

# Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Vol. XVII

August 5, 1950

No. 1

## Beauty

What is it, Mister?  
What have you got?  
I held in my hand  
A shining spray, —  
Butter-cups spreading  
Golden and gay; —  
Mister, what is it?  
What have you got?

Beauty my child;  
Flowers of gold  
Wrought by a loving  
Father for you;  
Beauty and flowers  
Made in same mold  
By a loving God,  
Eternal and true.

Their beauty was matched  
By the light that shone  
In the eyes of the  
Child, intensely blue; —  
Flowers from God  
Have beauty true,  
But beauty of  
Soul is His own.

Svend Holm.

## Communion Service

District Meeting, Dalum, Can., July 16, 1950

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

I have the privilege to bring you on this festival Sunday morning a wonderful message. I pray that it may be received in the same spirit as it was given, and is now again given. It is a message from olden days; it has sounded among God's people again and again, and is still being fulfilled today. It was first spoken by the prophet Zechariah as he said: "Rejoice greatly, O daughter of Jerusalem: Behold thy King cometh unto thee; he is just and having salvation; lowly and riding upon an ass, and upon a colt, the foal of an ass."

This King is continually coming to His people. He is bringing with him valuable gifts to everyone who will receive them: Namely the forgiveness of sin, salvation and everlasting life. He is the one that called himself the bread of life. He is the one that on a festive occasion like the one we are having here today invited everyone who was in need to come to Him for help. He cried: "If any man thirst let him come unto me and drink — — — from within him shall flow rivers of water." This means that he or she shall go home and be able to be a blessing among their own as well as other people.

Now I know that there are people who do not care for this message and invitation. But on the other hand I know of people who are feeling the weight of sin as a great burden, people who with the publican cry out: "God be merciful unto me, a sinner." I know people who with the prodigal son confess: "Father, I have sinned." I know people who are longing to be perfect and live according to God's holy will.—

If you are one of them, then you are invited to bring your burden to Jesus, who will never, never cast you out. I mentioned the prodigal son. He met just one thing when he came home and that was his father's love. You may meet so many different things out in the world, but here at this table you meet love and nothing but love.—Your King is coming. You are invited to have a meeting with Him. How shall we heed that invitation?

I know of no other and better way than to come; to come as we sing in one of our hymns: "Just as I am without one plea, but that Thy blood was shed for me, and that you bidst me come to Thee, O Lamb of God, I come, I come."

P. Rasmussen.



## The Grace Of Appreciation

By Enok Mortensen

There is a story told about a teacher who resigned after some twenty years of service in the educational institutions of a certain city. He was universally respected and loved, and it came as a shock to many people that the teacher who was still in his early fifties suddenly resigned to enter another field.

A farewell party was arranged and the biggest hall in town was too small for the throngs of people that came to pay their respects to a beloved teacher. During the party, one speech followed another and everyone spoke lovingly and sincerely of their grief in losing a great teacher and a good citizen.

At last the teacher rose and he was greeted with thundering applause. Obviously he was deeply moved; but he was apparently also puzzled. He had given the community twenty of the best years of his life. He had of course been paid a salary, but not a magnificent one. He could have made more money in other fields, but he loved learning, and books, and people. But till now he had met little response. Now that he had resigned people told him how much they appreciated his service. He was happy about it and yet sad: No one had ever told him before; and now it was too late.

Appreciation—like gold—is a scarce article. Maybe that's why it is so dear. On a purely human level we often fail to appreciate the efforts and services of others. How many of us remember to commend the many fine and unselfish services rendered by people within a congregation?—the Sunday school teachers, the church council, the choir, the leaders in Ladies' Aids and in Y. P. work and the many who serve long hours on committees.

To voice your appreciation is far more than formal courtesy. It is a gracious thing to do. Appreciation has its roots in gratitude. And gratitude rests ultimately on dependence. The more we realize our dependence on God the more grateful we shall also become.

Jesus once healed ten lepers. Only one returned to express his gratitude. Jesus sadly inquired: "Were not ten healed; where are the other nine?"

I am sure that Jesus was not interested in having all the lepers present themselves in grateful prostration before him in order to magnify his greatness. God does not demand appreciation and gratitude for his own sake, but he knows that it is good for our souls to learn the grace of appreciation. We are to honor God not because he thrives on flattery and glory, but because the human soul needs to worship some being other, and greater than itself.

Two people may look at a beautiful sunset. One of them bows his head in grateful appreciation to the Maker of all things; the other merely remembers that it is time to milk the cows. Neither attitude has any noticeable effect whatsoever on the sunset: It remains the same glorious sight regardless of spectators. But how much richer is the man who has learned the grace of appreciation!

—(From "Danebod Hilsen").

## From "The Prince Of Egypt"

By Dorothy Wilson

He was a foundling, and the princess who discovered him in the basket-boat on the river brought him up in the royal family, pampered, protected, and tutored by "safe" certified teachers. The royal family was ruled by the capitalist priest class which demanded full obeisance. They had killed Ikhnaton, the gentle pharaoh, who had seen the God of Brotherhood. They had destroyed his city, smeared his name, so that no one dared to mention it and proscribed his teachings.

The class lived on loot, land had been made the property of a few privileged families, labor was made a commodity, and excess profit policy was legalized. Such a class exists only by escaping from reality, and religion is always the best means of escape. The priests were very ingenious in making religion ever more sensational, ever more theatrical and ever more spurious. Such religion will always promise success on easy street to the proselytes, thereby giving "divine" sanction to status quo society. Basically the religion was altogether secular, estranged from spirit, forbidding man to transcend the limit the priests class psychological knowledge, branding any affinity with dangerous truth as treason. Such escapism must spend all time on all kinds of insurance and chose old men to take the lead.

The prince has something which is too strong even for a shrewd priest class, namely, a searching mind. That and circumstances brought him into a vibrant contact with Ikhnaton's teaching and the actual unpublished condition of the workers. Slowly and painfully did he crawl away from escapism—entertainments, sports and religion—into the existential uncertainty, guilt, fear and the suppressed will to live. It gradually dawned upon him that he shared with all human beings a guilt too heavy to carry and an innate hunger which can be satisfied only by a passionate God who is very different from the police God of the class.

All that caused a basic change in his evaluation of society. He saw how utterly childish an escape society is. He saw that the idea of protecting God with a spear is the acme of stupidity. He found slaves who could take the "benevolent" suppression without hitting back and without yielding to the rulers; and he realized that they were the ones who could be used in progress. Only such people can leave the ghosts and receive what the spirit of infinite reality had in store for them.

Aage Moller.





# A Day in the Life of Miss Lund

By Dr. Stewart W. Herman

Director of the Lutheran World Federation Service to Refugees.

(Miss Henrietta Lund is a member of the Danish Lutheran Church, West Denmark, Wis., where she has her home.—Editor).

For the past 18 months Miss Henrietta Lund has been Director in Austria of the Lutheran World Federation Service to Refugees. Soon she may be returning to the National Lutheran Council from whom she was borrowed and Professor Alvin E. Fritz of the College of Northern Michigan will step into her seven league boots. His job won't be easy. Under Miss Lund's guiding hand our Salzburg office has evolved from a baby carriage to a jet plane with a landing speed of at least 250 m.p.h. The pace is terrific.

It is this pace which suggested the title of the article. Usually I choose a subject and leave the matter of titles to the editor—that's what he's there for!—but this time the title was inspired by a day spent in the wake of Miss Lund at Salzburg. It was just an ordinary day in the life of a lady who celebrated her 60th birthday this year and has devoted her working years to the service of mankind. You will soon understand why thousands—yes, tens of thousands—rise up to call her blessed.

By 9:30 a. m. when I arrived in Salzburg from Munich, the LWF-SR office day's work was well advanced. The first person I met in Miss Lund's office was Dr. Neubauer, a young Austrian surgeon from Graz who had become enthusiastically interested in our Lutheran program to rehabilitate some of the many amputees whom our representatives had found both in and out of the refugee camps. Here were men, women and children without arms or legs, who could be made into useful and independent members of society with the aid of a modern artificial limb. Why leave them on the dole?

A dozen of them were lined up for medical inspection, most of them with a crude wooden leg which was almost more of a hindrance than help. In practically all cases the limbs were stiff, heavy or old-fashioned. Frequently they were homemade. Often the stump was bruised and sore, even bleeding. In one case 12 doctors had diagnosed rheumatism but Dr. Neubauer found that the bone was fractured! Some needed operations. I sat and listened to their stories—the casualties of two World wars, but without a government to which they could turn because they are refugees.

In Austria—the cheapest country in Europe today—it doesn't cost so much to help them, especially if LWF-SR uses its dollars to import some of the scarce raw materials for making artificial limbs. Moreover, it helps the refugees to accept jobs overseas and to emigrate to a new life in another country. If they stay in Austria, they can hunt for real work and earn their own living.

Next we went to see Mr. Carusi, chief of the U. S. Displaced Persons Commission, to get further information about the New American DP law. He lifted a big load from our hearts when he said that the phrase about "bearing arms against the U. S." applied only to those who fought voluntarily on the Western front. In other words, it did not apply to the Balts and others who tried to defend their countries against Communist aggression from the East.

Our next visit was to Herr Finger, the Austrian official in charge of refugee matters in the province of Salzburg. We found him behind a dining-room table in the corridor of an old palace, after climbing some narrow, dark back stairs and passing through three offices which smelled of sausage sandwiches and stale paper. His greeting was cordial because he knew that LWF-SR was helping to build a little colony of homes for refugees on the edge of the city. We talked about this Protestant "Baugemeinde," into which over 5,000 refugees are now paying monthly dues toward a home of their own. He asked for our help in converting the IRO camps into better quarters for the refugees who must stay in Austria. He needs bedding and blankets.

Pastor Harsanyi, representing the Lutheran and Reformed Hungarian refugees, was waiting to see Miss Lund and we took him along to lunch in the U. S. Army hotel. Checking over the list of eight Hungarian refugee pastors, we learned that most of them had plans to emigrate, even though many of their people would remain behind. The Austrian church will be happy to welcome them into its fellowship and we outlined some of the next steps necessary to facilitate this transfer. Speaking for us Lutherans, we would like to see the day when all of our people—despite differences of language—will feel at home in other Lutheran churches anywhere in the world. Pastor Harsanyi gave us an accounting of the money that had been granted in support of an active spiritual ministry to the Hungarian refugees.

Meanwhile, the first American Lutheran student arrived at the office to report—three days early!—for the international student work camp which is designed to bring Lutheran boys and girls from other countries into contact with Austrian and refugee students for a few weeks of work, worship and fellowship. Five Americans, selected by the Division of Student Service of the National Lutheran Council in New York, were scheduled for Austria and will work on the refugee house-building program (Baugemeinde) in Salzburg. For the past two years we have had similar projects in Germany which have been highly successful.

The first young man, in the meantime, was directed to spend a couple of days helping to prepare our LWF summer camp on Fuschl Lake for its next batch of 50 undernourished refugee children. We stopped



at this camp and found a number of improvements since last year. Over the door of the house which once belonged to Ribbentrop's summer estate is a big sign with the seal of Martin Luther on it. We heard that some of the children out of crowded refugee camps had their first experience sitting at table and eating with knives and forks! One of them never recovered from the fact that strawberries were growing freely in the woods and could be eaten gratis. This year 1,300 children will profit by a three weeks outing because of the presence in Austria of a Lutheran staff which Lutheran World Action gifts have made possible.

For more than an hour we sat down with James Atkinson and June Stoll, leaders of the World Council of Churches Refugee Division in Austria, to discuss closer cooperation, and especially the so-called "local establishment" project which is largely financed for us by IRO. The purpose of this project is to provide **within** Austria the same kind of "reception committees" as are provided for DPs arriving in the U. S.—the main distinction being that these DPs will stay in Austria but must leave IRO care to enter the Austrian economy.

The basis of the plan is to recruit personnel nominated by the Austrian Lutheran Church and to place the residual DPs in their good hands as soon as it has been decided that emigration for them seems to be completely out of question. The Austrian church workers will counsel every DP family regarding public welfare assistance, employment possibilities, their legal status, their church connections, etc. For two weeks the special staff itself under Miss Lund went through an intensive course of training to prepare them for the type of personal problems they would face. Everybody is glad that our church agencies are supervising this large but delicate task because we "treat people as individuals, not as numbers."

Yes, that is the reputation we have. In Austria it is due to Miss Lund for whom an eight-hour day does not exist. At 10 p. m.—following a long after-dinner conversation about the future of our program—she took Prof. Fritz and me to meet two local doctors who had heard about our aid to amputees and were ready to offer any help they could give. That's the kind of service you can't pay for—the kind which is spontaneously and freely offered by people out of their awakened interest and instinctive conviction that what you are doing is necessary and urgent. Miss Lund inspires that kind of cooperation.

Did I forget to mention the fact that two of our staff members from Germany had made a quick trip from Munich that afternoon to consult with Miss

Lund and her staff about the processing of DPs to the U. S. under the new law? That took a couple of hours because henceforth we are going to prepare "dossiers"—complete with family data and photos—for New York so that our American Lutheran sponsors can select their DP family in advance, rather than simply send us an anonymous assurance. This represents a complete reversal of procedure and a lot more work, but it is necessary if we are to help the last 1,000 resettlable families to leave Austria for the U. S.

The job must be finished. At the end of her monthly report for June, Miss Lund wrote, "We have come a long way. We still have a long uphill struggle ahead. We have expended ourselves in two ways—assuring both the Displaced Persons and the government that when IRO and many voluntary agencies have withdrawn, **the Church remains to succour and protect, to plead and to fight.**"

There you have not only a day in the life of Miss Lund, but also the spirit in which she spends her time. May God continue to bless and prosper the work of her hands and her heart!

Geneva, July, 1950.

## Summer Camp At Lake Winnepesaukee

### Impressions by an "Outsider"

The Lutheran Bible Institute, New York, and the Atlantic District of the United Evangelical Lutheran Church had invited to a summer Bible camp at Lake Winnepesaukee, New Hampshire. For one, who attended such a camp for the first time in America, there were many happy surprises.

First that friends at Brooklyn were kind enough to offer me a seat in their car, which saved me from all inconveniences of subways, trains and buses in the hot season of the year. Next the beauty of the country we were passing through in New England, and the sight of Lake Winnepesaukee, which sometimes reminded me of the Lake District in England, and sometimes of beautiful country places in China.

Then I was surprised to see how many there were in the camp, and that it was neither a camp for grown ups or for young people, but a "family camp" attended by many varying from one to seventy years of age. It was, however, not just a family camp, but a "Family Bible Camp," and it was a pleasure each day to see old and young together on the benches in the "Barn," which was used for all the meetings.

The days were fully occupied. Morning watch and breakfast was followed by a "Bible Hour" masterly conducted by Rev. E. Hansen, who guided us step by step through St. Paul's experiences, which led to the foundation of the Church at Philippi and his letter to the "saints" there, (those whom the light of God was shining through like the sunshine through stained glass windows). Immediately after there was a "Mission Hour," which in fact was also a Bible hour with world wide vision! That again was followed by discussion groups. We were divided into three groups for the young people, and several for the older ones.

(Continued on Page 13)

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### **Lutheran Tidings** -- PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Office of Publication: Lutheran Tidings, Askov, Minnesota.

Editor: Rev. Holger Strandskov, Kimballton, Iowa.

Circulation Manager: Svend Petersen, Askov, Minnesota.

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Subscription price: 1 year, \$1.25; 2 years, \$2.25

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Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minn., under the act of March 3, 1879.





By  
**BUNDY**

**NATIONAL HEALTH INSURANCE OR SOCIALIZED MEDICINE.** The American Medical Association recently had its annual convention in San Francisco. Instead of letting their new president, Dr. Elmer Lee Henderson speak to the delegates, they spent \$16,500 to have him speak against health insurance over two large broadcasting systems. You've got to give them credit for having faith in their own efforts.

Naturally the president of the A. M. A. had to lambast the Truman-Ewing plan. But the speech was not the perfect logic it was pretended to be, because it came from a man whose organization last year demanded that all its members give at least \$25 toward the expense of hiring Whitaker and Baxter to lead the A. M. A. into sophisticated political lobbyism and the use of sneering campaign literature. President Henderson lashed out against "little men whose lust for power is far out of proportion to their intellectual capacity or their political honesty.—It is not just socialized medicine which they seek.—Their real objective is to strip the American people of self-determination and self-government, and make this a socialistic state in the pathetic pattern of the socially and economically bankrupt nations of Europe, which we, the American people, are seeking to rescue from poverty and oppression." Oh, hum!

Certain gentlemen do not seem to remember that the American people have been led into more than one economic crisis by "vested interests" and lords of an unrestricted financial empire. These fellows are fighting for themselves and they have learned little or nothing from history. Some of these same people who now speak of "little men" have forgotten that they did not sound like great men when some years ago it became an object of accusation to have brains in government.

The European nations, over which the prexy of the A. M. A. sheds sympathetic tears, and putting them all into a socialistic category, have had national health insurance for several years; and some of them like England, Sweden and Denmark are among the best democracies in the world. If these are in economic straits today it is because they have had to fight a war against Facism, Nationalism and a materialistic ideology.

The A. M. A. would like to have all health insurance money roll into their pockets. Here is an example of how sympathetic they are: About two years ago I enrolled with my family in a Blue Cross Health Association. After paying my initial fee I had to wait ninety days before I could be a beneficiary in case of

illness and necessary hospital care. After more than a year's membership I moved to another state. After considerable correspondence a "transfer" to my present state was arranged. After contacting the office they sent me the papers to be filled out and I found that in reality I had not been transferred. I had to pay a premium that was three times as high and again go through a 90 day waiting period before becoming eligible for any hospital or sick benefits. Bluntly I refused to go on any further. I was out some dollars and had no insurance any longer.—So this was the famous "Blue Cross Hospital Insurance"—the doctors plan?—I shall vote for a national health insurance plan as soon as I get a chance and I will not be fooled by the A. M. A. propaganda or their maneuvers under the publicity firm of Whitaker and Baxter.

The American Press is helping to trick the public into accepting the selfish scheme of the A. M. A. The press is afraid to print the truth for fear that it will lose millions of advertising money.

Read your independent weeklies like The Christian Century, In Fact, The Congressional Record and some of the church periodicals if you want the truth and care for what happens to it.

Hospital Insurance Agencies will call you over the telephone, they will pay large sums to the radio networks and they will print fancy pamphlets to promote their racket. The Blue Cross and Blue Shield Plans must be sold, but the doctors will still continue to charge their exorbitant fees. They will use the fraudulent term "socialized medicine" to give it the flavor of what they call socialism or welfare state or other invented terms instead of "National Health Insurance." They know that if you keep on repeating a lie often enough the people will finally believe it to be truth.

We quote in part: The main point of the new AMA campaign is to propagandize the Blue Shield plan by which a number of Americans today protect themselves. The Democratic newsletter publishes the following comparison between Blue Shield and the National Health Plan, as furnished by the committee for the Nation's Health:

"A Blue Shield plan is an organization run by a medical society which proposes to provide 'voluntary medical care insurance' but which actually covers only part of your doctor bills—usually only surgery and often not all of that. **Despite more than 10 years' promotion by organized medicine, Blue Shield covers less than one out of 10 persons in the U. S.**

"In some states Blue Shield provides **no medical services at all.** It merely turns its members over to an "approved list" of commercial insurance companies. The companies, operating for profit—they call all benefits paid to subscribers 'losses'—pay back on the average 54 cents in benefit for each 100 cents the subscriber pays in.

"Blue Shield plans are merely a referral agency to commercial insurance companies in such states as Ohio, Illinois, Tennessee and Wisconsin, where over 20,000,000 people live . . ."



## 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.

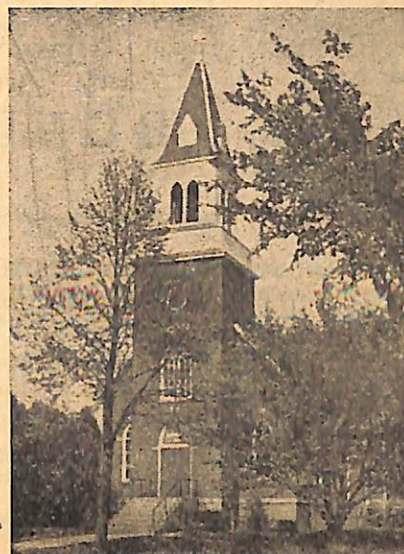
Alfred Jensen.

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



Bethlehem Lutheran Church  
Askov, Minn.

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.



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## Prairie Days

By Emilie P. Lerager

In the course of a lifetime you have experiences you never forget. Sometimes they happen suddenly and unexpected, as a flash of lightning from a clear sky. This is true of all accidents.

The young minister and his wife in the North Dakota community we have visited in the past, had such an experience in the fall of 1909. A little girl was killed.

She, with her mother and older sister, were waiting for Dad to return from town. He had been gone all day. When they heard the lumber wagon coming into the yard, the girls ran out, the mother following. He was bringing home a load of coal. He stopped at the house to open a gate and get close to the cellar window, and now led the horses through the gate. The mother who had followed the girls out, saw in the dusk a still form lying on the ground back of the wagon—and knew at once what had happened: The little girl had climbed the front wheel to get the package of Cracker Jacks which she knew was lying in the seat, just as the wagon moved forward. She was dead.

This was the first time the young minister and his wife were called upon to bring comfort to grief-stricken people—and they were young and inexperienced. But they tried to do their best, as did the rest of the community.

Life had its lighter moments, too, however. Toward Thanksgiving someone brought a live turkey to the parsonage. It was turned loose in the chicken yard to await the axe. But it did not like being confined in such a small space and repeatedly flew over the fence and was chased back by the minister. One morning he picked up a clod and threw at the wayward bird. His aim was good and the turkey dropped to the ground. This was unexpected—and disconcerting. The turkey was the main item on the Thanksgiving week-end menu, with a guest coming from Minnesota. He called to his wife and she came running to see what could be done, only to find that the turkey had revived and flown back over the fence.

The minister was to go to town, nine miles away, after the services in the morning on Thanksgiving day and bring the guest out to the parsonage. But a family who lived closer to town suggested that the ministers and their guest should have dinner with them. That was fine, but what about the turkey? It had been roasting during the services, a fact of which everybody was aware, since the kitchen was next to the church.

"Take it along," said the minister, as he got into the top buggy to go to town.

And so the turkey was taken along—and a good time was had by all.

## Our Tribute To Mrs. Stockholm

Dear Mrs. Lillehøj:

It is with mixed emotions that I send you the enclosed check for one hundred dollars from friends of Mrs. Peter Stockholm, to be used in the work of the Santal Mission; sadness at the loss of a dear friend and joy that we may thus serve the cause for which she worked so faithfully and held so dear.

We, here in Portland, knew Mrs. Stockholm only three short years, but they were long enough for her to make a place among us. Her quiet dignity and kindliness emanated a spirit of peace and strength to all who came within her sphere.

Those of us who were privileged to be at her funeral shared a Christian fellowship that was a profound experience. Here were no tears of anguish or remorse, but rather tears of sadness at parting tempered by that comforting conviction that it was but for a while.

Here was one who had lived with her hand in God's. And somehow we knew that Hand had not failed her. No greater eulogy could be spoken than the words of her husband, words of gratitude for her love and prayers and her guiding spirit in their consecrated service to God; words of gratitude for her devotion as a wife and mother.

Our tribute to Mrs. Stockholm is found in the proverbs: "She openeth her mouth with wisdom; and in her tongue is the law of kindness.

"She looketh well to the ways of her household, and eateth not the bread of idleness.

"Her children arise up, and call her blessed; her husband also, and he praiseth her.

"Many daughters have done virtuously, but thou excellest them all.

"Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.

"Give her the fruit of her hands; and let her own works praise her in the gates."—Prov. 31.

Dagmar P. Petersen.

## W.M.S. District Representatives

- District 1: Mrs. Dagmar Potholm Petersen, 483 Baxter Blvd., Portland 5, Maine.
- District 2: Mrs. William Kester, Marlette, Mich.
- District 3: Mrs. Aage Engelbreth, 1235 W. Blvd., Racine, Wis.
- District 4: Mrs. William Jacobsen, Audubon, Iowa.
- District 5: Mrs. O. S. Jorgensen, 3149—35th Ave., Minneapolis, Minn.
- District 6: Mrs. Marius Krog, Lake Norden, S. D.
- District 7: Mrs. Clayton Nielsen, Denmark, Kans.
- District 8: Mrs. S. Marckmann, 112 S. Grand Oaks Ave., Pasadena, Calif.
- District 9: Mrs. Victor Nielsen, R. 4, Box 203, Corvallis, Ore.



## A Modern Version of the Good Samaritan

A CERTAIN DISPLACED PERSON went down from Estonia to America and fell among religious people who carried his raiment, fed him and sought a brother to aid.

By chance there came down a certain Pious Person that way, who measuring with a glance the foreigner's lack of spirituality, folded his hands and ascended the stairs, pitying the poor man's displaced soul.

And likewise a Chosen One, when he was at the place, came and looked at him, made an offering, read from the Book, prayed for immediate help and marched off rejoicing.

BUT A CERTAIN NON-CONFORMIST, as he journeyed, came where he was: And when he saw him, he had compassion on him, and he went to him, carried his trunk, shared with him his room and his bread and found him a job. On the morrow he gave him ten dollars and said: "Use this until you are repaid for your labors, and if you need more I will gladly share with you."

As evening came the Pious Person fell to his knees and prayed: "God, keep me zealous of my own kind, and on guard against becoming yoked with those in darkness or of the world."

At a sumptuous table in a chair overstuffed, the Chosen One sat alone and uttered: "I have been faithful today, Lord, for I saw a stranger and I stopped to expound unto him the Scriptures, and I gave him the price of a meal and I prayed that he might find a room in which to live."

WHILE AT A PLAIN TABLE sat an unseen Guest and two new friends, eating thin soup surprisingly rich, and stale bread surprisingly soft. From that fellowship ascended an evening prayer: "My new friend has made me happy, Lord. In finding him I have found You. Bless my soul."

Wallace Cedarleaf,  
Brooklyn, New York.

## The Displaced Persons Program

The above "Modern Version of the Good Samaritan" tells its own story. It may be all too true a picture of the attitude of many of us, who could have done more in helping the unfortunate people who are known as Displaced Persons.

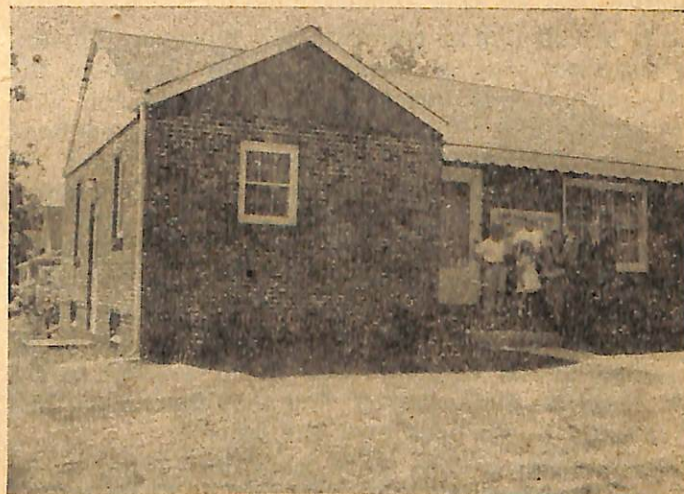
Since September 15, 1948, when the program was started, approximately 20,000 DPs have been brought to this country under the auspices of the National Lutheran Council. And the report from the Lutheran Resettlement Service is that nine thousand more assurances are now in the hands of the Resettlement workers, which would take care of at least 18,000 more DPs.

It is estimated that another 5,000 assurances are needed to resettle the remaining Lutheran displaced persons who are eligible for resettlement in the United States.

There is a continuing problem of resettling the highly skilled professionals. It is difficult to find job assurances for them in their special fields and it is often hard for them to adjust themselves to other jobs.

The Lutheran Resettlement Service office reports that it has placed many families that might have been classified with the group of handicapped. In the July 5th issue of L. T. a feature article submitted from the National Lutheran Council News Bureau told about the DP family adopted by the Luther Memorial Church in Des Moines. This family consists of Mrs. Kalnins, 44 years of age, widowed since the war, and her four children, ages 15, 12, 9 and 4.—The congregation in Des Moines has in a marvelous way revealed the pos-

sibilities of help, in signing an assurance for this family, where it was evident that the family was minus the natural provider for the household. But the Luther Memorial congregation not only invited the family



Home built for the DP family by Luther Memorial  
Congregation in Des Moines, Iowa

to come, but in a most magnificent way developed a sense of Christian love and generosity in its membership, and consequently built a brick two-bedroom house valued at \$9,500. In a period of nine weeks members of the church had donated material, work, furniture, appliances, etc., and the DP family could move in on June 4th. The home is paid for with the exception of a \$2,000 mortgage held by the congregation.



At the dedication service of the new home, Rev. Holger P. Jorgensen, pastor of Luther Memorial Church, read the words of Jesus from Luke 6:38: "Give and it will be given to you, good measure, pressed down, shaken together, running over, will be put in your lap. For the measure you give will be the measure you get back."—Rev. Jorgensen pointed out that the congregation had experienced the truth of these words, and he said: "All of us are getting back a full measure of joy and satisfaction for the effort in labor, materials and money put into building this house so that this family could get a new start in life." He recalled having heard during the process of the building of the home such expressions: "This is fun," and "When I see this family, it is surely worth every bit we have done."

So many reports have come not only from Luther Memorial Church in Des Moines but from many other congregations that have helped a DP family to become re-established in one of our communities, that it seems evident that it should be an experience that should be shared by every congregation in our synod.

As mentioned previously in L. T., there are ample opportunities where individuals or congregations that can not find it possible to sponsor the assurance of a family for their community, then can help financially or otherwise toward a family, possibly a student, etc., already placed in another locality.

The resettlement of displaced persons is going on. The National Lutheran Council has sent assurances to Europe for between 14,000 and 16,000 more DPs. They need the help of every Lutheran congregation in finding a home and a job for the remaining DPs. Miss Cordelia Cox, Director of the Lutheran Resettlement Service, writes: "We should need only 4,000 to 5,000 assurances of jobs and housing to resettle most of the eligible Lutheran displaced persons still waiting in camps in Germany and Austria."

Let us help these unfortunate people, and share the joy with them.

Holger Strandkov.

## Layman Topics

By B. P. Christensen

### "TRUTH IS STRANGER THAN FICTION"

A few years ago I attended our convention at Des Moines, Iowa. Right after lunch I came out the main door of the college and as I was passing a group of men I heard one exclaim:

"Isn't that Pastor ----- walking over there?" "Sure it is," said another. I looked also, and stopped at the spot.

One of the men then commenced to speak. "Yes, that's him. Say, he was our preacher for almost seven years. He was really a good preacher. He was also clever with a paint brush. One summer he painted the whole parsonage both in and out; all we had to do was give him the paint and brushes. It's still on there too. And he was a dandy with a hammer and a board. He fixed the church railing and

the steps several times when we were too busy to do it; and he built a clothes rack in the hall that was a dandy. I can't see yet how he found time to do it all, for he was our Sunday school superintendent too. He was sure good with the kids and the young people. He knew all the games they liked to play when we had picnics and parties. And could he sing. It was really nice to have him lead us on Sunday mornings and when we had silver weddings and such. And believe me, he didn't mince his words when he preached. Yes, he was about the best preacher we ever have had, if it hadn't been for one fault he had. You see, he was a poor manager in his money matters. He never could get it to reach around. Now and then the grocery store would come over to me and tell me that they would have to cut him off for credit, unless he paid up. Well, we paid it for him. But we didn't lose anything, for we took it out little by little from his pay, and he would about get caught up, then the butcher would show up and it was the same story over again. He was a poor manager, but he was sure a good preacher." — —

At this point I approached the group and introduced myself, and I asked the man who had spoken his opinion of the preacher: "I suppose when he painted the parsonage for you he was paid painters' wages, and when he repaired the rail and steps and such you paid him for that also?"

"No, we just figured that if he could do it our church would save that much. He never asked to be paid for it"

And I then asked him: "When was it that he served you as your preacher?"

"Oh, let's see, that was from 1922 to 1929."

"Well, those were in the lush 20ies, as far as I recollect, they were mighty good years for every one, weren't they?"

"Oh, yes," he said, "we had some fine years farming and we got ahead pretty good, for I remember that it was in 1926 I bought the 80 acres next to mine which I had wanted for a number of years."

"Oh, I see. Now tell me, how much did your preacher, you talked about, receive in wages?"

"Oh, I can tell you that," spoke up another man of the group, "for I was the treasurer and took him his check for \$30 every other week, if we hadn't first paid some to the grocer or the butcher."

"Well, from what I overheard you say about him, I would say he was a good man to stay with you for seven years. The pay you mentioned was actually less than you probably paid your hired man, and besides you gave him room and board. And this preacher had a family of four children, did you say? I agree with you, HE WAS A GOOD PREACHER."

What do others think? I think he was typical of the kind-hearted pastors of the old type that have done so much for our church. I further believe, it is our solemn duty to make up for our past shortcomings, or we shall find ourselves without preachers one of these days.



## Program

Danish Evangelical Lutheran Church of America.  
Convention, 1950, Askov, Minnesota

### Tuesday, August 15

8:00 p. m.—Opening service at the church. Sermon: Rev. Holger O. Nielsen, Cedar Falls, Iowa, vice president-secretary of the Danish Evangelical Lutheran Church of America.

### Wednesday, August 16

9:00 a. m.—Morning devotion and message by Rev. Harald Ibsen, Viborg, S. D.

8:00 p. m.—Danish service with Holy Communion in the church. Sermon: Rev. Svend Marckmann, Pasadena, Calif. Communion: Rev. M. Mikkelsen, Des Moines, Iowa.

—Lutheran Welfare meeting in the D. B. S. hall. Chairman: Rev. Holger Jorgensen, Des Moines, Iowa. Speaker: Rev. Henry J. Whiting of Minneapolis, Minn., executive secretary of the Minnesota Lutheran Welfare Society. Also reports from various welfare institutions.

### Thursday, August 17

9:00 a. m.—Morning devotion and message by Rev. Einar Anderson, Brooklyn, N. Y.

8:00 p. m.—Santal Mission meeting in the church. Chairman: Rev. F. O. Lund of Luck, Wis. Speaker: Dr. O. Gornitzka of Minneapolis, president of the American Santal Committee. Commissioning of Miss Muriel Nielsen of Ruthton, Minn., to the Santal Mission field by Rev. S. D. Rodholm of Des Moines, Iowa, ordainer of the Danish Lutheran church.

—Danish meeting in the D. B. S. hall. Speaker: To be selected. Collection for Santal Mission at both meetings.

### Friday, August 18

9:00 a. m.—Morning devotion and message by Rev. Gudmund Petersen, Hampton, Iowa.

8:00 p. m.—English meeting in the church. Speakers: Rev. Enok Mortensen, Tyler, Minn. Topic: "Man's Place in God's World." Rev. Holger Andersen, Wilbur, Wash.

—Danish meeting in the D. B. S. hall. Seaker: Rev. Aage Møller, Solvang, Calif.

### Saturday, August 19

9:00 a. m.—Morning devotion and message by Rev. Carl C. Rasmussen, Seattle, Wash.

6:30 p. m.—Business meeting of the Women's Mission Society in the church.

8:00 p. m.—Meeting of the Women's Mission Society in the church. Meeting led by Mrs. Ida Egede of Hampton, Iowa. Speaker: Miss Muriel Nielsen, Ruthton, Minn. Lutheran World Action film, "The Two Kingdoms."

—Meeting of D.A.Y.P.L. in the D. B. S. hall. Chairman: Rev. Clayton Nielsen, Withee, Wis., president of D.A.Y.P.L. Speaker: Rev. Richard Sorensen, Marlette, Mich. Collection for Women's Mission Society at both meetings.

### Sunday, August 20

9:00 a. m.—Ordination service in the church. Candidates for Ordination: Harold Olsen, Hartford, Conn., and Arnold Knudsen, Cozad, Nebr. Introductory sermon: Rev. Axel C. Kildegaard of Grand View College, Des Moines, Iowa. Ordination in charge of S. D. Rodholm.

10:00 a. m.—Communion service. Rev. Alfred Sorensen, St. Stephen's church, Chicago, Ill., in charge.

11:00 a. m.—English service in the church. Sermon: Rev. A. E. Farstrup, Grand View College, Des Moines, Iowa.

—Danish service in the D. B. S. hall. Sermon: Rev. Alfred Jensen, Des Moines, Iowa, president



## Across the Editor's Desk

The Report to the 73rd Annual Convention is out and has by this time been distributed to all delegates, pastors and others who are planning to attend the convention in Askov, Minn., during the week, August 15-20.

The Reports from our Synod President, District Presidents, our Treasurer, all our Institutions, various Committees, etc., fills a book of more than 200 pages. It is a very comprehensive Report, and should be read with interest by all who have learned to love and follow the work we share in our Synod.

We shall not endeavor to give a digest of the entire Report. That will be done indirectly as the minutes from the convention appear reporting on the discussions by the convention and actions taken on recommendations by various Finding Committees, etc.

However, we feel that our synodical president has sounded a note in his introduction to his very comprehensive Report to the Synod, which deserves notice of all the readers of L. T. Consequently we choose to re-print this portion of his Report:

"Dear Friends and Co-Workers:

"In writing to his friends in the church at Philippi the Apostle Paul begins thus: 'I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, thankful for your partnership in the gospel from the first day until now. And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ.' I would call this the perfect fellowship greeting. No one among us would dare to think that he can approach Paul in sincerely devoting and committing himself to the partnership in the gospel, of which he speaks, and no one could therefore hope to find himself using this greeting with proper justification. Nevertheless, this beautiful expression of Paul's deepfelt love for the fellowship in Christ, which he shared with his friends in Philippi, also describes what I am sure a great many of us have experienced when we share our daily Christian fellowship in our homes, in our home churches and not least at our larger gatherings such as district and synodical conventions. With sincere regret for our

of the Danish Evangelical Lutheran Church in America. Offering to the Home Mission fund at both services.

2:30 p. m.—Meeting in park if weather permits, otherwise in the church. Speakers: Rev. A. N. Rogness of Mason City, Iowa, chairman of the board of education in the Evangelical Lutheran Church. Topic: "Tomorrow is Ours." Dr. Johannes Knudsen, president of Grand View College, Des Moines, Iowa. Topic: "The Great Challenge of Today."

8:00 p. m.—Closing meeting in the church. Speakers: Rev. Marius Krog, Lake Norden, S. D., and Rev. Viggo Hansen, Bridgeport, Conn. Greetings to the convention. Closing remarks: Rev. Alfred Jensen.



humble and imperfect ways of practicing Christian fellowship I would therefore like to extend this greeting to the seventy-third annual convention thankful for God's love and blessing in the past, hopeful and prayerful for the future and mindful of the opportunities and responsibilities of the present.

### Confidence in the Flesh

"The past year has witnessed an ever growing tension between East and West on a world scale. No review of this is intended here, but it is well for us as members of the Christian Church and also citizens of a free and democratic country to make it clear in our own minds that we are called upon to bear witness to the power of the Spirit and the Word of God also in such circumstances. We must therefore look with grave doubts upon the apparently growing reliance in ever widening circles among the peoples belonging to so-called Christian nations on the protection and security afforded by weapons of war and possession of material wealth and resources.

"It would seem to me that Christians should recall how the Gospel of God's redeeming love in Christ accomplished the conquest of the mightiest of empires without the benefit of what we today are told will keep us safe in our possession of the American way of life. Granted that we are threatened by ruthless, ungodly, irreligious ideologies, and mass movements are we as Christian citizens left with recourse mainly to superior scientific skill and greater material resources? If these be our main reliance I think we are bound to fall. And I think it would be a pity that we should stand if we, unlike the Apostle Paul, put our confidence in the flesh. It will be recalled that he in the third chapter of Philippians emphasizes his lack of confidence in the flesh, by which he refers to his advantages of nationality, race, religion and education. He further makes it clear that he has suffered the loss of all these things in order to gain Christ and possess His righteousness, which depends on faith. It was true of Paul what Christ once said to His disciples: 'If any man would come after me, let him deny himself and take up his cross and follow me, for whoever will save his life will lose it, and whoever loses his life for my sake will find it. For what will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life?' (Matthew 16:24-26). Paul had learned abundantly to rely upon the way of the cross and was helping people to build upon 'The Rock of Ages.'

"But the leaven of the Kingdom works slowly. It penetrates hearts and minds with apparently little effect at times. Churches are often tempted to rely upon their material resources in order to maintain their position. Indeed, all churches must use and value such material resources, but only as a means toward bringing spiritual aid and blessing to more and more people. We know that we are only stewards and that God is the true householder, but how difficult it is often to put ourselves and all we have and all we are at his disposal. We think that the thoughts of men, the clever planning, the knowledge and wisdom of mature minds will suffice. But let us

remember that 'Not by power, nor by might, but by my Spirit, said Jehovah of hosts.'

### "Recommendation No. 1:

"That we express thanks to God for the fellowship of faith we have enjoyed in our synod throughout the last year and for the privilege unhindered to worship and practice our faith.

### "Recommendation No. 2:

"That we implore Congress and the President to employ all their efforts toward keeping the peace of the world by peaceful means, especially by disavowing all use of atomic weapons and H bombs.

### "Recommendation No. 3:

"That we reaffirm our stand with respect to separation of church and state and U. S. representation at the Vatican."

In the section on **Inter-Church Relations** the president expresses his sincere appreciation of the visit by Bishop and Mrs. Fuglsang-Damgaard. We quote from this section:

"We are grateful for the sincere lasting impressions made upon individuals and groups by the message and the personalities of Bishop and Mrs. Fuglsang-Damgaard. Their visit was far more than a Danish holiday for those who saw and heard them. The ecumenical spirit was felt, not least in the presentation of the devoted work for children of many lands carried on by Mrs. Fuglsang-Damgaard. The obligations and responsibilities which we share for others in these unhappy times we shoulder in common with the Church of Denmark. The fellowship of suffering has laid hold on the hearts and resources of Christians everywhere. The differences of language and tradition are really not barriers. The cross of Christ is the real sign of unity."

**Lutheran Unity**—President Jensen gives a comprehensive report on the preliminary work that has been done by various committees representing the eight Lutheran bodies of the National Lutheran Council. After presenting the picture of the work that has been done by these committees, where we have also had our representatives, our President writes:

"Although there seems little likelihood as this is written that either complete merger of all eight bodies in the Council or the federation proposed will be accepted by all of these and therefore can hardly go into effect regardless of what we do at this convention, I believe we should definitely take a stand on the two propositions.

"I realize full well that the Danish Lutheran Church is not ready for merger with any or of all Lutheran bodies. The word to note is: In principle, meaning that we will merge only if all the details concerning doctrines, organization, liturgy, order of service, institutions, seminary, college, pensions, and whatever else there may be are worked out and voted upon favorably by some future convention of ours. And it is naturally understood that our representation will have helped to work out these details. Viewed realistically, we will not by voting favorably be doing any more than declaring our feeling and faith of solidarity with these Lutheran bodies. The real test would come whenever the merger conditions would be voted



upon. These conditions could be rejected in part or in whole.

"The real question I believe is the maintenance of our identity as a Danish Lutheran Church. It is certain that it would be lost should we enter such a merger. That would be unthinkable to the great majority of our members. Some of these, not a very many, I believe, would just as well see our synod cease to exist when and if the Danish name and language pass away. Others, and I think they are the majority, think we are true to our calling and our reason for being by remaining independent, although as a member of the National Lutheran Council. We have our own characteristics of faith, doctrine and practice, of tradition and sentiment. We are still predominantly Danish of background. Although we share the deeper strata of Christian life and thought with other Lutherans and Protestants, we feel we still belong so much and so well together that we would not prefer to become individual member congregations of one large Lutheran Church of America.

"There is, however, this to consider: Do we by abstaining from merging help to weaken and keep disintegrated the Lutheran forces of this country? The dismembered state of the Lutheran forces of this country does not raise the prestige nor does it increase the power, strength and influence for the Kingdom in our nation. Greater things for Christ could be accomplished, many insist, if we were united instead of divided.

"This point of view is worthy of consideration, and I feel that many would consider the call to unity at this time when the unity and strength of Christian forces the world over is so desperately needed. How can we ever expect a strong United Nations, when the Church of Christ cannot unite, although it was Christ's last prayer that they might all be one? Should the Lutheran Church unite, others might also."

Considering further the question of Lutheran Unity, our synodical president makes another point:

"The question has been asked: Is a vote against merger in principle now, to be interpreted to mean that we have excluded ourselves from merging at some future time? My answer would be that if all other Lutheran churches in the National Lutheran Council should merge now or in the future, we should not stand aside, but choose even the less desirable act of merging. My reason for this answer is based upon the actual working situation I find our synod in rather than upon what I could wish these to be. In spite of handicaps, such as a comparatively small number of congregations widely scattered and therefore facing great costs of cooperation and travels, a constant undersupply of ministers able to replace more than those retiring, and in spite of hardly any help of experienced and trained consultants and leaders devoting full time to such duties as Parish Education, Young People's Work, Welfare, Home Mission, printed literature in all these fields, our congregations on the whole respond well to objectives as adopted and promoted by the convention, synodical and district leadership.—

"Summing it all up, I have no hope that we could

maintain a strong independent position should the other seven bodies of the N.L.C. form one Lutheran Church. — — — And I would for these reasons feel it to be right to enter a merger with all the other bodies in the National Lutheran Council, should such a one become a reality by reason of their actions.

"There can be little question but what the road to Lutheran Unity by way of federation plans proposed in the second section of the report is a much slower one than under the merger plan. It offers very little except the name 'federation' beyond what is now possible and practiced in the fields of Public Relations and Student Service by the National Lutheran Council. It must be recognized, however, that the open declaration of transforming the N.L.C. into a federation is an important commitment. Still, as it will be noticed, no body needs to yield any field of activity for such federated purpose except by its own volition or consent. No sovereign rights are jeopardized by any church body."

President Alfred Jensen has given a most penetrating and wide scoped analysis of this entire question. Space does not permit us to quote his report on the question in its entirety. We believe that he has given a presentation which will find a hearty response from many throughout our synod and from the pastors and delegates that will assemble in convention at Askov, Minn., within the next two weeks.

He makes the following recommendation on the matter of Lutheran Unity:

"That although we would wish to be included in a merger comprising all the church bodies of the National Lutheran Council the two questions relative to merging now should be tabled because no such unanimity is anywhere in sight at this writing.

"A. Are you willing at this time to approve in principle organic union with other participating bodies in the National Lutheran Council?

"B. Will you join in creating a joint ways and means committee to formulate a plan and to draw up a constitution for such a union?

"Recommendation No. 6:

"That we approve in principle the transformation of the National Lutheran Council from a common agency to a federation under the following general plan: A to E inclusive as stated in letter from Lutheran Unity Committee; also Roman III A to C inclusive in same communication."

**National Council of Churches**—This is a plan to unite into one organization the eight general agencies of the Protestant churches, such as the Federal Council of Churches of Christ in America, International Council of Religious Education, etc. Our President recommends membership of our synod in same, and that delegates be appointed to be sent to the proposed Convention of the NCCCUSA at Cleveland, Ohio, Nov. 28-Dec. 1.

Thus we have brought some of the more important Recommendations made by the synodical president in his Report to the convention.

The Report is available in all our congregations, selling at the price of 25 cents. We recommend it to all our readers.



## Summer Camp

(Continued from page 4)

A well deserved lunch was then served, during which several of the parties at the tables were taught to eat with chopsticks, which seemed to be much more "peaceful" than our use of pointed forks and sharp knives.

The afternoon was free and was used for resting, bathing, outdoor games and excursions. The climax of the day was reached at the evening meeting, when Dr. George Aus from the Luther Theological Seminary, St. Paul, Minn., gave his illuminating and inspiring lectures. Who will ever forget the quietness of the audience, and the solemn, striking words of the speaker, who brought forth the truth of the Gospel in such a way, that nobody could be in doubt about the power of sin and the way to salvation.

The last evening there was a "Candle Service." All lights in the "Barn" were turned out. Then a light was suddenly seen shining, and a voice was reading the words about the Light of the World. A candle was given to Dr. Aus, who lighted four other candles, each time quoting a passage from the Bible about the Light, which has come into the world and should shine for all in the world. From these again all had their candles lighted, after which we silently went out in the open field, where stars were shining above and our small candles beneath. After prayer and a hymn we divided into four large groups, each walking in the direction of one of the four corners of the world with our lighted candles. Finally a pastor concluded with the benediction and a boy played on his cornet: "Abide with me."

Povl H. Baagoe.

New York, July, 1950.

## Great Hymn Writers

By Albert E. Bailey

Reverend Kristian Ostergaard — (1855-1933)

"That Cause Can Neither Be Lost nor Stayed."

If ever a man was an incarnation of his poetry, he was Ostergaard.

He was son of a farmer and landowner in Jutland (Denmark). As a boy he developed a thirst for knowledge, read every book he could lay his hands on, begged to be sent to school and finally became a teacher. Leaders in the Danish Folk-School Movement, impressed by his ability and idealism, persuaded him to go to America in 1878 to establish similar schools among Danish immigrants on our schoolless western frontier. He helped establish two; but after seven years his homesickness took him back to Denmark.

Still idealistic and constructive he founded a folk-school at Stovring. But a conservative provisional government would not give him financial support. His school closed; his health became impaired; his wife died and left him with six motherless children. At some time in the midst of these disasters his faith and courage found expression in this hymn. His soul was nourished by the living waters of God.

Ostergaard now returned with his family to America and became a minister in the Danish Lutheran

Church of the United States. His pastorates were in Nebraska, Iowa, South Dakota and Illinois. His preaching was always in Danish and his hymn was in Danish. He loved to sing and for nine years in his Iowa church conducted weekly song service. So finally this hard-working, nature-loving, people-loving man passed to his reward and left an imperishable legacy to us all.

Now read his one still-living hymn and try to realize what it means.

The dependable processes of nature are its theme. The writer is saying that beneath the physical facts of individual life and society is the spiritual fact of God, working, working, toward an end.

Stanza 1 states this philosophy. The static and perishable aspects of history are symbolized by the "walls and towers" which in the author's Europe were visible on a thousand hills. They are the ruined remains of feudal systems that had been maintained by force and were destined ultimately to perish. But the imperishable things are delicate "seeds and flowers." A child can crush them, yet through some inner power a cycle of growth persists from millennium to millennium and by inner change takes on greater and higher forms. We call this process Evolution; and God is behind it.

In stanza 2 the author shows how this works in human life. The process begins in the heart and mind, works itself out in act; which in turn impresses other thinkers and doers until a new social order results.

Stanza 3 develops the symbol of the Tree. It starts with a seed, passes through the phases of shoot, sapling, strong maturity, and then passes its life on to a new generation—a forest!

There is a wonderful picture by an American artist, Walter Sargent (1868-1927) that helps us visualize this philosophy of life. Mr. Ostergaard would certainly have been thrilled with it, for it is based upon the Norse myth of Yggdrasill, the tree of the universe that unites the heavens, the earth, and the underworld of the gods. Strength is its outstanding quality. What produced that strength has been struggle. In the background a purple storm cloud has been seeking to destroy it with wind and hail and lightning; stags are stripping its branches; in the great cave below, serpents are gnawing its roots. But the forces that are for the tree are greater than those against it, for in the cave are the three Norns (Fates) who hold in their keeping the past, the present, and the future. They draw water from the well of Odin and pour it upon the roots of Yggdrasill. So the tree stands foursquare to all the winds of fate.

That is the secret revealed by Ostergaard in stanza 4. The moral strength of God can strengthen us; and when the cycle of individual life is complete, his great law of growth will still carry on to the end of time.

(From Classmate, a periodical prepared by the General Board of Education of the Methodist Church).

Note: This article was illustrated by a picture of the tree, Yggdrasill. We thank the publishers for permission to reprint this article.



## Grand View College And Our Youth

### G. V. C. And The Vacation Church Schools

When Grand View College classes and exams are over in the early days of June it does not mean "no more school until September" for all of our students. A number of them are off immediately to our congregations for several weeks of intense activity in the Vacation Church school. Quite a few of our congregations, especially here in the middle west, turn to G.V.C. for leadership in these schools. During the last several years it has not been possible to supply all the calls for help. Not because the students here have been unwilling or uninterested but because they could not afford to spend a three or four week period in this work. This is not because the Summer School teachers are underpaid. On the whole the congregations have offered them as much as could reasonably be expected. But Vacation School lasts at the most only four to six weeks and by that time all the good summer jobs are taken and the student who takes time to teach Vacation school may use several weeks finding work which gives only a mediocre return. With the cost of college education where it is more and more of our students find it imperative to earn as much as possible during the summer months in order to continue in school the following fall. The result is that when the call is issued for Vacation school teachers here at G.V.C. there are a number who would like to respond but must pass up the opportunity. Perhaps some of our local congregations could consider this and help the student to a good job for the rest of the summer. Many communities get their baseball players by offering them good paying jobs for the summer. Why can't we in the church be just as realistic about our Vacation school teachers?

However, each year a number of the students respond to the call. Most of them have taken one or all of the courses in Bible or Religious Education offered here at the college. In addition to this the undersigned met with all Vacation school teachers in a series of six extra evening sessions where problems and procedures were discussed and illustrated. Thus we do our best to prepare these—in most cases inexperienced—teachers-to-be for effective work in the congregation. From the reports we have received thus far our teachers this summer have done a fine job. The following have served this year:

Anna Jensen and Karma  
Jorgensen ----- Cedar Falls  
Joyce Guldager ----- Hampton  
Agnes Ravnholt ----- Newell  
Ellen Thomsen and Karla  
Madsen ----- Viborg  
Geraldine Lund ----- Oak Hill  
Jean Gantriis ----- Tyler  
Joan Utoft ----- Alden  
Mrs. Anna Rasmussen ----- Kimballton

In addition to the above it is worth noticing that a number of our former students go back for a second and third year of Vacation school work. There may be others but I know of at least the following:

Audrey Frederiksen ----- Withee  
Esther Bollesen and Elna Nielsen ----- Tyler

One of the handicaps under which we work at G.V.C. when it comes to filling the call for help during the summer is the fact that a number of students could well take some of the courses that would help to equip them for more effective work in the Church school but somehow, when one starts out to attend college such questions are not always uppermost in one's mind. It would help us if parents and pastor's would help to encourage capable young people to include the Rel. Education courses in their curriculum. We do what we can here but we need your help!

A. E. Farstrup.

### Junior Camp

The 1950 Junior Camp has drawn to a close, and our 75 campers have returned home safe and sound. The camp was characterized by a minimum of difficulties and a maximum of cooperation on the part of all. Seventy-five campers is an ideal number for the facilities available at our college.

The campers arise at 7:15 o'clock to hurry to the gym for morning exercises led by Ted Kjær. One of the songs we learned during the week ("The Baboon Climbed a Hill") had a line in it: "Stop your groaning, stop your moaning!" which would apply quite aptly to these exercises. After breakfast, cleanup in kitchen, dorms and grounds. Rev. Ejnar Farstrup, the camp director, led us all in morning devotions, after which we divided into three groups for Bible study under Rev. Farstrup, Rev. Mikkelsen and Rev. Kildegaard.

Singing hour and softball rounded out the morning, after which we were ready and eager for the good meals prepared by Mrs. Esther Rasmussen and Mrs. Carl Olsen. After a rest period, Ragnhild Farstrup and Axel Kildegaard taught crafts—copper, tile painting, plastic weaving and crepe paper arts. Swimming and story hour followed and we then divided into groups of ten to work on the Saturday night program. This program turned out to be really excellent, with Paul Petersen as Casey at the bat and Fritz Gould as a tired miner, sharing the honors.

Harry Jensen led singing games and folk dancing in the evening and we rounded out each perfect day (no rain all week!) with a lovely campfire. The sound of taps in the distance ended each day after our evening devotions.

The following campers attended this year:

#### Girls

Andersen, Darlyne, Fredsville, Iowa.  
Andersen, Shirlyn, Kimballton, Iowa.  
Burns, Sharon, Cedar Falls, Iowa.  
Booth, Patricia, Yankton, S. D.  
Christiansen, Jeanie, Cedar Falls, Iowa.  
Christoffersen, Joy, Kimballton, Iowa.  
Eckman, Darlene, Cedar Falls, Iowa.  
Emrud, Marlene, Alden, Minn.  
Frederiksen, Nancy, Kimballton, Iowa.  
Frolund, Virginia, Newell, Iowa.  
Handrup, Viola, Cedar Falls, Iowa.  
Hansen, Edith, Askov, Minn.  
Hansen, Jean, Cedar Falls, Iowa.  
Ibsen, Dorothy, Viborg, S. D.  
Jensen, Elsie, Alden, Minn.  
Jensen, Lois, Alden, Minn.  
Jensen, Sally, Des Moines, Iowa.  
Jensen, Sandra, Des Moines, Iowa.  
Jenks, Lois, Des Moines, Iowa.  
Johansen, Zita, Yankton, S. D.  
Johnson, Janet, Dike, Iowa.  
Knudsen, Jane, Viborg, S. D.  
Knudsen, Sonja, Des Moines, Iowa.  
Laursen, Esther, Atlantic, Iowa.  
Madsen, Carol, Cedar Falls, Iowa.  
Madsen, Lou Ann, Kimballton, Iowa.  
Martinson, Janice, Cedar Falls, Iowa.  
Nielsen, Anna, Cedar Falls, Iowa.  
Overgaard, Ardis, Kimballton, Iowa.  
Overgaard, Eleanore, Villa Park, Ill.  
Overgaard, Karma, Kimballton, Iowa.  
Pedersen, Betty Lou, Dallas Center, Iowa.  
Rasmussen, Ruth, Chicago, Ill.  
Ries, Janice, Tyler, Minn.  
Ries, Marjorie, Tyler, Minn.  
Ramsdell, Sharon, Alden, Minn.  
Randolph, Yvonne, Kimballton, Iowa.  
Scott, Marilyn, Cedar Falls, Iowa.  
Sorensen, Dorisann, Chicago, Ill.  
Strandskov, Gertrude, Kimballton, Iowa.  
Thompson, Doris, Cedar Falls, Iowa.  
Thomsen, Jane, Cedar Falls, Iowa.  
Tronbak, Virginia, Viborg, S. D.

#### Boys

Andersen, Darrel, Cedar Falls, Iowa.  
Andersen, Edwin, Cedar Falls, Iowa.  
Baadsgaard, Dick, Minneapolis, Minn.  
Bak, Roger, Newell, Iowa.  
Back, Martin, Chicago, Ill.  
Frederiksen, Paul, Lincoln, Nebr.  
Gould, Fritz, Des Moines, Iowa.  
Hall, Gary, Dike, Iowa.  
Haahr, Dwayne, Storm Lake, Iowa.  
Ibsen, Irvin, Viborg, S. D.  
Jensen, Dick, Ames, Iowa.  
Jessen, Dick, Des Moines, Iowa.  
Jessen, Loren, Waterloo, Iowa.  
Jessen, Donald, Tripoli, Iowa.  
Jessen, Morris, Waterloo, Iowa.  
Jorgensen, George, Aurora, Nebr.  
Kalnins, Imants, Des Moines, Iowa.  
Maigaard, Ronald, Des Moines, Iowa.  
Nielsen, Dennis, Aurora, Nebr.  
Olsen, Harold, Des Moines, Iowa.  
Pedersen, Glen, Newell, Iowa.



Pedersen, Paul, Ringsted, Iowa.  
 Rasmussen, James, Viborg, S. D.  
 Simonsen, Orville, Alden, Minn.  
 Skov, Arnold, Alden, Minn.  
 Sorensen, Harold, Ringsted, Iowa.  
 Strandskov, Halvor, Kimballton, Iowa.

## OUR CHURCH

**District VI Annual Convention** will be held in Tyler, Minn., during the week-end, Sept. 15-17.

**Omaha, Nebr.**—Pastor Peter Thomsen and his family are enjoying a four weeks vacation away from daily duties. They will, however, attend during the "vacation" two conventions and the Danebod Recreational Institute at Tyler, Minn.

**DAYPL District 4** will meet for the annual Young People's Convention in St. Stephen's Lutheran Church, 8500 Maryland, Chicago, Sept. 1-4. The convention is planned on a camp style basis. More detailed program later.

**Waterloo, Iowa**—The August Church Bulletin reports: "Our new church is daily going up and soon the roof will be completed." Funds are ready for a Hammond Electric Organ, for new pews in the church, etc. Considerable work is being donated by members and non-members.

**Solvang, Calif.**—District 8 of our synod is sponsoring a Youth Camp at Atterdag College in Solvang, August 12-20. The camp will be under the leadership of Rev. Halvdan Knudsen of Los Angeles, assisted by Prof. Arne Nielsen from Grand View College and others. All young people above the age of 15 are invited.

**Danevang, Texas**—The month of August is vacation month in the Danevang church. Rev. John Pedersen was scheduled to serve the Granly, Miss., church on Sunday, July 30.

**Seattle, Wash.**—Pastor Edwin Bracher of the Lutheran Compass Mission of Seattle was the guest speaker in the St. John's Lutheran Church on Sunday evening, June 18. He gave a report on the work of the Mission he represents.

**A District Outing** for the young people of the Junction City, Ore., and the Seattle young people was enjoyed during the week-end, June 16-18, at Lutheland. The semiannual District Youth meeting was held on Saturday forenoon.

**Rev. S. Mogensen** of Fresno, Calif., has accepted a call from the Denmark, Kans., congregation and will begin his work there about October 1. Rev. Mogensen has formerly served the Denmark congregation, but retired from active work in the church due to ill health.

**Rev. Clayton Nielsen** preached his farewell sermon in the Denmark, Kans.,

church on Sunday, July 30. Potluck dinner was served and a farewell party was given to honor Rev. and Mrs. Nielsen. He and his wife left the next day for their new field of work in Withee, Wis., with stop-overs in Kimballton, Iowa, and Minneapolis. Installation services will be held in Withee Sunday, August 6, with Rev. O. S. Jorgensen of Minneapolis as District President officiating.

**B. P. Christensen**, Marlette, Mich., synodical Statistician, has suffered a coronary heart attack and will upon doctor's orders be compelled to take several weeks of rest. Mr. Christensen who also is serving on the Stewardship committee and on the Committee on Pastoral Compensation and Social Security (he is chairman of the latter), will consequently not be able to come to the convention. He will be missed, as he has through many years been in regular attendance at our conventions and is always an alert and contributing participant in all discussions on synodical matters.

## District VI Convention

The annual convention of District VI will be held at Tyler, Minn., Sept. 15-17, 1950.

The District Sunday School Teachers Institute will be held at Ruthton, Minn., Sept. 2-3. Rev. Ejnar Farstrup will be the leader.

Marius Krog.

## Itinerary, Pastor Halvdan Helweg

The following congregations at the cities or places named have extended invitation to Pastor Helweg of Denmark, to speak.

Should there be any further invitations we shall be pleased to arrange for the "blank dates."

Pastor Helweg speaks in Danish or English as desired.

Arrival in U. S. A.—August 31.  
 Sept. 7, Thursday—Hartford, Conn.  
 Sept. 8, Friday—Brooklyn, N. Y.  
 Sept. 10, Sunday—Perth Amboy, N. J.  
 (Joint meeting with Newark, N. J.)  
 Sept. 12-13, Tuesday and Wednesday, Troy, N. Y.  
 Sept. 15, Friday, Detroit, Mich.  
 Sept. 17, Sunday—Greenville, Mich.  
 Sept. 19, Tuesday, Racine, Wis.  
 Sept. 24, Sunday—Des Moines, Iowa.  
 Sept. 27, Wednesday—Cedar Falls, Ia.  
 (Joint meeting, Fredsville, Waterloo).  
 Sept. 29, Friday—Kimballton, Iowa.  
 October 1, Sunday, Minneapolis, Minn.  
 October 2, Monday, Askov, Minn.  
 October 3-8—Tyler, Minn.  
 October 9-18—West Denmark, Wis.  
 October 20-21-22—St. Stephen's, Chicago, Ill.  
 October 29, Sunday—Trinity, Chicago, Ill.  
 November 2—Pastor Helweg leaves for Denmark.

Address communications to:

Alfred E. Sorensen,

8500 Maryland Ave., Chicago 19, Ill.

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## 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 where-by 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.

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.

August 5, 1950

I am a member of \_\_\_\_\_ the congregation at \_\_\_\_\_

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

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

## District III Convention

District III will meet in annual convention during the week-end, Sept. 29, 30 and Oct. 1. The St. Stephen's Ev. Lutheran church (formerly St. John's), Clinton, Iowa, will be host to the District meeting.

Topics for discussion and other matters of business to be considered at the convention should be in my office six weeks in advance of the meeting.

Program will be published later.

Alfred E. Sorensen,  
8500 Maryland Ave.,  
Chicago 19, Ill.

## Proposal for District III Convention

Be it resolved, that where a new church will begin work in the District, or a church should desire to change its name, that in no case shall a name be used of an already existing church belonging to the District.

Chris Korsgaard.  
Valdemar Dehn.

## NEWS BRIEFS

### LWR RECEIPTS FOR JUNE HIGHEST YET THIS YEAR

New York—(NLC)—Carloads of used clothing received from Minneapolis, Minn., Columbus, Ohio, Pittsburgh and Lancaster, Pa., swelled the June receipts at the Lutheran World Relief warehouse in Easton, Pa., to 293,987 pounds, it was reported here by Bernard A. Confer, administrative secretary for LWR. This was the highest monthly total during the current year and the highest total for June since LWR began operations in 1946.

Most of the clothing came in as a result of congregational appeals made during the late spring, from congregations which were unable to schedule their collections during the Lenten clothing appeal, Mr. Confer said.

Bible-binding cloth, six tons of raw cotton for self-help projects in Germany, 5,000 pairs of repaired GI shoes and a used X-ray machine were among the 440,384 pounds of goods which LWR shipped overseas during the month. The goods, which had a total value of \$335,487, went into four countries, Germany, Austria, Poland and Finland.

Lutheran World Relief purchased 3,310 yards of Bible-binding cloth with funds from the U. S. A. Committee for the Lutheran World Federation and shipped it to Finland. It also purchased 5,000 pairs of repaired shoes with LWR funds for distribution in Germany. The raw cotton was given through the Christian Rural Overseas Program (CROP) and will be manufactured into clothing to be distributed free or at a nominal cost under supervision of Hilfs-werk.

## SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen,  
1232 Pennsylvania Ave.,  
Des Moines 16, Iowa.

SECRETARY: Rev. Holger O. Nielsen,  
1410 Main St., Cedar Falls, Iowa.

TREASURER: Charles Lauritzen,  
222 Pollard Ave., Dwight, Ill.

TRUSTEE: Olaf R. Juhl,  
5557 Blaisdell Ave.,  
Minneapolis 19, Minn.

TRUSTEE: Erling V. Jensen,  
1901 Easton Blvd.,  
Des Moines 16, Iowa.

TRUSTEE: August Sorensen,  
Ringsted, Iowa.

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

The X-ray machine was donated by Grace Lutheran Sanatorium in San Antonio, Texas, and went to Germany. Other shipments during the month included sugar, raisins, cheese and rice given through CROP; clothing, shoe repair kits, sewing equipment, soap, meat, and used musical instruments, collected and purchased by American Relief for Germany, Inc.; and used clothing, shoes and raincoats, cotton yarn, burlap sacks, books, toys, Lamp of Love kits (containing piece goods, yarn and sewing equipment and prepared by women of the American Lutheran Church), sugar and yard goods.

## NORDIC CLERGYMEN'S CONFERENCE TO MEET IN HELSINKI AUGUST 3-7

Helsinki—Several hundred clergymen from the Scandinavian countries are expected to meet here from August 3 to 7 for the eighth Nordic Clergymen's Conference. Presiding at the sessions will be the presidents of the two clergy foundations in Finland, Professor Dr. Paavo Virkkunen and Bishop Max von Bonsdorff. They will be assisted by the manager of the conference, Professor Aimo T. Nikolainen.

Theme for the conference will be "In the service of the gospel just now." The real meaning of the New Testament message, its interpretation to modern man, the relations of the church to the state and cultural life will be discussed on the basis of introductions given by theologians and clergymen from all five Nordic churches.

## WANTED

### 1st Cook

Apply to:

H. C. JENSEN  
Grand View College  
Des Moines, Iowa