

Lutheran Tidings

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Spirit Who Unites In Love

Spirit who unites in love
Hearts on earth as hearts above,
Truth and Life revealing.
Give us tongues of fire to speak
Words of grace to all who seek
Comfort, hope, and healing!

Thou the shepherd's timid fold
Changed into an army bold
Marching on victorious;
Make a fearless host of us
With the banner of the cross
Going on before us.

From Grundtvig's
"Kærligheds og Sandheds Aand".

By S. D. RODHOLM.

Man's Place In God's World

By Enok Mortensen,

Pastor of Danebod Lutheran Church, Tyler, Minn.

Address Given at the Synodical Convention, Askov, Minnesota, August 18, 1950

The question of man's place in God's world is as old as man himself. Long ago, the Psalmist asked, "What is man that Thou art mindful of him, and the Son of Man that Thou visitest him?" And though the Psalmist supplied an adequate answer the question has occupied the minds of men ever since.

On the intellectual scene our century began with an extravagant optimism concerning human nature. For a few years there had been no major wars; in the field of technology, science, and education rapid developments had taken place. Every day and in every way we seemed to be getting bigger and better. The new interest in, and the popular misconception of, evolution seemed in itself to be sure evidence of certain progress. One might say that the escalator became the symbol: Having left the low-ceilinged bargain basement below us mankind seemed to rise as through a vast department store in which new gadgets and luxuries loomed larger and better on each succeeding floor.

On the religious scene there was a parallel to that optimism. We were liberalistic, humanistic, or modernistic. Disregarding the minor distinctions, all three labels covered the concept that man, not God, was the center of the universe. We still believed in God, but only in a vague way. He was no longer the God that walked with Abraham; he was a philosophical concept only. The cross with its blunt lines, one vertical and one horizontal, was replaced with the symbol of the escalator: Having left the lowest forms of life man now seemed to rise in an unbroken ascendancy toward God.

The first World War brought an end to that easy optimism. Pessimism and despair succeeded it. On the intellectual scene men began increasingly to listen to prophets of doom such as Nietzsche, Freud and Spengler. Bernard Iddings Bell quotes a journalist of international reputation as believing man to be "a failure and a fool" and a well-known publisher as say-

ing, "I do wish to believe in God and to serve Him if I can, but I simply cannot believe in man."

If the religious leaders were less pessimistic it was because they had never been quite as optimistic; but the religious scene, too, changed its emphasis. Men such as Barth, Brunner, Tenner and Niebuhr dominated our thinking and while they did not call man a "failure and a fool" they did seriously talk of man being "an ego-centric sinner." There were those who were even more pessimistic.

Everyone agreed that somewhere something had gone wrong with the intricate mechanism of the escalator.

The two estimates of man briefly sketched above may be traced back much farther; and for centuries also there has been a sane and much more sound concept of what man is. This "central" view of man characterized our synod and the men whose voices have molded our thoughts, but the origins go back even beyond Christianity.

Grundtvig never tired of meditating on the 8th Psalm and its deep insight:

"What is Man?—Thou hast made him but little lower than God—"

Over against the glory of God, his strength, his universe, man is small and frail and mortal. Yet God is mindful of him—.

In the Old Testament are found two other observations about man that are valuable toward a "central" view:

1. Man is made in the image of God. He is a creature but he is more than an animal; for God, as Grundtvig never tired of reminding us, has made it possible for man to commune with himself. Christianity therefore repudiates a cynical pessimism about man, but it also repudiates a too naive optimism for it reckons with the second fact as well:

2. Man is a fallen creature; a sinner. That, however, does not mean that man is totally depraved. Grundtvig considers the view that the fall of man

should have deformed, or rather wiped out, the image of God in man "self-contradictory, nonsensical, and most boring," and he disagrees violently with the orthodox interpretation of Paul's words (Rom. 7:18): "I know nothing good dwells within me," in as much as Paul in the same chapter writes that his mind "wishes to serve God." How can man be totally depraved when there is something good within him which attempts to combat the evil?

The New Testament reveals the same range and depth, but the examples are more numerous and the emphasis more positive. In the O. T. version man was at home with God but ended up outside that home. In the N. T. parallel, man leaves his father's home but returns home again. In the O. T., the Garden of Eden is a nostalgic memory; in the N. T. it is a promised future.

There is nothing of the shallow optimist in Paul. His appraisal of man is most realistic. He knows the deplorable condition of man and his world but he is not hopeless about it. Man may be a fool and a sinner but "he who through faith is righteous shall live." Man does not attain righteousness through an easy ascent on the escalator. He must die with Christ before he can live with him. But it is possible for him to become a new creature—not in a far-off paradise but here and now. For Paul, the terms "old" and "new" have reference not to life here in contrast to life in heaven but to life without Christ and life with him. The one who is "in Christ" is a new creature; it is not merely something he is to be.

Throughout the Gospels may be found the same consistent love for man and a never-failing faith in his worth. Man, as Edwin Lewis points out, is worth more than a sheep, a herd of sine, or a couple of sparrows. He is worth more than the birds of the air or the lilies of the field. He is worth more than the Sabbath or even the sacred Law. The parable of the Prodigal reveals not only Jesus' realistic appraisal of man's low estate but also his unequivocal faith that man "can go home again."

It would be incorrect to say that our synod is Grundtvigian, but all of us, surely, stand in great debt to him and have been influenced by him. Grundtvig's view of man was "central." He knew the depths of despair into which the human heart may fall. He knew from his own bitter experience that man is "an earth-clod, a sinner." But he also knew that man's sin has not reduced him to either an animal or a devil. He is still man: The noble creature that God created to commune with himself. He is dust but he is also spirit. Let me quote from one of his songs (S. D. Rodholm's translation):

No one wished for gold who never
Saw a glimpse or heard of gold.
Is there nothing left whatever
Of God's image in the soul
Then the promise of perfection,
Restoration, resurrection
Would be only empty words.

Man is ever stumbling, falling,
Can not save himself at best;
Yet at best he feels a calling
To a life sublime and blest.—
Human first and then a Christian!
Jesus Christ was no magician
Changing monkeys into men.

"Human first and then a Christian!" Nothing that Grundtvig ever said has created more confusion or raised more objection. What does it mean? Certainly not that man must strive for, and obtain, perfect humanity before he can become a Christian; nor that barbarian savages must first become civilized before they can become Christianized. But it means this: That only man has the possibility of communing with God and becoming like God. Christ could not change monkeys or any other animals into children of God. He could work only with man.

Grundtvig does not here express a humanistic optimism in social or cultural progress. Man can not save himself, but God can. Man's sin is not only an expression of his dire need for help, but it is also a sign of his nobility. Animals and plants are not sinners, but neither can they be saved. Man, only, is a sinner; but only he can be redeemed. And man's salvation is not the creation of something new. It is a recreation, a renewal of that humanity which God had once created and which, though soiled by sin, is now completely saved.

To Grundtvig, therefore, our earthly life is not an interim existence. It has a value in itself though it is not our final goal. Christianity does not negate or deny our earthly life; it fulfills and transfigures it. This central view is the foundation for Grundtvig's whole philosophy of life.

Somewhere in the writings of Høffding there is an ironic description of some old men who sit in idle boredom and wait and hope for eternity. The philosopher is justified in wondering why these men who are bored with life now should wish to dream of and long for an eternity! Contrast this with Grundtvig's concept of an earthly human life and its relation to eternity; when he says:

"All our endeavors are wasted when a people's natural inclination for human happiness and joy cannot be reawakened. For what is the value of an eternal life to us, if we do not know a temporal life which we can enjoy and consider eternal?"

Religious Education Emphasis Week

Sept. 24-Oct. 1st

At a recent Sunday School Teachers Institute one of the teachers remarked to me, "Being together with all these teachers makes us realize that we are not alone in bucking the wind!" Do **your** Sunday School teachers feel they are bucking the wind?

The Sunday School teachers are making a worthwhile contribution to the ongoing life of our church. Let the congregations get behind them! The Council of Religious Education suggests that all congregations have a Religious Education Emphasis Week this fall and recommends the above dates. Material has been sent to the pastors with suggestions as to program, etc. If the above week is not practical in your situation then choose another but let us all, in some fashion or other, remind ourselves that the Church's Mission is to **PREACH AND TEACH!**

We must buck the cold winds of secularism and indifference!

A. E. Farstrup, Chairman
Council of Religious Education.

Annual Convention, Askov, Minnesota

August 15-20, 1950

(Continued from last issue)

Proposal II, submitted by the congregations of the Ninth District, recommending that we as a synod "hold convention every other year" was voted down after a very brief discussion.

Proposal III, submitted by the Danebod Lutheran Church, Tyler, Minn., suggesting the change of convention time to the last week of June, was given considerable discussion. It was evident that a number of our congregations in the northern section of the mid-west area, and also in the state of Washington would at times find themselves busy with the harvesting during the second and third week of August, the present time for our conventions. However, far the largest number of delegates and pastors spoke in favor of retaining the August date for the convention. Many stressed that the main reason for the change of date at last year's convention was the consideration toward our summer vacation schools where many pastors and others who would like to go to the convention must help. Others stressed that the month of August is naturally more the vacation month, and that many more of our lay people will be able to attend our conventions if held in the month of August.—The proposal for a change of the date for the annual convention was voted down.

The Incorporation of Grand View College and Grand View Seminary was given a special order of business on the agenda. A committee of five had made a thorough study throughout the past year, and presented a Report containing the recommendation of Incorporation. Proposed Articles of Incorporation, By-Laws and Rules for Grand View College were presented in the written Report to the convention (Pp. 57-68). After considerable discussion and slight changes upon the advice of legal help the Proposal for Incorporating Grand View College and Grand View Seminary, and the Revision of Governing Rules for same, were adopted.

One of the main changes is the number of directors on the board. These will be increased from five to ten. Six were elected by the convention, the President of the synod is ex-officio member, and the other three members are to be appointed by the seven.

The six (directors) elected at the convention were in fact named as Incorporators, and the Incorporation will not go into effect until the Incorporators are fully organized and officially vote the adoption of the Articles of Incorporation, By-Laws, and Governing Rules for Grand View College and Seminary.—The convention voted that the "three directors to be appointed by the elected seven" that "said appointed directors need not be members of this corporation but must be members of a Protestant Christian congregation and citizens of the State of Iowa."

Thursday Afternoon the convention was privileged to hear Rev. Frank Brown, Philadelphia, Director of Lutheran World Action within the United Lutheran

Church. He brought greetings from Dr. Empie, Director of National Lutheran Council and from Dr. Frye, President of the U.L.C.A.—Rev. Brown pointed out that the work of the Lutheran World Action has been so extensive and so far-reaching in its effect that the world at large has taken notice of same. He congratulated our synod for having been a partner in this world-wide task, and he made the plea that we continue to reach the goals set for this coming year. "There are still 12 million refugees in our zones in Germany," said Rev. Brown, "and how they need us." He said further: "There are about 4 million German youth who were promised so much by the Nazis, and then were let down so completely, how they especially need us."

He made a special plea for further concentrated action in the Displaced Person's program. "We need," he said, "about 6,000 more assurances for such Displaced Persons or families. Please help us with this program."

Shortage of Ministers

In the discussion on this item from the President's Report, the convention adopted the following resolution:

"Regretting the serious shortage of full time and part time Christian workers in our synod the committee urges a) that all of us—pastors as well as laymen—humbly re-evaluate our position and seek more sincerely and devotedly to serve God and man through the ministry and in other ways.

b) that parents, pastors, teachers and others who are in a position to advise young people encourage young men and women to serve our synod through the ministry.

c) that congregations use young people in the service of the church, as board members, delegates and in the positions of responsibility.

d) that other districts emulate District I in supporting theological students.

Because of the limited resources of our own seminary and in order to broaden the education and experience of our prospective pastors, the convention voted "that the Board of Education and the administration of the seminary be authorized to arrange a workable course of study and make other practical arrangements whereby prospective pastors may spend a year of study at another seminary before graduating from our own seminary."

Pastor's Call—Chapter IX, par. 47 of the By-laws of our synod reading: "Pastors who desire a call or a new charge shall inform the president to that effect," was interpreted by the convention to mean "submitting the names of pastors seeking a new call to all vacant congregations and not to a specific congregation only."

The Home Mission Churches and Pastors were assured of continued support, and a vote of gratitude

was voted to all contributing in various ways to the success of our Home Mission program.

A Pension Plan for our lay-teachers and permanent personnel at Grand View College was considered again. The convention voted that such a Pension plan be prepared jointly by the Board of Education, the College Administration and the Pension Operating Board and submitted to next year's synod convention for approval.

A Committee of Liturgy consisting of five members and elected for a two-year term was authorized by the convention.

Grand View College reported a good year of school. We quote from the President of Grand View College Report to the Board of Education:

"The 1949-50 school year began with a noticeable increase in enrollment. The increase was present in all categories of students, freshmen and sophomores, students from the synod, and students from the city, with the exception of the nurses' training class which was deliberately decreased by the Iowa Lutheran hospital. The number of veterans was smaller, as could be expected, but it still held up beyond expectations. — It has been noticeable throughout the year that the students are younger and less experienced than when the veterans predominated."

A Teachers' Training Program has been added to Grand View College approved by the Iowa State Board of Educational Examiners. This will enable our school to offer a two-year training course for teachers which will grant a Standard Elementary Certificate.

The training course in Christian education will this coming school year be fully integrated in the Junior College as was decided at the Solvang convention. We quote further from the President's Report as he speaks of this change: "This does not mean that any change has been made in the course or its emphasis and we sincerely hope that an increasing number of our young people will avail themselves of the opportunity to prepare for service in the church."

President Knudsen writes about the extra-curricular activities of the school: "We are proud of our choir which has given fifteen concerts, including a tour to Illinois, Wisconsin, and Michigan, and our basketball team which carried our banner well through the season and into the National Junior College tournament at Hutchinson, Kansas."

The secretary of the Board of Education, Harald A. Petersen of Tyler, Minn., closes his annual report to the convention by saying:

"The present school year has been a successful one for Grand View College and progress has been made in many departments. With a larger student body,

a wider range of courses, and improved physical facilities, it can better attain its Christian purpose."

The Board of Welfare report was given considerable discussion, and especially the new project of the proposed Home for the Aged in Southern California.—The convention voted to make a grant of \$1,000 from the General Budget of the synod toward the establishment of a Home for the Aged in Southern California.

Present plans are that this Home will be built in Solvang, Calif., at the approximate cost of \$125,000.00.

A few changes were made in the laws for the Old People's Home in Des Moines. One of these changes gave the "manager of the home" the responsibility of handling the correspondence of application to the Home. The other changes were minor changes.

The Board of Welfare of our synod has not been in existence very long, but it is our impression that it is rendering a much needed service.

The Treasurer's Report was accepted with a rising vote of thanks. It was gratifying to note that the 1949-50 Budget had been reached by better than the 100 per cent of the amount asked for.

On Saturday afternoon the 1951 proposed Synod Budget amounting to \$44,500.00 was accepted by the convention.

The Report of the synod Auditor-Statistician was accepted with thanks, and Rev. Richard Sorensen was instructed to bring the greetings of the convention to B. P. Christensen who could not be present because of illness.

The Report From the Stewardship Committee was accepted and the convention urged that "our pastors and congregations make a special place in their annual program for a study of Christian Stewardship."

The Lutheran World Action Budget of \$14,624.70 for our synod to raise in 1951 was accepted by the convention.—The convention voted further: "In view of the unstable international condition prevailing at this time, the convention does not consider it advisable to discontinue LWA special appeals, and therefore we ask the executive committee of the NLC to table its proposal (of discontinuance of appeals by 1954) for one year."

After some discussion on the South Slesvig and the Evangelische Hilfswerke relief program, the convention voted: "That the synod goes on record as favoring the objective of the movement organized under the leadership of Emil Messerschmidt and Mrs. Elsie Stub for aiding the Danish schools of South Slesvig," and further "That the editor of 'Lutheran Tidings' be requested to allow space in the paper for this cause."

The Lutheran Commission on Evangelism program was given some discussion. Upon the recommendation of the Findings Committee the convention voted: "That evangelism by its very nature is the responsibility of every pastor and every member of an Evangelical Lutheran Congregation, but in order that leadership in this field may be provided the Evangelism program should be considered as one of the regular activities of the Home Mission Council."

The Report on Lutheran Church Relations resulted in the following resolution: "That the Committee on Lutheran Church Relations be directed to prepare a

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booklet in question-and-answer form analyzing the various aspects (favorable and unfavorable) involved in affiliation with the United Lutheran Church in America. This booklet to be placed in the hands of our membership for study. Further, that the booklet be equipped with a report blank to be filled out by the reader indicating his or her reaction to the problem. The blanks to be signed by the secretary of the local congregation and sent to the District President, who in turn will forward the blanks to the chairman of the Lutheran Church Relations Committee for study by the committee."

Further: "That one evening at the 1951 convention be devoted to a discussion of the question of affiliation with the United Lutheran Church in America, with speakers presenting various views on the matter."

The convention also voted: "That the question of consummating or terminating the negotiations with the United Lutheran Church in America be placed before the 1952 convention."

There were no invitations for the 1951 convention, and consequently the synodical board will be instrumental in finding an arrangement for the next year's convention.

The 1950 convention was one of our larger conventions. The Bethlehem congregation and the Askov community as a whole proved themselves as the very best hosts in every respect. The dining service and the food served in the large school auditorium could not have been better. Adequate facilities for registration, committee rooms, etc., had been arranged for. The church was practically filled at every business meeting. Two services or meetings were held every evening, the one being held in the D. B. S. hall close to the public school.

The Ordination service on Sunday morning was as usual one of the very inspiring moments of the convention. Candidate of theology, Harold E. Olsen,

who has been called to the two churches in Marinette, Wis., and Menominee, Mich., was ordained, Rev. S. D. Rodholm officiating. Rev. Axel Kildegaard gave the Intimation Address. The Ordainer was assisted at the altar by the four pastors, Alfred Jensen, Johs. Knudsen, M. Mikkelsen and A. E. Frost.

A Communion service with Rev. A. E. Sorensen and Rev. Enselmann officiating was held immediately after the Ordination service. The English worship service was held in the church with Rev. A. E. Farstrup preaching the sermon, and the Danish worship in the D. B. S. hall with Rev. Alfred Jensen preaching the sermon.

Up to 1,000 people had gathered on Sunday as many had driven to Askov from various neighboring communities. The meeting Sunday afternoon was held in the Askov park. Rev. A. N. Rogness of Mason City, Iowa, chairman of the Board of Education in the Evangelical Lutheran Church spoke on the topic: "Tomorrow is Ours." This was a forceful and challenging address, as was also the address that followed by Dr. Johannes Knudsen, who spoke on the topic: "The Great Challenge of Today." We hope to bring this address in this or a coming issue of L. T.

The closing meeting was held in the church Sunday evening. Rev. Marius Krog and Rev. Viggo Hansen were the speakers. We have asked them to submit their addresses for publication in a later issue of L. T.

Many expressed their appreciation of a good and inspiring convention. And special greetings of appreciation were expressed to all the people of Askov, who in every way had done their part in making the setting for the convention ideal in every respect.

After the singing of the traditional closing hymn at our conventions, "And Now We Will Bid One Another Farewell," the synodical president, Rev. Alfred Jensen, led in prayer and declared the 73rd annual convention closed.

The Great Challenge of Today

By JOHANNES KNUDSEN,

Ph. D., President of Grand View College, Des Moines, Iowa.

Address Given at the Annual Convention, Askov, Minn., August 20, 1950

The great challenge to the church has always been: Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.

Central in this challenge is the Christian baptism. Baptism is the establishment of a covenant relationship to God. The one who establishes the relationship is God. Man's part is confession of faith. The church's major task is therefore to confess God and to make men confess God.

Inasmuch as God has equipped man with a mind, Christians have always wanted to know and to make clear to others what they confessed. They have especially been anxious to make their ideas clear to those who had mistaken ideas whether they were members of the Christian community or rivals and enemies from without. For this reason much effort has been spent in definition and delineation.

Let us never cast scorn upon efforts at such clarification and delineation. The greatest leaders of the church, from Paul through Augustine, Luther and Grundtvig to contemporary theologians like Niebuhr, have been men who have taught us what the faith is and what the faith means. Many times

the church has needed direction and even today we are in strong need to be set straight in regard to the nature of the Christian faith.

Clarification means doctrine and doctrine is that which we teach. Doctrines are essential, because teaching is essential, yet I do not believe that the great challenge to the church today is a doctrinal challenge. In fact, I believe, that the church has concentrated, not too much but too exclusively upon the challenge of doctrine. The reason I believe this is that the negative features of doctrine, for doctrine has negative as well as positive features, have been too much in the foreground.

Doctrines are defensive. The faith is not defensive, but doctrines are the fortifications that men have placed around the faith. Defenses are valuable and they safeguard our values, but an enemy is never conquered by defensive action, and the enemies of the faith have grown terribly strong and aggressive today.

And doctrines are divisive. It is the great tragedy of the church of God that it is weak because it is divided. We are divided essentially because one group of confessing Christians wants to prove that it is right and that someone else

is wrong. The result is that we look askance at one another at a time when there is great need for fellowship and concerted action.

Many of those who agree that the divisive and defensive features of doctrine are not sufficient try to bring out the positive values by calling for some sort of emotional commitment. We need revival, they say. We need Christ in our lives!—Granting, of course, that they are right, it nevertheless becomes necessary to point out that such emotional commitment is not enough in itself, that it can even become an escape measure, and that it must somehow be implemented, if we are to meet the challenge of the world. Let us not forget that Jesus included in his injunction the words: Teaching them to observe all that I have commanded you!

The challenge of today is one of concerted action. By this we must not understand just any action or action for the sake of action. It is not enough to be on the move. Action must be action of the faith; it must be moved by the power of the spirit. We must give up being negative and must have a positive assertion of the faith. And positive assertion is another way of spelling action.

It is not enough to cry action, however. We must be more specific and point out what the field of action is and we must determine a course of action. If we do not, our call to action becomes a cry of "wolf" which loses its effectiveness.

The challenge of today is a challenge to action, and to introduce a discussion of the action that is necessary I would like to turn to the British historian, Toynbee's, analysis of the rise and fall of historic cultures and civilizations.

Toynbee dismisses all explanations of the rise and fall of cultures which say that things happened because they had to happen. These mechanical (or deterministic) explanations are for instance, 1) that civilizations run down like a clock, 2) that their life span is determined by biological laws, 3) that they fail when individuals deteriorate, and 4) that they run in cycles. Over against such explanations Toynbee proposes a spiritual interpretation. He says: "Civilizations, it would seem, grow through an elan which carries them from challenge through response to further challenge . . ." ("A Study of History," p. 189). "Elan" means spirit. The greatness (and correctness) of Toynbee's interpretation is that it is a spiritual interpretation. Civilizations grow when there is a spiritual response to challenge, and they fail when men no longer respond successfully to challenge.

You may ask what a discussion of culture has to do with the Christian challenge, but the question is out of order. The great temptation of the church has always been to withdraw from the world into some sort of separatistic isolation and to look with moral indignation upon a world that was evil. The temptation is pagan, however, and the church must resist it. If the church is not interested in building human values, if it fails to identify itself with the struggle for such values and fails to offer the motivation for them, it fails in its calling. The church must judge all cultures, but it must also give drive to them.

Toynbee distinguishes between two kinds of challenge, the challenge of environment and the challenge of oppression. Accepting, for the moment, his delineation, we can probably say that we have progressed far in our response to the challenge of environment or physical nature. To be sure, there is still a great battle to fight, the battle for which we are girding ourselves at the present time, the battle for conservation of our resources. This battle is important for society, and therefore for Christians, but we are going to win this battle, if we have peace to fight it, primarily because we are becoming aware of its greatness and significance.

We might stop here and pay tribute to the victories we have won, but this is an oft mentioned tribute which need not be repeated. We all know how man has penetrated into the mysteries of the universe and has made its resources available, and we all take great pride in this accomplishment.

The other challenge, the challenge of oppression, is one which engages us mightily at the present. It has been doing this for centuries, but the ferocity of the challenge has been greatest in our own century. Tragically, we are still in the midst of the struggle and we are afraid, because we do not

know whether we will have the spiritual resources to win. We are only now becoming aware of the magnitude of the battle and of the ferocity and demonic character of the oppression that is threatening the world.

The challenge of communism is so great, because it is based on a pagan philosophy which is ruthless in character. This philosophy is called "dialectic materialism" and it has two main features. First of all, it is materialistic which again means that it is godless. It is not motivated by love of man or by ideals of goodness. It recognizes only material gains and seeks its aims for material reasons.

Secondly, it is dialectic, which means that it believes that it can attain its end by force and force alone. The goal of communism can only be reached by revolution which again means war.

Communism is an overwhelming challenge. It is powerful because it is ruthless, because it has succeeded in firing millions with an enthusiasm which the western world has not won, and because it strikes at the very weakest spots of western civilization.

Yet, I do not believe that communism is our greatest challenge today, because we can defeat the communists and still lose. The tragic thing can happen that we ourselves can become the oppressors of the world, if we succumb to materialism.

We can not build civilization by a response, even a spiritual one, to material challenges. We must turn to the positive rather than the negative answers, and it is therefore not enough to say that we will conquer the environments or prevail against oppressors.

Toynbee is right when he says that we build human values by a spiritual response to challenge, but he fails to see that ultimately the challenge itself must also be spiritual. We must not only work against something, we must work for something. This challenge is difficult to see, because it does not offer us material rewards, but it must be seen and it must be met with response, lest we perish.

The great challenge of today is the problem of learning to live together.

Twenty-five hundred years ago the Jewish forerunners of the Christian faith taught us that to love God meant that we should love our neighbor, and Christ made this insight a major item in his revelation of God. The Christian church has understood this and has taught it ever since. It has great accomplishments to its credit and much of the motivation for philanthropic effort has sprung from this motivation.

The contribution of the church to social and charitable effort must not be underestimated. We are greatly indebted to this past and present record for the many benefits we share. This contribution is not limited to the actual work the church has done, for the general and now prevailing idea that we are our brother's keeper stems from the Christian ideal of brotherhood. The difference between our effort today and the effort of yesterday is mostly that we have realized that the work for social security is not confined to individual or group (even church) effort, but that the state must take up the burden.

There is danger, however, in the increased effort by the state, the danger of bureaucracy. Social effort can bog down in institutionalism and the philosophy of brotherhood can be frustrated by an officialdom which perpetuates and increases social security not for the sake of helping individuals but for the sake of perpetuating offices and institutions. The result is an attitude of being serviced by the state rather than by an attitude of responsibility for our brother. Institutionalism always threatens to destroy the spirit.

If all our reliance is to be on the establishment of institutions, then we might as well turn to the communist philosophy. It shares many of the Christian ideals, but it not only frustrates them, it destroys them by subordinating them to the worship of power in the form of the state.

The challenge of today is not only a challenge of physical obstacles or of oppression. It is a spiritual and positive challenge to follow the ideals of Christ, and it is a difficult goal to attain because it is confused with so many efforts that appear similar in character but are nevertheless different.

(Continued on page 8)

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Ye Editor Takes A Trip

For a long time I had looked forward to going to the convention at Askov, Minn. I had read about the Hinckley forest fire of 1894 which occurred in the Askov area, and I had known many people from there. In my mind's eye I had pictured the land as being almost a barren waste of burned-down tree stumps with a patch of rutabagas here and there and some cows wandering around trying to find a few blades of grass between the stones! To my surprise there were a lot of trees, especially birch, and fields of hay, oats, rutabagas, corn and potatoes, as well as nicely improved farms with lawns, gardens, flowers 'n everything.

They have a beautiful brick church and parsonage where we felt at home right away. Harold and Ardis Petersen certainly were real hosts to the convention. The night we were there the house was literally packed. Ardis "ran out" of coffee cups, but not out of coffee!

It is also very interesting to meet for the first time people of whom we have heard a lot or with whom we have corresponded or whose names have been familiar to us for years. We have a vague idea what these people look like, but oftentimes it is a very mistaken idea, as for instance the lady who seeing me for the first time, said with evident relief, "Oh, that's what you look like." She had apparently had misgivings.

I have never seen such magnificent "northern lights" as we saw one evening at Askov. Never had I thought that they could be so spectacular. It was as if huge veils were hung down from above—all the time shifting and changing to ever more stupendous patterns and shapes. They seemed to cover the whole sky but were especially gorgeous to the north. It is said that Dr. Fenger and his wife admired the northern lights so much that when they were unusually impressive they would, even if it were late at night, arouse their friends and urge them to come out to see the wonderful "auroro borealis."

Well, I had better get down to business. I was supposed to report on the W.M.S. meeting held in the church Saturday evening. The church was full of people which always makes any meeting more festive. After the opening hymn, "Saviour, I Follow On," Dagmar Miller led in devotions, using as her text the 13th Chapter from Paul. In her sincere and heartfelt way she offered an earnest prayer for our newly-commissioned missionary, Muriel Nielsen, who will be ready to leave for India this fall.

Ida Egede, W.M.S. president, introduced the speaker of the evening, Muriel Nielsen, who is going to Santalistan as a teacher. She spoke about the importance of teaching the Santals to read, mentioning the Laubach method of teaching the natives, which she has studied at Scarritt College, Nashville, Tenn. She gave an inspirational talk, and I am sure we were all car-

ried away by her enthusiasm for her chosen work. God speed, Miss Nielsen.

The Girls' choir, robed in white, sang for us which was very much appreciated. We know what work and patience it requires to keep a choir going. They were under the able leadership of Mrs. Hjalmar Petersen. Dagmar Miller read a letter from the Ribers to the convention, expressing their thanks for our support both spiritual and financial. The collection for the evening amounted to \$267.30 which will be added to W.M.S. funds.

Monday morning we said goodbye to the good Askov people and started on our trip north up through "de stille Skove" to Duluth and along the North Shore Drive of Lake Superior. From this drive I especially remember the Split Rock Lighthouse which is built on a rock promontory 200 feet above the lake where we had a fine view out over the water where the iron ore barges were plying back and forth between Duluth and Detroit or other lake ports. We reluctantly left this fascinating drive and struck out for parts still farther north where we admired the beauty of the lakes and woods of northern Minnesota. We went as far as Ely, Minn., only a few miles from the Canadian border—as the crow flies—but in the absence of this mode of locomotion we decided to stay with our trusted Highway 1 and drove south to Virginia in the iron mine region. Then on to Hibbing where we saw many open pit iron mines, the largest of which is located within the city limits. It is often referred to as the Grand Canyon of Minnesota because of its size—3¼ miles long, one mile wide and about 450 feet deep—and because of its colorful rock formations exposed by the gigantic excavations. It was fun to stand on the edge of this mammoth pit and watch the toy trucks and cranes and Lilliputian men work away down in the bottom of the mine—just like little ants, each one faithfully doing his job.

Then back to Duluth through some more lakes and woods, finally ending up in West Denmark where we stopped to admire the beautiful Danish church—yes, it's real Danish, just like a "Landsbykirke." After having said hello to old friends, we left this charming countryside and struck out for the scenic St. Croix Falls, where we crossed the river into Minnesota.

As we recently presented the pageant "Hiawatha," here in Kimballton we decided that we should see Minnehaha Falls, and even though there is not much water running there at this time, we could use our imagination! The surrounding Hiawatha Park does credit to its name.

As we drove south from Minneapolis, we saw many fine herds of Holstein cows, and the farm land began to look more like home, even though some of the low-lying corn fields had unseasonably been nipped by frost, a condition which continued well down into northern Iowa.

It has always seemed to me that the best part of

a trip is coming home again, and so it was this time. It is good to get back home and find that everything has been well taken care of. For that we are indeed thankful.

I am very grateful for all the kind and encouraging words from friends of "Our Women's Page." Thanks again, you people of Askov, for the wonderful time we had in your midst, and a special "Thank You" to the people where we stayed for your fine hospitality. And last, but not least, a hearty thanks to our traveling companions on this lovely trip.

Contributions To W.M.S.

Previously acknowledged to general fund, \$145.85.

Alden Ladies' Aid, Alden, Minn., \$20.00; Montcalm Co., Mich., Sidney Missoin Group, \$10.00; Trufant Settlement Mission Group, \$10.00; Greenville Mission Group, \$10.00; Trinity Ladies' Aid, Chicago, Ill., \$20.00; Lutheran Guild, Fredsville, Iowa, \$13.15; in memory of Mrs. P. C. Stockholm, Portland, Me., Mrs. Chris Christensen, Cedar Falls, Iowa, \$1.00; W.M.S. Collection, Askov National Convention, \$267.39; Ladies' Aid, Canwood, Canada, \$5.00. Total, \$502.39.

The above contributions acknowledged with thanks. Also a sincere "thank you" for the seven years that it has been my privilege to serve as your W.M.S. treasurer. From now on all contributions are to be sent to your newly elected treasurer:

MRS. AXEL KILDEGAARD,
1443 BOYD AVE.,
DES MOINES, IOWA

Mrs. C. B. Jensen.

Ed. Note: It is for us, the women of the W.M.S., to extend to you, Agneta Jensen, a very sincere "thank you" for the fine, prompt service you have rendered for the past seven years. I know your interest for this cause will continue.

The Great Challenge Of Today

(Continued from page 6)

This tempts us to give up the Christian effort of brotherhood, because we are disgusted with efforts that have a certain similarity. We look at communism, at fascism, at any and all statisms and condemn them. Then we are tempted to give up the goal of brotherhood, because they also have sponsored it, but we must know that this is only the devil's best way of frustrating Christianity. He wants us to withdraw from the fight.

Turning the picture around, however, there is an even greater enemy of the response to the Christian challenge. This is selfishness and selfish privilege. To respond to the Christian challenge we must combat this selfishness and beat down its counter-challenge. We find it expressed in the ideas and actions of the individual who regards his fellow citizen only in terms of exploitation or private gain, but we find it especially in the power and influence of groups, groups that deliberately work against the common good, and groups that fight for their special privilege without realizing that they menace the common good.

It is one of the disconcerting features of the situation today that men of great wealth, great influence, and great privilege in our society become tools of this selfishness. In their efforts against what they consider the wrong methods they not only fight against these methods, they fight for the perpetuation of special privilege.

The great threat to our present civilization lies not only in the danger of exhausted resources nor in the immediate challenge of pagan dictatorships. It lies also in failure to do the things that must be done, because we think in terms of special privilege. If the things that must be done are not done in the spirit of kindness, helpfulness, and consideration, they will eventually be done by bureaucracy or by revolutionary action of the underprivileged.

If we do not realize the ideals of the Declaration of Inde-

pendence, if we do not have adequate distribution of goods and services, if we do not share with our fellow man the spiritual values we possess, then we are paving the way for the great and bloody revolutions that are sweeping the world, and then we will see our institutions and our civilization go down in a ruin of disruption even as other civilizations have fallen.

We must learn to work together for the common good. We must make disciples of all nations to the ideals of the Christian faith, the ideals of brotherhood, and we must do this by being disciples ourselves. That is the great challenge of today.

That also is the challenge to the churches. Behind the moves to share greater understanding and common efforts with others lies the common imperative of working together. If we in the churches only think of preserving our own, we are setting the wrong example in a time when the other example is so greatly needed. I do not believe that we in the Danish Lutheran Church in our movement toward others are primarily moved by delusions of statistics and other grandeur. I believe that we are sincerely moved by the desire to work together.

There are those who say that we, in order to work together, will have to sacrifice the essentials of our faith and our very being. I believe that this argument is wrong, and I would like to illustrate it again by reference to Toynbee. And this time I think Toynbee is wrong. He speaks of what he calls "abortive civilizations," i. e. civilizations that did not amount to what they could have amounted to. As an example he mentions the ancient culture of the Nordic peoples. As they moved into Britain and Normandy in the Viking period, they were swallowed by the civilizations of these people and their culture was lost. I think he is wrong. The culture was not lost. It contributed greatly to the future greatness of both Britain and France. Read "The Golden Warrior" and get a distinct impression of this.

Likewise, the essential values of the Nordic immigrants to our own country are not preserved by a group exclusiveness, nor are they abortive if they are merged with others. Their contribution must be measured by the extent to which they are for the common good in an age where the challenge, beyond anything else, is to work together.

The challenge to work together does not mean the annihilation of the rights and privileges or individuals and groups, nor does it mean an erasure of all that which is characteristic. To the contrary, if we did not maintain these things, we would be playing right into the hands of totalitarianism. The challenge is to maintain these things by working together.

If the Christian church can not be in the forefront of the great and crucial challenge of today, and if it cannot set an example by working together, then we cannot expect any other force to give the motivation. And if we cannot set the example, we are not true to the spirit of Him who gave his life for all.

If we are appalled by the task, let us remember that Christ ended his great injunction by saying: Lo, I am with you always!

District II Convention

Greenville, Michigan, August 4-6, 1950

The First Lutheran Church of Montcalm County, Michigan, was host to the 1950 annual convention of the Michigan District (District II) of the Danish Evangelical Lutheran Church of America. The meeting opened at 10 a. m. on Friday, August 4, when the pastors of the district assembled at the parsonage for an informal discussion period. At noon this group was served a bountiful dinner at the parsonage.

At 1:30 p. m. the first meeting for pastors, delegates and guests was held at the Greenville high school auditorium as Rev. Stub led the opening devotional period. He introduced the convention theme,

"The Spirit of Christ, the Life of the Church" and spoke particularly on "The Spirit of Compassion."

At 2:30 p. m. the convention business session was called to order by the district president, Rev. C. A. Stub. A group of 22 delegates was then enrolled, but as the convention progressed others arrived to bring the total to 31.

B. P. Christensen of Marlette, the district secretary, could not be present because of sickness, so the convention elected Rev. Richard Sorensen to serve as convention secretary. He read the minutes of the 1949 convention in Juhl and these were approved as read. At this point the district president submitted a proposed agenda for the convention and it was accepted. The president then made the following appointments:

Committee on President's Report: Chris Jensen, Muskegon; Rev. Paul Wikman, Manistee; and Mrs. F. W. Schumaker, Ludington.

Committee on Nominations: Rev. Edwin Hansen, Muskegon; Peter Appel, Juhl; and E. Ernest Jensen, Greenville.

Auditors: Delford Henderson, Juhl; and Mrs. Alice Allan, Greenville.

The meeting was then adjourned for coffee.

The business session was resumed at 3:40 p. m. as the president read his report to the convention and then submitted same to committee for consideration. The secretary was then instructed to read a letter from B. P. Christensen containing a greeting to the convention and a proposal for a district ministerial student scholarship fund. The latter was referred to the committee on the President's Report.

The convention then heard reports from each congregation on the work of the past year. Detroit reported primary concern with relocation and financing of new church property. Germana reported advances in church membership, attendance; also reported installation of new oil furnace. Grayling reported an especially active Sunday School and Junior Aid group. The little congregation in Victory reported new schedule of regular Sunday services, many property improvements, and a growing Sunday school. Ludington reported a very full local program in all respects. Greenville reported normal life with special joy at success of Vacation Church School program and Young People's work. Muskegon could report enthusiastically of a growing congregation preparing to dedicate their new sanctuary in early fall. The Manistee pastor told of a small but loyal group carrying on a very complete local program except in the field of youth work. The Juhl report told of interesting results from their "Share the Work; Share the Joy" program and general progress in all areas of the local program. Rev. Hansen told of the little group at Grant continuing to meet for bi-weekly services of worship and monthly fellowship gatherings.

Chris Loding, district treasurer, now read his report which showed an ending balance of \$490.11, in-

cluding about \$50.00 profit from the Pulpit Exchange Sunday program. The report, as audited, was accepted.

The afternoon business session closed with a discussion of local participation in the program of the Lutheran Commission on Evangelism. Muskegon, Juhl and Germana reported active participation with desirable results and plans for an ongoing program. Alfred Jensen gave a report on the status of the Lutheran Commission on Evangelism and also the proposal for a synodical committee on Evangelism. The business session then adjourned for the day.

The Friday evening worship service was also held in the high school auditorium with Rev. Richard Sorensen delivering the message on "The Spirit of Sacrifice."

The program on Saturday began with Rev. Paul Wikman in charge of the devotions. He delivered his message on the assigned topic, "The Spirit of Reliance."

When the business sessions were resumed, Rev. Wikman gave a report from the Junior Camp committee, a report which deplored the fact that only young people from Juhl and Germana took part in the camping program at Gun Lake in cooperation with the ULC. Delegates were agreed that camping under church sponsorship should be strongly encouraged and full advantage taken of the opportunity to cooperate with the Michigan Synod-ULC at Gun Lake. A motion was made by Mrs. Schumaker and seconded by Jens Fehlberg that cooperation with the summer camping program of ULC be continued during 1951. The motion was passed. Later in the day a motion was made, seconded and passed that the district board appoint a committee of three to work out this cooperative camp program for 1951.

There was no report from the Campsite committee so the motion was made, seconded, and passed that the Campsite committee be disbanded and its function assumed by the District Board.

Rev. Sorensen now reported briefly on behalf of the Activities committee. Delegates were agreed that the Grand View College choir tour in the district had been a real success. But opinion was divided on the value of the Pulpit Exchange Sunday program.

No report was at hand from Rev. Robert Schmidt, district DAYPL advisor, so Rev. Sorensen commented the fellowship amongst young people of the district was weak. Only three societies were represented at the workshop in Greenville during November, camp plans were abandoned for lack of interest, and no site had been obtained yet for 1950 district DAYPL convention. The need of organizing "Friends of Youth" committees in each congregation was emphasized and the nature of Youth Sunday programs was discussed.

At this point the business session was adjourned in favor of the Laymen's Hour. The general theme of discussions this year was "Stewardship." Mrs. Edwin Hansen was chairman of the group which discussed leading questions under the heading "Stewardship of Our Time in Relation to Our Church." Mrs. Delford Henderson was chairman of the second group

which discussed "Stewardship of Our Talents in Relation to Our Church." The third group which discussed "Stewardship of Our Finances" had Chris Jensen as chairman. All reported interesting, profitable discussion.

After dinner the program was opened with a message on "The Spirit of Stewardship" by Rev. Alfred Jensen. Then the business session was resumed with consideration of the report of the Committee on the President's Report. The committee's first recommendation, that the pastors in the district assist the congregations in district without pastors as much as possible, was adopted. The second recommendation, based on a suggestion from Rev. Stub and following a written personal proposal from B. P. Christensen, was also adopted. It provides "that the sum of \$300 now in the district treasury and earmarked for Home Missions be set aside and designated for use in assisting students from District II desiring to enter the ministry as their life vocation, and that rules and regulations for such participation by students be formulated by district board following the lines used by District I." The part of the proposal which provided for augmenting this fund annually was tabled. The committee recommendations with regard to a Sunday School Teachers' Institute and a Workshop for church leaders were withdrawn in favor of similar proposals which the Activities committee was prepared to introduce. The recommendation of the committee that a wire of greeting be sent to B. P. Christensen, Thomas Knudstrup and W. C. Nielsen, district lay leaders who were prevented from attending the convention because of sickness, was passed. So, too, was a recommendation that "a rising vote of thanks be extended to Rev. Stub for his excellent work as district president. That we express our regret that he is leaving the district but wish for him and his, good health and happiness in years to come."

After coffee time was provided for a meeting of the Allocation committee and the Activities committee. When the business meeting was again called to order the Allocations committee reported that the synod budget quotas as proposed by the district president had been accepted. The Activities committee reported discussion on the Pulpit Exchange Sunday program and the program of Fellowship meetings which are held in District I. But the major part of the discussion was concerned with Sunday School Teachers' Institute and Workshop for Church Leaders. A proposal to hold the two simultaneously was submitted as follows and passed by the convention—"that the Activities committee arrange a workshop for the lay leaders of the congregations."

A motion was made and seconded that the collection at the Sunday morning services be divided equally between the Santal Mission and the district Home Mission Fund. A substitute motion was made and seconded that the collection be divided equally between the Santal Mission and Lutheran World Action, but the substitute motion was lost. The original motion was then passed.

At this point Rev. Jensen was given opportunity

to explain various items on the proposed synod budget for 1951.

Then brief reports were received from each of the three groups participating in the Laymen's Hour.

Finally an invitation was received and accepted to hold the 1951 convention at Central Lutheran Church in Muskegon.

During the afternoon business sessions the election results were announced intermittently by the president as follows: Rev. Richard Sorensen elected district president for a one year term with 17 votes; Rev. Paul Wikman received one vote, Rev. Edwin Hansen received seven votes. Rev. John Christensen elected vice president for two year term with 14 votes; Rev. Svend Jorgensen received one vote, Rev. Paul Wikman received 10 votes. Chris Loding was elected treasurer for two year term, receiving 18 votes to seven votes cast for Morten Mortensen. Chris Jensen of Muskegon was elected trustee for two year term, receiving 21 votes to five votes cast for Carl Miller of Greenville. W. C. Nielsen was elected a member of the Finance committee for two years by receiving 17 votes to the seven votes cast for Delford Henderson. Miss Reeta Petersen was elected to a three year term on the Religious Education committee by receiving 16 votes to the 11 votes cast for Mrs. F. W. Schumaker.

Rev. Stub adjourned this final business session at 6:10 p. m.

After supper the women met to hear reports of local and district activity on behalf of the Women's Missionary Society. This program closed with the showing of the film "Heart of India." After a brief interlude the LWA film, "The Two Kingdoms," was shown to bring to an end a long and busy day.

Only a small group was at hand Sunday morning at 9:15 when a communion service was held in the Episcopal church building with Rev. Alfred Jensen in charge. And there were also plenty of empty pews at the 10:30 services in Little Denmark Church (Rev. Paul Wikman preaching) and in the North Sidney Church (Rev. John Christensen preaching). But the dining room at the high school was pretty well filled when the group assembled again to enjoy a delicious Sunday dinner.

The final convention meeting was held in the auditorium of the school at 2 o'clock Sunday afternoon with Rev. Hansen speaking forcefully about "The Spirit of Aggressiveness." Before the guests left for home they were treated to one more cup of coffee by the good ladies of Greenville who again proved themselves to be most excellent hosts in all ways.

Although this was not a great convention as far as number of participants was concerned, it was a good convention in this respect that the delegates displayed a sincere interest in the work and a real determination to advance the cause of Christ in the local congregations and in the district fellowship.

Respectfully submitted,

Richard H. Sorensen,
Convention Secretary.

Farewell To Miss Lund

By Heinrich Bolz

(Oberpfarrer Bolz is a Reformed Pastor from Yugoslavia)

Our Esteemed Miss Lund:

The time draws near when you will return home and resume your work for the National Lutheran Council. I should not like to lose this opportunity to express sincere thanks for all the love, trust, and aid which you have shown to our homeless and suffering refugees in Austria. I remember especially your deeds of love and good faith to more than 40,000 of them in the western zones, for whom I myself have often asked help. I also recall with how great an understanding you solved their difficulties, understood their needs, and brought them help, especially when I, myself, was not in a position to do so.

I think back to the motherly care and love which you showed to many homeless, undernourished, and orphaned children, and how you put in a good word for the rest camps and then supervised their organization. With a thankful heart I recall all that you have done for those who were sorely tried by fate and those who stood on the brink of despair. I also want to thank you for all the help which you gave to homeless pastors, many of them sick and severely tempted. Let me also thank you in the name of countless war widows, whose very lives were sustained by the timely help you brought.

We take leave of you with a heavy heart, but your countless acts of kindness will not be forgotten. For a long time we will continue to recall what you and your staff have done for thousands of refugees. As you are about to leave Austria, let me express the thanks of unnamed thousands who are your brethren in the faith—homeless children and their parents, war widows and their poor infants, and all the old and the sick.

I and my family owe you special tribute because you have always strengthened us in our work and encouraged and expanded our service to homeless refugees, without letting us become weary. We have found you to be a source of inspiration; your continued zeal and willing eagerness have been a good example to us.

Your organization can be proud that its mantle rested on your shoulders, and you may rest assured that you have brought nothing but high esteem upon your work and your organization. We shall certainly rejoice if your successor, Professor Fritz, can continue this worthwhile work, so that when his task has ended, we can take leave of him with equal gratitude. We hope that he will encourage us in the same way, support us when we become faint-hearted, and go before us like Moses' pillar of fire.

For the work which you will do in your own country we wish you God's richest blessing. We pray God also to continue to be near the work of your organization here and to give it His blessing.

I take leave of you now—I and more than 40,000 Lutheran refugees—recalling with fondness your acts of love and wishing you our warmest greetings.

Layman Topics

By B. P. Christensen

"OUR GRAND—GRAND VIEW COLLEGE"

I would like to call attention to the article in L. T. of August 20 under the caption of "Grand View College and Our Youth."

A short but precise and excellently written commentary setting forth aims and purposes of our college. It further definitely gives many good reasons why our college might expect genuine congregational support in the sending of our sons and daughters who are ready for Junior College.

It might also be noted that if it were not for students from other groups we would in all likelihood have had to suspend operation years ago.

Not even at this writing have we been able to instill a wholehearted loyalty to our college throughout our congregations. Personally, I do not believe that the college administration has in the past set aside a reasonable amount of money for effective publicity, and the college cannot depend wholly upon the Lutheran Tidings as its publicity program.

On the other hand, I am inclined to believe also that some of the seeming indifference that does prevail on the part of lay people in our church, who have young people ready for Junior College years, but who fail to send them to G.V.C., might in part be traced to the fact that some pastors are indifferent and do NOT send their own children to G.V.C.

There has been several such instances in past years. It is beyond my comprehension how a pastor as a congregational leader and adviser, can give a true explanation to his own church members why he fails to so send his own children. When pastors do not send their own children, do they not convey to lay members the impression that our college is either not "good enough" or not "large enough" or that it does not meet the needs of their children. It can hardly be a question of money, for one cannot send them elsewhere as reasonable.

Is it not a fair question to ask that if our pastors do not send their own children, how may we reasonably expect our church members to do so?

Our Grand View College truthfully states that it represents the VALUES OF CHURCH and HOME and trains young people for SERVICE in the CHURCH.

Is it possible that some pastor's children have grasped the values of CHURCH and HOME at the age of 18? And therefore they do not need our Church College training.

It occurs to me that a pastor who receives his livelihood from our Danish Evangelical Lutheran Church, should give his loyal support to its institutions with both words and EXAMPLE.

**RELIGIOUS EDUCATION
EMPHASIS WEEK
SEPT. 24 - OCT. 1**

Ten Commandments For Church Attendance

1. Thou shalt not come to service late,
Nor for the Amen refuse to wait.
2. The urge to talk thou shalt restrain,
When so eaks the organ its refrain.
3. But when the hymns are sounded out,
Thou shalt lift up thy voice and shout.
4. The endmost seat thou shalt leave free,
For more must share the pew with thee.
5. The offering plate thou shalt not fear,
But give thine uttermost with cheer.
6. Thou shalt the bulletin peruse,
And look there for the church's news.
7. Thou shalt the minister give heed,
Nor blame him when thou'rt disagreed.
8. Unto thy neighbor thou shalt bend,
And if a stranger, make a friend.
9. Thou shalt in every way be kind,
Compassionate, of tender mind.
10. And so, by all thy spirit's grace,
Thou shalt show God within this place.

—Anon.

Compulsory Religion Courses In College

Compulsory religion courses in colleges were urged by Dr. James Phinney Baxter, III, president of Williams College in an address to the school's alumni association, in Boston.

He said such courses are necessary if only to make chapel services understood.

"It is pure hokum that compulsory religious instruction would intrude upon the freedom of conscience," Dr. Baxter said. He added that many who believe this are not qualified to speak on the subject "since they don't know much about religion in the first place."

"Too many parents think of college as intended primarily to increase the possibility of income," he said.

Behind The Iron Curtain

Should a Christian church under a Communist regime resist, and be driven underground? Or should it bow to the state for the sake of continuing as an organized entity? Or something in between? These are not academic questions in China and Poland, in Czechoslovakia, Hungary and Rumania, whose Christians sometimes feel that their western brethren may be a bit too impatient for a new age of catacombs.

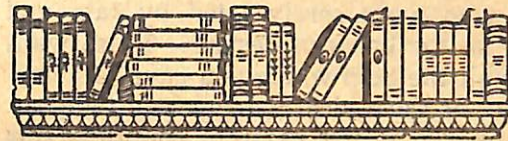
Recently the National Lutheran Council was studying a tortured message on the subject from eight top-ranking leaders of the Hungarian Lutheran Church. The Hungarian Lutherans said they felt that it was

better to continue as a congregation in being, rather than to court destruction by resisting the state. "It is after a decision by faith and trusting in God alone that the Hungarian Lutheran Church has taken the way which it considers a narrow path in the present world . . ." "Surely the church might subsist in Hungary and perform its task under no more adverse circumstances than the apostles had in the Roman Empire. We can not take the responsibility for starting a so-called Church Resistance . . ."

A DP Choir

In Los Angeles a choir made up entirely of former displaced persons has been organized, and is fast earning a reputation through concerts at churches on the Pacific Coast.

The choir includes some twenty young men and women, mostly Russians and one or two Latvians and one Estonian. All of them came to the United States under the auspices of National Lutheran Council Resettlement S.



BOOKS

OUR SOVEREIGN STATE. Robert S. Allen, Editor. Vanguard Press Inc. Price \$5.

This is the same Mr. Allen who was the co-author of "Washington Merry-go-round," and was the editor of the explosive "Our Fair City."

This book is also explosive. Mr. Allen begins his introduction with these strong words: "State government is the tawdriest, most incompetent and most stultifying unit of the national political structure." I never realized that some of our states are so downright corrupt and wicked; neither did I, for instance, understand the scope of the Nebraska public light and power program.

These are the chapters: Massachusetts: Prisoner of the Past; New York: Backslider; Pennsylvania: Bossed Cornucopia; Georgia: Paradise of Oligarchy; Ohio: Oxcart Government; Illinois: The New Look; Wisconsin: A state that Glories in its Past; Louisiana: Beak too Big for its Belly; Nebraska: Norris in Victory and Defeat; Texas: Owned by Oil and Interlocking Directorates; Utah: Contrary State; California: The First Hundred Years.

As modern civilization devotes itself more and more to warfare, it will become increasingly necessary to clean the state capitols. Some of them are very filthy. Craft costs a lot of money.

INCREDIBLE TALE. By Gerald W. Johnson. Harper & Brothers Co.

I have often felt that more has happened during the last fifty years than during the past five hundred. This book, and what a remarkable book it is, tells the story of the last fifty years, and we little people are the heroes. It is very well written, and generally it is the kind of book that gives a person "a warm feeling."

"Incredible Tale" dwells especially upon the times and influence of four giants. They are: Wilson, Lenin, F. D. Roosevelt and Stalin. We may not like them all. We may not like any of them. But who can deny their influence, and in history that counts.

Alfred C. Nielsen.

Grand View College.

Grand View College And Our Youth

The D.A.Y.P.L. Evening At Convention

The Saturday evening meeting of the convention at Askov, Minn., was divided into two sections. The Women's Mission Society meeting, with Muriel Nielsen as speaker, was held in the church. The Young People's meeting which was held in the DBS hall is the subject of this report.

Pastor Clayton Nielsen, president of the D.A.Y.P.L., opened the meeting, bade us all welcome and introduced Pastor Howard Christensen who led us in singing. We sang many old familiar tunes and a few new ones. These new tunes were learned and sung with as much enthusiasm as the old songs.

Pastor Clayton Nielsen then introduced the speaker for the evening, Pastor Richard Sorensen, who spoke briefly, but forcefully, on the subject "Plenty To Do." He told of the importance of young people taking an active part in the various activities of the societies to which they belong. A passive participation is not what young people want, nor does it create enthusiasm among the members. He further explained that by taking an active part, the young people gain a feeling of accomplishment, learn to understand other people, and learn the value of helping others.

One of the favored activities for young people is taking part in various kinds of camps. In these camps we feel the joy of living together, working together and singing together. In such camps as well as through the recreational part of our Young People's meetings, sports and athletics play an important part. The arts of team work, fair play and being a good loser are learned. A favorite pastime at camps and meetings is folk dancing and folk games.

He further stressed the point that it is important to learn to do something for others. Through the Young People's Society we can learn the pleasure of working for the church, helping such Christian workers as Muriel Nielsen and Harold and Mary Riber. It gives young people something and someone to work for besides themselves. Pastor Sorensen concluded his speech by saying, "There is so much to do—we need leaders, and we need people who will cooperate with the leaders. Only by working together and playing together can we know this joy of accomplishment which recreates body and soul."

Pastor Clayton Nielsen led us in singing the song "Happiness." A col-

lection was then taken for the Women's Missionary Society after which Harry Jensen showed colored slides of G.V.C. Pastor Nielsen led the closing devotion and we sang the song "Onward."

The rest of the evening was spent in folk dancing directed by Pastor Ronald Jespersen and Pastor Howard Christensen. Although many were tired from the meetings of the preceding days, a large group enjoyed this. It was a mixed group, some very young people, some old young people, and some young old people responded to the calls, "Swing Your Partner" and "Do-se-do." The entire evening was enjoyed by all and it is the wish of this reporter that all the young people from our various congregations could experience the joy and the fellowship of attending the Young People's meeting of our Synodical convention.

Edith Crosson.

D.A.Y.P.L. District V Convention

The 1950 District V convention was held at Hampton, Iowa, August 4, 5 and 6, 1950. Registration began at 4 p. m. on Friday, August 4. The opening meeting was held at 8 p. m. in the church. Rev. Gudmund Petersen led devotions and Rev. Ronald Jespersen gave the opening address.

Saturday's program began with morning devotion in the church. Rev. Theodore Jensen from Coulter, Iowa, was guest speaker. Eighteen delegates, three pastors, two district officers and many others were present at the business meetings.

Election of officers was held and the results were as follows: President, Carlo Petersen, Des Moines, Iowa; secretary, Vera Laursen, Atlantic (Oak Hill), Iowa; treasurer, James Jorgensen, Hampton, Iowa; district advisor, Rev. Ronald Jespersen, Newell, Iowa.

After the business meeting was completed everyone flocked to the ball diamond where the annual softball tournament took place. Oak Hill won the trophy for the second time.

The Saturday night program was a 3-act comedy, "Feudin' in the Hills," and was presented by the St. John's League from Hampton. Square dancing and folk dancing, under the direction of Rev. Ronald Jespersen, were also enjoyed by all.

Rev. Holger Strandskov delivered the Sunday morning sermon and Rev. Gudmund Petersen was in charge of the communion service. At the afternoon meeting Dr. Otto Hoiberg spoke on "World Understanding." Following this, the convention choir composed of members of the local societies, and directed by Mrs. Sylvia Esbeck of Kimballton, Iowa, presented three numbers: "O Morn of Beauty," "Kentucky Babe" and "Now Let Every Tongue Adore Thee."

The convention closed Sunday evening with a campfire meeting. The program consisted of four topics pre-

sented concerning the aspects of youth: "Recreation," by Rev. Ronald Jespersen; "Music," by Mrs. Sylvia Esbeck; "Education," by Dr. Otto Hoiberg; and "Religion," by Rev. Holger Strandskov. As each topic was presented a log was placed on the campfire.

The Hampton society deserves many thanks for the successful convention. It was a meeting full of good fellowship and many accomplishments. Thus another district convention comes to a close. It was a good addition to our memorable past convention.

Vera Laursen.

OUR CHURCH

Tacoma, Wash.—Considerable repair work has been done lately on the church property. A new furnace has been installed in the church, new electric wiring and fixtures, a new plastering job, new roofs on church and parsonage, etc.

Alden, Minn.—Harvest Festival will be observed Sunday, Sept. 10, with Rev. A. E. Farstrup from Grand View College as guest speaker. This will also be the last Sunday for Rev. Thorvald Hansen and his family in the Alden church, as they on Monday, Sept. 11, plan to leave for their new home in Oak Hill, Iowa.

The Annual Meeting of the Board of the Eben-Ezer Mercy Institute will be held October 13-15.

The District I Convention will be held in Newark, N. J., during the week-end, Sept. 29-October 1.

The DAYPL District IV Annual Convention was held at the St. Stephen's Lutheran Church, 8500 Maryland Ave., Chicago, during the week-end, Sept. 1, 2 and 3.

Nysted, Nebr.—Rex. Axel Kildegaard was the guest speaker at the "Septemberfest" held Sunday, Sept. 3.

Withee, Wis.—The annual Clark County Lutheran Festival was held at the Withee church on Sunday, August 13. All National Lutheran Council churches of Clark county were represented. Pastor A. L. Domke, (ALC) preached at the morning outdoor service. A picnic lunch was served under the trees. In the afternoon Rev. C. H. Becker D. D., president of Wartburg College, spoke on the theme, "Building the American Home."—Approximately 600 people were in attendance throughout the day. Rev. Clayton Nielsen is pastor of the host church.

Rev. J. P. Andreasen preached his farewell sermon in the Oak Hill, Iowa, church on Sunday, August 27. A farewell party was held in the evening by the congregation for Rev. and Mrs. J. P. Andreasen. Rev. and Mrs. Holger Strandskov were guests and many short talks were given and a gift was presented to the pastor and his wife. During the following week Rev. and Mrs. Andreasen moved to Luck, Wis., where they have bought a house and will make their home.

Niels C. Andersen, one of the older and faithful members of the St. Stephen's Lutheran Church, Chicago, died after a lingering illness on Tuesday, August 29. Funeral services were held Friday, Sept. 1, Rev. Alfred E. Sorensen officiating.

The Lord's Acre Plan is being planned again for the coming year in the St. Peter's Evangelical Lutheran Community Church, Mirage Flats, Hay Springs, Nebr. By this plan each member promises to give the harvest from one acre (or the equivalent thereof) to the church.

District VII Convention

The annual convention of District VII of the Danish Evangelical Lutheran Church of America will be held at St. Ansgar Evangelical Lutheran Church, Lindsay, Nebr., (Rosenborg) beginning the evening of September 22, 1950, and closing Sunday evening the 24th of September.

The names of all pastors, delegates and guests who expect to attend the convention should, as far as possible, be sent in not later than a week before the convention.

Howard Christensen,
District President.

The St. Ansgar Evangelical Lutheran Church at Rosenborg, Lindsay, Nebr., invites all members and friends of District VII to be our guests at our District Convention Sept. 22-24. Will all delegates and guests please register with Mrs. Helga Lloyd, Lindsay, Nebr.

Francis Andreasen, Pres.
Vagn Duus, Pastor.

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.

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, Fredsille, 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.

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.

Program

Friday, Sept. 15:

8:00 p. m.—Rev. Harald Ibsen.

Saturday, Sept. 16:

9:00 a. m.—Rev. Eilert C. Nielsen.

10:00 a. m.—Business meeting.

8:00 p. m.—W.M.S. meeting.

Sunday, Sept. 17:

9:30 a. m.—Danish service, Rev. Harald Ibsen.

11:00 a. m.—English service with Communion, Marius Krog and Enok Mortensen.

2:00 p. m.—Rev. Alfred Jensen.

3:30 p. m.—Rev. Eilert C. Nielsen.

Danebod Lutheran Church at Tyler, Minn., hereby extends a cordial invitation to pastors and laymen to attend our convention. Please send registrations to the chairman of the housing committee, N. C. Nielsen, Danebod, Tyler, Minn.

Carl G. Christiansen, Pres.
Enok Mortensen, Pastor.

District IV Convention

District IV will meet for the annual convention at Ringsted, Iowa, during the week-end, Sept. 22-24.

Topics for discussion and other matters of business to be considered should be sent to the District president.

Program will be published in the next issue of Lutheran Tidings.

Holger P. Jorgensen,
District President.

St. John's Lutheran Church of Ringsted, Iowa, hereby extends invitation to pastors, delegates and other members of the District to meet in convention during the days of September 22, 23 and 24.

Registrations should be sent one week in advance to L. A. Petersen, Ringsted, Iowa.

C. Bonnicksen, President.

District IV Convention Program

Sept. 22-24, 1950, at Ringsted, Iowa

THEME: But we have this treasure in earthen vessels to show that the transcendent power belongs to God and not to us.—2 Cor. 4,7.

Friday Afternoon:

2:00—Bible hour by Rev. Thorwald Hansen.

2:30—Business session opens.

3:15—Coffee recess.

3:45—Business continues.

5:30—Supper.

Friday Evening:

8:00—Meeting, speaker: Rev. Holger Strandskov.

Saturday Morning:

9:00—Bible hour by Rev. Holger Nielsen.

9:30—Business concluded.

12:00—Dinner.

Saturday Afternoon:

1:30—Meeting. To be announced. We plan on Religious Education and welfare work topics.

3:00—Coffee recess.

3:30—Laymen's hour. Three laymen to introduce a subject for discussion.

5:30—Supper.

Saturday Evening:

7:00—Women's Mission meeting.

8:15—Speaker: Rev. Ronald Jespersen.

Sunday Morning:

10:30—Morning worship: Rev. C. A. Stub preaching. Communion.

Sunday Afternoon:

3:00—Meeting. Speaker: Rev. Gudmund Petersen.

5:30—Supper.

7:30—Meeting, speaker: Rev. Arthur Frost.

—Closing.

District III Convention

September 29, 30, and October 1

Clinton, Iowa

St. Stephen's congregation, Clinton, Iowa, herewith extends a cordial invitation to all congregations in the district to meet in convention and to send delegates and visitors.

Alfred E. Sorensen,
District President.

Soren Juul,

President of Congregation.

Matters of Business:

All motions or matters of business which should come before the convention should be sent to the office of the District president.

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

Registration of Delegates and Visitors:

Please have all delegates and visitors registered by Sunday, Sept. 17, in order to facilitate hospitality.

Mail registrations to:

T. C. Marshall,
710—11th Ave., S.,
Clinton, Iowa.

Program

Friday, Sept. 29:

3:00 p. m.—Pastors' conference.

—Registration of delegates and guests.

8:00 p. m.—Opening service of worship. Speaker: Rev. Robert Schmidt, Bethany Congregation, Racine, Wis.

Saturday, Sept. 30:

9:15 a. m.—Devotion and Bible study: Rev. Marvin Nygaard, St. Peter's Congregation, Dwight, Ill.

10:00 a. m.—Business session.

12:15 p. m.—Lunch period.

2:00 p. m.—Business session continued.

4:00 p. m.—Synodical topics: Rev. Holger Nielsen, Synodical secretary, Cedar Falls, Ia.

6:00 p. m.—Supper.

7:00 p. m.—Women's Missionary meeting. Business session.

8:00 p. m.—Program by St. Stephen's choir. Address on Mission work, Miss Muriel Nielsen, recently commissioned to serve in the Santal Mission field, India.

Sunday, October 1:

9:30 a. m.—Sunday school.

10:30 a. m.—Worship in the church. Sermon: Rev. Ernest Nielsen, Ph. D., Trinity congregation, Chicago, Ill.
—Communion address: Rev. Harold E. Olsen, Marinette, Wis.

12:30 p. m.—Dinner.

2:00 p. m.—Special topic: Rev. Alfred E. Sorensen, St. Stephen's, Chicago.

5:30 p. m.—Supper.

7:30 p. m.—Evening session. Musical numbers. Sermon: Rev. Marvin Nygaard. Closing devotions: Rev. Harold Olsen.

Proposals

The following questions have been submitted to the District III Convention for consideration at the convention in Clinton, Iowa:

Proposal No. I

That the district conventions shall precede the National (Synodical) Convention. (This proposal was suggested last year).

Proposal No. II

That a new definition of "Contributing Member" be submitted to the National Convention. (Proposal submitted by Bethania Congregation, Racine).

Proposal No. III

That a discussion of synodical dues be considered.

That contributing members shall contribute equally to the synodical budget.

Proposal No. IV

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.

Alfred E. Sorensen,
District President.

District IX Convention

The yearly convention of District IX will be held at Wilbur, Wash., September 15, 16 and 17. The congregations of the district are invited to send delegates to the convention. Each congregation may send one delegate for each 20 members and fraction thereof.

Sincerely,

C. S. Hasle, District President.
Carl Hansen, President,
Trinity Lutheran Church.
H. M. Andersen, Pastor.

"Valborgsminde" Furniture Fund

Old People's Home, Des Moines, Iowa
We have just returned from the Synod convention in Askov, where we were pleasantly surprised with a gift of \$500.00 from the Danish People's Society. We are very grateful for this and other gifts received since our last report.

Previously acknowledged	----\$1,692.71
Ladies' Aid, Portland, Me.	10.85
Ladies' Aid, Ringsted, Iowa	10.00
Danish Ladies' Aid, Askov, Minn.	10.00
Danish People's Society of America	500.00
Margrethe Thomsen, Chicago, Ill., in memory of her mother	5.00

To date	-----\$2,238.56
Elevator fund to date	-----\$1,150.00

Sincere greetings and thanks.

Theo. J. Ellgaard,

President of the Board.

P. S.: The convention elected three new members to our board, Miss Dagmar Miller, secretary; Mrs. S. C. Andersen and Hartvig Jensen, trustees, all of Des Moines. We wish to bid them a hearty welcome on the board.

I do want to take this opportunity to express my thanks to the outgoing secretary, Andrew Christensen, who has done a very good and unselfish piece of work during the many years he has served on the board. I know that he has given freely of his time whenever called upon. We shall remember him as a good co-worker and as a real friend of the cause of the aged.

The other member carried over from the old board, beside myself, Chris. Sorensen, also deserves our thanks,

because he does so much actual work as treasurer. He is the one, who is best known by the residents of the Home because he contacts them once a month or oftener, and they all anticipate his coming.

T. J. E.

Danish Folk Meeting At Danebod

The annual Danish Folk Meeting at Danebod Folk School, Tyler, Minn., will be held during October 3-8. The meeting begins Tuesday night and closes Sunday afternoon. In spite of war and the threatening clouds on the horizon, or perhaps because of this, we need to contact the abiding values of culture and Christianity.

The main speaker will be the Rev. Halvdan Helweg, pastor of "Helligaandskirken," Copenhagen, Denmark, and author of the religious dramas that have drawn thousands of people to his church. There will also be lectures by the Rev. P. Rasmussen of Dalum, Canada; Rev. Marius Krog, Lake Norden, S. D.; Rev. L. C. Bundgaard of Tacoma, Wash.; and the local pastor.

In addition to daily lectures and Bible talks, there will be discussions, singing, "Oplæsning," and showing of Scandinavian movies. As this meeting is planned for Danish-speaking people, the language used will be Danish.

The price for board, room and registration for the whole meeting is \$15.00 (\$25.00 for a married couple). People are asked to bring linen, a blanket, and Danish songbooks. Please register as soon as possible with

Enok Mortensen,
Danebod Parsonage,
Tyler, Minn.

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NEWS BRIEFS

DR. LUND-QUIST BACK IN U. S. AFTER THREE MONTHS ABROAD

New York—(NLC)—Dr. Carl E. Lund-Quist, assistant executive director of the National Lutheran Council, returned to the U. S. by plane on August 14 after twelve weeks in Europe.

During July, he served as a visiting specialist under the Religious Affairs Branch ECR Division, of the High Commissioner's Office for Germany, when he assisted the Germans in developing sound methods of training for religious and group work leadership among university students.

Before joining the NLC as executive secretary of its Division of Public Relations, Dr. Lund-Quist was student pastor at the University of Minnesota.

While abroad, Dr. Lund-Quist also attended the meeting of the executive committee of the LWF at Tutzing, Germany, and conferred with various American Lutheran representatives on problems related to relief and resettlement activities carried on through Lutheran World Action.

DP COMPOSER TO TEACH AT GUSTAVUS ADOLPHUS

St. Peter, Minn.—(NLC)—Another former DP is joining the staff of Gustavus Adolphus College here this fall. Janis Kalnins, Latvian composer, has been appointed to teach piano and organ and to assist with production of opera.

Mr. Kalnins, formerly director of the Latvian National Opera in Riga, was resettled in 1948 in Canada, an organist

and choir director of St. Paul's United Church, New Brunswick.

The March 10, 1950, News Release of the National Lutheran Council's News Bureau carried a report on how Mr. Kalnins won a \$250 prize in a song contest sponsored by the Canadian Broadcasting System at the same time that a prewar composition of his was discovered and produced by the Vancouver Symphony.

Dr. Edgar M. Carlson, president of Gustavus Adolphus College, says that the appointment of Mr. Kalnins to teach at the college is largely a result of a recommendation from Artur Cavara, another Latvian musician, who has been teaching music at Gustavus Adolphus since 1948.

LUTHERAN SPEAKERS CHOSEN FOR CBS "CHURCH OF THE AIR"

New York—(NLC)—Seven Lutheran pastors will be heard on the Columbia Broadcasting System's Church of the Air during the next year, it was announced here by Dr. Carl E. Lund-Quist, executive secretary of the Division of Public Relations, National Lutheran Council.

Speaking October 8 will be Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation, who will be in the United States on the final lap of a trip around the world. Dr. Michelfelder, who now has his headquarters in Geneva, Switzerland, was formerly pastor of St. Paul's Lutheran Church in Toledo, Ohio. He is a member of the American Lutheran Church.

Dr. George Aus, vice president of Luther Theological Seminary in St. Paul, Minn., will be heard on December 17. He is a member of the Evangelical Lutheran Church. Dr. Voight R. Cromer, president of Lenoir Rhyne College in Hickory, N. C., will give the sermon on January 28, 1951. He is a member of the United Lutheran Church in America.

On March 18, 1951, the Rev. Carl W. Segerhammar, president of the California conference of the Augustana Lutheran Church, will speak. His office is in Los Angeles. The speaker on June 10, 1951, will be Dr. Marcus C. Rieke, of Columbus, Ohio, youth director of the American Lutheran Church.

The president of the Pacific synod of the United Lutheran Church in America, the Rev. L. H. Steinhoff, of Seattle, will be Church of the Air speaker on July 8, 1951. To complete the broadcast, a pastor of the Lutheran Church—Missouri Synod, not yet selected, will speak September 9, 1951.

NLC CHURCHMEN VISIT YUGOSLAVIA, OBTAIN CONCESSIONS FOR CHURCH

New York—(NLC)—Three churchmen of the National Lutheran Council paid a nine-day visit to Yugoslavia in August, during which they conferred

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.

with government and church officials on relief problems and other matters pertaining to the welfare of the four national groups in the Lutheran Church there.

Making the trip were Dr. Paul C. Empie, executive director of the National Lutheran Council; Dr. Franklin Clark Fry, president of the United Lutheran Church in America; and Dr. P. O. Bersell, president of the Augustana Lutheran Church.

Their visas to enter Yugoslavia arrived while they were attending the annual meeting of the executive committee of the Lutheran World Federation at Tutzing, Germany. They flew from Frankfurt to Belgrade on August 14 and left Yugoslavia on August 22. Dr. Fry was the first to return to the U. S., arriving August 23. He was followed by Dr. Bersell on August 25. Dr. Empie is due here on Sept. 7.

The American church leaders met with representatives of the three Provincial Commissions for Religious Affairs of Serbia, Croatia and Slovenia, and also with Leo Mates, under-secretary for foreign affairs of the Yugoslav government. These interviews were held at Belgrade, Zagreb, Ljubljana and Bled, the latter the summer capital of Yugoslavia.

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September 5, 1950

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