes persons into an altered form of the doctrine that came out of Nicea; the Roman baptizes into the apostles' creed, as we do. Other factors injected themselves, but mainly it was doctrine that separated the church in the fourth century into two camps which to this day think that they can have nothing to do with each other.

We Lutherans baptize into the same Word as the Roman Catholics, what caused the separation?

Luther saw, and many with him, that many of the doctrines of the Roman Catholic Church were false. The Roman church taught that the pope was Christ's vicegerent on earth; Luther came to believe that Christ was himself the master of his vineyard on earth. Doctrine separated instead of uniting.

But not even the Protestants came together in one flock. They divided into Lutheran and Reformed churches. Why?

Zwingli-Calvin held a special doctrine on the Lord's Supper. Luther held fast to the words of the Savior: "This is my body —; this is my blood"; the others wanted to change the words to mean that "it signifies" the body and blood. Thinking, interpretation, hardened into doctrine, and again the church of God was rent asunder. Now we have how many divisions among Protestants? Some leader forms a doctrine different from that commonly accepted on the subject. He preaches his doctrine with fervor till people begin to believe that it is a "saving doctrine," and a new "church" is formed.

But the Spirit which guides into all the truth is working. He is compelling us to take stock of what we have been thinking and what we have been making into doctrine. Bergendoff at Augustana writes about "Christ as Authority" and says that the generations after Christ have been inclined to make a doctrine of Christ, thus dimming the fact that Christ is present here on earth today. Kantonen at Wittenberg College writes about "The Resurgence of the Gospel" and notes the "violent Bibliolatry" of the fundamentalists. (Are they the only Bibliolaters today?) He says that Luther did not make a simple identification of the Word of God with the text of the Bible. Luther did not make a "paper pope" (as some of Luther's followers are doing even today). Sittler of Chicago Lutheran Seminary is endeavoring to clear up "The Doctrine of the Word." We now even have a book with the title, "What Lutherans Are Thinking." This is encouraging: We are thinking instead of forming doctrine. At Grand View College, Des Moines (of Danish origin) five men have promised a book on Grundt-

Struggle For Service

By Rev. Willard Garred

Sermon at Church Dedication at Newark, N. J.,

May 15, 1949

Our Danish Lutheran Church of America is going through a trial period. So is this congregation. This is nothing new within our group, nor is it confined to our group. In the next few years it will be decided whether or not we have the right to live.

A trial period is a good thing for a church as it is for an individual. If we cannot stand a little testing, what are we worth? When we have stood a test, we come out stronger, one more victory to the good.

You know the reason we are on trial: Our young people in the past left our churches in droves because we refused them English services alongside of Danish services. We are now in a transition period between Danish and English.

Does that mean that our Danish heritage will die? It need not. It has already started to live on in the English language. The spirit is not dependent on a certain language. We Danish-Americans pride ourselves on our heritage of hymns from Denmark. Even if the spirit of a certain hymn cannot be translated, it can be transplanted. That's what we're trying to do with the hymns translated into English in our hymnal; and likewise in "A World of Song." There are treasures there unknown to most of us, and it ought to be a challenge to us to give of these treasures to other Americans.

The Christian spirit was certainly not confined to the Jewish language in which it began. That spirit spread through all languages. Many of our congregations have taken the "Danish" out of their church name and put it in the background. A few of our people accuse us of betraying our Danish heritage by so doing. They are wrong. We are of Danish background and we are not ashamed of it, but it is in the background and not the foreground.

We want to transfer as much as possible of what we have from the Danish to the English language.

vig, the man who said that the Lutheran Reformation should be continued. Grundtvig was of the same mind with Luther, he did not identify the Word of God with the text of the Bible. Nor did he confuse Faith-confession with doctrinal confession (Trosbeken-delse med Lærebekendelse), the God-given with the man-made.

And that is the question which we must think through when we are longing for unity: Is Faith-confession or is doctrinal confession fundamental? History indicates that there can never be unity on the basis of doctrinal confession. The church of Christ can unite in the "Faith of Jesus Christ," Rom. 3:22; Gal. 2:16, 20; 3:22; 1 Tim. 6:3; the Word which "is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart." Heb. 4:12. Only that Word can make the right division and only in it can we find our unity.

Valdemar S. Jensen.

That's why we have our Danish Lutheran order of service translated into English. And the same with our hymns. If we are going to sing only hymns of American or English origin and copy all the ways of older American churches, then let's quit calling ourselves Lutherans and all become Methodists, Congregationalists, etc.

We have taken the "Danish" out of our church name because we want the "non-Danes" to feel welcome among us, and because we see that the Danish language cannot be perpetuated in U. S. A. To call our churches "Danish" is inaccurate, because they are first of all Christian, second: Lutheran and third: Of Danish background. "The Danish Church" is not a real name, but a nickname. The real names of our churches are, for example, "Bethesda Lutheran Church of the Danish Synod."

Now the synod is considering taking the "Danish" out of its name, and again we hear the cry of "betrayal." I believe we can take the "Danish" out of the synod name and find another name which is indicative of our background, but does not sound so exclusive. I believe we can even join with other Lutheran groups in America without betraying our Danish heritage. In fact, now, in our relative isolation, what opportunity have we of giving to other churches of America some of our treasure? By moving closer to other groups, or even federating with them, we will have a real opportunity to give them something.

Some talk of "preserving" our Danish heritage. What an awful term! Do we want to "henkoge" (cook and store away) our heritage? No, not preserve, but **serve!** Merely holding on to something of the past is not enough reason for existing. You must be willing to share that which is precious to you, even if in so doing you lose something. You must be willing to risk your very life.

"He who would save his life will lose it . . ." We must break out of our shell of isolation, into broad daylight, mix with other like-minded people, cooperate where possible, federate if necessary, and take in people of all backgrounds and try to show them what we have that is worthwhile learning.

There is in the world a great struggle for survival going on; a struggle of individuals, groups (including churches) and nations. We hear of "the survival of the fittest," a term from Darwin's theory of evolution. Aside from the fact that the "survival of the fittest" theory is undergoing radical revision by present day scientists, who says that we must take it as a selfish animal philosophy?

Does it have to mean "might makes right," the strong survive and the weak perish? Why can it not be taken to mean that as many as possible are made fit to survive? Human beings, made by God the Father in his image, must not struggle for survival, but for service!

The struggle for survival is selfish, the struggle for service unselfish. In the very giving of your best, your service, your love, lies the secret of survival and even of greatness! He who is selfishly struggling only for himself, will perish in that selfish struggle.

That is true of the nation. We talk so much about preserving the American way of life, of defending,

holding on to what we have, and so little about sharing our treasures, material and spiritual, so little about being of service.

In being ourselves: In living up to our highest ideals and in sharing these ideals on a brotherly basis, and thereby being of service, therein lies the secret of the survival of a nation and therefore the nation's best "defense."

One of the great needs of the world is **humility**. It does not need any more pride or self-assertion than it has. It needs more self-denial, self-restraint, self-dedication to the highest ideals. To be humble, to be a servant, obedient to God's voice and will for us, that's the key to survival and to greatness too.

Jesus was satisfied to be in the form of a servant and he obeyed God unto death, even the death of the cross, thereby practicing what he preached: "He who would save his life will lose it, but he who would lose his life for my sake, shall find it."

"If any man would follow me, let him deny himself, and take up his cross, and follow me." He who thus humbles himself, God will exalt, as he exalted Jesus so that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Have you discovered yet this translation of Jeppe Aakjaer's "Som dybest brønd gi'r altid klare vand"?

"Am I a leaf that soon must fade and fall,
So be it, if the tree may live and flourish,
And saga says that nations (churches) large and small,
That give the world their best shall never perish.
A summer waits beneath the winter cold,
I hear a voice proclaim when times are trying:
'A new-born world emerges while the old
From selfishness, with fear and hate, is dying.'"

District VIII Convention

Salinas, Calif., May 13, 14 and 15, 1949

The convention opened Friday evening with services in the church. Rev. N. Nielsen delivered the sermon. Saturday morning Rev. Aage Moller conducted the Bible hour. Following this period the business meeting was called to order by the president who served as chairman of the meeting.

As the secretary was unable to attend, A. Knudsen from Los Angeles was elected secretary pro tem.

The following pastors and delegates were present:

Pastors:

S. Marckmann, H. Knudsen, A. Moller, S. Kjaer, N. Nielsen, J. Mortensen.

Delegates:

Los Angeles: Mr. and Mrs. Axel Lindvang, Mr. and Mrs. N. P. Nielsen, Mr. and Mrs. Aage Knudsen, A. V. Pedersen, Miss Karen Madsen.

Pasadena: J. A. Jensen, Karl Moller.

Solvang: Mr. and Mrs. Jorgen Andersen, Mrs. Henry Johnson.

Salinas: Chris. Christensen, Carl Schultz, Jack Nielsen, Mr. and Mrs. Helmsøe.

Easton: Jens Lauridsen, Mrs. Eskildsen.

Parlier: Mrs. Chester Thomsen.

Watsonville: L. P. Holgersen.

The minutes from last year's convention were approved with two minor additions.

President's report was read and Aage Moller and Mrs. Chester Thomsen appointed to consider it.

Financial report was submitted:

Balance on hand May 1, 1948	-----	\$479.40
Income	-----	311.01
		<hr/>
		\$790.41
Disbursements	-----	\$310.00
		<hr/>
Balance on hand May 14, 1949	-----	\$480.41

A. V. Pedersen and Helmsøe were appointed as auditors.

Report from the committee to study the possibilities for an Old People's Home in Solvang. Committee had been inactive and had little to report. After a short discussion it was decided to release the committee from further duties.

Reports from the congregations:

Pasadena: This is a predominantly Danish congregation. The Danish language is used almost exclusively for services and meetings except one Sunday a month. Sunday school has again become active under the leadership of Mrs. Marckmann. A decrease in the membership during the past years has been offset by a number of new members.

Solvang: The highlight of the year was the National Convention to which the congregation was host. There are two services every Sunday except the fourth on which a Union Service is held. The Sunday School is very active with an enrollment of 100 children. Mr. and Mrs. Viggo Tarnow held their regular summer school for children.

Parlier: The work is going on as usual in all the various phases of the activities of the church. An enrollment of 30 in the Sunday school.

Easton: The congregation had been listed as having 29 members but a revision showed the actual membership at 16. A form letter sent out to people who could be considered as interested brought a wonderful response.

Salinas: The congregation has been very active. There is a good choir which is an asset to the singing. There is a large Sunday school. Once a month young and old meet for a Family Night in the parish hall for social activities. The Ladies' Aid has had the church decorated and donated carpeting, which unfortunately did not arrive in time for the convention.

Los Angeles: The order of services has been changed to English every Sunday at 11 a. m. and Danish the second and fourth at 10 a. m. On the Sundays where no Danish service is held a Bible class is held at that time. The choir sings on the first, third and fifth Sundays. The Sunday school has about 35 children and there are 30 members in the Luther League.

Watsonville: The congregation is holding its own with 14 members. Services twice a month at 9 a. m. by Rev. Kjaer of Salinas.

A letter from President Johs. Knudsen was read, advising the district that Prof. A. C. Nielsen will come to California in the interest of G. V. C.

The president's report was returned from committee with their compliments and submitted to discussion. There were four recommendations to be considered by the meeting:

Rec. I. That a fall meeting for the whole district be held in 1949 at Atterdag College in Solvang, Calif., at a time most convenient for all concerned; and that all pastors in active service in the district be invited to speak.

It was approved. The board shall determine the most suitable time.

Rec. II. That the district meeting elect a representative to the State Planning Board for the Lutheran Commission on Evangelism.

It was left to the board to appoint a member to the board.

Rec. III. That the district pay Aage Knudsen for any indebtedness in connection with the Summer Camp in 1948.

There was no deficit.

Rec. IV. That Atterdag College becomes the permanent

place for our district summer camp if the district as such wishes to sponsor such a camp.

This recommendation produced a lengthy discussion. A Knudsen gave a resume of the camps that had been held during the last 12 years. He gave the reasons for the decisions to move the gatherings from Solvang to other localities. It was felt at that time (1941) there were too many diversions in Solvang to keep the group as a unit and also the many traditions from the immigrant dominated gatherings were not appreciated by the younger American born young people. Also it was felt that the young people would be more interested if they had a part in planning and promoting these camps. The war brought an end to these plans and also to the District as a member of the D.A.Y.P.L. In 1947-48 the Luther League of Los Angeles sponsored two camps. The response was fair but the financial risk was too great to continue. Rev. S. Kjaer recommended Solvang as a place for a camp because the physical facilities were present; also, because we had a leader, Mr. Tarnow, available. Rev. N. Nielsen also favored Solvang and urged the District pastors to support and participate in any eventual camp. V. Tarnow expressed his willingness to lead the camp but called attention to the fact he already has invited to a summer camp his former students this year and it would have to be combined with his. He also recommended that it should be self-supporting. Several other speakers spoke in favor of Solvang. A motion by Rev. Aage Moller: That the District sponsors a summer camp at Solvang. Carried. The president's report was then accepted.

The treasurer's report was reported back by the auditors. It was treasured and approved.

Emanuel's congregation of Los Angeles presented two proposals:

Prop. 1. That the district sponsor and finance some form of Sunday School institute during the summer of 1949.

There was some opposition to this proposal. It was felt that it would be difficult for the Sunday school teachers to find time to attend. Others voiced the opinion that if teachers felt a calling to this work they would be able to fulfill the requirements the position demanded. The proposition was voted down.

Prop. II. That whenever the District treasury exceeds the sum of \$300.00, the individual congregations are relieved of their obligations of contributing dues the ensuing year. After a short discussion, this motion carried.

A letter from Jacob Jacobsen was read. Motion made and carried to table the letter as the time was too far advanced to give it the necessary time it deserved.

Motion was made and carried that the district pays the coach fare for two pastors from Denver to Greenville and return.

The following were elected to serve as officers for the coming year: President, Rev. S. Kjaer; vice president, Rev. H. Knudsen; secretary, A. V. Pedersen, Los Angeles; treasurer, N. Pors, Salinas.

Solvang extended an invitation to next year's convention. It was accepted.

The business meeting then adjourned.

Following a short recess Rev. S. Marckmann gave a lecture in the Danish language.

In the evening a group of young people presented a humorous play in the nearby recreation center.

Sunday morning the church was filled to overflowing. Rev. H. Knudsen delivered the sermon and Rev. S. Kjaer served at the Communion table.

Rev. Aage Moller spoke again during the afternoon and the convention was closed at the supper tables. There many people used the opportunity to express to the people of Salinas their thanks and appreciation for their hospitality and excellent way in which they had solved the difficult task of being host to the approximately 70 guests.

Aage V. Knudsen,
Secretary for Business Meeting.

Convention

(Continued from page 6)

Committee No. 6:

Committee on Publications Committee Report, Synod Historians Report, Archivist Report: Rev. Marius Krog, Lake Norden, S. D.; Rev. Howard Christensen, Cozad, Nebr.; Mrs. Harold Madsen, Cedar Falls, Iowa; Mrs. P. Kirkegaard, Minneapolis, Minn.; Vendelbo Nielsen, Bridgeport, Conn.

Committee No. 7:

Committee on Inter Church Relations Committee Report: Rev. J. C. Kjaer, Seattle, Wash.; Rev. Richard Sorensen, Marlette, Mich.; Hans Schmidt, Fredsville, Iowa; Niels Gerlufsen, Perth Amboy, N. J.; Elmer Ness, Manistee, Mich.

Committee No. 8:

Committee on Council of Elementary Religious Education Report: Rev. L. C. Bundgaard, Withee, Wis.; Rev. Willard Garred, Hartford, Conn.; Chris Staugaard, Detroit, Mich.; Arthur Christensen, Nysted, Nebr.; Mrs. Alvin Madsen, Dagmar, Mont.

Committee No. 9:

Committee on D.A.Y.P.L. Report and Report from the Synodical Representative to D.A.Y.P.L.: Rev. Harold Petersen, Askov, Minn.; Rev. Axel Kildegaard, Des Moines, Iowa; Miss Delores Andersen, Marquette, Nebr.; Mrs. August Sorensen, Ringsted, Iowa; Edward Smith, Hartford, Conn.

Balloting Committee No. 1:

Rev. Robert C. Schmidt, Racine, Wis.; Peter Jensen, Grant, Mich.; Carl Jensen, Dwight, Ill.; Godfred Guldager, Cedar Falls, Iowa.

Balloting Committee No. 2:

Rev. Paul Wickmann, Manistee, Mich.; J. P. Petersen, Omaha, Nebr.; John Miller, West Denmark, Wis.; Harold Andersen, Fredsville, Iowa.

Nominating Committee:

District I—Rev. K. Kirkegaard Jensen, Perth Amboy, N. J.; Halvor Jensen, Brooklyn, N. Y.

District II—Rev. Edwin Hansen, Muskegon, Mich.; Wm. C. Nielsen, Muskegon, Mich.

District III—Rev. Alfred Sorensen, Chicago (St. Stephan's), Ill.; Knud Overgaard, Chicago (Trinity), Ill.

District IV—Rev. Marvin Nygaard, Fredsville, Iowa; Harold Madsen, Cedar Falls, Iowa.

District V—Rev. F. O. Lund, West Denmark, Wis.; Mrs. Hans Kjølhed, Alden, Minn.

District VI—Rev. Enok Mortensen, Tyler, Minn.; Johan Krog, Diamond Lake, Minn.

District VII—Rev. Peter Thomsen, Omaha, Nebr.; Mrs. Howard Christensen, Cozad, Nebr.

District VIII—Rev. Halvdan Knudsen, Los Angeles, Calif.; Axel V. Pedersen, Los Angeles, Calif.

District IX—Rev. C. S. Hasle, Junction City, Ore.; Erik Petersen, Seattle, Wash.

(In listing the committees, it is pointed out that hometowns of committee members have been included. This serves not only the purpose of identification, but will reveal that committee appointments are carefully made to distribute representation geographically throughout the synod, wherever possible).

The Report from the **Committee chosen to find a more suitable name for our synod** was taken up for discussion. Some discussion followed. Rev. Alfred Jensen asked the originators of the original motion to re-state their reason for their proposal to the 1948 convention.

Rev. Richard Sorensen, speaking on behalf of the four Michigan congregations who had originated the proposal stated that the reasons were attached to the proposal, and he felt that these reasons were adequate. Rev. Willard Garred stressed that our name now is nationalistic, or too much an identification with language. He preferred a geographic identification to a nationalistic, (for example Missouri Synod, or Evangelical Lutheran Church, Des Moines Synod).

Rev. V. S. Jensen said that the name "Danish" signifies more than our national background. It signifies that special light which came to the church life in Denmark and which was brought to this country by our forefathers.

Rev. Holger Jorgensen explained the committee's remark that dropping the word "Danish" was no solution to our problem. Other synods, for example the former United Danish Synod and the Norwegian Synod, had simply dropped the nationalistic name. The problem is enlarged by the practice of using initials for a short identification. Not many possible letter combinations remain, he said.

Dr. Johannes Knudsen felt that we made a tactical mistake in bringing forth the problem without having concrete examples to debate.

Rev. L. C. Bundgaard reminded us of the great Christian commission and tradition to quote "go forth unto all nations."

A motion giving the committee another year for its work was adopted.

The **Camps Committee Report** was discussed at this time. Rev. Howard Christensen moved that the Council of Elementary Religious Education appoint a Camp Director for the Synod. Motion seconded.

Rev. Enok Mortensen thought that a committee with definite authority and limitations was a better solution.

Rev. Axel Kildegaard offered the following substitute motion: Moved that a committee of three be appointed by the chair to investigate the possibilities and advisability of the appointment of a fieldman to co-ordinate, plan and help direct, in conjunction with D.A.Y.P.L., the camp program of our churches, and to define the authority and scope of this office. Motion seconded.

Rev. V. S. Jensen protested that we are tending to over-organize, and that we soon must begin to limit the appointment of committees, councils, etc.

An amendment was carried that the words "Council of Elementary Religious Education" be substituted for the words "committee of three be appointed by the chair."

(To be continued)

Resolutions Adopted By The Convention

1. Be it resolved, that the Danish Evangelical Lutheran Church of America, in convention assembled, expresses its appreciation of the welcome and hospitality extended to it by the City of Greenville.

2. Be it resolved, that the Danish Evangelical Lutheran Church of America, in convention assembled, expresses its appreciation of the splendid courtesy extended to it in the use of public school facilities by the Board of Education and by Superintendent A. F. Allinder.

3. Be it resolved that the secretary of the con-

vention send a letter of thanks to the Greenville congregations who so graciously have extended to the convention the use of church buildings.

4. Be it resolved, that the convention expresses to our hosts, The First Evangelical Lutheran Church of Montcalm County, its pastor, officers, Ladies' Aids, and Young People's Society, our sincere gratitude for hospitality and friendliness and for good care during the convention.

5. Be it resolved that the Danish Evangelical Lutheran Church of America, in convention assembled at Greenville, Mich., June 25, 1949, reaffirms its faith in the traditional American principle of the separation of Church and State, and that it specifically opposes federal aid to parochial schools and the establishment of permanent diplomatic relations with the Vatican.

Be it further resolved that a copy of this resolution be sent to the President of the United States, the United States Commissioner of Education, and Religious News Service.

6. Be it resolved that the convention expresses its appreciation to the officers of the convention for very efficient service.

Presented by

J. Knudsen.

H. O. Nielsen.

R. T. Grau.

Contributions To L. W. R. Pass The Million Dollar Mark

New York—Contributions to the 1949 Lutheran World Action appeal for church relief and reconstruction abroad passed the million-dollar mark during the first five months of the year, it was reported at headquarters of the National Lutheran Council here. As of June 8, a total of \$1,128,148.51 had been received, or 28.2 per cent of the \$4 million goal.

Topping contributors among the eight participating church bodies of the Council is the United Evangelical Lutheran Church, with \$16,373.35, or 37.6 per cent of its quota. The Augustana Lutheran Church was in second place, with \$171,349.04, or 37.4 per cent. Third place was tied between the American Lutheran Church and the Danish Lutheran Church, the former with \$225,001.97 and the latter with \$7,014.51, representing 32.8 per cent of their respective quotas.

LUTHERAN WORLD ACTION

Financial Report — June 8, 1949

Church Body	Goal	Cash Received	%
United Lutheran Church	\$1,950,058.70	\$ 425,977.39	21.8
Evangelical Lutheran Church	749,116.44	205,521.80	27.4
American Lutheran Church	685,194.42	225,001.97	32.8
Augustana Lutheran Church	457,731.60	171,349.04	37.4
Lutheran Free Church	59,776.41	12,000.00	20.0
United Ev. Lutheran Church	43,474.17	16,373.35	37.6
Finnish Suomi Synod	32,815.47	3,150.00	9.5
Danish Lutheran Church	21,832.79	7,014.51	32.8
Undesignated		11,760.45	
Miscellaneous		50,000.00	
Totals	\$4,000,000.00	\$1,128,148.51	28.2

Grand View College And Our Youth

Grand View Camp

**For Juniors, 12 to 16, Inclusive
July 31-August 7, 1949**

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

The Daily Program

The program for the day will be decided by the Camp Director and the counsellors and may vary somewhat from day to day but in general we will follow a plan such as this:

- 7:30—Day begins.
- 8:00—Breakfast.
- 8:30—Bedmaking, floor sweeping, etc.
- 9:00-10:00—Devotions and Bible study.
- 10:00-12:00—Recreation and craft.
- 12:00—Dinner.
- 12:30-1:30—Rest.
- 1:30-2:30—To use as you wish.
- 2:30-4:00—Swimming.
- 4:30—Singing.
- 6:00—Supper.
- 7:00—Singing games.
- 8:00—Evening program. (Discussion, talks, films, etc.)
- 9:00—Refreshments.
- 9:15—Campfire.
- 10:30—Day ends. Off to bed.

Sunday, August 7

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

PROGRAM

- 10:45—Church service.
- 12:15—Dinner.

Rules

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

AN AMERICAN YOUTH AT ASKOV FOLK SCHOOL

(Excerpts From a Letter*)

Bicycle Land—Denmark is certainly a bicycle country. It is hard to believe so many things are possible with bicycles. In many ways it makes for healthier people. The cities aren't filled with gasoline fumes and the people really get fresh air when Copenhagen is deserted for a sunny summer week end. I was telling one fellow that in the U. S. we can make auto fuel out of grain. He laughed and said: "In Denmark we make bread, eat the bread and use the energy to ride our bikes." Almost everything can travel by bicycle. I've even seen a plumber ride through city traffic with long pipes on his shoulder. The whole family goes by bicycle. Little brother rides backwards just in front of his mother's handlebars. Bigger sister rides in a seat right behind mother. Brother age four rides his own bike having a stock out back so father can push. The other children take care of themselves on their own bikes. But one cannot afford to buy different sized bikes, so brother, six, rides a girl's bike so he can reach the pedals without hindrance of the cross-bar. He, of course, stands on the pedals since it is much too far from the seat to the pedals. Oh, what's this? A little streamlined trailer behind father's bike, with windows. Peeking in we see baby happily nestled in a little bed.

It's a common sight to see people taking their dogs for an outing holding the leash from their bicycle. One marvels at the farmer who controls

his horse from a bike as he brings him home from pasture. The most amusing one of all, however, was the farmer who let his cow tow him home. The people get so used to every imaginable arrangement they don't even look very surprised when one bright Sunday in Stockholm, mother, father and three children go by on one big bicycle.

Will You Help Peace-Minded Youth?

Before saying "good night," there is one serious matter I'd like to talk over with you. I'll give you the story in more detail another evening if you like. The idea of youth exchange has constantly grown until it is now taking real form. In each of the Scandinavian countries there is a travel youth contact man to help youth from his country who want to go abroad, and also youth from abroad who come to his country for study travel. The idea, briefly, is to help those youth who travel, to learn from personal contacts with other people, of the peace building activities so that they may return home and build more effectively in their own community. It is not limited to pacifists, although the leadership is pacifist. The purpose is both to strengthen pacifist youth in their own convictions by facilitating their meeting peace builders in other countries, and to bring non-pacifists in contact with peace building activities.

Everywhere I have spoken, the youth have responded with enthusiasm. Hospitality houses for Americans and others have been offered all over north Europe. I have a list of homes with open house for almost every town in Denmark, many places in Norway, Sweden and Germany. There is even one for Egypt. Before I finish speaking, however, I'm usually faced with the embarrassing question: "Can you tell me where I can go to in the U. S. and Canada?" I started saying I hope to work that out when I get back. "But," they say, "I'm going to America next summer and I would very much like to meet some people active in peace work." I'm sure these youth are people you would like to meet and learn from. They can tell you in English about the folk schools, rural culture, cooperatives and life of the people of Scandinavia. You can give them new insights into the other side of America—the side that believes in a future of peace and cooperation and believes in working hard to achieve it. I believe their contacts with you will bring them home with new inspirations. Otherwise they will meet only the superficial—the bright lights, the hustling money-mad life of the city, and will come home thinking they know America.

This is not just another idea. It is a practical reality for many. Some are already on the sea; others sail next month. All you have to do is to say you'll open your house for two nights for the few youth who come your way. Write me a 1c post card to: Room 2700,

7. Campers must pay for property damaged or destroyed.

Expenses

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

General Information

Meals will be served to campers beginning with supper Sunday, July 31, and ending with dinner Sunday, August 7.

Be sure to bring towels, soap, swimming suits, tennis shoes and gym suits. If you play tennis bring your racket.

Do not fail to bring sheets, pillowcases and one blanket for your bed.

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

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

To enroll, write to

JUNIOR CAMP

Grand View College
Des Moines, Iowa.

52 Wall Street, New York 5, New York, or directly to Askov. No box tops needed! If you don't have room, could you not ask a friend who does and send me his name and address? If everybody who gets this letter would write me it would make a wonderful start. It would also make possible telling the youth here that I already have a good list of Americans ready to receive them.

Please include, with the name and address, what languages the hosts speak and their interests, such as: Race relations, co-ops, youth recreation, political problems, folk schools, etc. If some of you were keen enough to collect more addresses, we'd greatly appreciate it. It doesn't take much time to mention it in a letter to a friend or announce it at a conference, yet such little efforts will mean a lot of help.

In the next letter I'll tell you about how we've arranged to get youth working-passages on Norwegian ships and hopes for extending this system so that not only the moneyed people are included.

Here's hoping I'll hear from you. Many thanks for your help.

Bob Luitweiler.*

Askov Højskole,
pr. Vejen Sta. Denmark.

*Bob Luitweiler is a young American, who through contact with people of the Grundtvigian church here became deeply interested in the Danish Folk School ideal of Education for life. He left for Denmark on a student transport a year ago, and has since then visited folk schools in Denmark, Norway and Sweden. He attended the Askov Folk School throughout the winter session and recently wrote a paper, "Life at Askov," which can still be obtained by writing to Bond Collier, 1913 Dominion Blvd., Windsor, Ont., Canada. It is a fine appraisal of the Askov Folk School as seen by an outsider.

Nanna Goodhope.

OUR CHURCH

The District IX Convention will be held in the Junction City, Ore., church during the week-end of Sept. 9-11.

Rev. L. C. Bundgaard has accepted a call from the Tacoma, Wash., church and will according to present plans begin his work there in September.

The District VII Convention will be held in the Danevang, Texas, church during the days of October 21-24. As far as we know this will mark the first time that this congregation has been host to the District convention, as the major part of the District congregations are located in Nebraska, Kansas and Colorado.

Askov, Minn.—Fourth of July was observed in the Askov community with an all day celebration sponsored by the

congregation. Dr. Otto Hoiberg of Lincoln, Nebr., was the guest speaker.

Rev. Axel Kildegaard, Professor in the theological seminary at G. V. C., will be the guest speaker in the Askov church on Thursday evening, July 14.

Dean Alfred C. Nielsen from Grand View College is on a speaking tour in the California District in the interest of securing more students. He speaks Wednesday evening, July 6, in the Los Angeles church.

Graduates: Mrs. Fylla Kildegaard, wife of Prof. Axel C. Kildegaard at Grand View College, graduated the first part of June from Drake University with a B. A. Degree.

Rev. Ronald Jespersen, Newell, Iowa, who had been attending Doane College at Crete, Nebr., before he accepted the call to Newell, Iowa, has during the past year completed his work there, and graduated from Doane College on May 30, receiving his B. A. with a major in Psychology and a minor in Social Sciences, graduating cum laude.

Manistee, Mich.—The Altar Guild of the Manistee church recently donated funds to the church for new stoles and antependia for the different church seasons.

Rev. and Mrs. Alfred Sorensen, St. Stephen's Church, Chicago, observed their 25th wedding anniversary on Thursday, June 30. There was a spirit of "Fest" in the home throughout the day. Relatives and friends from far and near came to congratulate the honored couple. And scores of telegrams, letters, cards, gifts, etc., came throughout the entire day.

The St. Stephen's congregation had arranged a very fine reception in the evening. A service was held at 8 o'clock in the church, where Rev. Ernest D. Nielsen of the Trinity Church conducted a brief service and spoke to the silver wedding couple. Later the program continued in the spacious church parlors, where the many people that had gathered were seated at beautifully decorated coffee tables. A well-planned program had been arranged. Rev. J. C. Aaberg and Rev. Holger Strandskov, both close friends of the family, had been asked to speak, and had been assigned to themes "Love" and "Service," these two words being the theme for the entire evening program. Many others brought greetings, Rev. F. C. M. Hansen of the U.E.L.C. Golgatha Church in Chicago, Folkvar Knudsen from Trinity Church. John, the oldest son of the Sorensen family, spoke in behalf of the children, and read a poem written as "Memories of Days Gone-By in the Sorensen Home." Many songs were sung from a beautifully prepared song-booklet.

Toward the conclusion of the program, J. M. Jensen, president of the St. Stephen's Church, spoke to the honored couple and in behalf of the

congregation presented to Rev. and Mrs. Sorensen the keys to a brand new 4-door black Chevrolet, and an envelope in which Mr. Jensen said was "additional funds, enough to run the new car during the next year."—Rev. and Mrs. Sorensen responded to the many greetings and expressed their deep-felt "Thank You" for the greetings, the many gifts, the special gift from the congregation, etc. Rev. Sorensen closed this part of the evening with prayer and the benediction.

Shortly after, everyone was invited out to see the new auto, and a number of flash-pictures were taken as the honored couple were invited to inspect their new car.

The Sorensen children presented their parents with a new Wire-Recorder on which were reportedly a large number of greetings, especially from many members of the Seattle congregation, which Rev. and Mrs. Sorensen had served through the many years.—The Seattle congregation and friends had sent several most beautiful gifts, and several flower bouquets.

Seattle, Wash.—The "Maagen" Society of the Seattle Church during the month of June sponsored two very successful programs, a real Danish "Sankt-Hans Aftens Fest" (Mid-summer Festival) and a "5te Juni Fest." Both were well planned and were observed in the true Danish spirit.

A District Camp for District VII for boys and girls from the ages 10-14 will be held at Nysted, Nebr. This is a District enterprise, voted at the District convention last October.

Lutherland, Seattle, Wash., will be the scene of a Young People's Camp during the week July 17-24. Young people from the entire District IX are invited.

Tyler, Minn.—Pastor Halvdan Knudsen of Los Angeles, Calif., was the guest speaker in the Danebod Church on Sunday, July 3.—Pastor and Mrs. Enok Mortensen made a tour to New York and other Eastern points after the synodical convention in Greenville, Mich.

"Fourth of July Festival" was as usual observed at the Danebod Folk School in Tyler. The guest speaker was the Hon. Robert J. Sheran of Mankato, Minn.

The 1950 Annual Convention of our synod will upon invitation be held in the Bethlehem-Lutheran Church, Askov, Minn.

Time of the Convention for the future will be "the second full week of August" each year. And the convention also voted to change the fiscal year of the synod to correspond with the calendar year, January 1 to January 1.

Danish American Young People's League Rally

Synodical Convention, Greenville, Mich.,

June 25, 1949

This year, as in many previous years, D.A.Y.P.L. had the privilege of devoting Saturday evening of the synodical convention to the youth work of our synod.

At 7:30 p. m. young and old assembled on the high school lawn and spent an enjoyable half hour singing some of the favorites from the **World of Song**.

After the song-fest we gathered in the auditorium where we were welcomed by the master of ceremonies, Paul Jorgensen, also national treasurer of D.A.Y.P.L. The program was opened with musical selections by a women's quartet from Detroit and the district choir under the direction of Aage Sorensen. We enjoyed "When You Walk Alone" by the quartet and "Holy, Holy, Holy" and "Spirit of God" by the choir.

We were asked to let our imaginations wander as we heard the voice of the announcer, Paul Jorgensen, saying, "This is station D.A.Y.P.L. coming to you from downtown Greenville, bringing you the program 'This is Youth' sponsored by the Publications Department of D.A.Y.P.L.—and now a word from our sponsor."

Commercials of this type were given by the sponsor throughout the program: Solve your Christmas shopping by giving **Yule—you'll like Yule** . . . A song-book used by all denominations and in foreign lands—only \$2.50 is this **World of Song** . . . only 75c for the most complete collection of Danish folk games and dances—includes both music and directions . . . Stories, articles, news of local societies—all to be found in **The Upward Trail**, the magazine for youth and by youth.

News of the hour from convention headquarters brought knowledge of the national D.A.Y.P.L. convention at Bass Lake, June 27; District III convention July 8-10; District I camp and convention at Chadron Park; election of Richard Sorensen as synod advisor to D.A.Y.P.L.; D.A.Y.P.L.'s second annual workshop at G. V. C., November 4-5, 1949; reports of work with other Lutheran youth groups; appointment of Robert Hermansen as editor of **The Upward Trail**; disasters such as the closing of the District III and V camp, and also the District IV camp which was also to have been national camp.

The announcer next interviewed Rev. Clayton Nielsen, president of D.A.Y.P.L., who, through the interview, presented a picture of D.A.Y.P.L. work. During the past year D.A.Y.P.L. has on a national level held a workshop, met with other Lutheran youth groups and U.C.Y.M. On a district level there have been camps, convention, workshops, news-letters and exchange programs. Local activities include the sending of program materials to all

societies, participation in the drive to support the Ribers, observation of Youth Sunday in local congregations, sending of **The Upward Trail** to all members and other subscribers, sending of manuals to all societies, and participation of local societies in their own projects.

President Nielsen felt that some of the present trends in D.A.Y.P.L. were for a stronger national program with more help in program material, better **Upward Trail** and **Yule**, and more lay participation. There is a trend toward closer affiliation with other Lutheran and Christian youth groups.

Asked what seemed to be the future of D.A.Y.P.L., Rev. Nielsen replied that much depends on local cooperation, including parents and pastors as well as the young people. We have many young people not in societies, and some societies not members of D.A.Y.P.L. We need at least a part-time director to attend camps, meetings and co-ordinate much of our youth work.

The announcer then made his way onto the floor and questions were asked by the members of the audience. The national board attempted to answer such questions as: What is the purpose of Youth Sunday—Where can we send someone to get recreation helps? Is it practical to have lay officers in the districts?—Who are Friends of Youth?—Please explain the new enrollment system?—Has the caravan idea ever been used in D.A.Y.P.L.?—Are all of our churches represented in D.A.Y.P.L.? If not, why not?—and many others. This period of questions and answers proved to be very interesting and educational to us.

After the radio broadcast we closed with an evening hymn and a period of devotion led by Rev. Thorvald Hansen.

ANNUAL CONVENTION

Bass Lake, Mich., June 27, 1949

We held our meeting by the beautiful shore of Bass Lake and under the shade of towering trees. Rev. Clayton Nielsen opened our meeting with a devotional period. The most important items of business of the meeting were the amendments to the constitution changing the date for our annual convention to the fall and permitting district officers to vote. In view of these amendments it was decided to leave much of our business until we meet in November. We did make a few decisions, however, including a motion to ask that the D.A.Y.P.L. Committee Report to the convention be placed on the agenda for the synodical convention the first thing after election on Saturday morning, and that special interest group discussion periods be allowed for an hour two days at convention. On Sunday of the synodical convention many of the young people present gathered for an hour for an informal discussion of some of the current problems, and it proved to be a worthwhile

experience for many of us, and an idea we hope can be continued.

The young people present were urged to keep informed at all times of what is going on in D.A.Y.P.L., follow the annual schedule, make suggestions to and ask questions of the board if they have good ideas or specific problems. Many other phases of D.A.Y.P.L. were discussed, but no definite action was taken. The meeting was closed and the remainder of the day was spent swimming, eating, boating, singing and perhaps even getting a sunburn. It proved to be a delightful experience, and we were sorry that we could not continue with the camp as had been previously planned. Our meeting was over, and now we look forward to a large representation at our national meeting and workshop in Des Moines in November.

Ellen Juhl.

Acknowledgment Of Gifts, Old People's Home "Valborgsminde"

Des Moines, Iowa

Gifts:

Chris Grau	\$ 5.00
Andrew Petersen	7.50
Friendship Circle	5.00
Marquette Ladies' Aid	10.00
St. John's Ladies' Aid, Exira, Iowa	10.00
Ladies' Aid of Rosenborg, Nebr.	5.00
Ladies' Aid of Cedar Falls, Iowa	10.00
Ladies' Aid of Fredsville, Iowa	15.00
Ladies' Aid of Hampton, Iowa	15.00
Ladies' Aid of Newell, Iowa	10.00
Ladies' Aid of Tyler, Minn.	10.00
D. B. S. Lodge No. 15, Des Moines, Iowa	5.00
Congregation, Viborg, S. D.	1.25
In memory of Mrs. P. Christensen, Mr. and Mrs. Bill Maxwell, Mr. and Mrs. Otto Jensen, Leonard and Leslie Jensen, Rosenborg, Nebr.	6.00
In memory of Mrs. Catherine Jorgensen, Mr. and Mrs. Julius Skow, Ringsted, Iowa	2.00
In memory of P. J. Henningsen, by Mrs. Henningsen	10.00
From Viborg, S. D., 14 dressed chickens and one pound butter.	
Mrs. Smith, Des Moines, Iowa, ice cream for a dinner.	
Cattell School, Des Moines, Iowa, canned fruit, etc.	
P. C. Paulsen, Dwight, Ill., a box of oranges.	
Luther Memorial Ladies' Aid, individual Christmas packages.	
Mrs. Smith, Des Moines, Iowa, cheese and individual Christmas packages.	
St. John's Ladies' Aid, Exira, Iowa, a case of eggs.	
Mrs. Smith of Des Moines, Iowa, ice cream for a dinner.	
English and Danish Ladies' Aid, Hampton, Iowa, a case of eggs.	
Thank you all.	

P. L. Lund.

Election Results At Convention

Vice-President — Secretary (Two-year term):

Rev. Holger O. Nielsen, Cedar Falls, Iowa.

Treasurer (Two-year term):

Charles Lauritzen, Dwight, Ill.

Trustees (Two-year term):

Olaf Juhl, Minneapolis, Minn.; Viggo Nielsen, Bridgeport, Conn.

Trustees (One-year term):

August Sorensen, Ringsted, Iowa.

Council of Religious Education (Four-year term):

Rev. Edwin Hansen, Muskegon, Mich.

Committee on Publication (Four-year term):

Prof. Alfred Nielsen, Des Moines, Iowa.

Board of Education, Grand View College (Four-year term):

Dr. Erling N. Jensen, Ames, Iowa.

Pension Board—Treasurer (Three-year term):

J. K. Jensen, Chicago, Ill.

Committee on Church Relations (Two-year term) (one Pastor, one Layman):

Rev. Erik Møller, Hay Springs, Nebr.; Wm. C. Nielsen, Muskegon, Mich.

Santal Committee (Five-year term):

Rev. F. O. Lund, Luck, Wis.

American Santal Committee (Three-year term):

Rev. Edwin Hansen, Muskegon, Mich.

Supt. of Old People's Home, Des Moines, Iowa (Three-year term):

Theodore Ellgaard, Des Moines, Iowa.

Synodical Rep. D.A.Y.P.L. Board Member (Two-year term):

Rev. Richard Sorensen, Marlette, Mich.

Convention Chairman—1950:

Dr. Erling Jensen, Ames, Iowa.

LUTHERAN TIDINGS

Assistant Convention Chairman—1950:

Rev. Arthur E. Frost, Waterloo, Iowa.

Convention Secretary—1950:

Rev. Robert Schmidt, Racine, Wis.

Assistant Convention Secretary—1950:

Miss Rita Norden, Manistee, Mich.

BOARD OF ORDINATION

One-year term:

Axel Thomsen, Menominee, Mich.

Two-year term:

Rev. Alfred Sorensen, Chicago, Ill.

Three-year term:

E. Vendelboe Nielsen, Bridgeport, Conn.

Four-year term:

Rev. Ernest D. Nielsen, Chicago, Ill.

Bishop Noack From Denmark

Bishop Noack of Haderslev, Denmark, is visiting the United States to attend the annual meeting of the United Bible Societies, which is being held in New York and Connecticut this year. The United Bible Societies is a union of the world's Bible Societies which was formed in 1946 to overcome the dearth of Bibles that had spread over the world during the war years, also to overcome a dearth of Bibles on the mission fields which is growing greater all the time.

The Bishop arrived in New York Tuesday, May 24, and was entertained at dinner by Rev. and Mrs. C. M. Videbeck in their home, 329—79th Street, Brooklyn, N. Y. Also present at the dinner were the pastors of the Danish Churches in Brooklyn, Bronx and New Jersey, as well as Dr. A. Th. Dorf, retired, and Pastor P. H. Baagøe, who is in charge of the Danish Seamen's Mission, New York.

In the evening Bishop Noack officiated at a service conducted in Salem Church, Brooklyn, as guest speaker. Rev. Videbeck performed the ritual part of the service. The Bishop spoke on the words of Christ, "I am the Light of the world," found respectively in the Gospel of John, 9th Chapter, 5th Verse, and the Gospel of Matthew, 5th Chapter, 14th Verse. Jesus did not claim to be a light among other lights, but the Light, the only Light in the world, the Light the world needs. No human thought can of itself find the way to God, but this God we cannot see and cannot find has revealed Himself in Jesus Christ, who is the Light of the World, and therefore in spite of all the darkness there is light in the world. There is nothing that can help human beings except to have this light lighted for them. If we can give people everything else except the light of the world to shine in their hearts, it does not help them at all.

The Bishop said that light must have a body in order to shine. There can only be light where there is a body

July 5, 1949

to transmit it. The peculiar thing about bodies of light is that in order to produce light and to be used to carry the light forward, they must be consumed while they burn. Jesus as the Light of the World was consumed by going the way of suffering and death. "The Light of the World" was not a title or a means of glory for Jesus. It was a task. "Ye are the light of the world" should not be a title or a means of glory for us. It should be a task. Jesus said, "I am the Light of the World." Jesus said, "Ye are the light of the world."

It was an honor for Salem Church to be the first Danish Church in the United States in which the Bishop spoke during his stay in the United States, and the Bishop's visit strengthened still further the bond between the Church in the homeland and the Church abroad.

Ida Johnson.

Camps At Danebod

Junior Camp July 17-24

Recreation Institute July 24-31

Danebod Folk School announces two camps during the last two weeks in July.

The annual Junior camp will be held July 17-24. This is open to all young people between the ages 12-16. There will be talks, discussions, games, folk dancing, sports, swimming, singing, etc. Total cost for room, board and tuition will be \$13.00 plus a registration fee of one dollar.

The annual Recreation Institute is designed for older young people and leaders in young people's work. No one under 17 years old will be accepted unless by special permission. There will be helpful and practical instruction in folk dancing, square dancing, singing, crafts of many kinds, discussion of leadership technique, how to lead meetings, etc. Cost of course is \$16, plus \$2 registration fee.

Enok Mortensen,

Tyler, Minn.

FOR RENT

"Helweg's Cottage" at West Denmark on Butternut Lake is for rent by the week or month. A beautiful location.

Write to:

Henry Bensen,
Luck, Wis.

MANAGERS WANTED

The synod's Old People's Home at Tyler, Minnesota, has a position open for a married couple to manage the home on or before September 1.

Further details may be had from the superintendent of the home,

Rev. Enok Mortensen
Tyler, Minn.

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

July 5, 1949

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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