

Lutheran Tidings

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Ordination Hymn

Spirit Divine, to this world of mankind
Sent from our Father to lead us!
He who defies thee, the Father of Lies,
Ever is near to deceive us;
Leave us not while we are struggling here!
Darkness is deepening, night is near.

Give to thy servants when preaching the Word
Tongues as of fire, that all nations
May in the name the apostles proclaim
Find the good life and salvation,
So that no corner is found on earth
Where not their message from God is heard!

Let them bring light where they come in the night,
Rain in the desert and gladness,
Strength to go on when the enemy won,
Joy that is born out of sadness,
Let from the love of our Father grow
Goodness and mercy in hearts below!

Shine out, we pray, as a morning in May
Over the fields of the Sower,
Smile through the rain on the growing young grain
Ripen the seed for the Mower,
Mighty, yet mild, let the gospel call
Break down defenses of stony walls!

Called and baptized by the Spirit of Christ:
This is the Pentecost story,
And it goes on till all nations are one,
Heirs in God's kingdom to glory.
Down through the ages of storm and strife
Blossoms the cross as our Tree of Life.

—N. F. S. Grundtvig.

By S. D. Rodholm.

"Du, som gaar ud fra den levende Gud!"
To (Pastor) Peier D. Thomsen.

GOD'S PEACE

By Dr. Johannes Knudsen, President of Grand View College, Des Moines, Iowa.
Luther Memorial Church, Sunday, February 5, 1950

A best seller is naturally a much read book. It would not be bought, if it were not read. And it would not be read unless there was a great interest in its content or a great need for it. When, therefore, a non-entertaining book becomes a best seller, it is a justifiable conclusion that there is a great need for it.

"Peace of Mind" by Rabbi Joshua Loth Liebman, published in 1946, was a best seller and a widely read book. This indicates that there was a great need for the book. The need has arisen out of the bewilderment, confusion, and insecurity of modern living. People read it, because they lack peace of mind and because they seek peace of mind. Whether or not they find it by reading Rabbi Liebman's book is a question which I am not competent to answer. I am sure that many have found understanding, comfort, and even relief in its pages. If this is the case, then it has served a good purpose.

This brings to our attention the significance and value of psychiatry in the treatment of the troubles of the minds and souls of modern men. It is Rabbi Liebman's contention that psychiatry is significant

and valuable, and he puts his case well in the following words:

"Within the past half century, and rapidly within the last decade, there has been developed a new method of gaining insight into the deepest emotional and psychological disturbances that threaten man's peace of mind. This new technique pioneered by Sigmund Freud is a means of investigating the profound basic drives of men, and of discovering how, when, and why these fundamental energies have become diverted into neurotic channels.

"Despite the ignorance and hostility of its opponents, dynamic psychology has made enormous strides; it is now recognized as an indispensable clinical tool in the treatment of many illnesses, mental and physical and emotional. I do not intend to give here even a brief description of this newest branch of therapeutic science, but wish merely to suggest that of all techniques yet devised for 'looking within' it is the keenest and most revelatory of our true inner nature."

With this statement Christians should have no quarrel, only agreement and appreciation. We should also agree with a further statement which reads: "Religion, if it ignores creative psychiatry or in deprecating it, is in grave danger of losing a superb ally in the

battle for the good life." We might also tentatively agree that psychiatry and religion should supplement each other, "and that only the blended light of these two great beacons will guide individuals and nations through the hazardous channels ahead."

When we reach this stage of the argument, however, we become aware of the fact that a blending of Christianity and psychiatry raises a great and, in the minds of many, insurmountable obstacle in the form of conflicting views of sin. Christianity has always maintained that sin involves guilt, that treatment of sin necessitates a recognition of guilt, and that the help for guilt is forgiveness. Contrariwise, psychiatry maintains that guilt itself is an obstacle and that it must be recognized only to be eliminated. Peace of mind comes by elimination of the guilt feeling.

On this point Christianity and psychiatry have clashed head-on. An agreement and a solution can only be found by concession on the one part or the other. I hope that Christianity will not concede the point, but I hasten to say that Christianity must recognize that in the realm of mental illness, in frustrations and mental blocks, in distortions of guilt-feelings, etc., Christianity must not only recognize the value of psychiatry, it must leave the field to psychiatry and must not interfere through well-meaning but ignorant meddling.

It is not my intention, nor is it within my competence, to discuss the great conflict of the Christian and the psychiatric point of view. I can only call attention to it. But I would like to clear up the confusion that arises when the two points of view are made identical. In a broad sense I do not disagree when Rabbi Liebman says that "the express purpose of religion is the achievement of the good life," but I do disagree when he says: "I have come to understand that peace of mind is the characteristic mark of God himself, and that it has always been the true goal of the considered life."

I disagree, because Liebman's concept of what religion is does not agree with my understanding of what Christianity is. He says: "By religion I mean the accumulated wisdom and ethical precepts dating from the time of the earliest Prophets and gradually formulated into a body of tested truth for man's moral guidance and spiritual at-homeness in the universe." There are undoubtedly many Christians who agree with this definition, and much of the preaching that we hear seem to take it for granted, but if that is the case, then it is about time that we did some serious thinking about basic ideas.

But I also disagree with Liebman's statement that "peace of mind is the characteristic mark of God himself." Jesus, who has revealed God to us, was undoubtedly concerned about peace of mind, but this is not the sense in which he used the word, and it seems that He constantly sought to disturb people's peace of mind in order that they might participate in a greater peace, God's peace.

On several occasions Jesus said to someone: "Your faith has saved you; go in peace." This might be taken to mean that Jesus told these people, who had been sinners, that they could proceed to forget about

their sin and guilt and have peace of mind, but I doubt it. Forgiveness does not mean forgetting, neither on the part of the one who forgives nor on the part of the one who is forgiven. If this were the case, forgiveness would lose its significance. No, forgiveness means that a new relationship is established, or that a former favorable relationship is re-established. I am sure that Jesus meant that these people who had been sinners now had peace with God.

The place where this comes out the clearest is in the discourse with the disciples that is related in the fourteenth chapter of the gospel according to John. Here Jesus says: "Peace I leave to you, my peace I give to you; I give it not as the world gives its peace." Jesus probably meant to imply that they should have peace of mind, for he adds: "Let not your hearts be troubled or afraid," but I am confident that he meant something greater than serenity. The peace of mind which faith brings is the result only of a greater peace.

A clear understanding of what this greater peace is we gain through Paul's letter to the Romans, when he says: "Since we are justified by faith, we have peace with God." What this means is said clearly and well by Anders Nygren in his recent and great Commentary on Romans. "When we hear the word 'peace,' it is very easy for us to think of it as expressing a certain subjective state of the soul. Peace is the opposite of disturbance and unrest. It is a calm, exalted, and peaceful mood of the soul." It is not to be denied that this is included in Paul's words. But we have not laid hold of his deepest meaning, if this is all that we see. For Paul, peace is not merely an inner condition. Peace is a concept which implies relationship. It speaks of the mutual relationship between man and God. If one stands in the right relationship with God, it follows also that his inner condition is one of calm and rest; but this is a consequence and not the basic fact. That which is fundamental is the relation of peace with God; and it is primarily of this fact that Paul speaks.

Before Christ came and brought us peace with God, strife reigned. The relation between God and men was marked by disunity and enmity. The relationship was disturbed on both sides. Paul does not speak of enmity on the part of God—God has never been our enemy—but he does speak of the wrath of God against a humanity that is hostile to God. But on the part of man, it is a matter of actual enmity to God. It was "while we were enemies" that we were reconciled to God through the death of His son. But now, through the reconciling work of Christ, the relationship between God and men has been set right on both sides. He who through faith is righteous no longer stands under the wrath of God; nor is he any longer, on his part hostile to God. Both of these aspects are included in the fact that he has peace with God."

Peace with God is a new relationship that is established, and only established, through Jesus Christ. If this is true, then we cannot be satisfied with Rabbi Liebman's basic concept that "peace of mind is the characteristic mark of God himself, and that it has always been the true goal of the considered life."

(Continued on page 5)

Helping The Displaced

The last issue of Lutheran Tidings carried an item about a displaced person having come to our home. It is possible that, because of that item, we, my family and I, may be given more credit than is our rightful dues. So I hasten to explain:

When the discussion at the synodical convention last summer on displaced persons drew to a close Mr. and Mrs. George P. Eversen of Grosse Point, Mich., came to me and said: "We are not in position to give assurance to a DP family; but we should like to help anyway. Is there a way of doing it without having to give full assurance?" Thanking them for the offer to help, I answered that I thought there was a way, and I would keep them in mind if I heard of some DPs in need of help.

It would be strange if there was no way of helping these unfortunates, except through giving them full assurance. It would mean that many, who, like the Eversens, would want to help, would find it impossible to do so. No alternative: Give full assurance or no help at all!

The DPs have needs, many needs; and it is not always easy for the persons who furnish assurance to fill all of those needs. I am sure that such persons would not mind if their DPs were helped by others. Since the needs are there, and there are persons who are anxious to help, why can not the help be brought to supply the needs? I have come to know several of these war-ridden people. They are always deeply grateful for what you do for them. None of them has too much, except perhaps, too many horrible memories.

This is what happened to the offer extended by the Eversens: Most of the DPs who arrive in the United States come to work on farms,—though many of them are not farmers. Usually those who land here in the prairie states need better clothes in order to stand the rigors of winter. After I had talked with the Eversens it occurred to me that perhaps our home could give assurance to an older person, especially, if the Eversens would help to get him "rigged up" for the winter. We could offer him room and board and a small monthly payment in return for a few hours of daily work on the farm which goes with this pastorate.

It was no small risk to promise to take a foreigner, entirely unknown to us, into our home; but we felt it was the right thing to do, and we have not been disappointed, far from it. He came at Christmas, and we like him very much. A former government office-manager from Riga, he speaks Latvian, Russian, German and French, but very little English. His duties are not many and he is more than anxious to learn them right. He was very sure that he could learn to milk our two cows in two days—since Latvian women could learn to milk, he could too!—I gave him two weeks to learn. He managed it in twelve days; but it was just as hard on the cows as it was on him.

I wrote to the Eversens about the man and his

needs, and they, together with Otto Schotz and Albert Holst, sent us \$80.00. He is now dressed as well as any South Dakota farmer; that is, he could be. Among other items we bought him a maroon-colored, sheep-lined, corduroy work coat. He is so proud of it, being corduroy, that he refuses to wear it for work, but prefers to wear a shamefully ragged coat of mine instead. For the balance of the money we paid an extra charge on his baggage and bought cigarettes for his birthday. He is almost too willing to work. If he sees me doing any menial labor around the place, he is sure to have it done before I come around the next time. If he were able, he would take over my pastoral work also.

May I give a few more illustrations of how people can get together about helping the DPs? We have a Latvian DP pastor here in South Dakota. He had taken upon himself to make enough copies in Latvian of his Sunday morning sermon (which he delivers in English); His only means of duplication was a poor hectograph which meant that he had to rewrite the sermon at least twenty times in order to get enough copies to go around. I mentioned this condition at a meeting in Solvang last fall. After the meeting Bertel Skou and his sister, Signe, gave me \$60.00 to buy a mimeograph for the pastor. A few days ago I received a letter from him thanking me (and the thanks go to the Skous, of course), for enabling him to print a small monthly paper for his Latvian countrymen. Thus the gift from Solvang has made it possible for these people, scattered far and wide, to have their own little church paper instead of a mere sermon sheet.

One more illustration of how people can pool their help for the DPs. Before Christmas we talked to our Sunday school children about the DPs and asked them to bring gift-toys for DP children to the Christmas party. The response was fine. The toys are sent to New York. And because of that many a DP child will feel a warmer welcome greeting him in America as a toy is placed in his hand on the first day of his arrival. It will help him to love America from the start, and also help to cheer him on the long tiresome trip to his destination.

There must be many more ways of helping the DPs and many more people who would be willing to help if they could only find a way of doing it. Could not the synod's representative for Displaced Persons, serve as a clearing house for those who know the needs and those who are willing to help?

Marius Krog.

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How Far Are We?

I mean, how far have we come toward real unity in the Lutheran church? Have the fundamentals, so far, been touched upon in the councils of the men who decide what mere humans can do? The question as to what unity man can help to bring about will this year be submitted to the different Lutheran synods. Have fundamentals been stressed, so that Christians may know whether the landmarks they are following will lead to greater unity or to less?

We in the Danish Lutheran Church have a standing-ground, and it is not a negative one. The standpoint not to join with any other Lutheran body is merely negative, and it is not ours. If any have thought of assuming it, let them remember our folk-group history. The spirit of the land was striving for unity: One land, one flag, one people (Eet Land, eet Flag, eet Folk").

Some of the older people among us resisted the spirit of the land in its striving for unity, but we of the younger generation heard the clarion call of the spirit, and we followed: Out of the group, into the people we followed. This flag, this people became ours, as the hills and valleys upon which our eyes each new morning rested with joy, were ours. Perhaps we followed through emotion. Or was it that young people's ears and hearts are more open to the call of the spirit than those of older people?

However that may be, a like movement in Christian life as then in folk-life is now in progress. Our young people surely will be caught up in that movement. Who among the older people would want to be left behind, as some were left behind in the folk-life movement?

That is why I say that the standpoint not to join with any other church body, is no standpoint. And that standpoint is not ours. We have cooperated with others so far, we are members of the National Lutheran Council. We have sent our president and vice president as representatives to the various committee meetings where union has been discussed. Moreover Alfred Jensen and Holger Nielsen possibly both know what the only foundation is upon which true union can be accomplished. Alfred Jensen had, as a young man, the opportunity to join a church which declared the Bible to be the foundation for Christian life. He was requested to do so, but he refused. Instead he joined with the church that builds upon Christ in the covenant Word of Faith at baptism. We should be well represented by him in the councils.

Holger Nielsen's childhood home was deeply integrated in the life of our church as it then was lived with these hymns in which The Faith finds expression:

"Troens Ord med Sandheds Aand
Os ledsager Haand i Haand."

"Thi med Guds Ord følges Guds-aanden paa Jord
Blus han paa Bjergene tænder"

"Og Ordet af vor Herres Mund
Det er vor Kirkes Klippegrund,
Og det er Aandens Bolig."

"Livets Ord af Guddoms-Rod
Kilden er til Livets Flod;
Lysets Børn deri sig bade,
De af Daaben sjæle glade
Dukke op til evigt Liv."

With such hymns, of which we have many more, the two men have lived the formative period of their lives, together with the congregation of believers that have, in the singing of our hymns, extolled the life-giving Covenant Word of God in the birth of water and the Spirit. In the discussions on possible unity they should well be able to give testimony to the Word of Faith as the foundation on which Christ is building his church on earth, and as the only common ground for unity.

As I have intimated in previous articles on this matter, the help from God in the present situation must come through the Danish Lutheran Church in America. It must come through us because the light from God upon the foundation which he has laid for his church on earth, has not yet come to shine for others in hymns and testimony, as it shines for us. We know, if we want to know; we can bear testimony as testimony has been borne for us by those who spoke because they believed. We can testify to the mighty works of God not only as they were done once for all "in the days of his flesh," but also as they were done again in the previous century in the church of our fathers across the ocean, and as they in the previous generation were done here among us. Let us not be silent, lest God must let the stones cry out.

But how far are we in the way of giving our testimony in the committee councils on unity? Declarations for organic union or for federation are now being formed; is our voice as the church, building, not upon the Bible, but upon God's covenant Word in baptism, now being heard in the committee councils? If not, then the synods will again be heading onto the road which has been proved to be wrong.

Valdemar S. Jensen.

God Does Not Change

In looking at the portraits of all the ministers that have served St. Stephen's Lutheran Church in Chicago (a congregation which I ministered to during 1929-36) I was struck not only by the difference in appearance but also by the contrasts in character and personality of the various pastors.

One was romantically inclined, another was a scholar; one was a poet while another was more matter-of-fact; one was quite pietistic, another was a liberal, and still another was more orthodox.

The same divergencies may undoubtedly be found in many other congregations and in the synod as a whole. No wonder that transitions have sometimes been difficult, not only for the pastors, but also for the lay people! Every time a pastor moves to a new congregation he has to adjust himself to new people, new customs, and new attitudes. But the lay people also have some adjustments to make. I don't wonder that there have sometimes been friction and rifts. I often marvel that there haven't been more!

And it occurs to me that our lay people on the whole have met this constantly changing panorama of preachers with an amazing patience and an abundance of tolerance. Oh, it has happened that someone has disliked the new preacher's haircut, or his theology, so violently that he has dropped out, while some other person who didn't like the old preacher now quietly creeps back into the fold.

But by and large I have a warm spot in my heart for the loyal lay people who faithfully follow the preacher's call—no matter how his voice, his personality, or his theology, differs from that of his predecessor, or from the one who will eventually succeed him.

And I suppose that such loyalty rests on the belief that preachers come and preachers go, but the thing that matters more than anything else is that the gospel is being preached.—In the Letter to the Hebrews the author has something to say about congregational leaders and their "diverse and strange teachings." And then he reminds his audience of a truth still valid in our day of "diverse and strange teachings":

"Jesus Christ is the same yesterday and today and forever."

There is comfort in that for all of us. Preachers may change, and their concepts of Christian teachings will vary in details; but God does not change!

Enok Mortensen.

(Danebod Hilsen).

God's Peace

(Continued from page 2)

We may be wrong, and he may be right, but if we are wrong, then Grundtvig was wrong, then Luther was wrong, then Paul was wrong, and then Jesus himself was wrong. Luther's great trouble in the monastery might be said to consist of a mistaken seeking for peace of mind. When he discovered that peace was a relationship which God alone established, he was started on the road to the Reformation. And, incidentally, he gained the peace of mind which he had sought in vain.

We gain peace with God by our acceptance in faith of the new relationship which God has established. We gain even peace of mind, not by "investigating the profound basic drives of men, and of discovering how, when, and why these fundamental energies have become diverted into neurotic channels," but by the creative word which God has spoken to us.

The peace of God defends the heart
Against the tempter's might and art;
It is as sure when darkness falls
As when the golden morning calls.

This is the peace our Savior wrought
When on the cross the foe He fought,
And when He up to heaven soared,
His peace He left us in His Word.

His word of peace new strength imparts,
Each day to faint and troubled hearts,
And in the cup, as at the font,
It fills our deepest need and want.

We Need A New Name!

The 1948 synod convention voted 2 to 1 to establish a committee to recommend a more suitable synod name. Last year this committee suggested three names, but did not recommend any of them.

We all realize that this is not an easy task, but since the 1949 convention voted to have the committee continue to function and report to next year's convention, the matter ought to receive some attention and debate in our church papers.

Why change the synod's name? **Because our present name leads to misunderstanding.** Churches nowadays have to think of their public relations, as well as business establishments must. Jesus never recommended that churches be established to take in only people from one class or one group, and to keep others out. If churches are going to display a name that sounds to the average ear exclusive, they are going to lose out.

The sooner we change our synod name, the sooner we can really begin to be of service to the American community as such, which is the clear Christian obligation of every church in America.

If we want to have any influence upon American Christianity, this is the best way to do it. Spread your influence by winning friends! Spread the knowledge of our heritage from Denmark by taking in as members people of all backgrounds.

It is said that our Danish name implies more than nationality or language. That is true of those for us who are already inside, but it is not true for those on the "outside." Many, many times have I met people who thought that we speak no English in our church. Sometimes these people are complete strangers, but sometimes they are people who were confirmed in our church, in Danish, and they think we still speak nothing but Danish; they think this partly because our name is still "The Danish Church."

They will usually tell you that they, years ago, joined "the English Lutheran Church" (or often not a Lutheran church at all), that they married "outside" of our church, and that their spouse would not feel at home in "a Danish church," because he or she is not Danish.

What is an "English Lutheran Church?" It does not refer to nationality, because there are fewer Lutherans in England than almost anywhere else. It refers to **language**; the "English Lutheran Churches" which you will find throughout our country were begun, many of them at least, to serve those who could not understand the foreign language of the German and Scandinavian Lutheran churches, as these at that time spoke only German and the Scandinavian languages.

To the average mind a "German" church speaks German, and a "Danish" church speaks Danish and little or no English. Now, is that true of our synod's churches today? Decidedly not. We have been slow in switching from Danish to English, but in the last

(Continued on page 12)

IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

CHINA

He is trampling out the vintage where the grapes of wrath are stored.—Julia Ward Howe.

China, unlike India, has never been completely subject to any western power. This does not mean that the western powers have not waged war with China, and interfered in her affairs. They have indeed. The first open war between China and a western nation was the Opium War (1839-42) between Great Britain and China. The Chinese government was naive enough to want to protect its people against the opium traffic, from which Englishmen and others were making a nice profit. China was right, but the British had the bigger and better guns so won the war. Britain acquired Hongkong and China was forced to let her people enjoy opium, and was also forced to open a number of ports to western trade.

The great Taiping Rebellion took place between 1850 and 1864. In this the people of China rose up against the corrupt Manchu Dynasty. It was suppressed with foreign assistance, and the foreigners were rewarded with more concessions.

As the nineteenth century wore on the great powers became more brazen with regard to China. Russia, England, France, Germany and Japan compelled her to surrender territory, and to grant special privileges to their citizens.

This was too much for the Chinese and in 1900 they rose up against the "foreign devils" in what is known as the Boxer Rebellion. The great powers were filled with righteous indignation that China should have the nerve to resist despoiling and partition, and an international army composed of troops from Japan, England, Russia, France, Germany and the U. S. A. was dispatched to the scene. It was a beautiful example of international cooperation. Well, China lost, and the indignant powers saddled an indemnity of about 33 millions on her, and forced her to grant further concessions. China had been taught a lesson in power politics.

By this time it was clear to even the most stupid coolie that China would have to modernize or go under. Sun Yat Sen rose to become a leader for his people. This national revolutionary movement was directed against the miserably inefficient Manchu Dynasty which was overthrown in 1911. During the following years Sun Yat Sen and his men prepared to unify China on the basis of these three principles: People's **nationalism**, people's **democracy** and people's **livelihood**.

The Revolution made slow headway over China's 4,277,000 square miles and among some 450,000,000 people. Sun died, and China was broken into factions. Some cooperated with Soviet Russia and some favored the western powers. Local war lords tore whole provinces away; and Chiang Kai-shek, who had become the nationalist leader, fought Communists.

Then came the war with Japan. For a while there was an appearance of unity. In the allied countries Chiang Kai-shek was pictured as the great and inspiring leader of a united people. But some of our ablest newsmen came back and told another story. China was not united. Chiang's "great victories" were a myth. He did not represent China at all, but only small elements of feudal landlords and a very corrupt business group. Gen. Joseph Stillwell told F. D. Roosevelt this story and urged vigorous reforms, but the President was too busy to try to reform China, and we continued to back Chiang Kai-shek.

Since the end of the war in 1945 things have been going from bad to worse for Generalissimo Chiang Kai-shek in China. While the U. S. has poured millions of dollars in the form of military aid to back Chiang, it has been of little avail. In fact all authorities are of the opinion that he has received more help from us than have the Communists in China from Soviet Russia. In spite of our help Chiang Kai-shek has lost city after city, with little or no resistance, to the Communists. Thousands of his troops have gone over to them. It is clear that he is not China. Now he has fled to the island of Formosa for a last heroic stand, and still calling for more U. S. aid. Is there any sound reason for believing that his army will fight more bravely there than on the mainland?

The Good Book says that the sins of the fathers are visited upon the children. The great powers are reaping the whirlwind in China. Our sins have caught up with us. The arrogance of the white man is being repaid. Mr. Liebermann, a **New York Times** correspondent, tells that white men were spat upon by the Chinese as they fled before the victorious Communist armies. For decades it was the white man who strutted and the little man of China was in the gutter. Now the tables are turned.

It is too late to do anything about China. We have lost her. She claims that Russia is her friend and that the U. S. A. is the enemy. What about the rest of southeast Asia? Will Malaya, Burma and Indonesia also go Communist?

They surely will if we do not heed the battle cry of the masses of Asia: **"No feudalism and no imperialism."** They will if our State Department continues to back privilege and reaction. We tried that in China and failed miserably. The same policy will fail elsewhere.

Let the United Nations adopt a bold program of land reform. Communism feeds on misery. So put a stop to misery. There must be thousands of young teachers, preachers, crop experts and medical experts who would be willing to go into these countries and show these poor people the way to a better life,—much better than the Communist way.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Greetings From Diamond Lake

Mrs. Alma Meyer

The editor of "Our Women's Work" has requested me to write an article on what the Diamond Lake Ladies' Aid has been doing for W.M.S. and Mission work in general.

Our Ladies' Aid consists of 40 members and we meet once a month at our hall where three of our members serve as hostesses. When the question was brought to us about having a separate Mission group we decided we could have more interest in Mission work by combining it with our regular meetings. We did decide to devote two meetings a year to Mission work, but as so often happens, it sometimes dwindles down to one a year. Last January we planned to make the February meeting a Mission meeting by inviting Rev. and Mrs. Clayton Nielsen of Denmark, Kans., to be our guest speakers, and also to invite all the women of the congregation, together with their husbands to join us. However, the weatherman failed to cooperate with us, and the whole Northwest was snowbound, so our guest speakers were unable to come but the members of our Aid presented the pageant, "The work of the Women's Missionary Society." Our pastor, the Rev. Eilert C. Nielsen, spoke on Mission work, and two of our members gave readings about Riber's work in India. Our offering was given to Home Missions.

November has been designated as the month to bring in our Mission boxes, and last year we divided the offering between the General Santal Fund and the relocation of the hospital to Mohulpahari. For the past 25 years or more we have donated to the support of a Santal child.

Last fall we invited a Rural Unit of our local Methodist Ladies' Aid to be our guests, and we all enjoyed the fellowship of the women from this organization.

Our program consisted of a sketch of the life and work of Sister Kenny, read by our pastor, and Miss Valerie Nielsen favored us with vocal selections. Our hostesses served a plate lunch, the proceeds of which were donated to the Polio Fund.

Throughout the year we have donated to the Red Cross Children's Home in Chicago, Old People's Home in Tyler, Seamen's Mission, and we have sent several boxes of used clothing to the Lutheran World Relief.

Last fall a group from our Aid visited the Old People's Home at Tyler. We brought lunch which we shared with those at the Home, then we all joined in singing Danish songs from "Højskolesangbogen," and one of our members read several short Danish selections. It made us happy to see how these old folks appreciated our humble efforts to bring them a little cheer. I am sure others would feel the same way if they did something similar. To me, this is also, "Mission Work."

In checking with our treasurer before writing this article, we were indeed sorry to find that for some unaccountable reason, we failed to send our donation directly to W.M.S. We have always tried to do this every year. However, I shall make it my personal obligation to bring this to the attention of our members at our February meeting, and promise that we will do better this coming year.

It is interesting to read about the various methods used by our Ladies' Aid to make money. Here are some of the things we do: In the spring we have a sale of house plants and perennials. Whenever we are requested to do so, we serve lunch at public auction sales. In the fall we have our annual bazaar, and last year one of the members made a special donation of two bird houses made in replica of the Danebod and Diamond Lake churches. These were auctioned off and brought a large sum for our Aid. A new venture last fall was the serving of lunches to a county organization that held its annual meeting at our hall. They were so pleased with the food that they asked us to serve again this fall.

Wherever there is a Ladies' Aid we find they try to help the local church in every way they can. We do likewise, having recently re-decorated the interior of our church, purchased a new bottle gas range for our kitchen, and at the present time we are planning to put inlaid linoleum on the kitchen floor, as well as to make the church basement more cheerful so that it may be used as rest room for mothers with small children. During the holidays we sponsored a Pound Party for our pastor and his family.

Perhaps these seem like trivial things to do, nevertheless, if all of us do our little bit, whether it be locally, for our Synod, our W.M.S. or our foreign Missions, it will add up to a great deal and be a blessing to many.

Greetings to all of our readers—and we hope we may personally meet with some of you at our Synodical Convention this coming summer.

The World Day Of Prayer

Dr. Daniel A. Poling

More than a million Christian women in the United States, and perhaps another million on the continents and islands around the world, are participating in the 1950 World Day of Prayer, which falls on February 24. The program has been prepared by a remarkable Japanese woman, and the figure of Christ used on the literature is the creation of a Japanese artist.

In 1920 the Women's Council of Home Missions launched the plan which is now a major project of the United Council of Church Women. Preceding February 24, these councils of church women have fol-

lowed definite programs of study and action in the area of Christian world relations. Christian world order is indeed a responsibility of all Christians, and the continuing interest and support of Christians of every faith are vital to world peace.

It is quite impossible to adequately appraise the power of such a unity as these women have achieved and the spiritual authority that moves over the world and around it as they pray together. The contributions they bring on this day, from the smallest gift of the poorest and most underprivileged to the largest check that will be written, are another unity that makes prayer itself dynamic and fruitful.

In 1936, with Mrs. Poling (who at that time was president of the Women's Council of Home Missions) I celebrated the Day of Prayer where it began, on the Tasman Sea just south of the Fiji Islands. The next morning we caught up with it again in Auckland, New Zealand. And then we traveled with it out of the Eastern hemisphere into the rising sun.

—From "Christian Herald" by permission.

Religious Books Worth Reading

There are many such books in the world today. I am only referring to a few from my own library. Here in our home we find that our spiritual life has been enriched, as we morning or evening took time off for a quiet hour of reading and meditation.

The first book I shall mention bears the title, "At Jesus' Feet." It is a book for the family altar, containing a simple meditation for each day of the year. It is especially dedicated to the children. As far as I know it is authorized by the Missouri Synod. But even if we do differ with that synod in some of our views we do not go wrong in reading this book. It is divided into two parts. The New Testament stories are given first and then we have the Old Testament texts as the second part. In our home we generally have our devotion in the Danish language, but whenever there has been a reason to use the English language, I have often taken this book and read from it.

Another book also from the same church synod is called "In The Upper Room." It contains twenty-four sermons on our blessed Lord's last Passover and His earthly farewell to the disciples. It covers the New Testament story of Jesus, beginning with Luke 22 and ending with John 17:26.

The books that especially have been a pleasure for us to read the past two years have been written by the Presbyterian minister in Pittsburgh, Pa., Clarence E. Macartney. Among these are "The Greatest Men of the Bible," "Great Women of the Bible," "The Greatest Texts of the Bible," and "Great Nights of the Bible." Then there is another book written by the same author, entitled, "Come Before Winter," which I have not yet been able to place in my own library. This is a series of biographical sermons, or I would probably call them lectures.—How often have I said to myself in reading these books: The English language is beautiful when spoken or written the way it should be. As his language is poetical and beautiful so are

his illustrations wonderful. There are many dramatic scenes in his books. I take the liberty to mention a few: "Then at length it came—what they had been waiting for! Suddenly there arose a great cry, a long wail of woe, a tidal wave of lamentation that swept over the whole land. In his porphyry palace Pharaoh awoke with a sense of dread and called for his prince, only to learn that the prince of the realm, his first born was dead.—Mothers awoke in terror to discover that the babes they clasped to their breasts were nothing but corpses . . . Death reigned. Death! Death! Death! Death in the palace! Death in the cottage! Death in the temple! Death in the dungeon! Death in the river! Death on the highway! Death in the fields! And everywhere a moan of anguish went up to Egypt's skies."—"Where is the God of the Hebrews? He was nearer than anyone thought. Suddenly, just as he is about to put one of the sacred cups to his lips Belshazzar hears a shout. He looks in the direction in which his cup bearer is pointing and there, over against the candlestick, illuminated clearly by its seven-fold light, the King sees to his horror the fingers of a man's hand—not the whole hand or arm, only the fingers—and the fingers are writing on the wall. When he sees the hand writing, the face of Belshazzar blanches, his slaving lips tremble, his knees smite together in terror; and the holy vessel which he holds in his defiling hand falls with a loud crash on the marble pavement."—Many other examples could be given.

There is also an indescribable tenderness in his language at times, as will be seen in a few sentences about Moses: "Only a cradle of bulrushes, and daubed with slime and pitch, and yet never did loving maternal hands put more of a mother's soul and a mother's heart into the making of a cradle and the garments for its little occupant. By night they carried the babe and his cradle down to the river Nile. Never was a child more tenderly laid in a cradle than Moses that night by the hand of his faithful mother. When the rising sun made it dangerous for her to linger longer, she gave the babe a last kiss, took a last look at him and then went back to the city leaving Miriam, the sister, to watch and see what might happen."

In harmony with such books I will also mention two others, "Famous Hymns of the World" and "The Best Loved Hymns and Prayers of the American People." The first one contains 18 hymns of which the first one is "Jesus, Lover of My Soul" and the last one, "Sunset and Evening Star." Whether the last one is a hymn might be a question, but it is a beautiful poem. Many interesting stories are told about the influence these hymns have had. Here is only one: "I leaned over the dying form of one of the truest women my life has ever known and heard her whisper with her last breath in broken, pleading tones, 'Hide—me—O my Saviour—hide.'"

The other book contains 325 hymns written by many, many different poets. In this collection I found one by B. S. Ingemann, "Through the Night of Doubt and Sorrow," but Grundtvig is not included.—In the second part of the book we find prayers, first of all The Lord's Prayer, Gloria Patri, and Grace be to

the Father—. Then follows an Invocation and the Apostle's Creed. There are prayers from the Bible, from the early Christian Church, prayers in verse and prayers from history—including prayers from Lord Nelson, General MacArthur, as well as President Roosevelt.

In reading through this book I have especially been challenged by the many fine hymns of which we have several in our hymnal; and when we have our English services I find myself choosing the original English hymns in preference to our translations from the Danish; yes, there are a few exceptions. When I have mentioned this to some of my friends, they have told me that this is due to my knowing the Danish version too well, and consequently not being quite satisfied with a translation.

What a valuable treasure we have in all our hymns and psalms, from the Shepherd psalm to the one written possibly this past year.

P. Rasmussen.

Contributing Member

It seems to me there should be a distinct difference between an "Accepted Member" and a "Contributing Member."

The Greenville convention definition of a "Contributing Member," as quoted in the February 5 issue by Rev. Alfred Jensen, does not appear to me to be any better than the old definition.

Rev. Jensen surely hits the nail right on the head in the February 5 issue when he says: "The problem is still with us, however, and if the truth was known, congregations could be found, which hedge when it comes to reporting its contributing membership strictly according to the above by-law." That statement reminds me of the years I served as treasurer for the Askov congregation. I shall not go into the details of how we then "figured" who were "Contributing Members." It is quite possible that the various congregations have a little method all their own.

For this, and other reasons, I should like to propose a more specific definition.

Among the other reasons, let me state that it is my duty as Circulation Manager for Lutheran Tidings to maintain the subscription list and make every effort possible to have Lutheran Tidings sent regularly to all "Contributing Members." Lutheran Tidings is entered at the post office at Askov under the second class matter mailing act and has been granted the special rate for religious and fraternal, etc., publications. Which by the way is 1½ cents per bulk pound; that means that 18 individually addressed copies of Lutheran Tidings can be mailed to that many different places in the United States for the sum of 1½ cents. (The regular mailing rate for person to person is 2 cents per copy). To be entitled to this bulk mailing rate Lutheran Tidings must have a legitimate list of subscribers who either pay direct to the publication the regular subscription price, or who direct the synod treasurer to deduct from their annual contribution to

the synod an amount equal to at least one-half of the regular subscription price. Such deduction shall be shown in the receipt that is issued for the contribution or provision for such deduction shall be incorporated in the by-laws of the synod. The latter method is of course the logical way to do it, and I assume that has been done.

And, "if the truth was known," Lutheran Tidings is perhaps sent to a number of persons who are not members of the congregation but who annually contribute a "gift" to the local congregation. If a part of this gift does not reach the synod treasurer then such contributor is not entitled to receive Lutheran Tidings unless he pays for it directly with the stipulated subscription price.

In view of this, I believe there should be a more specific definition of our membership and that the proper provision for the mailing of Lutheran Tidings should be included in such definition. Therefore I offer the following for consideration:

1. "Accepted Member" is hereby understood to be any person who has made application to a congregation to become an "accepted member" and who has forthwith been admitted as such by the governing body of the congregation in accordance with constitution and by-laws of the congregation and the synod.

2. "Contributing Member" is hereby understood to be any person who annually contributes to the congregation a sum equal to or more than the amount which is annually allocated per contributing member as the congregation's share of the synod budget; and further, that \$1.25 of this annual contribution shall be for one year's subscription to Lutheran Tidings.

If this definition is adopted, and allocations made on the number of "Contributing Members" then there can be no doubt as to who are contributing members nor can there be any doubt as to who are entitled to receive Lutheran Tidings.

Svend Petersen.

From The Synod Statistician To All Pastors:

When you read this, the annual statistical blanks should be in your hands. If they are NOT, kindly at once contact YOUR District president and request same.

Although there is a deadline for the return of the blanks to your District president, that of March 15, it will be of great help to have them as soon as possible. PLEASE BEAR IN MIND, that ONE delinquent return will hold up the entire project.

Statistical figures are the "pulse" so to speak of our successes and failures within our synod, and your statistician feels humbly privileged in doing this part of God's work, but earnestly begs your wholehearted cooperation. I need it.

Cordially yours,

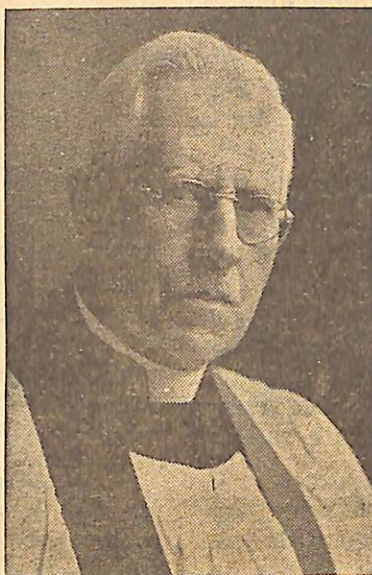
B. P. Christensen,
Synod Statistician.

Dr. N. C. Carlsen

Dr. N. C. Carlsen, president of the United Evangelical Lutheran Church, our sister synod, almost twenty-five years, died Monday evening, February 6, in his home at Blair, Nebr. His death resulted from a heart ailment which had kept him confined to his home the past several weeks.

Dr. Carlsen was elected president of the UELC in 1925. He served on a part-time basis, also serving a congregation, for five years until 1930, when the presidency made a full-time office. He lived in Blair and traveled extensively in the interest of his synod.

Funeral services were held in the Dana College auditorium on Friday afternoon, February 10. Pastor Harold C. Jorgensen of Blair, Nebr., was in charge of the funeral service, assisted by Pastor Hans C. Jersild of Chicago, vice president of the UELC, and Pastor L. Siersbeck of Council Bluffs, Iowa, the secretary of the UELC. Many greetings had come through flowers, telegrams—several of these from Denmark—and letters. A number of these greetings



Dr. N. C. Carlsen

were read. Personal greetings were given by Dr. Paul C. Empie of New York from the National Lutheran Council; by Rev. R. E. Morton, president of

Dana College and Trinity Seminary; by Pastor Alfred Jensen, president of our synod; by Mr. Reed O'Hanlon, mayor of the city of Blair; by Dr. Ethan Mengers, representing Lutheran Publishing House board, and by Pastor Mathias Christensen of Omaha, representing the District presidents of the UELC.—The faculty members of the Trinity Seminary were pallbearers and about sixty pastors wearing robes were honorary pallbearers. The Dana College choir rendered the hymn, "Den Store Hvide Flok" (Behold a Host Arrayed in White), and the audience joined in singing "Our Father Has Light in His Window" and "I Saw Him in Childhood."

The remains were laid to rest on a high knoll in the Blair cemetery, overlooking the valley of the Missouri river, whose ever moving waters remind us: "Time like an ever rolling stream, Bears all its sons away."

Mrs. Carlsen, Caroline Martine, nee Neve (from Ringsted, Iowa) and ten children survive the passing of a husband and father. Two sons, Verner and Stanley, are pastors in the UELC and two daughters are married to pastors in the UELC.

In Memory of Dr. N. C. Carlsen

Although Dr. Carlsen was only a little over 65 years old at the time of his death, he has had a long, active and influential work-day. This coming June 5 he could have observed the 40th anniversary of his ordination into the ministry, and on June 15 his 40th wedding anniversary. Mrs. Carlsen, formerly Caroline Martine Neve from Ringsted, Iowa, and their ten children survive the death of a dear husband and father. They were all gathered to say their last farewell to one dear to them on Friday, February 10, as the last remains of Dr. Carlsen was laid to rest on the beautiful cemetery at Blair, Nebr., deep sorrow bowed their heads, but with thanks to God they with all their friends could rejoice for all God had given through His servant.

Approximately one thousand people gathered in the large College auditorium for the Memorial service. The faculty members of Trinity Seminary served as pallbearers, and approximately sixty pastors, mostly of the United Evangelical Lutheran Church, but also representatives of our Danish Lutheran Church, National Lutheran Council and other synods, most of them in clerical gowns, served as honorary pallbearers.

Pastor Hans Jersild of Chicago, vice president of the UELC, and Pastor Harold Jorgensen of Blair, Nebr., were in charge of the Memorial service and preached the funeral sermons. The Dana College choir rendered the appropriate hymn, "Den Store Hvide Flok." The large audience joined in singing "Our Father Has Light" and "I Saw Him in Childhood." Many greetings were brought, some of the many letters and telegrams were read by Pastor L. Siersbeck of Council Bluffs, secretary of the UELC. Greetings were brought by several representatives from the National Lutheran Council, various institutions in the UELC, the city of

Blair, etc. It was my privilege and pleasure to bring a greeting from our synod in sincere appreciation of the fellowship that many in our churches have shared with Dr. Carlsen. But especially did I rejoice in bringing a deep-felt greeting of appreciation for the personal fellowship and the bonds that have gradually been strengthened as we have labored together in our two Danish sister-synods. We learned to know one another as friends and true co-workers in the Kingdom of God.—As a comparatively young man the task was given me to consider and plan as president of our synod various matters pertaining to our relationship with our fellow-Lutherans. In these matters I always found Dr. Carlsen ready and willing to offer a helping hand, and this relationship grew stronger as the years went by. I knew that I in my greeting voiced the sentiment of many others in our synod as I expressed a sincerely felt gratitude to God and man for the service of our now departed friend.

Pastor Verner Carlsen, the oldest of the sons of Dr. Carlsen, pastor in the UELC congregation in Kenmare, N. D., spoke at the Memorial service in behalf of the family. He pointed out that his father often referred to the words of St. Paul in 2 Cor. 12, 9: "My grace is sufficient for thee: for my power is made perfect in weakness." He said: This was characteristic of father, often he has been physically weak, yes sick, yet through the power of God he was given strength to perform a long and blessed service as a laborer in God's vineyard.

Dr. Carlsen was ten years old when he with his parents came to America, settling in Wisconsin in the year of 1894. He continued through the years to respect highly the mother-church in Denmark. He had from childhood been influenced through the Inner

Mission of Denmark, and consequently his preaching and his leadership was characterized by his profound faith in the Word of God as revealed through Jesus Christ and the scriptures, as in the Sacraments of His Church. He gave himself so profoundly to this service, that he found little or no time for the many social and practical matters that often take so much of man's time and energy. For that reason the words from scripture were well chosen as Pastor Hans Jersild used as his text the words of Paul: "For me to live is Christ, and to die is gain." Thus Dr. Carlsen lived and thus he could die.

Dr. Carlsen always revealed his interest and support of the possibilities of closer union and fellowship of the Lutheran synods in America. He had been a leader in the apparently well planned closer affiliation of the three synods, the UELC, the Evangelical Lutheran Church and the American Lutheran Church. During the twenty-five years he served as president of the UELC he served faithfully on many of the committees of the National Lutheran Council. It was evident that he was always ready to serve and say with the Apostle Paul, "The Love of God constraineth me." Thus he gave every ounce of his energy and his love to the many worthy causes of synodical, national and international scope.

He served unceasingly until strength ebbed out. It can be said truthfully that he was worn out physically. But as he felt himself a servant of God he could not permit himself to retire from active duty, although others realized that he undoubtedly should have done this.

His passing is a loss to many. We are many outside of the immediate field of God's vineyard where he served, who will feel the loss greatly. As we have lived and served together, we have sensed more and more that none of us live or die alone, but we live and die in and through Christ as our Savior. Thus we discover that we are one in Him and in the eternal life given through Him.

God be praised that we can discover more and more that in this great land of ours, which we have learned to love, but which also often challenges us with deep concern, that we find the many various church groups, men and women, pastors and laity, who each in their manner worship and further the Kingdom of God. Dr. Carlsen was one of these true servants. He has been a help to many also in our synod. Thus we gave thanks to God for this faithful and unselfish servant. May his memory be blessed in the Danish Lutheran Church of America.

Alfred Jensen.

Des Moines, Iowa, Feb. 11, 1950.

Letter To The Editor

325 W. Chippewa St.,
Dwight, Illinois.
February 10, 1950.

Dear Editor, "Lutheran Tidings":

It was a great joy to see the well-written article, "The Lodge and the Church" in the February 5 issue of "Lutheran Tidings." This article in my opinion is one of the most vital ever to appear in our church paper. If some of our people think that there isn't much difference between Lodgery and Christianity, it is high time that someone lets them know that there is a vast and a fundamental difference between the two. One is darkness; the other is Light as Rev. V. S. Jensen has pointed out. Thank you, Rev. Jensen, for the enlightening article on lodges and Christianity.

I would also like to call to the attention of the readers of "Lutheran Tidings" that Rev. S. H. Swanson has written a fine discussion on this subject entitled "Christ and the Lodge." It is published by the Lutheran Bible Institute, 1619 Portland Ave., Minneapolis, Minn., and can be obtained for twenty cents. It is written in an irenic spirit and is very helpful.

At a meeting of the board of directors of the Lutheran Welfare Society of Iowa, an application for employment was taken up for consideration, and the applicant was a Lutheran and a member of the Masonic lodge. Some of the directors were non-committal, but I took a definite stand against employing the applicant because of his lodge affiliation. Following the meeting a pastor of the Evangelical (Norwegian) Lutheran Church spoke with me. He was very surprised because he had been under the impression and also had been informed that we of the Danish Evangelical Lutheran Church did not take a stand against anything. With Rev. V. S. Jensen's article all can plainly see that we take a stand on secret societies. Perhaps we of the Danish Evangelical Lutheran Church have been hesitant in showing our colors.

Marvin E. Nygaard.

Layman Topics

By B. P. Christensen

Our Synodical Complex! Superior! Inferior!

My personal answer to that question would be "Inferior."—There is within our synod a streak of self pity for our seeming smallness. We cannot do this, we cannot do that! We are too-small and few in numbers. That is repeatedly heard in assemblies, both on the local and the national levels, and even suggested in some articles in Lutheran Tidings. That appears to me to be a trait of our "Inferiority complex" and may threaten our very existence.

We need to learn and understand that "self" depreciation leads to deterioration, unless we restore our values. Even now, we, as a Church are in a stage of writing ourselves off the books if we permit this complex to be the rule and guide of our aspirations.

If we wish to restore our Christ-given Capital Assets, we must first re-evaluate ourselves by shedding any trace of inferiority. We must believe in ourselves and our ability to do — in our ability to give, not alone of our material assets, but of our God-given talents. Through a change to a "forward complex" we shall know no boundaries to our possible expansion and healthy growth.

I have been forcefully reminded that we are a Church, not a "Business!" I refute that statement on the grounds that the Church is God's Business, and as such the most important business in which you and I are shareholders.—I feel sure, in fact I know from dividends already received, that our dividends from shares in God's Business, the Church, will be ample, and in proportion only to the extent that we keep adding to our voting shares. We set our own investment price.

We can add to our capital assets by adopting a complex of

"WE CAN — WE WILL!"

Friendship Meeting In Newark

Last September the synod's churches in the metropolitan area of New York city began a series of "friendship meetings"—based somewhat on the idea of Grundtvig's "Vennemøder" at Vartov. With Brooklyn, Perth Amboy and Newark participating, it was decided to hold one such meeting in each of the three congregations during the season. On February 5, the second of these was held in Newark.

The day began with English worship services at 10 o'clock, Rev. Verner Hansen of the Newark church conducting the services. His message stressed the scriptural basis for the idea of Christian fellowship, and warned against too much structural organization in the church as being a somewhat artificial sort of fellowship. Mrs. Verner Hansen was organist for the day and Mrs. Ellen Blidsoe sang lovely solos at both services.

At 11 o'clock the Danish service commenced, with Rev. Kaj Kirkegaard-Jensen of Perth Amboy as the preacher. This service crowded the church facilities, and brought the total church attendance for the day to about 200. Communion was observed at both the English and Danish services. Rev. Kirkegaard-Jensen's sermon pointed out that the disciples in a larger sense started the whole idea of "Vennemøder" and in them it issued in a pentecostal spirit against which nothing could prevail. Using as his text the familiar "talent" parable, he stressed that Christian fellowship likewise is a "talent" which is wicked to hide, and one full of promise and possibilities.

Guests from Brooklyn and Perth Amboy and also the Bronx filled the church parlors for the noon meal, with the Ladies' Aid of Newark serving a dinner of leg of lamb and fresh pork, with ice cream and "Kransekager." The afternoon festivities also were punctuated with gathering at the coffee table, so the Newark ladies had a busy time of it. The new Newark church comfortably took care of the crowd, which would not have been possible a year or so ago at the old building.

Rev. Einar Andersen lectured after the dinner hour, using as his theme "Grundtvig's View on Church Organization." His historical message was interestingly developed from medieval times when church organization was at its peak in power and influence until modern times, Grundtvig's view being a stress on congregational life.

At four o'clock a program was enjoyed. Rev. and Mrs. Hansen performed two violin-piano numbers, DeBeriot's "Concerto in A Minor" and a Dancla "Bolero" and Rev. Einar Andersen performed two sections from Johan Sebastian Bach's "Well-tempered Clavichord." Then the floor was given to Ellen Carstensen Reenberg, whose readings and song are by this time well known throughout the synod.

The churches of the New York city area, four in number, are probably more closely situated geographically than any other four in our Danish conference. We feel we are gaining definite values in these meetings—values which can be had no other way, and we hope that other congregations may seek the same kind of fellowship. —Contributed.



Interior of Newark, New Jersey, Church at Christmas

We Need A New Name!

(Continued from page 5)

10 years it has gone fast. Here are sample figures from the synod's yearbooks:

Year	No. of Danish services	No. of English services
1937	2,052	1,618
1939	1,683	1,717
1943	1,355	2,344
1947	1,088	3,079
1949	866	3,429

Noble as the fight to keep the Danish language is, it is a rearguard action under present circumstances. Due to slowness in introducing English services, alongside of Danish, in earlier years, we have lost thousands of young people, who now should make up the bulk of our membership, but are to be found in other denominations.

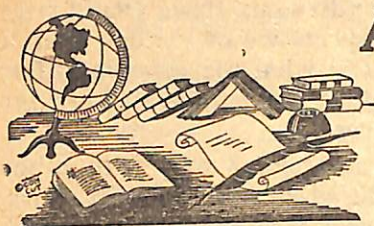
Why not salvage the ship before it is too late? Change its name to fit the facts. We cannot give America much of the Danish language, so let us give it in the American language to greater numbers than ever before.

Now, what to call ourselves? I still think "The Ansgar Lutheran Church" would do. The committee could not recommend that because it contains two personal names. Most people will not stumble over that fact. Most any name would suit them as long as it does not sound exclusive.

Svend Holm's suggestion of "The Evangelical Lutheran Folk Church" merits consideration too. Let us have more constructive discussion of this matter in our church papers, and more suggestions for a suitable synod name. We need a new name!

Willard R. Garred.

Hartford, Conn., Jan. 31, 1950.



Across the Editor's Desk

In this issue of Lutheran Tidings appears another article suggesting that our synod finds another name. Undoubtedly the committee that has been working on this matter now more than a year will give further recommendations in due time before the synodical convention in August.

It is evident that a large number of the members of our synod have not been too anxious to hasten the procedure of a possible change of name of our synod. Our church people have, probably more than any other foreign group in America, cherished the value of and the use of the mother tongue in the various branches of our church work. Because of this even many of the second and third generation have learned to treasure the spiritual and cultural values as these have come to us through Danish literature, songs, hymns, etc. We have also been able to give our older people, who naturally prefer the language of their mother-land, an opportunity of enjoying a continued and natural fellowship in the church for which they have been sincerely grateful.

However, as we have in our synod given such consideration to our parents and the language of our forefathers, we realize now, that the time is here, when the work in our synod must be done in the English language, and also that we no longer can be a church of children of Danish-speaking people, but we are and must be an American church in an American community.

Therefore the time has undoubtedly come to find a new name. Those who are not in the stream of daily work in our congregations among people of all nationalities may not be able to see the need of such a change. In many of our congregations a large number of our members are not of Danish background, and consequently do not appreciate the name "Danish" attached to our synodical name. Most of our local congregational names have gradually dropped the name "Danish," if not officially, then at least in daily use.—It is now close to twenty years since the writer of this editorial, working in one of our most Danish congregations, yet in accord with other congregational workers, changed (unofficially) the name of the Tyler congregation from "The Danish Ev. Lutheran Church" to "The Danebod Lutheran Church." We understand that later the change has been made officially. The church we now serve, also one of the stronger Danish communities, still carries the "Danish" in its name officially, but on our church paper, and in our regular announcements we have changed to "Immanuel Lutheran Church." It is only a natural development.

We do not favor a change to "The Ansgar Lutheran Church" as suggested in the article in this issue. We would immediately impose on our sister synod that carries this name on its English synodical publication,

"The Ansgar Lutheran." And there can be other reasons.—But we would be willing to support the suggestion presented at last year's convention, "The Evangelical Lutheran Church, Grand View Synod." This name would immediately identify us with our College and our headquarters in Des Moines.—Our College and Seminary has carried this name more than fifty years. We have been told that when this name was suggested for our College, that many felt it was all too American, and that a Danish name should be found. But one of the men who helped to suggest the name said: We live in America, our College will be for the young people born in America, let us give our school a name that will be suggestive of the fact that we can give them here a "Grand View of life." Many have elaborated on the content of this fine name for our College. We still believe, that we in our synod have been given a heritage, not only socially and culturally speaking, but also as Christians, that can help us and many others in a special way to a Grand View of life.

And also, in the event of a closer affiliation or eventual merger with one or more other Lutheran bodies, our branch, with our College in Des Moines, would naturally be known as the Grand View Synod of the larger Lutheran Evangelical Church of America.

Toward Closer Lutheran Unity—We recognize in the article in this issue entitled "How Far Are We?" a very fine introduction calling our attention to the struggle and eventually the satisfaction found in the minds of many, as the people from various nations became one, with the goal: "One land, one flag, one people." This chapter in the development of America is probably one of the most challenging in all history.

A similar trend, it is true, is found in the making of an American Church unity. Men like Dr. E. Stanley Jones, and others, foresee the possibility of a Federal Union of Protestant Churches in America. We shall not at this time discuss such an ultimate possibility. But we do share with many a desire to find a closer working affiliation and fellowship with other Lutheran groups in America. There has been and is, especially among the younger leaders of our various church bodies, a definite trend toward fellowship and recognizing a common bond in the Church of our Lord, Jesus Christ.

One of the hindrances toward such closer union and fellowship will be the constant appearance of certain traditional doctrines peculiar to this or that church body. And the melody is invariably: We alone have the truth, and the entire truth!—Shortly after the Amsterdam meeting of the World Council of Churches in August, 1949, Prof. Karl Barth wrote: "At Amsterdam, not one of the churches represented stood forth before the rest with a claim to be the one saving and infallible church." This statement immediately drew forth a protest from the Greek Orthodox Church, and we quote here in part from a statement set forth on May 18, 1949 by said church: "We have here, in fact, an extremely regrettable misunderstanding, likely to have serious results as regards the relations of the Church of Greece with the ecumenical

movement, and already productive of unfavorable repercussions on these matters.—

"The Orthodox Church is by its very definition the sole infallible holder of Apostolic tradition, and this it has never ceased to proclaim. Any delegate of the Orthodox Church to an ecumenical assembly who, whether through a courtesy incorrectly construed or culpable weakness, failed to state this truth—no orthodox theologian is unaware that it is a basic dogma of the Church—would run a grave risk of incurring the fate of the Byzantine delegates to the Council of Florence.

"The Orthodox attended ecumenical gatherings in order to bear witness among the non-Orthodox to Revealed Truth. We would implore the non-Orthodox not to read into this assertion either pride or arrogance; we know that we are unworthy of the trust committed to us, and that we have much to learn from them in every other field, but where the content of our dogma is concerned we have nothing to learn, and can only pass on what we ourselves have received."

When the above document came to our desk through the facilities of the Ecumenical Press Service nearly a year ago, we could not help comparing same with statements made again and again by leaders in various church groups in America, and also in our own synod.

It is only natural that as we have learned to cherish the light (Truth) that God has given us in each our group, then we wish to think of that as the most illuminating and health-giving light (Truth) we have ever experienced.

In the article in this issue, "How Far Are We?" Pastor V. S. Jensen makes the sharp distinction of "the Bible to be the foundation for Christian life," or "the covenant Word of Faith at baptism," in portraying the difference between our sister synod and our synod. And his conclusion is, that we alone have "the light from God."

Much as we have often cherished Pastor V. S. Jensen's love and appreciation of the revelation given to the Danish Lutheran Church through N. F. S. Grundtvig, nevertheless we must challenge Rev. Jensen's statements when he speaks of the foundation upon which we are building in the Christian Church. Is it entirely correct to say: The Bible is the foundation or The Covenant Word of Faith in Baptism is the foundation? Is it an either—or?

It has been said again and again: If we would only try to discover in what respects we of various church bodies are alike, instead of in what respects we differ, then we would discover, that our similarities are far greater than our differences.

We share with our sister synod and with other Lutheran church bodies the great hymns of all times. We sing them when we come together for fellowship, and we sing them in our daily routine. In one of these we sing:

"The Church's One Foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word;"

And we share with all our fellow-Lutherans, the belief that in the Sacrament of Baptism "it is the Word of God, connected with the water, and our faith which relies on that Word of God" that makes us children in His kingdom. We share further that "According to His mercy He saved us, through the regeneration and renewing of the Holy Spirit, which He poured upon us richly, through Jesus Christ our Savior; that being justified by His grace, we might be made heirs according to the hope of eternal life."

Well do we know that we differ on the term, the "Word of God," but we have found that in the preaching and teaching of our fellow-Lutheran groups, we definitely are one in the faith that: "In the beginning was the Word, and the Word was with God, and the Word was God — And the Word became flesh, and dwelt among us, full of grace and truth." The Word of God was revealed and is still revealed in Christ, in His Church. And the story of that revelation is recorded for us in the Bible. "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent Word!"

In an article in "The Christian Century" of February 15, on the "Fading Ecumenical Mood," the writer makes this warning: "When spiritual truth becomes embodied in a historical form, the function of the body is likely to become more important than the presence of the Spirit. Then the cleric supersedes the prophet, words supplant the Word, faith is congealed in confessional statements, and a spiritual ideal may become subverted into a slogan."

Let this not happen to us.

Grand View College And Our Youth

The Seminary

In the Seminary, life goes on much the same as always. We are active in both our studies and social life. I'd say it is a good year in the Seminary. There are a number of improvements such as: A revised curriculum, a new classroom,

classes for seminary wives, and coffee parties that add to this life.

The faculty of the Seminary is the same as last year, Dr. Johannes Knudsen, Rev. Axel Kildegaard and Rev. E. A. Farstrup. These men are kept busy in their teaching. The students in the Seminary are: Seniors, Harold Olsen from Hartford, Conn., and Arnold Knudsen from Cozad, Nebr., Vincent Ligouri from Des Moines has been with us for two semesters and is now in his third. Two juniors joined us this year. Ted Kjaer from Salinas, Calif., and Harold Pedersen from Marquette, Nebr. Harold Olsen and Arnold Knudsen haven't had the same studies during their previous periods in the Seminary

which makes four different classes of students. In some classes there is only one student, which means added work for the faculty, but they are handling the job well.

Most of the Seminary students are married. (Only one is single). This has also called for a new step. There are now classes for seminary-wives being held every Tuesday evening where they are taught Religious Education and Introduction to the New Testament.

The fact that there are so many better-halves in the Seminary calls for a different social life than in previous years. The Seminary has a party, generally once a month, when all members are present. These parties bring about

a close relationship and a better understanding of each other. Due to the fact that most of the students' wives work, the wives are unable to attend the afternoon coffee parties at the home of Rev. and Mrs. Axel Kildegaard. We students really enjoy the Friday afternoons we have spent in these get-togethers. The Kildegaards often invite friends other than those we see every day to help stimulate the conversation.

The new classroom is the old guest room just west of the Seminary room. It is a cozy room which contains the Seminary library. It is a good place to study and with the number of classes this year it is necessary to use as an extra classroom.

We were disappointed to see Jorgen Henrik Jorgensen and his wife return to Denmark. We wish them the best of luck for the future.

A new project of the Seminary is the Sem-News. The Sem-News is a paper published by the Seminary which is sent to all ministers in the Synod and all who are interested in the work of the Seminary. If any of you reading this would also like to receive a copy of the Sem-News, a letter or card from you would put you on our mailing list. The Sem-News contains book reviews and articles and news items of the Seminary.

Besides the regular studies in the Seminary, the students have been asked to meet with the Synod Ordainer, Rev. S. D. Rodholm one hour a week during the spring semester. Paul's letter to the Phillippians is used as a basis of discussion in this period.

The Seminary faculty has always helped supply a few churches in the absence of regular ministers. The congregation at Hampton, Iowa, has been served by the Seminary for many weeks now. This year the senior students have helped out also. Harold Olsen has preached in Withee, Wis., Hampton, Iowa, Marinette, Wis., Menominee, Mich., and I have preached in Hampton and Ringsted, Iowa, and Davey, Nebr.

The Seminary Curriculum has been restudied and changes have been made. The Biblical and the historical studies have been re-grouped and more emphasis has been placed on practical and systematic theology. There has been no lessening of emphasis on the Biblical studies, however, for they will always remain the core of all Seminary work.

A list of books have been added to our Seminary library this year and they are as follows:

The Parables of Jesus Buttrick
The Church in a Changing World.....
.....T. C. Tappert
Let God be GodP. S. Watson
Outline of PsychiatryW. A. White
Out of My Life and Thought
.....A. Schweitzer
The Beginning of ChristianityC. Craig
Problems of EthicsM. Schlick
Ethics and Social Policy
.....Wayne R. Leys

Basic Problems of Philosophy
.....Krikeron, Bronstein
Forgotten ReligionsV. Fern
The Glory of God in the Christian
CallingW. Carver
The Lutheran LiturgyL. D. Reed
The Church-School Teacher's Job.....
.....Eakin
Ventures of FaithKennedy
Faith and HistoryNiebuhr
They Also BelieveBraden
The Meaning of Christ for Paul
.....Andrews
Commentary on RomansNygren
God's Grace and Man's Hope.....Williams
Trends in Protestant Social Idealism.....
.....Hughley
Personalities of the Old Testament.....
.....James
Sacred HistoryRaps
According to PaulRall
The Ethics of PaulEnslin
IsaiahSkinner
Book of IsaiahGray
Pastoral Care of the SickHeuch
Prophecy and ReligionSkinner
American Freedom and Catholic
PowerBlanschard
This list is not complete, but enough
to show the character of the work in
the Seminary. We enjoy these modern
books.

In short, the Seminary is having a good year.

Arnie Knudsen,
Cozad, Nebr.

PLEASE TAKE NOTE

Due to the only possibility of renting better facilities, STUDENTERFEST DATE has had to be changed from May 6 and 7 to

MAY 13 and 14

We hope to see you all on that date. We have bigger plans for our homecoming this year.
DON'T MISS IT!!!

OUR CHURCH

Trinity, Chicago—The monthly Lecture Program of the Trinity Church brought Miss Lea D. Taylor, head of the Chicago Commons on 955 W. Grand Avenue as the speaker at the February 17 meeting.

Hartford, Conn.—The Hartford congregation at a recent congregational meeting voted a \$200 increase in the pastor's salary.

St. Stephen's, Chicago—Dr. F. H. Wezemann of Christian high school was scheduled to speak at a joint session of the St. Stephen's Men's Club and Ladies' Aid Thursday evening, February 9.

Omaha, Nebr.—The Omaha Christian Youth Council had arranged for a large Fellowship meeting of young people from various Protestant churches in Omaha Sunday afternoon, February 5. Rev. John Schultz of the UELC, and student pastor at Fargo, N. D., was the

speaker of the afternoon. Mrs. Kirstine Thomsen, wife of Pastor Peter D. Thomsen, was the director of the recreational program following the formal session. Pastor Schultz also spoke in "Our Savior's Church" in Omaha that same Sunday morning.

Racine, Wis.—The Bethania congregation has for some time been working on a program of a new site for its church. About a year ago a new parsonage was built on Orchard Street near Wright Avenue. The old church on Silver Street has now been sold to the Community Church of Racine, and the erection of a new church on the corner of Orchard Street and Wright Avenue will undoubtedly soon be given full consideration. This location is a new section of the city which has had considerable growth these latter years.

Tacoma, Wash.—A "Family Sunday" was observed in the Tacoma church on Sunday, Feb. 12, where a combined worship service and Sunday school was held in the church auditorium. Rev. L. C. Bundgaard is the pastor of the Tacoma church.

On Friday evening, Feb. 17, Rev. and Mrs. Bundgaard extended an invitation to a "Group Invitational Fellowship Supper" at the parsonage to get better acquainted with everyone in the congregation.

Tyler, Minn.—Rural Life School is scheduled to be held at the Danebod Folk School during the days of Feb. 28-March 2 under the direction of Rev. Enok Mortensen. Several speakers have been secured from the University of Minnesota Extension Service. Arne Sorensen, prominent Danish Folk School leader, author and editor will also speak.

The Danebod church at the recent annual congregational meeting voted a budget for the coming year of \$9,900. The congregation also voted a bonus of \$500.00 to the pastor.

The Men's Club at its January meeting centered its program on a discussion of "The Church and Religious Education." The program was under the direction of Prof. Harald A. Petersen.

Juhl-Germania, Mich.—An Installation service for new members of the Church Council was held in the Germania Church on Sunday, February 5.

A "Church Membership Discussion Group" met for the first time at the

PASTOR'S INSTITUTE GRAND VIEW COLLEGE

April 11-13, 1950

Speakers: Dr. Kantonen, Dr. Trevor and Mr. Arne Sorensen.

Enroll Soon
JOHANNES KNUDSEN
Grand View College
Des Moines 16, Iowa

Juhl, Mich., parsonage on Sunday evening, January 29, Rev. and Mrs. Richard Sorensen being the hosts. The purpose of these discussion groups is to enlighten and prepare a number of prospective members for full membership in the congregation.—A similar Discussion Group will be started in the Germania congregation on Sunday evening, March 5.

A Translation entitled "Night Watch" which appeared in the Christmas issue of Lutheran Tidings was "a Story by Olfert Ricard," the late well-known Danish author, and not "Picard." The translation of the story was made by Rev. Axel C. Kildegaard.

Salinas, Calif.—Rev. Holger P. Jorgensen of Des Moines, Iowa, was the guest speaker in the Salinas church. Rev. Jorgensen visited the California District in the interest of the Welfare Board of our synod, making a study of a possible site for the proposed Old People's Home on the West coast.

Contributions To Seamen's Mission

January—December, 1949

(Continued from last issue)

Contributions From Individuals

J. P. Christensen, Cedar Falls	5.00
Mrs. C. Robertsen, Roxbury, Mass.	2.00
Mrs. R. F. Jacobsen, Racine, Wis.	50.00
Mr. and Mrs. Poul Jensen, L. I.	5.00
Mr. and Mrs. Chr. Pedersen, N. Y.	2.00
Mrs. Sara Madsen, Palo Alto, Calif.	5.00
Rev. P. C. Jensen, Blair, Nebr.	1.00
Captain J. S. Jacobsen, "Paula Dan"	10.00
Mr. and Mrs. K. Illum, N. Y.	20.00
Axel Olsen, Perth Amboy, N. J.	20.00

I am a member of the congregation at _____
 Name _____
 New Address _____
 City _____ State _____

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.

February 20, 1950

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

Agner Larsen, Troy, N. Y.	5.00
Mrs. Rasmus Eskeldsen, Fresno, Calif.	5.05
Mr. and Mrs. Chr. Bertelsen, N. Y.	25.00
Frederik Lodge 857 % Ivan Kønigsberg, N. Y.	15.00
Mr. and Mrs. Fr. Block, N. Y.	10.00
Chr. Madsen, N. J.	25.00
Rev. P. C. Stockholm, Portland, Me.	5.00
Mrs. E. Søndergaard, Keyport, N. J.	5.00
Captain Frank E. Bagger	100.00
Mrs. N. Asbøl, N. Y.	2.00
Total	\$ 519.65

5. Contributions from Danish Shipping Firms in New York:

East Asiatic Company, Ltd.	\$ 425.00
Moller Steamship Co., Inc.	250.00
J. Lauritzen Steamship Co.	200.00
Torm Line, N. Y.	150.00
Total	\$1,025.00

Financial Statement 1949

(January—December)

Receipts:

Balance January 1, 1949	\$2,654.05
Contributions from congregations and Ladies' Aid Societies, January-April	112.00
May-December through synod treasurer	308.45
Forwarded to New York	852.10
	\$1,272.55
Contributions from individual friends	\$ 519.65
From shipping firms	1,025.00
	\$1,544.65
Loans to seafaring personnel refunded	350.07
Total receipts	\$5,821.32

Disbursements:

Non-redeemable help to seafaring personnel	\$ 116.02
Loans to seafaring friends in need	517.75
Expenses at meetings and entertainments (including sight-seeing tours, entertainments Sunday evenings at church, etc.)	997.35
Christmas meetings and expenses connected with Christmas gifts sent on board Danish ships	467.63
Administration (helpers salary, telephone, postage, carfare)	753.13
Miscellaneous (printing, traveling expenses, etc.)	440.41
Total disbursements	\$3,292.29
Total receipts	\$5,821.32
Total disbursements	3,292.29

Bal. in bank Dec. 31, 1949—\$2,529.03

The accounts have been audited, approved and signed by the auditors of the Danish American Seamen's Mission,

Mr. Marius Andersen, treasurer of the Synod First District, and Mr. Niels T. Nielsen, treasurer of Our Saviour's Church, Brooklyn, N. Y. Receipts have been sent to all contributors, and contributions will be published in "Dannevirke" and "Lutheran Tidings."

Povl H. Baagøe,

1485 Shore Parkway, Brooklyn 14, N. Y.

Acknowledgment Of Receipts From the Synod Treasurer

To January 31, 1950, Inclusive

Toward the Budget:

Congregations—	
Tacoma, Wash.	\$ 10.00
Perth Amboy, N. J.	16.00
Fredsville, Iowa, for 1949	356.00
Omaha, Nebr.	66.25
St. Stephen's, Chicago, Ill.	30.00

Pension Fund:

Eben-Ezer Institute, Brush, Colo.	15.00
Mrs. Carl Christopher and Kamma, Beverly Hills, Calif.	100.00
Congregations—	
Pasadena, Calif.	11.00
Alden, Minn.	52.00

Annual Reports:

Congregations—	
Solvang, Calif., for 1949	6.00
Brooklyn, N. Y.	12.50
Bronx, N. Y.	2.50
Perth Amboy, N. J.	4.50

Lutheran Tidings:

Women's Mission Society of our synod by Mrs. C. B. Jensen, Cedar Falls, Iowa	50.00
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Children's Home, Chicago:

Danish Ladies Aid, Solvang, Calif.	10.00
Sunday School Birthday Offer, Denmark, Kans.	12.71
Rosenborg and Bethany Sunday School, Nebraska	34.00

Old People's Home, Tyler, Minn.:

Kronborg Ladies' Aid, Marquette, Nebr.	15.00
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Seamen's Mission:

Women's Circle, Omaha, Nebr.	5.00
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Total to date \$ 808.46

Received for Items Outside of Budget:

For Lutheran World Action and Relief:

Congregations:	
Cedar Falls, Iowa	\$ 88.30
Cozad, Nebr.	75.00
Diamond Lake, Minn, for 1949	287.34
Hope Afternoon Club, Tyler, Minn.	10.00

\$ 460.64

Santal Mission:

Will be acknowledged by Miss Dagmar Miller.

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.