

Lutheran Tidings

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Summer Time

This is the year's bower. Sit down within it. Wipe from thy brow the toil. The elements are thy servants. The dew brings thee jewels. The winds bring perfume. The earth shows thee all her treasure. The forests sing to thee. The air is all sweetness, as if all the angels of God had gone through it, bearing spices homeward. The storms are but as flocks of mighty birds which spread their wings and sing in the high Heaven.

Speak to God now, and say: "O Father, where art thou?" And out of every flower, tree, silver pool and twined thicket a voice will come: "God is in me." The earth cries to the heavens: "God is here." The sea claims him. The land hath him. His footsteps are upon the deep. He sitteth upon the circle of the earth.

O sunny joys of the sunny month, yet soft and temperate, how soon will the eager months that come burning from the Equator scorch you!

—H. W. Beecher.

Listening To A Terrible God

Seventh Sunday After Trinity

L. C. Bundgaard

Pastor of St. Paul's Lutheran Church, Tacoma, Wash.

"A disciple is not above his teacher nor a servant above his Lord. It is enough for the disciple that he be as his teacher, and the servant as his Lord.

"If they have called the master of the house 'Beelzebub' how much more them of His household. Fear them not therefore for there is nothing covered that shall not be revealed.

"What I tell you in the darkness speak ye in the light, and what ye hear in the ear proclaim upon the housetops. And be not afraid of them that kill the body and are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.

"Are not two sparrows sold for a penny and not one of them shall fall on the ground without your father; but the very hairs of your head are all numbered. Fear not therefore, you are of more value than many sparrows."

—Matt. 10:24-31.

Most of us know the value of material and domestic property but we seem to have great difficulty in remembering the sacred value of humanity. Jesus Christ will forever stand as the protector against those who would reduce man to a being who is to serve some kind of man-conceived idea.

When we study the scriptures we cannot avoid meeting the term: "A terrible" and "A righteous God." A God of whom even a St. Paul spoke of in the most loving and sublime words is also spoken of in these words: "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." Gal. 6:7.

The concept of a terrible God is not a mere Old Testament idea as some have thought. Jesus taught

His disciples to keep the terribleness of God before their minds. When He sends them out He tells them to say in the light the things they have heard in darkness, and what they have heard in their ears to proclaim it from the housetop. And, while He is telling them that, He is also telling them not to have any fear of those that can kill the body but who cannot kill the soul. It is this kind of fear of God that in our time has made such Christian heroes as Martin Niemöller, Kaj Munk and Eivind Berggrav.

Jesus once said that there is one who is above all that we call good; today He is saying: There is one who is terrible!

When Martin Luther wrote in his Catechism: "We should so fear and love God," he was conscious of what it meant to lose the grace of a terrible loving God. (If you don't understand the meaning of the word "grace" this will mean nothing to you). Perhaps you will say: "What good does it do to preach to me about this—or for that matter to people in general—is that the kind of sermon they need—can that be an 'Evangelical' sermon? Do we not suffer sufficiently from fear without preaching about it? Is God, in addition to all other things said about Him, also terrible?" No, He is not to be that "in addition" for the fact is that when God becomes "feared" then all other things cease to be terrible.

"Wait a minute," you say, "This, that other things

cease to be 'terrible' does that not come about first in a God that has our complete confidence and not our fear and terror? In other words: When we preach faith and confidence in an all wise, loving and good God, then does not our soul's anxiety disappear? That should be the result. But whether that is always the case is another question. What is your own experience? Is there not something about your own parents that you fear? Can you not remember a time when you feared to lose their love and their care for you? Have you ceased to love your parents because they, at a deserving time, have punished you?

More than twenty-five years ago I made the acquaintance of a little teacher in an Ohio high school. Though she was small of stature she had the best discipline in the school, and teaching English to seniors is usually not the most appreciated subject, particularly not to great strapping young men in a rural community, and there were several close to and above twenty in that school, yet Miss Emily Boggess could get those students to do what she wanted because they loved her for her fairness, kindness and never asking them to do but what was best for them. They feared they might lose her confidence in them and her love and care for their welfare. Her care for these students was Christlike and their fear was Godlike.

You and your contemporaries have been reared in the atmosphere of the all loving God in whom you can always take refuge; a God whom you never had to fear, a God who would not make a move to make you come to your senses when you offended Him.

The "whip of wrath" spoken about in the olden times, has been put aside pretty much in modern religious teaching. I am not sorry that there was a time in my own life when I feared the implications in the preamble of The Ten Commandments—

"I the Lord Thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and the fourth generation of them that hate me, and showing mercy and loving kindness unto thousands of them that love me and keep my commandments."

There was a time when scientists thought that the law of inheritance implied in these words could be discarded. Most of them have reversed their opinions now. But even so, we hear nothing now of the "wrath of God." Many take the ostrich-like attitude that it is an old superstition which can safely be ignored.

Grace and grace alone, that is the part of God that has continually been pointed out and that has been done very onesidedly. And rightly it must be pointed out that God is full of grace—the kind of grace which holds out a fatherlike hand to you and me when we can humble ourselves to accept that hand.

But what have been the results of that? Is there more of this kind of childlike confidence in the world now: "If God is for us, who can be against us?" Rom. 8:31. How do we stack up against the earliest Christians in their fear and confidence of God? We have had God painted in cheerful colors, but that does no good if He becomes vague and inactive, and is that not the

situation when God becomes so easy and chummy that He loses HIS FIRM GRIP ON our souls and is out of the game of life?

That was not the God of the Prophets. With them He was in the game. They knew Him as a consuming fire. (Deut. 4:24). His anger burned like fire. "Jer. 21:12; Nah. 1:6) He was not only the giver of good things but from Him could be expected calamities, and the great calamity that men needed to fear was His anger. No other calamity was as great as being under "the wrath of God."

It is possible that the Prophets' description of God seemed too human; at other times they certainly found the right words. Look for instance at the 51st Psalm. In this poem we meet one of the great men in Israel, one of the men who considers the wrath of God above all calamities. He trembles to the bone in fear of it. David seems to grab God by the coat tail and say: "Banish me not from Thy presence and take not Thy Holy Spirit from me."

And here the calamity is named that may befall mankind, and here we meet the right spiritual concept of what the wrath of God is: Is it not this that He may withdraw His spirit and presence away from the sinner and let him go? The fearful thing about God is that He has power to reject us, and who knows, even a will to do so and let us go to be consumed by our own desires?

If we in our souls fear to be cast away from God, then we can understand why other things in comparison cease to be terrible and that a fear of people must disappear. That is what Jesus points out in this text we have today where He speaks to His disciples before sending them out among people. They shall fear those who can kill both soul and body in Hell. This means that we are not to fear tyrants more than we fear God. For Hell is to lose our sensitiveness toward God.

That these words were not spoken in vain was seen during the early centuries of Christian persecutions. And though it may not be as dramatic today to see Christians in concentration camps as it was to see them in the Roman arena, there is still a repetition.

The emperor in those days was terrible, and more terrible was his lions, but that ceased to be terrible when they trusted in God who had called them to say in boldness: "Fear not little flock, it was your Father's good pleasure to give you the kingdom." Hence a group of them continued to say in the light what they had heard in darkness; that is, what was darkness to some people, and to say from the rooftops before kings and rulers of nations, what they had heard whispered in their ears. No one has yet reduced Christ, even by calling Him the chief of the devils.—When an American minister bade farewell to Martin Niemoeller some years ago and he presented him with a copy of his autobiography "From U Boat to Pulpit," he read this inscription: "This after all is life; to hear a command, a word, that demands our obedience."

When mankind learns that it is not their business to reduce eternal laws, then we will have begun to learn from a terrible God, a loving God, a merciful God, the laws to which we must be related if we are to live.

I Will Build My Church

Words, as Henry Nelson Wieman once said, are not trivial. There are words which never can become trivial because of their origin and purpose. This is true with respect to the words: "—I will build my church; and the gates of Hades shall not prevail against it." (Mat. 16:18b). Although Matthew's account here constitutes an enlargement of Mark's account (8:27-30) and thus may rightly be considered secondary, the expansion, nevertheless, illustrates how the edification of the faithful in the developing Church actually proceeded under the guidance of the inspired evangelists.

These words of Jesus lead us directly to the subject of the Church; a subject which Protestant people can ill afford to neglect. If the Church is suffering an eclipse in the world today it is well to recognize that the task of restoration lies essentially in making the nature of the Church more clear. The extent to which the Church as an environmental factor affects life depends upon the attitude that Christians take toward the Church. Contrary to common opinion, Protestantism, as its history witnesses, has a high regard for the Church; a verifiable truth, which, I suspect, we often forget or do not know. By a high conception of the Church one does not mean a high-church service. If we who are Protestants forget that Protestantism has a real concern for the nature of the Church, we can hardly blame others, who are either non-Protestants or unchurched, for thinking and acting, at times, as if the claims of the Church do not apply equally upon all who profess the Christian faith. On this very point we are drastically in need of a thorough re-examination of what the Church really is. We have succumbed to the fallacy of difference—the very fallacy to which Lutherans of every variety have contributed their share—with the result that we tend to attach only a mitigating importance to the Church, which, of course, reflects itself in the life of the churches. In the midst of the confusion of voices, it is theologically heartening to know that Protestantism, historically speaking, has given great prominence to the question of the Church. Anyone who is at all interested in seeing an awakened Church might profitably undertake an examination of the historic position of Protestantism on the subject of the Church.

One of the several facets of truth concerning the nature of the Church, which Protestantism has never entirely forgotten, is that the headship of the Church is Christ's, that is to say, that the Church does not originate and belong to man but to Christ. We are not quite free to do in the name of the Church whatever we desire, whether it be the local congregation or the synod. The democratization of the Church to which Grundtvig contributed much and through which we, in turn, are reaping the benefits is not ecclesio-political. For the freedom which free church people claim that the Church "may and must have" is, as Ed. Shillito said, "the freedom within the range of the Gospel by which it lives." Whenever that is inadvertently forgotten or deliberately disregarded, the Church ceases to be the spiritual reality that Christ

intended; it becomes material or worldly in approach and method. It becomes animated by the spirit of the world rather than the spirit of Christ. The Church is the Spirit's sphere of operation. Spirit is that which differentiates man from all other things and places him in a class by himself where he becomes the object of God's communicative outreach through Jesus Christ, whose Spirit in the Church through the vehicle of the Word calls and gathers you and me and makes possible the building of what we call the Church or congregation. Once we comprehend that the initiative lies with Him, and that words like "the Church," "the ministry," and "discipleship," to take but three, derive their great significance only as they are related to the name of Christ, we shall understand, I am sure, what Jesus means when he unequivocally declares: "—I will build my Church."

As one listens to some discussions and reads certain articles about the churches' efforts toward larger cooperation and eventual merger, one often wishes that some of these discussants might have given more attention to the problem of comprehending what the Church, which they desire to see united, really is. Some are too impatient to wait for any helpful answer to the question: "How did we become as we are?" In their zeal of one kind or another, working for union of organization or unity of doctrine, as the case may be, they are losing sight of the established fact that Protestantism has never been without that which inherently makes for unity. But the theological milieu today, as I well know, is conservative. That is increasingly true, not the least in the bodies of American Lutheranism. It is a new type of conservatism, which in contrast to the older knows how to employ every modern technique, enabling itself, thereby, to give a striking appearance of modernity. As never before we need to give attention to the explicitness of the words of Zanchi: "As not every kind of consensus makes a church so not every kind of dissent destroys it."

I am for Lutheran ecumenicity, but not without a better ecumenical Lutheran theology than that which I oftentimes meet. The Church is not a super-organization engaged in the business of selling Christianity and measuring its achievements in a business-like manner. We may still have to discover, like some Christians living in another "Mid-Century" (1250), that the contemplative spirit, symbolized for all times in Mary of Bethany who "sat at the Lord's feet, and heard his word," dies out under the pressure of those demands, even so-called religious and charitable works, which tend to rob the individual of those moments whose creative character precisely is this that they give us the needed spiritual replenishment for the Christian action, which we are called upon to do in congregations and synod.

This very thing has infinitely much to do with the whole question of the importance of the Church or congregation. So many, even so-called Christians, seek for an alternative to the Church. There is no alternative! Peter's great confession says that much if you turn to the Gospel of John in which Peter, accord-

ing to the evangelist, said, "Lord to whom shall we go? thou hast the words of eternal life."

The way to the recovery of the spiritual life in our churches will not come except as we concern ourselves with the task of making clear what the Church really is. I am not so sure but that we shall have to make the work of the congregations much more central in our total American Lutheran program of work than we have done during the last quarter of

century with its great demands upon us for the alleviation of physical and spiritual needs throughout the world. For it is with churches on the congregational level, as the late Holger Begtrup, so clearly discerned, that without growth spiritual life is stunted. He did not speak of the State or Folk Church nor of his Folk High School, but of life within the free churches.

Ernest D. Nielsen.

Mature Christian Personalities

(The Basic Objective of the Family Farm)

By E. W. Mueller, Division of American Missions,
National Lutheran Council, Chicago

Jean and Paul have just returned from their wedding trip to Yellowstone Park. Paul is going to take over his father's farm. The Nelson farm is a family farm; Paul is the fourth generation of Nelsons to live on it. The older Nelsons will spend their declining years in the neat, nearby town where they have purchased a new home. A new generation picks up the tools where the older generation has laid them down.

With clear mind, strong bodies, and pure souls Jean and Paul face the future on their family farm with competence and great anticipation. They are not disrespectful of tradition, but they have ideas of their own. For one thing they are going to keep a high strain of dairy cows. There will be long-range planning and time for living. Jean has her own ideas of beautifying and landscaping the yard. Jean and Paul talked about these things long before they took their wedding trip. Their planning was done carefully and prayerfully. In this way hundreds of young couples take over a family farm each year.

In all of this I am leading up to the very important question; namely, what is the basic purpose in life on this family farm? What is God's plan for them?

Recently I took part in the 49th Annual Farm and Home Week program sponsored by the College of Agriculture of the University of Illinois. One morning was devoted to the family farm as the basis for a good kind of rural life. My specific assignment was to discuss the basic purpose of the family farm. Such a topic cannot be discussed apart from people living on a family farm. I do not hesitate to admit that this topic has caused me to do considerable thinking. I am going to share my thinking with you, and I would appreciate it if you would share your thinking with me.

The family that acquires a family farm acquires a home and a business. The family that lives on a family farm is concerned with the producing of food and fiber. Such production is primarily for the market, thus, the farm family is concerned with the profitable marketing of the products which are produced. Interwoven with these two concerns is the concern for the welfare of all the members of the family. Each member has his own needs for he is still in the process of growing up. In short, successful farming on the family farm has three concerns: The producing of food

and fiber, the marketing of these products, and the building of strong families that give to the world mature personalities.

The basic purpose of the family farm centers around the development of mature personalities. It furnishes the economic base and social setting for the building of mature people. While the other two concerns are important in American agriculture, they are a means to the end of producing mature persons. We must never sacrifice people in the interest of greater efficiency of production. **The more we stress the development of the human personality, the more people will enjoy what they have and take advantage of opportunity to produce for others.** "Personality is the capacity to work with and for other people."

Much money is being spent in research projects which are aimed at producing better grains and better stock. From this one might draw the conclusion that the basic purpose of the family farm is the producing of products for sale. We cannot be satisfied with the fertile lands of America producing the best stock and the best grain. Unless we use the rich resources stored in the soils of America toward the end of producing great Christian personalities, American agriculture is missing its mark.

Since the basic purpose of the family farm is the production of mature people, it means family farms of America must try to produce people who are physically, emotionally, intellectually, and spiritually mature. Indeed, personality is the by-product of living. But the type of living which can be experienced on the family farm is particularly conducive for the development of well-rounded personalities. This being the basic purpose of the family farm, I differ with those who say that rural America is still overpopulated. This is true of many sections of the country, but it is not true of the major portion of the Middle West. The cry of over-population stems from the point of view that land should be farmed with the least possible help. I believe a different approach should be used; namely, to make each acre as productive as possible and to keep as many people on the land as the land will adequately support. The family farm can be the most desirable place for the rearing of a family; and, therefore, we should follow a pattern

of farming which makes room for as many people as possible on the land.

It is very difficult to define what one means by a **mature** personality. However, I believe it is quite proper that we should make a few statements concerning our ideas on a mature personality.

A mature personality is a person who has a sense of belonging, a sense of personal security, and the ability to contribute to the group. In return he receives the affection and the appreciation of the group. This gives him a sense of his personal worth. He has the conviction that he is adequate to stand up in life and meet its problems successfully. We can, perhaps, get at this matter a little better if we look at the various areas of personality.

A socially and emotionally mature person is comfortable and easy in the presence of other people even though they may differ widely from him and disagree with his views. He can direct his energy into constructive channels so that they contribute to their further growth and development as a person. He at all times is in control of his energies which are generated as a result of his resentments, fears, hates and loves. He is able to find outlet for his energies in satisfying work and wholesome recreation.

A person who is intellectually mature makes his decisions on the basis of facts and is not guided by prejudices and pious wishes. He makes definite decisions and readily assumes responsibility for the outcome of those decisions.

In the area of spiritual and moral living the mature person lives for long-term values rather than in the interest of immediate satisfaction. He has a definite set of convictions. These convictions and values are determined by his relationship to the Triune God who has been revealed to him in the person of Jesus Christ. He knows that through Christ he has become a child of God. His behavior is guided by the desire to have and to keep the favor of God. He has the confidence and faith that if he falls short of his objectives there is forgiveness for his shortcomings and his sins. This promise of forgiveness gives him the inspiration to ever keep trying to live up to the expectation of his God. The love that has been kindled in his heart by the Holy Spirit is the driving force in his life. Thus, all his efforts are an attempt to respond to the love of God by loving his fellowmen.

The developing of persons who are mature in all these areas of personality is the basic objective of Jean and Paul as they go about the business of efficiently producing and marketing food and fiber on their family farm. This first of all applies to themselves. People must never stop growing. The happenings of each day on their family farm must contribute to the growth of their personalities. The art of growing old gracefully is not easily acquired.

If God blesses their home with children, they then have the added responsibility of helping these little ones to grow into mature persons with the blush of healthful youth on their cheeks. Much of their plan-

ning will be focused on the day when their children will devoutly kneel at God's altar and through confession of faith become members of the Church. The mature personality finds his highest fulfillment in fellowship with the Divine. The experiencing of God's love in Christ becomes the inspiration for serving one's fellowmen no matter in what occupation God may call one to serve.

The family farm offers many advantages for the achieving of this Christian objective. Life is built around the family. The production of food and fiber is a family enterprise. The wife can have a thorough and detailed understanding of her husband's business and problems. The meals are enjoyed together by the family. Children have the opportunity to learn the art of work, not by precept, but rather by the example of the parent. The discipline of work has a wholesome influence on growing life. In all this the child develops a sense of belonging and contributing to the family welfare. As chores are assigned to him, he learns to assume responsibilities. The family as a unit is conscious of the fact that they are dependent upon a benevolent providence for their livelihood. Much could also be said about the beauty that surrounds the rural family. The family has the opportunity to enjoy the beauty of a sunset; but, alas, all too often this is not done.

A careful study of life on the family farm will reveal that there are many things which hinder in the development of mature personalities. In many areas the Church is carrying on a ministry which is not adequate for the development of mature spiritual life. We also mention the lack of social contacts outside of his own family and community. Such limited contacts make a child timid and hesitant to approach persons unknown to him. As a result he finds it difficult to adjust to a changing environment. The isolation of living on the family farm often tends to set people apart. They develop their own set of ideas and their own set of values which makes it difficult for them to accept the facts of others. Often there has been an overemphasis on work. When work is overstressed, it develops a feeling of resentment within the child.

These handicaps can be overcome, and herein lies a real challenge to Christian young people who establish their homes on family farms. When farm families once accept the idea that their basic assignment is the production of mature personalities, they will gladly work together with other farm families for the improvement of the quality of rural living. This requires community action and cooperation, and very often such community action and cooperation will contribute toward the production of mature personalities. Through such cooperation they will work for better schools, better recreation, and more adequate social contacts. Work, social contacts, community improvement will all be regarded as a means to the end of producing strong mature personalities, for this is the basic purpose of the Christian family.

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.

May 16, 1950.

Alfred Jensen.

The Bethlehem Lutheran Church, Askov, Minnesota, hereby 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.

Proposal I

That Article 6, paragraph 6 of the Pension Fund Rules be stricken.

The Council of Bethania,
Wallace Christensen, president.
Racine, Wisconsin.

Proposal II

Motion From District Nine

We, the congregation of Ninth District and their pastors, propose, for the consideration of the annual convention of the Danish Ev. Lutheran Church to be held at Askov, Minn., in August, 1950, that the Synodical Constitution, Article 7, Paragraph 1, be changed to read: "The Synod shall hold a convention every other year," that the By-Laws, Article 6, Paragraph 1A be changed to read: "The Danish Ev. Luth. Church of America shall hold a convention every other year," and that the Article of Incorporation, Paragraph 9 be changed to read: "The convention of the members of this corporation shall convene Wednesday of the second full week in August of every other year."

St. John's Luth. Church, Seattle, Wash., C. C. Rasmussen.
St. Paul's Luth. Church, Tacoma, Wash., L. C. Bundgaard.
Hope Luth. Church, Enumclaw, Wash.
Am. Danish Ev. Luth. Church, Wilbur, Wash.,
H. M. Andersen.
Danish Ev. Luth. Church, Junction City, Ore., C. S. Hasle.

Proposal III

That Article VI, paragraph "a" of the synod's by-laws be changed to read:

"The Danish Evangelical Lutheran Church of America shall hold an annual convention beginning the Tuesday night prior to the last Sunday in June."

Danebod Lutheran Church Council.
Enok Mortensen, Pastor.

Minnesota, Hail To Thee

The people of Askov, like any growing American community, are proud of what its people have accomplished and love to show visitors the things which to them mean so much. People who have never visited Askov before can find scenic wonders, especially along our Kettle river, which will equal anything in the world (so we think). Usually, visitors are more impressed with the Askov rock piles and various types of timber than the people who live here.

But we know that most of you people who will be traveling several hundred miles to come to the convention in a few weeks will want to see more than Askov and the Danish Lutheran Church Convention. Minnesota is well known for its ten thousand lakes but there are a few other places of interest which

(Continued on page 8)

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Our W.M.S. Work

It has been a real pleasure throughout the year to read in the page, "Our Women's Work," the many articles written by our women telling how the various groups carry on their work in the church. Through them all you will find a spirit of gratitude for these accomplishments which is only natural; for what could be more joyful than to be able to have a part in the greatest of all things, that of furthering the synod's work to serve the Kingdom of God? There can be no greater goal for man than to be in His service.

We in the W.M.S. have had the privilege for another year to have a part in advancing the accepted purposes of our many churches in the synod through the gifts to our church school and seminary, our missions, old people's homes, children's homes and the other places where we by our financial gifts and other aid have been permitted to lend a helping hand.

Man seeks honor and glory in many ways, but real joy comes to him who serves to the glory of God and the betterment of man in all his endeavors.

For the past few years we have in W.M.S. had the special project of furnishing the new girls' dormitory at G.V.C. Our women throughout the synod have responded so willingly, and now our treasurer, Mrs. C. B. Jensen, announces that debt retired. The entire sum, \$9,445.17, has been paid and the project is finished.

Sincerely we extend to all a "Thank You." It was a privilege to have a part in the work at our own G.V.C.

The South Slesvig clothing project has also had loyal support and thousands of pounds of clothing has been sent to the needy South Slesvig homes and schools that are still sighing for even the bare necessities of life which we only take for granted.

Our women's groups have given substantial aid to the building of Mohulpahari Hospital in the Santal Mission during this year. As you will see by our report, a gift was sent to this hospital from the General Fund of W.M.S. as a memorial gift for Mrs. Karoline Kjølhedede who for so many years in its beginning shouldered the work of the Santal Mission. Mrs. Kjølhedede never grew weary speaking in its behalf, praying for the work, and inspiring new workers. In tribute to the memory of Mrs. Kjølhedede and with gratitude for her unselfish work for the W. M. S., we send this gift to India.

May there ever be someone who will speak for the feeble, encourage the meek and strengthen the arm of those who preach the gospel in lands where they know not God!

'Ere long we shall meet in Askov for convention

where there will be opportunity to discuss our W.M.S. work. We hope many of our women will be there to enjoy the fellowship of the whole convention and also take part in the business meeting of W. M. S. Saturday evening at 6:30 o'clock, as well as our general meeting the same evening at 8 o'clock.

We will, as women of the church, hold our torches high, promote the great ideals that make up life in its truest sense and by working together make possible a more abundant life for each individual, thereby strengthening our Faith in Him who is the giver of all gifts.

Sincere greetings to all,

Ida Egede.

"Bedstefar" Kjølhedede

I was scared to death of my "Bedstefar." He was immensely tall and looked very stern. His "Naa, naa, naa!" scared many a child when they accidentally knocked over his cane or idly fingered his books. I spent one long, lonely summer visiting him. The rigid routine and stern discipline may have been very good for my soul, but I am sure that I came back to my home without any fingernails. I certainly had plenty of sleep for I probably saw no artificial light that summer. I remember with pleasure a fascinating game with smooth pebbles that I played in the cool, moist sand that bordered the church. I remember sitting on my Bedstefar's bony knees while he muttered in an increasing tempo, "Ja, min Pige, ja, min Pige, jam pi, jam, pi, jam, pi." Then his eyes were gentle and his long fingers stroked my braided head. I was not so scared of him then.

But mostly I remember the panic I felt when he took us riding in his model T (he acquired and learned to drive a car at seventy), at what I then felt was an utterly reckless speed. In town they said about him, "Get off the road, here comes the Danish preacher."

But best of all I remember one sunny morning when he stalked abruptly into the room, grabbed my hand and said, "I know a little girl who is going to be ringed." ("Som skal ringes"). I was terror-stricken. I had no idea what was about to befall me. Once I had had my adenoids removed in the doctor's office without anesthesia and I thought perhaps it was something similar that was about to befall me. But it didn't occur to me to resist. One did not resist my "Bedstefar." Mutely I was led to the slaughter.

First that awful ride in the Ford—backing out of the garage like a shot from a cannon, speeding around the sandy corners on two wheels, on down main street with pedestrians scurrying aside. With my hand held firmly in his I was led down the street and into the dim interior of a store. There my "Bedstefar" said again, oh, so heartily, to the man who appeared be-

hind the counter, "I have a little girl here who is going to be ringed." And the two of them bent over something on top of the counter while I stood quaking below. My stomach was tied in a knot and my heart was beating madly.

And then he held out for me to see a beautiful gold ring with a red stone, and, setting me on the counter, he placed it gently on my finger. I am sure that I neither smiled nor thanked him for it. I was just numb. He paid the jeweler and we left.

I can't remember enjoying the ring. Nor do I know what became of it. If I had it now it would surely not give me great pleasure but only bring back the horrible fear of that day so long ago. Later I learned to know my "Bedstefar" and come to love him and recognize the warm, honest heart beneath the brusque exterior and to appreciate him as a "real character." But as a child, I was just plain scared.

Nanna Mortensen.

Minnesota Hail To Thee

(Continued from page 6)

some of you might want to visit enroute to or from the convention.

If you have time, you must see Duluth and the Lake Superior North Shore Drive. The North Shore Drive is full of one great scenic wonder after another. There are hundreds of cabins all along the shore clear to the Canadian line and accommodations can usually be secured if you ask for them by mid-afternoon. In Duluth, the city which is 25 miles long, one mile wide, and one mile high, (height somewhat exaggerated) you should take the Skyline Drive. If you have never seen the Lake Superior North Shore, you should not miss it. If you have seen it, you will want to visit it again. Duluth is only about 50 miles from Askov along scenic highway 23.

Folks coming from the northwest will likely come on National Highway No. 2 through much of Minnesota. You should take some time in Bemidji and if you have time visit Itasca State Park about 30 miles southwest of Bemidji. Not only is it the source of the Mississippi but it is a beautiful area. You will also come through the Chippewa National Forest. If you have a few hours to spare, cut off on No. 169 at Grand Rapids and go up through the iron range country. The Mesabi Iron Range between Hibbing and Virginia contains the largest open pit mines in the world—miniature Grand Canyons, carved by man. They are more interesting than beautiful.

If you wish to see virgin forest, travel further northeast to Ely into the Superior National Forest. Here civilization ends. If you wish to visit some of the many lakes in the forest, you will have to rent a canoe.

Many people coming from the east will likely sail across Lake Michigan. The trip across Wisconsin is always great, no matter where you travel. However, do not overlook the possibility of coming up through

northern Michigan over the straits of Mackinaw. The route along Highway No. 2 takes you through beautiful dense forest. The entire route from Lake Michigan to Superior, Wis., is beautiful. While I have not visited Copper Falls State Park near Ashland, I have been told that it is a park which we should not miss if we are in that vicinity.

South of Superior and Duluth are two state parks of interest and beauty, Pattison State Park along Highway No. 35 in Wisconsin and Jay Cook State Park about 10 miles from the west end of Duluth.

At the Wisconsin-Minnesota border along Highway No. 8 you have Interstate Park along the beautiful St. Croix River. If you come along this route, don't fail to stop just after crossing the bridge into Minnesota so that you can see the huge pot holes carved by nature and the beautiful rock formations rising above the river. There are a couple scenic look-out points a little further up the river along the highway.

Most of us try to avail the large cities when we travel. However, a couple days in the Twin Cities (St. Paul and Minneapolis) can be spent very profitably. Few cities can compare to Minneapolis to beautiful drives and boulevards. Minneapolis in summer is beautiful. Northfield, along highway 65 south of the Twin Cities, is another beautiful spot. Northfield is famous for more than the notorious bank robbery of Jesse James, more important are the two beautiful college campuses, St. Olaf's and Carleton. Drive up the hills to both and get the view.

All roads lead to Askov's highway No. 23. We hope to see many of you here in August. We are preparing for you.

Harold Petersen.

On The Matter Of Uniform Worship

It is not possible to truly express our fellowship with Christ and other believers in Him if the mode and form of our expression in worship has to be handed down by some super-committee, or pope, or synod president.*

The mode of expression for fellowship in Christ must rest with each individual congregation. Otherwise the life of the congregations will soon degenerate into a puppet type of ecclesiastical politics.

We don't want more forms or fancy prayers devoid of power prescribed by some committee also devoid of power. We want Life, Spirit, Strength. And these we shall have in the intimate fellowship of our local congregations where forms and practices in worship are the outgrowth of Christ in our midst. Such fellowships will throb with Life and be strong. For they will rest on faith—faith in Christ. Thus also they will be power-houses of active good will.

Let's not be fooled by our lack of depth to understand. Uniformity is not always a sign of true unity. More often it is a sign of lifeless unity.

Peter D. Thomsen.

Omaha Parsonage, July 8, 1950.

*No reflections intended.

Toward Lutheran Union

F. Eppling Reinartz
Secretary of the United Lutheran Church in America
in "Lutheran Men."

(Concluded)

There are other important areas in which our minds and spirits have met to the benefit of us all. For example, most of our church bodies are united in the preparation and publication of a common liturgy and hymnal. We have faced the staggering need of our afflicted brethren in Europe with oneness of purpose and plan, and with uniform generosity. This has been true also of our efforts to conserve the foreign mission stations which were cut off from their supporting churches by the recent war. In service to military personnel there were outstanding illustrations of our ability to do an important job together. Much of our church school literature is being jointly edited and distributed. Regional home missions committees have reduced greatly our wasteful and divisive rivalries in planting and fostering missions. We are pooling our resources in staffing and financial support of a larger number of overseas missions each year. United service to Lutheran students in non-Lutheran colleges and universities and the annual Ashram, are giving vivid demonstration to generation after generation of young people of the deeply running unity which can be ours. In the sphere of social welfare, community and state organizations have increasingly invited and received the compassionate help of all Lutherans. We are now in the midst of one of the most moving exhibitions of our capacity to join in serving the great human need in our program for the resettlement of displaced persons. The joint evangelism effort being conducted just now speaks for itself.

Let us share with each other our more creative and spiritually enriching leaders. Familiarity breeds confidence more often than it breeds contempt. Too frequently we claim that we are not like each other, and we do not like each other, when the fact is that we really do not know each other. We are probably too much inclined to judge the spirit of a whole church body by the attitudes or actions of one or two of its official representatives. The increased travel facilities and the ampler budgets available to us will take care of some of this difficulty automatically. But we ought to work at the sharing of our leadership assets purposefully and aggressively.

That means interchange of college and seminary

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faculty members for lectureships and seminars. It means exchange of "idea" men and women, in the graphic and ecclesiastical arts. It means free movement of pastors from one Lutheran body to another. It means that executives having special competence in this or that sphere of church life should be available and sought for counsel in other Lutheran bodies having problems to the solution of which such experience and skill can make a telling contribution. It does **not** mean the stiff-as-a-ramrod, unfruitful, and sometimes hypocritical thing we call exchange of official greetings at general conventions. Such polishing of old chestnuts, and attempts to foster good-will through trite talk have more often hurt than helped the cause of Lutheran unity. What can be done in open-minded and open-handed exchange has been shown by the leaders of the stewardship forces in our Lutheran bodies. We all owe the United Stewardship Council a debt of gratitude here. It took contracts in the meetings of that interdenominational agency to show our leaders how unified our Lutheran materials are. This give and take is strongly on the increase. Practically every department of the church's work has its inter-Lutheran conference.

But much of our co-action is still too formal and "annual-conference-centered." It needs to become more personal and spontaneously fraternal. Each of our Lutheran bodies has in it men and women who have a special gift for fostering such unstrained relationships. Let them exercise their talents in affording more opportunities for the active exchange of plans and people across our borders.

SO MANY TASKS ARE HALF DONE

Let us keep our eyes on the unmet needs and half-done kingdom tasks which, if we work in harmony, we can more fully meet, and more effectively do. No river of division is so wide or so deep as to prevent our bridging it for the destruction of the strong enemies of the kingdom which are on the other side, and the building of the fortresses which will help us hold for Christ the land beyond the river. What huge piles of duplication of effort and materials we have put in our way! How often our energies are wasted in needless competition. While unification of our efforts would not necessarily reduce the combined totals of the funds required for our joint effort (there is every likelihood that they would be increased rather than decreased) the funds expended would undoubtedly yield a greater volume of Christian power. Less of our money would be devoted to the maintenance of administrative structures. In comparison with other Protestant bodies in North America, we Lutherans are still far from being over-expanded in the number of administrative offices and officers. But even among

us there is ample room for correlation and "streamlining."

THE RULE IS STILL GOLDEN

Let us make more factual and generous our appreciation. Each division of Lutheranism has its own points of excellence. Each has its distinctive contribution to offer to the whole Lutheran family. No church body is self-sufficient. No one of us has a corner on the market of mind or soul power. Every group has its quota of the gifts of the Spirit.

Our tendency has been to concentrate on certain typical weaknesses and under-developed areas in the different brands of American Lutheranism, and to magnify them out of all proportion. In sweeping generalities, we are accustomed to attribute to a whole church body certain characteristics of the nationality which is most numerous in that body. Because many Swedes are warmly emotional, we argue that a church body which is mainly Swedish will make its decisions with its feelings rather than its reason. Because Germans are often orderly, we conclude that church groups with German background worship the God of method.

Whether it is wit or ill will which prompts the pasting of labels on each other, the result is too often deplorable. The basic difficulty with hanging such tags on this or that Lutheran group is that the tags represent oversimplification—they are too often substitutes for investigation and thought. They are glibly spoken emotional notions. Often they imply that the relationships between our groups can be only those of suspicious, conflict, or paternalistic tolerance. They are far different from the critical-mindedness which suspends judgment and remembers the words of the Lord Jesus, "With the same measure that ye meet withal, it shall be measured to you again." We will take a long step toward each other when we begin to rejoice in our diversities rather than ridicule each other concerning them.

At the first Assembly of the World Council of Churches in Amsterdam, Holland, in 1948, speakers insisted, concerning the Protestant bodies who joined the Council, that "our differences lie within the circle of our unities." The accuracy of that statement as applied to that world assembly can be debated. But when it is applied to the Lutherans of North America it is conclusively true. God give us the will and forbearance needed to bring our action into harmony with our growing trust in each other.

—(Reprinted from "Lutheran Men").

Let us have faith that right makes might, and in that faith, let us to the end, dare to do our duty, as we understand it.—Lincoln.

Victories that are easy are cheap.—Those only are worth having which come as the result of hard fighting.—H. W. Beecher.

Kagawa Will Not Postpone U. S. Tour

Arrived in U. S. July 14 as Scheduled

Dr. Toyohiko Kagawa, world-renowned Japanese Christian leader, will not cancel his six-month evangelistic tour of the United States because of the uprising in Korea, J. Henry Carpenter, secretary of the Kagawa Committee, announced today.

Kagawa had previously expressed concern about the impact of the Korean war on the political situation and who is one of the prominent leaders of his projected tour in the United States and Canada to return to his own country, Dr. Carpenter explained.

Kagawa, who is considered Japan's foremost Christian and who is one of the prominent leaders of his country's Social Democratic party, felt that his presence might be needed in his homeland to continue to oppose the current Communistic pressure there.

Dr. Carpenter made his announcement of Kagawa's decision after receiving a cablegram from Kagawa stating that he would arrive in New York on July 14 as scheduled. He will then commence a speaking tour that will take him to one hundred and forty-six localities. His first engagement was at Princeton Seminary, his alma mater, on July 16. Besides speaking in most of our larger cities, such as New York, Philadelphia, Chicago, Minneapolis, Memphis and Los Angeles, he will appear at many well known conference grounds such as Montreat, N. C., and Silver Bay, N. Y., and at many colleges and seminaries.

Dr. Kagawa, who is now concluding a speaking tour in the British Isles and other European countries, cabled Dr. Carpenter from Norway. The cablegram read: "Promise for visa received from London. Will fly July 13 to New York."

The Kagawa Committee, which has made arrangements for this visit, represents the major Protestant denominations and various interdenominational agencies in welcoming Dr. Kagawa to this country.

II

KAGAWA: Christ's Disciple in Japan

Toyohiko Kagawa, world-renowned Japanese Christian leader who is to be in the United States July 14 to December 28 for a six-months evangelistic tour covering one hundred and forty-six localities, has been variously described as "the greatest prophet of modern times," "a living embodiment of the Gospel," and "The Good Samaritan."

The acclaim that has come to him, both from the outside world and from his followers, has been earned not just by his own faith, preachings and writings, but by actual practice of the Christian ideals. For more than fourteen years he lived in the Shinkawa slums of Kobe offering succor to the poor, befriending the friendless, giving shelter to the homeless and sharing bread with the needy. He suffered from tuberculosis, was nearly blind from disease, but he was

never daunted in his work of aiding and teaching the poor. Kagawa has explained this work by saying:

"We preach the love of God and Christ not with words only, but with hands and feet and soul and blood."

Kagawa has championed the underprivileged and is their voice. He fought for and won slum clearance and government housing. He organized the cooperative movement in Japan which now has more than two thousand local units throughout his country, and which has done much to relieve the economic stress of the poor. He heads the Farmers Union, which seeks better utilization of Japan's meager soil, and he also leads the Seamen's Union and Fisherman's League. And his work has been done in the name of Christ. His practice of the Christian teachings has created in his people faith in Christ's way and in the benevolence of God. In reference to this Kagawa has said:

"The Bible is a book of emancipation of slaves—emancipation from egoism, from exploitation, from degradation. To some of you the Bible is a means of consolation. To me it is complete salvation—physical, mental, spiritual, social—both individual and universal."

His work has been for the poor, but his message is for all. He has lived his teachings, and the people have gathered at his feet. During the five years from 1929 to 1933, while participating in the "Kingdom of God Movement," his meetings alone resulted in sixty-five thousand decisions for Christ. In the spring of 1948 Kagawa wrote, "I am winning fifty to one hundred souls a day by preaching to audiences averaging five thousand people. Already I have won one hundred and thirty thousand in twenty months." Kagawa, in commenting on his work, has said:

"What is needed is not merely Christianity as a symbol of a new standard of ethics, but also a true and deep conviction of the Christian faith."

This humble, selfless disciple of Christ stands today as the spiritual leader of his people. Dr. T. T. Brumbaugh, Associate Secretary of the Methodist Board of Missions, writes, "There is no person in all Japan who can be compared with him as a popular symbol of what Christianity should mean." He has become such a prominent figure in Japan that his words and actions are scrutinized by all the people. He was imprisoned in 1940 for engaging in peace propaganda that was subversive to the interests of the state and for his refusal to regard the Emperor as being above Christ. Forced by public opinion to release him, the government insisted that he cease his activities and withdraw from public life. He refused. In May, 1943, he was arrested for his anti-war statements, and six months later was again apprehended for "instilling in his followers a passion for peace." Because he was regarded as the living symbol of Christianity and the leader of more than four hundred thousand Christians in Japan, Kagawa came to realize that he must refrain from his attacks upon the war and the government or retaliation might be made on the Christian

movement. He was compelled to restrict his activities to enable the Church to weather the storm. Never, though, did he lend support to the war. His attitude toward armed conflict was expressed when he said:

"One who fears the sacrifice of love must resort to violence, but violence is suicidal. Only love is progressive, reproductive, and eternal."

Now living in the era of defeat and reconstruction, Dr. Kagawa has become one of our country's most prominent allies in opposing Communism in Japan. As a leading political counsel of the liberal Social Democratic party, he has been largely responsible for keeping this party from swinging to an extreme position. By advocating moderate socialism through democratic means—by seeking a "cooperative way of life"—his party offers solution to the pressing economic problems of the people and at the same time renders the radical methods and beliefs of the Communists unnecessary. But this has not been the main method by which he has thwarted the Marxist doctrine. By leading his people to the acceptance of Christ and the Christian teachings, he has brought them greater fruits than Communism could offer. As Kagawa has said:

"There is a struggle between Christianity and the extreme left wing, but the Bible is greater than any other manifesto. This book is primarily a book of salvation and of emancipation. No proposals made by man alone can equal the blessings it offers. Unless we are willing to follow Jesus, this world will never change."

While most of the world has acclaimed the work, spirit, and faith of Kagawa, criticism has been directed at him from two strangely divergent groups. The first of these has been the Communists, who brand him as conservative and reactionary; the second has been from some of his own brethren of the cloth, who feel that he is not theological enough.

These two groups, so diametrically opposite, both seem opposed to the same fundamental characteristic of Kagawa's Christian endeavors. They object to the fact that Kagawa has been able to lift the Christian faith from the confines of ritualized religious belief and wield it as a dynamic social force. Marxists would have Christianity declared dead; some theologians, by their criticism of Kagawa's Christian activities, would have it declared sterile.

Kagawa, by his own example, has proved once again that men motivated by Christ's teachings can still "go about doing good." He has shown that Christianity, when used as a guide as well as a pattern of belief, can be the source of creative power with which to meet and effectively solve the pressing problems of a changing world. Through Kagawa's faith, work and teachings, Christianity has become a living force in his homeland, and with his help may once again become a brilliant, living flame throughout the world.

Address By Hans Hedtoft

PRIME MINISTER OF DENMARK
At the American Independence Day Celebration
Rebild National Park, July 4th, 1950

It is one of the most beautiful traditions in Denmark, that every year we meet our countrymen from America here in the lovely Rebild Hills. And it is natural that this annual festival should take place on July 4th—the anniversary of Thomas Jefferson's Declaration of Independence which established that all people have equal rights to live in freedom.

During the dark years of the occupation, Denmark learned more than ever to appreciate freedom and independence. On May 5, 1945, when we got back our freedom, thanks to the victory of our Allies, it was clear to us that in the future we would have to make secure our independence and our free, democratic government so that we should not lose these invaluable blessings. But after five years of enemy occupation we knew also that it would be impossible for Denmark by her own means to rebuild the economy of our country and its defenses—two of the vital prerequisites for the preservation of freedom.

Here America stretched out a helping hand not only to Denmark but to the whole Western Europe to which we belong. Through the Marshall plan, and later on through the American Arms Aid, America made it possible for the countries of Western Europe to get on their feet again. Under the Marshall plan we have received those dollars that were necessary for the purchase of feeding stuffs for agriculture, and modern machinery and raw materials for our industry, and it is due in essential degree to the dollar aid of the Marshall plan that the Danish agricultural production is again as large as it was before the war, and our industrial production one-third larger.

At the liberation, Denmark was without arms, and a rebuilding of our defenses would exceed the economic powers of our country. The Danish people realized that standing alone we could not defend our country. New ways must be found, and so on this very day and three months ago we joined the Atlantic Pact, the purpose of which is to ensure peace and security in the North Atlantic area to which also Denmark belongs.

As a grand link in the endeavors to carry out the provisions of this pact on mutual help, the United States therefore resolved to grant aid in the shape of military supplies to those Atlantic powers that had need thereof.

The first arms from America have already reached Denmark and with the help of America we have been enabled to build up our defense.

We give thanks to America for that, and I ask you, when you return to your homes on the other side of the Atlantic, that you will relay the thanks of the Danish people for all the assistance we are receiving from America. Also, I would like to express our thanks through America's Ambassador, Mrs. Eugenie Ander-

son, who we have in our midst today. It is only a short time that Mrs. Anderson has been in Denmark, but she already understands how we think and feel.

I believe that I speak on behalf of all democratic-thinking countrymen when I avail myself of this opportunity to bring to both official America and to the whole American people a hearty thanks both for the sacrifices they made during the war and for the large-minded help given Europe during the postwar period.

I have said it before but I should like to repeat it here that we in this country have only one desire: Freedom and peace for ourselves, freedom and peace for the world. We nurtured the same wish before the former war but it was our bitter experience that our wishes alone were not decisive. That is perhaps the background why we are doubly grateful for America's constructive aid to bring a war-torn Europe on its feet again, and for the resolute goodwill of America to make sure that the great ideals embodied in the United Nations Pact become basic law for the community of life among all nations.

In that way only, freedom and peace can be made secure, and all good forces must therefore be united to accomplish that aim.

We Danes have our national characteristics like other nations. We differ from both East and West. We are a people that for more than a thousand years has had our own culture.

But we have always had a lively desire to learn the way of life and culture of other countries. America has steadily attracted sons and daughters of Denmark. Many of our best young folks have found their homes in America. We miss those who migrated to America but rejoice that they have contributed to making so much stronger the bonds between the two countries. Thrift, perseverance, community solidarity and respect for their fellow man are among the traits which make them the best representatives we could wish of Danish character.

We are happy that you have wanted to celebrate this the national day of liberty of your new country. We hail the United States and the immortal ideas of freedom embodied in its Constitution, and we bid you all a hearty welcome to Denmark.

To Aid Lutheran World Federation

Paris—(NLC)—Delegates to the general synod of the Evangelical Lutheran Church of France, meeting here June 6 and 7, adopted the statutes of the National Alliance of Lutheran Churches in France and elected members to the general assembly of the Alliance and its directing board, which will also serve as the French National Committee for the Lutheran World Federation.



Across the Editor's Desk

ANNUAL FOURTH OF JULY AT REBILD IN DENMARK—A unique manifestation of international goodwill is the American Independence Day Festival in the Rebild National Park near Aalborg in Denmark. It was held again this year, and according to Danish Information Office in New York approximately 40,000 people attended.

These festivals have been held every 4th of July since 1912, except for the war years. And again this year Danes and visiting Americans of Danish birth or descent gathered among the beautiful heather-covered hills at Rebild on the National Day of the United States. It again became a great reunion where greetings were exchanged and the common ideals of freedom and democracy were proclaimed.

The idea of the Danish American park in the heart of Jutland had its birth in Chicago. Of the original committee that acquired the park, headed by the late Dr. Max Henius of Chicago, only two are living today. A member of the committee was the well known Danish-American, Jacob A. Riis. The committee raised the funds, bought this stretch of land, dedicated it as a National Park and deeded it to the Danish State with the provision that the 4th of July should be reserved for a Danish American festival. The present president of the Rebild National Park Board is Holger Bladt of Aalborg, Denmark, and vice president in Jean Hersholt of Beverly Hills, Calif.

The late King Christian X attended the dedication of the park in 1912 when Dr. Maurice Francis Egan was American Minister to Denmark. The tradition of the Danish king and his queen, attending annually, has been kept up since, and also this year King Frederik IX and Queen Ingrid attended and the King spoke briefly to the large audience. (We received a few days ago an air mail greeting from a party of friends attending the Rebild festivity, being written just as the King and Queen were about to arrive).

This is the only place in the world where the flags of all the 48 American states can be seen waving at a 4th of July celebration. Here they bring their greetings from every state in the United States, and above them all can be seen the Star Spangled Banner and "Dannebrog," the Danish flag.

In the park is found the Rebild log-cabin museum, a replica of Abraham Lincoln's homestead. The museum is full of America—covered wagons, Indian relics, prints of American cities, greetings from state governors, etc.

Prime Minister Hans Hedtoft of Denmark and American Ambassador Mrs. Eugenie Anderson were two of the main speakers. Greetings were brought by others. The heather covered hills of the Rebild Park, forming a natural amphitheater, resounded to the all-singing of American and Danish national songs.

As we consider the Danish Prime Minister's ad-

dress a greeting of appreciation from the people of Denmark to all Americans, we have decided to bring the address in its entirety in this issue. Our American Ambassador to Denmark, Mrs. Eugenie Anderson, who has gained in the few months she has been in Denmark a friendship with the Danish people, also delivered a very fine address. We quote in part from same:

"There is no American who would not be deeply impressed by this Fourth of July celebration, but I, as American Ambassador to Denmark, am especially moved by it because it is such a vivid demonstration of the breadth and depth of Danish-American ties. I cannot help being also somewhat astonished to think that I would have to come to another country, more than 4,000 miles away from home, in order to see the biggest and the most impressive Fourth of July celebration I have ever witnessed.

"I know that, to many of you, this day symbolizes not only your affection and respect for the United States and its great national holiday, but that, to most of you, this festival is also in commemoration of the idea of Liberty, the idea of Freedom on which our nation is founded.—

"During the few months I have been in Denmark, it has been most heartening and encouraging to me to see that your country—which is traditionally imbued with the spirit of cooperation—is working toward a firm understanding of the joint responsibility in preserving peace and freedom. This kind of freedom is one of the great democratic values, which are common to us and which we are firmly determined to preserve. Of this determination of ours we are just these days, following the decision of the United Nations and in cooperation with other freedom loving nations giving a clear and plain proof in a tumultuous corner of the world. It is my sincere hope that the mutual recognition of the new unity of interests between our two countries will deepen and increasingly strengthen the precious bonds which already exist through our common humanistic and democratic ideals."

District II Convention

District II of the Danish Evangelical Lutheran Church will hold its annual convention at the First Lutheran Church, Greenville, Mich., August 4-6, 1950. The meetings will begin at 2 p. m., Friday, August 4.

All congregations are urged to send their full quota of delegates, one for each 25 members or fraction thereof. We are also asking that each delegation send in a short written report from its congregation to the District Secretary, Mr. B. P. Christensen, Marlette, Mich., by July 20.

Sincerely,

C. A. Stub,

District President.

The first Evangelical Lutheran Church of Montcalm County hereby extends an invitation to all members and friends of our churches in Michigan to attend the annual convention of District II to be held at Greenville, Mich., Aug. 4-6.

Delegates and guests will please register before August 1 with the secretary of the congregation, Mr. Richard Grow, 206 S. Clay, Greenville, Mich.

Will Bekke, President.

C. A. Stub, Pastor.

CONVENTION PROGRAM

CONVENTION THEME: The Spirit of Christ—the Life of the Church!

Friday, August 4:

10:00 a. m.—Pastors' meeting at the parsonage.

1:30 p. m.—Opening devotions, Rev. C. A. Stub: "The Spirit of Compassion."

2:00 p. m.—Business session begins.

8:15 p. m.—Evening worship service, Rev. Richard H. Sorensen: "The Spirit of Sacrifice."

Saturday, August 5:

9:00 a. m.—Morning devotions, Rev. Paul Wikman: "The Spirit of Reliance."

9:30 a. m.—Business session.

11:00 a. m.—Layman's hour.

1:30 p. m.—Rev. Alfred Jensen, president of our Synod, "The Spirit of Stewardship."

2:15 p. m.—Business session.

4:00 p. m.—Allocations Committee. Activities Committee.

4:45 p. m.—Final business session.

7:00 p. m.—Women's Mission Society meeting.

8:30 p. m.—Evening program.

Sunday August 6:

9:15 a. m.—Communion service at St. Paul's Episcopal Church. Rev. Alfred Jensen.

10:30 a. m.—Morning worship at Little Denmark Church.

Rev. Paul Wikman.

—Morning worship at St. John's Church. Rev. John Christensen.

2:00 p. m.—Lecture, Rev. Edwin E. Hansen. "The Spirit of Aggressiveness."

3:00 p. m.—Farewells. Coffee.

Our meeting will be held at the Greenville high school. Guests and delegates are advised to drive directly to the high school. Some one will be there to take care of you.

We are looking forward to having you friends with us again, and we hope we shall have a good meeting.

C. A. Stub.

Grand View College And Our Youth

Why Go To College?

We cannot look, however imperfectly, upon a great man without gaining something by him. He is the living light-fountain, which is good and pleasant to be near.

Thomas Carlyle.

Any person living today who can remember the year 1900 has lived during the same era as two great statesmen. They were Woodrow Wilson and Franklin D. Roosevelt.

One of the most exciting political conventions in the United States political history was the one at Baltimore in 1912. That convention nominated a relatively unknown man for president of the United States and his name was Woodrow Wilson. He had spent most of his mature life in college teaching.

When one considers the men who had been president of the United States between Lincoln and Wilson, one has to say, barring Cleveland, Taft and Theodore Roosevelt, they had been rather small men, and the three mentioned above did not leave behind a very impressive legislative record. But Wilson did achieve a record of great accomplishment.

During his presidency, World War I broke out, and he saw as in a vision, the need for One World. He gave his life for that idea. But the American Senate and the American people failed to back him, which led Jan Smuts of South Africa to say these awful words: "It was not Wilson who failed at Paris, but humanity did."

Since then we have seen a World Depression, World War II, and now a third World War threatens us. Someone had said, it's "One World or None" and Wilson saw that truth. When Wilson died some people knew, and more know now that they had been in the presence of a great man.

Franklin D. Roosevelt is a little too close to us to judge impartially. Like

Jackson and Lincoln before him, he was hated violently by some and adored by others. He surely had grave faults. For one thing, he was not a good administrator.

But those of us who can remember the dark days of 1933, will surely never forget his ringing voice as it came over the radio when he told us we had nothing to fear but fear itself. In a few short weeks the spirit of America had changed.

The hundred days of the extra session of Congress are among the most impressive in American history. Perhaps some of the acts were passed too hastily, but there was action and that was what America needed at that time.

Roosevelt has been called "the Patriarch in the White House." He had money, education, and had traveled widely. Until he was struck low by polio, he had been pretty much of a play boy. But at a time when millions of Americans stood in bread lines, and other millions of business men and farmers were going bankrupt, the unfortunate felt that they had a friend in the White House, and they really needed a friend.

Then came World War II. He, a cripple, traveled to the ends of the world to keep the military alliance from falling apart and he kept it going. He too saw the need of "One World."

Then came his death on April 12, 1945. The whole nation stood still for a moment and millions were overcome by a feeling of emptiness, loneliness. They also knew that they had lived for some time with a great man.

In one of Bjornson's songs, which we sang much when we were young, the poet tells of a boy who has such a strong longing to see and experience what is across the mountains. This longing, this dreaming, to experience great things is a natural state of mind for youth. It is perfectly normal for a young person to dream about being a great statesman, a great preacher, a great teacher, a great farmer, or a great business man. In fact, if a young person never has such dreams it is doubtful that he will amount to much.

It is one of the purposes of a college to impart knowledge, but it is also its purpose to help the young see visions of greatness—for themselves and for the world in which they live.

A. C. Nielsen.

ALL ABOARD!

For Junior Camp at GVC

July 23-30

For a number of years now the Grand View College Junior Camp has been the highlight on the summer program of many of the youth in the Danish Lutheran Church. This year again we are issuing the call to gather at Grand View College. The call is to the youth of 12 to 15 years of age. We hope you parents and pastors in the congregations, especially here in the middle-west, will help us to bring as many as possible together for Junior Camp . . . The pastors have all received folders about the camp and can supply answers to most of your questions. Otherwise the following points are enough to remember:

1. Age—12 through 15 years.
2. Cost—\$12.00 plus 50c for insurance.
3. What to bring—A sheet, a pillowcase, towels, soap, swimming suit and a written permit to swim. Song and Hymn books.
4. When to enroll—Before July 18. We serve the first meal the evening of July 23 and the last at noon on the 30th.

We have a fine group of counselors ready to help us and the daily program of Bible study, singing, talks, swimming, campfire, games and rest periods will keep us all occupied from morning till evening. So get out your pen and write to us right away!

A. E. Farstrup,
Camp Director.

DAYPL District V

All the young people of the Iowa district are invited to attend the Young People's convention at Hampton, Iowa, August 4, 5 and 6.

Please send registrations early to

Leo Miller, Hampton, Iowa
or

Rev. Gudmund Petersen,
Hampton, Iowa.

P. S.: St. John's Lutheran Church is located 9 miles west of Hampton on Highway 3 (the Coulter-Latimer corner), turn south through Coulter, turn east at south edge of Coulter, go 1 1/4 miles east, then south about 3/4 mile.

OUR CHURCH

Tyler Minn.—Miss Marie Hald, principal of the Solvang Grammar School, was the guest speaker in the pulpit of the Danebod Lutheran Church on Sunday, July 16.

A farewell party was held on Sunday, June 23, for Mr. and Mrs. Magnus Johnson who have managed the Old People's Home in Tyler the past two years.—The new managers, Mr. and Mrs. Hans O. Jensen of Galveston, Texas, have now arrived and have assumed their duties. Hans Jensen and his wife are well known to many in our synod, as they served for a number of years in Manistee, Mich., Perth Amboy, N. J., and Danevang, Texas, as pastor (and pastor's wife). Welcome to the new field of work in Tyler!

Rev. Alfred Jensen, synodical president, will be on a tour in District IX during the latter part of this month. He is scheduled to speak. He was scheduled to be in Wilbur, Wash., July 19 and 20, will be in Seattle, Sunday, July 23; in Tacoma, July 26 and 27. These are the only dates we have. Undoubtedly he will also visit the other congregations of the District.

Rev. Marvin Nygaard and family, Dwight, Ill., are enjoying their vacation from July 17 to the first Sunday in August. They planned to attend the Deeper Life Conference, sponsored by the Lutheran Evangelistic Movement at Medicine Lake, Minn., for one week, and then to travel up into Canada, along the St. Lawrence River, through New York, Pennsylvania and to Washington, D. C.

Tacoma, Wash.—A number of new members were accepted on Pentecost Sunday in the St. Paul's Lutheran Church. Rev. L. C. Bundgaard has been serving this congregation the past year.

The District IX Convention will be held at Wilbur, Wash., during the week-end, Sept. 15, 16 and 17.

Wilbur, Wash.—Fourteen new adult members have recently been added to the congregation. Holger M. Andersen is the pastor in Wilbur.

Askov, Minn.—Pastor Ludvig Mehr from Denmark, former pastor in our synod, preached the sermons at both services in the Bethlehem Lutheran Church in Askov on Sunday, July 9.

Pastor Franz Olaf Lund, West Denmark, Wis., is reported to have suffered a heart attack on Monday, July 10. He has been given orders by his physician to take a rest of at least one month. Pastor Lund serves three churches in the West Denmark and Luck area, and he had been in apparently good condition on Sunday and had served in all three churches. As district president, he was scheduled to be at the District meeting in Dalum, Canada, the following week-end, and undoubtedly had been busy preparing for same.—We hope soon to hear good reports of improved conditions in the West Denmark parsonage.

Acknowledgment Of Receipts From the Synod Treasurer

For the Month of June, 1950

Toward the Budget:

Previously acknowledged	-----\$7,945.30
Congregations—	
Clinton, Iowa	-----10.00
St. Stephen's, Chicago, Ill.	-----67.00
Trinity, Chicago, Ill.	-----200.00
Bridgeport, Conn.	-----75.00
Dagmar, Mont.	-----285.00
Omaha, Nebr.	-----66.25
St. Stephen's, Chicago, Ill.	-----48.00

Pension Fund:

Congregations—	
Askov, Minn.	-----57.23
Waterloo, Iowa	-----100.00

Lutheran Tidings:

Subscriptions and gifts	-----5.25
	-----\$8,859.03

Received for Items Outside of Budget:

Lutheran Welfare Society of Iowa:

In memory of baby of Rev. and Mrs. Gudmund Petersen from Peter Nielsen, Mr. and Mrs. Leo Jessen, Mr. and Mrs. Holger Hielskov, Mr. and Mrs. Clarence Paulsen, Mr. and Mrs. Folmer Jorgensen, Mr. and Mrs. Arlo Jensen, Mr. and Mrs. Alfred Miller, Mr. and Mrs. John Christensen, Mr. and Mrs. Arvon Simons, Mr. and Mrs. Ernest Hansen, Mr. and Mrs. John Stadlander, Mr. and Mrs. Ove Hielskov, Mr. and Mrs.

Sophus Christensen of Hampton Iowa; Mr. and Mrs. A. Henry Hansen, Mr. and Mrs. Jens Jensen of Coulter, Iowa; and Mr. and Mrs. Russel Hansen and Mr. and Mrs. Holger Rasmussen of Latimer, Iowa ----- 8.50

Church Extension:

Mrs. Katrine Jensen, Brookings, S. D.	-----25.00
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Lutheran World Action and

World Relief:

Previously acknowledged ----- \$5,650.64

Congregations:

Germania, Mich.	-----60.00
Volmer, Mont.	-----36.00
Waterloo, Iowa	-----124.50
Dagmar, Mont.	-----207.85
St. Peter's Ev. Luth. Sunday School, Dwight, Ill.	-----156.83

Jorgen Christensen, Volmer, Mont.	-----4.00
Hjalmer Madsen, Volmer, Mont.	-----5.00
Marie Dyhr, Volmer, Mont.	-----5.00
Jens L. Nielsen, Volmer, Mont.	-----5.00
In memory of Miller Christensen, Viborg, S. D., from Mr. and Mrs. Chris Flyger, Mrs. L. P. Jensen, Mr. and Mrs. Benny Jensen, Mr. and Mrs. Richard Jensen	-----7.00

Total to date ----- \$6,261.82

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

One-half of our year has passed with only about one-fourth of our budget quota received.

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

BUY THESE BOOKS

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By Rev. J. C. Aaberg

Tells the story of the greatest Hymnwriters of Denmark with translations by the author of their best hymns.

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Price \$1.25

YOUR CHURCH

A convenient pamphlet which tells what every member should know about our church. Ideal for the use of pastors in helping prospective members or new members understand our church.

Price Five Cents

Send your orders to:

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Grand View College

Des Moines 16, Iowa

If You Come to Askov . . .

If there is no one to meet you in Sandstone if you come by flyer or bus, call Convention Registration Office, Askov.

Arrangements have been made whereby someone will care for all smaller children who are not old enough to be left alone. There will be supervised activities for these children from Wednesday through Saturday from 9 to 12 and from 1:30 to 4. So if you wish to take your children with you, we will help you to take care of them so that you can attend the meetings.

Please bring your hymnals. While our church has a fair supply, it will not be sufficient for the entire assembly. It might be well also if you will bring your Danish song book and World of Song. It is possible that you may wish to get together for some informal singing after supper.

The temperature here last night was in the forties. A few days ago the temperature was in the nineties. Usually August is our warmest month and our driest but it is impossible for us to predict anything about the weather. The nights in mid-August can be very cool. We advise you to bring extra wraps.

We anticipate a large convention. But we shall do our best to take good care of all of you who come.

Harold Petersen.

WANTED

A couple capable of managing a small Old People's Home in a Christian spirit. Good pay.

Write to:

Rev. C. A. Stub,
907 N. Lafayette St.,
Greenville, Mich.

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.

I am a member of _____
the congregation at _____

Name _____

New Address _____

City _____ State _____

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

NEWS BRIEFS

STATE DEPARTMENT NAMES A. D. MATTSON AS LABOR CONSULTANT IN GERMANY

Rock Island, Ill.—(NLC)—Dr. A. D. Mattson, professor of Christian ethics and sociology at Augustana Theological Seminary here, has received an assignment to Germany from the State Department of the U. S. Government.

As visiting consultant for religious leadership in labor, under the State Department's exchange of persons program with Germany, Dr. Mattson will confer with church and labor leaders on the place of religion in the industrial life of the country. He will leave for Germany on June 26, returning in late September.

While abroad, Dr. Mattson will be attached to the Office of Public Affairs, Educational and Cultural Relations Division of the Office of the U. S. High Commissioner of Germany.

Dr. Mattson has, for more than thirty years, been particularly interested in the field of labor and management relations. He has devoted many summers to a study of labor conditions in various parts of the country, and has intimate contacts with many labor leaders. In recognition of his knowledge of the field, he has been called upon to arbitrate disputes between management and labor.

At Augustana, where he has been on the faculty since 1929, he teaches a course on Christian and Industrial Relations. Before the war he conducted a Religion and Labor Fellowship, which held monthly meetings designed to achieve better understanding between the two groups through discussion of mutual aims and problems.

LUTHERAN SCHOLARS HELP EDIT RELIGIOUS ENCYCLOPEDIA

Grand Rapids, Mich.—Two Lutheran scholars are among twelve theologians engaged in editing and revising "The New Schaff-Herzog Encyclopedia of Religious Knowledge," said by the publishers, the Baker Book House here, to be the only modernization of a major religious encyclopedia in 35 years.

Dr. Elmer E. Flack, Dean and Professor of Exegetical Theology at Hamma Divinity School at Springfield, Ohio, is editor of the section dealing with the Old Testament, and Dr. Theodore G. Tappert, Professor of Church History at the Lutheran Theological Seminary in Philadelphia, is editor of the section on Post-Reformation Church History.

The present 13-volume encyclopedia is being modernized into an up-to-date 15-volume set covering every phase of religious knowledge. More than a thousand double-column pages of new material will be added in the form of two large supplementary volumes to match the completely re-designed original set.

More than a hundred contributors will assist in preparing the necessary new

SYNOD OFFICERS

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TRUSTEE: Viggo Nielsen,
190 Jewett Ave., Bridgeport 6, Conn.

articles for the encyclopedia. In addition to material made necessary by advance in religious knowledge and by new problems and subjects of interest, there will be a complete coverage of contemporary religious leaders.

EVANGELICAL CHURCH IN GERMANY STARTS PUBLIC RELATIONS OFFICE

Stuttgart, Germany—For the first time in Germany, a Christian training course for prospective religion journalists was held at the Evangelical Academy in Bad Boll. A great number of students from all three western zones of Germany and Berlin attended. Purpose of the program was, as the Bishop Martin Haug of Wuerttemberg stated in his final address, "to enable young people to give the newspaper reader a true and independent picture of the world through their own Christian view."

"With the Christian press academy in Bad Boll, the Church has taken an important and decisive step toward a closer relationship between church and press," the Bishop said.

During the training period the students had opportunity to exchange ideas at various round-table discussions with leading men of the Church, state, political parties and the press. The two leaders of the first Christian press academy were Dr. von Imhoff and Pastor Stammmer, who stated that the wide publicity and approval of the experiment encouraged them to plan a repetition.

At the same time the Evangelical Church inaugurated a public relations department and installed public relations officials. Bishop Haug pointed out that this new department will be most important for spiritual influence on the population.

In a further attempt to strengthen cooperation between the Church and the public a German radio station will invite theological students for five weeks to get acquainted with radio work in general and especially with the religious field.