

# Lutheran Tidings

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## Pentecost

Holy Spirit, still our sorrow  
In our hearts Thy light reveal,  
Turn our darkness into morrow  
And the fount of life unseal;  
Give us comfort, strength and breath,  
Light in darkness, life in death.

God's eternal might and glory  
Lie revealed before Thy sight,  
And salvation's wondrous story  
Thou alone canst bring to light;  
When to us from heaven above  
Thou descendest with God's love.

Maker of the new creation,  
Prove in us what Thou canst do.  
Save us from the foe's temptation,  
Through God's Word our faith renew,  
Build Thy temple in our breast,  
Fill Thy house with peace and rest.

—N. F. S. Grundtvig.

Translation by J. C. Aaberg.

## Power Through The Holy Spirit

When we read the sermon given by the Apostle Peter on the day of Pentecost as recorded in the Book of Acts, we note how the people were amazed and "pricked in their hearts," so they with the deepest concern asked this question: "Men and brethren what shall we do?" And when being told what to do, namely "be baptized," they gladly received the Word, so "there were added unto them about three thousand souls."

When we further continue with the story of the early church after Pentecost, we learn of the several miracles performed by the apostles, how they could pray, so the "place where they were assembled was shaken"; how they, in spite of opposition and suffering, spoke with boldness and bare witness of the resurrection; how in every way they were able to live a most perfect life; how prison doors were opened by angels; how a martyr, Stephen's life and death stands out in exalted glory; how Paul took up the word battle with the sorcerer and won a victory over evil, saving a soul for heaven.

We could continue telling the story of the power

given the early Christians. And as we ask the question: What was the secret of such a victorious life? What was the power behind these great souls? When may I find the beginning, as I sometimes like to find the spring wherefrom the water flows? And the answer to these questions is: They were all filled with the Holy Spirit.

And then I say to myself: How wonderful life could blossom in our homes, in our congregations, in our synod and out on the Mission field, if we were truly filled with the Holy Spirit. These early Christians were so few in number compared to all the Christians of today.

Therefore we pray: God, do not take thy Holy Spirit from us!

"O Holy Spirit, come, we pray,  
And give us light to guide us on the way,  
And in times most trying,  
Help us not to waver;  
Keep us from denying  
Jesus Christ our Savior.  
Hear our prayer, O Lord!

P. Rasmussen.



# If They Do Not Hear You!

It is not unusual to hear people say something like this: "I guess your church is okay, but every time I come there I have to hear about a man, and I don't know him and I don't want to know anything about him." Without airing our opinion about this unbecoming attitude let us say as emphatically as possible, that no spiritual values come to us except through another person. Christ brings us God, Christ brought us His men, first in a small group and later in the Christian congregation; these men have continued to set others in motion by means of the Holy Spirit which lived in them, and this process keeps Christianity in motion.

Christianity and all its implications gripped me when I heard a person speak about one of the great men in history whom I could sense, though I was young, had become the personified image of the spiritual power which had the deeper source in Him who walked among men in Galilee, Judea, Sidon and Perea. I could not explain to anyone how these men had been endowed with the ability to speak about things that might have been vague to me at first, but I could not deny that they were filled with power, and had been given words to speak of that power. I first became gripped with a passion for the greatness in men, and I have never lost interest in reading about them. I cannot do otherwise if I have a passion for staying alive, for it is in great men, whether they be one nationality or another, that I can know that God's Holy Spirit is active.

And if we feel a resentment because men are mentioned from the pulpit who, we think, have no interest to us, then we are merely laying open our lack of vision and spirituality. The real Christian's world is a world without spiritual boundaries. It sees the greatness and potential harmony in all races and nationalities.—If we resent hearing the name of a German, Swede, Pole, Jew, Norwegian, or Dane mentioned from the pulpit because he is not our nationality then I presume we also resent hearing the name of Peter, the apostle from Bethsaida or Matthew from Judea, Paul from Tarsus, Moses from Egypt, or Daniel from Babylon. If I want to know from whence came Christianity I will have to know these men, together with men like Mark, Luke, and John. And when I read of women like Ruth, and Deborah in the Old Testament I sense the truth of the great historic, but born of the spirit statement, "Through these earthly domains there sounds a heavenly voice." And I do not care so much where the man was from who said it, as I care for the wonder that there lived a man to say it. When we resent the mentioning of names, that may be closely attached to a movement we should be sure that such resentment is not a reflection of a narrowness in us which would like to bring the ramifications of Christianity down to our own level of spiritual intelligence.

All of such resentment is contrary to what happened on Pentecost Day. On that day all racial boundaries fell away from the men who went into the world with the commission to Christianize all men.

The very word "nation" is against the idea of any obliteration of racial characteristics. Go and Christianize all nations! Let them come with all their cultural background, and let these come under the influence and light of the Holy Spirit.—Let all these characteristics be Christianized. Let our humanities become more divine! Thomas did not go to Africa resenting the Africans, nor did Paul go to Athens saying, "pooh, pooh on your philosophy"—he merely said that some of it should "pass away," but the general denominator which only the Christian knows—love—would remain. Paul rather made it a point to know something about all of them that he might be something to all of them.

It may sound so popular when we say "we would first of all be Americans." I think we should say, "We Americans would be Christians." Or suppose we say like the song:

"Let all success be nobleness  
and every truth divine."

The apostles had the right spirit, one of them struck the international note in Christianity in these words: "There is neither Jew nor Greek, there is neither bond nor free, there is neither man nor woman, but all are one in Christ Jesus our Lord." Does this mean that they should throw away their Greek or Jewish culture? No, far from it, but it should be subordinate to a spirit from the living God, who would have all cultures speak His language, bring out His beauty, and Who would have only the one animation: All nations "speaking in their own tongues the mighty works of God." There is no supreme nationalism in the thought of the Christian.

## II

We are losing a culture, that's the rub, and that is not Christian, for true culture is a by-product of Christianity. The Christian church must not say it can learn nothing from a German, we are all benefactors of many cultures, we must not say we can learn nothing from Schiller, a Norwegian-like Henrik Ibsen, an Englishman like Shakespeare, a Scotchman like Walter Scott, a Swede like Soderblom, a Dane like Soren Kirkegaard or Grundtvig, or an American like Abraham Lincoln. For it is quite sure that if we are not interested in their humanity we shall not be much interested in the divinity that gave them birth. It is stupid to say that we are filled up with Grundtvig—we are not filled up with the thoughts of people who, by men greater than we, have been called "visionaries for a thousand years to come"; we are simply confessing in our ignorance that we never knew them.

Jesus denounced his own time because the people had not accepted the great men sent them before Him. He thereby approved the human values they represented. And he denounced those who frowned upon the significance of words from a human person. They had been given a mission which they had heard from Him, but the implications of that mission and message was to be an ever unfolding message, because the Holy Spirit was to operate continually in men of



every generation. Let no man place limitations upon that message unless he knows he is a supreme person from another world. I have a book in which there is a chapter entitled "All About The Holy Spirit." A few years ago I met the author, and I said that he had prefaced that chapter with a rather bold title. "Well," he said, "That's all there was to know at that time."

We always "know in parts" but we know we have a foundation "Father, Son, and Holy Spirit." Let us not think of any man-constructed perfection upon that foundation, "Build ye more stately mansions, o my soul!" A man from whom people do not want to learn said: "All our endeavors are wasted, unless man's natural inclination for human happiness, and earthly joy is reawakened. For what will eternal life in Heaven mean to us unless we know and enjoy temporal life so rich that we want it to last forever."

In contrast to those who want to "pooh, pooh" their heritage let me quote a young third generation American: "If someone had mentioned our heritage a year ago, I might have replied, 'so what?' A man who had never seen the beauty of a rose might also say, 'so what?' when he was told of it. It is only when we begin to see things as they are that we can appreciate their true beauty and value."

I had a friend some years ago of Jewish extraction. One evening while visiting in our home he was paging our hymn book, and he stopped at the hymn: "Built on the rock the church does stand"; when he came to the stanza:

"Still we our earthly temples rear,  
That we may herald His praises,  
They are the homes where He draws near,  
And little children embraces,  
Beautiful things in them are said,  
God there with us His covenant made  
Making us heirs of His kingdom."

He exclaimed, "this is wonderful." When someone said to him: "I don't like Swedes, Norwegians, Danes or Germans—they are so clannish when they get together," he replied, "That's okay, they have something to be clannish about—look at this." And we must add to that—share with whom you can share, and shun the people who have no interests in culture, which is the fruit of true Christian life; we have cultural values that are international, and Christianity is just that, or it is a narrow Christianity.

It's strange to hear people in a church say: "What do I care about a Grundtvig, a Soren Kirkegaard, or a Stanley Jones. I care only for what is American." Okay, take the consequences of that kind of logic, and how many hymns do you suppose will be left in our hymn books? And one of the best hymns written by an American, would undoubtedly never have been written: "O little town of Bethlehem" unless he had been inspired after a Christmas eve on the fields outside of Bethlehem. "We hear them speaking in our own tongues the mighty works of God," that is the voice of Pentecost, and that is the international strain that runs through the true voice which came from Him, Who to all races called Himself, "the Truth and the Way and the Life."

L. C. Bundgaard.

## The Call Of The West

Out where the handclasp's a little stronger,  
Out where the smile dwells a little longer,  
That's where the West begins;  
Out where the sun is a little brighter,  
Where the snows that fall are a little whiter;  
That's where the West begins;

Out where the skies are a trifle bluer,  
Out where the friendship's a little truer,  
That's where the West begins;  
Out where the fresher breeze is blowing,  
Where there's laughter in every streamlet flowing,  
Where there's more of reaping and less of sowing,  
That's where the West begins;

Out where the world is in the making,  
Where fewer hearts with despair are aching;  
That's where the West begins;  
Where there's more of singing and less of sighing,  
Where there's more of giving and less of buying,  
And a man makes friends without half trying,  
That's where the West begins.

—Arthur Chapman.

Have you ever dreamed of a trip to the great Northwest, where the sun sets behind the snow-capped mountain peaks or beyond the mountains in the broad Pacific ocean?

Your dreams may come true this summer in the month of July, as the Bethlehem Lutheran congregation in Dalum, near Wayne, Alberta, extends an invitation to ministers, delegates and other friends to join with us for the annual District 5 convention, and which will also be our annual summer meeting.

The invitation was accepted with enthusiasm last fall at Withee, Wis., as we met there for the District meeting. You can come by car, train, bus, or by airplane. Calgary is our closest train and airline center. From Calgary there is daily train and bus service to Wayne or Drumheller. The distance from St. Paul to Calgary is 1,438 miles.

We have already sent marked road maps to the congregation of this district indicating the best roads to follow.

It is only natural that we here in Dalum are especially concerned about the convention, the services and the meetings to be held, as well as our genuine concern for the welfare of our guests.

On the other hand mother nature has many wonderful sights in store for all of you who may come. Thus the entire province extends the following hearty invitation: **Welcome Friends!**

We are always glad to meet guests. We hope that

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you may immediately feel right at home. And do not hesitate to ask anyone for any information you may need in order to make your entire trip truly worthwhile. We shall endeavor in every way to make your visit so interesting, that you never will forget it—yes, that you will want to come again later.

Here you will find the miles and miles of Canadian prairie, then the foothills, the river canyons and coulees which cut through the country, the far-reaching green valleys, the sparkling lakes, the rushing streams, the mountains with superb scenic grandeur. Here is the interesting city of Calgary, which has grown from a Hudson Bay and mounted police post to a city of about 100,000 inhabitants. In it are found 134 churches, 93 schools and colleges, and a total of 227 clubs.

There are many provincial parks near us, and north of Drumheller in the bad lands reserve there are fossilized remains of pre-historic animals of the dinosaur type. Some of the historic spots in Alberta are marked by cairns. There are nineteen of these. I will mention only two: Michle Cairn on the site of the first church in southern Alberta, located twenty miles southwest of Calgary on the Elbow river. This tablet commemorates the missionary labors of Father Constantine Scollen.—Then we shall mention Rundle Memorial erected at Banff in memory of the Rev. P. Rundle, Methodist minister. He was the first Protestant missionary in Alberta, 1840.

Here roamed in olden days the Indians hunting the buffaloes, then came the fur traders, the whisky traders, explorers, missionaries, mounted police, prospectors and last the pioneers who settled here to stay.

It has been stated that Alberta's history falls naturally into four periods, namely the days of whisky traders, the golden age of cattle barons, the era of farm development and the era of industrial development which is the present. We who have been here for thirty years or more have seen much change in many different ways. It is estimated that we have seventy different groups of people. Here they have loved and hated, they have sinned and repented, prayed and believed, sighed and sung, hoped and met disappointments. Here the many, many have had their fair dreams, and have lived to see these dreams materialize.

If you listen to these people you will hear wonderful melodies of which the keynote is this:

"O, Canada! Beneath thy shining skies  
May stalwart sons and gentle maidens rise  
To keep thee steadfast through the years  
From East to Western Sea.  
Our Fatherland, our Motherland!  
Our true North strong and free."

In closing I refer to a few lines from a small booklet: "And we are sincere about it too—we want your holiday in Alberta to be one you will never forget. You will find that our people will try to make it so."

May we have the privilege to bid you welcome, to serve you, and share with you our very best inheritance, as we enjoy it in the Gospel of Jesus Christ, in hymns and in our folk songs.

P. Rasmussen.

## 73rd Annual Convention Of The Danish Lutheran Church

The Danish Evangelical Lutheran Church of America will hold its 73rd annual convention at Askov, Minn., August 15 to 20, 1950, upon invitation of the Bethlehem Lutheran Church of Askov, Minn.

The opening service will be at the Bethlehem Church Tuesday evening, August 15, at 8 p. m. The opening business session will begin Wednesday, August 16, at 9 a. m. at the Bethlehem Church.

It is the privilege as well as the duty for all the congregations belonging to the Danish Evangelical Lutheran Church of America to participate in the convention through their appointed delegates as well as their pastors. May I urge all congregations to be represented by as many delegates as they are entitled to, namely one delegate for each 50 voting members or fraction thereof. May I also urge all pastors to attend. The congregations in Districts 1, 8 and 9 as well as Dalum, Canwood, Danevang and Granly should send delegates according to the rules found in the Annual Report, 1946, pages 104-05.

Friends and members of our synod are invited to attend the services and meetings of the convention. The convention opens every morning with a Bible Hour and devotion. During the day the business of the synod will occupy most of the time, while the various activities, institutions and missions of the Synod will have opportunity to present their programs at some of the evening sessions, while also addresses and lectures will be delivered at some of these. It is expected that there will be ordination of ministers as well as commissioning of a missionary at the convention. Look for the program in Lutheran Tidings.

Attention is called to the following provisions of the synod constitution: "Every member of the synod shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention." July 1 is the time limit for such.

All reports from the institutions, activities, missions and committees to come before the convention will be published early in June and distributed by the pastors and presidents of the congregations.

May God bless our convention and all our congregations as they prepare to share in the fellowship of the convention. May we be blessed by the Spirit of the living God as we come together to be renewed by His Word and Sacraments and as we place ourselves at His service in the various fields of work of His church. God grant us vision, courage, faith and wisdom to humbly deal with the task before us when we meet at Askov, Minn., August 15-20.

Alfred Jensen.

May 16, 1950.

The Bethlehem Lutheran Church, Askov, Minnesota, herewith extends a hearty welcome to all convention guests. All registrations are to be sent to Jens Lund, Askov, Minn., or to Rev. Harold Petersen. Pastors and delegates should register on or before July 20. We will appreciate if all other guests will register by August 1 so that we can assure lodging for all. Please let us know by what means of transportation you are coming and at what time you plan to arrive. If you are driving your own car please let us know.

There is excellent bus service between the Twin Cities and Duluth. However, only two evening buses take the route through Askov on highway 23, but all buses stop at Sandstone only 8 miles from Askov. The Great Northern runs four good trains daily which go through Askov. However, passengers arriving on the evening fliers must get off at Sandstone. Someone will meet all guests arriving at Sandstone stations.

Registration headquarters will be at the church. Supper will be served on Tuesday evening to all guests arriving before 7 o'clock.

Chris Henriksen, President.  
Harold Petersen, Pastor.



## Piece Of Mind

Some clergymen in our day have embraced the teachings of psychology and psychiatry and seem to have successfully incorporated certain of their techniques within the scope of their ministry. Others dabble in it, confused and uncertain whether it is safe to embrace this gospel of human adjustment. Still others renounce it as the work of the devil.

The apparent confusion with which religious leaders view this new endeavor is evidenced by the guarded terms in which the issue is frequently discussed. They watch uneasily as psychiatry and the scientific method begin to encroach upon an area which has hitherto been the stronghold, uncontested, of religious authority;—the human soul.

I can readily understand Dr. Knudsen's and Rev. Marius Krog's concern when they both in recent articles in Lutheran Tidings are confused by a distinction which it seems necessary to make,—between what psychiatry can do and what Christianity can do to bring peace of mind to our generation.

In re-reading Dr. Knudsen's article, "God's Peace," in the Feb. 20 issue of Lutheran Tidings, there are several points which need to be clarified, and perhaps corrected.

### I

The first of these involves the "insurmountable obstacle in the form of conflicting views of sin" in psychiatry and Christianity. I should like to point out in this regard that properly speaking, there can be no such conflict since psychiatry, as such, has no doctrine of "sin." Now we may feel that the absence of such a doctrine creates a conflict, but only if we insist upon regarding psychiatry as a religion. But psychiatry does not set itself forth as religion, and has no interest in sin, i. e., it is amoral. It's primary and stated objective is to deal, not with the wrongness or the rightness of an act and to pass judgment upon it, but to help persons whose sense of guilt has become distorted.

Secondly, Dr. Knudsen states that "Christianity has always maintained that sin involves guilt—that 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 comes by elimination of the guilt feeling." Psychiatry, while it does place emphasis upon the effect of guilt feelings, does not to my knowledge have as its stated purpose the **elimination** of the guilt feeling, but rather since it treats only cases of distorted guilt, the **reduction** of guilt. Dr. Percival Symonds of Columbia University writes in his book, "Dynamics of Human Adjustment," "Guilt is normal in everyone, at least to a moderate degree. On the other hand, the absence of guilt is decidedly pathological. Insofar as guilt leads to some form of self-punishment it restricts and harms the self. Guilt serves as an essential function which cannot be dispensed with in present day life."

So it would seem that psychiatry is interested in establishing in its patients a "normal" guilt condition. What Dr. Knudsen apparently is saying is—**assuming**

that psychiatry has a doctrine of sin, **and** is interested in eliminating the guilt feeling, then there **would be** a conflict here. But his assumptions are completely unwarranted.

Dr. J. L. Moreno, in his book, "Who Shall Survive" writes, "Christianity can be looked at as the greatest and most ingenious psychotherapeutic procedure man has ever invented, compared with which medical psychotherapy has been of practically negligible effect. —Nietzsche and Freud—didn't do else but continue on a sideline the very doctrine of Christianity they thought to have overcome" To this we might add, that Christianity has had this superior effect precisely because, in the nature of the case, it has been able to do more than **reduce** the guilt feeling, and because it has been prognostic whereas psychiatry has been diagnostic. The psychiatrist treats a patient **after** his guilt has attained distorted proportions, and **after** the conflict has been repressed into the sub-conscious. He must laboriously uncover the conflict before he can achieve catharsis. Christianity works with the whole of humanity, assuring us of the forgiveness of **the act** which gives rise to the guilt feelings. And if we are "active" in our prayerlife, the forgiveness is received before the act is repressed as well as before the guilt becomes distorted.

### II

There follows then the question of the nature of forgiveness, which has been the cathartic instrument by which Christianity "gives" its peace.

I am well acquainted with Dr. Knudsen's doctrine of forgiveness. In the following discussion I shall try to make clear that it is this very interpretation of forgiveness which conflicts with the psychiatric point of view. Dr. Knudsen writes, "Forgiveness does not mean forgetting, neither on the part of the one who forgives, nor on the part of the one who is forgiven." Omar Kayyam has expressed this view when he writes:

"The moving finger writes, and having writ,  
moves on, Nor all your piety nor wit  
shall lure it back and cancel half a line;  
nor all your tears wash out a word of it."

for it is a concept of forgiveness which does not give a complete acquittal. It epitomizes the belief that once a sinful act has been committed, it can never be undone. The effect of the deed must plague the sinner to all eternity. Charles Banning is quoted as having said concerning this view that, "Jesus pushed the deed **back** to the **motive**; we are trying to move it **forward** to the **results**."

Dr. Leslie Weatherhead, British pastor-psychiatrist, in his book "Psychology and Life," writes concerning the doctrine of forgiveness:

"Forgiveness does not mean that consequences are always remitted. It does mean that their nature is changed. If I have sinned I may still have to suffer, but it has a marvelous effect on the mind to feel that suffering is not a nemesis which I resent, but a friendly discipline which I can even welcome.—These things being so,—God has put them (sins) behind us, we are not to go poking about behind His back dragging out our sins and wearing them around our neck again. A good many people **become morbid** by **continually remembering** sins of the long ago, and letting the memories of



them haunt the mind like evil specters. To do this is to make future success against them less easy, and people do it because they simply **will not accept, or do not know how to accept** forgiveness."

Dr. Henry Ward Beecher, speaking of the nature of forgiveness points out that this interpretation of sin and forgiveness is a hangover from the days of asceticism in which man was so overwhelmed by his sense of guilt that he resorted to self punishment. Within the ascetic tendency lies the "abnormal" sense of guilt, which psychiatrists believe is of great detriment to human life. He goes on to say,

"Suffering in repentance is not in itself meritorious, it is only instrumental. Many persons aim at suffering as a mode of producing a change of heart; but this is the **monkish** idea of bodily torture for penance. Now our asceticism has gone beyond this. It does not relate to the **body** but to the **mind**. One who in youth has strayed from virtue never forgets his error, but checks every smile with "you remember," and lets gall from the old bitterness exude on every flower of pleasure. This is not God's example. He says, if we turn from sin, He will make no mention of our transgressions, and our iniquities he will remember no more. So when we have heartily repented of wrong, we should let all the waves of forgetfulness roll over it, and go forward to meet the future." In the words of Paul, "Forgetting those things which are behind and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus,"

### III

One last point to which I would like to call your attention is the question of the Peace of Mind which the psychiatrist **gives** his patient and the Peace of Mind which God **gives** to the believer.

I cannot help but feel that Dr. Knudsen is guilty of a great injustice to Rabbi Liebman in discussing this point. Dr. Knudsen writes, "I disagree—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 was constantly seeking to disturb people's peace of mind in order that they might participate in a greater peace, God's peace."

What Dr. Knudsen here does, is to say that Peace of Mind as conceived in the good Rabbi's book, is the equivalent symbol of lethargy, complacency, indifference, stagnation and unconcern. It has been several years since I have read Liebman's book, but I am confident that this is far from the truth. It is a neat semantic trick if Dr. Knudsen can successfully manipulate words with dual meanings and make his readers accept the meaning he reads into them as the meaning intended by Rabbi Liebman.—For then the following argument makes such glorious sense, and it will have been demonstrated that there is a "real" difference between Peace of Mind and the Peace of God.

However, Liebman, as a practitioner as well as a Rabbi, knew fully well the trials of the prophets who sought as did Jesus to awaken the people from their "peace of mind"—their indifference and complacency. The Peace of Mind of which Liebman speaks is the Peace of God. There is no question about that.

I can well understand that it is a disturbing thought

to some, that Peace of Mind and the Peace of God are used interchangeably and thus equated in the minds of men. I should like to present my conclusion in the matter, which I do not regard as final, but which has provided a workable solution, and which might help others who are disturbed by this issue.

There seems to be one very simple error that we all make in our thinking when we say that a psychiatrist "gives" his patient Peace of Mind and when we think of the Peace of God as a "gift," as though Peace in either case could be parcelled out, gift-wrapped, and distributed to those who desire it. We are inclined to think of the Peace of God in those terms, not unlike the dove which descended upon Jesus. But Peace of Mind or of God is not a gift which is projected upon us from without, it is something (a gift) which comes about within us as a result, indeed, of a rearranged relationship. Dr. Knudsen points out that the difference between Peace of Mind and the Peace of God lies in the fact that the Peace of God implies relationship. But it is not in this that they differ, for they both imply relationship. They differ in that object to which they are related.

Let us pose the question, "How can we reconcile the Peace of Mind that the psychiatrist 'gives' to the non-religious person, with the Peace of Mind that he 'gives' to the believer." For this is the disturbing question that is making us all feel so uncomfortable. If you can get Peace of Mind without God—God becomes superfluous—or so we might seriously suspect.

In order to give an answer to this question which will not lend itself too readily to misunderstanding we will retain in our "mind's-eye" the picture of two men, one of whom is non-religious and one of whom is a believer. Individual A (atheist) and individual B, (believer).

We will assume that both A and B have distorted guilt feelings. Basically I suppose there is no difference in the emotional experience of guilt for either A or B. That which differs in these two men is not their guilt, but under what conditions the guilt is aroused. In the presence of WHOM or of WHAT is the guilt activated? For individual A guilt feelings are aroused when he realizes his own inadequacy to meet the demands of society. For individual B guilt feelings are aroused when he feels his inadequacy to meet the demands of society—but more than this—he is confronted also with a deity who is the personification of goodness and holiness and who is purposive and creative. He stands convicted by society **and** by God to whom he is responsible for his soul and his moral conduct.

It now becomes clear that the psychiatrist in "giving" Peace to either individual, does not in reality give anything at all. But he causes these persons to see their guilt in a new light. He helps them to rearrange an existing relationship so that it can no longer be interpreted in the same way by the experiencing self. He has helped them to see their guilt in relationship to the object in the presence of which it is elicited. Individual A gains peace of mind because his need is to be reconciled to society. Individual B



finds the peace of God because within himself, where the gift is given, his guilt is assured of forgiveness in the presence of the living and eternal God; in the presence of whom, above all, he stands convicted.

Unfortunately, indeed, God does not always enter into the relationship of individual A's guilt. He is the unfortunate one who has no one in whom he can confide; he is frequently one who considers a visit to a psychiatrist disgraceful, or is unable to afford such expensive treatment; and he invariably is one who seeks to forget, without forgiveness, in the numerous escape mechanisms provided by a clever, but not too bright, society.

### CONCLUSION

Finally, let me say this of Rabbi Liebman's book: It is obvious to us all that Rabbi Liebman was not a Christian, but we cannot be too critical of him for that, since very few of us actually choose our religious affiliation. He has written an excellent book which has helped many people to attain Peace of Mind by the very means described above. One might say that it is odd that he did not see in Christianity a superior doctrine of release from guilt than is found in Judaism. Yet it may be this very lack in Judaism which has caused him to supplement his faith with that aspect of psychiatry which is parallel to Christianity. It is still not complete—but Christianity is not unrelated to Judaism, in the writings of which there is abundant evidence that our God and his God are the same person. Jesus Himself was sympathetic to the last,—“Father, forgive them for they know not—.” Can we afford to be less charitable?

Note: All italics and capitals are mine.

Rev. H. M. Andersen.

Wilbur, Wash., April 17, 1950.

## Tacoma And Our Church Extension Program

Those of us who were present at our last church convention in Tyler, Minnesota, will recall that one of the most inspiring moments at that convention was when we decided to start a church extension fund; our hearts were at that moment warmed for a long neglected cause. The fund was started, the W. M. S. which held its meeting the evening following, gave their whole offering to the new venture, and the three men who were elected to promote the cause were all enthusiastic about the future results. The war and the previous depression, however, put a damper on our efforts, and for some time the cause was not heard of.

However, at our convention at Racine, Wis., in 1947, we voted to raise \$10,000 annually until we had reached a minimum of \$50,000 for a church extension fund; \$1.50 from each one of us would have accomplished the goal within a period of five years. Unfortunately we soon voted at another convention to retrench to a purely silent way of increasing this fund. The result is that we have almost forgotten this project. Many years ago this should have been one of our first concerns, but until this time it has remained one of our last.

My reason for calling this to our attention is perhaps somewhat selfish. I am at present serving a congregation where there is a pressing need for help in building a church edifice which can serve the present and future age in a more efficient capacity.

In the city of Tacoma, one of the most rapidly growing cities in the Northwest, our church has been located in the old residential part of the city for more than fifty years; this section is crowded with churches and cults—we are for example eight Lutheran churches within walking distance of each other; one of the largest of these has decided to relocate, all the others have better facilities than we have and may decide to stay where they are and possibly hope for local mergers, since at least three of them belong to the same synod.

Due to a too frequent change of pastors in our church we have suffered a dormant existence for some time. For the last two years there has been no Sunday School and church attendance has been low due to the limited interim pastoral services. Since September 18, 1949, there have been signs of increased interest, life and activity. We have a Sunday School with an enrollment of 31; in a better location we might have more than a hundred.

Those who know present time city conditions will know that our congregations are largely built from the constituency of our Sunday School, and it is very possible, with present facilities, that we will not be able to accommodate more than fifty on the average.

The growth, constancy and solidity of a city congregation is psychologically dependent upon a proper location and adequate facilities, and I believe that it is necessary to our future existence that we move from the present location where we do not have and cannot possibly provide the facilities needed under our conditions. But to accomplish this we will need help from our synod.

The question may be asked here: Does our church in Tacoma have a future? To this question I feel I can answer with a definite yes. But not if we are thinking of depending upon the Danish population alone. In the first instance, Tacoma has never had a large group of Danes interested in maintaining a church of their own background—there is a church of our synod here today because there has always been a small faithful group for whom the St. Paul's Lutheran Church meant more than any other; in the second place, the time has come that whatever heritage we are able to carry over to the present must become a part in the stream of ecumenical Christianity and folk life. I am definitely hopeful we have a place to fill in America's future church, but I am just as definitely of the opinion that we can lose our God-given opportunity unless we will make practical contributions to the needed facilities in which we can gather under pleasing surroundings to hear about the larger implications of the Christian message, which, by the way, cannot be watered down to some of the traditional utterances recently expressed in this periodical. Our church has a future when we dare to speak that which we have both seen and heard.

L. C. Bundgaard.



# IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

## First Line Of Defense Is In The Hearts of Men

Only once in our history has the United States been invaded by a foreign foe, and that was by the British in the War of 1812. Our water girdled shores and the navy have prevented that. But long-range bombers have made this a possibility, and unless the present system of sovereign nation states is replaced by an effective world government, history would seem to indicate that our country will be invaded.

One of the tremendous lessons of World War Two is that governments of nations are no longer able to perform their most primary function—the protection of their citizens. The airplane seems to have made that an impossibility. Witness the wrecked cities in many countries of the world.

### Time to Prepare People for Events

Since attack by a foreign enemy is now a possibility, if not a probability, it would seem to be urgent to prepare our people for such an eventuality. I am not talking about anti-aircraft guns, planes and the like. That I take is in good hands. But I am talking about a form of preparedness without which guns and bombers are of little help.

Are we spiritually prepared to withstand invasion and the horrors of modern warfare? I wish I could give a swift and decisive answer in the affirmative. Moreover, it is a much slower and a more difficult task to prepare a people for great hardship than it is to vote billions for defense.

The people of Norway had first hand experience with modern invasion and occupation. They learned from bitter suffering what it means. They had little food, clothing and fuel. They did not have as many gadgets as we do, but what few they had frequently could not be used. There was no fuel for their automobiles as the enemy was in control of the communication centers. Often they had no electricity in their homes as power was needed for more essential things.

**The radio stations were in control of the enemy, and the air was laden with hated propaganda.**

How did the Norwegians respond to this situation? The weak broke down. Some were for sale and accepted enemy gold. But having inner fortitude, most of the people did not buckle under. Their teachers had given them something to live by, and they found that they could take it. It is interesting that **THE HEROES OF NORWAY DURING THE WAR WERE THE TEACHERS AND PASTORS.** When evil and hardship seemed to engulf them, this strong and well prepared people sang:

A mighty fortress is our God,  
A sure defense to save us!  
He frees us with His trusty sword  
When trouble would enslave us . . .

**They Sang Because They Had to**

It is significant that the people of Norway sang.

They sang because they needed to, and because they had learned great songs and hymns which should be a part of the heritage of every people. During those terrible days the cheap, little songs perished, but the great songs and hymns of which they have so many, became a source of strength.

Now if such an experience should come to the United States, how would we act? If our dear cars, radios, television sets and gadgets generally were confiscated or useless, what would we do? You say, "It can't happen here?" The answer is that **IT HAS HAPPENED TO OTHER PEOPLE AS BRAVE AND AS CLEVER AS WE.**

### When Souls of Men Were Tried

During the dark days of the American Revolution, Thomas Paine wrote in *The Crisis*:

**"These are times that try men's souls . . .**

**The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it now, deserves the love and thanks of men and women."**

Surely the souls of good and true men were tried during the days of Paine. But modern warfare is a thousand times harder, and far more people are involved. It is now total war. It would seem to be the task of statesmanship to prepare a people for crisis. The Americans of 1776 and the Norwegians of 1940 could take it because they had been properly educated. Have our people been properly educated for crisis? For catastrophe? Some have. Some have not.

### Time to Give Children Things to Live By

Let the bureau of education in Washington get busy with genuine education for once, and put into second place such things as buildings, ventilation and the little things so dear to the hearts of many so-called educators. It is time to give all the children of America something to live by. And what do men live by? Not by gadgets alone. They live by great ideas and ideals. The soul of young and old America needs to be nourished by the best that men have thought and sung.

It should, it must be possible for educators to draw up a program of good things that all American children should learn. Surely, there are great hymns and songs, and gems from literature that Protestants, Jews, Catholics and others can agree that all children must learn, and I mean learn.

**Then if the evil days should come, which God forbid, and our people were huddled in bomb shelters, they too could and would sing the great songs and hymns. Now we hardly know any; but we can learn.**

As one who has spent most of his life in teaching,

(Continued on page 11)



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## Greetings From Gayville, S. D.

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

Our Ladies' Aid consists of 27 members. A small group of 8 women, most of them immigrants from Denmark, organized about 55 years ago. Their first meeting was held in a home. They started their Ladies' Aid project by working all day for the hostess; she in turn paid them 50 cents and that was the income for that day. We now meet once a month at the church basement where three of our members serve as hostesses, and we now charge 25 cents for each lunch.

Other memories may have faded with the passing of the years, but the memories of those courageous and noble men and women that faced all those hardships of floods, grasshoppers and prairie fires with little or no funds will always be fresh in my memory. They worked hard to build up our homes, churches and schools with meager funds, but with faith and God, and we now enjoy the comforts and conveniences that they should have had.

Many different projects have been sponsored to provide funds. We have sold lunches at farm sales, had ice cream socials, apron sales, suppers and have made untold articles to be sold at our annual bazaars. The first bazaar was held in a home about 45 years ago.

Last year we had a birthday calendar made, which we sold for 75 cents. Each member was responsible for placing ten names on the calendar for which we received 25 cents a name. We also made an apron, each member placing a patch on the apron with a donation of money under the patch. At the bazaar the patches were all ripped off and the lady donating the most money got the apron.

Each month when we meet we have a table on which members donate articles, price them and anyone can then buy what they like. We call this take it or leave it. We also have a penny jar on the same table. Last year this idea netted us \$80.00. We also have a Birthday Box, each member giving her age in pennies. This year we will have a party in the spring, and will continue much the same as in years gone by.

One of our projects is sending around a basket—the first member donates an article, places it in the basket—the second member buys this article, placing a new article, either food or clothing, in the basket—the third member does likewise, and by the time it has gone the rounds to all members it will bring in quite a sum of money. It is indeed interesting to read about all the various methods of raising money in the different Aids.

The Aid always tries to help the local church in every way they can. A new altar is being considered at the present time. Throughout the year we have donated to the Red Cross, Children's Homes, Old People's Homes, Seamen's Mission, Santal Mission,

and are donating to different projects where it is the most needed. We have also sent boxes of used clothing overseas. The collection at our March meeting goes to Missions.

Our Ladies' Aid is one happy little group of ladies all willing to help wherever needed, and we always have such good times together.

Let us not forget to be grateful for all our blessings, for the Lord's watchful care over us, and try to help those less fortunate. Let us not be weary in our well-doing. May we continue faithfully and carry on the work in faith and hope that the first eight members of the Danish Lutheran Ladies' Aid started and have now left in our hands to carry on.

Teach me, O Lord, Thy holy way,  
And give me an obedient mind,  
That in Thy service I may find  
My souls delight from day to day.

Guide me, O Savior, with Thy hand,  
And so control my thoughts and deeds,  
That I may tread the path which leads  
Right onward to the blessed land.

Bless me in every task, O Lord,  
Began, continued, done for Thee;  
Fulfill Thy perfect work in me;  
And Thine abounding grace afford.

Mrs. Hans P. M. Hansen.

## NOTICE

Denmark will be host to the Danish children of South Slesvig during their vacation this summer. That no child shall be deprived of this pleasure for want of clothes to wear, please send all your children's outgrown garments and shoes in good condition. Clothes of grown-ups will also be welcome. Send it to:

Mrs. Elsie Stub,

104 East 126 Street,

% Scandinavian Shipping,  
New York City, N. Y.

## South Slesvig Aid

The New York committee is constantly in activity, sending clothes to the Danish children in the schools of South Slesvig.

On the 24th of March, 3,500 pounds left the New York office, and we most sincerely wish through "Lutheran Tidings" to say "Thank You" to all you readers who so cheerfully have responded to this appeal and have so generously sent your gift packages to the New York office.

It has been hard years for the South Slesvig Danish people; all their letters voice their sincere appreciation of all the help that has been sent them. They are steadfast in their faith that their prayers will be answered.

The committee will soon discontinue the appeals for clothing. However, before this is done, we wish



to be mindful of the several thousands of South Slesvig children whom Denmark has invited to spend their vacation. Let us not disappoint a single child. We ask that you send your children's outgrown clothing, also shoes in good condition. Clothes of grown-ups will also be put to good advantage. Many thanks.

Yours sincerely,

Elsie Stub.

## Lenten Thoughts Again

After Holger M. Andersen, in his article in Lutheran Tidings, May 5, gets through hacking at my Lenten Thoughts, "The Cross and the Self," all there is left are the essentials. The "Old rugged cross" is still there, "towering o'er the wrecks of time,"—and also over the highest achievements of psychiatry.

Andersen's attacks are based on the erroneous assumption that "M. K." is hostile to psychiatry. A careful reading of Lenten Thoughts would have dispelled that assumption. If M. K. had been opposed to psychiatry, the statement, that psychiatry "does succeed to a surprising degree," would hardly have appeared in his writing. And he would hardly have been willing to recommend it—as the next best solution—to individuals whom he was unable to lead to the best solution; the peace of the Crucified. But, although he gladly concedes the marvels of psychiatry, in alleviating pain, he does not let himself become so engrossed by it that he forgets, that the Cross of Christ also has a way with pain, which is principally different and far above the way of psychiatry. And M. K. has yet to see a book or even a chapter on psychiatry, dealing with the Mystery of the Cross.

Since my critic is so fiercely opposed to my supposed views on psychiatry I am wondering what he would do to Dr. William Ernest Hocking, author and professor of philosophy at Harvard university, and one of the keenest minds in this country, who takes a definite attitude of scepticism toward psychiatry. In his book, "What Man Can Make of Man," he comes to the conclusion that psychiatry is "fictional healing" and then goes on to say, "The sick soul and the psychiatrist are twin features, peculiar features, of this end of the modern era. The psychiatrist is the embodiment of applied science, attempting to deal with the ravages of the mistakes of science. What he finds is, that more science is not enough."

Realizing that H. M. A. has difficulties with my views on the self, may I, in my "gross ignorance," recommend that he read, "The Self—Its Body and Freedom," also by Hocking? And if he would deign to re-read Lenten Thoughts with a reasonable attempt at understanding, he will notice that the main aim of my thoughts is, not so much an attack upon psychiatry, as it is a timely warning against the tendency in modern preaching to let psychiatry overshadow the Mystery of The Cross.

Marius Krog.

# SPRING

The dreary winter's dead and gone;  
With sleet and slush we now are done.  
And spring so fair  
Is in the air.

The weary winter weeks have passed  
At last.

One need not fear that "flu" or gout  
Will get one when one ventures out.  
Why not be bold!  
Step out, behold  
The sweetness of Miss Nature's styles  
And smiles.

Ah, see the sun, how debonair  
He sends his blessings everywhere;  
Each golden ray  
A greeting gay  
To budding trees and all the things  
On wings.  
The world seems so content and blessed.  
The birds are busy building nests.  
They're sweet and small,  
And singers all.  
They'll sing each day in summer's hall  
Till fall.

Such wonders everywhere in sight!  
The fields are green! The world is bright!  
The dale's dressed up  
With buttercup.  
The sun is showing off his bride  
With pride.  
The bees are buzzing busily;  
The cows are cuddling lazily.  
A shepherd gay  
Sings out a lay;  
And echo learns the melody  
With glee.

And there! How mirror-like and sweet  
The lake is lying at one's feet!  
Reflecting proud  
A sailing cloud.  
It even dares the heavenly space  
Embrace.  
A frog is sitting on a stone  
And booms a lusty baritone;  
A scented breeze  
The nostrils tease;  
The sun is going down to rest  
Out west.

God's miracles are here and there,  
His wisdom, grace and loving care.  
Lo! All round  
The signs abound.  
His glory voices everywhere  
Declare.  
My soul need not through winter grope  
There is a spring! A living Hope!  
Why should I grieve!  
I may believe,  
I shall come through my winter's strife  
To Life.

—Ambrosius Stub, 1771.

"Den kedsom Vinter gik sin Gang".  
Translated by Marius Krog.



## Lutheran Commission On Evangelism

By Alfred L. Grewe, D. D., Publicity Director

### LUTHERANS, AWAKE! ARISE!

The above caption may lead some readers to conclude that Lutherans are modern Rip Van Winkles. Such an accusation is not being made for the simple reason that it would not be true. On the other hand, however, there can be no denying the fact that we have not, quite generally, been zealous workers in the kingdom of God.

Let's look at the record. We immediately make the discovery that the Lutheran general bodies have a larger communicant membership today than ten years ago. Whether the increase is as large as it might or should have been is, in a sense, beside the point. Hundreds of thousands of men and women and children who formerly held membership in no church have had their names recorded on official church records. For this we should be thankful.

There is, however, another picture which is not only not reassuring but actually disturbing. And it is this picture which provoked the above caption. Each year every local congregation suffers certain losses. For instance, death lays claim to and carries away a loved one. Such losses simply cannot be averted. Furthermore, annually every congregation suffers losses by issuing letters of transfer (in actuality these are only book losses, for the transferred individuals are immediately received as members of another church). Frankly, we ought to covet more annual losses like these (by letter), for in so doing Lutheran Churches generally would suffer fewer losses "otherwise."

Otherwise! Statistics reveal that the Lutheran Churches of the United States and Canada lose more than one thousand confirmed (or communicant) members every week not by death or transfer but OTHERWISE! During the past ten years the various Lutheran groups have lost approximately 600,000 confirmed (or communicant) members "otherwise." These are staggering losses, so staggering, in fact, that Lutherans, people and pastors, ought to awake and arise. We have been falling down ingloriously in assimilating men and women and children whom we receive into our congregations.

This disturbing record ought to convince every

### In The Wide, Wide World

(Continued from page 8)

permit me to say that IT IS NOT EASY TO TEACH AGAINST THE STREAM. In this great program of learning, teachers, pastors, rabbis, priests and others must have the cooperation of Main Street.

**Too often Main Street makes so much noise that the young can't hear what a truly great teacher or a piece of great literature says.**

History seems to indicate that the FIRST LINE OF DEFENSE IS IN THE HEARTS OF MEN. A brave, united and noble people is well nigh unconquerable.

—Reprint from Des Moines Register.

reader that there is a crying need for the continuation of the Lutheran Co-operative Evangelism Program. It would appear, at least on the surface, that one of the major features of this program has been overlooked in most instances: "Deepening the spiritual life of the local congregation." Hundreds of thousands of Lutheran church members very seldom "remember the sabbath day and keep it holy" by going to church to feed upon the evergreen pastures of God's holy word. Hundreds of thousands annually do not partake of the Sacrament of the Altar. If losses "otherwise" are to be greatly reduced, then people and pastors everywhere must continuously strive, by the grace of God, again to awaken in them interest in the kingdom of God. Who can present a better program than personal evangelism to attain this goal?

Six hundred thousand annually! Picture to yourself six cities, each with a population of one hundred thousand! These are the staggering losses suffered "otherwise" by the Lutheran churches of the United States and Canada. Lutherans, awake! Arise! "Ye shall be witnesses unto Me," says Jesus of Galilee.

### District I Workshop

Held in the Danish Lutheran Church in Bridgeport, Conn., April 15, 1950

By Einar Anderson, District Secretary

At its convention in Portland, Maine, this fall, the eastern district, at the suggestion of the district president, Rev. Willard Garred, decided to experiment with a "district workshop" this year in place of the district president's visitation.

All of our congregations, in the east, at any rate, have had the experience for many years of having only a handful of people coming to hear the district president when he makes his annual visit. Such meetings can be more depressing than inspiring for the small audience that attends and certainly far from encouraging for the speaker.

Therefore we decided to make an experiment this year, to have the pastors and three or four representatives from each congregation meet together with the district president for a full day's program and be able to exchange opinions and reports from the different congregations for the benefit of all.

On April 15, therefore, the pastors and representatives from most of our congregations met together at the Bridgeport church which is the most centrally located church in the district. All the congregations except Troy, Portland and Bronx were represented by pastors and delegates.

The meeting began at 10 a. m. with opening devotions by Pastor Einar Anderson, followed by the presentation of the first topic—"The Church Board" by Pastor Willard Garred, with a discussion period following.

After a wonderful dinner prepared by the Bridgeport church's Ladies' Aid, the afternoon session began with a presentation of the topic: "Our Synod" by Pastor Viggo Hansen with a discussion period following.

After coffee in the parsonage, Christian Jensen, treasurer of the Hartford congregation, presented the



topic, "Church Financing and Stewardship," followed again by a discussion period.

The meeting closed with supper at 5:30 p. m.

The three topics were very ably presented and the discussion which followed each kept to the same high standard.

Rather than write up a second hand account of what was said, I shall try to set forth here the most important points which were made, many, if not all of which I believe could serve as profitable questions for discussions in other meetings in our congregations. I will therefore not waste words and space and sacrifice clarity by trying to make complete sentences, but list these questions and opinions in as few words as possible, taking them directly from my notes.

#### **I. Topic "The Church Board" introduced by Rev. Willard Garred**

Usually, business takes up so much time at board meetings that there is little time to discuss what pertains to the church's spiritual life and the growth and advancement of that life. Board members too often feel themselves to be directors of a corporation concerned primarily with the business end of the work. Board members should instead look on themselves as being called to a primarily spiritual work. Their ultimate aim should be to serve God. Therefore they should be installed after election at a regular church service. The book of ministerial acts of the United Evangelical Lutheran Church (the former United Danish Church) provides a ritual for such an installation service.

The pastor has four district offices to perform: That of teacher, priest, when he officiates in the name of the congregation, soul physician (Sjælesørger) and administrator. To accomplish all this successfully, he needs the help of the church board, especially on administration. A pastor cannot make 500 visits a year, but ten board members working with the pastor could easily do so. It is easy to see what opportunities for evangelism and the growth of membership lie here only to be taken and made use of!

Board members should not be elected for more than two terms in succession. This would ensure that all age groups are represented on the board, would prevent the possibility of one group retaining permanent control, and hold any possible lay popes in check.

In other churches, the pastor is the head of the church council. Our system is the exception to the rule. In other churches the pastor has a vote on the church council and also on all committees. Not so in our church. In our church we have more power in the church board and less in the pastor than is the case in the other Lutheran synods.

Maintenance of church buildings is important. The condition of our church buildings shows what the people think of God.

According to Christian principles, the ruler is the servant of all and should consider himself as such. The church board is not to dictate to the congregation, nor the pastor to the church board. Both are to feel that they are called on to serve and act in that spirit.

One reason for the lack of growth of our synod is that the minister is not held in high esteem and

often, not too well paid. Therefore few of our young men wish to enter the ministry.

Every councilman should ask himself three questions:

1. Do I look on my office as an honour, a duty, or an opportunity for Christian service?
2. Am I interested in world problems and trends as they concern the church?
3. Have I anything that can legitimately be called a prayer life?

#### **II. Discussion on above topic**

People who do not pay enough for some reason or other to cover membership and synod dues could be placed in a special classification as "supporting friends of the church." The board member should feel himself selected for the sole purpose of helping the minister. The system we have wherein the pastor has no vote on the church board, etc., as mentioned in the talk, can not be blamed on the Danish State Church for when most of our congregations were founded, there was no "Menighedsraad" in Danish State Church parishes. The origin for this unique system must therefore be sought elsewhere. No conclusive answer on this question. General agreement that the church board and pastor should take the matter of visiting and evangelism very seriously as one of the most important parts of their work and work together as mentioned in the talk.

#### **III. "Our Synod" introduced by Rev. Viggo Hansen**

We should look on the Synod as a fellowship of which we are a part, not as a monster. The synod is us. We are all a part of the synod. When we give to the synod, we are giving to ourselves. When we help the synod, we are helping ourselves. The Danish State Church did not send missionaries over here. It was not very interested in those who left the homeland to come to America. We called ministers from Denmark because we needed them. Then we began training our own. The synod is thus not something that was established from above. We created the synod. The synod is no monster, but a fellowship of which we are all a part.

It is very important to have a church centered college and we must have a seminary. With the exception of one, all the ministers in the district were trained at Grand View. There is something wrong in a congregation which though existing for 40 or 50 years has never sent a single young man into the ministry. How many congregations have sent even one young man into the ministry?

Home Missions is nothing else than the work Christ gave us to do: "Go into all the world and make disciples." We have been too slow to wake up to our responsibilities in this. We are not as large as we were years ago. We have lost almost 20 congregations since 1920. Too self satisfied, too self centered, not mission minded. So we went downhill while many others advanced. We have at last begun home mission work. Because we were called on to do it, we found that we could do it.

Can we continue as a separate group or must we merge with a larger group? It would be easier to continue if instead of being spread out over a large



## Far Away And Long Ago

Sticking my neck out I say: See the Danish film **Elverhøj**. That is, if you are a Dane, if you want to see Denmark, if you have heard about Denmark, if you have seen Denmark; then **Elverhøj** is for you.

For me the film is Denmark. It is even the Denmark I didn't see when I was there, it is the Denmark that is as much a part of my childhood as the alphabet learned . . . when? . . . where? . . . what year? One doesn't know. Yet there it is, learned, and permanently in one's consciousness—or unconsciousness.

Someone **must** have told me about **Elverhøj**. Did I read it? I **recognized** it. Or is it only the old universal fairy-tale that we all know, where right triumphs, the king is a

area, the whole nation, we were concentrated in one small area.

Many of our congregations are 100 miles and more away from any other congregations in the synod. Naturally, these can find more real fellowship with other Lutheran congregations in the vicinity than with the congregations of their own synod which are too far away from any real fellowship. So in these congregations, often a desire for closer Lutheran unity develops. There is also a tendency at the present time to strive for "bigness." A very large church can do what a small one can not do—work on a large scale with large financial resources. But a very large organization is also in danger of becoming cumbersome.

### IV. Discussion on above topic

We do not have to fear that our congregations will be broken up in event of a merger with the ULCA. The Slovak and Icelandic congregations have not been broken up. The parish system operates only in areas where the ULCA has a virtual monopoly, and these areas are few. In New England, where the ULCA is not strong, there is no parish system. Their members come from as great distances, or greater, than ours do. No decision can be made on merger before 1952 at the soonest.

Since the ULCA is so large, we will have little to say in the publication of literature. This ULCA literature might in the long end influence our congregations to give up our distinctive viewpoint. But, it was also mentioned, it is not compulsory to use this literature and the Slovaks for example, use very little of it.

Our real trouble is that we have delayed the process of Americanization which is necessary if we are to live. We have already lost several generations of our young people and are still postponing the inevitable. If we go all out on Americanization and begin to seek the American born in an aggressive way as the other Lutheran synods do, there is no reason at all why we can not recapture the ground we have lost and begin to go forward. There is then no need to think of a merger with anyone, if we begin to do this now. We will become a strong church group again in a few years if we do this. We have a viewpoint of our own which is valuable in itself and which language does not affect. With that, and with Americanization, and canvassing our neighborhoods, we can go forward. (Significantly, not one dissenting voice was raised against this point of view!)

(To be continued)

good king, and the poor little girl is really a princess and gets her knight.

The mist. "**Mose-konen brygger**." And let no one tell me that that mist is Hollywood (or Palladium) smoke blown across the set by a vacuum cleaner or something. I know better. My grandmother told me so many years ago and grandmothers don't lie. I remember the feeling yet of half fright, half delight when we drove past the misty swamp at Ashland and Bedstemor said, "**Mose-konen brygger**."

The fields in the film are Danish fields, the water, too, (rolling up Stevns klint) the trees, the soft night, the old bridges, the horses (the horses in Denmark are Danish, you know); not Denmark today, but "**Danmark i tusind Aar**." History.

I came to the film prejudiced, on general principles. They haven't our technique, I told myself, their make-up won't be right, the sequence will limp or go too slowly, etc., etc., etc. It's all true, I guess, but that doesn't matter, the magic is there. The sound, as a matter of fact, is bad, but that doesn't matter, either, what you hear is voiceless, wordless.

And it was interesting to see un-Hollywood faces, all of them different, all of them people. The curiously stern face of the mother. "**Elverpigen**" not quite pretty as we know prettiness in celluloid with gobs of mascara and a great gash of red mouth. The old king. I shivered when they played "**Kong Kristian stod . . .**" I shiver equally at that and **The Star Spangled Banner**. (A citizen of two countries makes you, emotionally, a busy person). And the steward! He was marvelous. None better in Hollywood. "**Jeg flyver, jeg flyver!**" and away he wobbled on his funny old legs.

Never have fairies (or elverpiger) been more elusively portrayed; not quite earth, more than air. And the land that lay beyond the bridge . . . looking into Denmark. The horsedrawn carriages glimpsed through the trees; the horses clop-clopping over the bridges. The moats. The portals.

The music. "**Herlig en Sommernat**". Oh, so that's the way it sounds! Of course I've played it hundreds of times but I've never really heard it. "**Jeg gik mig ud i Lunden en sildig Sommerkvæld**". As classical and evocative as a Midsummer Nights Dream.

I came away dumbfounded. By hook or crook I had been "magicked."

Perhaps it was all a dream. For the next day all that magic had been packed up and rolled away in a battered old 1937 car (the connecting rod was shot) straight down Highway 41 into a matter-of-fact, everyday world. But I guess that's the way with magic. Now you see it, now you don't.

Ellen Nielsen.

N. B.: Italy is sending us magnificent films. They would probably be successful in their own right but there is also a great Italian population in America to support them. I understand that Denmark is beginning to make some fine films, too. There is, for instance, the world acclaimed **VREDENS DAG**. There is also **DITTE, MENNESKEBARN** and **DE RØDE ENGE**. How are we to see these films? Only the very largest cities will run them. A handful of Danes importuning their local exhibitors will do no good.

I doubt the support of **Elverhøj**, for instance has been very ardent or loyal (everybody is too busy playing Canasta) or we might hope these other films could come our way. I see no reason why someone couldn't be traveling around celluloid troubadours all the time with new Danish films, or why we shouldn't be delighted to pay (almost at our own door) approximately the same sum we do to see our Hollywood movies?

I know we have been stung countless times by this and that, by Danes from Denmark over to walk the streets that are covered with gold (Mr. Trolle does not come directly from Denmark); as I understand it he has bought the film and is traveling with it as a straight business venture . . . and a mighty chancy one at that and he, for one, is not going to be covered with gold) but you are taking a chance on the ordinary 75 cents movie, too . . . and taking it time and again. After all, what can you lose? Seventy-five cents . . . or a wonderful experience? Let's have more good Danish films.

E. N.



## Grand View College And Our Youth

### Summer Meeting At Grand View College

Grand View college invites all who are interested to attend a summer meeting during the days of July 1-5. The meeting will be given content and character by lectures and discussions and there will be singing, story telling, and recreation. The program is planned so that there will be ample time for leisure and fellowship. The price has been set at \$12.00 which includes board, room and registration fee. On the Fourth of July a public meeting will be held in the afternoon. The detailed program will be published later. As of now, plan to arrange your time so that you can share these days with old and new friends at the college!

### Changes In The Grand View College Faculty

It is with great regret that Grand View College announces the retirement of Harald Knudsen as teacher of physical education. For twenty-six years he has done a grand job for the students and the college, and he will be sorely missed. His place will be taken by Harry Mortensen, an Askov boy, a former student, and a graduate of the University of Minnesota.

Next year the two-year teacher training program for grade school teachers will go into full swing. As director of the program has been engaged Mrs. Lillian H. Darnell who holds masters degrees from Drake and Columbia Universities. Mrs. Darnell has had wide experience in elementary education, especially in the teaching of sciences of which she is a recognized authority. The course is accredited by the Iowa State Board of Educational Examiners.

### Junior Camp

Junior Camp will be held July 30-August 6. Again this year the director will be Rev. A. E. Farstrup.

### Pastors' Institute

#### A Composite Report

The eleventh annual Pastors Institute was held at Grand View College April 11-13 with a record attendance. In all there were forty-one pastors and Seminary students from the Synod plus a dozen pastors' wives and a half score

ministers from other churches. The Grand View Seminary teachers each introduced a discussion, A. C. Kildegard on "The Character of Christian Worship," A. E. Farstrup (with the assistance of Mrs. Holger Strandskov and Rev. Edwin Hansen) on "The Vacation Bible School Program," and J. Knudsen on "Confirmation." We shall let it suffice to mention these topics, but for the report on the guest speakers we shall quote from papers written by the students in the Seminary.

Mr. Arne Sorensen first spoke on the young churches of Asia and the recent conference at Bangkok. This was a conference of the Eastern churches, not dominated by the West. There was some fear that the Asiatics would lose too much of their culture, but this was feared more by the Western representatives. There was much theological discussion but even more witnessing at the conference. The Asiatics with their static cultures sought the dynamic spirit of Christianity to combat communism, and they gave strong testimony to their faith.

In his second lecture Mr. Sorensen pointed out that the Lutheran Reformation and Pietism had stressed individualism so that there had developed a lack of social responsibility. This situation is now being changed, and it was shown how social responsibility was growing in the churches of Europe today. Finally, Mr. Sorensen described how that very interesting development takes place when a revival movement or spiritual awakening is transformed into a continuing movement with expressions, forms and institutions.

Dr. T. A. Kantonen's lectures were theological in nature and dealt with Luther's approach to Ethics and Economics. In his consideration of Luther's ethics he presented the following outline:

- I. The importance of personal responsibility is a key to Luther's thought (a realism of conscience).
- II. Luther's ethic is not a code. It is persons and situations and awareness of the living spirit in each specific situation. It is a creature in response to a creator, redeemed responding to redeemer. The ethical question is how I can live with God in the specific situation.
- III. Sin lives in man's highest nature, in his intellect. Sin is our basic egocentricity.
- IV. There is a reality of the demonic, for there is a realm of evil. Evil and good are realities and man must seek the good; the devil stops man from gaining the good.

In the war with the devil there are ten ways in which we can fight him:

1. Make fun of him.
2. Tie the Lord up in His own words like the Syro-Phoenician woman.
3. Enjoy the creature comforts of life.
4. Get angry (righteousness indignation).

5. Play or listen to music.
6. Occupational therapy.
7. Infant baptism.
8. Socialize the difficulty, seek the aid of others.
9. Find comfort in the Word.
10. Find refuge in the living Christ.
- V. In all ethical considerations Luther insists that this is God's world, that the flesh is not evil but perverted by sin.
- VI. The order of redemption is already at work in this world. God is love but God loves the sinner. God does not give grace, because man is a sinner but because the sinner is a man. The motivation of all Christian ethic is the forgiveness of sin.
- VII. Faith is fellowship with God, a tapping of divine resources.
- VIII. Forgiveness of sin is continual dynamic. God's grace gives the believer courage to live. "Sin bravely." There is a courage of imperfection. You do not have any perfect course of action. The child of God is never more than one day old.
- IX. Individual ethics are at the same time social ethics as a natural result of the universal priesthood (bearing the burdens of others).
- X. Luther's doctrine of the two realms or kingdoms is important in understanding his ideas concerning war, government and individual rights.

Dr. Kantonen's lecture about Luther's views of economics was organized in a similar systematic way. Luther's ideas on this subject are based on the basic idea that man has a responsibility to God and to man in all dealings where material wealth is involved.—The lectures were systematically organized but they were delivered with force and freedom and with a good deal of humor.

Dr. Paul C. Empie of the National Lutheran Council was equally interesting and vivid. He was perhaps more dynamic than any other speaker for his talk came out of strong personal experiences. Many of his points made a deep impression. His emphasis on functional Lutheran unity was particularly impressive and he gave an excellent presentation of the DP problem. He stressed our moral responsibility in several parts of the world, in Germany, in Latin America, and on the missionary fields.

The fourth guest speaker was Dr. John Trever who represented the International Council of Religious Education and the Revised Standard Version of the New Testament. In his first lecture he told eloquently of the long and successful search for ancient manuscripts which has so dramatically been augmented by the recent discoveries of ancient Old Testament manuscripts. In the second lecture he demonstrated by a study of Galatians how the new translation brings out the message of Paul, and in the final lecture he described the work of translating the Old Testament.



## OUR CHURCH

**Miss Muriel Nielsen**, daughter of Rev. Eilert C. Nielsen of Ruthton, Minn., has been accepted as a missionary to the Santal Mission and will probably leave for India some time this fall. She is at present on a speaking tour in the congregations in Wisconsin, Minnesota and Iowa. She will still visit the following congregations in Iowa: Newell, Sunday, May 21; Kimballton, Tuesday, May 23; Omaha, Nebr., Wednesday, May 24; Oak Hill, Thursday, May 25; Des Moines, Friday, May 26; Ringsted, Sunday, May 28.

**Lake Norden, S. D.**—Twenty adult members were accepted into the fellowship of the Pioneer congregation during Holy Week—and more are being prepared to join in the very near future.

Rev. Marius Krog, pastor of the Pioneer Church, was the guest speaker in the Gayville and Viborg churches on Sunday, May 14.

Miss Dagmar Miller, former missionary to the Santal Mission, was the guest speaker in the Pioneer congregation on Thursday, May 4.

**Mirage Flats, Nebr.**—Rev. and Mrs. Harris Jespersen were guest speakers in the St. Peter's Church on Saturday and Sunday, May 6-7. Mrs. Jespersen directed a craft workshop throughout Saturday in the community hall. Rev. Jespersen is the Youth Advisor of the Nebraska District.

**Wilbur, Wash.**—"Trinity Tidings" is the name of a new 12 page mimeographed church paper from the Trinity Lutheran Church of Wilbur, Wash. Rev. Holger M. Andersen is the pastor and editor of the new parish paper. The paper brings a number of fine editorials, reports and announcements in connection with the growing church at Wilbur.

"SEE YOU IN CHURCH" as it appeared on the front page of the May 5th issue of L. T. was taken from the front cover of THE AMERICAN LUTHERAN magazine, and credit should have been given to this magazine for the use of same. (The last make-up of this issue was made in the rush of the last moments before mailing-time on the dead-line date. Therefore our apology).

"UNALTERABLE FACTS," an article found in the same issue, appeared without the name of the writer of the article. It was written by Dr. Ernest D. Nielsen, pastor of Trinity Lutheran Church in Chicago. He has promised to contribute one or two additional articles which will appear in the very near future.

**Dr. Johannes Knudsen**, President of Grand View College, has recently been elected a member of the LUTHERAN THEOLOGICAL STUDY GROUP. Membership in this Study Group is limited to twenty-five members.

**Germania, Mich.**—A number of new members were received into the church at the regular service on Sunday, May 14th.

**Rev. Clayton Nielsen**, Denmark, Kans., has accepted a call from the Withee and Wolter's Corner congregations in Wisconsin. According to present plans he will begin his new field of work on or about August 1. Rev. Nielsen started his work in the Denmark, Kans., congregation about five years ago, as he served it part time in the beginning, and later accepted a call to full-time pastorate.

**Askov, Minn.**—The Bethlehem congregation recently welcomed a DP family, Mr. and Mrs. Margers Vavere and two children and Mrs. Vavere's mother, Mrs. Amalya Trumpmanis. Mr. Vavere has been given employment at the Ferndale Nursery.

**Waterloo, Iowa**—Special services were held on Sunday, May 14, in our Waterloo congregation. Rev. Alfred Jensen, synodical president, preached at the morning service, and in the afternoon a service was held on the grounds of the new church, and the corner-stone for same was laid. Many had come to join in this most festive observance.

"Studentfest" was held at Grand View College on Saturday and Sunday, May 13-14. Many alumni and other friends had gathered for the occasion. A report of the big event will likely appear in the next issue of L. T.

**DAYPL District III** annual convention will be held in Lake Norden, S. D., in June.

## Acknowledgment Of Receipts From the Synod Treasurer

For the Month of April, 1950

### Toward the Budget:

Previously acknowledged ----- \$2,548.82

#### Congregations—

Clinton, Iowa	50.00
Newell, Iowa	400.00
St. Stephen's, Chicago, Ill.	217.00
Omaha, Nebr.	66.25
Racine, Wis.	204.25
Juhl, Mich.	66.83
Grayling, Mich. for 1949	68.15
Cedar Falls, Iowa	400.00
Muskegon, Mich.	75.00
West Denmark, Wis.	100.00
Omaha, Nebr.	66.25
Cozad, Nebr.	231.19
Trinity, Chicago, Ill.	200.00

#### Pension Fund:

Danebod Danish Ladies' Aid, Tyler, Minn. ----- 25.00

#### Congregations—

Omaha, Nebr.	11.00
Marquette, Nebr.	47.55
Cedar Falls, Iowa	130.61
West Denmark, Wis.	86.25

Tyler, Minn.	155.00
Bone Lake, Wis.	10.25

### Annual Reports:

C. J. Christensen, Ludington, Mich.	1.00
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### Lutheran Tidings:

Subscriptions and gifts	34.25
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### Seamen's Mission:

Congregation, Oak Hill, Iowa	54.04
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### President's Travel:

Congregation, Granly, Miss.	26.00
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Total to date ----- \$5,274.69

### Received for Items Outside of Budget:

#### Lutheran World Action and World Relief:

Previously acknowledged	\$2,232.19
A Friend in South Dakota	1,000.90

#### Congregations—

Lindsay, Nebr.	72.00
Omaha, Nebr.	17.00
Bone Lake, Wis.	8.70
Minneapolis, Minn.	208.55
Racine, Wis.	104.40
Exira, Iowa	70.25
Lindsay, Nebr.	12.50
Cedar Falls, Iowa	303.74
Muskegon, Mich.	75.00
Trinity, Chicago, Ill.	200.00

Total to date ----- \$4,304.33

### Santal Mission:

Will be acknowledged by Miss Dagmar Miller.

### Grand View College Building Fund:

In memory of Mrs. J. J. Refshauge, Lincoln, Nebr.:

Mr. and Mrs. W. N. Hostrup, Seattle, Wash.	\$ 5.00
Rev. and Mrs. H. Strandskov, Kimballton, Iowa	5.00

Let us make 1950 better by doing more for our church and synod.

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

## Santal Mission

APRIL, 1950

### General Budget:

Danish Ladies' Aid, Wilbur, Wash.	\$ 20.00
Bethania Sunday School, Racine, Wis.	57.00
Mrs. Nels J. Nelson, Moorhead, Iowa	10.00
Bethania Congregation, Solvang, Calif.	19.55
Women of St. Ansgar's Church, Salinas, Calif.	43.00
United Mission Group, Ringsted, Iowa	6.85
A Friend, Enumclaw, Wash.	10.00
Annex Club, Seattle, Wash.	10.00
Rev. Garred, Hartford, Conn.	1.00
Wm. Due Family, Cordova, Nebr.	10.00



St. Paul's (Am. Luth.) Ladies' Aid, Hampton, Iowa	19.05
Mrs. A. W. Andersen, Van Nuys, Calif.	5.00
Mrs. D. Ingemann, Minneapolis	3.00
A Friend in South Dakota, --	500.00
Laura Boose, Chicago	10.00
Adolf K. Vinje, Portland, N. D.	1.70
Mrs. Christine Christensen, Hartford, Conn.	1.60
In memory of Mrs. P. H. Lind, Hampton, Iowa, Jens Jessens, Tyler, Minn., N. C. Rasmussens, Oskar Boughtons, Arlo Jensens, John P. Petersens, Ole Hansens, Nels Petersens, Thomas Johansens, Holger Rasmussens, Clarence Larsens, H. C. Hansens, Jens G. Jensens, John Stadtlanders, G. C. Dockwells, Niels F. E. Jensens, Harald Holmgaards, Martin Johansens, Mrs. Andrew Jorgensen, Mrs. Ole Christensen, Mrs. Peter Jacobsen, Mrs. S. Bertelsen, Arne Ostergaards, Albert Rodemeyers, Howard Browns, Herluf Ytzens, Walter Petersens, Marius Hansen, Herluf Hansens, Floyd Olsons, Henry Browns, Russel Hansens and Alfred Jorgensens, all of Hampton, Iowa, Jens Johansens and R. C. Koeningsberg, Latimer	29.00
Walter Holmgaards, Thornton, Chris Jespersens, Clear Lake, and A. P. Iversens, Iowa Falls, Iowa	5.00
Adolf Hansen Family, J. C. Hansens, Albert Hansens, Alvin Hansens and A. M. Sorensens	9.00
In memory of Mrs. Jess Jessen, Hampton, Iowa: N. C. Rasmussens, Karen Jorgensen,	

Oskar Boughtons, Arlo Jensens, Milton Ostergaards, Mrs. P. Ostergaard, H. C. Hansens, Jens G. Jensens, John Stadtlanders, Henry Browns, Axel Tobiesens, Marius Hansen, Herluf Hansens, Floyd Olsons, Andrew Bloms and Bernhard Rasmussen, Hampton, Iowa	8.50
In memory of Mr. and Mrs. Lars Rasmussen by Dora Rasmussen, St. Paul, Minn.	3.00
In memory of Walter Christensen, Dwight, Ill., Mrs. Christensen	2.00
In memory of Christian Ravn, Flaxton, N. D., Rev. J. P. Andreasens, Oak Hill, Iowa	1.00

#### Toward Children's Keep:

Trinity Lutheran Sunday School, Victory, Mich.	40.00
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#### For the Ribers:

Friendship Circle, Los Angeles, Calif.	10.00
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#### Toward Relocation of Hospital in Mohulpahari, Santal Paraganas:

Birthday Pennies, Our Savior's Church, Omaha, Nebr.	13.00
In grateful remembrance of Mrs. Karoline B. Kjølhede by W.M.S.	100.00

Total for April	\$ 947.65
Total since Jan. 1	\$3,325.62

Acknowledged with thanks.

**Dagmar Miller.**

1517 Guthrie Ave., Des Moines, Iowa.

## NEWS BRIEFS

### FUNDS FROM AMERICA PROVIDE 32 RUBBLE CHURCHES IN GERMANY

New York—Thirty-two rubble churches have been built in Germany with \$310,000 contributed by Lutherans in America through Lutheran World Action.

The U. S. A. Committee for the Lutheran World Federation validated \$300,000 from LWA funds for thirty of the emergency churches. An additional \$10,000 was given by Holy Trinity Lutheran Church in Buffalo, N. Y., for the refugee community at Vilbel.

Through efficient planning by the architect, Dr. Otto Bartning, and the method he developed for prefabricating the wooden frame, savings were accumulated out of the whole program to make possible the erection of another rubble church, bringing the total to thirty-two.

Plans have been approved to construct this additional church at Worms, the city where Martin Luther in 1521 made his famous declaration of faith before the emperor and the Diet. In the last months of World War II, the town suffered 65 per cent destruction through air raids. Of the four Protest-

## SYNOD OFFICERS

<b>PRESIDENT:</b> Rev. Alfred Jensen, 1232 Pennsylvania Ave., Des Moines 16, Iowa.
<b>SECRETARY:</b> Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa.
<b>TREASURER:</b> Charles Lauritzen, 222 Pollard Ave., Dwight, Ill.
<b>TRUSTEE:</b> Olaf R. Juhl, 5557 Blaisdell Ave., Minneapolis 19, Minn.
<b>TRUSTEE:</b> Erling V. Jensen, 1901 Easton Blvd., Des Moines 16, Iowa.
<b>TRUSTEE:</b> August Sorensen, Ringsted, Iowa.
<b>TRUSTEE:</b> Viggo Nielsen, 190 Jewett Ave., Bridgeport 6, Conn.

ant churches, three were completely destroyed.

### LUTHERAN CHURCHMAN IS SPEAKER FOR AIR FORCE PREACHING MISSION

Omaha—Dr. H. W. Siefkes of Waterloo, Iowa, president of the Iowa District of the American Lutheran Church, was guest speaker at a five-day preaching mission recently conducted at Offutt Air Force Base Chapel near here.

The mission was arranged by Chaplain H. W. Reinke (ALC) and was one of a series now being conducted for both Protestants and Roman Catholics under auspices of the Chief of Chaplains of the Department of the Air Forces.

"Emphasis in the missions is on the deepening of one's personal faith in the Savior and manifesting that faith in one's daily living," explains Chaplain Gynther Storaasli, secretary of the Bureau of Service to Military Personnel, National Lutheran Council.

A similar mission was conducted at Patterson Field, Dayton, Ohio, with the Rev. Marcus Rieke of Columbus, Ohio, youth director of the ALC, as speaker. Senior base chaplain at Patterson Field is Chaplain Cecil L. Propst (ALC).

### CHAIRMEN ARE RE-ELECTED BY NLC DIVISION COMMITTEES

Chicago—Divisional committees of the National Lutheran Council re-elected their chairmen at semi-annual meetings, March 27-31.

Those named were:

Division of Student Service—Dr. Armin George Weng, president of Chicago Lutheran Theological Seminary at Maywood, Ill.

Division of Welfare—Mr. Harold Hegstrom, superintendent of the National Training School for Boys at Washington, D. C.

Division of Public Relations—Dr. L. Ralph Tabor, pastor of Luther Place Memorial Church at Washington, D. C.

Division of American Missions—Dr. Philip S. Dybvig, executive secretary of the Board of Home Missions of the Evangelical Lutheran Church at Minneapolis, Minn.

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

May 20, 1950

I am a member of the congregation at

Name

New Address

City

State

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